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WITH A

COMMENTARY AND CRITICAL NOTES.

DESIGNED

AS A HELP TO A BETTER UNDERSTANDING OF THE

SACRED WRITINGS.

BY ADAM CLARKE, LL. D. F. S. A. M. R. I. A.

For whatsoever things were written aforetime, were written for our learning; that we through patience and comfort of the Scriptures might have hope. . . . Epist. Rom.

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PREFACE

TO THE BOOK OF JOB.

THIS is the most singular book in the whole of the Sacred Code: though written by the same inspiration, and in reference to the same end, the salvation of men, it is so different from every other book of the Bible, that it seems to possess nothing in common with them; for even the *language*, in its construction, is dissimilar from that in the *Laws*, the *Prophets*, and the *Historical Books*. But on all hands it is accounted a work that contains "the purest morality, the sublimest philosophy, the simplest ritual, and the most majestic creed." Except the *two first chapters*, and the *ten last verses*, which are merely *prose*, all the rest of the book is *poetic*; and is every where reducible to the *Æmistiôn* form, in which all the other poetic books of the Bible are written: it is, therefore, properly called a *POEM*; but whether it belongs to the *dramatic* or *epic* species has not been decided by learned men. To try it by those *rules* which have been derived from *Aristotle*, and are still applied to ascertain composition in these departments of poetry, is, in my opinion, as absurd as it is ridiculous. Who ever made a poem on these rules? And is there a poem in the universe worth reading, that is strictly conformable to these rules? *Not one!* The rules, it is true, were deduced from compositions of this description: and although they may be very useful in assisting poets to methodise their compositions, and to keep the different parts distinct; yet they have often acted as a species of critical trammels, and have cramped genius. Genuine poetry is like a mountain flood: it pours down resistless; bursts all bounds; scoops out its own channel; carries woods and rocks before it; and spreads itself abroad, both deep and wide, over all the plain. Such, instead, is the poetry which the reader will meet with in this singular and astonishing book. As to *Aristotle* himself, although he was a keen-eyed plodder of nature, and a prodigy for his time; yet, if we may judge from his *poetics*, he had a soul as incapable of feeling the true *genie créateur*, as *Racine* terms the *spirit of poetry*, as he was by his *physics*, *metaphysics*, and analogies, from discovering the true system of the universe.

As to the Book of Job, it is most evidently a *poem*, and a *poem* of the highest order; dealing in *subjects* the most grand and sublime; using *imagery* the most chaste and appropriate; described by *language* the most happy and energetic; conveying *instruction*, both in divine and human things, the most ennobling and useful; abounding in *precepts* the most pure and exalted, which are enforced by *arguments* the most strong and conclusive, and illustrated by *examples* the most natural and striking.

All these points will appear in the strongest light to every attentive reader of the book; and to such its great end will be answered; they will learn from it, that God has way every where.—That the *wicked*, though bearing rule for a time, can never be ultimately prosperous and happy; and that the *righteous*, though oppressed with sufferings and calamities, can never be forgotten by him in whose hands are his saints, and with whom their lives are precious; that in this world neither are the wicked ultimately punished, nor the righteous ultimately rewarded: that God's judgments are a great deep, and his ways past finding out; but the issues of all are to the glory of his wisdom and grace, and to the eternal happiness of those who trust in him. This is the grand design of the book; and the design will be strikingly evident to the simplest and most unlettered reader, whose heart is right with God, and who is seeking instruction in order that he may glorify his Maker by receiving and by doing good.

Notwithstanding all this, there is not a book in Scripture on the subject of which more *difficulties* have been started. None, says *Calmet*, has furnished more subjects of doubt and embarrassment; and none has afforded less information for the solution of those doubts. On this subject the great questions which have been agitated refer principally,—1. To the person of Job. 2. To his existence. 3. To the time in which he lived. 4. To his country. 5. To his stock or kindred. 6. To his religion. 7. To the author of the book. 8. To its truth. 9. To its authenticity. And, 10. To the time and occasion on which it was written.

With respect to the *first and second*, several writers, of eminent note, have denied the *personality* of Job; according to them, no such person ever existed; he is merely *fabulous*, and is like the *Il penseroso*, or *sorrowful man* of Milton; sorrow, distress, affliction, and persecution, personified; as the name imports. According to them, he is a mere *ideal being*, created by the genius of the poet; clothed with attributes, and placed in such circumstances as gave the poet scope and materials for his work.

Thirdly, as to the *time* in which those place him who receive this as a *true history*, there is great variety. According to some, he flourished in the *patriarchal age*; some make him *contemporary* with *Moses*; that he was in the captivity in Egypt, and that he lived at the time of the *Exodus*. Some place him in the time of the *Israelitish judges*; others in the days of *David*; and others in those of *Solomon*; and others in the time of the *Babylonish captivity*, having been teacher of a school at Tiberias in Palestine; and, with the rest of his countrymen, carried away into Babylon; and that he lived under *Ahasuerus* and *Esther*. Fourthly, as to his *country*: some make him an *Arab*; others an *Egyptian*; others a *Syrian*; some an *Israelite*; and some an *Idumean*. Fifthly, as to his *origin*: some derive him from *Nachor*; and others from *Beau*, and make him the *5th* in descent from *Abraham*. Sixthly, as to his *religion*: some suppose it to have been *Sabaism*; others that it was *patriarchal*; and others that he was bred up in the *Jewish* faith. Seventhly, as to the *author* of the work, learned men are greatly divided: some suppose the author to have been *Elihu*; others *Job*; others *Job* and his friends; others *Moses*; some *Solomon*; others *Isaiah*; and others *Ezra*, or some *unknown Jew*, posterior to the captivity. Eighthly, as to the book: some maintain that it is a history of fact, given by one best qualified to record it; and others, that it is an *instructive fiction*; facts, persons, dialogues and all, being *supposititious*: given, however, by the inspiration of God, in a sort of *parabolic* form, like those employed in the Gospel; and similar to that of the *rich man* and *Lazarus*. Ninthly, as to its *authenticity*: while some, and those not well qualified to judge, have asserted it to be a mere *human production*, of no divine authority; others have clearly shown that the book itself, whatever questions may arise concerning the *person, author, time, place, &c.* was ever received by the *Jewish church* and *people* as authentic, genuine, and divinely inspired; and incorporated, with the highest propriety, among the most instructive, sublime, and excellent portions of divine revelation. Tenthly, as to the *occasion* on which it was written, there are considerable differences of opinion. Some will have it to be written for the *consolation* of the *Hebrews* in their peregrinations through the *wilderness*; and others for the comfort and encouragement of the *Israelites* in the *Babylonish captivity*. These state that *Job* represents *Nehemiah*; and that his three professed friends, but real enemies, *Eliphaz the Temanite*, *Bildad the Shuhite*, and *Zophar the Naathite*, represent *Sanballat the Horonite*, *Tobiah the Ammonite*, and *Geshem the Arabian*; and that the whole book should be understood and interpreted on this ground: and that with a little allowance for poetic colouring, all its parts perfectly harmonize, thus understood; showing in a word, that into whatsoever troubles or persecutions God may permit his people to be brought, yet he will sustain them in the fire, bring them safely through it, and discomfit all their enemies;—and that whatsoever is true on this *great scale*, is true also on that which is more *contracted*; as he will equally support, defend, and finally render conqueror, every *individual* that trusts in him.

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PREFACE TO THE BOOK OF JOB.

I shall not trouble my readers with the arguments which have been used by learned men *pro* and *con*, relative to the particulars already mentioned: were I to act otherwise, I must transcribe a vast mass of matter, which, though it might display great learning in the authors, would most certainly afford little edification to the great bulk of my readers. My own opinion on those points they may naturally wish to know; and to that opinion they have a right; it is such as I dare avow; and such as I feel no disposition to conceal. I believe Job to have been a *real person*; and his history to be a *statement of facts*.

As the preface to this book, I mean the first chapter, states him to have lived in the land of *Uz*, or *Uts*, I believe with Mr. Goode, and several other learned men, this place to have been "situated in Arabia Petrea, on the south-western coast of the lake Asphaltites, in a line between Egypt and Philistia, surrounded with Kedar, Teman, and Midian; all of which were districts of Arabia Petrea; situated in Idumea, the land of Edom, or Esau; and comprising so large a part of it, that Idumea and Ausitis, or the land of Uz, and the land of Edom, were convertible terms, and equally employed to import the same region: thus Lam. iv. 21. *Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz.*" See Mr. Goode's *Introductory Dissertation*; who proceeds to observe, "Nothing is clearer than that all the persons introduced into this poem were *Idumeans*, dwelling in Idumea; or, in other words, Edomite Arabs. These characters are Job himself, dwelling in the land of *Uz*; *Eliphaz of Teman*, a district of as much repute as *Uz*; and upon the joint testimony of *Jeremiah* xlix. 7. 2. *Ezekiel* xxv. 13. *Amos* i. 11, 12. and *Obadiah* ver. 8, 9. a part, and a principal part, of *Idumea*: *Biddad of Shuah*, always mentioned in conjunction with *Sheba* and *Dedan*, all of them being uniformly placed in the vicinity of Idumea: *Zophar of Naamah*, a city whose name imports *pleasantness*, which is also stated by *Joshua*, xv. 21, 41. to have been situated in Idumea, and to have lain in a southern direction toward its coast, or the shores of the Red sea: and *Elihu of Buz*, which, as the name of a place, occurs but once in Sacred Writ; but is there (*Jerem.* xxv. 22.) mentioned in conjunction with *Teman* and *Dedan*; and hence, necessarily like themselves, a border city upon *Ausitis*, *Uz*, or *Idumea*. It had a number of names; it was at first called *Horitis* from the *Horis* or *Horites*, who appear to have first settled there. Among the descendants of these, the most distinguished was *Seir*; and from him the land was known by the name of the *Land of Seir*. This chief had a numerous family; and among the most signalized of his grandsons was *Uz*, or *Uts*; and from him and not from *Uz* the son of Nahor, it seems to have been called *Ausitis*, or the *Land of Uz*. The family of *Hor*, *Seir*, or *Uz*, were at length dispossessed of the entire region by *Esau* or *Edom*; who strengthened himself by his marriage with one of the daughters of *Ishmael*; and the conquered territory was denominated *Idumea*, or the land of Edom." See Mr. Goode as above.

The man and his country being thus ascertained, the time in which he lived is the point next to be considered.

I feel all the difficulties of the various chronologies of learned men: all that has been offered on the subject is only opinion or probable conjecture; and, while I differ from the opinion of many respectable authors, I dare not say that I have more to strengthen my conjecture than they have for theirs.

I do not believe that he lived under the patriarchal dispensation; nor in any time previous to the giving of the law, or to the death of Moses. I have examined the opposite arguments, and they have brought no conviction to my mind. That he lived after the giving of the law, appears to me very probable from what I consider frequent references to the Mosaic institutions occurring in the book; and which I shall notice in their respective places. I know it has been asserted there are no such references; and I am astonished at the assertion. The reader will judge whether a plain case is made out where the supposed references occur. An obstinate adherence to a preconceived system is like prejudice—it has neither eyes nor ears.

With this question, that relative to the author of the book is nearly connected. Were we to suppose that Job himself, or *Elihu*, or Job and his friends, wrote the work, the question would at once be answered that regards the time; but all positive evidence on this point is wanting: and while other suppositions have certain arguments to support them, the above claimants, who are supported only by critical conjecture, must stand where they are for want of evidence. The opinions that appear the most probable, and have plausible arguments to support them, are the following:—1. *Moses* was the author of this book, as many portions of it harmonize with his acknowledged writings. 2. *Solomon* is the most likely author, as many of the sentiments contained in it are precisely the same with those in the Proverbs; and they are delivered often in nearly the same words. 3. The book was written by some Jew in, or soon after, the time of the Babylonish captivity.

1. That *Moses* was the author, has been the opinion of most learned men: and none has set the arguments in support of this opinion in so strong a light as Mr. Mason Goode, in his *Introductory Dissertation* to his translation and notes on this book. Mr. G. is a gentleman of great knowledge, great learning, and correct thinking; and whatever he says or writes is entitled to respect. If he have data, his deductions are most generally consecutive and solid. He contends "that the writer of this poem must, in his style, have been equally master of the simple and of the sublime; that he must have been minutely and elaborately acquainted with astronomy, natural history, and the general science of his age; that he must have been a Hebrew by birth and native language, and an Arabian by long residence and local study; and, finally, that he must have flourished and composed the work before the Exody." And he thinks that "every one of these features is consummated in *Moses*, and in *Moses* alone; and that the whole of them give us his complete lineaments and portraiture. Instructed in all the learning of Egypt, it appears little doubtful that he composed it during some part of his forty years' residence with the hospitable Jethro, in that district of Idumea which was named Midian." In addition to these external proofs of identity, Mr. Goode thinks, "a little attention will disclose to us an internal proof of peculiar force, in the close and striking similarity of diction and idiom which exists between the book of Job and those pieces of poetry which *Moses* is usually admitted to have composed." This point he proceeds to examine; and thinks, that the following examples may make some progress toward settling the question, by exhibiting a very singular proof of general parallelism:—

"The order of creation, as detailed in the first chapter of Genesis, is precisely similar to that described in Job, chap. xxxviii. ver. 1—20. the general arrangement that occupied the first day; the formation of the clouds, which employed the second; the separation of the sea, which took up a part of the third; and the establishment of the luminaries in the skies, which characterized the fourth.

"In this general description, as given in Genesis, the vapour in the clouds, and the fluid in the sea, are equally denominated waters: thus, chap. i. ver. 5, 6, 7. 'And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament.'

"Let us compare this passage with Job xxvi. 8, 10.

He driveth together the waters into his thick clouds;
And the cloud is not rent under them.—
He setteth a bow on the face of the waters,
Till the consumption of light and of darkness.

"These are, perhaps, the only instances in the Bible in which the cloudy vapours are denominated waters, before they become concentrated into rain; and they offer an identity of thought, which strongly suggests an identity of person. The following is another very striking peculiarity of the same kind, occurring in the same description; and is, perhaps, still more in point. The combined simplicity and sublimity of Gen. i. 3. 'And God said, Be light! and light was,' has been felt and praised by critics of every age, Pagan and Mohammedan, as well as Jewish and Christian; and has, by all of them, been regarded as a characteristic feature in the Mosaic style. In the poem before us we have the following proof of identity of manner, ch. xxxviii. 6.

Behold! he smiteth the snow, Be!
On earth then falleth it.
To the rain—and it falleth;—
The rains of his might.

"This can hardly be regarded as an allusion, but as an instance of identity of manner. In the Psalmist we have an allusion: and it occurs thus, xxxiii. 9. וַיִּשְׁפֹּק וַיִּבְרָא hu amar va-yehi, 'He spake, and it existed; and I copy it that the

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reader may see the difference. The eulogy of Longinus upon the passage in Genesis is a eulogy also upon that in Job : and the Koran, in verbally copying the Psalmist, has bestowed an equal panegyric upon all of them :

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Dirk, 'Berkon' ; at full.—He said, Be thou ; and it was.

"With reference to the description of the creation, in the book of Genesis, I shall only farther observe, that the same simplicity of style, adapted to so lofty a subject, characteristically distinguishes the writer of the Book of Job, who commonly employs a diction peculiarly plain, whenever engaged upon a subject peculiarly magnificent, as though trusting to the subject to support itself, without the feeble aid of rhetorical ornaments. Of this, the description of the tribunal of the Almighty, given in the first and second chapters of the ensuing poem, is a striking example, as, indeed, I have already remarked; and that of the midnight apparition in the fourth chapter is no less so.

"The following instances are of a more general nature; and lead, upon a broader principle, to the same conclusion :

Ch. vi. 9. Wherefore accountest thou me thine enemy ?
 10. Wouldest thou burst down the parobed stubble ?
 iv. 9. By the blast of God they perish ?
 And by the breath of his souths they are consumed.
 xv. 24. Driest and roughish daisy him ;
 They overwhelm him as a king ready for battle.
 xx. 25. Terror shall be upon him—
 26. Every horror transfused up in reserve for him.
 A fire unblown shall consume him.

Ch. vi. 27. The heavens shall disclose his iniquity,
 And the earth shall rise up against him.
 xviii. 15. Brimstone shall be raised down against his dwelling.
 16. Below shall his root be burnt up,
 And above shall his branch be cut off.
 xii. 17. Considerers be heedeth of his wisdom,
 And judges be maketh distracted.
 24. He bewildereth the judgment of the leaders of the people of a land,
 And causeth them to wander in a pathless desert ;
 25. They grope and stumble without a glimpse
 Yea, he rebath them to red like a drunkard.
 vii. 17. His roots shall be entangled in a rock ;
 With a bed of stones shall he grapple ;
 18. Utterly shall he crush him up from his place ;
 Yea, he shall renounce him, and say, "I never knew thee."
 19. Behold the Eternal exulting in his course,
 Even over his dust shall rise up another.

Ch. vi. 7. Thon sentest forth thy wrath,
 Consuming them as stubble.
 8. And with the blast of thy nostrils
 The waters were gathered together.
 10. Thon didst blow with thy wind ;
 The sea covered them.
 16. Terror and dread shall fall upon them ;
 By the might of thine arm they shall be still as a stone.

Ch. vi. xxviii. 22. And Jehovah shall smite thee with a consumption ;
 And with a fever, and with an inflammation ;
 And thy heaven over thy head shall be brass ;
 And the earth under thee iron.
 23. And Jehovah shall make the rain of thy land powder and dust ;
 And thou shalt grope at noon day,
 Until thou be destroyed.
 24. Jehovah shall smite thee with destruction,
 And blindness, and astonishment of heart.
 And thou shalt grope at noon day,
 As the blind gropeth in darkness ;
 And thou shalt not prosper in thy ways ;
 And thou shalt only be oppressed,
 And consumed continually.
 And it shall come to pass,
 As Jehovah exulted over you
 To do you good, and to multiply you ;
 So will Jehovah exult over you
 To destroy you, and reduce you to naught.

"In this specimen of comparison it is peculiarly worthy of remark, that not only the same train of ideas is found to recur; but in many instances the same words, where others might have been employed; and, perhaps, have answered as well: the whole obviously resulting from that habit of thinking upon subjects in the same manner, and by means of the same terms, which is common to every one, and which distinguishes original identity from intentional imitation. I will advert to one instance: the use of the very powerful, but not very common verb *wp stis*, 'to exult,' *exulto, glorior, yepiaw*, which occurs in the last verse of both the above passages, and is in each instance equally appropriate:—*wp stis yehova*—*wp stis hu messos Lino sivo*

"The same term is again employed Job xxxix. 21. to express the spirited prancing of the high-mettled war-horse. "The above passage from chap. viii. 19. has not been generally understood, and has been given erroneously in the translations." Mr. Goode, in his notes, p. 101—103. enters at large into a defence of his version of this passage.

Ch. vi. 8. For example, I beseech thee, the past age ;
 10. Shall not they instruct thee, counsel thee,
 And will forth the sayings of their wisdom ?
 xx. 17. He shall not behold the franchises of the river,
 Brooks of honey and butter.—
 xxix. 6. When my path flowed with butter,
 And the rock poured out for me rivers of oil.
 xv. 27. Though his face be enveloped with fatness,
 And heaped up with fatness on his loins.
 vi. 4. The arrows of the Almighty are within me ;
 Their poisons drinketh up my spirit.
 The arrows of God set themselves in array against me ;
 xvi. 12. His arrows by around me ;
 He pierceth my reins without mercy.

Ch. vi. xxiii. 7. Reflect on the days of old ;
 Contemplate the times of ages beyond ages ;
 Inquire of thy father, and he will show thee ;
 "Thine sisters, and they will instruct thee."
 13. He gave him to suck honey out of the rock,
 And oil out of the flinty rock ;
 14. Butter of kine, and milk of sheep.
 12. But Jehurum waxed fat ; and he killed ;
 Thou art waxen fat, thou art grown thick ;
 Thou art enveloped with fatness.
 28. I will keep mischiefs upon them ;
 I will spend my arrows upon them.
 62. I will make my arrows drunk with blood.

"The fine pathetic elegy of the *ninetieth* Psalm has been usually ascribed to Moses; and Dathé imagines it was written by him a little before his death.

"Kennicott and Geddes have some doubt upon this point, chiefly because the ultimate period assigned in it to the life of man is fourscore years: while Moses was, at his death, a hundred and twenty years old, yet 'his eye was not dim, nor his natural tone abated.' Deut. xxxiv. 7.

"The following comparison will, perhaps, have a tendency to confirm the general opinion, by rendering it probable that its author, and the author of the Book of Job, were the same person.

Ch. vi. xiv. 2. He springeth up as a flower, and is cut down ;
 Yea, he flourisheth as a shadow, and endureth not.
 3. And dost thou cast thine eyes upon such a one ?
 And wouldest thou bring me into judgment with myself ?
 4. Yea now art thou numbering my steps ;
 Thou overlookest nothing of my sin.—
 12. And for ever, as the crumpling mountain discolereth,
 And the rock mouleth away from his place,
 13. So consumest thou the hope of man,
 Thou hastenest him continually till he perish.
 vii. 2. Why wilt thou not turn away from my transgression,
 And let my calamity pass by ?
 xi. 14. If the iniquity of thy hand thou put away,
 And let not wickedness dwell in thy tabernacles,
 16. Let it then smite thee forget affliction ;
 As waters passed by shalt thou remember it :
 17. And brighter shall the time be than noonday ;
 Thou shalt shine forth, thou shalt grow vigorous, like the day spring.

Psa. ver. xc. 5. They are like the passing grass of the morning ;
 6. In the morning it springeth up and groweth,
 In the evening it is cut down and withereth.
 7. For we are consumed by thine anger,
 And by thy wrath are we troubled.
 8. Thou hast set our iniquities before thee ;
 Our secret sins in the light of thy countenance.
 9. Behold, all our days are passed away in thy wrath,
 We gaped our years as a tale that is told.
 10. Their strength is labour and sorrow ;
 It is soon cut off, and we flee away.
 12. So teach us to number our days,
 That we may apply our hearts unto wisdom.
 14. O satisfy us early with thy mercy,
 That we may rejoice and be glad all our days.
 15. Make us glad according to the days of our affliction,
 To the years we have seen evil :
 16. Let thy wonders be shown unto thy servants,
 And thy glory unto their children ;
 16. And let the beauty of Jehovah, our God, be upon us,
 And establish thou the work of our hands.

"The strictly and decidedly acknowledged productions of Moses are but few; and in the above examples I have taken a specimen from by far the greater number. It is, indeed, not a little astonishing that, being so few, they should offer a resemblance in so many points.

"There may at times be some difficulty in determining between the similarity of style and diction resulting from established habit, and that produced by intentional imitation; yet, in the former case, it will commonly, if I mistake not, be found looser, but more general: in the latter stricter, but more confined to particular words or idioms; the whole of the features not having been equally caught, while those which have been laid hold of are given more minutely than in the case of habit. The *manner* runs carelessly through every part; and is perpetually striking us unawares: the *copy* walks after it with measured but unequal pace, and is restless in courting our attention. The specimens of resemblance now produced are obviously of the former kind: both sides have an equal claim to originality, and seem very powerfully to establish a unity of authorship."

Thus far Mr. Goode; who has, on his own side of the question, most certainly exhausted the subject. The case he has made out is a strong one: we shall next examine whether a stronger cannot be made out in behalf of Solomon, as the second candidate for the authorship of this most excellent book.

2. That the Book of Job was the work of Solomon, was the opinion of some early Christian writers, among whom was Gregory Nazianzen; and of several moderns, among whom were Spanheim and Harduin. The latter has

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gone so far as to place the death of Job in the *thirty-fifth* year of the reign of David; and he supposes that *Solomon* wrote the work in question, about the *second or third* year of his reign! On this last opinion no stress whatever should be placed.

As the argument for *Moses* has been supported by supposed *parallelisms* between his acknowledged works and the Book of Job; so has that which attributes the latter to *Solomon*. That *Solomon*, from his *vast learning and wisdom*, was capable of such a work, none can deny. His knowledge in *astronomy, natural history, politics, theology, languages*, and the *general science of his age*, must have given him at least equal qualifications to those possessed by *Moses*. And if he was the author of the Book of *Canticles*, which most men believe, he had certainly a *poetic mind*, equal, if not superior, to all the writers who had existed previously to his time. The Book of *Proverbs* and that of *Ecclesiastes*, are almost universally attributed to him: now, in the Book of Job, there are a multitude of *sentiments, sentences, terms, and modes of speech*, which are almost peculiar to *Solomon*, as will appear from the whole books.

In both we find the most exalted eulogium of *wisdom*. See Job xxviii. 12. Prov. viii. 11, &c. *Job* says, "The fear of the Lord, that is wisdom; and to depart from evil, that is understanding," chap. xxviii. ver. 28. *Solomon* says, "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction," Prov. i. 7.

Job speaks of the *state of the dead*, nearly in the same terms as *Solomon*: compare chap. xxi. 33. xxii. 22. xxxvi. 5. with Prov. ix. 18.

Job says, chap. xxvi. 6. *Hell is naked before him, and destruction hath no covering.* *Solomon* says, Prov. xv. 11. "Hell and destruction are before the Lord; how much more the hearts of the children of men." *Job* says, "Man drinketh iniquity like water," chap. xv. 16. And *Elihu* charges him with *drinking up scorning like water*, chap. xxxiv. 7. The same image occurs in *Solomon*, Prov. xxiv. 6. "He that sendeth a message by the hand of a fool drinketh damage."

In Job xv. 34. it is said, *fire shall consume the tabernacle of bribery.* The same turn of thought occurs, Prov. xv. 27. *He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.*

Both speak of *weighing the spirits or winds*. See Job xxviii. 25. Prov. xvi. 2. But to me the parallelism in these cases is not evident; as both the reason of the saying, and some of the terms in the original, are different. *Job* tells his friends, *If they would hold their peace, it would be their wisdom*, chap. xiii. 5. *Solomon* has the same sentiment in nearly the same words, Prov. xvii. 23. *Even a fool, when he holdeth his peace, is counted wise, and he that shutteth his lips is esteemed a man of understanding.*

Solomon represents the *rephaim or giants as in hell, or the great deep*, Prov. ii. 18. ix. 18. vii. 27. The like sentiment is in Job xxvi. 5. See the Hebrew.

In Job xxvii. 16, 17. it is said that, *if the wicked heap up silver as the dust, and prepare raiment as the clay; the just shall put it on, and the innocent shall divide the silver.* The like sentiment is found, Prov. xxviii. 8. *He that by usury and unjust gain increaseth his substance, he shall gather for him that will pity the poor.* *Solomon* says, Prov. xvi. 18. *Pride goeth before destruction, and a haughty spirit before a fall; and Before destruction the heart of man is haughty; and before honour is humility*, xviii. 12. and *A man's pride shall bring him low; but honour shall uphold the humble in spirit*, xxi. 23. The same sentiment is found in Job chap. xxii. 29. *When men are cast down, then thou shalt say, There is a lifting up; and he shall save the humble person.*

Both speak nearly in the same way concerning the *creation of the earth and the sea*. *Where wast thou when I LAID THE FOUNDATIONS OF THE EARTH? Who shut up the sea with doors, when it brake forth as if it had issued from the womb? Job xxxviii. 4-8.* This seems a reference to the *flood*. In Prov. viii. 22-29. *Wisdom* says, "The Lord possessed me in the beginning of his way—when as yet he had not made the earth—when he gave to the sea his decree that the waters should not pass his commandment: when he appointed the foundations of the earth." These are precisely the same kind of conceptions, and nearly the same phraseology.

In Job xx. 7. it is said, "The wicked shall perish for ever like his own dung." And in Prov. x. 7. it is said, "The name of the wicked shall rot."

It would not be difficult to enlarge this list of correspondencies, by a collation of passages in *Job* and in *Proverbs*; but most of them will occur to the attentive reader. There is, however, another *class of evidence* that appears still more forcible, viz. There are several *terms* used frequently in the Book of *Job*, and in the *Books of Solomon*, which are almost *peculiar* to those books, and which argue an *identity of authorship*. The noun *תְּשׁוּבָה teshubah*, which may signify *essence, substance, reality, completeness*, occurs often in *Job* and *Proverbs*. See Job v. 12. vi. 13. xi. 6. xii. 16. xxvi. 3. and xxx. 22. *Proverbs* ii. 7. iii. 21. viii. 14. and xviii. 1. And it occurs only *twice*, as far as I recollect, in all the Bible besides, viz. Isa. xxviii. 29. and Mic. vi. 9. The word *מִצְוָה mitzvah*, used in the sense of *misfortune, ruinous downfall, calamity*, occurs Job vi. 2, 30. xxx. 13. and in *Prov.* x. 3. xi. 6. xvii. 4. and xix. 13. It occurs nowhere else, except once in *Ezek.* vii. 26. once in *Micah* vii. 3; and a few times in the *Psalms*, v. 9. li. 2, 7. lv. 12. xci. 3. and xciv. 20. xxxviii. 12. lxii. 3.

The word *תְּכֵלֶת tachleth*, *wise counsels*, occurs only in *Job* xxvii. 12. and in *Prov.* i. 5. xi. 14. xii. 5. xx. 18. and xxiv. 6; and nowhere else in the Bible, in this form. And *תָּרֵב poteh*, the *silly one, simpleton, fool*, is used precisely in the same sense in *Job* v. 2. *Prov.* xix. 7. and in various other parts of the same book. The word *בְּרִית abadan*, *destruction*, Job xxvi. 6. xxviii. 22. xxxi. 12. connected sometimes with *אֵשׁ sheol*, *hell, or the grave*; and *מַטְמֵה mareh*, *death*, occurs as above, and in *Prov.* xv. 11. and xxvii. 20.

Culmet, who refers to several of the above places, adds, It would be easy to collect a great number of similar parallel passages: but it must make a forcible impression in favour of this opinion, when we observe in *Job* and *Proverbs* the same *principles*, the same *sentiments*, the same *terms*, and some that are found only in *Job* and *Solomon*. We may add farther, the beauty of the *style*, the sublimity of the *thoughts*, the dignity of the *matter*, the *form and order* in which the *materials* of this writer are laid down, the *vast erudition* and astonishing *fecundity of genius*; all of which perfectly characterize *Solomon*.

Besides the above, we find many *forms of expression* in this book, which prove that its author had a *knowledge of the law of God*; and many which show that he was acquainted with the *Psalms* of David; and a few very like what we find in the *writings of the prophets*. I shall insert a few more:—

- Job xv. 27. Because he covereth his face with fatness.
- Job xxv. 11. If he set his heart upon man, he shall gather unto himself his spirit and his breath.
- Job xxi. 9. Their houses are safe from fear; neither is the rod of God upon them.
- Job xxi. 10. Their bull gendereth, and foaleth not; their cow calveth, and casteth not her calf.
- Job xxi. 18. They (the wicket) are as stubble before the wind; and as chaff that the storm carrieth away.
- Job xxii. 18. The righteous see it, and are glad; and the innocent laugh them to scorn.
- Job xxviii. 41. Who provideth for the raven his food? when his young ones cry unto God.
- Job xxi. 21. He poureth contempt upon princes, and weakeneth the strength of the mighty.
- Job iii. 3. Let the day perish in which I was born; and the night in which it was made, there is a man-child conceived. See also chap. x. ver. 18.
- Job xxi. 7. Wherefore do the wicket live, become old, and are mighty in power?
- Job xxviii. 12. But where shall wisdom be found, and where is the place of understanding?—12. Man knoweth not the price thereof; neither is it found in the land of the living.
- Job xvii. 10. They are enclosed in their own fat.—lxixii. 7. Their eyes stand out with fatness.
- Ps. civ. 28. Thou hast set their face, and they are troubled; thou takest away their breath; they die, and return to their dust.
- Ps. lxxiii. 5. They are not in trouble as other men; neither are they plagued like other men.
- Ps. cxlv. 13, 14. Let our sheep bring forth thousands; and our oxen be strong to labour.
- Ps. l. 4. The ungaily are like the chaff which the wind driveth away.
- Ps. lviii. 10. The Righteous shall rejoice when he seeth the vengeance; he shall wash his feet in the blood of the wicked.
- Ps. cxlvii. 9. He giveth to the heast his food; and to the young ravens which cry.
- Ps. cvii. 40. He poureth contempt upon princes, and causeth them to wander in the wilderness.
- Jerem. xv. 10. Wo is me, my mother, that thou hast borne me, a man of strife—xx. 14, 15. Curved be the day wherein I was born; let not the day wherein my mother bare me be blessed.
- Jerem. xii. 1, 2. Wherefore doth the way of the wicked prosper—they grow; yea, they bring forth fruit.
- Colate these verses with Baruch iii. 14, 15, 20, and see Prov. I. 30-32. II. 2-7. II. 13-15. iv. 5-9. viii. 10-35.

The remarkable sentiment that "God, as sovereign of the world, does treat the righteous and the wicked, independently of their respective merits, with a similar lot in this life; and that like events often happen to both," is maintained in the Book of *Job*, and the *Ecclesiastes of Solomon*. Job ix. 22-24. HE DESTROYETH THE PERFECT AND THE WICKED. If the scourge slay suddenly, he will laugh at the trial of the INNOCENT. THE EARTH IS GIVEN INTO THE HAND OF THE

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WICKED; he covereth the faces of the judges thereof; if not, where and who is he?—x. 15. If I be WICKED, woe unto me; and if I be RIGHTEOUS, yet will I not lift up my head.—ix. 15. WHOM though I were RIGHTEOUS, yet would I not ANSWER; I would make supplication to my Judge.—xii. 6. The tabernacles of ROBBERS prosper, and they that PROVOKE GOD are secure; into whose hand God bringeth abundantly.—xxi. 7—9. Wherefore do the WICKED LIVE, BECOME OLD; yea, are MIGHTY IN POWER? Their SEED is ESTABLISHED IN THEIR EIGHT, and their OFFSPRING BEFORE THEIR EYES. Their HOUSES are SAFE FROM FEAR, neither is the ROD OF GOD UPON THEM.

Similar sentiments, with a great similarity of expression, are found in the following passages from Solomon:—Eccles. vi. 8. For what hath the WISE more than the FOOL?—viii. 14. There be JUST MEN to whom it happeneth ACCORDING TO THE WORK OF THE WICKED. Again, there be WICKED MEN to whom it happeneth ACCORDING TO THE WORK OF THE RIGHTEOUS.—ix. 2. ALL THINGS COME ALIKE TO ALL: there is ONE EVENT TO THE RIGHTEOUS and to the WICKED; to the GOOD, and to the CLEAN, and to the UNCLEAN; to him that SACRIFICETH, and to him that SACRIFICETH NOT. As is the GOOD, so is the SINNER; and he that SWEARETH, as he that FEARETH ON OATH.—vii. 15. There is a JUST MAN that FERLETH IN HIS RIGHTEOUSNESS; and there is a WICKED MAN that PROLONGETH his life IN HIS WICKEDNESS.

I may conclude this with the words of a learned translator of the Book of Job; and apply in reference to Solomon, whom he applies to Moses: "The specimens of resemblance now produced have an equal claim to originality, and seem very powerfully to establish a unity of authorship." I think the argument much stronger in favour of Solomon as its author than of Moses: and while even here I hesitate, I must enter my protest against the conclusions drawn by others; and especially those who profess to show where David, Solomon, Isaiah, Jeremiah, Ezekiel, &c. have copied and borrowed from Job! Some of them, in all probability, never saw the book: and those who did had an inspiration, dignity, manner, and power of their own, that rendered it quite unnecessary to borrow from him. Such plagiarism would appear, in common cases, neither requisite nor graceful. I have a high opinion of the Book of Job; but God forbid that I should ever bring it on a level with the compositions of the sweet singer of Israel, the inimitable threnodies of Jeremiah, or the ultra-sublime effusions of the evangelical prophet. Let each keep his place, and let God be acknowledged the inspirer of all.

Thus, by exactly the same process, we come to different conclusions; for the evidence is now as strong that Job lived posterior to the days of Moses, (that he was acquainted with the law and the prophets; that either he took much from the Psalms and Proverbs, or that David and Solomon borrowed much from him; or that Solomon, the son of David, wrote the history,) as it is that he lived in the days of Moses.

For my own part I think the later date by far the most probable; and, although I think the arguments that go to prove Solomon to be the author, are weightier than those so skillfully brought forth by learned men in behalf of Moses, yet I think it possible that it was the work of neither, but rather of some learned Idumean, well acquainted with the Jewish religion and writers; and I still hold the opinion which I formed more than thirty years ago, when I read over this book in the Septuagint, and afterward in the Hebrew; that it is most probable the work was originally composed in Arabic, and afterward translated into Hebrew; by a person who either had not the same command of the Hebrew as he had of the Arabic; or else purposely affected the Arabic idiom, retaining many Arabic words and Arabisms; either because he could not find appropriate expressions in the Hebrew, or because he wished to adorn and enrich the one language by borrowing copiously from the other. The Hebrew of the Book of Job, differs as much from the pure Hebrew of Moses, and the early prophets, as the Persian of Ferdowsy differs from that of Saady. Both these were Persian poets: the former wrote in the simplicity and purity of his elegant native tongue, adopting very few Arabic words; while the latter labours to introduce them at every turn, and has thus produced a language neither Persian nor Arabic. And so prevalent is this custom become with all Persian writers, both in prose and verse, that the pure Persian becomes daily more and more corrupted, inasmuch that there is reason to fear that in process of time it will be swallowed up in the language of the conquerors of that country, in which it was formerly esteemed the most polished language of Asia. Such influence has the language of a conqueror on the country he has subdued: witness our own, where a paltry French phraseology, the remnant of one of the evils brought upon us by our Norman conqueror and tyrant, has greatly weakened the strong current of our mother tongue: so that hitherto amalgamated, filed, and polished by eminent authors, we only speak a very tolerable jargon, enriched, as we foolishly term it, by the spoils of other tongues. The best specimen of our ancient language exists in the Lord's Prayer, which is pure English, or what is called Anglo-Saxon, with the exception of three Frenchified words, trespasses, temptation, and deliver.

But to return to the Book of Job. The collections of Mr. Goode, Dr. Magee, and others, if they do not prove that Moses was the author of the book, prove that the author was well acquainted with the Mosaic writings; and prove that he was also acquainted with the xth Psalm; and this last circumstance will go far to prove that he lived after the days of David, for we have no evidence whatever that the xth Psalm was published previously to the collection and publication of the Psalms now generally termed the Psalms of David, though many of them were written by other hands, and not a few even after the Babylonish captivity. And, as to the inscription to this Psalm תפלה אשר אמר משה עבד ה' אלהים תפלה משה עבד ה' אלהים, "a prayer of Moses, the man of God." 1. We know not that Moses the Jewish lawgiver is meant: it might be another person of the same name. 2. And even in that case, it does not positively state that this Moses was the author of it. 3. The inscriptions to the Psalms are of dubious, many of them of no authority; some of them evidently misplaced; and others either bearing no relation to the matter of the Psalms, to which they are prefixed; or evidently contradictory to that matter. Hence our translators have considered these inscriptions as of no authority; and have not admitted them, in any case, into the body of their respective Psalms. The parallelism, therefore, drawn from this Psalm, will not help much to prove that Moses was the author of the Book of Job; but it will go far to prove, as will be seen in other cases, that the author of this book was acquainted with the Book of Psalms, as several of the preceding collections testify; and that there is a probability that he had read the prophets that lived and wrote in the time, and after the time, of the Babylonish captivity, which appears to me the only thing which shakes the argument in favour of Solomon; unless we take the converse of the question, and say that Moses, David, Solomon, Isaiah, Jeremiah, and Micah, all knew and borrowed from the Book of Job. But this supposition will, in its turn, be shaken by the consideration that there are several things in the Book of Job which evidently refers to the law as already given, and to some of the principal occurrences in the Israelitish history, if such references can be made out. These considerations have led me to think it probable that the book was written after the captivity, by some unknown, but highly eminent and inspired man. We may wonder, indeed, that the author of such an eminent work has not been handed down to posterity; and that the question should be left at the discretion of the whole limbus of conjecture: but we find not only several books in the Bible, but also other works of minor importance, and a later date, similarly circumstanced. We have no certain evidence of the author of the books of Judges, Samuel, Kings, Chronicles, Ruth, Ezra, Nehemiah, or Esther: we can, in reference to them, make probable conjectures, but this is all. Even in the New Testament the author of the Epistle to the Hebrews is still unknown: though a pretty general tradition, and strong internal evidence, give it to St. Paul; yet this point is not so proved, as to exclude all doubt.

The finest poems of heathen antiquity, the Iliad and Odyssey, cannot be certainly traced to their author. Of the person called Homer, to whom they have been attributed, no one knows any thing. He is still, for aught we know, a fabulous person; and the relations concerning him are entitled to little more credit than is due to the Life of Æsop by Pausanias. Seven different cities have claimed the honour of being his birth-place. They are expressed in the following distich:—

Ἑπτα πόλεις διερίζουσι περι ριζῶν Ὀμηροῦ,
 Ἐμύρα, Ρόδος, Κολοφών, Σαλαμίς, Χίος, Ἄργος, Ἀθήνα.
 Smyrna, Rhodes, Colophon, Salamis, Chios, Argos, Athens.
 Orbis et Patria certat, Homere, &c.

Nor have these claims been ever adjusted. Some have gone so far as to attribute the work to Solomon, king of Israel, composed after his defection from the true religion to idolatry! that the word Homer, Ὀμηρος, Homeros, is merely Hebrew, עֲמֵרֹם Omertim, with a Greek termination, signifying the sayings or discourses, from עֲמָר, amar, he

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spoke; the whole work being little more than the dialogues or conversations of the eminent characters of which it is composed. Even the *baïlles* of Homer are full of *parleys*: and the principal information conveyed by the poem is through the conversation of the respective chiefs.

The *Makamaton*, or assemblies, of the celebrated Arabic author *Hariri*, show us how conversations were anciently carried on among the Arabs; and even in the same country in which the plan of the poem of Job is laid: and were we closely to compare the *sex concessus* of that author, published by *Schultens*, we might find many analogies between them and the turn of conversation in the Book of Job. But the uncertainty relative to the author detracts nothing from the merit and excellency of the Poem. As it is the most singular, so it is the best, as a whole, in the Hebrew canon. It exhibits a full view of the opinions of the Eastern sages on the most important points: not only their religion and system of morals are frequently introduced, but also their philosophy, astronomy, natural history, mineralogy, and arts and sciences in general; as well those that were ornamental, as those which ministered to the comforts and necessities of life. And, on a careful examination, we shall probably find that several arts, which are supposed to be the discoveries of the moderns, were not unknown to those who lived in a very remote antiquity; and who, it is fashionable to consider, as unlettered and uncultivated barbarians.

As the person, family, time, and descendants, of Job are so very uncertain, I shall not trouble my readers with the many genealogical tables which have been constructed by chronologists and commentators: yet it might be considered a defect, were I not to notice what is inserted at the end of the Greek and Arabic versions relative to this point; to which I shall add Dr. Kennicott's tables, and the substance of a letter which contains some curious particulars.

"And he (Job) dwelt in the land of *Ausitis*, in the confines of Idumea and Arabia; and his former name was *Jobab*. And he took to wife Arabiessa, and begat a son whose name was Ennon. And his (Jobab's) father's name was Zarith, one of the sons of the children of Esau; and his mother's name was Boesora: and thus he was the 57th from Abraham."

"And these are the kings who reigned in Edom; which region he also governed: the first was *Balak*, the son of Beor, the name of whose city was Dennaaba. And after *Balak* reigned *Jobab*, who is also called Job. And after him *Assom*, the governor of the country of the Temanites. After him *Adad*, the son of *Basad*, who cut off *Madian* in the plain of *Moab*; and the name of his city was *Gethaim*."

"The friends who came to visit him were *Ethphaz*, son of *Sophan*, of the children of *Esau*, king of the *Temanites*. *Baldad*, the son of *Amnon*, of *Chobar*, tyrant of the *Sauchites*. *Sophar*, king of the *Minaites*. *Thaïman*, son of *Eliphaz*, governor of the *Idumeans*."

"This is translated from the Syriac copy. He dwelt in the land of *Ausitis*, on the borders of the *Euphrates*; and his former name was *Jobab*; and his father was *Zareth*, who came from the East." This is verbatim from the *Codex Alexandrinus*.

The Arabic is not so circumstantial, but is the same in substance. "And Job dwelt in the land of *Aus*, between the boundaries of Edom and Arabia: and he was at first called *Jobab*. And he married a strange woman, and to her was born a son called *Anun*. But Job was the son of *Zara*, a descendant of the children of *Esau*: his mother's name was *Basra*; and he was the sixth from Abraham. Of the kings who reigned in Edom: the first who reigned over that land was *Balak*, the son of *Beor*; and the name of his city was *Danaba*. And after him *Jobab*, the same who is called Job. And after Job, him (*Assom*) who was prince of the land of *Teman*. And after him (*Adad*) the son of *Barak*, he who slew and put to flight *Madian*, in the plains of *Moab*; and the name of his city was *Jatham*. And of the friends of Job who visited him, was *Ethphaz*, the son of *Esau*, king of the *Temanites*."

Dr. Kennicott says, When Job lived seems deducible from his being contemporary with *Eliphaz*, the *Temanite*, thus:

ABRAHAM.		
ISAAC.		
1 Esau.	Jacob.	1
2 Eliphaz.	Levi.	2
3 Teman.	Kobeth.	3
4 Eliphas the Temanite.	Amram—Job.	4
	Moses.	5

The late Miss Mary Freeman Shepherd, well known for her strong masculine genius, and knowledge of various languages, sent me the following genealogy and remarks, which she thought would clearly ascertain the time of Job, which I faithfully transcribe from her letter to me, a short time before her death.

"Shem, two years after the flood, begat Arphaxad and Uz, and also Aram	5
Arphaxad begat Salah at	25
Salah begat Eber at	30
Eber begat Peleg at	34
Peleg, in whose time the earth was divided, begat Res at	36
Res begat Serug at	38
Serug begat Nahor at	42
Nahor begat Terah at	52
Terah begat Abraham at	70
Abraham begat Ishmael at eighty-six, Isaac at	100
Isaac married at forty; soon after, probably at forty-three, Esau and Jacob born	47
Jacob married at forty; had Reuben his first-born, and Levi born of Leah, by the time he was forty-four	43
Levi begat Kobeth, suppose at	40
Kobeth begat Amram, suppose at	40
Amram begat Moses, suppose at	40

After the deluge 666

"Shem was the father of Aram, who gave his name to the Aramites, *i. e.* the Syrians; and he was the father of Uz, who gave his name to the land of Uz, in which Job dwelt, not was born; for the text says, *There was a man in the land of Uz called Job*.

"In the xlvth chap. of Genesis, ver. 13. one of the sons of Issachar is named Job. In the genealogies of Numb. xxvi. 24. and in 1 Chron. vii. 1. he is called *Jashub*. It is remarkable that there is no mention in Chronicles of the sons of *Jashub*, or of any of the sons of *Issachar*, among the thousands of *Israel*, sons of *Tola*, where, might not *Job* be called *Jashub*? *Mitzraim*, *i. e.* Egypt, was a son of *Ham*; *Uz* and *Aram*, sons of *Shem*. *Ishmael* by *Hagar*, and *Midian* by *Keturah*, both sons to *Abraham*. How well does this account for the nearness of the languages of these people, being scions from the same mother tongue.

"*Ishmael*, the father of the tribes of Arabia; Arabic was, therefore, not their mother tongue. The roots of these languages germinated from the Hebrew roots: and so a new language sprung up; afterward formed according to grammatic rules, and enriched as arts and sciences, and cultivated genius, added new inventions. Things new, and unknown before, gave rise to new words or names. Nouns, and the action, operation, and effects of arts and sciences, produced verbs, or roots. Thus the Arabic became so copious and rich, and has roots not in the pure original Hebrew. All this considered, might not *Moses* have written the Book of Job, as parts of *Esra*, *Nehemiah*, and *Daniel*, were written after the captivity, in a mixed language, in order that it might be the better understood by those for whom it was written; those of the people who, being left in *Jerusalem*, had retained their native Hebrew; and those who had, by long residence in *Babylon*, corrupted and mingled it with the *Chaldaic*, which is a dialect of the Hebrew: like the modern language of *Italy*, when compared with that of ancient *Rome*; or our modern *Latin*, when compared with that of the *Augustan* age.

"By the influence of climate upon the organs of speech, the different avocations, usages, diet, turn of mind, and genius of men, the dialects which all streamed from one language, and pronounced in one and the same speech, confounded (not annihilated, troubled but not dried up,) no new language then created, yet so confounded in utterance

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"Satan, overjoyed at the success of his plots, went to Job; told him that his wife had been caught in the act of adultery; and that her tresses had been cut off, and here was the proof of the fact. Job seeing this, and finding his wife without her tresses, not supposing that he was deceived by the devil, lost his patience; and bound himself by an oath, that if he should ever recover his health, he would inflict on her the most exemplary punishment. Satan, supposing he had now gained his end, transformed himself into an angel of light; and went throughout the country as a messenger of God, informing the people that Job, who was counted a prophet, had fallen from his piety, and brought the wrath of God upon him; that they should no more listen to his preaching, but banish him from among them, lest the curse of God should fall on the whole country.

"Job, coming to understand how the matter stood, had recourse to God by faith and prayer; and said these remarkable words, which are found in the KORAN: *Distress closes me in on every side; but thou, O Lord, art more merciful than all those who can feel compassion.* On this all his pains and sufferings immediately ceased; for Gabriel, the faithful servant of the Most High, descended from heaven; took Job by the hand; and, lifting him up from the place where he lay, stamped on the ground with his foot; and immediately a spring of water rose up from the earth, out of which Job having drunk, and washed his body, he was instantly cleansed of all his ulcers, and restored to perfect health.

"God, having thus restored him, greatly multiplied his goods, so that the rain and the snow which fell around his dwelling were precious; and his riches became so abundant, as if showers of gold had descended upon him."

This is the sum of the account given by the oriental historians; who, forsaking the truth of the Sacred History, have blended the story with their own fables. The great facts are, however, the same in the main; and we find that with them the personality, temptation, and deliverance of Job, are matters of serious credibility. Abul Faragius says that the trial of Job happened in the twenty-fifth year of Nahor, son of Serug; thus making him prior to Abraham. He calls him *أيوب السديقي* Ayoub assadeqi, Job the righteous. See Abul Faragius, *Ebn Babric, D'Herbelot, &c.*

Commentators have considered this book as being divided into distinct parts. Mr. Goode, who considers it a regular Hebrew epic, divides it into six parts, or books; which he considers to be its natural division, and unquestionably intended by the author. These six parts are, an opening or exordium, containing the introductory history or decree concerning Job;—three distinct series of arguments, in each of which the speakers are regularly allowed their respective turns;—the summing up of the controversy;—and the close of the catastrophe, consisting of the suffering hero's gradual and glorious acquittal, and restoration to prosperity and happiness.

PART I.—*The TEMPTATION of Job decreed.*

Which contains, 1. A brief narrative of Job. 2. The tribunal of the Almighty. 3. His remarks to Satan concerning Job's fidelity. 4. Satan's reply. 5. The Almighty consents to his temptation. 6. Return of the celestial tribunal. 7. The fidelity of Job proved and declared. 8. Satan insinuates that he would not have stood true, had the attack been made on his person. 9. The Almighty consents to a second trial. 10. The trial made. 11. Job's utter misery. 12. The visit of his three friends, to condole with him. Chap. i. and ii.

PART II.—*FIRST Series of CONTROVERSY.*

1. Exclamation of Job on his miserable condition. 2. Speech of Eliphaz, accusing him of want of firmness; and suspecting his integrity, on account of the affliction with which he is visited. 3. Job's reply; reproaching his friends with cruelty; bewailing the disappointment he had felt in them; calling for death as the termination of his miseries; then longing for life, expostulating with the Almighty, and supplicating his forgiveness. 4. Bildad resumes the argument of Eliphaz with great severity; openly accuses Job with hypocrisy; and exhorts him to repentance, in order that he may avoid utter ruin. 5. Job, in reply, longs to plead his cause before God; but is overwhelmed at the idea of his majesty. 6. He again desponds; and calls for death, as the only refuge from his sorrows. 7. Zophar continues the argument on the side of his companions; condemns Job acrimoniously, for still daring to assert his innocence; and once more exhorts him to repentance, as the only means of obtaining a restoration of the favour of the Almighty. 8. Job is stimulated to a still severer reply. 9. Accuses his companions of declaiming on the part of God, with the base hope of propitiating him. 10. Boldly demands his trial at the tribunal of the Almighty; and, realizing the tribunal before him, commences his pleading in an address, variegated by every side of opposite feelings: fear, triumph, humiliation, expostulation, despondency. Chap. iii—xiv.

PART III.—*SECOND Series of CONTROVERSY.*

1. Eliphaz commences the discussion in his regular turn; accuses Job of vehemence and vanity; asserts that no man is innocent; and that his own conduct sufficiently proves himself not to be so. 2. Job replies; and complains bitterly of the unjust reproaches heaped upon him; and accuses his companions of holding him up to public derision. 3. He pathetically bemoans his lot; and looks forward to the grave with glimmering through despair, of a resurrection from its ruins. 4. Bildad perseveres in his former argument of Job's certain wickedness, from his signal sufferings; and, in a string of lofty traditions, points out the constant attendants of misery upon wickedness. 5. Job rises superior to this attack; appeals to the pity and generosity of his friends; asserts the Almighty to have afflicted him for purposes altogether unknown; and then soars to a full and triumphant hope of a future resurrection, and vindication of his innocence. 6. Zophar repeats the former charge; and Job replies, by directly controverting his argument, and proving, from a variety of examples, that in the present world the wicked are chiefly prosperous, and the just for the most part subject to affliction. Chap. xv—xxi.

PART IV.—*THIRD Series of CONTROVERSY.*

1. Eliphaz, in direct opposition to Job's last remarks, contends that certain and utter ruin is the uniform lot of the wicked; and adduces the instances of the deluge, and of Sodom, and the other cities of the plain. 2. Job supports his position by fresh and still more forcible examples. Though he admits that, in the mystery of Providence, prosperity and adversity are often equally the lot of both the righteous and the wicked; yet he denies that this ought to be held as an argument in favour of the last, whose prosperity is in the utmost degree precarious, and who, in calamity, are wholly destitute of hope and consolation. 3. Bildad replies in a string of lofty but general apophthegms, tending to prove that Job cannot be without sin, since no man is so in the sight of God. 4. Job rejoins with indignation; takes a general survey of his life, in the different capacities of a magistrate, a husband, and a master; and challenges his companions to point out a single act of injustice he had committed. Chap. xxii—xxxii.

PART V.—*The SUMMING UP of the CONTROVERSY.*

1. Zophar, who ought to have concluded the last series, having declined to prosecute the debate any farther, the general argument is summed up by Elihu, who has not hitherto spoken, though present from the first. 2. He condemns the subject matter of the opponents of Job, as altogether irrelevant; accuses Job himself, not of suffering for any past impiety, but of speaking irreverently during the controversy. 3. He contests several of Job's positions; asserts that afflictions are often sent by the Almighty for the wisest and most merciful purposes; and that, in every instance, our duty is submission. 4. He closes with describing the Creator as supreme, and uncontrollable; and as creating, upholding, and regulating, all nature according to his own will and pleasure; incomprehensibly and mysteriously, yet ever wisely and benevolently. Chap. xxxii—xxxvii.

PART VI.—*The ACQUITTAL and RESTORATION of Job.*

1. The Almighty appears to pronounce judgment; speaks to Job in a sublime and magnificent address out of a whirlwind. 2. Job humbles himself before God, and is accepted. 3. His friends are severely reprov'd for their conduct during the controversy: a sacrifice is demanded of them, and Job is appointed their intercessor. 4. He prays for his friends, and his prayer is accepted. 5. He is restored to his former state of prosperity, and his substance in every instance doubled. Chap. xxxviii—xlii.

On this plan Mr. Goode has constructed his learned translation and excellent observations on this book.

The following synopsis or general view of this book is very intelligible, and may serve as an index to the work:

PREFACE TO THE BOOK OF JOB.

- I. The Historical Exordium, written in *prose*. Chap. i. and ii.
 - II. The threefold Series of Controversy, written in *poetry*. Chap. iii.—xlii. ver. 1—6.
 - III. The *Issues* of Job's trial; restoration to health and prosperity, in *prose*. Chap. xlii. ver. 7—17.
1. Job's Disputation with his three friends, who came to visit him, in a *threefold Series*. Chap. iii.—xxxi. which includes Job's speech, in which he curses the day of his birth, chap. iii. which gives rise to the

FIRST Series of Controversy, comprehended in chap. iv—xiv.

1. With ELIPHAE, chap. iv—vii.
 - a. The speech of *Eliphaz*, chap. iv, v.
 - b. The answer of *Job*, chap. vi, vii.
2. With BILDAD, chap. viii—x.
 - a. The speech of *Bildad*, chap. viii.
 - b. The answer of *Job*, chap. ix, x.
3. With ZOPHAR, chap. xi—xiv.
 - a. The speech of *Zophar*, chap. xi.
 - b. The answer of *Job*, chap. xii, xiii, xiv.

THE SECOND Series of Controversy, included in chap. xv—xxi.

1. With ELIPHAE, ch. xv—xvii.
 - a. The speech of *Eliphaz*, chap. xv.
 - b. The answer of *Job*, chap. xvi, xvii.
2. With BILDAD, chap. xviii, xix.
 - a. The speech of *Bildad*, chap. xviii.
 - b. The answer of *Job*, chap. xix.
3. With ZOPHAR, chap. xx, xxi.
 - a. *Zophar's* speech, chap. xx.
 - b. The answer of *Job*, chap. xxi.

THE THIRD Series of Controversy, included in chap. xxii—xxxi.

1. With ELIPHAE, chap. xxii—xxiv.
 - a. The speech of *Eliphaz*, chap. xxii.
 - b. The answer of *Job*, chap. xxiii, xxiv.
2. With BILDAD, chap. xxv—xxxi.
 - a. The speech of *Bildad*, chap. xxv.
 - b. The answer of *Job*, chap. xxvi—xxxi.

ELIHU'S Judgment concerning the Controversy delivered at *four* different intervals, pausing for Job's answer, chap. xxxii—xxxvii.

- a. Elihu's *first* speech, chap. xxxii, xxxiii.
- b. Elihu's *second* speech, chap. xxxiv.
- c. Elihu's *third* speech, chap. xxxv.
- d. Elihu's *fourth* speech, chap. xxxvi, xxxvii.

THE ALMIGHTY appears, and speaks out of a whirlwind, and determines the Controversy, chap. xxxviii—xli.

- a. The first speech of the *Almighty*, chap. xxxviii, xxxix.
- b. The second speech of the *Almighty*, chap. xli, xlii.
- c. The answer and *humiliation* of *Job*, chap. xlii. 1—6.

Historical Narration concerning the restoration of Job to health and great worldly prosperity; with the account of his age and death, chap. xlii. ver. 7—17.

Some have contended that the *whole* of this book is written in *verses*: but I can see no rule or method by which the *two first chapters*, and the *ten last verses* of chap. xlii. can be reduced to poetry, or poetic arrangement. They are merely *narrative*; and are utterly destitute of that dignity and pathos every where evident in this poem, and in every part of the Hebrew hemistich poetry wherever it occurs. I could almost suppose these places the work of *another hand*; a *preface* and a *conclusion* written by some person who was well acquainted with the fact of Job's temptation, and found such additions necessary to cast light upon the poem. But they are most probably the work of the same hand. There are, in different parts of the body of the poem, *sentences in prose*, which are the *headings* to the different speeches. This is frequent among the Arabic and Persian poets. Such headings are generally, in *rubric*, and should here stand by themselves.

THE BOOK OF JOB.

As the time in which Job lived is so very uncertain, (see the preface, and the observations at the end of the notes on the first chapter,) the date found in our common English Bibles, (which is upon the supposition that Moses wrote the book whilst among the Midianites, about one thousand five hundred and twenty years before the commencement of the Christian era,) is inserted in the margin, not because it is the most probable, but because it is the most generally received.

CHAPTER I.

Character of Job, 1. His family, 2. His substance, 3. Care of his family, 4, 5. Satan accuses him to God, as a selfish person, who served God only for the hope of secular rewards, 6-11. Satan is permitted to strip him of all his children and property, 12-19. Job's remarkable resignation and patience, 20-22.

A. M. cir. 2454.
B. C. cir. 1820.
Anno I. O. C. cir. 744.
Anno U. C. cir. 767.

THERE was a man in the land of Uz, whose name was Job, and that man was perfect and upright, and one that feared God, and eschewed evil.

2 And there were born unto him seven sons, and three daughters.

3 His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household: so that

a Gen. 22. 20. 21.—b Esau. 14. 14. Jan. 5. 11.—c Ch. 2. 3.—d Or, cattle.—e Or, husbandry.—f Heb. some of the East.—g Gen. 6. 20. Ch. 42. 3.—h 1 Kings 21. 10, 12.

NOTES ON CHAPTER I.

Verse 1. *In the land of Uz*] This country was situated in Idumea, or the land of Edom, in Arabia Petraea, of which it comprised a very large district. See the preface.

Whose name was Job] The original is אִיּוֹב *Ayob*; and this orthography is followed by the Chaldee, Syriac, and Arabic. From the Vulgate we borrow *Job*, not very dissimilar from the *Iob Job* of the Septuagint. The name signifies *sorrowful*, or *he that weeps*. He is supposed to have been called *Jobab*. See more in the introduction.

Perfect and upright] יָשָׁר וְיָדָבָר *tam ve yashar*; COMPLETE as to his mind and heart; and STRAIGHT or CORRECT as to his moral deportment.

Fearing God] Had him in continual reverence as the fountain of justice, truth, and goodness.

Eschewed evil.] שָׂרַח עָוֹן *sar merad*, departing from, or avoiding evil. We have the word *eschew*, from the old French *eschever*, which signifies to avoid. All within was holy, all without was righteous: and his whole life was employed in departing from evil, and drawing nigh to God. Coverdale translates, an innocent and virtuous man, such one as feared God and eschewed evil. From his translation we retain the word *eschew*.

Verse 3. *His substance also was seven thousand sheep*] A thousand, says the Chaldee, for each of his sons. Three thousand camels: a thousand for each of his daughters. Five hundred yoke of oxen for himself. And five hundred she-asses for his wife. Thus the Targum divides the substance of this eminent man.

A very great household] עֲבָדָה רַבָּה מְאֹד *abadah rabbah me'od*, "a very great estate." The word עֲבָדָה *abadah*, refers chiefly to husbandry, including all manner of labour in the field, and with cattle, and every description of servants.

The greatest of all the men of the east] He was more eminent than any other person in that region in wisdom, wealth, and piety. He was the chief emir of that district.

Verse 4. *Feasted in their houses, every one his day*] It is likely that a birthday festival is here intended. When the birthday of one arrived, he invited his brothers and sisters to feast with him; and each observed the same custom.

Verse 5. *When the days of their feasting were gone about*] At the conclusion of the year, when the birthday of each had been celebrated, the pious father appears to have gathered them all together, that the whole family might hold a feast to the Lord, offering burnt-offerings in order to make an atonement for sins of all kinds; whether presumptuous, or committed through ignorance. This we may consider as a general custom among the godly, in those ancient times.

And cursed God in their hearts.] וּבִרְעוּ אֱלֹהִים *U bircu Elohim*. In this book, according to most interpreters, the verb בָּרַךְ *barak*, signifies both to bless and to curse: and the noun אֱלֹהִים *Elohim*, signifies the true God, false

this man was the greatest of all the men of the East.

4 And his sons went and feasted in their houses, every one his day, and sent and called for their three sisters, to eat and to drink with them.

5 And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

6 ¶ Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

1 Heb. all the days.—2 Ch. 2. 1.—1 Kings 22. 19. Ch. 22. 7.—3 Heb. the adversary.—4 Gen. 21. 1. Rev. 12. 9, 10.—5 Heb. in the midst of them.

gods, and great or mighty. The reason why Job offered the burnt-offerings appears to have been this: In a country where idolatry flourished, he thought it possible that his children might, in their festivity, have given way to idolatrous thoughts, or done something prescribed by idolatrous rites: and, therefore, the words may be rendered thus; *it may be that my children have blessed the gods in their hearts.* Others think that the word בָּרַךְ *barak*, should be understood as implying *farewell*, *bidding adieu*, lest my children have *bidden adieu* to God; that is, renounced him, and cast off his fear. To me this is very unlikely. Mr. Mason Goode contends that the word should be understood in its regular and general sense, *to bless*; and that the conjunction וְ *vau* should be translated *nor*. "Peradventure my sons may have sinned, nor blessed God in their hearts." This version he supports with great learning. I think the sense given above is more plain, and less embarrassed. They might have been guilty of some species of idolatry. This is possible even among those called Christians, in their banquets: witness their songs to Bacchus, Venus, &c. which are countless in number, and often sung by persons who would think themselves injured not to be reputed Christians. Coverdale, in his translation, (1535) renders the passage thus: Peradventure my sonnes have done some offence and have been unthankful to God in their parties.

Thus did Job continually.] At the end of every year, when all the birthday festivals had gone round.

Verse 6. *There was a day when the sons of God*] All the versions, and indeed all the critics, are puzzled with the phrase *sons of God*; בני האלהים *benei ha-Elohim*, literally *sons of the God*; or, *sons of the gods*. The Vulgate has simply *filius Dei*, sons of God. The Septuagint οἱ ἀγγελοι του θεου, the angels of God. The Chaldee כְּלֵי מַלְאָכָה *killei mala'acaya*, "troops of angels." The Syriac retains the Hebrew words and letters, only leaving out the demonstrative הֵ *he* in the word הַבְּנֵי אֱלֹהִים *ha-benei Elohim*, thus, הַבְּנֵי אֱלֹהִים *benei Elohim*. The Arabic nearly copies the Hebrew also [بنو الله] *banoa llohem*; to which, if we give not the literal translation of the Hebrew, we may give what translation we please. Coverdale, 1535, translates it *servauntes of God*. The Targum supposes that this assembly took place on the day of the great atonement, which occurred once each year. *And there was a day of judgment in the beginning of the year; and the troops of angels came that they might stand in judgment before the Lord.* But what are we to make of this whole account? Expositions are endless. That of Mr. Peters appears to me to be at once the most simple and most judicious:—"The Scripture speaks of God after the manner of men; for there is a necessity of condescending to our capacities, and of suiting the revelation to our apprehension. As kings, therefore, transact their most important affairs in a solemn council or assembly: so God is pleased to represent himself as having his council likewise; and as passing the decrees

7 And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and from in the earth, and from walking up and down in it.

8 And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

9 Then Satan answered the Lord, and said, Doth Job serve God for naught?

10 Hast thou not made a hedge about him,

and about his house, and about all that he hath on every side? thou hast blest the work of his hands, and his substance is increased in the land.

11 But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

12 And the Lord said unto Satan, Behold, all that he hath is in thy power, only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

Ch. 2. 1. Max. 12. 18. 1 Pet. 5. 8. Heb. Hast thou set thine heart on?—r. Or, cattle.

Chap. 2. 5. & 18. 21.—r. Heb. If he curses thee not to thy face.—u. Heb. hand.

of his providence in an assembly of his holy angels. We have here, in the case of Job, the same grand assembly held; as was before in that of Ahab, 1 Kings xxi. the same host of heaven called here the sons of God, presenting themselves before Jehovah, as in the vision of Micaiah they are said to stand on his right hand, and on his left. A wicked spirit appearing among them, here called Satan, or the adversary; and there, a lying spirit; both bent on mischief, and ready to do all the hurt they were permitted to do; for both were under the control of his power. The imagery is just the same; and the only difference is in the manner of the relation. That mentioned above, Micaiah as a prophet, and in the actual exercise of his prophetic office, delivers, as he received it, in a vision. I saw the Lord sitting on his throne, and all the host of heaven standing by him, on his right hand and on his left—and there come forth a LYING SPIRIT, and stood before the Lord, and said—1 Kings xxii. 19—22. The other as a historian interweaves it with his history; and tells us, in his plain narrative style, There was a day when the sons of God came to present themselves before the Lord; and SATAN came also among them. And this he delivers in the same manner as he does, There was a man in the land of Uz, whose name was Job.

The things delivered to us by these two inspired writers are the same in substance, equally high, and above the reach of human sight and knowledge; but the manner of delivering them is different, each as suited best to his particular purpose. This, then, is the prophetic way of representing things as to the manner of doing them, which, whether done exactly in the same manner concerns us not to know; but which are really done; and God would have them described as done in this manner, to make the more lively and lasting impression on us. At the same time it must not be forgotten that representations of this kind are founded in a well known and established truth, viz. the doctrine of good and bad angels; a point revealed from the beginning, and without a previous knowledge of which the visions of the prophets could scarcely be intelligible. See Gen. xxviii.

And Satan came also] This word also is emphatic in the original סָטָן ha-Satan, the Satan, or, the adversary; translated by the Septuagint & diabolos. The original word is preserved by the Chaldees, Syriac, and Arabic: indeed, in each of them the word signifies an adversary. St. Peter, 1 Epist. chap. v. ver. 8. plainly refers to this place; and fully proves that סָטָן ha-Satan, which he literally translates & Ἀδύδιος, the ADVERSARY, is no other than & Διάβολος, the DEVIL, or chief of bad demons, which he adds to others by way of explanation. There are many δαιμόνες, demons, mentioned in Scripture: but the word Satan or devil is never found in the originals of the Old and New Testaments in the plural number. Hence we reasonably infer, that all evil spirits are under the government of one chief, the DEVIL, who is more powerful and more wicked than the rest. From the GREEK Διάβολος, comes the LATIN Diabolus, the SPANISH Diabolo, the FRENCH Diable, the ITALIAN Diavolo, the GERMAN Teuffel, the DUTCH Duivel, the ANGLO-SAXON deofol, and the ENGLISH Devil, which some would derive from the compound THE-DEVIL; & ὁ ὄντας, the evil one, or wicked one.

It is now fashionable to deny the existence of this evil spirit; and this is one of what St. John (Rev. ii. 24.) calls τὰ βάθη τοῦ οὐρανοῦ, the depths of Satan; as he well knows that they who deny his being will not be afraid of his power and influence; will not watch against his wiles and devices; will not pray to God for deliverance from the evil one; will not expect him to be trampled down under their feet, who has no existence; and, consequently, they will become an easy and unopposing prey to the enemy of their souls. By leading men to disbelieve and deny his existence, he throws them off their guard; and is then their complete master, and they are led captive by him at his will. It is well known that among all those who make

any profession of religion, those who deny the existence of the devil are they who pray little or none at all; and are, apparently, as careless about the existence of God, as they are about the being of a devil. Piety to God is with them out of the question; for those who do not pray, especially in private, (and I never met with a devil-denier who did,) have no religion of any kind, whatsoever pretensions they may choose to make.

Verse 7. From going to and fro in the earth] The translation of the Septuagint is curious: Περιεβλῶν τὴν γῆν καὶ ἐμπεριπατῶν τὴν οἰκὸν οὐρανοῦ, περιεβλῶν, "Having gone round the earth, and walked over all that is under heaven, I am come hither." The Chaldees says, "I am come from going round the earth to examine the works of the children of men; and from walking through it." Coverdale, who generally hits the sense, translates thus: I have gone aboute the lande and walked throughe it. Mr. Goode, From roaming round the earth, and walking about it.

St. Peter, as has already been stated, ver. 6. refers to this. Be sober, be vigilant; for your adversary the devil goeth about as a roaring lion, seeking whom he may devour. I rather think, with Coverdale, that ἄγρυπνος, here signifies rather that land, than the habitable globe. The words are exceedingly emphatic: and the latter verb ἠθροῦν hithraoth being in the hithpael conjugation, shows how earnest and determined the devil is in his work: he sets himself to walk; he is busily employed in it; he is seeking the destruction of men; and while they sleep, he wakes; while they are careless, he is alert. The spirit of this saying is often expressed by the simple inhabitants of the country: when they perceive a man plotting mischief, and frequent in transgression, they say, the devil is busy with him.

Verse 8. Hast thou considered my servant Job] Literally, Hast thou placed thy heart on my servant Job? Hast thou viewed his conduct with attention, whilst thou wert roaming about, seeking whom thou mightest devour? viz. the careless, prayerless, and profligate in general.

Verse 9. Doth Job serve God for naught?] Thou hast made it his interest to be exemplary in his conduct: for this assertion Satan gives his reasons in what immediately follows.

Verse 10. Hast thou not made a hedge about him] Thou hast fortified him with spikes and spears. Thou hast defended him as by an unapproachable hedge. He is an object of thy peculiar care: and is not exposed to the common trials of life.

Verse 11. And put forth thine hand] Shoot the dart of poverty and affliction against him.

And he will curse thee to thy face] אָמַר לִי עַל פְּנֵי יָצְרָךְ im lo al panycha Yebarchicha. "If he will not bless thee to thy appearance." He will bless thee only in proportion to the temporal good thou bestowest on him:—to the providential and gracious appearances or displays of thy power in his behalf. If thou wilt be gracious, he will be pious. The exact maxim of a great statesman, Sir Robert Walpole; "Every man has his price." But you have not bought such a one; "No, because I would not go up to his price. He valued himself at more than I thought him worth; and I could get others cheaper, who, in the general muster, would do as well." No doubt Sir R. met with many such; and the devil many more. But still God has multitudes that will neither sell their souls, their consciences, nor their country, for any price; who, though God should slay them, will, nevertheless, trust in him, and be honest men, however tempted by the devil and his vicegerents. So did Job; so have done thousands: so will all do in whose hearts Christ dwells by faith.

Verse 12. All that he hath is in thy power] Satan cannot deprive a man even of an ass, a sheep, or a pig, but by especial permission of God. His power and malice are ever bounded, and under control.

So Satan went forth] The Targum adds, with authority from the presence of the Lord.

13 ¶ And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house :

14 And there came a messenger unto Job, and said, The oxen were ploughing, and the asses feeding beside them ;

15 And the Sabeans fell upon them, and took them away ; yea, they have slain the servants with the edge of the sword, and I only am escaped alone to tell thee.

16 While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burnt up the sheep, and the servants, and consumed them, and I only am escaped alone to tell thee.

17 While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants

with the edge of the sword, and I only am escaped alone to tell thee.

18 While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house ;

19 And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead, and I only am escaped alone to tell thee.

20 Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,

21 And said, Naked came I out of my mother's womb, and naked shall I return thither : the Lord gave, and the Lord hath taken away ; blessed be the name of the Lord.

22 ^b In all this Job sinned not, nor charged God foolishly.

v Ur, a great fire—w Heb. rushed—x Heb. from aside, &c.—y Gen. 22. 28. Ezra 2. 2.

z Ur, robe.—a Ps. 68. 17. Eccles. 5. 15. 1 Tim. 5. 7.—b Ch. 2. 10.—c Or, attributed Joly to God.

Verse 13. *There was a day*] *The first day of the week*, says the Targum. It no doubt refers to one of those birthday festivals mentioned before.

Verse 14. *The asses feeding beside them*] מרמ אטונוח, the she-asses, which appear to have been more domesticated, as of more worth and use than the others, both for their milk and their work.

Verse 15. *And the Sabeans fell*] The Vulgate alone understands this of a people. The Septuagint, Syriac, and Arabic, understand it as implying a marauding party. The Chaldees say, "Lilith, queen of Zamagad, rushed suddenly upon them, and carried them away." The Sabeans mentioned here are supposed to have been the same with those who were the descendants of Abraham by Keturah, whose son Jokahan begat Sheba. The sons of Keturah were sent by Abraham into the East, Gen. xxv. 6. and inhabited Arabia Deserta, on the east of the land of Uz. Hordes of predatory banditti were frequent in those countries ; and continue so to the present day. They made sudden incursions, and carried off men, women, children, cattle, and goods of every description ; and immediately retired to the desert, whither it was in vain to pursue them.

Verse 16. *The fire of God is fallen*] Though the fire of God may mean a great, a tremendous fire ; yet it is most natural to suppose lightning is meant : for as thunder was considered to be the voice of God, so lightning was the fire of God. And as the prince of the power of the air was permitted now to arm himself with this dreadful artillery of heaven, he might easily direct the zig-zag lightning to every part of the fields where the sheep were feeding, and so destroy the whole in a moment.

Verse 17. *The Chaldeans made out three bands*] The Chaldeans inhabited each side of the Euphrates, near to Babylon, which was their capital. They were also mixed with the wandering Arabs ; and lived like them, on rapine. They were the descendants of Chesed, son of Nahor, and brother of Huz, from whom they had their name Chesedim, which we translate Chaldeans. They divided themselves into three bands, in order the more speedily and effectually to encompass, collect, and drive off the three thousand camels : probably they mounted the camels, and rode off.

Verse 19. *A great wind from the wilderness*] Here was another proof of the influence of the prince of the power of the air. What mischief might he not do with this tremendous agent, were he not constantly under the control of the Almighty ? He seems to have directed four different currents, which, blowing against the four corners or sides of the house, crushed it together, and involved all within in one common ruin.

Verse 20. *Rent his mantle*] Tearing the garments, shaving or pulling off the hair of the head, throwing dust or ashes on the head, and sitting on the ground, were acts by which immoderate grief was expressed. Job must have felt the bitterness of anguish when he was told that, in addition to the loss of all his property, he was deprived of his ten children by a violent death. Had he not felt this most poignantly, he would have been unworthy of the name of man.

Worshipped] Prostrated himself : lay all along upon the ground, with his face in the dust.

Verse 21. *Naked came I out of my mother's womb*] I had no earthly possessions when I came into the world ; I cannot have less going out of it. What I have the Lord gave : as it was his free gift, he has a right to resume it when he pleases ; and I owe him gratitude for the time he has permitted me to enjoy this gift.

Naked shall I return thither] Whither ? Not to his

mother's womb surely ; nor does he call the earth his mother in this place. In the first clause of the verse he speaks without a metaphor ; and in the latter he speaks in reference to the ground on which he was about to fall. As I came out of my mother's womb, destitute of all earthly possessions ; so shall I return now shammah, there ; i. e. to the earth on which he was now fallen. That mother earth, was a common expression in different nations I allow ; but I believe no such metaphor was now in the mind of Job.

The Lord gave] The Chaldees has, "The Word of the Lord, וְיָרַד מִיְמֵינָא דַּיָּא, gave ; and the Word of the Lord, and the house of his judgment, have taken away." Word is used here personally, as in many other places of all the Targums.

Blessed be the name of the Lord] The following is a fine paraphrase on the sentiment in this verse :—

"Good, when he gives, supremely good ;
Not less when he denies ;
Afflictions from his sovereign hand
Are blessings in disguise.

Seeing I have lost all my temporal goods, and all my domestic comforts, may God alone be all my portion ! The Vulgate, Septuagint, and Coverdale, add, *The Lord hath done as he pleased.*

Verse 22. *In all this Job sinned not*] He did not give way to any action, passion, or expression, offensive to his Maker. He did not charge God with acting unkindly toward him : but felt as perfectly satisfied with the privation which the hand of God had occasioned, as he was with the affluence and health which that hand had bestowed. This is the transaction that gave the strong and vivid colouring to the character of Job : in this, and in this alone, he was a pattern of patience and resignation. In this Satan was utterly disappointed : he found a man who loved his God more than his earthly portion. This was a rare case, even in the experience of the devil. He had seen multitudes who bartered their God for money ; and their hopes of blessedness in the world to come, for secular possessions in the present. He had been so often successful in this kind of temptation, that he made no doubt he should succeed again. He saw many who, when riches increased, set their hearts on them, and forgot God : he saw many also who, when deprived of earthly comforts, blasphemed their Maker. He, therefore, inferred that Job, in similar circumstances, would act like the others : he was disappointed. Reader, by riches or poverty has he succeeded with thee ? Art thou pious when affluent, and patient and contented when in poverty ?

That Job lived after the giving of the law, seems to me clear from many references to the rites and ceremonies instituted by Moses. In chap. i. ver. 6. we are informed that he sanctified his children, and offered burnt-offerings daily in the morning for each of them. This was a general ordinance of the law, as we may see Lev. ix. 7. *Moses said unto Aaron, Go unto the altar, and offer thy sin-offering and thy burnt-offering, and make an atonement for thyself and for the people.* Ver. 22. *And Aaron lifted up his hand toward the people, and blessed them, and came down from offering the burnt-offering.*

This sort of offering, we are told above, Job offered continually :—and this also was according to the law, Exod. xxix. 42. *This shall be a continual burnt-offering throughout your generations.* See also Numb. xviii. 3, 6, 10, 15, 24, 31.

This custom was observed after the captivity, Ezra iii. 5. *They offered the continual burnt-offering.* And of every one that offered a free-will-offering, see also Neh. x. 33. Ezekiel, who prophesied during the captivity, enjoins this positively, chap. xlvi. 13—16. *Thou shalt*

CHAPTER II.

The sons of God came more proud themselves before him; and Satan comes also, accusing Job as a person whose sanctification would be soon shaken provided his body were to be subjected to sore afflictions, 1-5. He receives permission to afflict Job, and smites him with sore biles, 6-8. His wife reviles him, 9. His pious reproof, 10. His three friends come to visit and mourn with him.

AGAIN there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

2 And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

3 And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and eacheweth evil?

4 Ch. 1. 6.—Ch. 1. 7.—Ch. 1. 1, 3.—g Ch. 21. 6. h Heb. to swallow him up. 1 Ch. 8. 17.—k Ch. 1. 11.—l Ch. 19. 12.—m Ch. 1. 12.

daily prepare a burnt-offering unto the Lord: thou shalt prepare it every morning.

Job appears to have thought that his children might have sinned through ignorance, or sinned privately: and it was consequently necessary to make the due sacrifices to God in order to prevent his wrath, and their punishment: he, therefore, offered the burnt-offering, which was prescribed by the law in cases of sins committed through ignorance. See the ordinances Lev. iv. 1—35. v. 15—19, and particularly, Numb. xv. 24—29. I think it may fairly be presumed that the offerings which Job made for his children were in reference to these laws.

The worship of the sun, moon, and stars, as being the most prevalent and most seductive idolatry, was very expressly forbidden by the law, Deut. iv. 19. Take heed lest thou lift up thine eyes to heaven; and when thou seest the sun, and the moon, and the stars, all the host of HEAVEN, shouldst be driven to worship them, and serve them. Job purges himself from this species of idolatry, chap. xxxi. ver. 26—28. If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand: this also were an iniquity to be punished by the judge; for I should have DENIED the God that is ABOVE.

He clears himself also from adultery in reference to the law enacted against that sin, Job xxxi. 9—12. If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door, then let my wife grind to another—for this is a heinous crime, yea it is an iniquity to be punished by the judges. See the law against this sin, Exod. xx. 14—17. Thou shalt not commit ADULTERY: thou shalt not COVERT thy NEIGHBOUR'S WIFE. Lev. xx. 10. The man that committeth ADULTERY with another man's wife shall surely be put to death. See Deut. xxii. 22. And for the judge's office in such cases, see Deut. xvii. 9—12. Thou shalt come unto the priests and Levites, and unto the JUDGE that shall be in those days, and they shall show thee the sentence of JUDGEMENT. 1 Sam. ii. 25. If one man sin against another, the JUDGE shall JUDGE him.

The following will, I think, be considered an evident allusion to the passage of the Red sea, and the destruction of the proud Egyptian king, Job xxvi. 11, 12. The pillars of heaven tremble, and are astonished at thy reproof. He DIVIDETH the SEA with his power; and by his understanding he SMITETH through the proud. These, with several others that might be adduced, are presumptive proofs that the writer of this book lived after the giving and establishment of the law, if not much later, let Job himself live when he might. See other proofs in the notes.

NOTES ON CHAPTER II.

Verse 1. Again there was a day] How long this was after the former trial we know not: probably one whole year, when, as the Targum intimates, it was the time of the annual atonement; which, if so, must have been at least one whole year after the former; and during which period the patience and resignation of Job had sufficient scope to show themselves. This appearance of the sons of God and Satan is to be understood metaphorically—there could be nothing real in it—but it is intended to instruct us in the doctrine of the existence of good and evil spirits; that Satan pursues man with implacable enmity, and that he can do no man hurt either in his person or property but by the especial permission of God; and that God gives him permission only when he purposes to overrule it for the greater manifestation of his own glory, and the greater good of his tempted followers.

Verse 2. To destroy him without cause.] Thou wishest me to permit thee to destroy a man whose sins have not

and still he holdeth fast his integrity, although thou movest me against him, to destroy him without cause.

4 And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.

5 But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

6 And the LORD said unto Satan, Behold, he is in thine hand; but save his life.

7 So went Satan forth from the presence of the LORD, and smote Job with sore biles from the sole of his foot unto his crown.

8 And he took him a potsherd to scrape himself withal: and he sat down among the ashes.

9 Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die

n Or, only.—o Lam. 1. 6.—p Sam. 13. 13. Ch. 42. 6. Ezek. 37. 30. Matt. 11. 21. q Ch. 21. 12.—r Ver. 3.

called for so heavy a judgment. This seems to be the meaning of this saying. The original word יָכַל le balen, signifies to swallow down or devour; and this word St. Peter had no doubt in view in the place quoted on ver. 7. of the preceding chapter. Your adversary the devil goeth about as a roaring lion, seeking whom he may devour; ζητῶν τινα καταπιῖν, seeking whom he may swallow or gulp down. See my note on 1 Pet. v. 8.

Verse 4. Skin for skin.] That is, a man will part with all he has in the world to save his life; and he will part with all by piecemeal till he has left nothing on earth, and even be thankful, provided his life be spared. Thou hast only destroyed his property; thou hast left him his life and his health. Thou hast not touched his flesh nor his bone; therefore, he is patient and resigned. Man, through the love of life, will go much farther: he will give up one member to save the rest: yea, limb after limb, as long as there is hope that, by such sacrifices, life may be spared or prolonged. This is the meaning given to the passage by the Targum; and I believe, the true one: hence, ver. 7. the Lord says, Save his life.

Verse 5. He will curse thee to thy face.] Literally, If he will bless thee to thy face, or appearances. His piety to thee will be always regulated by thy bounty to him. See the note on chap. i. ver. 11.

Verse 6. But save his life.] His body thou shalt have permission to afflict, but against his life thou shalt have no power; therefore, take care of his life. The original נפש נפשו naphso shemor, may be translated, keep his soul: but the word also signifies life; yet in the hands of the destroyer the life of this holy man is placed! How astonishing is the economy of salvation! it is so managed by the unlimited power and skill of God that the grand adversary of souls becomes himself, by the order of God, the preserver of that which the evil of his nature incessantly prompts him to destroy!

Verse 7. Sore biles] שָׂרָפִים be shechin ra, "with an evil inflammation." What this diabolical disorder was interpreters are not agreed. Some think it was the leprosy; and this is the reason why he dwelt by himself, and had his habitation in an unclean place, without the city, Septuagint, εἰς τῆς τολεως, or in the open air: and the reason why his friends beheld him afar off, ver. 12. was because they knew that the disorder was infectious.

His scraping himself with a potsherd indicates a disease accompanied with intolerable itching, one of the characteristics of the small pox. Query, Was it not this disorder? And in order to save his life, for that he had in especial command, did not Satan himself direct him to the cool regimen, without which, humanly speaking, the disease must have proved fatal! In the elephantiasis and leprosy there is, properly speaking, no bile, or detached inflammation, or swelling; but one uniform disordered state of the whole surface, so that the whole body is covered with loathsome scales, and the skin appears like that of the elephant, thick and wrinkled, from which appearance the disorder has got its name. In the small-pox it is different: each pock or pustule is a separate inflammation, tending to suppuration; and, during this process, the fever is in general very high, and the anguish and distress of the patient intolerable. When the suppuration is pretty far advanced, the itching is extreme; and the hands are often obliged to be confined to prevent the patient from literally tearing his own flesh.

Verse 9. Then said his wife.] To this verse the Septuagint add the following words: "Much time having elapsed, his wife said unto him, How long dost thou stand steadfast, saying, 'Behold I wait yet a little longer looking

10 But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

11 ¶ Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him, and to comfort him.

12 And when they lifted up their eyes afar off,

Ch. 1. 11. Rom. 12. 12. James 5. 10, 11. Ch. 1. 92. —a. Pam. 26. 1. —v. Prov. 17. 17. —w. Gen. 26. 11. Jer. 46. 7.

for the hope of my salvation.' Behold thy memorial is already blotted out from the earth, together with thy sons and thy daughters, the fruits of my pains and labours, for whom, with anxiety, I have laboured in vain. Thyself also sittest in the rottenness of worms night and day, while I am a wanderer from place to place, and from house to house, waiting for the setting of the sun that I may rest from my labours, and from the griefs which oppress me. Speak, therefore, some word against God, and die." We translate Curse God and die, בָּרַח אֱלֹהִים בָּרַח אֱלֹהִים נָא. The verb בָּרַח barach is supposed to include in it the ideas of cursing and blessing; but it is not clear that it has the former meaning in any part of the Sacred Writings, though we sometimes translate it so.

Here it seems to be a strong irony. Job was exceedingly afflicted; and apparently dying, through sore disease: yet his soul was filled with gratitude to God. His wife, destitute of the salvation which her husband possessed, gave him this ironical reproof. Bless God and die—What! bless him for his goodness, while he is destroying all that thou hast! bless him for his support, while he is casting thee down and destroying thee! Bless on, and die.

The Targum says, that Job's wife's name was Dinah, and that the words which she spake to him on this occasion were וימית יי מימרא בריך berich meymra dayai umith. Bless the Word of the Lord, and die.

Ovid has such an irony as I suppose this to have been:

Quid vos sacra iurant? quid nunc Egypti prouunt
Sistra?—
Cum respiciat mala facta bonis, improba fasces
Sollitior nullis esse putat, et
Fide pius; moriere pius. Cole sacra, colentem
Mors grauis a templis in casa busta trahet.
Amor, lib. iii. Eleg. ix. ver. 33.

"In vials to gods, (if gods there are,) we pray,
And needless victims prodigally pay;
Worship their sleeping deities; yet death
Scorns votaries, and stops the praying breath.
To hallowed shrines intruding fate will come
And drag you from the altar to the tomb." Stepmay.

Verse 10. Thou speakest as one of the foolish! Thou speakest like an infidel: like one who has no knowledge of God, of religion, or of a future state.

The Targum, who calls this woman Dinah, translates thus: "Thou speakest like one of those women who have wrought folly in the house of their father." This is in reference to an ancient rabbinical opinion, that Job lived in the days of the patriarch Jacob, whose daughter Dinah he had married.

Shall we receive good? This we have received in great abundance, for many years:

And shall we not receive evil? Shall we murmur when he afflicts us for a day, who has given us health for so many years? Shall we blaspheme his name for momentary privations, who has given us such a long succession of enjoyments? His blessings are his own; he never gave them to us; they were only lent. We have had the long, the free, the unmerited use of them; and shall we be offended at the owner, when he comes to reclaim his own property! This would be foolish, ungrateful, and wicked. So may every one reason who is suffering from adversity. But who, besides Job, reasons thus? Man is naturally discontented and ungrateful.

In all this did not Job sin with his lips! The Chaldee adds, But in his heart he thought words. He had surmising of heart, though he let nothing escape from his lips.

Verse 11. Job's three friends! The first was Eliphaz, the Temanite; or, as the Septuagint has it, Ἐλιφάζ ὁ Θαϊμανῶν βασιλεὺς, Eliphaz the king of the Thamanites. Eliphaz was one of the sons of Esau; and Teman, of Eliphaz, Gen. xxxvi. 10, 11. Teman was a city of Edom, Jer. xlix. 7—20. Ezek. xxv. 13. Amos i. 11, 12.

Bildad the Shuhite! Or, as the Septuagint, Βαλδὰδ, ὁ Σουχῶν τυραννός, Baldad, tyrant of the Suchites. Shuah was the son of Abraham, by Keturah; and his posterity is reckoned among the Easterns. It is supposed he should be placed with his brother Midian, and his brother's sons

and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

13 So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.

CHAPTER III.

Job curses the day of his birth, and regrets that he ever saw the light, 1—12. Describes the empire of death and its inhabitants, 13—19. Regrets that he is appointed to live in the midst of sorrow, for the calamities which he feared had overtaken him, 20—26.

AFTER this opened Job his mouth, and cursed his day.

Anto. I. Orl. ser. 744. A. U. C. chr. 767.

x Gen. 26. 9.—y Ch. 42. 11. Rom. 12. 15.—z Neh. 9. 1. Lam. 2. 10. Ezek. 27. 26. a Gen. 50. 10.

Sheba and Dedan. See Gen. xxv. 2, 3. Dedan was a city of Edom, see Jer. xlii. 8. and seems to have been situated in its southern boundary as Teman was in its western, Ezek. xxv. 13.

Zophar the Naamathite! Or, according to the Septuagint, Ζωφάρ Μιναίων βασιλεὺς, Zophar king of the Minaites. He most probably came from that Naamah, which was bordering upon the Edomites to the south, and fell by lot to the tribe of Judah, Josh. xv. 21—41. These circumstances which have already been mentioned in the introduction, prove that Job must have dwelt in the land of Edom; and that all his friends dwelt in Arabia Petraea, or in the countries immediately adjacent. That some of those Eastern people were highly cultivated we have at least indirect proof in the case of the Temanites, Jer. xlix. 7. Concerning Edom thus saith the Lord of Hosts, Is wisdom no more in Teman? Is counsel perished from the prudent? Is their wisdom vanished? They are celebrated also in Baruch iii. 22, 23. Speaking of wisdom, he says, "It hath not been heard of in Chanaan; neither hath it been seen in Theman. The Agarrenes that seek wisdom upon earth, the merchants of Moran and of Theman, the expounders of fables, and searchers out of understanding, none of these have known the way of wisdom." It is evident enough from these quotations, that the inhabitants of those districts were celebrated for their knowledge; and the sayings of Job's three friends are proofs that their reputation for wisdom stood on very solid foundations.

Verse 12. They rent every one his mantle! I have already had frequent occasions to point out, and illustrate by quotations from the ancients, the actions that were used in order to express profound grief, such as wrapping themselves in sackcloth, covering the face, strewing dust or ashes upon the head, sitting upon the bare ground, &c. &c. significant actions which were in use among all nations.

Verse 13. They sat down with him upon the ground seven days! They were astonished at the unprecedented change which had taken place in the circumstances of this most eminent man: they could not reconcile his present situation with any thing they had met with in the history of divine providence. The seven days mentioned here were the period appointed for mourning. The Israelites mourned for Jacob seven days, Gen. l. 10. And the men of Jabesh mourned so long for the death of Saul, 1 Sam. xxxi. 13. 1 Chron. x. 12. And Ezekiel sat on the ground with the captives at Chebar, and mourned with and for them seven days, Ezek. iii. 15. The wise son of Sirach says, "Seven days do men mourn for him that is dead." Ecclus. xxii. So calamitous was the state of Job, that they considered him as a dead man; and went through the prescribed period of mourning for him.

They saw that his grief was very great. This is the reason why they did not speak to him: they believed him to be suffering for heavy crimes; and, seeing him suffer so much, they were not willing to add to his distresses by invectives or reproach. Job himself first broke silence.

NOTES ON CHAPTER III.

Verse 1. After this Job opened his mouth! After the seven days' mourning was over, there being no prospect of relief, Job is represented as thus cursing the day of his birth. Here the poetic part of the book begins; for most certainly there is nothing in the preceding chapters either in the form or spirit of Hebrew poetry. It is easy, indeed, to break the sentences into hemistichs; but this does not constitute them poetry: for, although Hebrew poetry is in general in hemistichs, yet it does not follow that the division of narrative into hemistichs must necessarily constitute it poetry.

In many cases the Asiatic poets introduce their compositions with prose narrative; and, having in this way prepared the reader for what he is to expect, begin their odes, cassidehs, gazels, &c. This appears to be the plan followed by the author of this book. Those who still think,

2 And Job ^b spake, and said,
 3 ^c Let the day perish wherein I was born, and the night ^d in which it was said, There is a man-child conceived.
 4 Let that day be darkness; let not God regard it from above; neither let the light shine upon it.
 5 Let darkness and ^e the shadow of death ^f stain it: let a cloud dwell upon it; ^g let the blackness of the day terrify it.

^b Heb. answered.—c Ch. 18. 18, 19. Jer. 15. 10. & 20. 14.—d Ch. 10. 21, 22 & 16. 16 & 23. 8. Ps. 28. 4 & 44. 19 & 107. 10, 14. Jer. 13. 16. Amos 5. 8.—e Or, challenge it.

after examining the structure of those chapters, and comparing them with the undoubted poetic parts of the book, that they also, and the ten concluding verses, are poetry, have my consent, while I take the liberty to believe most decidedly the opposite.

Cursed his day] That is, the day of his birth: and thus he gave vent to the agonies of his soul; and the distractions of his mind, and his execrations have something in them awfully solemn, tremendously deep, and strikingly sublime. But let us not excuse all the things which he said in his haste, and in the bitterness of his soul, because of his former well-established character of patience. He bore all his privations with becoming resignation to the divine will and providence: but now, feeling himself the subject of continual sufferings, being in heaviness through manifold temptation, and probably the light of God withdrawn from his mind, as his consolations most undoubtedly were, he regrets that ever he was born; and, in a very high strain of impassioned poetry, curses his day. We find a similar execration to this in Jeremiah, chap. xx. 14—18. and in other places; which, by the way, are no proofs that the one borrowed from the other; but that this was the common mode of Asiatic thinking, speaking, and feeling, on such occasions.

Verse 3. There is a man-child conceived.] The word *harah*, signifies to conceive: yet here, it seems, it should be taken in the sense of being born, as it is perfectly unlikely that the night of conception should be either distinctly known or published.

Verse 4. Let that day be darkness.] The meaning is exactly the same with our expression, "Let it be blotted out of the calendar." However distinguished it may have been, as the birthday of a man once celebrated for his possessions, liberality, and piety, let it no longer be thus noted; as he who was thus celebrated is now the sport of adversity, the most impoverished, most afflicted, and the most wretched of human beings.

Let not God regard it from above.] אל יראשאו אל ידרשהו, "Let him not require it!"—let him not consider it essential to the completion of the days of the year: and, therefore, he adds, neither let the light shine upon it. If it must be a part of duration, let it not be distinguished by the light of the sun.

Verse 5. Let darkness and the shadow of death stain it.] יבלו יגאלוהו, "pollute or avenge it," from גאל *gaal*, to vindicate, avenge, &c. hence, יגאל, the nearest of kin, whose right it was to redeem an inheritance, and avenge the death of his relative by slaying the murderer. Let this day be pursued, overtaken, and destroyed. Let natural darkness, the total privation of the solar light, rendered still more intense by death's shadow projected over it, seize on and destroy this day, *εκαβοι αυρη*, *Septuagint*, alluding, perhaps, says Mr. Parkhurst, to the avenger of blood seizing the offender.

Let a cloud dwell upon it.] Let the *dyumme* cloude fall upon it. *Coverdale*. Let the thickest clouds have there their dwelling-place; let that be the period of time on which they shall constantly rest, and never be dispersed. This sense may be the import of the original תישכן עלי ענני תישכן *tishchan elai ananah*. Let it be the place in which clouds shall be continually gathered together, so as to be the storehouse of the densest vapours, still in the act of being increasingly condensed.

Let the blackness of the day terrify it.] And let it be *happid* *su* *hitty* *sorrowe*.—*Coverdale*. This is very expressive: *lap* signifies to fold up, or envelope any particular thing, with fold upon fold, so as to cover it every where, and secure it in all points. Leaving out the semicolon, we had better translate the whole clause thus: "Let the thickest cloud have its dwelling-place upon it, and let the bitterness of a day fill it with terror." A day similar to that, says the *Targum*, in which Jeremiah was distressed for the destruction of the house of the sanctuary; or like that in which Jonah was cast into the sea of Tarsis. Such a day as that on which some great or national misfortune has happened: probably in allusion to that in which the

6 As for that night, let darkness seize upon it; ^h let it not be joined unto the days of the year, let it not come into the number of the months.

7 Lo, let that night be solitary, let no joyful voice come therein.

8 Let them curse it that curse the day, ⁱ who are ready to raise up ^j their mourning.

9 Let the stars of the twilight thereof be dark; let it look for light, but have none; neither let it see the ^k dawning of the day:

^h Or, let them terrify it, as those who have a bitter day. Amos 8. 10.—g Or, let it not rejoice among the days.—h Jer. 9. 17, 18.—i Or, a Leviathan.—k Heb. the eyelids of the morning. Ch. 41. 18.

darkness that might be felt enveloped the whole land of Egypt; and the night in which the destroying angel slew all the first-born in the land.

Verse 6. As for that night, let darkness seize upon it.] I think the *Targum* has hit the sense of this whole verse: "Let darkness seize upon that night; let it not be reckoned among the annual festivals; in the number of the months of the calendar let it not be computed."

Some understand the word *lo* *ophel*, as signifying a dark storm: hence the Vulgate, *tenebrosus turbo*, "a dark whirlwind." And hence *Coverdale*, Let the dark storms overcome that night, let it not be reckoned among the days of the year, nor counted in the months. Every thing is here personified, day, night, darkness, shadow of death, cloud, &c. And the same idea of the total extinction of that portion of time, or its being rendered ominous and portentous, is pursued through all these verses, from the third to the ninth, inclusive. The imagery is diversified, the expressions varied, but the idea is the same.

Verse 7. Lo, let that night be solitary.] The word *hinneh*, behold, or lo! is wanting in one of *De Rossi's* MSS. nor is it expressed in the *Septuagint*, *Vulgate*, *Syriac*, or *Arabic*.

The word *lo* *galmud*, which we translate solitary, is properly Arabic. From *ghalama* or *jalama*, signifying to cut off, make bare, amputate, comes *jalmud*, a rock, a great stone; and *jalamedel*, weight, a burden, trouble, from which we may gather Job's meaning—"Let that night be grievous, oppressive, as destitute of good as a bare rock is of verdure." The *Targum* gives the sense, *In that night let there be tribulation*.

Let no joyful voice come therein.] Let there be no choirs of singers; no pleasant music heard; no dancing or merriment. The word *renannah*, signifies any brisk movement, such as the vibration of the rays of light, or the brisk modulation of the voice in a cheerful ditty. The *Targum* has, Let not the crowing of the rural or wild cock resound in it. Let all work be intermitted; let there be no sportive exercises; and let all animals be totally silent.

Verse 8. Let them curse it that curse the day.] This translation is scarcely intelligible. I have waded through a multitude of interpretations, without being able to collect from them such a notion of the verse as could appear to me probable. *Schultens*, *Rosenmüller*, and after them Mr. *Goode*, have laboured much to make it plain. They think the custom of sorcerers, who had execrations for peoples, places, things, days, &c. is here referred to; such as *Balaam*, *Elymas*, and many others were: but I cannot think that a man who knew the Divine Being, and his sole government of the world, so well as Job did, would make such an allusion, who must have known that such persons and their pretensions were impostors and execrable vanities. I shall give as near a translation as I can of the words, and subjoin a short paraphrase, יקבו ארר יום ותחיים ערר יומ, *yikkibehu orrey yom, ha atidim orer leviathan*, "Let them curse it who detest the day; let them who are ready to raise up the Leviathan." That is, Let them curse my birthday who hate daylight, such as adulterers, murderers, thieves, and banditti, for whose practices the night is more convenient; and let them curse it who being, like me, weary of life, are desperate enough to provoke the Leviathan, the crocodile, to tear them to pieces. This version is nearly the same as that given by *Coverdale*, Let them that curse the day give it their curse also, even those that be ready to raise up Leviathan. By *leviathan* some understand the greatest and most imminent dangers; and others the devil, whom the enchanters are desperate enough to attempt to raise by their incantations.

Calmel understands the whole to be spoken of the *Atlantes*, a people of *Ethiopia*, a people who curse the sun, because it parches their fields and their bodies; and who fearlessly attack, kill, and eat, the crocodile. This seems a good sense.

Verse 9. Let the stars of the twilight thereof.] The stars of the twilight may here refer to the planets *Venus*, *Ju-*

10 Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes.

11 Why died I not from the womb? why did I not give up the ghost when I came out of the belly?

12 Why did the knees prevent me? or why the breasts that I should suck?

13 For now should I have lain still and been quiet, I should have slept: then had I been at rest,

14 With kings and counsellors of the earth, which built desolate places for themselves;

15 Or with princes that had gold, who filled their houses with silver.

1 Chap. 10. 12.—a Gen. 30. 2. Isai. 65. 12.—b Chap. 15. 23.—c Psal. 88. 6.—p Heb. inserted in strength.—q Ch. 28. 7.

pter, Mars, and Mercury, as well as to the brighter fixed stars.

Let it look for light] Here the prosopopoeia or personification is still carried on. The darkness is represented as waiting for the lustre of the evening star, but is disappointed: and then for the Aurora or dawn, but equally in vain. He had prayed that its light, the sun, should not shine upon it, ver. 4. and here he prays that its evening star may be totally obscured, and that it might never see the dawning of the day. Thus his execration comprehends every thing that might irradiate or enliven it.

Verse 10. Because it shut not up the doors] Here is the reason why he curses the day and night in which he was conceived and born; because, had he never been brought into existence, he would never have seen trouble. It seems, however, very harsh that he should have wished the destruction of his mother, in order that his birth might have been prevented: and I rather think Job's execration did not extend thus far. The Targum understands the passage as speaking of the umbilical cord, by which the fetus is nourished in its mother's womb: had this been shut up, there must have been a miscarriage, or he must have been dead born; and thus sorrow would have been hidden from his eyes. This seeming gloss is much nearer the letter and spirit of the Hebrew than is generally imagined. I shall quote the words, כִּי לֹא סָגַר מִי רֵחִי מִי, ki lo sagar daltey bitni, because it did not shut up the doors of my belly. This is much more consistent with the feelings of humanity, than to wish his mother's womb to have been his grave.

Verse 11. Why died I not from the womb?] As the other circumstance did not take place, why was I not still-born, without the possibility of revivescence? or, as this did not occur, why did I not die as soon as born? These three things appear to me to be clearly intended here:— 1. Dying in the womb; or never coming to maturity, as in the case of a miscarriage. 2. Being still-born, without ever being able to breathe. 3. Or, if born alive, dying within a short time after. And to these states, he seems to refer in the following verses.

Verse 12. Why did the knees prevent me?] Why was I dandled on the knees? Why was I nourished by the breasts? In either of the above cases I had neither been received into a mother's lap, nor hung upon a mother's breasts.

Verse 13. For now should I have lain still] In that case I had been insensible, quiet, without these overwhelming agitations; slept, unconscious of evil; been at rest, been out of the reach of calamity and sorrow.

Verse 14. With kings and counsellors of the earth] I believe this translation to be perfectly correct. The counsellors, מַיְסָדֵי, yoatsey, I suppose to mean the privy council, or advisers of kings; those without whose advice kings seldom undertake wars, expeditions, &c. These mighty agitators of the world are at rest in their graves, after the lives of commotion which they have led among men: most of whom, indeed, have been the troubleshooters of the peace of the globe.

Which build desolate places] Who erect mausoleums, funeral monuments, sepulchral pyramids, &c. to keep their names from perishing, while their bodies are turned to corruption. I cannot think, with some learned men, that Job is here referring to those patriotic princes who employed themselves in repairing the ruins and desolations which others had occasioned. His simple idea is that, had he died from the womb, he would have been equally at rest, neither troubling nor troubled, as those defunct kings and planners of wars and great designs are, who have nothing to keep even their names from perishing, but the monuments which they have raised to contain their corrupting flesh, mouldering bones, and dust.

Verse 15. Or with princes that had gold] Chief or mighty men, lords of the soil, or fortunate adventurers in merchandize, who got gold in abundance, filled their houses

16 Or as a hidden untimely birth I had not been; as infants which never saw light.

17 There the wicked cease from troubling; and there the weary be at rest.

18 There the prisoners rest together, they hear not the voice of the oppressor.

19 The small and great are there; and the servant is free from his master.

20 Wherefore is light given to him that is in misery, and life unto the bitter in soul;

21 Which long for death, but it cometh not; and dig for it more than for hid treasures;

22 Which rejoice exceedingly, and are glad, when they can find the grave?

1 Jer. 20. 18.—1 Sam. 1. 10. 2 Kings 4. 37. Prov. 31. 6.—1 Heb. weak.—a Rev. 9. 6.—b Prov. 2. 4.

with silver, left all behind, and had nothing reserved for themselves but the empty places which they had made for their last dwelling; and where their dust now sleeps, devoid of care, painful journeys, and anxious expectations. He alludes here to the case of the covetous, whom nothing can satisfy, as an Asiatic writer has observed, but the dust that fills his mouth when laid in the grave. SAADY.

Verse 16. Or as a hidden untimely birth] An early miscarriage, which was scarcely perceptible by the parent herself: and in this case he had not been; he had never had the distinguishable form of a human being, whether male or female.

As infants] Little ones; those farther advanced in maturity, but miscarried long before the time of birth.

Verse 17. There the wicked cease] In the grave the oppressors of men cease from irritating, harassing, and distressing their fellow-creatures, and dependants.

And there the weary be at rest] Those who were worn out with the cruelties and tyrannies of the above. The troubleshooters and the troubled; the restless and the submissive; the toils of the great, and the labours of the slave, are here put in opposition.

Verse 18. The prisoners rest together] Those who were slaves, feeling all the troubles, and scarcely tasting any of the pleasures of life, are quiet in the grave together; and the voice of the oppressor, the hard unrelenting taskmaster, which was more terrible than death, is heard no more. They are free from his exactions, and his mouth is silent in the dust. This may be a reference to the Egyptian bondage. The children of Israel cried by reason of their oppressors or taskmasters.

Verse 19. The small and great are there] All sorts and conditions of men are equally blended in the grave, and ultimately reduced to one common dust: and of the bond and the free there is no difference. The grave is

"The appointed place of rendezvous where all These are well met."

Equality is absolute among the sons of men in their entrance into and exit from the world: all the intermediate state is disparity. All men begin and end life alike; and there is no difference between the king and the cottager. A contemplation of this should equally humble the great and the small. The saying is trite, but it is true,

Palida mors equo pulsat pede pauperum tabernaculum, Equosque terras. Hoc. Olear. lib. 1. Od. iv. ver. 13.

"With equal pace impetual Fate Knocks at the palace as the cottage gate."

Death is that state,

"Where they an equal honour share Who buried or unburied are. Where Asaraddon knows no more Than Irsu he content'd before. Where fair Achilles and Thersites lie, Equally naked, poor, and dry."

And why do not the living lay these things to heart? There is a fine saying in Seneca ad Marciam, cap. 20.

on this subject, which may serve as a comment on this place: Mors—servitutum invito domino remittit; hæc captivorum catenas levat; hæc è carcere eduxit, quos è ire imperium impotens veterat. Hæc est in quo nemo humilitatem suam sensit. Hæc qua nulli paruit; hæc qua nihil quicquam alieno fecit arbitrio. Hæc ubi res communes fortuna aliè dividit, è æquo jure genitos alium alii donavit, exæquat omnia.—"Death in spite of the master, manumits the slave. It looses the chains of the prisoners. It brings out of the dungeon those whom impotent authority had forbidden to go at large. This is the state in which none is sensible of his humiliation. Death obeys no man. It does nothing according to the will of another. It reduces by a just law, to a state of equality, all who, in their families and circumstances, had unequal lots in life."

Verse 20. Wherefore is light given] Why is life granted to him who is incapable of enjoying it; or of performing its functions?

23 *Why is light given to a man whose way is hid, and whom God hath hedged in?*

24 *For my sighing cometh before I eat, and my roarings are poured out like the waters.*

25 *For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.*

26 *I was not in safety, neither had I rest, neither was I quiet; yet trouble came.*

CHAPTER IV.

Elihu's answers: and access Job of impatience, and of dependence in the time of adversity, 1-6. Asserts, that no innocent man ever perished, and that the wicked are afflicted for their sin, 7-11. Relates a vision that he had, 12-16. And what was said to him on the occasion, 17-21.

Acts 1. 10.
Gen. 28. 12.
Am. U. C. c. 157.

THEN Elihu the Temanite answered and said,

v Chap. 12. 3. Lam. 3. 7.-x Ch. 1. 10.-y Heb. before my meat.-z Heb. I feared a fear, and it came upon me.-a Heb. a word.

Verse 21. *Which long for death*] They look to it as the end of all their miseries; and long more for a separation from life than those who love gold do for a rich mine.

Verse 22. *Which rejoice exceedingly*] Literally, *They rejoice with joy, and exult when they find the grave.*

There is a various reading here in one of Kennicott's MSS. which gives a different sense. Instead of *who rejoice* *וְיִשְׂמְחוּ אִלַּי גִּיל*, with *joy*, it has *וְיִשְׂמְחוּ אִלַּי גֹּאֵל*, *who rejoice at the tomb; and exult when they find the grave.*

Verse 23. *To a man whose way is hid*] Who knows not what is before him in either world; but is full of fears and trembling concerning both.

Whom God hath hedged in?] Leaving him no way to escape; and not permitting him to see one step before him.

There is an exact parallel to this passage in Lam. iii. 7, 9. *He hath hedged me about that I cannot get out. He hath enclosed my ways with hewn stone. Mr. Goode translates the verse thus: To the man whose path is broken up, and whose futurity God hath overwhelmed. But I cannot see any necessity for departing from the common text, which gives both an easy and natural sense.*

Verse 24. *For my sighing cometh*] Some think that this refers to the ulcerated state of Job's body, mouth, hands, &c. He longed for food: but was not able to lift it to his mouth with his hands, nor masticate it when brought thither. This is the sense in which Origen has taken the words. But perhaps it is most natural to suppose that he means his sighing took away all appetite, and served him in place of meat. There is the same thought in Psa. xlii. 3. *My tears have been my meat day and night: which place is not an imitation of Job; but more likely Job an imitation of it; or rather both an imitation of nature.*

My roarings are poured out] My lamentations are like the noise of the murmuring stream, or the dashings of the overswollen torrent.

Verse 25. *For the thing which I greatly feared*] Literally, *the fear that I feared; or, I feared a fear, as in the margin.* While I was in prosperity I thought adversity might come, and I had a dread of it. I feared the loss of my family and my property; and both have occurred. I was not lifted up: I knew what I possessed I had from the divine providence; and that he who gave might take away. I am not stripped of my all as a punishment of my self-confidence.

Verse 26. *I was not in safety*] If this verse be read interrogatively, it will give a good and easy sense: *Was I not in safety? Had I not rest? Was I not in comfort? Yet trouble came.* It is well known that, previously to this attack of Satan, Job was in great prosperity and peace. Mr. Goode translates, *I had no peace; yea, I had no rest. Yea, I had no respite as the trouble came on:* and refers the whole to the quick succession of the series of heavy evils by which he was tried. There is a similar thought in the psalmist, *Deep crieth unto deep at the noise of thy water spouts; all thy waves and thy billows have gone over me, Psa. xlii. 7.* One evil trends on the heels of another.

In this chapter Job's conflict begins. Now, and not before, Satan appears to have access to his mind. When he deprived him of his property, and what was still dearer, of his sons and his daughters, the hope of his family, he bore all with the most exemplary patience, and the deepest resignation to the divine will. When his adversary was permitted to touch his body, and afflict it in the most grievous and distressing manner, rendered still more intolerable by his being previously deprived of all the comforts and necessities of life; still he held fast his integrity: no complaint, no murmur, was heard. From the Lord's hand he received his temporal good; and from that hand he received his temporal evil, the privation of that good. Satan was, therefore, baffled in all his attempts; Job continued to be

2 *If we assay to commune with thee wilt thou be grieved? but who can withhold himself from speaking?*

3 *Behold, thou hast instructed many, and thou hast strengthened the weak hands.*

4 *Thy words have upheld him that was falling, and thou hast strengthened the feeble knees.*

5 *But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.*

6 *Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?*

7 *Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off?*

b Heb. who can refrain from words?—c Isai. 85. 3.—d Isai. 95. 3.—e Heb. the bowing knees. Heb. 12. 12.—f Ch. 1. 1.—g Prov. 3. 26.—h Psa. 97. 95.

a *perfect and upright man, fearing God and avoiding evil.* This was Job's triumph, or rather the triumph of divine grace, and Satan's defeat and confusion.

It is very seldom that God ever permits Satan to waste the substance, or afflict the body, of any man; but at all times this malevolent spirit may have access to the mind of any man; and inject doubts, fears, diffidence, perplexities, and even unbelief. And here is the spiritual conflict. Now, *their wrestling is not with flesh and blood, with men like themselves; nor about secular affairs; but they have to contend with angels, principalities, and powers, and the rulers of the darkness of this world, and spiritual wickednesses in heavenly places.* In such cases Satan is often permitted to diffuse darkness into the understanding, and envelope the heavens with clouds. Hence are engendered false views of God and his providence; of men, of the spiritual world, and particularly of the person's own state and circumstances. Every thing is distorted, and all seen through a false medium. Indescribable distractions and uneasiness are hereby induced: the mind is like a troubled sea, tossed by a tempest that seems to confound both heaven and earth. Strong temptations to things which the soul contemplates with abhorrence are injected; and which are followed by immediate accusations, as if the injections were the offspring of the heart itself: and the trouble and dismay produced are represented as the sense of guilt, from a consciousness of having, in heart, committed these evils! Thus Satan tempts, accuses, and upbraids, in order to perplex the soul, induce scepticism, and destroy the empire of faith. Behold here the permission of God; and behold also his sovereign control: all this time the grand tempter is not permitted to touch the heart, the seat of the affections; nor offer even the slightest violence to the will. The soul is cast down, but not destroyed; perplexed, but not in despair. It is on all sides harassed: without are fightings; within are fears; but the will is inflexible on the side of God and truth; and the heart, with all its train of affections and passions, follows it. The man does not wickedly depart from his God: the outworks are violently assailed, but not taken: the city is still safe, and the citadel impregnable. Heaviness may endure for the night, but joy cometh in the morning. Jesus is soon seen walking upon the waters. He speaks peace to the winds and the sea; immediately there is a calm. Satan is bruised down under the feet of the sufferer; the clouds are dispersed; the heavens reappear; and the soul, to its surprise, finds that the storm, instead of hindering, has driven it nearer to the haven whither it would be.

The reader who closely examines the subject, will find that this was the case of Job. The following chapters show the conflict of the soul; the end of the book, God's victory and his exaltation. Satan sifted Job as wheat; but his faith failed not.

NOTES ON CHAPTER IV.

Verse 1. *Then Elihu the Temanite answered*] For seven days this person and his two friends had observed a profound silence, being awed and confounded at the sight of Job's unprecedented affliction. Having now sufficiently contemplated his afflicted state, and heard his bitter complaint, forgetting that he came as a comforter, and not as a reprover, he loses the feeling of the friend in the haughtiness of the censor, endeavouring to strip him of his only consolation, the testimony of his conscience, (that, in simplicity and godly sincerity, not in fleshly wisdom, but by the grace of God, he had his conversation among men,) by insinuating that if his ways had been upright he would not have been abandoned to such distress and affliction: and if his heart possessed that righteousness of which he boasted, he could not have been so suddenly cast down by adversity.

Verse 2. *If we assay to commune with thee*] As if he had said, Should I and my friends endeavour to reason

8 Even as I have seen, they that plough iniquity, and sow wickedness, reap the same.

9 By the blast of God they perish, and by the breath of his nostrils are they consumed.

10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions are broken.

11 The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

12 Now a thing was secretly brought to me, and mine ear received a little thereof.

13 In thoughts from the visions of the night, when deep sleep falleth on men,

14 Fear came upon me, and trembling, which made all my bones to shake.

15 Then a spirit passed before my face; the hair of my flesh stood up:

16 It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying,

17 Shall mortal man be more just than God? shall a man be more pure than his Maker?

1 Psa. 7. 14. Prov. 20. 2. Hos. 10. 13. Gal. 6. 7, 8.—4 That is, by his anger; as Isai. 30. 33. See Exod. 15. 8. Ch. 1. 19. & 15. 30. Isai. 11. 4. 2 Thim. 2. 8.—1 Psa. 9. 6.

m Psa. 34. 10.—n Heb. by stealth.—o Chap. 33. 15.—p Heb. met me.—q Heb. 3. 16.—r Heb. the multitude of my bones.—t Or, I heard a still voice.—u Chap. 9. 2.

with thee ever so mildly, because we shall have many things to say by way of reprehension, thou wilt be grieved and faint: and thus we may reasonably infer from the manner in which thou bearest thy present afflictions. Yet, as thou hast uttered words which are injurious to thy Maker, who can forbear speaking? It is our duty to rise up on the part of God, though thereby we shall grieve him who is our friend. This was a plausible beginning, and certainly was far from being insincere.

Verse 3. *Thou hast instructed many*] Thou hast seen many in affliction and distress, and thou hast given them such advice as was suitable to their state, and effectual to their relief; and by this means thou hast strengthened the weak hands and the feeble knees; the desponding have been encouraged, and the irresolute confirmed and excited to prompt and proper actions, by thy counsel and example.

Verse 5. *But now it is come upon thee*] Now it is thy turn to suffer, and give an example of the efficacy of thy own principles; but, instead of this, behold thou faintest. Either, therefore, thou didst pretend to what thou hadst not; or, thou art not making a proper use of the principles which thou didst recommend to others.

Verse 6. *Is not this thy fear?*] I think Coverdale hits the true meaning: *Where is now thy fear of God, thy stedfastness, thy patience, and the perfectness of the life.* If these be genuine, surely there is no cause for all this complaint, vexation, and despair. That this is the meaning the next words show.

Verse 7. *Remember, I pray thee*] Recollect, if thou canst, a single instance where God abandoned an innocent man, or suffered him to perish. Didst thou ever hear of a case in which God abandoned a righteous man to destruction? Wert thou a righteous man, and innocent of all crimes, would God abandon thee thus to the malice of Satan? or let loose the plagues of affliction and adversity against thee?

Verse 8. *They that plough iniquity*] A proverbial form of speech drawn from nature. Whatever seed a man sows in the ground, he reaps the same kind; for every seed produces its like. Thus Solomon, Prov. xx. 8. "He that soweth iniquity shall reap vanity." And St. Paul, Gal. vi. 7, 8. "Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he who soweth to the spirit, shall of the spirit reap life everlasting." And of the same nature is that other saying of the apostle, *He that soweth sparingly shall reap sparingly*, 2 Cor. ix. 6.

The same figure is employed by the prophet Hosea, viii. 7. *They have sown the wind, and they shall reap the whirlwind*, and chap. x. ver. 12, 13: *Sow to yourselves in righteousness; reap in mercy. Ye have ploughed wickedness; ye have reaped iniquity.* The last sentence contains not only the same image, but almost the same words as those used by Eliphaz.

Our Lord expresses the same thing, in the following words—Matt. vii. 16—18. *Do men gather grapes of thorns, or figs of thistles? Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.* So the Greeks,

Αρης αρουρα θανατου εκκαρπισεται.

Æsch. *Æsch. εντι Θηβαις*, ver. 607.

The field of iniquity produces the fruit of death.

Υβρις γαρ εξανθους' εκαρπωσε σαχνη

Αρης, υβρις παγκαλαυτου ελεμα θεου.

Id. *Περσας*, ver. 823.

"For oppression, when it springs, puts forth the blade of vengeance; and its fruit yields a ripe harvest of reprobation."
Poter.

The image is common every where, because it is a universal law of nature.

Verse 9. *By the blast of God they perish*] As the noxious and parching east wind blasts and destroys vegetation, so the wicked perish under the indignation of the Almighty.

Verse 10. *The roaring of the lion*] By the roaring lion,

fierce lion, old lion, stout lion, and lion's whelps, tyrannous rulers of all kinds are intended. The design of Eliphaz, in using these figures, is to show that even those who are possessed of the greatest authority and power, the kings, rulers, and princes of the earth, when they become wicked and oppressive to their subjects, are cast down, broken to pieces, and destroyed, by the incensed justice of the Lord; and their whelps, their children and intended successors, scattered without possessions over the face of the earth.

Verse 11. *The old lion perisheth*] In this and the preceding verse the word *lion* occurs five times; and in the original the words are all different.

1. ארעה aretyeh, from ארע arah, to tear off. 2. שחל shachal; which, as it appears to signify black, or dark, may mean the black lion, which is said to be found in Ethiopia and India. 3. כפרית Kephir, a young lion, from כפר caphar, to cover, because he is said to hide himself in order to surprise his prey: which the old one does not. 4. ליש layish, from לש lash, to knead, trample upon; because of his method of seizing his prey. 5. לבית labia, from לבי laba, to suckle with the first milk: a lioness giving suck; at which time they are peculiarly fierce. All these words may point out some quality of the lion: and this was probably the cause why they were originally given; but it is likely that in process of time, they served only to designate the beast, without any particular reference to any of his properties. We have one and the same idea, when we say the lion—the king of beasts—the monarch of the forest—the most noble of quadrupeds, &c.

Verse 12. *Now a thing was secretly brought to me*] To give himself the more authority, he professes to have received a vision from God, by which he was taught the secret of the divine dispensations in providence; and a confirmation of the doctrine which he was now stating to Job; and which he applied in a different way to what was designed in the divine communication.

Mine ear received a little thereof.] Mr. Goode translates, "And mine ear received a whisper along with it." The apparition was the general subject; and the words related ver. 17, &c. were the whispers which he heard when the apparition stood still.

Verse 13. *From the visions of the night*] "It is in vain," says Mr. Goode, "to search through ancient or modern poetry for a description that has any pretensions to rival that upon which we are now entering. Midnight; solitude; the deep sleep of all around; the dreadful chill and horripilation or erection of the hair over the whole body; the shivering, not of the muscles only, but of the bones themselves; the gliding approach of the spectre; the abruptness of his pause; his undefined and indescribable form; are all powerful and original characters, which have never been given with equal effect by any other writer."

Mr. Hervey's illustration is also striking and natural. "Twas in the dead of night; all nature lay shrouded in darkness; every creature buried in sleep. The most profound silence reigned through the universe. In these solemn moments Eliphaz alone, all wakeful and solitary, was musing on sublime subjects. When lo! an awful being burst into his apartment. A spirit passed before his face. Astonishment seized the beholder. His bones shivered within him, his flesh trembled all over him, and the hair of his head stood erect with horror. Sudden and unexpected was its appearance, not such its departure. It stood still, to present itself more fully to his view. It made a solemn pause, to prepare his mind for some momentous message. After which a voice was heard. A voice, for the importance of its meaning, worthy to be had in everlasting remembrance. It spoke, and these were its words!"

Verse 17. *Shall mortal man*] אנוש anush, Greek βροτος, poor, weak, dying man

Be more just than God] Or, *more just than God's creature shall poor, weak, sinful man be justified before God?*

Shall a man] גבר gaber, shall even the strong and mighty man be pure before his Maker? Is any man,

CHAPTER V.

18 Behold he put no trust in his servants; and his angels he charged with folly:
 19 How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?
 20 They are destroyed from morning to evening: they perish for ever without any regarding it.
 21 Doth not their excellency which is in them go away? they die, even without wisdom.

Eliphaz proceeds to show that the wicked are always punished by the justice of God, though they may appear to flourish for a time, 1-4. Extols the providence of God, by which the counsels of the wicked are brought to nought, and the poor feel and supported, 5-15. Shows the blessedness of being corrected by God in the excellent fruits that result from it; and exhorts Job to patience and submission, with the promise of all secular prosperity, and a happy death in a mature and comfortable old age, 17-27.

CALL now, if there be any that will answer thee; and to which of the saints wilt thou turn?
 2 For wrath killeth the foolish man, and envy slayeth the silly one.

v Ch. 15. 13. & 25. 5. 2 Pet. 2. 4.—w Or, nor in his angels, in whom he put trust. x Ch. 15. 16.—y 2 Cor. 4. 7. & 5. 1.—z Ps. 90. 5, 6.

a Heb. beaten in pieces.—b Ps. 39. 11. & 49. 14.—c Ch. 35. 12.—d Or, look.—e Or indignation.

considered merely in and of himself, either holy in his conduct, or pure in his heart? No. He must be justified by the mercy of God, through an atoning sacrifice: he must be sanctified by the holy Spirit of God, and thus made a partaker of the divine nature. Then he is justified before God, and pure in the sight of his Maker: and this is a work which God himself alone can do; so the work is not man's work, but God's. It is false to infer from the words of this spectre (which, whether it came from heaven or hell, we know not, for its communication shows and rankles a wound, without providing a cure,) that no man can be justified before God, and no man can be purified; when God both justifies the ungodly, and sanctifies the unholy. The meaning can be no more than this: no man can make an atonement for his own sins, nor purify his own heart. Hence all boasting is for ever excluded. Of this Eliphaz believed Job to be guilty, as he appeared to talk of his righteousness and purity, as if they had been his own acquisition.

Verse 18. Behold, he put no trust in his servants] This verse is generally understood to refer to the fall of angels; for these were some of those heavenly beings who kept not their first estate: they did not persevere to the end of their probation; and, therefore, fell into condemnation, and are reserved in chains of darkness for the judgment of the great day. *Job 6. It is said he put no trust in them.* He knew that nothing could be absolutely immutable but himself; and that no intelligent beings could subsist in a state of purity, unless continually dependent on himself, and deriving constant supplies of grace, power, and light, from him who gave them their being.

And his angels he charged with folly] Not chargeth, as many quote the passage. He charged those with folly, who kept not their first estate. It does not appear that he is charging the others in the same way, who continue steadfast.

The several translations of this verse, both ancient and modern, are different from each other. Here are the chief:—

In angelis suis reperit pravitatem, In his angels he found perverseness, VULGATE. THE SEPTUAGINT is nearly the same. *Il met la lumiere dans ses anges,* He puts light into his angels, FRENCH BIBLE. Even those pure intelligences have continual need of being irradiated by the Almighty. *וַיִּשְׁלַח אֱלֹהִים וַיְבַרְכֵם וַיְהַלְלֵם וַיְשַׁבְּחֵם וַיְשַׁמְּחֵם וַיְשַׁמְּחֵם וַיְשַׁמְּחֵם* wa-bemalakui neshim lemchoh, SYRAC; and he hath put amazement in his angels. The Arabic is the same. In angelis suis ponit gloriationem, MONTANUS; In his angels he will put exultation. The Hebrew is *וַיְרַח חֹהֶלֶחַ*, irradiation, from *וַיְרַח* halah, to irradiate, glister, or shine. In this place we may consider angels (*מַלְאָכִים malacim*) as heavenly or earthly messengers or agents of the Lord: and the glory, influence, and honour of their office as being put in them by the Most High. They are as planets which shine with a borrowed light. They have nothing but what they have received. Coverdale translates the whole verse thus: *Wepolde he hatz funde unfahtfulnesse amonge his ones servants and proude disobedience amonge his angels.* The sense is among all these interpreters; and if the fallen angels are meant, the passage is plain enough.

Verse 19. How much less] Rather, with the Vulgate, How much more? If angels may be unstable, how can man arrogate stability to himself who dwells in an earthly tabernacle, and who must shortly return to dust?

Crushed before the moth] The slightest accident oftentimes destroys. "A fly, a grape-stone, or a hair, can kill." Great men have fallen by all these. This is the general idea in the text; and it is useless to sift for meanings.

Verse 20. They are destroyed from morning to evening] In almost every moment of time some human being comes into the world, and some one departs from it. Thus are they destroyed from morning to evening.

They perish for ever] *וַיִּפְּרֹץ יוֹבֵדוּ* yobedu, peribunt; they pass by; they go out of sight; they moulder with the dust, and are soon forgotten. Who regards the past generation now among the dead?

Isaiah has a similar thought, chap. lviii. 1. *The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come.* Some think that Isaiah borrowed from Job: this will appear possible when it has been proved, which has never yet been done, that the writer of this book flourished before Isaiah. If, however, he borrowed the above thought, it must be allowed that it has been wondrously improved by coming through his hands.

Verse 21. Doth not their excellency—go away?] Personal beauty, corporeal strength, powerful eloquence, and various mental endowments, pass away, or are plucked up by the roots: they are no more seen or heard among men; and their memory soon perisheth.

They die, even without wisdom.] If wisdom means a pursuit of the best end, by the most legitimate and appropriate means, the great mass of mankind appear to perish without it. But, if we consider the subject more closely, we shall find that all men die in a state of comparative ignorance. With all our boasted science and arts, how little do we know! Do we know any thing to perfection that belongs either to the material or spiritual world! Do we understand even what matter is? What is its essence? Do we understand what spirit is? Then what is its essence? Almost all the phenomena of nature, its grandest operations, and the laws of the heavenly bodies, have been explained on the principle of gravitation or attraction: but in what does this consist? Who can answer? We can traverse every part of the huge and trackless ocean by means of the compass;—but who understands the nature of magnetism on which all this depends? We eat and drink in order to maintain life;—but what is nutrition; and how is it effected? This has never been explained. Life depends on respiration for its continuance;—but by what kind of action is it, that in a moment the lungs separate the oxygen, which is friendly to life, from the nitrogen, which would destroy it; suddenly absorbing the one, and expelling the other? Who, among the generation of hypothesis-framers, has guessed this out? Life is continued by the circulation of the blood;—but by what power and law does it circulate? Have the systole and diastole of the heart, on which this circulation depends, been ever satisfactorily explained? Most certainly not. Alas! we die without wisdom; and must die, to know these, and ten thousand other matters equally unknown, and equally important. To be safe, in reference to eternity, we must know the only true God, and Jesus Christ whom he has sent: whom to know is life eternal. This knowledge, obtained and retained, will entitle us to all the rest in the eternal world.

NOTES ON CHAPTER V.

Verse 1. CALL now, if there be any] This appears to be a strong irony. From whom among those whose foundations are in the dust, and who are crushed before the moth, canst thou expect succour?

To which of the saints wilt thou turn?] To whom among the holy ones, *קַדוֹשִׁים* kadoshim, (those who kept not their first estate, or those who are equally dependant on divine support with thyself, and can do no good but as influenced and directed by God,) canst thou turn for help? Neither angel nor saint can help any man unless sent especially from God: and all prayers to them must be foolish and absurd, not to say impious. Can the channel afford me water, if the fountain cease to emit it?

Verse 2. For wrath killeth the foolish man] Foolish, silly, and simple, are epithets given by Solomon, to sinners and transgressors of all kinds. Such parallels have afforded a presumptive argument that Solomon was the author of this book. See preface, pp. 6, 7. The words of Eliphaz may be considered as a sort of maxim, which the wisdom and experience of ages had served to establish: viz. The wrath of God is manifested only against the wicked and impious; and, if thou wert not such, God would not thus contend with thee.

3 'I have seen the foolish taking root: but suddenly I cursed his habitation.

4 'His children are far from safety, and they are crushed in the gate, neither is there any to deliver them.

5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

6 Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground;

7 Yet man is born unto trouble, as the sparks fly upward.

f Psa. 37. 35, 36. Jer. 12. 2, 3. — g Psa. 119. 155. & 137. 5. — h Psa. 109. 12. — (Ch. 18. 2. — k Or, indignity. — l Gen. 3. 17, 18, 19. 1 Cor. 10. 13. — m Or, labour. — n Heb. the sons of the burning coal lift up to fly. — o Ch. 9. 10. & 37. 5. Psa. 40. 5. & 72. 12. & 145. 3. Rom. 11. 33. — p Heb. and there is no search.

Verse 3. I have seen the foolish taking root] I have seen wicked men for a time in prosperity, and becoming established in the earth: but I well knew, from God's manner of dealing with men, that they must soon be blasted. I even ventured to pronounce their doom: for I knew that, in the order of God's providence, that was inevitable. I cursed his habitation.

Verse 4. His children are far from safety] His posterity shall not continue in prosperity. Ill gotten, ill spent: whatever is got by wrong, must have God's curse on it.

They are crushed in the gate] The Targum says, They shall be bruised in the gate of hell, in the day of the great judgment. There is reference here to a custom which I have often had occasion to notice; viz. that in the Eastern countries the court-house, or tribunal of justice, was at the GATE of the city: here the magistrates attended, and hither the plaintiff and defendant came for justice.

Verse 5. Whose harvest] Their possessions, because acquired by unjust means, shall not be under the protection of God's providence; He shall abandon them to be pillaged and destroyed by the wandering half-starved hordes of the desert banditti. They shall carry it suddenly off: even the thorns, grain, weeds, thistles, and all, shall they carry off in their rapacious hurry.

The robber swalloweth up] Or, more properly, the thirsty eats teammim, as is plain from their swallowing up, or gulping down: opposed to the hungry or half-starved, mentioned in the preceding clause. The hungry shall eat up their grain; and the thirsty shall drink down their wine and oil, here termed oym cheylam, their strength or power, for the most obvious reasons.

There seems to be two allusions in this verse: 1. To the hordes of wandering predatory banditti, or half-starved Arabs of the desert, who have their scanty maintenance by the plunder of others. These descendants of Ishmael have ever had their hands against all men; and live to this day in the same predatory manner in which they have lived for several thousands of years. M. Volney's account of them is striking. "These men are smaller, leaner, and blacker, than any of the Bedouens yet discovered. Their wasted legs had only tendons without calves. Their belly was shrunk to their back. They are in general small, lean, and swarthy; and more so in the bosom of the desert, than on the borders of the more cultivated country. They are ordinarily about five feet, or five feet two inches high: they seldom have more than about six ounces of food for the whole day. Six or seven dates, soaked in melted butter, a little milk or curd, serve a man for twenty-four hours: and he seems happy when he can add a small portion of coarse flour, or a little ball of rice. Their camels also, which are their chief support, are remarkably meagre, living on the meanest and most scanty provision. Nature," says Volney, "has given it a small head without ears, at the end of a long neck without flesh. She has taken from its legs and thighs every muscle not immediately requisite for motion; and in short has bestowed on its withered body only the vessels and tendons necessary to connect its frame together. She has furnished it with a strong jaw that it may grind the hardest aliments; and, lest it should consume too much, she has straightened its stomach, and obliged it to chew the cud." Such is the description given of the Bedouin and his camel, by M. Volney; who, while he denies the true God, finds out a deity which he calls Nature, whose works evince the highest providence, wisdom, and design! And where does this most wonderful and intelligent goddess dwell? Nowhere, but in the creed of the infidel; while the genuine believer knows that nature is only the agent created and employed by the great and wise God to accomplish, under his direction, the greatest and most stupendous beneficial effects.

The second allusion in the verse I suppose to be the loss

8 I would seek unto God, and unto God would I commit my cause:

9 Which doeth great things and unsearchable; marvellous things without number:

10 Who giveth rain upon the earth, and sendeth waters upon the fields:

11 To set up on high those that be low; that those which mourn may be exalted to safety.

12 He disappointeth the devices of the crafty, so that the hands cannot perform their enterprise.

13 He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.

q Heb. All there be no number. — r Ch. 28. 28. Psa. 85. 9, 10. & 147. 6. Jer. 5. 24. & 19. 13. & 51. 16. Acts 14. 47. — Heb. unsearchable. — s Psal. 2. 7. Psa. 115. 7. 1 Neh. 4. 15. Psa. 38. 10. Iml. 8. 10. — v Or, cannot perform any thing. — w Psa. 9. 15. 1 Cor. 3. 18.

Job had sustained of his cattle by the predatory Sabaeans; and all this, for the support of his grand argument, Eliphaz introduces to convict Job of hidden crimes, on which account his enemies were permitted to destroy his property; that property, because of this wickedness, being placed out of the protection of God's providence.

Verse 6. Affliction cometh not forth of the dust] If there were not an adequate cause, thou couldest not be so grievously afflicted.

Spring out of the ground] It is not from mere natural causes that affliction and trouble come; God's justice inflicts them upon offending man.

Verse 7. Yet man is born unto trouble] וכלי le-amal, to labour. He must toil, and be careful: and if, in the course of his labour, he meet with trials and difficulties, he should rise superior to them; and not sink as thou dost.

As the sparks fly upward] וכלי רשע יפוצו וכלי צדיק יתנער וכלי צדיק יתנער וכלי רשע יפוצו. — v-benev reasaph, yagbihu auph. "And the sons of the coal lift up their flight; or dart upward. And who are the sons of the coal? Are they not bold, intrepid, ardent, fearless men, who rise superior to all their trials; combat what are termed chance and occurrence; succumb under no difficulties; and rise superior to time, tide, fate, and fortune? I prefer this to all the various meanings of the place with which I have met. Coverdale translates, It is man that is borne unto misery, like as the hyrc for to fle. Most of the ancient versions give a similar sense.

Verse 8. I would seek unto God] Were I in your place, instead of wasting my time, and irritating my soul with useless complaints, I would apply to my Maker; and, if conscious of my innocence, would commit, confidently, my cause to him.

Verse 9. Which doeth great things] No work, however complicate, is too deep for his counsel to plan; none, however stupendous, is too great for his power to execute. He who is upright is always safe in referring his cause to God, and trusting in him.

Verse 10. Who giveth rain upon the earth] The Chaldee gives this verse a fine turn: "Who gives rain on the face of the land of Israel, and sends waters on the face of the provinces of the people." Similar to our Lord's saying, which is expressed in the half of the compass: — Your Father which is in heaven — SENDETH RAIN ON THE JUST AND ON THE UNJUST. — Matt. v. 45.

Sendeth waters upon the fields] The term chutsoth which we translate fields, and generally signifies streets, may here mean those plantations which are laid out in ridges, or plots, in an orderly, regular manner. God does not only send rain upon the earth in a general manner; but, by an especial providence, waters the cultivated ground, so that not one ridge is left destitute of its due proportion of fructifying moisture.

Verse 11. To set up on high those that be low] He so distributes his providential blessings, without partiality, that the land of the poor man is as well sunned and watered as that of the rich; so that he is thus set upon a level with the lords of the soil.

Verse 12. He disappointeth the devices of the crafty] All these sayings refer to God's particular providence, by which he is ever working for the good, and counterworking the plots of the wicked. And as various as are the contingent, capricious, and malevolent acts of men, so varied are his providential interferences; disappointing the devices, snares, and plots of the crafty, so that their plans being confounded, and their machinery broken in pieces, their hands cannot perform their enterprises.

Verse 13. He taketh the wise in their own craftiness] So counterworks them, as to cause their feet to be taken in their own snares; and their evil dealings to fall on their own pate. Such frequent proofs has God given of his especial interference in behalf of the innocent who have been the objects of the plots and evil designs of the wicked,

14 * They meet with darkness in the daytime, and grope in the noonday as in the night.

15 But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.

16 * So the poor hath hope, and iniquity stoppeth her mouth.

17 Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty:

18 * For he maketh sore, and bindeth up; he woundeth, and his hands make whole.

19 He shall deliver thee in six troubles: yea, in seven * there shall no evil touch thee.

x Psal. 23. 29. Job. 30. 10. Amos 8. 9.—y Or, run into.—z Psal. 35. 10.—a 1 Sam. 2. 8. Psal. 107. 41.—b Psal. 94. 12. Prov. 5. 11. 12. Heb. 12. 5. James 1. 12. Rev. 2. 19.—c Deut. 32. 3. 1 Sam. 2. 6. Job. 30. 23. Hos. 6. 1.—d Psal. 94. 19. & 91. 3. Prov. 26. 16. 1 Cor. 13. 13.

by turning those evil devices against their framers, that, He who digs a pit for his neighbour shall fall into it himself, has become a universal adage; and has passed either in so many words, or in sense, into all the languages of all the people of the earth. Lucretius expresses it strongly:

Circummitti oculis vis alioque inferia quæque,
Aque, unde coarctat, ad eum circumque referat.
Lucret. lib. v. vers. 115

* For fire and wrong entangles the man that sees them; and for the most part, recoil on the head of the contriver."

Verse 14. They meet with darkness in the daytime] God confounds them and their measures; and with all their cunning and dexterity, they are outwitted; and often act on their own projects, planned with care and skill, as if they had been the crudest conceptions of the most disordered minds. They act in noonday as if the sun were extinct, and their eyes put out. Thus does God "abate their pride, assuage their malice, and confound their device."

Verse 15. He saveth the poor from the sword, from their mouth] This is rather a harsh construction. To avoid this, some have proposed to render מְעַרְבֵם mecherob, which we translate from the sword, the persecuted; but I am afraid on very slender authority. Instead of מְעַרְבֵם mecherob mephimem, "from the sword from their mouth," eleven of Kennicot's and De Rossi's MSS. read מְעַרְבֵם mecherob pikem, from the sword of their mouth; and with these MSS. the Chaldee, Vulgate, Syriac, and Arabic agree. The verse, therefore, may be translated thus:—

He smeth from the sword of their mouth;
The poor from the hand of the mighty.

Or, thus:—

He smeth from the sword of their mouth;
And with a strong hand the impoverished.

Verse 16. So the poor] לֹד דל, he who is made thin, who is wasted, extenuated, hath hope. He sees what God is accustomed to do, and he expects a repetition of gracious dealings in his own behalf: and because God deals thus with those who trust in him; therefore, the mouth of impiety is stopped.

Religion is kept alive in the earth, because of God's signal interventions in behalf of the bodies and souls of his followers.

Verse 17. Behold, happy is the man] הֵנֵחַ hinneh, behold, is wanting in five of Kennicot's and De Rossi's MSS. and also in the Syriac, Vulgate, and Arabic.

We have had fathers of our flesh who corrected us for their pleasure, or according to their caprices; and we were subject to them: how much more should we be subject to the Father of spirits, and live; for he corrects us that we may be partakers of his holiness, in order that we may be rendered fit for his glory. See Hebr. xii. 5. James i. 12. and Prov. iii. 12.

Verse 18. For he maketh sore, and bindeth up] Thus nervously rendered by Coverdale, For though he make a wound, he giveth a medicine again; though he smyte, his hand maketh whole againe.

Verse 19. He shall deliver thee in six troubles] The numbers six and seven are put here for many. Though a number of troubles should come upon thee all at once, and there should be no hope, humanly speaking; yet God would rid thee out of them all: for he saves as well from many as from few. We may also understand the words, He who hath been thy deliverer in past troubles, will not deny his help in those which are to come.

Verse 20. In famine he shall redeem thee] The Chaldee, which understands this chapter as speaking of the troubles, and deliverances of the Israelites in Egypt and the wilderness, renders this verse as follows:—"In the famine of Egypt he redeemed thee from death; and in the war of Amalek from the slaying of the sword.

Verse 21. Thou shalt be hid from the scourge of the

20 In famine he shall redeem thee from death; and in war from the power of the sword.

21 Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt laugh; neither shalt thou be afraid of the beasts of the earth.

23 For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.

24 And thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not sin.

e Psal. 91. 10.—f Psal. 33. 19. & 37. 19.—g Heb. from the hands.—h Psal. 31. 20. i Or, when the tongue scourgeth.—k Lam. 11. 9. & 35. 9. & 55. 23. Ezech. 34. 35. l Psal. 91. 12. Hos. 2. 13.—m Or, that peace is thy tabernacle.—n Or, err.

tongue] The Targum refers this to the incantations of Balaam:—"From injury by the tongue of Balaam thou shalt be hidden in the clouds; and thou shalt not fear from the blasting of the Midianites when it shall come."

Perhaps no evil is more dreadful than the scourge of the tongue: evil-speaking, detraction, backbiting, calumny, slander, tale-bearing, whispering, and scandalizing, are some of the terms which we use when endeavouring to express the baleful influence and effects of that member, which is a world of fire, kindled from the nethermost hell. The Scripture abounds with invectives and execrations against it. See Psal. xxxi. 20. lii. 2—4. Prov. xii. 18. xiv. 3. James iii. 5—8.

Neither shalt thou be afraid] "Thou shouldst have such strong confidence in God that, even in the presence of destruction, thou shouldst not fear death:" the God of life and power being with thee.

Verse 22. At destruction and famine thou shalt laugh] This most forcibly expresses the strongest security, and confidence in that security. "In the desolation of Sihon, and in the famine of the desert, thou shalt laugh; and of the camps of Og, who is compared to a wild beast of the earth, thou shalt not be afraid." Targum.

Verse 23. Thou shalt be in league with the stones of the field] Instead of אבני abney, stones, Mr. Goode reads בני beney, sons, or produce: but this reading is not supported by any ancient version, nor, as far as I know, by any MS. yet collated. We must, therefore, take up the text as we find it; and make the best we can of the present reading.

The Chaldee gives a plausible sense: Thou needest not to fear, "because thy covenant is on tables of stone, which are publicly erected in the field: and the Canaanites, which are compared to the beasts of the field, have made peace with thee."

Perhaps the reference is to those rocks or strong-holds where banditti secured themselves and their prey, or where the emirs or neighbouring chiefs had their ordinary residence. Eliphaz may be understood as saying: Instead, then, of taking advantage of thee, as the Sabæans have done, the circumjacent chieftains will be confederate with thee; and the very beasts of the field will not be permitted to harm thy flocks.

Coverdale seems to have had an idea of this kind, as we find he translates the verse thus:—

But the castels fit the lande shal be confederate with the,

And the beastes of the feldes shal give the peace.

I believe the above to be the meaning of the place. See the next verse.

Verse 24. Thou shalt know] Thou shalt be so fully satisfied of the friendly disposition of all thy neighbours, that thou shalt rest secure in thy bed, and not be afraid of any danger, though sleeping in thy tent in the field; and, when thou returnest from thy country excursions, thou shalt find that thy habitation has been preserved in peace and prosperity; and that thou hast made no mistake in thy trust, in thy confidence, or in thy confederates.

The word אהולה aholah, "thy tabernacle," means simply a tent, a moveable dwelling, composed of poles, pins, and cloth, or skin, to be pitched any where, in a few moments; and struck again with the same ease.

The word נָוֶעָה naveca, which we properly translate habitation, signifies a solid permanent dwelling-place. See Josh. xxii. 4, 6, 7, 8. 2 Sam. xviii. 17. xix. 8. 1 Kings xii. 16. Psal. lvi. 7. & xci. 10. cxxxii. 3. Lam. ii. 4. Mal. ii. 12. and with them the place in the text.

As to מַרְנָה techela, which we translate thou shalt not sin, it comes from מָרַן chata, to err, to mistake, to miss the mark; hence to sin, transgress God's laws, seeking for happiness in forbidden and unlawful things, and therefore missing the mark, because in them happiness is not

25 Thou shalt know also that thy seed shall be great, and thine offspring as the grass of the earth.

26 Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season.

27 Lo this, we have searched it, so it is; hear it, and know thou it for thy good.

CHAPTER VI.

Job answers, and vindicates himself; and shows that the great affliction which he suffered was the cause of his complaining, by which life was rendered burdensome to him, 1-13. Complains that whereas he expected consolation from his friends, he had received nothing but the bitterest reproaches, on the assumed ground that he must be a wicked man, else God would not so grievously afflict him, 14-20. Shows them that they knew nothing of his case, and that they had no compassion, 21-23. Entreats them, if they care to show him what he has offended, as he is ready to acknowledge and correct every trespass, 24-30.

Ante l. Ol. cir. 714. Ante U. C. cir. 767. BUT Job answered and said, 2 Oh that my grief were thoroughly weighed, and my calamity laid in the balances together!

c Pa. 112. 2-p Or. much. -p Pa. 72. 16.-p Prov. 9. 11. & 10. 37.-p Heb. as candel. -p Pa. 111. 2.-p Heb. for thyself. Prov. 9. 12.-p Heb. lifted up. b Prov. 9. 2.

to be found: and it is very likely, from the connexion above, that to mistake, or err, is its meaning in this place. I need not add, that the Arab chiefs, who had their castles or strong-holds, frequently in their country excursions lodged in tents in the open fields; and that on such occasions a hostile neighbour sometimes took advantage of their absence, attacked and pillaged their houses, and carried off their families and household. See at the end of this chapter.

Verses 25. Thine offspring as the grass] Thou shalt have a numerous and permanent issue.

Verses 26. Thou shalt come to thy grave] Thou shalt not die before thy time: thou shalt depart from life like a full-fed guest; happy in what thou hast known, and in what thou hast enjoyed.

Like as a shock of corn] Thou shalt completely run through the round of the spring, summer, autumn, and winter of life: and thou shalt be buried, like a wholesome seed, in the earth; from which thou shalt again rise up into an eternal spring!

Verses 27. Lo this, we have searched it] What I have told thee is the sum of our wisdom and experience on these important points. These are established maxims, which universal experience supports. Know, understand, and reduce them to practice for thy good. Thus ends Eliphaz, the Temanite, "full of wise saws and ancient instances;" but he miserably perverted them in his application of them to Job's case and character. They contain, however, many wholesome truths, of which the wise in heart may make a very advantageous practical use.

The predatory excursions referred to in verse 23. were not infrequent among our own barbarous ancestors. An affecting picture of this kind is drawn by Shakespeare from Holinshed's Chronicles, of the case of Macduff, whose castle was attacked in his absence by Macbeth, and his wife and all his children murdered. A similar incident was the ground of the old heroic ballad of Hardicanute. When the veteran heard that a host of Norwegians had landed to pillage the country, he armed, and posted to the field to meet the invading foe. He slew the chief in battle, and routed his pillaging banditti. While this was taking place, another party took the advantage of his absence, attacked his castle, and carried off or murdered his lovely wife and family; which, being perceived on his return by the war and age-worn chief, is thus affectingly described by the unknown poet:—

Loed and chill blew the westlin wind,
Sair beat the heavy shower,
Mirk grew the nichel air Hardicanute
Wan wir his staidly tower;
His tower that ev' with torcles besie,
To shine one far at night,
Saw'd rise as black as morning weid,
Nae marred air he sic'd;
"Thair's nae light in my lady's bowir;
Thair's nae light in my hall;
Nae blink ayeas round my fairy fair;
Nae word saunds on my wall.
What bods he, Thomas? Robert! say!"
Nae answer—speaks their drink;
"Stand back, my sons, I'll be your gyle!"
But tye they pass'd with speed,
"As fast I hail spee! o'er Scotland's foie!"
There ceid' his brag of weir,
Sair schant to mird ceid' but his dame,
And residin' fairy fair,
Black feir he felt; but what to feir
He wist not yet with dreid;
Sair shockt his body, sair his limbs,
And all the warrior fled.—

The ending of this poem is lost: but we here see that the castle of Hardicanute was surprised, and his family destroyed, or carried off, while he and his sons had been employed in defeating the invading Norwegians. Thank

3 For now it would be heavier than the sand of the sea: therefore my words are swallowed up.

4 For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.

5 Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?

6 Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg?

7 The things that my soul refused to touch are as my sorrowful meat.

8 Oh that I might have my request; and that God would grant me the thing that I long for!

9 Even that it would please God to destroy me; that he would let loose his hand, and cut me off!

c That is, I want words to express my grief. Pa. 77. 4.-d Pa. 83. 2.-e Pa. 83. 15. 16. Genesis 35. 5.-f Heb. at grass.-g Heb. my expectation.-h 1 Kings 19. 4.

God, civilization, the offspring of the spread of Christianity, has put an end to these barbarous practices among us; but in the East, where Christianity is not, they flourish still. Britons! send out your Bible and your missionaries to tame these Barbarians; for whom Heathenism has done nothing, and the Koran next to nothing. Civilization itself, without the Bible, will do as little; for the civilized Greeks and Romans were barbarians, fell and murderous; living in envy and malice, hateful, hating one another, and offering hundreds at a time of human victims to their ruthless deities. Nothing but Christianity ever did, or ever can, cure these evils.

NOTES ON CHAPTER VI.

Verses 2. Oh that my grief were thoroughly weighed] Job wished to be dealt with according to justice: as he was willing that his sins, if they could be proved, should be weighed against his sufferings: and, if this could not be done, he wished that his sufferings and his complaining might be weighed together; and it would then be seen that bitter as his complaint had been, it was little when compared with the distress which occasioned it.

Verses 3. Heavier than the sand of the sea] This includes two ideas: their number was too great to be counted; their weight was too great to be estimated.

Verses 4. The arrows of the Almighty] There is an evident reference here to wounds inflicted by poisoned arrows: and to the burning fever occasioned by such wounds, producing such an intense parching thirst as to dry up all the moisture in the system, stop all the salivary ducts, thicken and inflame the blood, induce putrescency, and terminate in raging mania, producing the most terrifying images, from which the patient is relieved only by death. This is strongly expressed in the fine figure, the POISON DRINKETH UP MY SPIRIT; the TERRORS OF GOD SET THEMSELVES IN ARRAY AGAINST ME. That calamities are represented among the Eastern writers as the arrows of the Almighty, we have abundant proofs. In reference to this, I shall adduce that fine saying attributed to Aaly, the son-in-law of Mohammed, in the Toozuki Teemor; which I have spoken of elsewhere. "It was once demanded of the fourth califf (Aaly,) If the canopy of heaven were a bow; and if the earth were the cord thereof; and if calamities were the arrows; if mankind were the mark for those arrows; and if Almighty God, the tremendous and glorious, were the unerring archer;—to whom could the sons of Adam flee for protection?" The califf answered, "The sons of Adam must flee unto the Lord." This fine image Job keeps in view in the 8th and 9th verses, wishing that the unerring marksmen may let fly these arrows, let loose his hand, to destroy and cut him off.

Verses 5. Doth the wild ass] פָּרֵי peré translated omager, by the Vulgate, from the ovos apyios of the Septuagint, which we, properly enough, translate wild ass. It is the same with the tame ass; only in a wild state, it grows to a larger size, is stronger, and more fleet. The meaning of Job appears to be this: you condemn me for complaining—Do I complain without a cause? The wild ass will not bray, and the ox will not low, unless in want. If they have plenty of provender they are silent. Were I at rest, at ease, and happy, I would not complain.

Verses 6. Can that which is unsavoury] Mr. Goods renders this verse as follows: "Doth insipid food without a mixture of salt, yea, doth the white of the egg give forth pungency? Which he thus illustrates: "Doth that which hath nothing of seasoning, nothing of a pungent

10 Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One.

11 What is my strength that I should hope? and what is mine end, that I should prolong my life?

12 Is my strength the strength of stones? or is my flesh of brass?

13 Is not my help in me? and is wisdom driven quite from me?

14 To him that is afflicted pity should be showed from his friend; but he forsaketh the fear of the Almighty.

15 My brethren have dealt deceitfully as a

1 Acts 20. 23.—1 Cor. 13. 2. — 1 Tim. 5. 15. — Hos. 11. 9.— Heb. brazen.—on Heb. to him that speak.— Prov. 11. 17.— Psa. 33. 11. & 41. 2.— Jer. 15. 13.— Heb. they are cut off.

or irritable power within it, produce pungency or irritation? I too should be quiet and complain not, if I had nothing provocative or acrimonious: but, alas! the food I am doomed to partake of is the very calamity which is most acute to my soul—that which I most loathe, and which is most grievous or trying to my palate.

There have been a great variety of interpretations given on this verse; I could add another, but that of Mr. Goode is as likely to be correct as that of any other critic.

Verse 8. Oh that I might have! As Job had no hope that he should ever be redeemed from his present helpless state, he earnestly begs God to shorten it by taking away his life.

Verse 9. Let loose his hand] A metaphor taken from an archer drawing his arrow to the head, and then loosing his hold, that the arrow may fly to the mark. See on ver. 4.

Verse 10. Then should I yet have comfort! Instead of τῷ οὐκ, τὸν, three of Kennicott's and De Rossi's MSS. have ἢν ἴσθαι, THIS. And THIS should be my comfort. The expectation that he will speedily make an end of me would cause me to rejoice with great joy. This reading is supported by the Vulgate and the Chaldee.

I would harden myself in sorrow: let him not spare] To know that I should shortly have an end put to my miseries would cause me to endure the present with determinate resolution. Let him not spare—let him use whatever means he chooses, for I will not resist his decree: he is holy, and his decrees must be just.

Verse 11. What is my strength] I can never suppose that my strength will be restored; and, were that possible, have I any comfortable prospect of a happy termination of my life? Had I any prospect of future happiness, I might well bear my present ills; but the state of my body and the state of my circumstances preclude all hope.

Verse 12. Is my strength the strength of stones?] I am neither a rock, nor is my flesh brass, that I can endure all these calamities. This is a proverbial saying, and exists in all countries. Cicero says, Non enim est de saxo sculptus, aut de roboris dolatus homo; habet corpus, habet animam; movetur mente, movetur sensibus. "For man is not chiselled out of the rock, nor hewn out of the oak; he has a body, and he has a soul; the one is actuated by intellect, the other by the senses." Quæst. Acad. iv. 31. So Homer, where he represents Apollo urging the Trojans to attack the Greeks:

Νεμεσιος δ' Ἀπολλων,
Περγαρον εκαταιδων Τρωεσσι δε κελευε' ανασας
Ορνεος, ιταδομοι Τρωεσι, μηδ' εικετα χαρησιν
Αργεσιος: επει ου σφι λιθος χροσι, ουδεις σιδηρος,
Χαλευν ανασχευθαι ταυεπινοισι βαλλουμενοισι.

ILIAD, lib. iv. ver. 507.

But Phoebus now from Ilion's towering height
Shines forth revealed, and animates the fight.
Trojans, be bold, and force to force oppose;
Your bounding steeds urge headlong on the foe!
Nor are their bodies rock, nor ribb'd with steel,
Your weapons enter, and your strokes they feel.—Pope.

These are almost the same expressions as those in Job. Verse 13. Is not my help in me? My help is all in myself; and, alas, that is perfect weakness: and my subsistence is driven quite from me. My friends have forsaken me, and I am abandoned to myself: my property is all taken away, and I have no resources left. I believe Job neither said, nor intended to say, as some interpreters have it, reason is utterly driven from me. Surely there is no mark in this chapter of his being deranged, or at all impaired in his intellect.

Verse 14. To him that is afflicted pity should be showed from his friend; but he forsaketh the fear of the Almighty.] The Vulgate gives a better sense, "Qui tollit

brook, and as the stream of brooks they pass away;

16 Which are blackish by reason of the ice, and wherein the snow is hid:

17 What time they wax warm, they vanish: when it is hot, they are consumed out of their place.

18 The paths of their way are turned aside; they go to nothing, and perish.

19 The troops of Tema looked, the companies of Sheba waited for them.

20 They were confounded because they had hoped; they came thither, and were ashamed.

21 For now ye are nothing; ye see my casting down, and ye are afraid.

1 Heb. in the heat thereof.— Heb. extinguished.— Gen. 26. 15.— 1 Kings 10. 1. — Psa. 72. 16. — Ezek. 37. 22. 23.— Jer. 14. 3.— Or, For now ye are like to them. Heb. to it.— Ch. 13. 4.— Heb. not.— Psa. 33. 11.

ab amico suo misericordiam, timorem Domini dereliquit. He who takes away mercy from his friend, hath cast off the fear of the Lord." The word דָּבָל lammas, which we render to him who is afflicted, from דָּבָל masah, to dissolve, or waste away, is in thirty-two of Dr. Kennicott's and De Rossi's MSS. דָּבָל lemasa, "to him that despiseth his friend." And hence the passage may be read, To him who despiseth his friend, it is a reproach; and he will forsake the fear of the Almighty; or, as Mr. Goode translates,

"Shame to the man who despiseth his friend!
He indeed hath departed from the fear of the Almighty."

Eliphaz had, in effect, despised Job: and on this ground, acted any thing but the part of a friend toward him; and he well deserved the severe stroke which he here receives. A heathen said, Amicus certus in re incertâ cernitur; the full sense of which we have in our common adage;—

A friend in need is a friend indeed.

Job's friends, so called, supported each other in their attempts to blacken the character of this worthy man; and their hand became the heavier, because they supposed the hand of God was upon him. To each of them, individually, might be applied the words of another heathen:

Absentem qui rodit amicum,
Qui non deficit alio culpante: solutus
Qui caput riuus hominum, famamque dicaris:
Fingere qui non vis potest; commisioni incare
Qui nequit; hic niger est; hunc tu Romane, creteto.
Hor. Satir. lib. i. s. iv. ver. 81.

He who maligns tears an absent friend;
Or, when attacked by others, don't defend;
Who trivial boasts of laughter strives to raise,
And courts, of prating pertulance, the praise
(Of things he never saw; who tells his tale
And friendship's secrets knows not to conceal;
This man is vile; here, Roman, fix your mark;
His soul's as black as his complexion's dark. Francis.

Verse 15. Have dealt deceitfully as a brook] There is probably an allusion here to those land torrents which make a sudden appearance, and as suddenly vanish; being produced by the rains that fall upon the mountains during the rainy season, and are soon absorbed by the thirsty sands over which they run. At first they seem to promise a permanent stream, and are noticed with delight by the people who fill their tanks or reservoirs from their waters: but sometimes are so large and rapid as to carry every thing before them; and then suddenly fail, so that there is no time to fill the tanks. The approach of Job's friends promised much of sympathy and compassion. His expectations were raised; but their conduct soon convinced him that they were physicians of no value; therefore he compares them to the deceitful torrents that soon pass away.

Verse 16. Blackish by reason of the ice] He represents the waters as being sometimes suddenly frozen, their foam being turned into the semblance of snow or hoar frost; when the heat comes they are speedily liquefied; and the evaporation so strong from the heat, and the absorption so powerful from the sand, that they soon disappear.

Verse 18. The paths of their way] They sometimes forsake their ancient channels, which is a frequent case with the river Ganges: and, growing smaller and smaller from being divided into numerous streams, they go to nothing, and perish: are at last utterly lost in the sands.

Verse 19. The troops of Tema looked] The caravans coming from Tema are represented as arriving at those places where it was well known torrents did descend from the mountains; and they were full of expectation that here they could not only slake their thirst, but fill their girbas or water-skins; but when they arrive they find the waters totally dissipated and lost. In vain did the caravans of Sheba wait for them; they did not reappear: and they were confounded because they had hoped to find here refreshment and rest.

22 Did I say, Bring unto me? or, Give a reward for me of your substance?

23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?

24 Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.

25 How forcible are right words! but what doth you arguing reprove?

26 Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind?

27 Yea, ye overwhelm the fatherless, and ye dig a pit for your friend.

28 Now therefore be content, look upon me; for it is evident unto you if I lie.

29 Return, I pray you, let it not be iniquity: yea, return again, my righteousness is in it.

30 Is there iniquity in my tongue? cannot my taste discern perverse things?

b Heb. ye cause to fall upon.—c Ps. 57. 6.—d Heb. before your face.—e Ch. 17. 10.—f That is, in this matter.—g Heb. my palace, Ch. 19. 11. & 24. 2.

Verse 21. For now ye are nothing] Ye are just to me as those deceitful torrents to the caravans of Tema and Sheba: they were nothing to them; ye are nothing to me. Ye see my casting down] Ye see that I have been hurried from my eminence into want and misery, as the flood from the top of the mountains, which is divided, evaporated, and lost on the desert.

And are afraid] Ye are terrified at the calamity that has come upon me; and, instead of drawing near to comfort me, ye start back at my appearance.

Verse 22. Did I say, bring unto me?] Why do you stand aloof? Have I asked you to bring me any presents? or to supply my wants out of your stores?

Verse 23. Or, Deliver me] Did I send to you to come and avenge me of the destroyers of my property, or to rescue my substance out of the hands of my enemies?

Verse 24. Teach me] Show me where I am mistaken. Bring proper arguments to convince me of my errors; and you will soon find that I shall gladly receive your counsels, and abandon the errors of which I may be convicted.

Verse 25. How forcible are right words] A well constructed argument that has truth for its basis is irresistible.

But what doth your arguing reprove?] Your reasoning is defective, because your premises are false; and your conclusions prove nothing because of the falsity of the premises whence they are drawn. The last clause, literally rendered, is, What reproof in a reproof from you. As you have proved no fault; you have, consequently, reprov'd no vice. Instead of מה נמרצו mah nimretsu, "how forcible;" מה נמלטו mah nimletsu, "how savoury or pleasant," is the reading of two MSS, the Chaldee, and some of the rabbins. Both senses are good, but the common reading is to be preferred.

Verse 26. Do ye imagine to reprove words] Is it some expressions which, in my hurry, and under the pressure of unprecedented affliction which I have uttered, that ye catch at? You can find no flaw in my conduct:—would ye make me an offender for a word? Why endeavour to take such advantage of a man who complains, in the bitterness of his heart, through despair of life and happiness?

Verse 27. Ye overwhelm the fatherless] Ye see that I am as destitute as the most miserable orphan;—would ye overwhelm such a one; and would you dig a pit for your friend? do ye lay wait for me, and endeavour to entangle me in my talk? I believe this to be the spirit of Job's words.

Verse 28. Look upon me] View me, consider my circumstances, compare my words; and you must be convinced that I have spoken nothing but truth.

Verse 29. Return, I pray you] Reconsider the whole subject. Do not be offended. Yea, reconsider the subject; my righteousness is in it; my argumentation is a sufficient proof of my innocence.

Verse 30. Is there iniquity in my tongue?] Am I not an honest man; and if, in my haste, my tongue had uttered falsity, would not my conscience discern it; and do you think that such a man as your friend is, would defend what he knew to be wrong?

I HAVE done what I could to make this chapter plain, to preserve the connexion, and show the dependence of the several parts on each other; without which many of the sayings would have been very obscure. The whole chapter is an inimitable apology for what he had uttered, and a defence of his conduct. This might have ended the controversy, had not his friends been determined to bring him in guilty. They had prejudged his cause, and assumed a certain position, from which they were determined not to be driven.

CHAPTER VII.

Job continues to deplore his helplessness and afflicted state, 1-4. He expostulates with God concerning his afflictions, 7-12. Describes the disturbed state of his mind, by visions in the night season, and abhors life, 13-18. Shows that he is unwearily of the notice of God: begs pardon and respite, 17-21.

IS there not an appointed time to man upon earth? are not his days also like the days of a hireling?

2 As a servant earnestly desireth the shadow, and as a hireling looketh for the reward of his work:

3 So am I made to possess months of vanity, and wearisome nights are appointed to me.

4 When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.

5 My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.

b Or, a warfare.—c Ch. 14. 5, 13, 14.—d Ps. 38. 4. Heb. gapeth after.—e Job Ch. 28. 2. m Deut. 23. 67. Ch. 17. 12.—n Heb. the evening be measured.—o Isai. 14. 11.

NOTES ON CHAPTER VII.

Verse 1. Is there not an appointed time to man] The Hebrew, with its literal rendering, is as follows: הלא ימי אדם על הארץ מן ימי ימי הארץ Halo taaba leemosh daye areta, "Is there not a warfare to miserable man upon the earth?" And thus most of the versions have understood the words. The SEPTUAGINT, Ποροπον ουχι περιπαροπον εστι βιος ανθρωπου εν τη γη; "Is not the life of man a place of trial upon earth?" The VULGATE, Militia est vita hominis super terram, "The life of man is a warfare upon earth." The CHALDEE is the same. N'y a-t-il pas comme un train de guerre ordonné aux mortels sur la terre? FRENCH BIBLE. "Is there not a continual campaign ordained for mortals upon the earth?" The GERMAN and DUTCH the same. COVERDALE, Es not the life off man upon earth a very batayle. CARMARDEN, Rouen, 1566. N'ay man any certaine tyme upon earth. SYRIAC and ARABIC, "Now, man has time upon the earth." Non e egli il tempo determinato a l'huomo sopra la terra, "Is there not a determined time to man upon the earth." Bib. Ital. 1562. I believe the simple sentiment which the writer wished to convey is this:—human life is a state of probation, and every day and place is a time and place of exercise to train us up for eternal life. Here is the exercise, and here the warfare: we are enlisted in the bands of the church militant, and must accomplish our time of service, and be honourably dismissed from the warfare, having conquered through the blood of the Lamb; and then receive the reward of the heavenly inheritance.

Verse 2. Earnestly desireth the shadow] As a man who labours hard in the heat of the day, earnestly desires to get under a shade; or wishes for the long evening shadows, that he may rest from his labour, get his day's wages, retire to his food, and then go to rest. Night is probably what is meant by the shadow, as in VIRGIL, Æn. iv. ver. 7. Humentemque Aurora polo dimoverat UMBRAM. "The morning had removed the humid shadow," i. e. night, "from the world." Where SÆVIVS justly observes:— Nilil inter est, utram UMBRAM AN NOCTEM dicat: NOX enim UMBRA terræ est. "It makes no difference whether he says shadow or night; for night is the shadow of the earth."

Verse 3. So am I made to possess] But night is no relief to me; it is only a continuance of my anxiety and labour. I am like the hireling, I have my appointed labour for the day. I am like the soldier harassed by the enemy; I am obliged to be continually on the watch, always on the look out, with scarcely any rest.

Verse 4. When I lie down] I have so little rest, that when I lie down, I long for the return of the light, that I may rise. Nothing can better depict the state of a man under continual afflictions, which afford him no respite, his days and his nights being spent in constant anguish, utterly unable to be in any one posture, so that he is continually changing his position in his bed, finding ease nowhere: thus as himself expresses it, he is full of tossings.

Verse 5. My flesh is clothed with worms] This is perhaps no figure; but is literally true: the miserably ulcerated state of his body, exposed to the open air, and in a state of great destitution, was favourable to those insects who sought such places in which to deposit their ova, which might have produced the animals in question. But the figure is too horrid to be farther illustrated.

Clods of dust] I believe all the commentators have here missed the sense. I suppose Job to allude to those incrustations of indurated or dried pus, which are formed on the tops of pustules in a state of decay; such as the

6 My days are swifter than a weaver's shuttle, and are spent without hope.

7 O remember that my life is wind: mine eye shall no more see good.

8 The eye of him that hath seen me shall see me no more: thine eyes are upon me, and I am not.

9 As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more.

10 He shall return no more to his house, neither shall his place know him any more.

11 Therefore I will not refrain my mouth;

Ch. 6. 25. & 18. 22. & 17. 14. Psa. 20. 6. & 102. 11. & 103. 15. & 144. 4. Lam. 3. 12. & 49. 6. James 4. 14. Psa. 78. 39. & 39. 67. Lib. shall not return. To see, that is, to enjoy.—Ch. 20. 9.

scales which fall from the pustules of the smallpox, when the patient becomes convalescent. Or, if Job's disease was the elephantiasis, it may refer to the furfuraceous scales which are continually falling off the body in that disorder. It is well known that in this disease the skin becomes very rigid, so as to crack across, especially at the different joints, out of which fissures a loathsome ichor is continually exuding. To something like this the words may refer, My skin is broken, and become loathsome.

Verse 6. Swifter than a weaver's shuttle] The word אַרָג, signifies rather the weaver than his shuttle. And it has been doubted whether any such instrument were in use in the days of Job; as Dr. Russell, in his account of Aleppo, shows that though they wove many kinds of curious cloth, yet no shuttle was used, as they conducted every thread of the wool by their fingers. That some such instrument as the shuttle was in use from time immemorial, there can be no doubt: and it is certain that such an instrument must have been in the view of Job, without which the figure would lose its expression and force. In almost every nation the whole human existence has been compared to a web; and the principle of life, through the continual succession of moments, hours, days, weeks, months, and years, to a thread woven through that web. Hence arose the fable of the Parcae or Fates, called also the Destinies or Fatal Sisters. They were the daughters of Erebus and Nox; (darkness and night,) and were three in number, and named Clotho, Lachesis, and Atropos. Clotho held the distaff; Lachesis spun off the thread; and Atropos cut it off with her scissors, when it was determined that life should end. Job represents the thread of his life as being spun out with great rapidity and tenuity, and about to be cut off.

And are spent without hope] Expectation of future good was at an end: hope of the alleviation of his miseries no longer existed. The hope of future good is the balm of life; where that is not, there is despair; where despair is, there is hell. The fable above-mentioned is referred to by Virgil, Ecl. iv. ver. 46. but is there applied to time.

Thales Siculae adeo diuorum currite furia, Concordas stultis fatorem nomine Parcae. The fates, when they this happy thread have spun, shall bless the mortal close, and bid it smoothly run. Dryden.

Isaiah uses the same figure, chap. xxxviii. 12.

My life is cut off, as by the scower; It will sweep me from the loom. In the course of the day thou wilt finish my web. Louth.

Coverdale translates thus: My days passe ober more speedely then a weater can weave out his webbe, and are spent or I am awarce.

A fine example of this figure is found in the Teomour Nemeq, which I shall give in Mr. Goode's translation: "Praise be to God who hath woven the web of human affairs in the loom of his will, and of his wisdom; and hath made the waves of times and of seasons to flow from the fountain of his providence, into the ocean of his power." The simile is fine, and elegantly expressed.

Verse 7. My life is wind] Mr. Goode translates, "O remember that if my life pass away, mine eye shall turn no more to scenes of goodness." Which he paraphrases thus: "O remember that, if my life pass away, never more shall I witness those scenes of divine favour, never more adore thee for those proofs of unmerited mercy, which till now have been so perpetually bestowed upon me." I think the common translation gives a very good sense.

Verse 8. Shall see me no more] If I die in my present state, with all this load of undeavored odium, which is cast upon me by my friends, I shall never have an opportunity of vindicating my character, and regaining the good opinion of mankind.

Thine eyes are upon me, and I am not] Thou canst look me into nothing. Or, let thine eye be upon me as judged to death; and I shall immediately cease to live among men.

I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

12 Am I a sea, or a whale, that thou settest a watch over me?

13 When I say, My bed shall comfort me, my couch shall ease my complaint;

14 Then thou scarest me with dreams, and terrifiest me through visions:

15 So that my soul chooseth strangling, and death rather than my life.

16 I loathe it; I would not live alway: let me alone: for my days are vanity.

That is, I can live no longer.—v 2 Sam. 12. 23.—w Ch. 8. 18. & 30. 9. Psa. 103. 16.—x Psa. 39. 1, 8. & 40. 8.—y 1 Sam. 1. 10. Ch. 10. 1.—z Ch. 9. 27.—a Job. 10. 18. my bones.—b Ch. 10. 1.—c Ch. 10. 20. & 14. & Psa. 39. 13.—d Psa. 62. 9.

Verse 9. As the cloud is consumed] As the cloud is dissipated, so is the breath of those that go down to the grave. As that cloud shall never return, so shall it be with the dead: they return no more to sojourn with the living: See on the following verse.

Verse 10. He shall return no more to his house, neither shall his place know him any more] He does not mean that he shall be annihilated; but that he shall never more become an inhabitant of the earth.

The word אֵימָה which we, properly enough, translate grave, here signifies also the state of the dead, hades; and, sometimes, any deep pit, or even hell itself.

Verse 11. Therefore I will not refrain] All is hopeless; I will, therefore, indulge myself in complaining.

Verse 12. Am I a sea, or a whale? Am I condemned as the Egyptians were who were drowned in the Red sea? or am I as Pharaoh, who was drowned in it in his sins, that thou settest a keeper over me? Targum. Am I as dangerous as the sea, that I should be encompassed about with barriers, lest I should hurt mankind? Am I like an ungovernable wild beast, or dragon, that I must be put under locks and bars? I think our own version less exceptionable than any other hitherto given of this verse. On it, the meaning is sufficiently plain. Job was hedged about, and shut in with insuperable difficulties of various kinds—he was entangled as a wild beast in a net—the more he struggled, the more he lost his strength, and the less probability there was of his being extricated from his present situation. The sea is shut in with barriers, over which it cannot pass; for God has placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it. Jer. v. 22. For thou hast set a bound that they may not pass over; that they turn not again to cover the earth. Psa. civ. 9. Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? When I made the cloud the garment thereof; and thick darkness a swaddling band for it, and brake up for it my decreed place, and set bars and doors; and said, Hitherto shall thou come, but no farther: and here shall thy proud waves be stayed? Job xxxviii. 8.

Here then is Job's allusion:—the bounds, doors, garment, swaddling-bands, decreed place, and bars, are the watches or keepers which God has set to prevent the sea from overflowing the earth: so Job's afflictions and distresses were the bounds and bars which God had apparently set to prevent him from injuring his fellow-creatures. At least Job, in his complaint, so takes it. Am I like the sea (which thou hast imprisoned within bounds) ready to overwhelm and destroy the country? or am I like a dragon, which must be cooped up in the same way, that it may not have the power to kill and destroy? Surely, in my prosperity, I gave no evidence of such a disposition; therefore, should not be treated as a man dangerous to society. In this Job shows that he will not refrain his mouth.

Verse 14. Thou scarest me with dreams] There is no doubt that Satan was permitted to haunt his imagination with dreadful dreams and horrid appearances; so that, as soon as he fell asleep, he was suddenly roused and alarmed with those appalling images. He needed rest by sleep; but was afraid to close his eyes because of the horrid images which were presented to his imagination. Could there be a state more deplorable than this?

Verse 15. Chooseth strangling] It is very likely that he felt, in those interrupted and diurnal slumbers, an oppression and difficulty in breathing, something like the incubus or night-mare; and, distressing as this was, he would prefer death by this means, to any longer life in such miseries.

Verse 16. I loathe it; I would not live alway] Life, in such circumstances, is hateful to me: and, though I wish

17 What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?

18 And that thou shouldest visit him every morning, and try him every moment?

19 How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?

20 I have sinned; what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?

21 And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be.

CHAPTER VIII.

Bilad answers, and reproves Job for his justifying himself, 1, 2. Shows that God is just, and never punishes but for iniquity; and intimates that it was on account of their sins that his children were cut off, 3, 4. States that, if Job would humble himself to the Almighty, provided he were innocent, his captivity would soon be turned, and his latter end be abundantly prosperous, 5-7. Appeals to the ancients for the truth of what he says; and dr we examples from the vegetable world, to show how soon the wicked may be cut off, and the hope of the hypocrite perish, 8-19. Asserts that God never did cast off a perfect man, nor help the wicked; and if Job be innocent, his end shall be crowned with prosperity, 20-22.

1 THEN answered Bilad the Shuhite, and said,

1 Heb. in the hand of their transgression.— Chap. 5. 8. & 11. 18. & 22. 23. &c. m. Dent. 4. 32. & 32. 7. Ch. 15. 18.— Gen. 47. 9. 1 Chron. 29. 15. Ch. 7. 6. Psa. 20. 5. & 102. 11. & 144. 14.—o Heb. not.

for long life; yet, if length of days were offered to me, with the sufferings which I now undergo, I would despise the offer; and spurn the boon.

Mr. Goode is not satisfied with our common version; and has adopted the following, which, in his notes, he endeavours to illustrate and defend:—

Verse 15. So that my soul overleash affliction. And death, in comparison with my suffering. 16. No longer would I live! O, release me! How are my days vanity!

Verse 17. What is man that thou shouldest magnify him? and that thou shouldest set thine heart upon him? Two different ideas have been drawn from these words:—

1. Man is not worth thy notice: why, therefore, dost thou contend with him?

2. How astonishing is thy kindness, that thou shouldest fix thy heart, thy strongest affections, on such a poor, base, vile, impotent, creature as man (עוֹשֵׂה עֹשֶׂה); that thou shouldest so highly exalt him beyond all other creatures, and mark him with the most particular notice of thy providence and grace!

The paraphrase of Calmet is as follows: "Does man, such as he at present is, merit thy attention! What is man that God should make it his business to examine, try, prove, and afflict him! Is it not doing him too much honour, to think thus seriously about him? O Lord! I am not worthy that thou shouldest concern thyself about me!"

Verse 19. Till I swallow down my spittle] This is a proverbial expression, and exists among the Arabs to the present day; the very language being nearly the same. It signifies the same as, let me draw my breath; give me a moment's space; let me have even the twinkling of an eye. I am urged by my sufferings to continue my complaint; but my strength is exhausted, my mouth dry with speaking. Suspend my sufferings even so short a space as is necessary to swallow my spittle, that my parched tongue may be moistened, so that I may renew my complaint.

Verse 20. I have sinned; what shall I do] Dr. Kenicott contends that these words are spoken to Eliphaz, and not to God; and would paraphrase them thus: "You say I must have been a sinner. What then? I have not sinned against thee! O thou spy upon mankind! Why hast thou set up me as a butt or mark to shoot at? Why am I become a burden unto thee! Why not rather overlook my transgression, and pass by mine iniquity! I am now sinking to the dust! To-morrow, perhaps, I shall be sought in vain!" See his vindication of Job at the end of these notes on this book. Others consider the address as made to God. Taken in this light, the sense is plain enough.

Those who suppose that the address is made to God, translate the 20th verse thus: "Be it that I have sinned, what injury can I do unto thee, O thou Observer of man? Why hast thou set me up as a mark for thee, and why am I made a burden to thee?" The Septuagint is thus: Εἰ ἐγὼ ἥμαρτον, τί δυνήσεται πρᾶξαι, ὃ κτίσας ἐνός τον νόον των ἀνθρώπων; If I have sinned, what can I do, O thou, who knowest the mind of men? Thou knowest that it is impossible for me to make any restitution. I cannot blot out my offences; but whether I have sinned so as to bring all these calamities upon me, thou knowest, who searchest the hearts of men.

2 How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind?

3 Doth God pervert judgment? or doth the Almighty pervert justice?

4 If thy children have sinned against him, and he have cast them away for their transgression;

5 If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;

6 If thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

7 Though thy beginning was small, yet thy latter end should greatly increase.

8 For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

9 (For we are but of yesterday, and know nothing, because our days upon earth are a shadow);

10 Shall not they teach thee, and tell thee, and utter words out of their heart?

11 Can the rush grow up without mire? can the flag grow without water?

1 Heb. in the hand of their transgression.— Chap. 5. 8. & 11. 18. & 22. 23. &c. m. Dent. 4. 32. & 32. 7. Ch. 15. 18.— Gen. 47. 9. 1 Chron. 29. 15. Ch. 7. 6. Psa. 20. 5. & 102. 11. & 144. 14.—o Heb. not.

Verse 21. And why dost thou not pardon] These words are spoken after the manner of men. If thou have any design to save me; if I have sinned, why dost thou not pardon my transgression, as thou seest that I am a dying man; and to-morrow morning thou mayest seek me to do me good; but in all probability I shall then be no more, and all thy kind thoughts toward me shall be unavailing. If I have sinned, then why should not I have a part in that mercy that flows so freely to all mankind.

That Job does not criminate himself here, as our text intimates, is evident enough from his own repeated assertions of his own innocence. And it is most certain that Bilad, who immediately answers, did not consider him as criminating but as justifying himself; and this is the very ground on which he takes up the subject. Were we to admit the contrary, we should find strange inconsistencies, if not contradictions, in Job's speeches: on such a ground the controversy must have immediately ended, as he would then have acknowledged that of which his friends accused him.

NOTES ON CHAPTER VIII.

Verse 1. Bilad the Shuhite] Supposed to be a descendant of Shuah, one of the sons of Abraham, by Keturah, who dwelt in Arabia Deserta, called in Scripture the East country. See Gen. xxv. 1, 2, 6.

Verse 2. How long wilt thou speak these things? Wilt thou still go on to charge God foolishly? Thy heavy affliction proves that thou art under his wrath; and his wrath thus manifested proves that it is for thy sins that he punisheth thee.

Be like a strong wind? The Arabic, with which the Syriac agrees, is الرُحُوبُ ruchi-olazamat, the spirit of pride. Wilt thou continue to breathe forth a tempest of words? This is more literal.

Verse 3. Doth God pervert judgment? God afflicts thee; can he afflict thee for nought? As he is just, his judgment is just; and he could not inflict punishment unless there be a cause.

Verse 4. If thy children have sinned] I know thy children have been cut off by a terrible judgment;—but was it not because by transgression they had filled up the measure of their iniquity?

And he have cast them away] Has sent them off, says the Targum, to the place of their transgression; to that punishment due to their sins.

Verse 5. If thou wouldest seek unto God] Though God has so severely afflicted thee, and removed thy children by a terrible judgment; yet if thou wilt now humble thyself before him, and implore his mercy, thou shalt be saved. He cut them off in their sins, but he spares thee; and this is a proof that he waits to be gracious to thee.

Verse 6. If thou wert pure and upright] Concerning thy guilt there can be no doubt; for if thou hadst been a holy man, and these calamities had occurred through accident, or merely by the malice of thy enemies, would not God, long ere this, have manifested his power and justice in thy behalf; punished thy enemies; and restored thee to affluence?

The habitation of thy righteousness] Strongly ironical. If thy house had been as a temple of God, in which his worship had been performed, and his commandments obeyed, would it now be in a state of ruin and desolation?

12 * Whilst it is yet in his greenness, and not cut down, it withereth before any other herb.

13 So are the paths of all that forget God; and the hypocrite's hope shall perish:

14 Whose hope shall be cut off, and whose trust shall be as a spider's web.

15 * He shall lean upon his house, but it shall not stand; he shall hold it fast, but it shall not endure.

p. Ps. 120. 6. Jer. 17. 6.—Ch. 11. 20. & 12. 14. & 27. 5. Ps. 112. 10. Prov. 10. 28.

r. Hab. a spider's house. Isai. 37. 5, 6.—Ch. 27. 12.

Verse 7. *Though thy beginning was small*] Thy former state, compared to that into which God would have brought thee, would be small: for, to show his respect for thy piety, because thou hadst through thy faithful attachment to him suffered the loss of all things, he would have greatly multiplied thy former prosperity, so that thou shouldst now have vastly more than thou didst ever before possess.

Verse 8. *Inquire—of the former age*] לדר רישון *lador rishon*, of the first age of the patriarchs; the first generation of men that dwelt upon the earth; not of the age that was just past, as Mr. *Peters* and several others have imagined, in order to keep up the presumption of Job's high antiquity. *Bildad* most evidently refers to an antiquity exceedingly remote.

Verse 9. *For we are but of yesterday, and know nothing*] It is evident that *Bildad* refers to those times in which human life was protracted to a much longer date than that in which Job lived; when men, from the long period of eight or nine hundred years, had the opportunity of making many observations, and treasuring up a vast fund of knowledge and experience. In comparison with them, he considers that age as nothing; and that generation as being only of yesterday, not having had opportunity of laying up knowledge; nor could they expect it, as their days upon earth would be but a shadow, compared with that substantial time in which the fathers had lived. Perhaps there may be an allusion here to the shadow projected by the gnomon of a dial, during the time the sun is above the horizon. As is a single solar day, so is our life. The following beautiful motto I have seen on a sun dial: *UMBRÆ SUMUS!* "We are shadows!" referring to the different shadows by which the gnomon marked the hours, during the course of the day; and all intended to convey this moral lesson to the passengers: Your life is composed of time, marked out by such shadows as these. Such as time is, such are you; as fleeting, as transitory, as unsubstantial. These shadows lost, time is lost; time lost, soul lost! Reader, take heed!

The writer of this book probably had before his eyes these words of David, in his last prayer, 1 Chron. xxix. 15. "For we are strangers before thee, and sojourners, as all our fathers were; our days upon earth are as a shadow, and there is no expectation." There is no reason to hope that they shall be prolonged; for our lives are limited down to threescore years and ten, as the average of the life even of old men.

Verse 10. *Shall not they teach thee*] Wilt thou not treat their maxims with the utmost deference and respect? They utter words from their heart; what they say is the fruit of long and careful experience.

Verse 11. *Can the rush grow*] The word גומֶה *gomé*, which we translate *rush*, is, without doubt, the Egyptian flag papyrus, on which the ancients wrote, and from which our paper derives its name. The *Septuagint*, who made their Greek translation in Egypt, (if this book made a part of it,) and knew well the import of each word in both languages, render גומֶה by *καρπὸς πapyrus*, thus: *Μὴ θάλλει καρπὸς ἀπὸ ἕδατος; Can the Papyrus flourish without water?* Their translation leaves no doubt concerning the meaning of the original. They were probably writing on the very substance in question, while making their translation. The technical language of no science is so thoroughly barbarous as that of botany: the description of this plant, by *Linnaeus*, shall be a proof. The plant he calls "Cyperus Papyrus. CLASS Triandria. ORDER Monogynia. Culm three-sided, naked; umbel longer than the involucrea; involucrea, three-leaved, setaceous, longer; spikelets in threes.—Egypt, &c. Involucrea eight-leaved; general umbel copious, the rays sheathing at the base; partial on very short peduncles; spikelets alternate, sessile; culm leafy at the base; leaves hollow, ensiform."

Hear our plain countryman, *John Gerarde*, who describes the same plant:—"Papyrus *Nilotica*, Paper Reed, hath many large flaggie leaves, somewhat triangular and smooth, not much unlike those of *Cate-tails*; rising immediately from a tuft of roots, compact of many strings; amongst the which it shooteth up two or three naked stalkes, square, and rising some six or seven cubits high above the water: at the top whereof there stands a tuft or bundle of chaffe threads, set in comely order, resembling a tuft of flowers, but barren and void of seed."

GERARDE'S Herbal, page 40. Which of the two descriptions is easiest to be understood by common sense, either with or without a knowledge of the Latin language? This plant grows in the muddy banks of the Nile, as it requires an abundance of water for its nourishment.

Can the flag grow without water?] Parkhurst supposes that the word *אחי* *achi*, which we render *flag*, is the same with that species of reed which Mr. *Hasselquist* found growing near the river Nile. He describes it page 97, as "having scarcely any branches, but numerous leaves, which are narrow, smooth, channelled on the upper surface; and the plant about eleven feet high. The Egyptians make ropes of the leaves. They lay the plant in water, like hemp; and then make good and strong cables of them." As *אחי* *achi* signifies to join, connect, associate; hence *אחי* *achi*, a brother, *אחי* *achu*, may come from the same root, and have its name from its usefulness in making ropes, cables, &c. which are composed of associated threads; and serve to tie, bind together, &c.

Verse 12. *Whilst it is yet in his greenness*] We do not know enough of the natural history of this plant to be able to discern the strength of this allusion; but we learn from it that, although this plant be very succulent, and grows to a great size, yet it is short-lived, and speedily withers; and this we may suppose to be in the dry season, or on the retreat of the waters of the Nile. However, soon ripe, soon rotten, is a maxim in horticulture.

Verse 13. *So are the paths*] The papyrus and the rush flourish while they have a plentiful supply of ooze and water; but take these away, and their prosperity is speedily at an end; so it is with the wicked and profane; their prosperity is of short duration, however great it may appear to be in the beginning. Thou, also, O thou enemy of God, hast flourished for a time; but the blast of God is come upon thee, and now thou art dried up from the very roots. *The hypocrite's hope shall perish*] A hypocrite, or rather profigate, has no inward religion; for his heart is not right with God: he has only hope, and that perishes when he gives up the ghost.

This is the first place in which the word *hypocrite* occurs; or the noun חָנֵפֵת *chaneph*, which rather conveys the idea of pollution and dejection than of hypocrisy. A hypocrite is one who only carries the mask of godliness, to serve secular purposes; who wishes to be taken for a religionist, though he is conscious he has no religion. Such a person cannot have hope of any good, because he knows he is insincere; but the person in the text has hope: therefore hypocrite cannot be the meaning of the original word. But all the vile, the polluted, and the profigate, have hope; they hope to end their iniquities before they end life; and they hope to get at last to the kingdom of heaven. *Hypocrite* is a very improper translation of the Hebrew.

Verse 14. *Whose hope shall be cut off*] Such persons, subdued by the strong habits of sin, hope on fruitlessly, till the last thread of the web of life is cut off from the beam; and then they find no more strength in their hope than is in the threads of the spider's web.

Mr. *Goode* renders, *Thus shall their support rot away*. The foundation on which they trust is rotten; and by and by the whole superstructure of their confidence shall tumble into ruin.

Verse 15. *He shall lean upon his house*] This is an allusion to the spider. When he suspects his web, here called his house, to be frail or unsure, he leans upon it in different parts, propping himself on his hinder legs, and pulling with his fore claws, to see if all be safe. If he find any part of it injured, he immediately adds new cordage to that part, and attaches it strongly to the wall. When he finds all safe and strong, he retires into his hole at one corner, supposing himself to be in a state of complete security; when, in a moment, the brush or the besom sweeps away both himself, his house, and his confidence. This I have several times observed: and it is in this that the strength and point of the comparison consists. The wicked, whose hope is in his temporal possessions, strengths and keeps his house in repair; and thus leans on his earthly supports: in a moment, as in the case of the spider, his house is overwhelmed by the blast of God's judgments, and himself probably buried in its ruins. This is a very fine and expressive metaphor, which not one of the commentators which I have seen has ever discovered.

CHAPTER IX.

Job acknowledges God's justice, and man's sinfulness, 1-3. Celebrates his almighty power as manifested in the earth, and in the heavens, 4-10. Maintains that God afflicts the innocent, as well as the wicked, without any respect to their works, and hath delivered the earth into the hands of the wicked, 11-24. Complains of his loss, and maintains his innocence, 25-28.

16 He is green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about the heap, and seeth the place of stones.

18 If he destroy him from his place, then it shall deny him, saying, I have not seen thee.

19 Behold, this is the joy of his way, and out of the earth shall others grow.

20 Behold, God will not cast away a perfect man, neither will he help the evil doers:

21 Till he fill thy mouth with laughing, and thy lips with rejoicing.

22 They that hate thee shall be clothed with shame; and the dwelling-place of the wicked shall come to nought.

THEN Job answered and said, 2 I know it is so of a truth; but how should man be just with God?

3 If he will contend with him, he cannot answer him one of a thousand.

4 He is wise in heart, and mighty in strength; who hath hardened himself against him, and hath prospered?

5 Which removeth the mountains, and they know not; and overturneth them in his anger.

6 Which shaketh the earth out of her place, and the pillars thereof tremble.

Ch. 7. 10. & 20. 9. Ps. 37. 36.—u. Ps. 113. 7.—v. Heb. takes the vengeance by the hand. w. Heb. shouting for joy.—x. Ps. 35. 26. & 108. 28.—y. Heb. shall not be.

a. Ps. 143. 2. Rom. 2. 20.—b. Or before God.—c. Ch. 26. 5.—d. Isai. 2. 9, 21. Hag. 2. 4, 21. Eze. 13. 25.—e. Ch. 26. 11.

Verse 16. He is green before the sun] This is another metaphor. The wicked is represented as a luxuriant plant, in a good soil; with all the advantages of a good situation; well exposed to the sun; the roots intervolving themselves with stones, so as to render the tree more stable: but suddenly a blast comes, and the tree begins to die. The sudden fading of its leaves, &c. shows that its root is become as rottenness, and its vegetable life destroyed. I have often observed sound and healthy trees, which were flourishing in all the pride of vegetative health, suddenly struck by some unknown and incomprehensible blast, begin to die away, and perish from the roots. I have seen also the prosperous wicked, in the inscrutable dispensations of the divine providence, blasted, stripped, made bare, and despoiled in the same way.

Verse 18. If he destroy him from his place] Is not this a plain reference to the alienation of his inheritance? God destroys him from it; it becomes the property of another: and, on his revisiting it, the place, by a striking prosopopoeia, says, "I know thee not; I have never seen thee." This also have I witnessed; I looked on it, felt regret, received instruction, and hastened away.

Verse 19. Behold, this is the joy of his way] A strong irony. Here is the issue of all his mirth, of his sports, games, and pastimes! See the unfeeling, domineering, polluting, and polluted scape-grace, levelled with those whom he had despised, a servant of servants, or unable to work through his debaucheries, cringing for a morsel of bread, or ingloriously ending his days in that bane of any well-ordered and civilized state, a parish work-house. This also I have most literally witnessed.

Out of the earth shall others grow] As in the preceding case, when one plant or tree is blasted or cut down, another may be planted in the same place; so, when a spendthrift has run through his property, another possesses his inheritance, and grows up from that soil in which he himself might have continued to flourish, had it not been for his extravagance and folly.

This verse Mr. Goode applies to God himself, with no advantage to the argument, nor elucidation of the sense, that I can see. I shall give his translation, and refer to his learned notes for his vindication of the version he has given:—

"Behold the Eternal (MY) eruding in his course; Even over his dust shall rise up another."

In this way none of the ancient versions have understood the passage. I believe it to be a strong irony, similar to that which some think flowed from the pen of the same writer. Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth; and walk in the ways of thine own heart, and in the sight of thine eyes. But know thou that for all these God will bring thee into judgment. Eccles. chap. xi. ver. 9. These two places illustrate each other.

Verse 20. Behold, God will not cast away a perfect man] This is another of the maxims of the ancients, which Bildad produces: "As sure as he will punish and root out the wicked, so surely will he defend and save the righteous."

Verse 21. Till he fill thy mouth with laughing] Perhaps it may be well to translate after Mr. Goode, "Even yet may he fill thy mouth with laughter!" The two verses may be read as a prayer: and probably they were thus expressed by Bildad, who speaks with less violence than his predecessor; though with equal positiveness in respect to the grand charge, viz. If thou wert not a sinner of no mean magnitude, God would not have inflicted such unprecedented calamities upon thee.

This most exceptionable, and contrary to matter of fact position, was founded upon maxims which they derived

from the ancients. Surely observation must have, in numberless instances, corrected this mistake. They must have seen many worthless men in high prosperity; and many of the excellent of the earth in deep adversity and affliction. But the opposite was an article of their creed, and all appearances and facts must take its colouring.

Job's friends must have been acquainted, at least, with the history of the ancient patriarchs; and most certainly they contained facts of an opposite nature. Righteous Abel was persecuted and murdered by his wicked brother Cain. Abram was obliged to leave his own country, on account of worshipping the true God: so all tradition has said. Jacob was persecuted by his brother Esau; Joseph was sold into slavery by his brothers; Moses was obliged to flee from Egypt, and was variously tried and afflicted, even by his own brethren. Not to mention David, and almost all the prophets. All these were proofs that the best of men were frequently exposed to sore afflictions and heavy calamities: and it is not by the prosperity or adversity of men in this world, that we are to judge of the approbation or disapprobation of God toward them. In every case our Lord's rule is infallible: By their fruits ye shall know them.

NOTES ON CHAPTER IX.

Verse 2. I know it is so of a truth] I acknowledge the general truth of the maxims you have advanced. God will not ultimately punish a righteous person; nor shall the wicked finally triumph: and though righteous before man, and truly sincere in my piety, yet I know, when compared with the immaculate holiness of God, all my righteousness is nothing.

Verse 3. If he will contend with him] God is so holy, and his law so strict, that if he will enter into judgment with his creatures, the most upright of them cannot be justified in his sight.

One of a thousand.] Of a thousand offences which he may be accused, he cannot vindicate himself even in one. How little that any man does, even in the way of righteousness, truth, and mercy, can stand the penetrating eye of a just and holy God, when all motives, feelings, and objects, come to be scrutinized! In his sight, on this ground, no man living can be justified. O, how necessary to fallen, weak, miserable, imperfect, and sinful man is the doctrine of justification by faith, and sanctification through the Divine Spirit; by the sacrificial death and mediation of the Lord Jesus Christ!

Verse 4. He is wise in heart, and mighty in strength] By his infinite knowledge, he searches out and sees all things: and by his Almighty power he can punish all delinquencies. He that rebels against him must be destroyed.

Verse 5. Removeth the mountains, and they know not] This seems to refer to earthquakes. By those strong convulsions, mountains, valleys, hills, even whole islands, are removed in an instant: and to this latter circumstance the words they know not, most probably refer. The work is done in the twinkling of an eye; no warning is given; the mountain that seemed to be as firm as the earth on which it rested, was in the same moment both visible and invisible; so suddenly was it swallowed up.

Verse 6. The pillars thereof tremble.] This also refers to an earthquake; and to that tremulous motion which sometimes gives warning of the approaching catastrophe, and from which this violent convulsion of nature has got its name. Earthquakes also, in Scripture language, signify violent commotions and disturbances in states: mountains often signify rulers; sun, empires; stars, petty states. But it is most likely that the expressions here are to be understood literally.

7 Which commandeth the sun, and it riseth not; and sealeth up the stars.

8 Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.

9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.

10 Which doeth great things past finding out; yea, and wonders without number.

11 Lo, he goeth by me, and I see him not: he passeth on also, but I perceive him not.

12 Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?

13 If God will not withdraw his anger, the proud hearts do stoop under him.

14 How much less shall I answer him, and choose out my words to reason with him?

15 Whom, though I were righteous, yet would I not answer, but I would make supplication to my judge.

16 If I had called, and he had answered me; yet would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempest, and multiplieth my wounds without cause.

18 He will not suffer me to take my breath, but filleth me with bitterness.

19 If I speak of strength, lo, he is strong: and if of judgment, who shall set me a time to plead?

[Gen. 1. 6. Psa. 104. 2, 2-g Heb. heights.—h Gen. 1:16. Ch. 39. 31, &c. Amos 8: 1.—i Heb. Ash, Coat, and Coat.—k Chap. 5. 9. Psa. 71. 15.—l Chap. 28. 8, 9, & 14.

m Isai. 46. 9. Jer. 18. 6. Rom. 9. 20.—n Heb. who can turn him away? Ch. 11. 10.—o Ch. 28. 12. Isai. 50. 7.—p Heb. keepers of pride, or, strength.—r Ch. 10. 15. s Ch. 2. 2, & 24. 6.

Verse 7. Which commandeth the sun] Either obscures it with clouds, with thick darkness, or with an eclipse.

Sealeth up the stars] Like the contents of a letter, wrapped up and sealed, so that it cannot be read. Sometimes the heavens become as black as ebony; and no star, figure, or character, in this great book of God can be read.

Verse 8. And treadeth upon the waves] This is a very majestic image. God not only walks upon the waters; but when the sea runs mountains high, he steps from billow to billow in his almighty and essential majesty. There is a similar sentiment in David, Psa. xxix. 10. "The Lord sitteth upon the flood; yea, the Lord sitteth king for ever." But both are far outdone by the Psalmist, Psa. xviii. 9—15, and especially in these words, ver. 10. He did fly on the wings of the wind. Job is great; but in every respect David is greater.

Verse 9. Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south] For this translation the original words are כָּסַל רִיחָם אֲרִיִּים עַשׂ דָּשֶׁה דָּשֶׁה, ke-sal, re-chimah, ve-hadrey teman, which are thus rendered by the SEPTUAGINT: "Ὁ ποιητὴς Ἰλιαδᾶς, καὶ Ἑσπερον, καὶ Ἀρκτουρον, καὶ Ταυρια βορον" Who makes the Pleiades, and Hesperus, and Arcturus, and Orion, and the chambers of the south."

The VULGATE, Qui facit Arcturum, et Oriona, et Hyadas, et interiora Austri. "Who maketh Arcturus and Orion, and the Hyades, and the innermost chambers of the south."

The TARGUM follows the Hebrew; only paraphrases the latter clause thus: And the chambers or houses of the planetary domination in the southern hemisphere.

The SYRIAC and ARABIC, Who maketh the Pleiades, and Arcturus, and the giant (Orion or Hercules,) and the boundaries of the south.

COVERDALE has, He maketh the banners of heaven, the Orion, the bill stars, and the secret places of the south. And on the vii starrs he has this marginal note: some call these seven starrs, the clock denne wylly hit clyck-stas. See below.

Edmund Becke, in his edition, 1549, follows Coverdale; but puts VAYTES of heaven for waynes, which Cardmarden, in his Bible, Rouen, 1515, mistaking, changes into WAVES of heaven.

Barker's Bible, 1615, reads, He maketh the starrs Arcturus, Orion, and Pleiades, and the climates of the south. On which he has this note, "These are the names of certain starrs, whereby he meaneth that all starrs, both known and unknown, are at his appointment."

Our early translators seem to agree much with the German and Dutch: Et machet den wagen am himmel, und Orion, und die Cluckten, und die Sterne gegen witting. He maketh the wagon of heaven, (Charles's wain) and Orion, and the clucking hen, (the Pleiades) and the stars of the mid-day region. See above, under Coverdale.

The Dutch version is not much unlike the German, from which it was taken: Die den wagen maecht, den Orion, ende het sevegensternte, ende de binnentameren ban't Zeyden.

The European versions, in general, copy one or other of the above; or make a compound translation from the whole: but all are derived ultimately from the Septuagint and Vulgate.

As to the Hebrew words, they might as well have been applied to any of the other constellations of heaven: indeed, it does not appear that constellations are at all meant. Parkhurst and Bate, have given, perhaps, the best interpretation of the words, which is as follows:

"Kimah כִּימָה from כָּסַל camah, to be hot, or warm, denotes scorching heat or warmth, as opposed to wy dsh, a parching, burning air, on the one side; and ke-sil כָּסַל the rigid contracting cold, on the other: and the chambers (thick clouds) of the south." See more in Parkhurst, under כָּסַל.

I need scarcely add that these words, by critics and commentators, have been variously translated. Dr. Hales translates kimah and ke-sil by Taurus and Scorpio; and, if this translation were indubitably correct, we might follow him to his conclusion, viz. that Job lived 2337 years before Christ! See at the end of this chapter.

Verse 10. Great things past finding out] Great things without end; wonders without number. Targum.

Verse 11. Lo, he goeth by me, and I see him not] He is incomprehensible in all his ways, and in all his works; and he must be so if he be God, and work as God: for his own nature and his operations are past finding out.

Verse 12. He taketh away] He never gives; but he is ever lending: and while the gift is useful, or is improved, he permits it to remain; but when it becomes useless, or is misused, he recalls it.

Who can hinder him?] Literally, Who can cause him to restore it?

What doest thou?] He is supreme, and will give account of none of his matters. He is infinitely wise, and cannot mistake. He is infinitely kind, and can do nothing cruel. He is infinitely good, and can do nothing wrong. No one, therefore, should question either his motives, or his operations.

Verse 13. If God will not withdraw his anger] It is of no use to contend with God: he cannot be successfully resisted; all his opposers must perish.

Verse 14. How much less shall I answer] I cannot contend with my Maker. He is the lawgiver and the judge:—how shall I stand in judgment before him?

Verse 15. Though I were righteous] Though clear of all the crimes, public and secret, of which you accuse me, yet I would not dare to stand before his immaculate holiness. Man's holiness may profit man; but, in the sight of the infinite purity of God, it is nothing. Thus sung an eminent poet:—

"I loathe myself when God I see,
And into nothing fall;
Content that thou exalted be,
And Christ be all in all."

I would make supplication to my judge.] Though not conscious of any sin, I should not think myself thereby justified; but would, from a conviction of the exceeding breadth of the commandment, and the limited nature of my own perfection, cry out, "Cleanse thou me from secret faults!"

Verse 16. If I had called and he had answered] I could scarcely suppose, such is his majesty, and such his holiness, that he could condescend to notice a being so mean, and in every respect so infinitely beneath his notice. These sentiments sufficiently confuted that slander of his friends, who said he was presumptuous; had not becoming notions of the majesty of God; and used blasphemous expressions against his sovereign authority.

Verse 17. He breaketh me with a tempest] The Targum, Syriac, and Arabic, have this sense: He powerfully smites even every hair of my head: and multiplies my wounds without cause. That is, there is no reason known to myself, or to any man, why I should be thus most oppressively afflicted. It is, therefore, cruel and inconsequent to assert, that I suffer for my crimes.

Verse 18. He will not suffer me to take my breath] I have no respite in my afflictions: I suffer continually in my body; and my mind is incessantly harassed.

Verse 19. If I speak of strength, lo, he is strong] Human wisdom, power, and influence, avail nothing before him.

Who shall set me a time] מי יצדיקני mi yoddeni, "Who would be a witness for me?" or, Who would dare to appear in my behalf? Almost all the terms in this part of the speech of Job, from ver. 11 to ver. 24. are forensic, or juridical, and are taken from legal processes and pleadings, in their gates, or courts of justice.

20 If I justify myself, mine own mouth shall condemn me: if I say I am perfect, it shall also prove me perverse.

21 Though I were perfect, yet would I not know my soul: I would despise my life.

22 This is one thing, therefore I said it, ' He destroyeth the perfect and the wicked.

23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: ' he covereth the faces of the judges thereof; if not, where, and who is he?

25 Now ' my days are swifter than a post; they flee away, they see no good.

26 They are passed away as the ' swift

^c Eccl. 9. 2, 3. Ezek. 21. 3.—^d Jer. 15. 30. & 19. 4. Jer. 14. 4.—^e Ch. 7. 6, 7. ^f Heb. ships of desire—^g Or, ships of Eloth.—^h Hab. 1. 8.—ⁱ Ch. 7. 12.—^j Ps. 119. 152.

Verse 20. [If I justify myself] God must have some reason for his conduct toward me: I, therefore, do not pretend to justify myself; the attempt to do it would be an insult to his majesty and justice. Though I am conscious of none of the crimes of which you accuse me, and know not why he contends with me; yet he must have some reason, and that reason he does not choose to explain.

Verse 21. Though I were perfect] Had I the fullest conviction that in every thought, word, and deed, I were blameless before him, yet I would not plead this; nor would I think it any security for a life of ease and prosperity; or any proof that my days should be prolonged.

Verse 22. This is one thing] My own observation shows, that in the course of providence the righteous and the wicked have an equal lot, for, when any sudden calamity comes, the innocent and the guilty fall alike. There may be a few exceptions; but they are very extraordinary, and very rare.

Verse 24. The earth is given into the hand of the wicked] Is it not most evident that the worst men possess most of this world's goods; and that the righteous are scarcely ever in power or affluence! This was the case in Job's time; it is the case still. Therefore, prosperity and adversity in this life, are no marks either of God's approbation or disapprobation.

He covereth the faces of the judges thereof] Or, the faces of his decisions he shall cover. God is often stated in Scripture as doing a thing which he only permits to be done. So he permits the eyes of judgment to be blinded: and hence false decisions. Mr. Goode translates the verse thus:

"The earth is given over to the hand of injustice, He hoodwinketh the faces of his judges, Where every one liveth, is it not so?"

And vindicates the translation in his learned notes: but I doubt the Hebrew will not bear this rendering; especially that in the third line.

Where, and who is he?] If this be not the case, who is he that acts in this way; and where is he to be found? If God do not permit these things, who is it that orders them? Coverdale translates, As for the world, he getteth it over into the power of the wicked, such as the rulers be whereof all lands are full. As it not so? Where is there any, but he is such one? This sense is clear enough, if the original will bear it. The last clause is thus rendered by the Syriac and Arabic, Who can bear his indignation?

Verse 25. Swifter than a post] מיני רץ minni rats, "than a runner." The light-footed messenger or courier, who carries messages from place to place.

They flee away] The Chaldee says, My days are swifter than the shadow of a flying bird] So swiftly do they flee away that I cannot discern them; and, when past, they cannot be recalled. There is a sentiment like this in VIRGIL, Geor. lib. iii. ver. 281.

Sed fugit interea, fugit irreparabile tempus!

"But in the mean while time flies! irreparable time flies away!"

Verse 26. As the swift ships] אמה אמת omioth ebeth. Ships of desire; or ships of ebeth, says our margin; perhaps more correctly inflated ships, the sails belying out with a fair brisk wind, tide favourable, and the vessels themselves lightly freighted.

The Vulgate has, Like ships freighted with apples. Ships laden with the best fruits, TARGUM. Ships well adapted for sailing, ARABIC. Ships that be good under sail. COVERDALE. Probably this relates to the light fast-sailing ships on the Nile, which were made of reeds or papyrus.

Perhaps the idea to be seized is not so much the swiftness of the passage, as their leaving no trace or track behind them. But instead of אמה ebeth, איהב ebeth, hostile

* ships; 7. as the eagle that hasteth to the prey.

27 ' If I say I will forget my complaint, I will leave off my heaviness, and comfort myself:

28 ' I am afraid of all my sorrows, I know that thou ' wilt not hold me innocent.

29 If I be wicked, why then labour I in vain?

30 ' If I wash myself with snow-water, and make my hands never so clean;

31 Yet shalt thou plunge me in the ditch, and mine own clothes shall ' abhor me.

32 For ' he is not a man, as I am, that I should answer him, and we should come together in judgment.

33 ' Neither is there ' any ' day's-man be-

^b Exod. 30. 7.—^c Jer. 2. 22.—^d Or, make me to be abhorred.—^e Eccl. 6. 16. Lam. 45. 8. Jer. 49. 19. Rom. 9. 20.—^f Ver. 19. 1 Sam. 2. 35.—^g Heb. one that should argue.—^h Or, umpire.

ships, or the ships of enemies, is the reading of forty-seven of Kennicott's and De Rossi's MSS. and of the Syriac version. If this be the true reading, what is its sense? My days are gone off like the light vessels of the pirates, (having stripped me of my property, and carried all irrecoverably away) under the strongest press of sail, that they may effect their escape, and secure their booty.

The next words As the eagle that hasteth to the prey, seem at least to countenance, if not confirm the above reading: the idea of robbery and spoil, prompt attack, and sudden retreat, is preserved in both images.

Verse 27. I will forget my complaint] I will forsake, or forego my complaining. I will leave off my heaviness. VULGATE, I will change my countenance; force myself to smile, and endeavour to assume the appearance of comfort.

Verse 28. I am afraid of all my sorrows] Coverdale translates after the Vulgate, Then am I straped of all my workes. Even were I to cease from complaining, I fear lest not one of my works, however well intentioned, shall stand thy scrutiny, or meet with thy approbation.

Thou wilt not hold me innocent.] Coverdale, after the Vulgate, For I knowe thou labourst not an ebl doer; but this is not the sense of the original:—Thou wilt not acquit me so as to take away my afflictions from me.

Verse 29. If I be wicked] If I am the sinner you suppose me to be, in vain should I labour to counterfeit joy, and cease to complain of my sufferings.

Verse 30. If I wash myself with snow water] Supposed to have a more detergent quality than common water; and it was certainly preferred to common water by the ancients. Of this we find an example in an elegant but licentious author: Tandem ergo discubuvimus, pueris Alexandrinis aquam in manus nivatam infundentibus, alisque insequentibus ad pedes—PETR. Satir. cap. xxxi. "At length we sat down, and had snow water poured on our hands by lads of Alexandria," &c.

Mr. Goode supposes that there is an allusion here to the ancient rite of washing the hands in token of innocence. See Psal. xxvi. 6. I will wash my hands in innocence. And lxiii. 13. Verily I have cleansed my heart in vain, and washed my hands in innocence. And by this ceremony Pilate declared himself innocent of the blood of Christ, Matt. xxvii. 24.

Verse 31. And mine own clothes shall abhor me] Such is thine infinite purity, when put in opposition to the purity of man, that it will bear no comparison. Searched and tried by the eye of God, I should be found as a leper, so that my own clothes would dread to touch me, for fear of being infected by my own corruption. This is a strong and bold figure; and is derived from the corrupted state of his body, which his clothes drealed to touch, because of the contagious nature of his disorder.

Verse 32. For he is not a man, as I am] I cannot contend with him as with one of my fellows in a court of justice.

Verse 33. Neither is there any day's-man] מיני בעיניו beyneyno mochiach, a reprover, arguer, or umpire between us. DAY'S-MAN, in our law, means an arbitrator or umpire between party and party; as it were bestowing a day, or certain time on a certain day, to decree, judge, or decide a matter. MINSKIEU. DAY is used in law, for the day of appearance in court, either originally or upon assignation, for hearing a matter for trial. Idem. But arbitrator is the proper meaning of the term here: one who is, by the consent of both parties, to judge between them, and settle their differences.

Instead of וי לא lo yesh, there is not, fifteen of Kennicott's and De Rossi's MSS. with the Septuagint, Syriac, and Arabic, read וי לו yesh, I wish there were; or, O that there were! עידי ב' מעותי עמוק, ואם

twist us, that might lay his hand upon us both.

34 Let him take his rod away from me, and let not his fear terrify me:

35 Then would I speak, and not fear him: but it is not so with me.

CHAPTER X.

Job is weary of life, and expostulates with God, l.-6. He appeals to God for his punishment, and pleads on the weakness of his frame, and the manner of his formation, 7.-13. Complaints of his sufferings, and prays for respite, 14.-20. Describes the state of the dead, 21, 22.

MY soul is weary of my life: I will leave my complaint upon

1 Ch. 12. 10, 11, 22. & Job. 7. Ps. 22. 10.—Heb. but I am not so with myself.—1 Kings 19. 4. Ch. 7. 16. Jonah 4. 3, 8.

ἀγγεῶν καὶ δαίμονων ἀντιπροσώπων ὁ ὅτι οὐκ ἔστιν ὁ μεσῖτις, ὁ ἀντιπροσώπων ὁ ὅτι οὐκ ἔστιν ὁ μεσῖτις. O that we had a mediator, an advocate, and judge between us both! Serr. Poor Job! he did not yet know the Mediator between God and man; the only means by which God and man can be brought together and reconciled. Had St. Paul this in his eye when he wrote 1 Tim. ii. 5, 6. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all. Without this Mediator, and the ransom price which he has laid down, God and man can never be united: and that this union might be made possible, Jesus took the human into conjunction with his divine nature; and thus God was manifest in the flesh.

Verse 34. Let him take his rod away. In the Masoretic Bibles the word [צַוָּ שִׁבְיָהוּ, his rod, is written with a large *ש* tet, as above; and as the letter in numerals stands for 9, the masora says the word was thus written to show the nine calamities under which Job had suffered, and which he wished God to remove!

As צַוָּ shebet, not only signifies rod, but also sceptre, or the ensign of royalty, Job might here refer to God sitting in his majesty upon the judgment-seat; and this sight so appalled him, that, filled with terror, he was unable to speak. When a sinful soul sees God in his majesty, terror seizes upon it, and prayer is impossible. We have a beautiful illustration of this, Isa. vi. 1-7. "I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Then said I, Wo is me, for I am undone, because I am a man of unclean lips; for mine eyes have seen the King, the Lord of hosts."

Verse 35. But it is not so with me. I am not in such circumstances as to plead with my judge. I believe the sense of these words is nearly as Coverdale has expressed it:—For as long as I am in such fearfulnesse, I can make no answer. A natural picture of the state of a penitent soul, which needs no additional colouring.

On the names of the constellations mentioned ver. 9. and again, chap. xxxviii. ver. 31, &c. much has been written; and to little effect. I have already in the notes expressed my doubts whether any constellation be intended. Dr. Hales, however, finds in these names, as he thinks, astronomical data, by which he ascertains the time of Job. I shall give his words:

"The cardinal constellations of spring and autumn, in Job's time, were *Chimab* and *Chesil*, or *Taurus* and *Scorpio*; noticed xi. 9; and again, xxxviii. 31, 32, of which the principal stars are *Aldebaran*, the bull's eye, and *Antares*, the scorpion's heart. Knowing, therefore, the longitudes of these stars, at present, the interval of time from thence to the assumed date of Job's trial will give the difference of the longitudes; and ascertain their positions then, with respect to the vernal and autumnal points of intersection of the equinoctial and ecliptic; according to the usual rate of the precession of the equinoxes, one degree in 71½ years. See that article, vol. i. page 185.

The following calculations I owe to the kindness and skill of the respectable Dr. Brinkley, Andrew's Professor of Astronomy in the University of Dublin:

"In A. D. 1806, *Aldebaran* was in two signs, 7 degrees east longitude. But since the date of Job's trial, B. C. 2338, i. e. 4138 years, the precession of the equinoxes amounted to 1 sign, 27 degrees, 53 minutes; which, being subtracted from the former quantity, left *Aldebaran* in only 9 degrees, 7 minutes longitude, or distance from the vernal intersection: which, falling within the constellation *Taurus*, consequently rendered it the cardinal constellation of spring; as *Pisces* is at present:

"In A. D. 1800, *Antares* was in 8 signs, 6 degrees, 58 minutes, east longitude; or 2 signs, 6 degrees, 58 minutes, east of the autumnal intersection: from which subtracting, as before, the amount of the precession, *Antares* was left only 9 degrees, 5 minutes east. Since then the autumnal equinox was found within *Scorpio*: this was then

myself; I will speak in the bitterness of my soul.

2 I will say unto God, Do not condemn me; show me wherefore thou contendest with me.

3 Is it good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands, and shine upon the counsel of the wicked?

4 Hast thou eyes of flesh? or seest thou as man seeth?

5 Are thy days as the days of man? are thy years as man's days,

Or, cut off while I live.—n Ch. 7. 11.—Heb. the (hour of thine hands?) Ps. 138. 8. Lat. 61. 8.—p 1 Sam. 16. 7.

the cardinal constellation of autumn, as *Virgo* is at present.

"Such a combination and coincidence of various rays of evidence, derived from widely different sources, history, sacred and profane, chronology, and astronomy, and all converging to the same focus, tend strongly to establish the time of Job's trial, as rightly assigned in the year B. C. 2337; or 818 years after the deluge; 184 years before the birth of *Abraham*; 474 years before the settlement of *Jacob's* family in *Egypt*; and 689 years before their exodus or departure from thence." *New Analysis of Chronology*, vol. ii. p. 57.

Now all this is specious; and, were the foundation sound, we might rely on the permanence of the building, though the rains should descend, the floods come, and the winds blow and beat on that house. But all these deductions and conclusions are founded on the assumption that *Chemah* and *Chesil* mean *Taurus* and *Scorpio*: but this is the very point that is to be proved; for proof of this is not offered, nor indeed can be offered; and such assumptions are palpably nugatory. That *wp Ash*, has been generally understood to signify the *Great Bear*; *כְּסִיל* *Kenil*, *Orion*; and *רֹבֹךְ* *Keimah*, the *Pleiades*; may be seen every where: but that they do signify these constellations is perfectly uncertain. We have only conjectures concerning their meaning; and on such conjectures no system can be built. Genuine data, in Dr. Hales's hands, are sure to be conducted to legitimate conclusions: but neither he nor any one else can construct an astronomical fabric in the limbus of conjecture. When Job lived is perfectly uncertain: but that this book was written 818 years after the deluge; 184 years before the birth of Abram, and 689 before the Exodus; and that all this is demonstrable from *Chemah* and *Chesil* signifying *Taurus* and *Scorpio*, whence the positions of the equinoxes at the time of Job's trial can be ascertained; can never be proved, and can never be credited.

In what many learned men have written on this subject I find as much solidity and satisfaction as from what is piously and gravely stated in the *Glossa Ordinaria*.

Qui facit Arcturum. Diversæ sunt constellationes, varios status ecclesiam signantes. Per Arcturum, qui semper super orientem nostrum apparet, significatur status apostolorum qui in episcopis remanet. Per Orionem, qui est tempestatis signum, significatur, status martyrum. Per Hyadas, quæ significant pluvios, status doctorum doctrinæ pluvium effundentium. Per interiora auri, quæ sunt nobis occulta, status Anachoretarum, hominum aspectus declinantium. "These different constellations signify various states of the church. By *Arcturus*, which always appears above our horizon, is signified the apostolic state, which still remains in episcopacy. By *Orion*, which is a tempestuous sign, is signified the state of the martyrs. By the *hyades*, (kids) which indicate rain, the state of the doctors, pouring out the rain of doctrine, is signified. And by the inner chambers of the south, which are hidden from us, the state of the Anachorets (hermits) is signified, who always shun the sight of men."

Much more of the same allegorical matter may be found in the same place, the *Glossa Ordinaria*, of *Strabus* of *Fulda*, on the ixth chapter of Job. But how unreal and empty are all these things! What an uncertain sound do such trumpets give!

NOTES ON CHAPTER X.

Verse 1. My soul is weary of my life. Here is a proof that *wp nephesh*, does not signify the animal life, but the soul or immortal mind, as distinguished from *wp chat*, that animal life: and is a strong proof that Job believed in the distinctions between these two principles; was no materialist; but, on the contrary, credited the proper immortality of the soul!

I will leave my complaint. I will charge myself with the cause of my own calamities; and shall not charge my

6 That thou inquirest after mine iniquity, and searchest after my sin?

7 Thou knowest that I am not wicked; and there is none that can deliver out of thine hand.

8 Thine hands have made me, and fashioned me together round about; yet thou dost destroy me.

9 Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?

10 Hast thou not poured me out as milk, and curdled me like cheese?

11 Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.

12 Thou hast granted me life and favour, and thy visitation hath preserved my spirit.

q Heb. It is upon thy knowledge.—Psa. 139. 1, 2.—Psa. 119. 72.—Hes. took pains about me.—Gen. 2. 7. & 2. 19. Gen. 6. 3.—Psa. 139. 14, 15, 16.—Hes. Asged.

Maker foolishly: but I must deplore my wretched and forlorn state.

Verse 2. Do not condemn me] Let me not be afflicted in thy wrath.

Show me wherefore thou contendest] If I am afflicted because of my sin, show me what that sin is. God never afflicts but for past sin; or to try his followers; or, for the greater manifestation of his grace in their support and deliverance.

Verse 3. Is it good unto thee] Surely it can be no gratification to thee to distress the children of men, as if thou didst despise the work of thy own hands.

And shine upon the counsel] For by my afflictions the harsh judgments of the wicked will appear to be confirmed: viz. that God regards not his most fervent worshippers; and it is no benefit to lead a religious life.

Verse 4. Hast thou eyes of flesh?] Dost thou judge as man judges? Illustrated by the next clause, Seeest thou as man seeth?

Verse 5. Are thy days as the days of man?] ארסו Enosh, wretched miserable man, thy years as man's days. לך גבר, the strong man. Thou art not short-lived, like man in his present imperfect state; nor can the years of the long-lived patriarchs be compared with thine. The difference of the phraseology in the original justifies this view of the subject. Man in his low estate cannot be likened unto thee; nor can he, in his greatest excellence, though made in thy own image and likeness, be compared to thee.

Verse 6. That thou inquirest] Is it becoming thy infinite dignity to concern thyself so much with the affairs or transgressions of a despicable mortal? A word spoken in the heart of most sinners.

Verse 7. Thou knowest that I am not wicked] While thou hast this knowledge of me, and my conduct, why appear to be sifting me as if in order to find out sin: and, though none can be found, treating me as though I were a transgressor.

Verse 8. Thine hands have made me] Thou art well acquainted with human nature, for thou art its Author.

And fashioned me together round about] All my powers and faculties have been planned and executed by thyself. It is thou who hast refined the materials out which I have been formed, and modified them into that excellent symmetry and order in which they are now found: so that the union and harmony of the different parts (יחד) and their arrangement and completion (סבב) proclaim equally thy wisdom, skill, power, and goodness.

Yet thou dost destroy me.] ותרכלני va-tiballenti, "and thou wilt swallow me up." Men generally care for, and prize those works on which they have spent most time, skill, and pains: but although thou hast formed me with such incredible skill and labour, yet thou art about to destroy me! How dreadful an evil must sin be, when, on its account, God has pronounced the sentence of death on all mankind! And that body, so curiously and skillfully formed, must be decomposed, and reduced to dust!

Verse 9. Thou hast made me as the clay] Thou hast fashioned me according to thy own mind, out of a mass of clay:—after so much skill and pains expended, men might naturally suppose they were to have a permanent being; but thou hast decreed to turn them into dust!

Verse 10. Hast thou not poured me out as milk] After all that some learned men have said on this subject, in order to confine the images here to simple nutrition; I am satisfied that generation is the true notion. Respicit ad fetus in matris utero primam formationem, quum in embryonem ex utrisque parentis semine, coalescit.—Ex semine liquido, lac quodammodo referente, me formasti—In interpretanda, inquit Hieronymus, omnia his accedo qui de genitali semine accipiunt, quod ipsa tanquam natura emulget, ac dein concrecere in utero ac coalescere

13 And these things hast thou hid in thine heart: I know that this is with thee.

14 If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.

15 If I be wicked, wo unto me: and if I be righteous, yet will I not lift up my head. I am full of confusion; therefore see thou mine affliction;

16 For it increaseth. Thou huntest me as a fierce lion: and again thou showest thyself marvellous upon me.

17 Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war are against me.

18 Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!

x Psa. 139. 1.—Job. 3. 11.—2 Chap. 9. 12, 15, 20, 21.—Psa. 22. 13.—b Job. 36. 13 Lem. 2. 10.—That is, thy plagues, Ruth 1. 21.—c Ch. 3. 11.

judet. I make no apology for leaving this untranslated.

The different expressions in this and the following verses are very appropriate: the pouring out like milk, coagulating, clothing with skin and flesh, fencing with bones and sinews, are well imagined, and delicately, and, at the same time, forcibly expressed.

If I believed that Job referred to nutrition, which I do not, I might speak of the chyle, the chylopoietic organs, the lacteal vessels, and the generation of all the solids and fluids from this substance, which itself is derived from the food taken into the stomach. But this process, properly speaking, does not take place till the human being is brought into the world, it being previously nourished by the mother through means of the funis umbilicus, without that action of the stomach by which the chyle is prepared.

Verse 12. Thou hast granted me life and favour] Thou hast brought me from my mother's womb; given me an actual existence among men; by thy favour or mercy thou hast provided me with the means of life; and thy visitation, thy continual providential care, has preserved me in life, has given me the air I breathe, and furnished me with those powers which enable me to respire it as an agent and preserver of life. It is by God's continual visitation or influence, that any life of man is preserved. In him we live, move, and have our being.

Verse 13. And these things hast thou hid in thine heart] Thou hast had many gracious purposes concerning me which thou hast not made known: but thy visitations and mercy are sufficient proofs of kindness toward me; though for purposes unknown to me, thou hast sorely afflicted me, and continued to treat me as an enemy.

Verse 14. If I sin] From these nothing can be hidden; if I sin, thou takest account of the transgressions; and canst not hold me for innocent, when thou knowest I am guilty.

Verse 15. If I be wicked] I must meet with that punishment that is due to the workers of iniquity.

If I be righteous] I am only in the state which my duty to my Creator requires me to be in; and I cannot, therefore, suppose that on this account I can deserve any thing by way of favour from the justice of my Maker.

I am full of confusion] I am confounded at my state and circumstances. I know that thou art merciful and dost not afflict willingly the children of men: I know I have not wickedly departed from thee, and yet I am treated by thee as if I were an apostate from every good. I am, therefore, full of confusion: see thou to my affliction, and bring me out of it in such a way as shall at once prove my innocence, the righteousness of thy ways, and the mercy of thy nature.

Verse 16. For it increaseth.] Probably this refers to the affliction mentioned above, which increased in proportion to its duration. Every day made his escape from such a load of evils less and less probable.

Thou huntest me as a fierce lion] As the hunters attack the king of beasts in the forest, so my friends attack me. They assail me on every side.

Thou showest thyself marvellous] Thy designs, thy ways, thy works, are all incomprehensible to me: thou dost both confound and overpower me. Mr. Goode translates thus:

For expressing as a ravenous lion dost thou spring upon me; And again, thou showest over me thy vast power.

Verse 17. Thou renewest thy witnesses] In this speech of Job, he is ever referring to trials in courts of judicature; and almost all his terms are forensic. Thou bringest witnesses in continual succession, to confound and convict me.

Changes and war] I am as if attacked by successive troops; one company being wearied, another succeeds to the attack; so that I am harassed by continual warfare.

19 I should have been as though I had not been; I should have been carried from the womb to the grave.

20 "Are not my days few? 'cease then, and let me alone, that I may take comfort a little,

21 Before I go whence I shall not return, even to the land of darkness and the shadow of death:

22 A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness.

CHAPTER XI.

Neither answers Job, and reproves him severely for his attempts to justify himself, charges him with want of integrity, and contends that God inflicts less punishment on him than his iniquities deserve, 1-18. Shows the knowledge and perfection of God to be unsearchable, and that none can resist his power, 7-11. Warns him against vanity of mind; and exhorts him to repentance on the ground that his acceptance with God is still a possible case, and that his latter days may yet become happy and prosperous, 12-18.

Ann. 1. Cl. 57. 74. A. U. C. de. 787. THEN answered Zophar the Naamathite, and said,

v See Ch. 1. 6, 16. & 2. 9. Ps. 23. 5.—Ps. 39. 13.—G. Ch. 7. 16, 19.—b Ps. 86. 12.—1 Pa. 23. 4.—k Heb. a man of lips.—l Or, device.

Verse 18. *Wherefore then?* Why didst thou give me a being when thou didst foresee I should be exposed to such incredible hardships? See on chap. iii. ver. 10, &c.

Verse 19. *I should have been as though* Had I given up the ghost as soon as born, as I could not then have been conscious of existence; it would have been, as it respects myself, as though I had never been; being immediately transported from my mother's womb to my grave.

Verse 20. *Are not my days few?* My life cannot be long, let me have a little respite before I die.

Verse 21. *I shall not return* I shall not return again from the dust, to have a dwelling among men.

To the land of darkness See the notes on chap. iii. ver. 5. There are here a crowd of obscure and dislocated terms, admirably expressive of the obscurity and uncertainty of the subject. What do we know of the state of separate spirits? What do we know of the spiritual world? How do souls exist separate from their respective bodies? Of what are they capable, and what is their employment? Who can answer these questions? Perhaps nothing can be said much better of the state, than is here said, a land of obscurity like darkness.

The shadow of death A place where death rules, over which he projects his shadow, intercepting every light of every kind of life.—without any order *עליו ילווה סדרים* *velo sedarim*, having no arrangements, no distinctions of inhabitants, the poor and the rich are there, the master and his slave, the king and the beggar, their bodies in equal corruption and disgrace, their souls distinguished only by their moral character. Stripped of their flesh, they stand in their naked simplicity before God, in that place.

Verse 22. *Where the light is as darkness* A palpable obscure! it is space and place, and has only such light or capability of distinction as renders "darkness visible." It is, as the *Vulgate* expresses it, *Terra tenebrosa, et operata mortis caliginis: Terra miseria et tenebrarum, ubi umbra mortis, et nullus ordo, sed sempiternus horror inhabitat*. "A murky land, covered with the thick darkness of death: a land of wretchedness and obscurities, where is the shadow of death; and no order but sempiternal horror dwells every where." Or, as *Coverdale* expresses this last clause, *Obscuras in eis ordo, but terribil fear as in the darkness*. A duration not characterized or measured by any of the attributes of time; where there is no order of darkness and light, night and day, heat and cold, summer and winter. It is the state of the dead! The place of separate spirits! It is out of time, out of probation, beyond change or mutability. It is on the confines of eternity! But what is this? And Where? Eternity! how can I form any conception of thee? In thee there is no order, no bounds, no substance, no progression, no change, no past, no present, no future! It is an indescribable something, to which there is no analogy in the compass of creation. It is infinity, and incomprehensibility to all finite beings. It is what living I know not, and what I must die to know; and even then I shall apprehend no more of it than merely to know that it is E-T-E-R-N-I-T-Y.

NOTES ON CHAPTER XI.

Verse 1. *Zophar the Naamathite* Of this man and his friends, see chap. ii. ver. 11. He is the most inveterate of Job's accusers, and generally speaks without feeling or pity. In *our godliness* he excelled all the rest. This chapter and the xxth, comprehends all that he said. He was too crooked to speak much in measured verse.

Verse 2. *Should not the multitude of words be answered?* Some translate, "to multiply words profiteth nothing."

2 Should not the multitude of words be answered? and should a man full of talk be justified?

3 Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?

4 For as thou hast said, My doctrine is pure, and I am clean in thine eyes.

5 But Oh that God would speak, and open his lips against thee;

6 And that he would show thee the secrets of wisdom, that they are double to that which is! Know therefore that God exacteth of thee less than thine iniquity deserveth.

7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

8 It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?

9 The measure thereof is longer than the earth, and broader than the sea.

m Chap. 6. 10. & 10. 7.—n Ezra 9. 13.—o Eccles. 3. 11. Rom. 11. 33.—p Heb. the heights of heaven.

And should a man full of talk be justified? *ענין ענין ענין shepatayim*, "a man of lips," a proper appellation for a great talker: he is "a man of lips," i. e. his lips are the only active parts of his system.

Verse 3. *Should thy lies make men hold their peace?* This is a very severe reproof, and not justified by the occasion.

And when thou mockest As thou despisest others, shall no man put thee to scorn? Zophar could never think that the solemn and awful manner in which Job spoke could be called *babbling*, as some would translate the term *יבאג*. He might consider Job's speech as *sarcastic* and *severe*; but he could not consider it as *nonsense*.

Verse 4. *My doctrine is pure* *ענין ענין* *keachi* "my assumptions." What I assume or take as right, and just, and true, are so: the precepts which I have formed, and the practice which I have founded on them, are all correct and perfect. Job had not exactly said, *My doctrine and way of life is pure, and I am clean in thine eyes*; but he had vindicated himself against their charges of *secret sins* and *hypocrisy*, and appealed to God for his general uprightness and sincerity; but Zophar here begs the question, in order that he may have something to say, and room to give vent to his invective.

Verse 5. *But O that God would speak* How little feeling, humanity, and charity, is there in this prayer.

Verse 6. *The secrets of wisdom* All the depths of his own counsels; the heights, lengths, and breadths of holiness; that they are double to that which is. *ענין ענין tushiah*, which we translate that which is, is a word frequent in Job and in the *Book of Proverbs*; and is one of the evidences brought in favour of *Solomon*, as the author of this book. It signifies *substance* or *essence*; and is translated by a great variety of terms; caterprise, completeness, substance, the whole constitution, wisdom, law, sound wisdom, solid complete happiness, solidity of reason, and truth, the complete total sum, &c. &c. See Taylor's *Heb. and Eng. Concord*, under *ענין*. In this place the versions are various. *Coverdale*, following the *Vulgate*, translates: *That he might sterve the (out of his secret wisdoms) how many-fold he is late is*. The *Septuagint*, *οτι διπλοος εστιν τον κατα ος, that it is double to what it is with thee*. Mr. *Good* translates, "For they are intricacies to inquire." This is a meaning never before given to *ענין ענין tushiah*, and a meaning which even his own learned note will not make generally prevalent. Perhaps Zophar is here, in mind, comparing the wisdom which has been revealed with the wisdom not revealed. The perfection and excellence of the divine nature, and the purity of his law, are, in substance and essence, double or manifold to the revelation already made.

Less than thine iniquity deserveth Mr. *Good* translates, and the knowledge which God hath withdrawn from thee because of thy sins; and represents Zophar as praying that God would reveal to him the secrets of wisdom, and the knowledge which he had withdrawn from him because of his transgressions. That Zophar intends to insinuate that God afflicted Job because of his iniquities is evident: and that he thought that God had inflicted less chastisement upon him than his sins deserved is not less so; and that, therefore, Job's complaining of *harsh treatment* was not at all well founded.

Verse 7. *Canst thou by searching find out God?* What is God? A being self-existent; eternal; infinite; immense; without bounds; incomprehensible either by mind, or time, or space. Who then can find this being out? Who can fathom his depths, ascend to his heights, extend

10 * If he ' cut off, and shut up, or gather together, then * who can hinder him ?

11 * For he knoweth vain men: he seeth wickedness also; will he not then consider it ?

12 For * vain * man would be wise, though man be born like a wild ass's colt.

13 * If thou * prepare thine heart, and * stretch out thine hands toward him;

14 If iniquity be in thine hand, put it far way, and * let not wickedness dwell in thy tabernacles.

15 * For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear :

16 Because thou shalt * forget thy misery, and remember it as waters that pass away :

17 And thine age * shall * be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.

18 And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and * thou shalt take thy rest in safety.

19 Also thou shalt lie down, and none shall make thee afraid; yea, many shall * make suit unto thee.

20 But * the eyes of the wicked shall fail, and * they shall not escape, and * their hope shall be as * the giving up of the ghost.

q Ch. 9. 12 & 12. 14. Rev. 3. 7.—Or, *makes a change*.—Heb. *who can turn him away?* Ch. 9. 12.—Ps. 10. 11, 14, & 22. 22 & 24. 11.—Heb. *empty*.—Ps. 73. 22 & 24. 6. Eccl. 3. 12. Rom. 1. 21.—w Ch. 8. 8. & 22. 21.—1 Sam. 7. 3. Ps. 73. 8.—y Ps. 63. 2. & 143. 6.—z Ps. 101. 3.—a See Gen. 4. 6, 7. Ch. 22. 26. Ps.

119. 8. 1 John 8. 21.—b 1ml. 65. 18.—c Heb. *shall arise above the noonday*.—d Ps. 27. 6. & 112. 4. 1ml. 23. 3. 10.—e Lev. 23. 5. 8. Ps. 3. 5. & 4. 17. 3. 28.—f Heb. *extract thy face*. Ps. 45. 12.—g Lev. 24. 16. Deut. 28. 65.—h Heb. *night shall perish from them*.—1 Chap. 8. 14. & 13. 14. Prov. 11. 7.—k Or, *a puff of breath*.

to his breaths, and comprehend the infinitude of his perceptions!

Verse 8. It is as high as heaven] High as the heavens, what canst thou work? Deep below shoot, (the invisible world,) what canst thou know? Long beyond the earth, and broad beyond the sea, is its measure. These are instances in the immensity of created things; and all out of the reach of human power and knowledge: and if these things are so, how incomprehensible must he be, who designed, created, preserves, and governs, the whole!

We find the same thought in Thomson:
"These are thy glorious works, parent of good!
Almighty! I draw this universal frame:
How wondrous fair! thyself! how wondrous then!"

Verse 10. If he cut off] As he is unlimited and almighty, he cannot be controlled. He will do whatsoever he pleases; and he is pleased with nothing but what is right. Who then will dare to find fault! Perhaps Zophar may refer to Job's former state, his losses, and afflictions. If he cut off, as he has done, thy children; if he shut up, as he has done, thyself by this sore disease; or gather together hostile bands to invade thy territories and carry away thy property; who can hinder him? He is sovereign, and has a right to dispose of his own property as he pleases.

Verse 11. He knoweth vain men] *וַיֵּדַע שֶׁבַע מַעֲשֵׂי שָׂוִים* *men of falsehood.*

He seeth wickedness] He sees as well what is in man as what man does: and of his actions and propensities he cannot be an indifferent spectator.

Verse 12. For vain man would be wise] The original is difficult and uncertain, *וַיֵּדַע שֶׁבַע מַעֲשֵׂי שָׂוִים* *ve-ish nabub yillabeb*, "And shall the hollow man assume courage," or "pride himself?" Or, as Mr. Goode rather paraphrases it, *Will he then accept the hollow-hearted person?* The Chaldee gives two renderings:—*An eloquent man shall become wiser in his heart, and the colt of the wild ass is born as the son of man.* Or, *The wise man shall ponder it; and the refractory youth, who at last becomes prudent, shall make a great man.* Coverdale: *A bayne baby exalteth him self; and the son of man is like a topleve asse's foale.* Houbigant translates thus:—*A man who hath understanding will become prudent; but he who is as the wild ass hath no heart, i. e. sense.* According to this critic, the meaning is this:—A man of sense, should he at any time transgress, will learn wisdom from it: but a man of a brutish mind, uncultivated, and unreflecting, will plunge yet deeper into iniquity.

Though man be born like a wild ass's colt] Is translated by Mr. Goode, *Or shall the wild ass colt assume the man?* This is making a sense, but such as I fear the original will never allow. There is no end to the translations of this verse, and conjectures relative to its meaning. I shall conclude with the *Vulgate*: *Vir vanus in superbiam erigitur, et tanquam pullum onagri se liberum natum putat*, "Vain man is puffed up with pride; and he supposes himself to be born free like the wild ass's colt." Man is full of self-conceit; and imagines himself born to act as he pleases, to roam at large, to be under no control, and to be accountable to none for his actions.

Verse 13. If thou prepare thine heart] Make use of the powers which God has given thee, and be determined to seek him with all thy soul.

And stretch out thine hands toward him] Making fervent prayer and supplication, putting away iniquity out of thy hand, and not permitting wickedness to dwell in thy tabernacle; then thou shalt lift up thy face without a blush, thou wilt become established, and have nothing to fear, ver. 14, 15.

There is a sentiment in Prov. xvi. 1. very similar to that in the 13th verse which we translate very improperly:

לִאֲדָמָה מְעַרְבִי לֵב
To man are the preparations of the heart.
לְשׁוֹן מִיִּתְרָה יִנְהַר
But from Jebarah is the answer to the tongue.

It is man's duty to pray; it is God's prerogative to answer. Zophar, like all the rest, is true to his principle. Job must be a wicked man, else he had not been afflicted. There must be some iniquity in his hand; and some wickedness tolerated in his family. So they all supposed.

Verse 16. Because thou shalt forget thy misery] Thou shalt have such long and complete rest, that thou shalt scarcely remember thy labour.

As waters that pass away] Like as the mountain floods which sweep every thing before them, houses, tents, cattle, and the produce of the field, and are speedily absorbed by the sandy plains over which they run—so shalt thou remember thy sufferings; they were wasting and ruinous for the time, but were soon over and gone.

Verse 17. Thine age shall be clearer than the noon] The rest of thy life shall be unclouded prosperity.

Thou shalt shine forth] Thou shalt be in this unclouded state, as the sun in the firmament of heaven, giving light and heat to all around thee.

Thou shalt be as the morning.] Thus the sun of thy prosperity shall arise, and shine more and more unto the perfect day. This is the image which the sacred writer employs; and it is correct and elegant.

Verse 13. And thou shalt be secure] Thou shalt not fear any farther evils to disturb thy prosperity, for thou shalt have a well-grounded hope and confidence that thou shalt no more be visited by adversity.

Yea, thou shalt dig] I believe this neither refers to digging his grave, nor to curiously investigating surrounding circumstances; but to the custom of digging for water in the places where they pitched their tents. It was a matter of high importance in Asiatic countries to find good wells of wholesome water; and they were frequently causes of contention among neighbouring chiefs, who sometimes stopped them up; and, at other times, seized them as their own. Through envy of Isaac's prosperity the Philistines stopped up all the wells which Abraham had digged, Gen. xxvi. 12—16. And we find the herdsmen of Gerar contending with Isaac's servants about the wells which the latter had digged: so that they were obliged to abandon two of the chief of them, and remove to a distance in order to dig and find quiet possession. See Gen. xxvi. 17—22. Zophar, in reference to all these sorts of contentions and petty wars about wells and springs, tells Job, that in the state of prosperity to which he shall be brought by the good providence of God, he shall dig, find wells of living water; none shall contend with him; and he shall rest in safety, all the neighbouring chieftains cultivating friendship with him; see on chap. v. 23, 24, and that this is the meaning of the passage the following verse shows:—*Thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee.* Thou shalt be in perfect security; no enemy shall molest thee, and many shall seek thy friendship.

Verse 20. The eyes of the wicked shall fail] They shall be continually looking out for help and deliverance; but their expectation shall be cut off.

And they shall not escape] They shall receive the punishment due to their deserts; for God has his eye continually upon them, *וַיִּבְטֹחַ אֱלֹהִים אֶבְרָהָם* *U-manos abad minnehem*, literally, *And escape perishes from them.* Flight from impending destruction is impossible.

And their hope shall be as the giving up of the ghost.] *וַיִּתְּנוּ נַפְשָׁם* *ve-tiktathem mapach nepsah*, "And their hope an exhalation of breath." They retain their hope to the last; and the last breath they breathe is the final and eternal termination of their hope. They give up their hope and their ghost together: for a vain hope cannot enter into that place where shadow and representation exist not; all being substance and reality. And thus endeth Zophar the Naamathite, whose promises were in general good; his conclusions legitimate: but his application of them, to

CHAPTER XII.

Job reproves the boasting of his friends, and shows their uncharitableness toward himself, 1-5. Asserts that even the tabernacles of robbers prosper; and that, notwithstanding, God is the governor of the world; a truth which is proclaimed by all parts of the creation, whether animals or human, and by the revolutions which take place in nature, 6-15.

1 AND Job answered and said, 2 No doubt but ye are the people, and wisdom shall die with you.

3 But I have understanding as well as you; I am not inferior to you; yea, who knoweth not such things as these?

4 I am as one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright man is laughed to scorn.

5 He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease.

6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly.

7 But ask now the beasts, and they shall teach

1 Ch. 12. 2.—m Heb. a Asser.—n Heb. I fall not lower than you.—o Heb. with whom are not such as these?—p Ch. 15. 10. & 17. 2. 6. & 22. 3. & 30. 1.—q Ps. 71. 13.—r Prov. 14. 2.—s Ch. 21. 7. Ps. 37. 1, 35. & 73. 11, 12. & 92. 7. Jer. 12. 1. Mal. 3. 14.

Job's case, totally erroneous; because he still proceeded on the ground that Job was a wicked man, if not ostensibly, yet secretly; and that the sufferings he was undergoing were the means by which God was unmasking him to the view of men.

But, allowing that Job had been a bad man, the exhortations of Zophar were well calculated to enforce repentance, and excite confidence in the divine mercy. Zophar seems to have had a full conviction of the all-governing providence of God; and that those who served him with an honest and upright heart would be ever distinguished in the distribution of temporal good. He seems, however, to think, that rewards and punishments were distributed in this life; and does not refer, at least very evidently, to a future state. Probably his information on subjects of divinity did not extend much beyond the grave: and we have much cause to thank God for a clearer dispensation. Deus nobis hæc otia fecit. God grant that we may make a good use of it.

NOTES ON CHAPTER XII.

Verse 2. No doubt but ye are the people] Doubtless ye are the wisest men in the world; all wisdom is concentrated in you; and when ye die there will no more be found on the face of the earth! This is a strong irony.

Verse 3. I am not inferior to you] I do not fall short of any of you in understanding, wisdom, learning, and experience.

Who knoweth not such things as these?] All your boasted wisdom consists only in strings of proverbs, which are in every person's mouth; and are no proof of wisdom and experience in them that use them.

Verse 4. I am as one mocked of his neighbour] Though I am invoking God for help and salvation, yet my friends mock me in this most solemn and sacred work. But God answereth me.

The just upright man is laughed to scorn.] This is a very difficult verse, on which no two critics seem to be agreed. Mr. Goode translates the 4th and 5th verses thus:—

These brothers is become a laughing stock to his companions, While calling upon God that he would succour him. Thus just, the perfect man, is a laughing stock to the proud, A derision amidst the smiles of the prosperous, While ready to slip with his foot.

For a vindication of this version I must refer to his notes. Cotterdale gives at least a good sense. Thus he that calleth upon God, and whom God heareth, is mocked of his neighbour: the godly and innocent man is laughed to scorn. Godliness is at light despised in the berries of the rich; and is set for them to stumble upon. The 5th verse is thus rendered by Mr. Parkhurst;—"A torch of contempt, or contemptible link (see Isa. vii. 4. xl. 2, 3.) ready to be dashed, to the splendours of the prosperous, (is he who is) ready (to) slip with his foot." The general sense is tolerably plain: but to emendations and conjectures there is no end.

Verse 6. The tabernacles of robbers prosper] Those who live by the plunder of their neighbours are often found in great secular prosperity; and they that provoke God, by impiety and blasphemy, live in a state of security and abundance. These are administrations of providence which cannot be accounted for; yet the Judge of all the earth doth right. Therefore prosperity and adversity are no evidences of a man's spiritual state, nor of the place he holds in the approbation or disapprobation of God.

thee; and the fowls of the air, and they shall tell thee:

8 Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these that the hand of the Lord hath wrought this?

10 In whose hand is the soul of every living thing, and the breath of all mankind.

11 Doth not the ear try words? and the mouth taste his meat?

12 With the ancient is wisdom; and in length of days understanding.

13 With him is wisdom and strength, he hath counsel and understanding.

14 Behold, he breaketh down, and it cannot be built again; he shutteth up a man, and there can be no opening.

15 Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.

1 Numb. 18. 28. Dan. 5. 23. Acts 17. 23.—u Or, it is.—v Heb. all flesh of man. w Ch. 24. 3.—x Heb. palate. Ch. 9. 30.—y Ch. 32. 1.—z That is, with God.—a Ch. 9. 4. & 36. 5.—b Ch. 11. 10.—c Isai. 24. 24. Rev. 8. 7.—d Heb. upon.—e 1 Kings 8. 35. & 17. 1.—f Gen. 7. 11.

Verse 7. But ask now the beasts, and they shall teach thee] Mr. Goode's paraphrase here is very just: "Why tell ye me that the Almighty hath brought this calamity upon me? Every thing in nature; the beasts of the field, the fowls of heaven, every inhabitant of earth and sea, and every thing that befalls them, are the work of his hands; and every thing feels and acknowledges him to be the universal Creator and Controller. It is the common doctrine of all nature: but to apply it as ye would apply it to me, and to assert that I am suffering for being guilty of hypocrisy, is equally impertinent and impious. He ordains every thing in wisdom as well as in power: but why events happen as they happen, why good and evil are promiscuously scattered throughout nature or human life, ye are as ignorant of as myself."

Verse 10. In whose hand is the soul of every living thing] וּבַיַּד יְהוָה נְפֶשׁ כֹּל חַי, "the soul of all life." And the breath of all mankind] וּבְרוּחַ יְהוָה נְשָׁמַת כֹּל בֶּשָׂר, "and the spirit or breath of all flesh." Does not the first refer to the immortal soul, the principle of all intellectual life; and the latter to the breath, the grand means respiration, by which animal existence is continued?

Verse 11. Doth not the ear try words?] All these are common-place sayings. Ye have advanced nothing new; ye have cast no light upon the dispensations of providence.

Verse 12. With the ancient is wisdom] Men who have lived in those primitive times, when the great facts of nature were recent, such as the creation, fall, flood, confusion of tongues, migration of families, and consequent settlement of nations, had much knowledge from those facts; and their length of days, the many hundreds of years to which they lived, gave them such an opportunity of accumulating wisdom by experience, that they are deservedly considered as oracles.

Verse 13. With him is wisdom and strength] But all these things come from God: he is the fountain of wisdom, and the source of power. He alone can give us unerring counsel, and understanding to comprehend and act profitably by it. See on ver. 16.

Verse 14. He breaketh down] He alone can create; and he alone can destroy. Nothing can be annihilated but by the same power that created it. This is a most remarkable fact. No power, skill, or cunning of man, can annihilate the smallest particle of matter: man, by chemical agency, may change its form; but, to reduce it to nothing, belongs to God alone. In the course of his providence, God breaks down, so that it cannot be built up again. See proofs of this in the total political destruction of Nineveh, Babylon, Persepolis, Tyre, and other cities, which have been broken down never to be rebuilt; as well as the Assyrian, Babylonian, Grecian, and Roman empires, which have been dismembered, and almost annihilated, never more to be regenerated.

He shutteth up a man] He often frustrates the best laid purposes, so that they can never be brought to good effect.

Verse 15. He withholdeth the waters] This is, I think, an allusion to the third day's work of the creation, Gen. i. 9. And God said, Let the waters be gathered together unto one place, and let the dry land appear. Thus the earth was drained, and the waters collected into seas, and bound to their particular places.

Also he sendeth them out] Here is also an allusion to the flood; for, when he broke up the fountains of the great deep, then the earth was overturned.

16 With him is strength and wisdom: the deceived and the deceiver are his.

17 He leadeth counsellors away spoiled, and maketh the judges fools.

18 He looseth the bond of kings, and girdeth their loins with a girdle.

19 He leadeth princes away spoiled, and overthroweth the mighty.

20 He removeth away the speech of the trusty, and taketh away the understanding of the aged.

21 He poureth contempt upon princes, and weakeneth the strength of the mighty.

[Ver. 13.—g 2 Sam. 16. 21. & 17. 14. 23. Isai. 19. 12. & 20. 14. 1 Cor. 1. 18. h Ch. 28. 9. Isai. 3. 1, 2, 3.—1 Heb. the hip of the faithful.—2 Psa. 107. 26. Deut. 2. 21.—3 Or, looseneth the girdle of the strong.

Verse 16. With him is strength and wisdom.] חֲזָקָתוֹ וְחָכְמָתוֹ or *ve-tushiah, strength and sufficiency.* Strength or power, springing from an exhaustless and infinite source of potency. In the thirteenth verse it is said, *With him is wisdom and strength;* but the expressions are not the same, חֲזָקָתוֹ חֲכָמָתוֹ *chocmah u-geburah*, intelligence and fortitude, and strength in action; the wisdom ever guiding the exertions of power; but here is strength or power in essence; and an eternal potentiality. With him is every excellence, in potentia and in esse. He borrows nothing; he derives nothing. As he is self-existent, so is he self-sufficient. We have had the word *רוּחַ תְּשׁוּבָה* *tushiah* before. See the note on chap. xi. ver. 6.

The deceived and the deceiver are his] Some think this refers to the fall: even Satan, the deceiver or beguiler, and Adam and Eve, the deceived or beguiled, are his. Satan, as this book shows, cannot act without especial permission; and man, whom the seducer thought to make his own property for ever, is claimed as the peculium, or especial property of God, for the seed of the woman was then appointed to bruise the head of the serpent; and Jesus Christ has assumed the nature of man, and thus brought human nature into a state of fellowship with himself. Thus he who sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren. Hebr. ii. 11.

Verse 17. He leadeth counsellors away spoiled] The events of war are also in his hand. It is he who gives victory; through him even the counsellors, the great and chief men, are often led into captivity, and found among the spoils.

And maketh the judges fools] He infatuates the judges. Does this refer to the foolish conduct of some of the Israelitish judges, such as Samson?

Verse 18. He looseth the bond of kings] He takes away their splendid robes, and clothes them with sack-cloth; or he dissolves their authority; permits their subjects to rebel and overthrow the state, to bind them as captives, and despoil them of all power, authority, and liberty. Many proofs of this occur in the Israelitish history, and in the history of the principal nations of the earth; and not a few in the history of Britain.

Verse 19. He leadeth princes away spoiled, and overthroweth the mighty] What multitudes of proofs of this does the history of the world present! Even in the late disastrous war with the French Republic and Empire, which began in 1793, and did not terminate till 1814. How many princes, or rather priests כֹּהֲנִים *cohanim*, have been spoiled of their power, influence, and authority; and how many mighty men, captains, generals, admirals, &c. have been overthrown! But supposing that the writer of the Book of Job lived, as some think, after the captivity, how many priests were led away spoiled, both from Israel and Judah; and how many kings and mighty men were overthrown in the disastrous wars between the Assyrians, Babylonians, and Jews!

Verse 20. He removeth away the speech of the trusty] The faithful counsellor, and the eloquent orator, avail nothing: *Quos Deus vult perdere, prius dementat*, God infatuates those whom he is determined to destroy. The writer might have had his eyes on Isa. iii. 1—3. which the reader will do well to consult.

The understanding of the aged] זְקֻנָתוֹ *zekonim*, signifies the same here as our word *elders*, or *eldermen*; which include in themselves the two ideas of seniority, or considerably advanced age; and official authority. These can do no more to save a state which God designs to destroy, notwithstanding their great political wisdom and knowledge, than the child who can neither reason nor speak.

Verse 21. He poureth contempt upon princes] נִדְבִיבִים *nedibim*, those of royal extraction; widely different from the כֹּהֲנִים *cohanim*, mentioned ver. 19.

22 He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

23 He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them again.

24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in the wilderness where there is no way.

25 They grope in the dark without light, and he maketh them to stagger like a drunken man.

[In Dan. 2. 22. Matt. 10. 28. 1 Cor. 4. 5.—a Psa. 107. 26. Isai. 9. 3. & 26. 18. o Heb. leadeth in.—p Psa. 107. 4. q.—r Deut. 28. 28. Ch. 5. 14.—s Hab. wander. t Psa. 107. 27.

Weakeneth the strength of the mighty] חֲזָקָתוֹ *aphikim*, the compact; the well-strung together; the nervous and sinewy. Perhaps there is a reference here to the crocodile, as the same term is applied, chap. xl. ver. 13. to the compactness of his bones; and as חֲזָקָתוֹ נָרִי *riphah me'ich*, which we translate *weakeneth the strength*, signifies more properly *looseth the girdle*, as the margin has properly rendered it, the reference seems still more pointed; for it is known that the crocodile, from the shoulders to the extremity of the tail, is covered with large square scales, disposed like parallel girdles, fifty-two in number. In the middle of each girdle are four protuberances, which become higher as they approach the end of the tail, and compose four rows." See the quotation in Parkhurst, under the word פֶּמֶ אֶפְהָק. What is human strength against this? We may say as the Lord said, Job xi. 19. *He that made him can make his sword to approach unto him. He alone can loose the girdles of this mighty one.*

Verse 22. He discovereth deep things out of darkness] This may either refer to God's works in the great deep, or to the plots and stratagems of wicked men; conspiracies that were deeply laid, well digested, and about to be produced into existence, when death, whose shadow had hitherto concealed them, is to glut himself with carnage.

Verse 23. He increaseth the nations] Mr. Goode translates, *He letteth the nations grow licentious.* Pride, fulness of bread, with extensive trade and commerce, produce luxury; and this is ever accompanied with profigacy of manners. When, then, the cup of this iniquity is full, God destroys the nation, by bringing, or permitting to come, against it, a nation less pampered, more necessitous, and injured to toil.

He enlargeth the nations] Often permits a nation to acquire an accession of territory; and afterward shuts them up within their ancient boundaries, and often contracts even those. All these things seem to occur as natural events, and the consequences of state intrigues, and such like causes; but when divine inspiration comes to pronounce upon them, they are shown to be the consequence of God's acting in his judgment and mercy; for it is by him that kings reign: it is he who putteth down one, and raiseth up another.

Verse 24. He taketh away the heart of the chief] Suddenly deprives the leaders of great counsels, or mighty armies, of courage; so that, panic-struck, they flee when none pursueth; or are confounded when about to enter on the accomplishment of important designs.

And causeth them to wander in a wilderness] A plain allusion to the journeyings of the Israelites in the deserts of Arabia, on their way to the promised land. Their chief, Aaron, had his courage all taken away, by the clamours of the people; and so made them a *malten calf* to be the object of their worship; which defection from God was the cause of their wandering nearly forty years on the trackless wilderness. The reference is so marked, that it scarcely admits of a doubt; yet Houbigant and some others have called it in question, and suppose that those chiefs or heads of families which led out colonies into distant parts are principally intended. It answers too well to the case of the Israelites in the wilderness, to admit of any other interpretation.

Verse 25. They grope in the dark] The writer seems to have had his eye on those words of Moses, Deut. xxviii. 23, 29. *The Lord shall smite thee with madness, and blindness, and astonishment of heart: and thou shalt grope at noonday, as the blind gropeth in darkness.* And this also may refer to the unaccountable errors, transgressions, and judicial blindness, of the Israelites in their journeying to the promised land: but it will apply also to the state of wicked nations under judicial blindness. The writer is principally indebted for his imagery, and indeed for the chief expressions used here, to Psa. cvii. 27.—*They reel to and fro, and stagger like a drunken man.* 39.

CHAPTER XIII.

Job defends himself against the accusations of his friends, and accuses them of endeavouring to pervert truth, 1-8. Threatens them with God's judgments, 9-13. Begs some respite, and expresses strong confidence in God, 14-16. His pleadings with God, and deplores his severe trials and sufferings, 17-22.

Verse 1. *Lo, mine eye hath seen all this, mine ear hath heard and understood it.*

2 'What ye know, the same do I know also: I am not inferior unto you.

3 'Surely I would speak to the Almighty, and I desire to reason with God.

4 But ye are forgers of lies, 'ye are all physicians of no value.

5 O that ye would altogether hold your peace; and 'it should be your wisdom.

6 Hear now my reasoning, and hearken to the pleadings of my lips.

7 'Will ye speak wickedly for God? and talk deceitfully for him?

1 Ch. 12. 2-4. Ch. 22. 2 & 21. 26.-3. Ch. 21. 2 & 16. 2.-w Prov. 17. 32.-x Ch. 17. 5 & 22. 2. & 22. 4.-y Heb. Be silent from me.-z Ch. 13. 4.

40-Again, they are diminished and brought low through oppression, affliction, and sorrow. He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way.

Mr. Goode has some judicious reflections on this chapter; particularly on ver. 13-22. "It should be observed," says he, "that the entire passage has a reference to the machinery of a regular and political government; and that its general drift is to imprint on the mind of the hearer the important doctrine that the whole of the constituent principles of such a government, its officers and institutions; its monarchs and princes; its privy counsellors, judges, and ministers of state; its chieftains, public orators, and assembly of elders; its nobles, or men of hereditary rank; and its stout robust peasantry, as we should express it in the present day; nay, the deep designing villains that plot in secret its destruction; that the nations themselves, and the heads or sovereigns of the nations; are all, and equally in the hands of the Almighty; that with him human pomp is poverty, human excellence turpitude, human judgment error, human wisdom folly, human dignities contempt, human strength weakness."

NOTES ON CHAPTER XIII.

Verse 1. *Lo, mine eye hath seen all this*] Ye have brought nothing new to me; I know those maxims as well as you: nor have you any knowledge of which I am not possessed.

Verse 3. *Surely I would speak to the Almighty*] אלהים אלהים, O that, I wish I could speak to the Almighty!

I desire to reason with God.] He speaks here in reference to the proceedings in a court of justice. Ye pretend to be advocates for God, but ye are forgers of lies: O that God himself would appear! Before him I could soon prove my innocence of the evils of which ye charge me.

Verse 4. *Ye are forgers of lies*] Ye frame deceitful arguments: ye reason sophistically, and pervert truth and justice, in order to support your cause.

Physicians of no value.] Ye are as feeble in your reasonings as ye are inefficient in your skill. Ye can neither heal the wound of my mind, nor the disease of my body. In ancient times every wise man professed skill in the healing art; and probably Job's friends had tried their skill on his body as well as on his mind. He therefore had, in his argument against their teaching, a double advantage:—Your skill in divinity and physic is equal: in the former ye are forgers of lies; in the latter, you are good-for-nothing physicians. I can see no reason to depart from the general meaning of the original to which the ancient versions adhere. The Chaldee says, "Ye are idle physicians; and, like the mortified flesh which is cut off with the knife, so are the whole of you." The imagery in the former clause is *chirurgica*, and refers to the sewing together, or connecting, the divided sides of wounds: for *לפיהל* *lopheley*, which we translate *forgers*, comes from *לפיהל* *lophal*, to fasten, tie, connect, sew together. And I question whether *לפיהל* *lopheley*, here may not as well express *surgeons*, as *לפיהל* *lophely* in the latter clause express *PHYSICIANS*. Ye are *CHIRURGEONS* of *falsity*, and *worthless PHYSICIANS*.

Verse 5. *Hold your peace; and it should be your wisdom.*] In Prov. xvii. 28. we have the following *apophthegm*, "Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips a man of understanding." There is no reason to say that Solomon quotes from Job: I have already expressed my opinion that the high antiquity attributed to this book is perfectly unfounded; and that there is much more evidence that

8 Will ye accept his person? will ye contend for God?

9 Is it good that he should search you out? or as one man mocketh another, do ye so mock him?

10 He will surely reprove you, if ye do secretly accept persons.

11 Shall not his excellency make you afraid? and his dread fall upon you?

12 Your remembrances are like unto ashes, your bodies to bodies of clay.

13 'Hold your peace, let me alone, that I may speak, and let come on me what will.

14 Wherefore 'do I take my flesh in my teeth, and 'put my life in mine hand?

15 'Though he slay me, yet will I trust in him: 'but I will 'maintain mine own ways before him.

a 1 Sam. 23. 21. Psa. 119. 109.-b Psa. 23. 4. Prov. 14. 32.-c Ch. 27. 5.-d Heb. press, or argue.

Solomon was its author, than there is, that it was the composition of Moses. But, whenever Job lived, whether before Abraham, or after Moses, the book was not written till the time of Solomon, if not later. But as to the saying in question, it is a general apophthegm, and may be found among the wise sayings of all nations.

I may observe here that a *silent man* is not likely to be a *fool*: for a *fool will be always prating*; or, according to another adage, a *fool's bolt is soon shot*. The Latins have the same proverb, *Vir sapit qui pauca loquitur*, A wise man speaks little.

Verse 5. *Hear now my reasoning*] The speeches in this book are conceived as if delivered in a court of justice, different counsellors pleading against each other. Hence most of the terms are *forensic*.

Verse 7. *Will ye speak wickedly for God?*] In order to support your own cause, in contradiction to the evidence which the whole of my life bears to the uprightness of my heart, will ye continue to assert that God could not thus afflict me, unless flagrant iniquity were found in my ways? for it is on this ground alone that ye pretend to vindicate the providence of God. Thus ye tell lies for God's sake; and thus ye wickedly contend for your Maker.

Verse 8. *Will ye accept his person?*] Do you think to act by him as you would by a mortal; and, by telling lies in his favour, attempt to conciliate his esteem!

Verse 9. *Is it good that he should search you out?*] Would it be to your credit if God should try your hearts, and uncover the motives of your conduct. Were you tried as I am, how would you appear?

Do ye so mock him?] Do ye think that you can deceive him; and by flattering speeches bring him to your terms, as you would bring an undiscerning empty mortal like yourselves!

Verse 10. *He will surely reprove you*] You may expect not only his disapprobation, but his hot displeasure.

Verse 11. *His dread fall upon you?*] The very apprehension of his wrath is sufficient to crush you to nothing.

Verse 12. *Your remembrances are like unto ashes*] Your memorable sayings are proverbs of dust. This is properly the meaning of the original זכרונות שוה עפר זכרונותם משלה עפר. This he speaks in reference to the ancient and reputedly wise sayings which they had so copiously quoted against him.

Your bodies to bodies of clay.] This clause is variously translated:—your swelling heaps are swelling heaps of mire. That is, your high flown speeches are dark, involved, and incoherent:—they are all sound, no sense; great swelling words, either of difficult or no meaning, or of no point as applicable to my case.

Verse 13. *Hold your peace*] You have perverted righteousness and truth, and your pleadings are totally irrelevant to the case; you have travelled out of the road; you have left law and justice behind you: it is high time that you should have done.

Let come on me what will.] I will now defend myself against you, and leave the cause to its issue.

Verse 14. *Wherefore do I take my flesh in my teeth*] A proverbial expression. I risk every thing on the justice of my cause. I put my life in my hand, I Sam. xxviii.

21. I run all hazards: I am fearless of the consequences.

Verse 15. *Though he slay me*] I have no dependence but God; I trust in him alone. Should he even destroy my life by this affliction, yet will I hope that when he has tried me, I shall come forth as gold. In the common printed Hebrew text we have *לפיהל* *lo asyachel*, I will

16 He also shall be my salvation : for a hypocrite shall not come before him.

17 Hear diligently my speech, and my declaration with your ears.

18 Behold now, I have ordered my cause ; I know that I shall be justified.

19 Who is he that will plead with me ? for now, if I hold my tongue, I shall give up the ghost.

20 Only do not two things unto me : then will I not hide myself from thee.

21 Withdraw thine hand far from me ; and let not thy dread make me afraid.

22 Then call thou, and I will answer : or let me speak, and answer thou me.

23 How many are mine iniquities and sins ? make me to know my transgression and my sin.

24 Wherefore hidest thou thy face, and holdest me for thine enemy ?

25 Wilt thou break a leaf driven to and fro ? and wilt thou pursue the dry stubble ?

Ch. 33. 6. Iml. 20. 8.—(Ch. 9. 31. & 33. 7.—q. Pa. 39. 18.—b. Deut. 20. 20. Ps. 13. 1. & 44. 34. & 38. 14. Iml. 3. 17.—) Deut. 32. 42. Ruth 1. 21. Ch. 18. 9. & 19. 11. & 33. 26. Lam. 2. 6.—k. Iml. 42. 2.—l. Ch. 20. 11. Pa. 36. 7.—m. Ch. 33. 11.—n. Heb. covered.—o. Heb. roots.—p. Gen. 3. 17, 18, 19. 1 Cor. 10. 13.—q. Heb. short of days.

nor hope : but the Vulgate, Syriac, Arabic, and Chaldee, have read, *to* him, instead of *to* lo, nor ; with twenty-two of Kennicott's and De Rossi's MSS, and the Complutensian and Antwerp Polyglots. Our translators have followed the best reading. Coverdale renders the verse thus : *He, there is neither comforte nec hope for me, for he will slay me.*

But I will maintain mine own ways] I am so conscious of my innocence, that I fear not to defend myself from your aspersions, even in the presence of my Maker.

Verse 16. He also shall be my salvation] He will save me, because I trust in him.

A hypocrite] A wicked man shall never be able to stand before him. I am conscious of this ; and were I, as you suppose, a secret sinner, I should not dare to make this appeal.

Verse 18. Behold now, I have ordered] I am now ready to come into court ; and care not how many I have to contend with, provided they speak truth.

Verse 19. Who is he that will plead with me ?] Let my accuser, the plaintiff, come forward ; I will defend my cause against him.

I shall give up the ghost.] I shall cease to breathe. Defending myself will be as respiration to me ; or, while he is stating his case, I will be so silent as scarcely to appear to breathe.

Verse 20. Only do not two things unto me] These two things are the following :—1. Withdraw thine hand far from me. Remove the heavy affliction which thy hand has inflicted. 2. Let not thy dread make me afraid. Terrify me not with dreadful displays of thy majesty. The reasons of this request are sufficiently evident ;—1. How can a man stand in a court of justice and plead for his life, when under grievous bodily affliction ? Withdraw thy hand far from me. 2. Is it to be expected that a man can be sufficiently collected, and in self-possession to plead for his life, when he is overwhelmed with the awful appearance of the judge, the splendour of the court, and the various ensigns of justice ? Let not thy dread make me afraid.

Verse 22. Then call thou] Begin thou first to plead, and I will answer for myself : or, I will first state and defend my own case, and then answer thou me.

Verse 23. How many are mine iniquities] Job being permitted to begin first, enters immediately upon the subject ; and as it was a fact that he was grievously afflicted, and this his friends asserted was in consequence of grievous iniquities, he first desires to have them specified. What are the specific charges in this indictment ? To say I must be a sinner to be thus afflicted, is saying nothing ; tell me what are the sins, and show me the proofs.

Verse 24. Wherefore hidest thou thy face] Why is it that I no longer enjoy thy approbation.

Holdest me for thine enemy ?] Treat me as if I were the vilest of sinners.

Verse 25. Wilt thou break a leaf] Is it becoming thy dignity to concern thyself with a creature so contemptible ?

Verse 26. Thou writest bitter things against me] The indictment is filled with bitter or grievous charges ; which, if proved, would bring me to bitter punishment.

The iniquities of my youth.] The levities and indiscretions of my youth I acknowledge ;—but is this a ground to form charges against a man, the integrity of whose life is unimpeachable ?

26 For thou writest bitter things against me, and I make me to possess the iniquities of my youth.

27 Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths ; thou settest a print upon the heels of my feet.

28 And he, as a rotten thing, consumeth, as a garment that is moth-eaten.

CHAPTER XIV.

The shortness, misery, and sinfulness of man's life, 1—4. The unavoidable security of death ; and the hope of a general resurrection, 5—15. Job depicts his own state and the general wretchedness of man, 16—22.

MAN that is born of a woman is of few days, and full of trouble.

2 He cometh forth like a flower, and is cut down ; he fleeth also as a shadow, and continueth not.

3 And dost thou open thine eyes upon such a one, and bringest me into judgment with thee ?

4 Who can bring a clean thing out of an unclean ? not one.

1 Ch. 3. 7. Eccles. 2. 22.—(7r. labour.—) Ch. 8. 9. Pa. 90. 8, 9, & 102. 11. 2. 105. 12. & 144. 4. Job 10. 5. James 1. 10. 11. & 4. 14. 1 Pet. 1. 32.—3 Pa. 142. 5. V. Pa. 142. 2.—w. Heb. Who will give ?—4 Gen. 5. 3. Pa. 51. 5. John 3. 6. Rom. 5. 12. Ephes. 2. 3.

Verse 27. Thou puttest my feet also in the stocks] *ἰνὰ βάσσα*, "in a clog," such as was tied to the feet of slaves, to prevent them from running away. This is still used in the West Indies, among slave-dealers ; and is there called the *pudding*, being a large collar of iron, locked round the ankle of the unfortunate man. Some have had them twenty pounds weight : and, having been condemned to carry them for several years, when released, could not walk without them ! A case of this kind I knew :—The slave had learnt to walk well with his *pudding* : but, when taken off, if he attempted to walk, he fell down ; and was obliged to resume it occasionally, till practice had taught him the proper centre of gravity, which had been so materially altered by wearing so large a weight ; the badge at once of his oppression, and of the cruelty of his task-masters !

And looked narrowly] Thou hast seen all my goings out and comings in ; and there is no step I have taken in life with which thou art unacquainted.

Thou settest a print upon the heels of my feet.] Some understand this as the *mark* left on the sole of the foot by the clog ; or the *owner's mark*, indented on this clog ; or, thou hast pursued me as a hound does his game, by the scent.

Verse 28. And he, as a rotten thing] I am like a vessel made of skin ; rotten, because of old age ; or like a garment corroded by the moth. So the Septuagint, Syriac, and Arabic understood it. The word he may refer to himself.

NOTES ON CHAPTER XIV.

Verse 1. Man—born of a woman] There is a delicacy in the original not often observed : *אדם ילד אשה* *Adam yelad isah*, "Adam born of a woman, few of days, and full of tremour." *Adam*, who did not spring from woman, but was immediately formed by God, had many days, for he lived nine hundred and thirty years : during which time neither sin nor death had multiplied in the earth, as they were found in the days of Job. But the *Adam* who springs now from women, in the way of ordinary generation, has very few years. *Seventy*, on an average, being the highest term, may be well said to be *few in days* ; and all matter of fact shows that they are full of fears and apprehensions, *ἰσχυροί*, cares, anxieties, and tremours. He seems born not indeed to live, but to die ; and by living, he forfeits the title to life.

Verse 2. He cometh forth like a flower] This is a frequent image both in the Old and New Testament writers : I need not quote the places here, as the readers will find them all in the margin.

He fleeth also as a shadow] Himself, as he appears among men, is only the shadow of his real, substantial, and eternal being. He is here compared to a vegetable ; he springs up, bears his flower, is often nipped by disease, blasted by afflictions, and at last cut down by death. The bloom of youth, even in the most prosperous state, is only the forerunner of hoary hairs, enfeebled muscles, impaired senses, general debility, anility, and dissolution ! All these images are finely embodied, and happily expressed in the beautiful lines of a very nervous and correct poet, too little known, but whose compositions deserve the first place among what may be called the *minor poets* of Britain. See at the end of the chapter.

Verse 3. Dost thou open thine eyes upon such a one] The whole of this chapter is directed to God alone ; in no part of it does he take any notice of his friends.

5 Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass;

6 Turn from him, that he may rest, till he shall accomplish, as a hireling, his day.

7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9 Yet through the scent of water it will bud, and bring forth boughs like a plant.

7 Ch. 7. l. 1. & 22. 22. Heb. & 27.—4 Chap. 7. 16, 18 & 10. 22. Psa. 30. 13.—4 Heb. comes.—0 Ch. 7. l. 1.—4 Ver. 14.—4 Heb. is weakened, or cut off.

Verse 4. *Who can bring a clean thing*] This verse is thus rendered by the *Chaldees*:—"Who will produce a clean thing from man, who is polluted with sins, except God, who is one?" By *Coverdale* thus: "Who can make it clean, that commeth of an unclean thing? No body."

The text refers to man's original and corrupt nature. Every man that is born into the world comes into it in a corrupt or sinful state. This is called *original sin*; and is derived from *fallen Adam*, who is the stock, to the utmost ramifications of the human family. Not one human spirit is born into the world without this corruption of nature. All are impure and unholy, and from this principle of depravity all transgression is produced. And from this corruption of nature God alone can save.

The *Sepтуагинта* in the *Codex Alexandrinus*, reads the verse thus:—*Τίς γὰρ ἕσται καθάρος ἀπὸ πονηρῶν; οὐδὲ τίς, εὖν αὐτὸς ἁπλῶς γεννητὸς ἐξ ἁβύσσου ἐκτὸς τῆς γῆς*. "Who is pure from corruption? Not one, although he had lived but one day upon the earth."

Verse 5. *Seeing his days are determined*] The general term of human life is fixed by God himself: in vain are all attempts to prolong it beyond this term. Several attempts have been made in all nations to find an *elixir* that would expel all the seeds of disease, and keep men in continual health; but all these attempts have failed. *Basil Valentine*, *Norton*, *Dastin*, *Ripley*, *Sandivogius*, *Artephius*, *Geber*, *Van Helmont*, *Paracelsus*, *Philadelphus*, and several others, both in Europe and Asia, have written copiously on the subject, and have endeavoured to prove that a *tincture* might be produced by which all *imperfect metals* may be transmuted into *perfect*; and an *elixir*, by which the human body may be kept in a state of endless repair and health. And these profess to teach the method by which this *tincture* and this *elixir* may be made! Yet all these are dead: and dead, for aught we know, comparatively young! *Artephius* is, indeed, said to have lived *ninety years*, which is probable: but some of his foolish disciples, to give credit to their thrifless craft, added another *cypher*, and made his age *nine hundred*! Man may endeavour to pass the *bound*; and God may, here and there, produce a *Thomas Parr*, who died in 1635, aged *one hundred and fifty-two*; and a *Henry Jenkins*, who died in 1670, aged *one hundred and sixty-nine*: but these are rare instances, and do not affect the general term. Nor can death be avoided. *Dust thou art, and unto dust thou shalt return*, is the law; and that will ever render nugatory all such pretended *tinctures* and *elixirs*.

But, although man cannot pass his appointed bounds, yet he may so live as never to reach them; for folly and wickedness abridge the term of human life; and, therefore, says the Psalmist, *Bloody and deceitful men shall not live out half their days*, Psa. lv. 23. for, by indolence, intemperance, and disorderly passions, the life of man is shortened in cases innumerable. We are not to understand the *bounds* as applying to *individuales*, but to the *race* in general. Perhaps there is no case in which God has determined absolutely this man's age shall be so long, and shall neither be more nor less. The contrary supposition involves innumerable absurdities.

Verse 6. *Turn from him that he may rest*] Cease to try him by afflictions and distresses, that he may enjoy some of the comforts of life, before he be removed from it; and thus, like a *hireling*, who is permitted by his master to take a little repose in the heat of the day, from severe labour, I shall also have a breathing time from affliction, before I come to that bound over which I cannot pass. See chap. x. 20. where there is a similar request.

Verse 7. *For there is hope of a tree*] We must not, says *Catmet*, understand this of an *old tree*, the stem and roots of which are *dried up and rotted*: but there are some trees which grow from *cuttings*; and some which, though pulled out of the earth, and have had their roots dried and withered by long exposure to the sun and wind, will, on being replanted, resume their verdure, and take root. There are also certain trees, the fibres of which are so solid,

10 But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?

11 As the waters fail from the sea, and the flood decayeth and drieth up;

12 So man lieth down, and riseth not: till the heavens be no more they shall not awake, nor be raised out of their sleep.

13 O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

14 If a man die, shall he live again? All the

e Psa. 102. 26. Isa. 61. 6 & 65. 17. & 66. 22. Acta 3. 21. Rom. 8. 20. 2 Pet. 3. 7, 10, 11. Rev. 20. 11. & 21. 1.

that if after several years they be steeped in water, they resume their vigour, their tubes dilate, and the blossoms or flowers which were attached to them expand, as I have often witnessed in what is called the *roses of Jericho*. There are few trees which will not send forth new shoots, when the stock is cut down level with the earth.

Verse 9. *Through the scent of water it will bud*] A fine metaphor; the water acts upon the decaying and perishing tree, as strong and powerful odours from musk, attar of roses, ammonia, &c., act on a fainting or swooning person.

Verse 10. *But man dieth*] No human being ever can spring from the dead body of man; that wasteth away, corrupts, and is dissolved; for the man dies: and when he breathes out his last breath, and his body is reduced to dust, then *where is he?* There is a beautiful verse in the Persian poet *Khoosroo*, that is not unlike the saying of Job:

"I passed by the burying place, and wept sorely
To think how many of my friends were in the mansions of the dead.
And in an agony of grief I cried out, Where are they?
And Echo gave answer, and said, Where are they?"

Verse 11. *The waters fail from the sea*] I believe this refers to *evaporation*, and nothing else. As the waters are evaporated from the sea, and the river in passing over the sandy desert is partly exsiccated, and partly absorbed; and yet the waters of the sea are not exhausted, as these vapours, being condensed, fall down in rain, and by means of rivers return again into the sea: so man is imperceptibly removed from his fellows by death and dissolution; yet the human race is still continued, the population of the earth being kept up by perpetual generations.

Verse 12. *So man lieth down*] He falls asleep in his bed of earth.

And riseth not] Men shall not, like cut down trees and plants, reproduce their like: nor shall they arise till the heavens are no more; till the earth and all its works are burnt up, and the general resurrection of human beings shall take place. Surely, it would be difficult to twist this passage to the denial of the resurrection of the body. Neither can these expressions be fairly understood as implying Job's belief in the *materiality* of the soul, and that the whole man sleeps from the day of his death to the morning of the resurrection. We have already seen that Job makes a distinction between the animal life, and rational soul in man; and it is most certain that the doctrine of the *materiality of the soul*, and its sleep till the resurrection, have no place in the Sacred Records. A more cold and comfortless philosophy was never invented. The next verse shows that Job did not entertain this view of the subject.

Verse 13. *O that thou wouldest hide me in the grave*] Dreadful as death is to others, I shall esteem it a high privilege; it will be to me a covert from the wind and from the tempest of this affliction and distress.

Keep me secret] Hide my soul with thyself, where my enemies cannot invade my repose; or, as the poet expresses it:—

"My spirit hide with saints above,
My body in the tomb."—

Job does not appear to have the *same thing* in view when he entreats God to *hide him in the grave*; and, to *keep him secret, until his wrath be past*. The former relates to the *body*, the latter to the *spirit*.

That thou wouldest appoint me a set time] As he had spoken of the death of his body before, and the secreting of his spirit in the invisible world, he must refer here to the *resurrection*; for what else can be said to be an object of desire to one whose body is mingled with the dust?

And remember me] When my body has paid that debt of death which it owes to thy divine justice, and the morning of the resurrection is come, when it may be said thy *wrath*, ἡσπ ἀφῆκα, "thy displeasure," against the body is past, it having suffered the sentence denounced by thyself, *Dust thou art, and unto dust thou shalt return*; for, in the day thou eatest thereof thou shalt surely die; then remember me: raise my body, unite my spirit to it, and receive both into thy glory for ever!

days of my appointed time ' will I wait, ' till my change come.

15 ' Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

16 ' For now thou numberest my steps; dost thou not watch over my sin?

17 ' My transgression is sealed up in a bag, and thou sewest up mine iniquity.

18 And surely the mountain falling cometh to nought, and the rock is removed out of his place.

19 The waters wear the stones: thou ' wastest away the things which grow out of the dust of the earth; and thou destroyest the ' hope of man.

20 Thou prevaillest for ever against him, and

1 Ch. 13. 15. — Ver. 7. 1 Cor. 15. 51. 2 Cor. 3. 18. Phil. 3. 21. — Ch. 13. 22. — Ch. 10. 5, 14 & 13. 27. & 21. 4 & 24. 7. Ps. 55. 8 & 136. 1, 2, 3. Prov. 4. 31. Jer. 32. 19.

Verse 14. If a man die, shall he live again? The Chaldee translates, If a wicked man die, can he ever live again? or, he can never live again. The Syriac and Arabic thus:—"If a man die, shall he revive? Yea, all the days of his youth, he awaits till his old age come." The Septuagint:—"If a man die, shall he live, having accomplished the days of his life? I will endure till I live again. Here is no doubt, but a strong persuasion, of the certainty of the general resurrection.

All the days of my appointed time תבאי תבאי, of my warfare. See on chap. vii. 1. Will I await till תבאי תבאי chalipati, my renovation come. This word is used to denote the springing again of grass, Psa. xc. 5, 6. after it had once withered, which is in itself a very expressive emblem of the resurrection.

Verse 15. Thou shalt call] Thou shalt say, There shall be time no longer: Awake, ye dead! and come to judgment.

And I will answer thee] My dissolved frame shall be united at thy call; and body and soul shall be rejoined.

Thou wilt have a desire] תבאי תבאי ticesoph, "Thou wilt part with desire;" or, "Thou wilt yearn over the work of thy hands." God has subjected the creature to vanity, in hope; having determined the resurrection. Man is one of the noblest works of God. He has exhibited him as a master-piece of his creative skill, power, and goodness. Nothing less than the strongest call upon justice could have induced him thus to destroy the work of his hands. No wonder that he has an earnest desire toward it; and that although man dies, and is as water spill upon the ground that cannot be gathered up again; yet doth he devise means that his banished be not expelled from him. Even God is represented as earnestly longing for the ultimate revivification of the sleeping dust. He cannot, he will not, forget the work of his hands.

Verse 16. For now thou numberest my steps] תבאי תבאי ki titah, ALTHOUGH thou now numberest, &c. Though thou, by thy conduct toward me, seemest bent on my utter destruction, yet thou delightest in mercy, and I shall be saved.

Verse 17. My transgression is sealed up in a bag] An allusion to the custom of collecting evidence of state transgressions, sealing them up in a bag, and presenting them to judges and officers of state to be examined, in order to trial and judgment. Just at this time, July 1820, charges of state transgressions, sealed up in a GREEN BAG, and presented to the two houses of parliament, for the examination of a secret committee, are making a considerable noise in the land. Some suppose the allusion is to money, sealed up in bags; which is common in the East. This includes two ideas:—1. Job's transgressions were all numbered; not one was passed by. 2. They were sealed up; so that none of them could be lost. These bags were indifferently sewed or sealed, the two words in the text.

Verse 18. The mountain falling cometh to nought] Every thing in nature is exposed to mutability and decay; even mountains themselves may fall from their bases, and be dashed to pieces; or be suddenly swallowed up by an earthquake; and, by the same means, the strongest and most massive rocks may be removed.

Verse 19. The waters wear the stones] Even the common stones are affected in the same way. Were even earthquakes and violent concussions of nature wanting, the action of water, either running over them as a stream, or even falling upon them in drops, will wear these stones. Hence the proverb:—

Quia cuncta lapideum non est esse cadendo. Constant droppings will make a hole in a flint."

Thou wastest away the things] Alluding to sudden falls of rain occasioning floods, by which the fruits of the earth are swept away; and thus the hope of man (the grain for his household, and provender for his cattle,) is destroyed.

Verse 20. Thou prevaillest for ever against him] It is impossible for him to withstand thee: every stroke of these brings him down.

he passeth: thou changest his countenance, and sendest him away.

21 His sons come to honour, and ° he knoweth it not; and they are brought low, but he perceiveth it not of them.

22 But his flesh upon him shall have pain, and his soul within him shall mourn.

CHAPTER XV.

Eliphaz charges Job with impy in attempting to justify himself, 1.—13. Asserts the bitter corruption and abominable state of man, 14.—16. And from his own knowledge, and from the observations of the ancients, shows the desolations to which the wicked are exposed, and indirectly intimates that Job has such calamities to dread, 17.—22.

THEN answered Eliphaz the Temanite, and said,

Ante l. O. cir. 716. A. U. C. cir. 397. k. Deut. 28. 24. Hos. 12. 12.— Heb. fadeth.— Heb. overflowest.— Ch. 11. 20. & 27. 8.— Eccles. 9. 5. Job. 6. 13.

Thou changest his countenance] Probably an allusion to the custom of covering the face, when the person was condemned, and sending him away to execution. See the case of Haman, in the note on Esther, chap. vii. 8.

Verse 21. His sons come to honour] When dead, he is equally indifferent and unconscious whether his children have met with a splendid or oppressive lot in life: for, as to this world, when man dies, in that day all his thoughts perish.

Verse 22. But his flesh upon him shall have pain] The sum of the life of man is this: pain of body, and distress of soul; and he is seldom without the one or the other, and often oppressed by both. Thus ends Job's discourse on the miserable state and condition of man.

The latter verse of the preceding chapter has been differently translated and explained.

Mr. Goode's version is the following, which he vindicates in a learned note:—

For his flesh shall drop away from him; And his soul shall become a waste from him.

The Chaldee, thus: "Nevertheless his flesh, on account of the worms, shall grieve over him; and his soul, in the house of judgment, shall wail over him." In another copy of this version it is thus:—"Nevertheless his flesh, before the window is closed over him, shall grieve; and his soul, for seven days of mourning, shall bewail him in the house of his burial." I shall give the Hebrew.

אך בשרו עליו ירד
אך נפשו אלאו יקח,
תפשו עליו תחמל:
Ve-naphso alais te-otai.

Which Mr. Stock translates thus, both to the spirit and letter:

But over him his flesh shall grieve:
And over him his breath shall mourn.

"In the daring spirit of oriental poetry," says he, "the flesh, or body, and the breath, are made conscious beings; the former lamenting its putrefaction in the grave, the latter mourning over the mouldering clay which it once enlivened."

This version is, in my opinion, the most natural yet offered." The Syriac and Arabic present nearly the same sense:—"But his body shall grieve over him; and his soul be astonished over him."

Coverdale follows the Vulgate:—*Et quia hec caro, his flesh must have travail: and quia hec anima est in him, he must be in sorrow.*

On ver. 2. I have referred to the following beautiful lines, which illustrate these finely figurative texts:

He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not.

All flesh is grass, and all the goodliness thereof is as the flower of the field.

The grass withereth, the flower fadeth, but the word of our God shall stand for ever.

The morning flowers display their evens,
And gay their silken leaves unfold
As careles of the morrow's fate,
And fearless of the evening cold.
Nipp'd by the wind's mankily blast,
Furled by the sun's directer ray,
The momentary glories waste,
The short-liv'd beauties die away.
He blooms the human face divine,
When youth is pride of beauty shows;
Fairer than spring the colours shine,
And sweeter than the virgin rose,
Or worn by slowly-rolling years,
Or broke by sickness in a day;
The fading glory disappears,
The short-liv'd beauties die away.
Yet those, new rising from the earth,
With lustre brighter far, shall show;
Revive with ever-during blood,
Safe from diseases and decline,
Let sickness blast, and death devour,
If heaven most, recompense our pains:
Perish the grass, and fade the flower,
If firm the word of God remain.

See a collection of poems on sundry occasions, by the Rev. Samuel Wesley, Master of Blundell's school, Tiverton.

2 Should a wise man utter vain knowledge, and fill his belly with the east wind?
 3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good?
 4 Yea, thou castest off fear, and restrainest prayer before God.
 5 For thy mouth uttereth thine iniquity, and thou chooseth the tongue of the crafty.
 6 Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.
 7 Art thou the first man that was born? or wast thou made before the hills?

2 Heb. knowledge of wind.—q Heb. thou makest void.—r Or, speech.—s Heb. teacheth.

NOTES ON CHAPTER XV.

Verse 2. *Should a wise man utter vain knowledge*] Or, rather, *Should a wise man utter the science of wind?* A science without solidity or certainty.

And fill his belly with the east wind?] כסר *beten*, which we translate *belly*, is used to signify any part of the cavity of the body, whether the region of the *thorax*, or *abdomen*: here it evidently refers to the *lungs*, and may include the *cheeks* and *fauces*. The *east wind*, קדים *kadim*, is a very stormy wind in the Levant or eastern part of the Mediterranean sea; supposed to be the same with that called by the Greeks *επικλυδων*, *euroclydon*, the *east storm*, mentioned Acts xxvii. 14. Eliphaz, by these words, seems to intimate that Job's speech was a perfect storm, or *tempest of words*.

Verse 3. *Should he reason with unprofitable talk?*] Should a man talk disrespectfully of his Maker, or speak to him without reverence? and should he suppose that he has proved anything when he has uttered words of little meaning, and used *sound* instead of *sense*?

Verse 4. *Thou castest off fear*] Thou hast no reverence for God.

And restrainest prayer] Instead of *humbling* thyself, and making *supplication* to thy judge, thou spendest thy time in arraigning his providence, and justifying thyself.

When a man has any doubts whether he has grieved God's Spirit, and his mind feels troubled, it is much better for him to go immediately to God, and ask *forgiveness*, than spend any time in finding excuses for his conduct, or labouring to divest it of its seeming obliquity. *Restraint* or *suppressing prayer*, in order to find excuses or palliations for infirmities, indiscretions, or improprieties of any kind, which appear to trench on the sacred limits of *morality* and *godliness*, may be to a man the worst of evils; humiliation and prayer for *mercy* and *pardon* can never be out of their place to any soul of man, who, surrounded with evils, is ever liable to offend.

Verse 5. *For thy mouth uttereth*] In attempting to justify thyself, thou hast added iniquity to sin; and hast endeavoured to impute blame to thy Maker.

The tongue of the crafty] Thou hast *varnished* thy own conduct, and used *sophistical* arguments to defend thyself. Thou resemblest those *cunning persons*, קרימים *arumim*, who derive their *skill* and *dexterity* from the *old serpent*, "the *nachash*, who was קרימ *arum*, subtle or crafty, beyond all the beasts of the field." Gen. iii. 1. Thy wisdom is not from *above*, but from *beneath*.

Verse 7. *Art thou the first man that was born?*] Literally, "Wert thou born before Adam?" Art thou in the pristine state of purity and innocence? Or art thou like Adam, in his *first state*? It does not become the fallen descendant of a fallen parent to talk as thou dost.

Made before the hills?] Did God create thee the beginning of his ways? or, wert thou the first intelligent creature which his hands have formed?

Verse 8. *Hast thou heard the secret of God?*] "Hast thou hearkened in God's council?" Wert thou one of the *celestial cabinet*, when God said, *Let us make man in our image, and in our likeness?*

Dost thou restrain wisdom to thyself?] Dost thou wish us to understand that God's counsels were revealed to none but thyself? And dost thou desire that we should give implicit credence to whatsoever thou art pleased to speak? These are all strong sarcastic questions; and apparently uttered with great contempt.

Verse 9. *What knowest thou?*] Is it likely that thy intellect is greater than ours; and that thou hast cultivated it better than any of us?

What understandest thou?] Or, *Dost thou understand any thing, and it is not with us?* Show us any point of knowledge possessed by thyself, of which we are ignorant.

Verse 10. *With us are both the gray-headed*] One copy of the *Chaldee Targum* paraphrases the verse thus:—"Truly Eliphaz the hoary-headed, and Bildad the

8 Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?
 9 What knowest thou, that we know not? what understandest thou, which is not in us?
 10 With us are both the gray-headed and very aged men, much elder than thy father.
 11 Are the consolations of God small with thee? is there any secret thing with thee?
 12 Why doth thine heart carry thee away? and what do thy eyes wink at,
 13 That thou turnest thy spirit against God, and tellest such words go out of thy mouth?

1 Luke 12. 32.—a Psal. 90. 2. Prov. 8. 25.—v Rom. 11. 34. 1 Cor. 2. 11.—w Chap. 13. 2.—x Ch. 22. 6, 7.

long-lived, are among us; and Zophar, who in age surpasseth thy father." It is very likely that Eliphaz refers to himself and his friends in this verse, and not either to the old men of their tribes, or to the masters by whom they themselves were instructed. Eliphaz seems to have been the *eldest* of these sages; and, therefore, he takes the lead in each part of this dramatic poem.

Verse 11. *Are the consolations of God small with thee?*] Various are the renderings of this verse. Mr. Goods translates the verse thus: "Are, then, the mercies of God of no account with thee?" Or, "The addresses of kindness before thee?"

The *VULGATE* thus:—"Can it be a difficult thing for God to comfort thee? But thou hinderest this by thy intemperate speeches."

The *SYRIAC* and *ARABIC* thus:—"Remove from thee the threatenings (*Arabic*, reproaches) of God, and speak tranquilly with thy own spirit."

The *SEPTUAGINT* thus:—"Thou hast been scourged lightly for the sins which thou hast committed; and thou hast spoken greatly beyond measure; or with excessive insolence."

Houbigant thus:—"Dost thou not regard the threatenings of God: or, has there been any thing darkly revealed to thee?"

Coverdale:—"Dost thou no more regard the comfort of God? But thy wicked works will not suffice thee."

Scarcely any two translators or interpreters agree in the translations, or even meaning, of this verse. The sense, as expressed in the *Vulgate*, or in our own version, or that of *Coverdale*, is plain enough:—"Hast thou been so unfaithful to God, that he has withdrawn his consolations from thy heart? And is there any secret thing, any bosom sin, which thou wilt not give up, that has thus provoked thy Maker?" This is the sense of our version: and I believe it to be as near the original as any yet offered. I may just add the *Chaldee*:—"Are the consolations of God few to thee? And has a word in secret been spoken unto thee?" And I shall close all these with the *Hebrew text*, and the literal version of *Arius Montanus*:-

הטעם סמך תנחומים אל
 ha-meal mameco tanchumoth el,
 ודבר לאט ימאק
 ve-dabar laat immak

Nonne parum de te consolaciones Dei? Et verbum latet tecum?

"Are not the consolations of God small to thee? And does a word (or thing) lie hidden with thee?"

Now, let the reader choose for himself.

Verse 12. *Why doth thine heart carry thee away?*] Why is it that thou dost conceive and entertain such high sentiments of thyself?

And what do thy eyes wink at?] With what splendid opinion of thyself is thine eye dazzled? Perhaps there is an allusion here to that *sparkling in the eye*, which is excited by sensations of joy, and pleasing objects of sight: or to that furious *rolling of the eyes*, observed in deranged persons. *Rosenmuller* translates thus:

Quo te natus animus rapit?
 Quid oculi tui vibrantur?

"Whither does thy soul hurry thee! What mean thy rolling eyes?"

Thou seemest transported beyond thyself; thou art actuated by a furious spirit. Thou art *beside thyself*: thy words and thy eyes show it. None but a *madman* could speak and act as thou dost: for *thou turnest thy spirit against God, and tellest such words go out of thy mouth*, ver. 13. This latter sense seems to agree best with the words of the text; and with the context.

Verse 13. *That thou turnest thy spirit against God*] The ideas here seem to be taken from an *archer*, who turns his eye and his spirit, his desire, against the object which he wishes to hit; and then lets loose his arrow, that it may attain the mark.

14 'What is man, that he should be clean? and he which is born of a woman, that he should be righteous?

15 'Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.

16 'How much more abominable and filthy is man, which drinketh iniquity like water?

17 I will show thee, hear me; and that which I have seen I will declare;

18 Which wise men have told from their fathers, and have not hid it:

19 Unto whom alone the earth was given, and no stranger passed among them.

20 The wicked man travaileth with pain all his days, and the number of years is hidden to the oppressor.

21 'A dreadful sound is in his ears: in prosperity the destroyer shall come upon him.

22 He believeth not that he shall return out of darkness, and he is waited for of the sword.

23 He wandereth abroad for bread, saying, Where is it? he knoweth that the day of darkness is ready at his hand.

24 Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

25 For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.

26 He runneth upon him, even on his neck, upon the thick bosses of his bucklers:

27 'Because he covereth his face with his fatness, and maketh collops of fat on his flanks.

28 And he dwelleth in desolate cities, and in houses which no man inhabiteth, which are ready to become heaps.

1 Kings 14. 6. 2 Chr. 6. 20. Ch. 14. 4. Ps. 14. 3. Prov. 20. 9. Eccles. 7. 20. 1 John 1. 8. 10.—Ch. 4. 18. & 25. 5.—Ch. 4. 19. Ps. 14. 3. & 63. 3.

b Ch. 34. 7. Prov. 19. 23.—c Ch. 8. 8.—d Job 2. 17.—e Ps. 20. 12.—f Heb. a sound of years.—g 1 Thess. 5. 3.—h Ps. 59. 15. & 109. 10.—i Ch. 18. 12.—k Ch. 17. 10.

Verse 14. What is man, that he should be clean? מה אנוש מה ענוש; what is weak, sickly, dying, miserable man, that he should be clean? This is the import of the original word *enosh*.

And—born of a woman, that he should be righteous? It appears from many passages in the Sacred Writings, that natural birth was supposed to be a defilement; and that every man born into the world was in a state of moral pollution. Perhaps the word *צדק* *yitsedek*, should be translated that he should justify himself, and not, that he should be righteous.

Verse 15. Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.] The Vulgate has, "Behold, among his saints, none is immutable; and the heavens are not clean in his sight."

Coverdale, Beholue, he hath found unfaithfulness amonge his own sanctes, yea, the heuens are uncleane in his sight.

Eliphaz uses the same mode of speech, iv. 17, 18. where see the notes. Nothing is immutable but God: saints may fall; angels may fall; all their goodness is derived and dependent. The heavens themselves have no purity compared with his.

Verse 16. How much more abominable and filthy is man.] As in the preceding verse it is said, he putteth no trust in his saints, it has appeared both to translators and commentators that the original words *כי אפי אף* *ki*, should be rendered how much less, not how much more; how much less would be put confidence in man, who is filthy and abominable in his nature, and profligate in his practice, as he drinks down iniquity like water. A man who is under the power of sinful propensities commits sin as greedily as the thirsty man or camel drinks down water. He thinks he can never have enough. This is a finished character of a bad man; he hungers and thirsts after sin. On the contrary, the good man hungers and thirsts after righteousness.

Verse 17. I will show thee, hear me; and that which I have seen I will declare.] Eliphaz is now about to quote a whole collection of wise sayings from the ancients: all good enough in themselves, but sinfully misapplied to the case of Job.

Verse 19. Unto whom alone the earth was given.] He very likely refers to the Israelites, who got possession of the promised land from God himself; no stranger being permitted to dwell in it, as the old inhabitants were to be exterminated. Some think that Noah and his sons may be intended; as it is certain that the whole earth was given to them, when there were no strangers, no other family of mankind, in being. But, system apart, the words seem to apply more clearly to the Israelites.

Verse 20. The wicked man travaileth with pain.] This is a most forcible truth: a life of sin is a life of misery; and he that will sin must suffer. One of the Targums gives it a strange turn: "All the days of the ungodly Esau, he was expected to repent; but he did not repent: and the number of years was hidden from the sturdy Ishmael." The sense of the original *מחולל מלחחולל* *mithchollel*, is, he torments himself: he is a true *heautontimorumenos*, or self-tormentor; and he alone is author of his own sufferings, and of his own ruin.

Verse 21. A dreadful sound is in his ears.] If he be an oppressor or tyrant, he can have no rest: he is full of suspicions that the cruelties he has exercised on others, shall be one day exercised on himself; for even in his prosperity, he may expect the destroyer to rush upon him.

Verse 22. That he shall return out of darkness.] If he take but a few steps in the dark, he expects the dagger of

the assassin. This appears to be the only meaning of the place. Some think the passage should be understood to signify, that he has no hope of a resurrection; that he can never escape from the tomb. This I doubt: in the days of the writer of this book, the doctrine of a future judgment was understood in every part of the East, where the knowledge of the true God was diffused.

Verse 23. He wandereth abroad for bread.] He is reduced to a state of the utmost indigence; he who was once in affluence requires a morsel of bread; and can scarcely by begging procure enough to sustain life.

Is ready at his hand.] *יש בידו beyado*, in his hand; in his possession. As he cannot get bread, he must soon meet death.

Verse 24. Trouble and anguish shall make him afraid.] He shall be in continual fear of death; being now brought down by adversity, and stripped of all the goods which he had got by oppression, his life is a mark for the meanest assassin.

As a king ready to the battle.] The acts of his wickedness and oppression are as numerous as the troops he commands; and when he comes to meet his enemy in the field, he is not only deserted, but slain, by his own troops. How true are the words of the poet:—

*Ad verum Cereris esse cauda et vulnere panem,
Descendunt regio, et sicca moris tyranni.* Juv. Sat. vii. 112.
For few winners to the shades descend
By a dry death, or with a quiet end.

Verse 25. He stretcheth out his hand against God.] While in power, he thought himself supreme. He not only did not acknowledge God, by whom kings reign; but stretched out his hand, used his power not to protect, but to oppress those over whom he had supreme rule; and thus strengthened himself against the Almighty.

Verse 26. He runneth upon him.] Calmel has properly observed that this refers to God, who, like a mighty conquering hero, marches against the ungodly; rushes upon him; seizes him by the throat, which the mail, by which it is encompassed, cannot protect. Neither his shield nor spear can save him when the Lord of hosts comes against him.

Verse 27. Because he covereth his face.] He has lived in luxury and excess; and, like a man overloaded with flesh, he cannot defend himself against the strong gripe of his adversary.

The Arabic, for maketh collops of fat on his flanks, has *وجعل الدنيا فوق العنق* *Wajal ad-dunya fuq al-enq*: He lays the Pleiades upon the Hyades: or he places Surea upon *diyuk*: a proverbial expression for, his ambition is boundless; he aspires as high as heaven; his head touches the stars: or, like the giants of old, who were fabled to have attempted to scale heaven, by placing one high mountain upon another:

*Ter nunt conati imponere Pelio Ossam
Et flect, atque Ossa frondosum involvere Olympum.*
Ter fatis structos disiecit fulmine montes. Virg. Geor. l. vii. 381.

With mountains piled on mountains, thence they strove
To scale the steep battlements of Jove;
And thence his lightning and red thunder play'd,
And their demolished works in ruins laid.

To the lust of power, and the schemes of ambition, there are no bounds. But see the end of such persons:—the haughty spirit precedes a fall: their palaces become desolate, and their heaven is reduced to a chaos.

Verse 28. He dwelleth in desolate cities.] It is sometimes the fate of a tyrant to be obliged to take up his habitation in some of those cities which have been ruined by his wars, and in a house so ruinous as to be ready to fall into heaps. Ancient and modern history afford abundance of examples to illustrate this.

29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

30 He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away.

31 Let not him that is deceived be trust in vanity; for vanity shall be his recompense.

32 It shall be accomplished before his time, and his branch shall not be green.

33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

34 For the congregation of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery.

35 They conceive mischief, and bring forth vanity, and their belly prepareth deceit.

CHAPTER XVI.

Job replies to Eliphaz, and through him to all his friends; who, instead of comforting, had rebuked to his misfortunes; and shows that, had they been in his circumstances, he would have treated them in a different manner, 1-5. Enters into an affecting detail of his sufferings, 6-16. Consolates himself with the consciousness of his own innocence, of which he takes God to witness, and patiently expects a termination of all his misfortunes by death, 17-21.

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THEN Job answered and said,
2 I have heard many such things:
3 miserable comforters are ye all.

1 Ch. 4. 2.—m. lant. 20. 4.—o Or, cut off.— Ch. 22. 16. Pm. 55. 23.—p. Psa. 7. 14. Isai. 58. 4. Hoa. 10. 13.—q Or, iniquity.—r Or, troublesome.— Ch. 13. 4.—t Heb. words of wind.

Verse 29. *He shall not be rich*] The whole of what follows, to the end of the chapter, seems to be directed against Job himself, whom Eliphaz indirectly accuses of having been a tyrant and oppressor. The threatened evils are—1. *He shall not be rich*: though he labours greatly to acquire riches. 2. *His substance shall not continue*: God will blast it, and deprive him of power to preserve it. 3. *Neither shall he prolong the perfection thereof*: all his works shall perish, for God will blot out his remembrance from under heaven.

Verse 30. *He shall not depart out of darkness*] 4. He shall be in continual afflictions and distress. 5. *The flame shall dry up his branches*: his children shall be cut off by sudden judgments. 6. *He shall pass away by the breath of his mouth*: for by the breath of his mouth doth God slay the wicked.

Verse 31. *Let not him that is deceived*] 7. He has many vain imaginations of obtaining wealth, power, pleasure, and happiness; but he is deceived, and he finds that he has trusted *באשׁוּרֵי בַשָּׁהֶרֶץ*, in a lie; and this lie is his recompense.

Verse 32. *It shall be accomplished before his time*] I believe the Vulgate gives the true sense: *Antequam dies ejus impleantur, peribit*; he shall perish before his time; before his days are completed. 8. He shall be removed by a violent death; and not live out half his days. 9. *And his branch shall not be green*: There shall be no scion from his roots; all his posterity shall fail.

Verse 33. *He shall shake off his unripe grape*] 10. Whatever children he may have they shall never survive him, nor come to mature age. They shall be like *wind-fall grapes*, and *blasted olive blossoms*. As the vine and olive are among the most useful trees, affording wine and oil, so necessary for the worship of God and the comfort of man, are mentioned here, they may be intended to refer to the hopeful progeny of the oppressor; but who fell, like the untimely grape or the blasted olive flower, without having the opportunity of realizing the public expectation.

Verse 34. *The congregation of hypocrites*] 11. Job is here classed with hypocrites, or rather the impious of all kinds. The congregation, or *חַבְדֵי אֱדֹת* society of such, shall be desolate; or a barren rock, *גֵּלְעָמֹד*. See this Arabic word explained in the note on chap. iii. ver. 7. *Fire shall consume the tabernacles of bribery*.] 12. Another insinuation against Job, that he had perverted justice and judgment, and had taken bribes.

Verse 35. *They conceive mischief*] The figure here is both elegant and impressive. The wicked conceive mischief from the seed which Satan sows in their hearts; in producing of which they travail with many pangs; for sin is a sore labour: and at last their womb produces fraud or deception. This is the accursed birth, from the iniquitous conception. St. James gives the figure at full length, most beautifully touched in all its parts:—*When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death*, James i. 15. where see the note.

Poor Job! what a fight of affliction had he to contend with! His body wasted and tortured with sore disease; his mind harassed by Satan; and his heart wrung with the unkindness and false accusations of his friends. No wonder he was greatly agitated; often distracted; and

3 Shall vain words have an end? or what emboldeneth thee that thou answerest?

4 I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.

5 But I would strengthen you with my mouth, and the moving of my lips should assuage your grief.

6 Though I speak, my grief is not assuaged: and though I forbear, what am I eased?

7 But now he hath made me weary: thou hast made desolate all my company.

8 And thou hast filled me with wrinkles, which is a witness against me: and my leanness rising up in me beareth witness to my face.

9 He teareth me in his wrath, who hateth me; he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.

10 They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.

11 God hath delivered me to the ungodly, and turned me over into the hands of the wicked.

12 I was at ease, but he hath broken me asun-

u Psa. 22. 7. & 109. 25. Lam. 2. 15.—v Heb. what goeth from me?—w Ch. 10. 16. 17.—x Ch. 12. 24.—y Psa. 22. 13.—z Lam. 3. 30. Mic. 6. 1.—a Psa. 55. 15.—b Ch. 1. 13, 17.—c Heb. hath shut me up.

sometimes even thrown off his guard. However, all his enemies were chained; and beyond that chain they could not go. God was his unseen protector, and did not suffer his faithful servant to be greatly moved.

NOTES ON CHAPTER XVI.

Verse 2. *I have heard many such things*] These sayings of the ancients are not strange to me; but they do not apply to my case: ye see me in affliction; ye should endeavour to console me. This ye do not; and yet ye pretend to do it! *Miserable comforters are ye all*.

Verse 3. *Vain words*] Literally words of air. *What emboldeneth thee*] Thou art totally ignorant of the business;—what then can induce thee to take part in this discussion?

Verse 4. *I also could speak*] It is probably better to render some of these permissives or potential verbs, literally in the future tense, as in the Hebrew;—*I also will speak*. Mr. Goode has adopted this mode.

If your soul were in my soul's stead] "If you were in my place, I also could quote many wise sayings, that might tend to show that you were hypocrites and wicked men;—but would this be fair? Even when I might not choose to go farther in assertion, I might shake my head, by way of insinuation, that there was much more behind, of which I did not choose to speak:—but, would this be right? That such sayings are in memory, is no proof that they were either made for me, or apply to my case."

Verse 5. *I would strengthen you with my mouth*] Mr. Goode translates thus:—

"With my own mouth will I overpower you,
Till the quivering of my lips shall fail."

for which rendering he contends in his learned notes. This translation is countenanced by the *Septuagint*, *Syriac*, and *Arabic* versions.

Verse 6. *Though I speak*] But it will be of no avail thus to speak; for reprehensions of your conduct will not serve to mitigate my sufferings.

Verse 7. *But now he hath made me weary*] The Vulgate translates thus:—*Nunc autem oppressit me dolor meus; et in nihilum redacti sunt omnes artus mei*. "But now my grief oppresses me, and all my joints are reduced to nothing." Perhaps Job alluded here to his own afflictions, and the desolation of his family. Thou hast made me weary with continual affliction; my strength is quite exhausted; and thou hast made desolate all my company, not leaving me a single child to continue my name, or to comfort me in sickness or old age. Mr. Goode translates:—

"Here, indeed, hath he distracted me;
Thou hast struck apart all my witnesses."

Verse 8. *Thou hast filled me with wrinkles*] If Job's disease were the *elephantiasis*, in which the whole skin is wrinkled, as the skin of the elephant, (from which this species of leprosy has taken its name,) these words would apply most forcibly to it. But the whole passage, through its obscurity, has been variously rendered. *Calmet* unites it with the preceding, and *Houbigant* is not very different. He translates thus:—"For my trouble hath now weakened all my frame, and brought wrinkles over me: he is present as a witness, and riseth against me, who telleth lies con-

der: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark.

13 His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.

14 He breaketh me with breach upon breach, he runneth upon me like a giant.

15 I have sewed sackcloth upon my skin, and defiled my horn in the dust.

16 My face is foul with weeping, and on my eyelids is the shadow of death;

d Ch. 7. 30.—Ch. 20. 19. Ps. 7. 5.—Ch. 27. 9. Rom. 6. 18, 19.—g Rom. 1. 9. h Heb. in the high places.—i Heb. are my scorers.

cerning me; he openly contradicts me to my face." Mr. Goode translates nearly in the same way. Others still differently.

Verse 9. *He teareth me in his wrath*] Who the person is that is spoken of in this verse and onward to the end of the *fourteenth*, has been a question on which commentators have greatly differed. Some think God, others Eliphaz, is intended: I think, *neither*. Probably God permitted Satan to show himself to Job; and the horrible form which he and his demons assumed increased the misery under which Job had already suffered so much. All the expressions, from this to the end of the *fourteenth* verse, may be easily understood on this principle; e. g. *He (Satan) gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me*. Ver. 10. *They (demons) have gaped on me with their mouth; they have gathered themselves together against me*. Ver. 11. *God hath delivered me to the ungodly, יָרִי אֵיבִי, to the evil one; he hath turned me over to the hands of the wicked*. He hath abandoned me to be tortured by the tempter and his host.

If we consider all these expressions as referring to Job's three friends, we must, in that case, acknowledge that the figures are all strained to an insufferable height, so as not to be justified by any figure of speech.

Verse 13. *His archers compass me*] רַבָּיִם rabbaim, his great ones. The *Vulgate* and *Septuagint* translate this, *his spears: the Syrian, Arabic, and Chaldee, his arrows*. On this and the following verse Mr. Heath observes:—"The metaphor is here taken from huntsmen: first, they surround the beast; then he is shot dead; his entrails are next taken out; and then his body is broken up limb from limb."

Verse 15. *I have sewed sackcloth*] פָּשׂוּסִים pasas, a word that has passed into almost all languages; as I have already had occasion to notice in other parts of this work.

Defiled my horn in the dust.] The horn was an emblem of power; and the metaphor was originally taken from beasts, such as the urus, wild ox, buffalo, or perhaps the rhinoceros, who were perceived to have so much power in their horns. Hence the horn was frequently worn on crowns and helmets; as is evident on ancient coins; and to this day it is an appendage to the diadem of the kings and chiefs of Abyssinia. In the second edition of Mr. Bruce's *Travels in Abyssinia*, vol. viii. plates ii. and iii. we have engravings of two chiefs, *Kesta Yasous*, and *Woodage Ashahel*, who are represented with this emblem of power on their forehead. Mr. Bruce thus describes it: "One thing remarkable in this cavalcade, which I observed, was the head-dress of the governors of princes. A large broad fillet was bound upon their forehead, and tied behind their head. In the middle of this was a horn, or a conical piece of silver, gilt, about four inches in length, much in the shape of our common candle extinguishers. This is called *kirn*, or horn; and is only worn in reviews, or *parades after victory*. This, I apprehend, like all other of their usages, is taken from the Hebrews; and the several allusions made in Scripture to it arise from this practice. *I said unto fools, Deal not foolishly; and to the wicked, Lift not up the horn. Lift not up your horn on high, speak not with a stiff neck. For promotion cometh not, &c., but my horn shall thou exalt like the horn of a unicorn. And the horn of the righteous shall be exalted with honour*. And so in many other places throughout the *Psalms*." In a note on the same page we have the following observation: "The crooked manner in which they hold their neck, when this ornament is on their forehead, for fear it should fall forward, perfectly shows the meaning of *Speak not with a stiff neck when you hold the horn on high, or erect, like the horn of the unicorn*."—Bruce's *Travels*, vol. iv. pag. 407.

Defiling, or rolling the horn in the dust, signifies the disgrace or destruction of power, authority, and eminence.

Mr. Goode translates, *I have rolled my turban in the*

17 Not for any injustice in my hands: also my prayer is pure.

18 O earth, cover not thou my blood, and let my cry have no place.

19 Also now, behold, my witness is in heaven, and my record is on high.

20 My friends scorn me: but mine eye poureth out tears unto God.

21 O that one might plead for a man with God, as a man pleadeih for his neighbour!

22 When a few years are come, then I shall see the way whence I shall not return.

k Ch. 21. 25. Eccles. 6. 10. Iml. 45. 2. Rom. 9. 30.—l Or, friend.—m Heb. years of number.—n Eccles. 12. 5.

dust, which he endeavours to justify in a long note. But in this, I think, this very learned man is mistaken. The Hebrew קִרְנֵי קַרְנֵי, is the same as the Ethiopic *kirn*: and both mean, exactly in such connexion, what Mr. Bruce has noticed above. The horn on the diadem is the emblem of power, authority, and eminence.

Verse 16. *On my eyelide is the shadow of death*] Death is new fast approaching me: already his shadow is projected over me.

Verse 17. *Not for any injustice*] I must assert, even with my last breath, that the charges of my friends against me are groundless. I am afflicted unto death, but not on account of my iniquities.

Also my prayer is pure.] I am no hypocrite, God knoweth.

Verse 18. *O earth, cover not thou my blood*] This is evidently an allusion to the murder of Abel: and the verse has been understood in two different ways:—1. Job here calls for justice against his destroyers. His blood is his life, which he considers as taken away by violence; and, therefore, calls for vengeance. Let my blood cry against my murderers, as the blood of Abel cried against Cain. My innocent life is taken away by violence, as his innocent life was: as, therefore, the earth was not permitted to cover his blood, so that his murderer should be concealed; let my death be avenged in the same way. 2. It has been supposed that the passage means that Job considered himself accused of the shedding of innocent blood; and, conscious of his own perfect innocence, he prays that the earth may not cover any blood shed by him. Thus Mr. Scott:

"O earth, the blood accusing me reveal;
Its piercing voice in no room conceal."

And this notion is followed by Mr. Goode. But, with all deference to these learned men, I do not see that this meaning can be supported by the Hebrew text; nor was the passage so understood by any of the ancient versions. I, therefore, prefer the first sense, which is sufficiently natural; and quite in the manner of Job, in his impassioned querulousness.

Verse 19. *My witness is in heaven*] I appeal to God for my innocence.

Verse 20. *My friends scorn me*] They deride and insult me; but my eye is toward God: I look to him to vindicate my cause.

Verse 21. *O that one might plead*] Let me only have the liberty to plead with God, as a man hath with his fellow.

Verse 22. *When a few years are come*] I prefer Mr. Goode's version:

"But the years numbered to me are come,
And I must go the way whence I shall not return."

Job could not, in his present circumstances, expect a few years of longer life: from his own conviction he was expecting death every hour. The next verse, the first of the following chapter, should come in here: *My breath is corrupt, &c.* He felt himself as in the arms of death; he saw the grave as already digged, which was to receive his dead body. This verse shows that our translation of the twenty-second verse is improper, and vindicates Mr. Goode's version.

I have said on verse 9. that a part of Job's sufferings probably arose from appalling representations made to his eye, or to his imagination, by Satan and his agents. I think this neither irrational, nor improbable. That he and his demons have power to make themselves manifest on special occasions has been credited in all ages of the world; not by the weak, credulous, and superstitious only, but also by the wisest, the most learned, and the best of men. I am persuaded that many passages in the book of Job refer to this; and admit of an easy interpretation on this ground.

CHAPTER XVII.

Job complains of the injustice of his friends, and compares his present state of want and woe with his former honour and affluence, &c. God's dealings with him will even astonish upright men; yet the righteous shall not be discouraged, but hold on his way, &c. Asserts that there is not a wise man among his friends, and that he has no expectations but of a speedy death, 10-16.

MY breath is corrupt, my days are extinct, & the graves are ready for me.

2 Are there not mockers with me? and doth not mine eye continue in their provocation?

3 Lay down now, put me in a surety with thee; who is he that will strike hands with me?

4 For thou hast hid their heart from understanding: therefore shalt thou not exalt them.

5 He that speaketh flattery to his friends, even the eyes of his children shall fail.

6 He hath made me also a by-word of the people; and aforetime I was as a tabret.

7 Mine eye also is dim by reason of sorrow, and all my members are as a shadow.

• Or, spirit is spent.—p. Ps. 88. 3, 4.—q. Heb. lodge.—r. 1 Sam. 1. 6, 7.—s. Prov. 6. 1. & 17. 12. & 22. 28.—t. Ch. 20. 2.—u. Or, before them.—v. P. 6. 7. & 21. 4.

NOTES ON CHAPTER XVII.

Verse 1. My breath is corrupt] Rather, My spirit is oppressed, רוחי רחוקי רוחי רחוקי—my days are extinct, and the sepulchral cells are ready for me. PARKHURST. There is probably a reference here to cemeteries, where were several niches, in each of which a corpse was deposited. See on ver. 16.

For חבלה chubelah, corrupted, or oppressed, some MSS. have חלחל chalah, is made weak; and one has נבלה is worn down, consumed: this is agreeable to the Vulgate, "Spiritus meus attenuabatur," My spirit is exhausted.

Verse 2. Are there not mockers with me?] This has been variously translated. The VULGATE:—"I have not sinned, and yet my eye dwells upon afflictions." SERTUAGINT:—"I conjure you, labouring under afflictions, what evil have I done? Yet strangers have robbed me of my substance." Mr. GOODS:—"But are not revilers before me? Alas, mine eye penetrated their rebukes." CALMET thinks the Hebrew might be translated thus:—"If I have not been united in friendship with the wicked, why are my eyes in bitterness?" COVERDALE translates both verses thus:—"My brethren faithfully, my days are sported, & am farde at deathes bore. I have disceabed no man, yet must mine eye continue in detynnesse." Mr. HEATH:—"Were it not so, I have sarcasms enow in store; and I could spend the whole night unmoved at their aggravations." The general meaning is plain enough: and the reader has got translations enough.

Verse 3. Lay down now] Deposite a pledge—stake your conduct against mine, and your life and soul on the issue; let the cause come before God; let him try it, and see whether any of you shall be justified by him, while I am condemned.

Verse 4. For thou hast hid their heart] This address is to God; and here he is represented as doing that which, in the course of his providence, he only permitted to be done.

Shalt thou not exalt them.] This was exactly fulfilled: not one of Job's friends was exalted; on the contrary, God condemned the whole; and they were not received into the divine favour, till Job sacrificed, and made intercession for them.

Verse 5. He that speaketh flattery] There are a great variety of meanings given to the terms in this verse. The general sense is, The man who expects much from his friends will be disappointed: while depending on them, his children's eyes may fail in looking for bread.

Verse 6. He hath made me also a by-word] My afflictions and calamities have become a subject of general conversation, so that my poverty and affliction are proverbial. As poor as Job, as afflicted as Job, are proverbs that have often reached our times, and are still in use.

Aforetime I was as a tabret.] This is not the translation of the Hebrew רמת לפניו יתרה וס-תopheth lepanim cheiyeh. Instead of לפניו lepanim, I would read לפניו lepaniyehem; and then the clause might be translated thus: I shall be as a furnace, or consuming fire (Tophet) before them. They shall have small reason to mock, when they see the end of the Lord's dealings with me: my example will be a consuming fire to them; and my false friends will be confounded. COVERDALE translates thus:—He hath made me as if were a byword of the common people. I am his gestinge stocke amonge them.

Verse 7. Mine eye also is dim] Continual weeping impairs the sight: and indeed any affliction that debilitates the frame generally weakens the sight in the same proportion.

8 Upright men shall be astonished at this, and the innocent shall stir up himself against the hypocrite.

9 The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.

10 But as for you all, do ye return, and come now: for I cannot find one wise man among you.

11 My days are past, my purposes are broken off, even the thoughts of my heart.

12 They change the night into day; the light is short because of darkness.

13 If I wait, the grave is mine house: I have made my bed in the darkness.

14 I have said to corruption, Thou art my father: to the worm, Thou art my mother and my sister.

15 And where is now my hope? as for my hope, who shall see it?

w Or, my thoughts.—x Ps. 24. 4.—y Heb. shall add strength.—z Ch. 6. 28.—a Ch. 7. 6. & 9. 25.—b Heb. the possessions.—c Heb. near.—d Heb. cried, or, called.

All my members are as a shadow.] Nothing is left but skin and bone. I am but the shadow of my former self.

Verse 8. Upright men shall be astonished] In several of these verses Job is supposed to speak prophetically of his future restoration; and of the good which religious society should derive from the history of his original affluence, consequent poverty and affliction, and final restoration to health, peace, and prosperity. The upright will receive the account with astonishment, and wonder at the dispensations of the Almighty; while hypocrites, false professors, and the sourheaded godly, shall be unmasked; and innocent men, whether in affliction or affluence, shall be known to be favourites of the Almighty.

Verse 9. The righteous also shall hold on his way] There shall be no doubt concerning the dispensations of the divine providence. My case shall illustrate all seemingly intricate displays of God's government. None shall be stumbled at seeing a godly man under oppression, knowing that God never permits any thing of the kind but for the good of the subject, and the manifestation of his own mercy, wisdom, and love. Therefore, whatever occurs to the righteous man, he will take it for granted that all is well and justly managed, and that the end will be glorious.

Shall be stronger and stronger] He shall take encouragement from my case, stay himself on the Lord, and thus gain strength by every blast of adversity. This is one grand use of the Book of Job. It casts much light on seemingly partial displays of divine providence; and has ever been the great text book of godly men in a state of persecution and affliction. This is what Job seems prophetically to declare.

Verse 10. But as for you all] Ye are too proud, and too full of self-importance, to profit by what ye see. Return, enter into yourselves, consider your ways, go again to school, get back to your own houses, and endeavour to acquire humility and knowledge: for there is not one wise man among you.

Verse 11. My days are past] Job seems to relapse here into his former state of gloom. These transitions are very frequent in this poem: and they strongly mark the struggle of piety and resignation with continued affliction, violent temptation, and gloomy providences.

The thoughts of my heart] All my purposes are interrupted; and all my schemes and plans, in relation to myself and family, are torn asunder, destroyed, and dissipated.

Verse 12. They change the night into day] These purposes and thoughts are so very gloomy, that they change day into night.

The light is short because of darkness.] איך קרוב סמי רשך. Or karob mipney chosek, "The light is near from the face of darkness." I have scarcely any light; what is called light is so near akin to darkness, that it is scarcely severed from it. There is either no light, or such merely as is sufficient to render darkness visible. A fine picture of the state of his mind—he was generally in darkness; but had occasional gleams of hope.

Verse 13. The grave is mine house] Let me live long or short, the grave at last will be my home. I expect soon to lie down in darkness—There is my end; I cannot reasonably hope for any thing else.

Verse 14. I have said to corruption] I came from a corrupted stock, and I must go to corruption again. The Hebrew might be thus rendered:—To the ditch I have called, thou art my father. To the worm, Thou art my mother and my sister. I am in the nearest state of affinity to dissolution and corruption: I may well call them my nearest relations, as I shall soon be blended with them.

16 They shall go down to the bars of the pit, when our rest together is in the dust.

CHAPTER XVIII.

Bibled. In a speech of passionate invective, accuses Job of impatience and impiety. 1— Shows the fearful end of the wicked, and their posterity; and apparently applies the whole to Job, whom he threatens with the most ruinous end, 5—31.

Ans L. O. cir. 744. Ans U. C. cir. 767. THEN answered Bildad the Shuhite, and said,

2 How long will it be ere ye make an end of words? mark, and afterward we will speak.

3 Wherefore are we counted as beasts, and reputed vile in your sight?

o Chap. 18. 12.—(Ch. 3. 17, 18, 19.—g. Psa. 72. 22.—h. Ch. 13. 14.—i. Heb. Aho soul. 1 Prov. 12. 9. & 20. 30. & 24. 30.)

4 He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?

5 Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.

6 The light shall be dark in his tabernacle, and his candle shall be put out with him.

7 The steps of his strength shall be straitened, and his own counsel shall cast him down.

8 For he is cast into a net by his own feet, and he walketh upon a snare.

9 The gin shall take him by the heel, and the robber shall prevail against him.

1 Ch. 21. 17. Psa. 18. 23.—m. Or. lamp.—n. Ch. 5. 13.—o. Ch. 22. 10. Psa. 3. 14. & 25. 3.—p. Chap. 5. 5.

Verse 15. And where is now my hope? In the circumstances in which I am found, of what use can hope be? Were I to form the expectation of future good, who could ever see it realized? Is it then any wonder that I should complain, and bemoan my wretched lot?

Verse 16. They shall go down to the bars of the pit! All that I have must descend into the depths of the grave. Thither are we all going; and there alone can I rest.

baddey, which we translate bars, signifies also branches, distended limbs, or claws, and may here refer either to a personification of the grave, a monster who seizes on human bodies, and keeps them fast in his deadly gripe; or to the different branching-off alleys in subterranean cemeteries, or catacombs, in which niches are made for the reception of different bodies.

When our rest together is in the dust! That is, according to some critics, my hope and myself shall descend together into the grave. It shall never be realized: for the time of my departure is at hand.

In those times what deep shades hung on the state of man after death; and on every thing pertaining to the eternal world! Perplexity and uncertainty were the consequences; and a corresponding gloom often dwelt on the minds of even the best of the Old Testament believers. Job's friends, though learned in all the wisdom of the Arabians, connected with the advantages derivable from the Mosaic writings, and perhaps those of the earlier prophets, had little clear or distinct in their minds relative to all subjects post mortem, or of the invisible world. Job himself, though sometimes strongly confident, is often harassed with doubts and fears upon the subject, inasmuch that his sayings and experience often appear contradictory. Perhaps it could not be otherwise; the true light was not then come: Jesus alone brought life and immortality to light by his Gospel.

NOTES ON CHAPTER XVIII.

Verse 1. Then answered Bildad! The following analysis of this speech by Mr. Heath is judicious. "Bildad, irritated to the last degree that Job should treat their advice with so much contempt, is no longer able to keep his passions within the bounds of decency. He proceeds to downright abuse; and finding little attention given by Job to his arguments, he tries to terrify him into compliance. To that end he draws a yet more terrible picture of the final end of wicked men than any yet preceding, throwing in all the circumstances of Job's calamities, that he might plainly perceive the resemblance; and, at the same time, insinuating that he had much worse still to expect, unless he prevented it by a speedy change of behaviour. That it was the highest arrogance in him to suppose that he was of consequence enough to be the cause of altering the general rules of providence, ver. 4. And that it was much more expedient for the good of the whole, that he, by his example, should deter others from treading in the same path of wickedness and folly." Ver. 5—7.

Verse 2. How long will it be ere ye make an end! It is difficult to say to whom this address is made; being in the plural number, it can hardly be supposed to mean Job only: It probably means all present; as if he had said, It is vain to talk with this man, and follow him through all his quibbles; take notice of this, and then let us all deliver our sentiments fully to him, without paying any regard to his self vindications. It must be owned that this is the plan which Bildad followed; and he amply unburdens a mind that was labouring under the spirit of rancour and abuse. Instead of How long will it be ere you make an end of words, Mr. Goode translates:—"How long will ye plant thorns (irritating, lacerating, wounding invectives) among words?" translating the unusual term kintsey, thorns, instead of bounds or limits. The word kintsey, may be the Chaldee form for kintsey, the nun being inserted by the Chaldeans for the sake of euphony, as is frequently done; and it may be considered as the contracted plural

from pp kals, a thorn, from pp kals, to lacerate, rather than pp kals, an end, from kalsah, to cut off.

Schultens and others have contended that kanals, is an Arabic word used also in Hebrew; that kanaea, signifies to hunt, to lay snares; and hence maknas, a snare; and that the words should be translated, "How long will you put captious snares in words?" But I prefer kintsey, as being the Chaldee form for kintsey, whether it be considered as expressing limits or thorns; as the whole sentence is formed after the Chaldee model, as is evident not only in the word in question, but also in temillin, to words, the Chaldee plural, instead of temillim, the Hebrew plural.

Verse 3. Counted as beasts! Thou treatest us as if we had neither reason nor understanding.

Verse 4. He teareth himself in his anger! Literally, Rending his own soul in his anger: as if he had said, Thou art a madman: thy fury has such a sway over thee that thou eatest thy own flesh. While thou treatest us as beasts, we see thee to be a furious maniac, destroying thy own life.

Shall the earth be forsaken for thee? To say the least, afflictions are the common lot of men. Must God work a miracle in providence, in order to exempt thee from the operation of natural causes? Dost thou wish to engross all the attention and care of providence to thyself alone? What pride and insolence!

Verse 5. The light of the wicked shall be put out! Some think it would be better to translate the original, "Let the light of the wicked be extinguished!" Thou art a bad man; and thou hast perverted the understanding which God hath given thee. Let that understanding, that abused gift, be taken away. From this verse to the end of the chapter is a continual invective against Job.

Verse 6. The light shall be dark in his tabernacle! His property shall be destroyed, his house pillaged, and himself and his family come to an untimely end.

His candle shall be put out! He shall have no posterity.

Verse 7. The steps of his strength! Even in his greatest prosperity he shall be in straits and difficulties.

His own counsel! He shall be the dupe and the victim of his own airy, ambitious, and impious schemes.

Verse 8. For he is cast into a net! His own conduct will infallibly bring him to ruin. He shall be like a wild beast taken in a net: the more he flounders in order to extricate himself, the more he shall be entangled.

He walketh upon a snare.] He is continually walking on the meshes of a net, by which he must soon be entangled and overthrown.

Verse 9. The gin shall take him! Houbigant reads the tenth before the ninth verse thus:—"The snare is laid for him in the ground, and a trap for him in the way. The gin shall take him by the heel, and the robber shall prevail against him."

From the beginning of the seventh verse, to the end of the thirteenth, there is an allusion to the various arts and methods practised in hunting. 1. A number of persons extend themselves in a forest, and drive the game before them, still straitening the space from a broad base to a narrow point in form of a triangle, so that the farther they go the less room have they on the right and left, the hunters lining each side, while the drovers with their dogs are coming up behind. The steps of his strength shall be straitened, ver. 7. 2. Nets, gins, and pitfalls, are laid or formed in different places, so that many are taken before they come to the point where the two lines close. He is cast into a net, he walketh upon a snare—the trap is laid for him in the way—the snare in the ground, ver. 8, 9, 10. 3. The howling of the dogs, with the shouts of the huntmen, fill him with dismay, and cause him to run himself beyond his strength and out of breath. Terrors shall make him afraid on every side, and shall drive him to his feet, ver. 11. 4. While spent with hunger and fa-

10 The snare is laid for him in the ground, and a trap for him in the way.

11 Terrors shall make him afraid on every side, and shall drive him to his feet.

12 His strength shall be hunger-bitten, and destruction shall be ready at his side.

13 It shall devour the strength of his skin: even the first-born of death shall devour his strength.

14 His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.

g Heb. hidden.—Chap. 15. 20. & 28. 25. Jer. 6. 25. & 50. 3. & 46. 5. & 48. 20. e Fish. contrary him.—Ch. 15. 23.—Heb. Aar.—Ch. 8. 14. & 11. 20. Psal. 112. 10.

tigue, he is entangled in the spread nets; and the huntsman either pierces him with an arrow or spear, or cuts the sinews of his legs, so that he is easily captured and destroyed. The robber shall prevail against him, ver. 9. His strength is hunger-bitten, and destruction is ready at his side, ver. 12. This latter verse is thus paraphrased by the Chaldee:—Let his first-born son be furnished; and affliction be prepared for his wife.

Verse 13. It shall devour the strength of his skin] This may refer to the elephant, or to the rhinoceros, whose skin scarcely any dart can pierce: but in the case referred to above the animal is taken in a pitfall, and then the first-born of death, a sudden and overwhelming stroke, deprives him of life. See the account of hunting the elephant in the East, at the end of the chapter. The Chaldee has:—“The strength of his skin shall devour his flesh; and the angel of death shall consume his children.”

Verse 14. His confidence shall be rooted out] His dwelling-place, how well soever fortified, shall now be deemed utterly insecure.

And it shall bring him to the king of terrors.] Or, as Mr. Goode translates,—“And dissolution shall invade him as a monarch.” He shall be completely and finally overpowered.

The phrase king of terrors has been generally thought to mean death; but it is not used in any such way in the text. For מלך הטרור le meleek ballahoth, to the king of destructions, one of De Rossi's MSS. has מלך ke meleek, as a king; and one, instead of מלך ballahoth, with ו צא, holam, to indicate the plural, terrors or destructions, has מלך ballahuth, with ו צא, shurek, which is singular, and signifies terror, destruction. So the Vulgate seems to have read, as it translates, Et calceat super eum quadrupes, interitus. “And shall tread upon him as a king or destroyer.” Or as a king who is determined utterly to destroy him. On this verse the bishop of Killala, Dr. Stock, says, “I am sorry to part with a beautiful phrase in our common version, the king of terrors, as descriptive of death: but there is no authority for it in the Hebrew text.”

It may, however, be stated, that death has been denominated by similar epithets both among the Greeks and Romans.

So Virgil, Æn. vi. ver. 106.

Phœton.—quando hic inferni Janus Regis

“The gates of the king of hell are reported to be here.”

And Ovid, Metam. ver. 350, 359.

Inde trahit saltus: et rex parci ipse silentem
Hæcæ matænae cœdem, tyrannosæ necis tyrannosæ

Earth's inmost bowels gnaws, and nature groans;

His serpens reach the dismal king of hell.

Following this destruction, the tyrant left his gloomy court.

And in SOPHOCLES, Œdip. Colon. ver. 1623. Edit. Johnson.

Ερρηχθῆσιν Ἀναγ

Ἀΐδουσιν.

“O, Fate, King of shades.” That is, the invisible demon, who dwells in darkness impenetrable.

Old COVERDALE translates:—“Very fearfulnesse shall bring him to the kynge.”

Verse 15. It shall dwell in his tabernacle] Desolation is here personified; and it is said that it shall be the inhabitant, its former owner being destroyed. Brimstone shall be scattered upon his habitation; so that, like Sodom and Gomorrah, it may be an everlasting monument of the divine displeasure.

In the Persian poet Saady we find a couplet which contains a similar sentiment:

بزدلا داري ميگند در قصر نصير عنكبوت
هوسي نويدت ميگند بر كنيد از اسباب

Pandah depre mediant, dar hovei Kesar nabtoot

Bosome Novite noozand, bar kumbad Afrassah.

The spider holds the veil in the palace of Caesar;

The owl stands sentinel on the watch-tower of Afrasiab.

15 It shall dwell in his tabernacle, because it is none of his: brimstone shall be scattered upon his habitation.

16 His roots shall be dried up beneath, and above shall his branch be cut off.

17 His remembrance shall perish from the earth, and he shall have no name in the street.

18 He shall be driven from light into darkness, and chased out of the world.

19 He shall neither have son nor nephew among his people, nor any remaining in his dwellings.

Prov. 10. 28.—Ch. 20. 18. Isai. 5. 24. Amos 2. 8. Mal. 4. 1.—y I'm. 34. 16. & 100. 13. Prov. 2. 22. & 10. 7.—y Heb. They shall drive him.—Isai. 14. 32. Jer. 22. 30.

The palaces of those mighty kings are so desolate that the spider is the only chamberlain, and the owl the only sentinel. The web of the former is all that remains as a substitute for the costly veil furnished by the chamberlain in the palace of the Roman monarch; and the hooting of the latter is the only remaining substitute for the sound of drums and trumpets by which the guards were accustomed to be relieved at the watch-tower of the Persian king.

The word كسور keesur, the same as Kaisar or Cæsar is the term which the Asiatics always use when they designate the Roman emperor.

Afrasiab was an ancient king who invaded and conquered Persia about seven hundred years before the Christian era. After having reigned twelve years, he was defeated and slain by Zalzer and his son, the famous Rustem. The present reigning family of Constantinople claim descent from this ancient monarch.

Brimstone shall be scattered upon his habitation] This may either refer to the destruction of Sodom and Gomorrah, as has been already intimated; or to an ancient custom of fumigating houses with brimstone, in order to purify them from defilement. PLINY says, Hist. Nat. lib. xxv. c. 15. speaking of the uses of sulphur, “Habet et in religionibus locum ad expiandas sufflta domos,” which Dr. Holland paraphrases thus:—“Moreover, brimstone is employed ceremoniously in hallowing of houses; for many are of opinion that the perfume and burning thereof will keep out all enchantments; yea, and drive away foul fiends and evil apries that do haunt a place.”

Ovid refers to the same, De Arte Amat. lib. ii. ver. 329.

Et cœnit pœs hucet eruo lætinæque locum;

Præferat et trumula sulphur at ovis massæ.

This alludes to the ceremony of purifying the bed or place in which a sick person was confined; and an old woman, or nurse, was the operator, and eggs and sulphur were the instruments of purification.

On this and other methods of purgation, see an excellent note in Servius on these words of Virgil, Æn. vi. ver. 740.

—Alia penduntur inanes

Suspensa ad ventos: alio sub gurgite vasto

Infectum ablutit œculus, aut arcturum igni,

For this are various processes subjoin'd;

And some are tinct to bleach upon the wind;

Some plung'd in waters, others plac'd in fire.

Unde etiam (says Servius) in sacris Liberi omnibus tres sunt talæ purgationes: nam aut tædâ purgantur et sulphure, aut aquâ abluuntur, aut aère ventilanur.

“These three kinds of purgation are used in the rites of Bacchus:—they are purged by flame and sulphur, or washed in water, or ventilated by the winds.” But it is most likely that Bildad, in his usual uncharitable manner, alludes to the destruction of Job's property and family, by winds and fire: for the FIRE or God fell from heaven, and burnt up the sheep and the servants, and consumed them; and a great wind, probably the sulphureous suffocating simoom, smote the four corners of the house, where Job's children were feasting, and killed them, see chap. i. ver. 16, 19.

Verse 16. His roots shall be dried up—his branch be cut off.] He shall be as utterly destroyed both in himself, his posterity, and his property, as a tree is, whose branches are all lopped off, and whose every root is cut away.

Verse 17. His remembrance shall perish.] He shall have none to survive him to continue his name among men.

No name in the street.] He shall never be a man of reputation: after his demise, none shall talk of his fame.

Verse 18. He shall be driven from light] He shall be taken off by a violent death.

And chased out of the world.] The wicked is DRIVEN AWAY in his iniquity. This shows his reluctance to depart from life.

Verse 19. He shall neither have son nor nephew] Coverdale, following the Vulgate, translates thus:—“He shall neither have children nor kinsas folks among his people, no ner any posterite, in his countrie: ponge and olde shal be astongshed at his death.”

20 They that come after him shall be astonished at his day, as they that went before were affrighted.

21 Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God.

CHAPTER XIX.

Job complains of the cruelty of his friends, 1-5. Pathetically laments his sufferings, 6-12. Complains of his being forsaken by all his domestic friends, relatives, and even his wife, 13-18. Details his sufferings in an affecting manner, calls upon his friends to pity him, and earnestly wishes that his speeches may be reconciled, 19-24. Expresses his hope in a future resurrection, 25-27. And warns his persecutors to desist, lest they fall under God's judgment, 28, 29.

1. O. 14. A. U.C. cir. 707. THEN Job answered and said, 2 How long will ye vex my soul, and break me in pieces with words?

3 These ten times have ye reproached me: ye are not ashamed that ye make yourselves strange to me.

a Pa. 37. 16.—b (Or, lived with him.—c Heb. held hold on horror.—d Jer. 9. 3 & 10. 25. 1 Thes. 4. 5. 2 Thes. 1. 8. Tit. 1. 16.—e Gen. 24. 7. Lev. 25. 22.

Verse 20. They that come after him] The young shall be struck with astonishment when they hear the relation of the judgments of God upon this wicked man:—as they that went before. The aged, who were his contemporaries, and who saw the judgments that fell on him, were affrighted, *ye wru achazu saar, seized with horror, were horrified*; or, as Mr. Goode has well expressed it, *were panic-struck*.

Verse 21. Such are the dwellings] This is the common lot of the wicked; and it shall be particularly the case with him who knoweth not God; that is, Job; for it is evident he alludes to him. Poor Job! hard was thy lot, and severe thy sufferings!

On the elephant hunt, to which I have referred, ver. 13. I shall borrow the following account extracted from Mr. Cordiner's History of Ceylon by Mr. Goode:

We have a curious description of the elephant hunt, which is pursued in a manner not essentially different from the preceding, except that the snares are palisaded, instead of being netted, with the strongest possible stakes, still farther fortified by interlacings. They are numerous, but connected together; every snare or enclosure growing gradually narrower, and opening into each other by a gate or two, that will only admit the entrance of a single animal at a time.

The wood in which elephants are known to abound is first surrounded, excepting at the end where the foremost and widest enclosure is situated, with fires placed on moveable pedestals, which, in every direction, are drawn closer and closer; and aided by loud and perpetual shouts, drive the animals forward till they enter into the outer snare. After which the same process is continued; and they are driven by fear into a second, into a third, and into a fourth; till at length the elephants become so much subdivided that, by the aid of cordage carefully fastened round their limbs, and the management of decoy elephants, they are easily capable of being led away, one by one, and tamed. A single hunt, thus conducted, will sometimes occupy not less than two months of unremitting labour; and the entrance of the elephants into the snares is regarded as an amusement or sport of the highest character, and, as such, is attended by all the principal families of the country.—Account of Ceylon, p. 218—226.

NOTES ON CHAPTER XIX.

Verse 2. How long will ye vex my soul] Every thing that was irritating, vexatious, and opprobrious, his friends had recourse to, in order to support their own system, and overwhelm him. Not one of them seems to have been touched with a feeling of tenderness toward him; nor does a kind expression drop at any time from their lips! They were called friends; but this term, in reference to them, must be taken in the sense of cold-blooded acquaintances. However, there are many in the world that go under the sacred name of friends, who, in times of difficulty, act a similar part. Job's friends have been, by the general consent of posterity, consigned to endless infamy. May all those who follow their steps be equally enrolled in the annals of bad fame!

Verse 3. These ten times] The exact arithmetical number is not to be regarded here: ten times being put for many times, as we have already seen. See particularly the note on Gen. xxxi. 7.

Ye make yourselves strange to me] When I was in affluence and prosperity, ye were my intimates, and appeared to rejoice in my happiness; but now ye scarcely know me; or ye profess to consider me a wicked man because I am in adversity. Of this you had no suspicion, when I was in prosperity! Circumstances change men's minds.

Verse 4. And be it indeed (or if indeed) that I have

4 And be it indeed that I have erred, mine error remaineth with myself.

5 If indeed ye will magnify yourselves against me, and plead against me my reproach;

6 Know now that God hath overthrown me, and hath compassed me with his net.

7 Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment.

8 He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.

9 He hath stripped me of my glory, and taken the crown from my head.

10 He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.

11 He hath also kindled his wrath against me, and he counteth me unto him as one of his enemies.

f Or, harden yourselves against me.—g Ps. 38. 16.—h Or, violence.—i Ch. 2. 28. Psa. 38. 6.—k Psa. 38. 41.—l Ch. 12. 24. Lam. 2. 5.

erred] Suppose indeed that I have been mistaken in any thing, that in the simplicity of my heart I have gone astray, and that this matter remains with myself, for most certainly there is no public stain on my life; you must grant that this error, whatsoever it is, has hurt no person except myself. Why then do you treat me as a person whose life has been a general blot, and whose example must be a public curse?

Verse 6. Know now that God hath overthrown me] The matter is between him and me; and he has not commissioned you to add reproaches to his chastisements.

And hath compassed me with his net] There may be an allusion here to the different modes of hunting which have been already referred to in the preceding chapter. But if we take the whole verse together, and read the latter clause before the former, thus:—"Know, therefore, that God hath encompassed me with his net, and overthrown me;" the allusion may be to an ancient mode of combat practised among the ancient Persians, ancient Goths, and among the Romans. The custom among the Romans was this:—"One of the combatants was armed with a sword and shield, the other with a trident and net. The net he endeavoured to cast over the head of his adversary; in which, when he succeeded, the entangled person was soon pulled down by a noose that fastened round the neck, and then despatched. The person who carried the net and trident was called *Retiarius*; and the other, who carried the sword and shield, was termed *Secutor*, or the *Pursuer*, because when the *Retiarius* missed his throw, he was obliged to run about the ground till he got his net in order for a second throw; while the *Secutor* followed hard to prevent and despatch him." The Persians in old times used what is called *ساق کماند*, the noose. It was not a net, but a sort of running loop, which horsemen endeavoured to cast over the heads of their enemies that they might pull them off their horses.

That the Goths used a hoop net fastened to a pole, which they endeavoured to throw over the heads of their foes, is attested by *Olaus Magnus, Hist. de Gentibus Septentrionalibus*, Rom. 1555, lib. xi. cap. 13. *De diversis Modis preliandi Finorum*. His words are, "*Quidam retibus instar retium ferinorum ductilibus sublimi jactatione utuntur: ubi enim cum hoste congressi sunt, injiciunt eos retes quasi luques in caput resistentes, ut equam aut hominem ad se trahant.*" Some use elastic ropes formed like hunting nets, which they throw aloft: and, when they come in contact with the enemy, they throw these ropes over the head of their opponent; and, by this means, they can drag either man or horse to themselves. At the head of the page he gives a wooden cut, representing the net, and the manner of throwing it over the head of the enemy. To such a device Job might allude, *God hath encompassed me with his net, and overthrown me*.

Verse 7. I cry out of wrong] I complain of violence and of injustice; but none comes to my help.

Verse 8. He hath fenced up my way] This may allude to the mode of hunting the elephant, described at the conclusion of the preceding chapter, or to the operations of an invading army. See under ver. 11.

Verse 9. He hath stripped me of my glory] I am reduced to such circumstances, that I have lost all my honour and respect.

Verse 10. Mine hope hath he removed like a tree] There is no more hope of my restoration to affluence, authority, and respect, than there is that a tree shall grow and flourish, whose roots are extracted from the earth. I am pulled up by the roots, withered, and gone.

12 His troops come together, and raise up their way against me, and encamp round about my tabernacle.

13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.

14 My kinsfolk have failed, and my familiar friends have forgotten me.

15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.

16 I called my servant, and he gave me no answer; I entreated him with my mouth.

17 My breath is strange to my wife, though I entreated for the children's sake of mine own body.

m Ch. 20. 12.—n Ps. 31. 11. & 38. 11. & 69. 2. & 86. 5, 18.—o Heb. my belly.—p Or, the wheel.—q 2 Kings 2. 23.—r Ps. 41. 8. & 55. 13, 14, 20.

Verse 11. *And he counteth me unto him as one of his enemies*] From the seventh to the thirteenth verse there seems to be an allusion to a hostile invasion, battles, sieges, &c. 1. A neighbouring chief, without provocation, invades his neighbour's territories, and none of his friends would come to his help. *I cry out of wrong, but I am not heard*, ver. 7. 2. The foe has seized on all the passes, and he is hemmed up. *He hath fenced up my way, that I cannot pass*, ver. 8. 3. He has surprised and carried by assault the regal city, seized and possessed the treasures. *He hath stripped me of my glory, and taken the crown from my head*, ver. 9. 4. All his armies are routed in the field, and his strong places carried. *He hath destroyed me on every side*, ver. 10. 5. The enemy proceeds to the greatest length of outrage, wasting every thing with fire and sword. *He hath kindled his wrath against me, and treateth me like one of his adversaries*, ver. 11. 6. He is cooped up in a small camp with the wrecks of his army; and in this he is closely besieged, by all the power of his foes, who encompass the place, and raise forts against it. *His troops come together, and raise up their way against me, and encamp round about my tabernacle*. 9. Not receiving any assistance from friends or neighbours, he abandons all hope of being able to keep the field, escapes with the utmost difficulty, and is despised and neglected by his friends and domestics because he has been unfortunate. *I am escaped with the skin of my teeth*, ver. 20. *My kinsfolk have failed—all my intimate friends abhorred me*, ver. 14—19.

Verse 14. *My kinsfolk have failed*] Literally, departed: they have all left a house when the hope of getting is all gone.

Verse 15. *They that dwell in mine house*] In this and the following verses the disregard and contempt usually shown to men who have fallen from affluence and authority, into poverty and dependence, are very forcibly described. Formerly revered by all: now esteemed by none. Pity to those who have fallen into adversity is rarely shown. *The rich have many friends*. And to him who appears to be gaining worldly substance, much court is paid; for, *many worship the rising sun, who think little of that which is gone down*. Some are even reproached with that eminence which they have lost, though not culpable of the loss. *A bishop, perhaps Bale, of Ossory, being obliged to leave his country and fly for his life, in the days of bloody Queen Mary, and who never regained his bishopric, being met one morning by one like those whom Job describes, who, intending to be witty at the expense of the venerable prelate, accosted him thus:—"Good morrow, μακαρ quondam."* To which the bishop smartly replied, "Adieu, κηλυε semper."

Verse 17. *Though I entreated for the children's sake of mine own body*. This may imply no more than adverting her by the tenderest ties, by their affectionate intercourse; and, consequently, by the children which had been the seals of their mutual affection; though those children were no more.

But the mention of his children in this place may intimate that he had still some remaining; that there might have been young ones, who, not being of a proper age to attend the festival of their elder brothers and sisters, escaped that sad catastrophe. The Septuagint have προσκαλεσεν δε κολακτων βιους παλλακιδων μου, "I affectionately entreated the children of my concubines." But there is no ground in the Hebrew text for such a strange exceptional rendering. Coverdale has, *¶ am fayne to speake faure to the children of mine own body*.

Verse 19. *My inward friends*] Those who were my greatest intimates.

Verse 20. *My bone cleaveth to my skin*] My flesh is entirely wasted away; and nothing but skin and bone left. *I am escaped with the skin of my teeth*.] I have had

18 Yea, young children despised me; I arose, and they spake against me.

19 All my inward friends abhorred me: and they whom I loved are turned against me.

20 My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.

21 Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.

22 Why do ye persecute me as God, and are not satisfied with my flesh?

23 Oh that my words were now written! Oh that they were printed in a book!

n Heb. the men of my secret.—l Ch. 30. 20. Ps. 102. 5. Lam. 4. 8.—o Or, as.—v Ch. 1. 11. Ps. 33. 2.—w Ps. 69. 35.—x Heb. Who will give, &c.

the most narrow escape. If I still live, it is a thing to be wondered at, my sufferings and privations have been so great. To escape with the skin of the teeth seems to have been a proverbial expression, signifying great difficulty. I had as narrow an escape from death, as the thickness of the enamel on the teeth. I was within a hair's breadth of destruction, see on ver. 11.

Verse 21. *Have pity upon me*] The iteration here strongly indicates the depth of his distress; and that his spirit was worn down with the length and severity of his suffering.

Verse 22. *Why do ye persecute me as God*] Are not the afflictions which God sends enough? Do you not see that I have as much as I can bear? When the Papiets were burning Dr. Taylor, at Oxford, while wrapped in the flames, one of the true sons of the church took a stick out of the fagots, and threw it at his head, and split open his face. To whom he calmly said, *Man, why this wrong? Do not I suffer enough?*

And are not satisfied with my flesh?] Will ye persecute my soul, while God is persecuting my body? Is it not enough that my body is destroyed,—why then labour to torment my mind?

Verse 23. *Oh that my words were now written*] Job introduces the important subject which follows, in a manner unusually solemn; and he certainly considers the words which he was about to utter of great moment; and, therefore, wishes them to be recorded in every possible way. All the modes of writing, then in use, he appears to refer to. As to printing, that should be out of the question, as no such art was then discovered, nor for nearly two thousand years after. Our translators have made a strange mistake by rendering the verb *שמע* yechaku, printed, when they should have used *described, traced out*. O that my words were fairly traced out in a book! It is necessary to make this remark, because superficial readers have imagined that the art of printing existed in Job's time, and that it was not a discovery of the fifteenth century of the Christian era: whereas there is no proof that it ever existed in the world before A. D. 1440, or thereabouts; for the first printed book with a date is a *Pealter*, printed by John Fust, in 1457, and the first Bible with a date is that by the same artist in 1460.

Three kinds of writing Job alludes to, as being practised in his time:—1. *Writing in a book*, formed either of the leaves of the papyrus, already described, see on chap. viii. ver. 11. or on a sort of linen cloth. A roll of this kind, with unknown characters, I have seen taken out of the envelopments of an Egyptian mummy. *Danon*, in his travels in Egypt, gives an account of a book of this kind, with an engraved *fac simile*, taken also out of an Egyptian mummy. 2. *Cutting with an iron stile on plates of lead*. 3. *Engraving on large stones or rocks*, many of which are still found in different parts of Arabia.

To the present day the leaves of the palm tree are used in the East instead of paper; and a stile of brass, silver, iron, &c. with a steel point, serves for a pen. By this instrument the letters are cut, or engraved, on the substance of the leaf; and afterward some black colouring matter is rubbed in, in order to make the letters apparent. This was probably the oldest mode of writing, and it continues among the Cingalese to the present day. It is worthy of remark that PLINY, *Hist. Nat. lib. xiii. c. 11.* mentions most of these methods of writing, and states that the leaves of the palm tree were used before other substances were invented. After showing that paper was not used before the conquest of Egypt by Alexander the Great, he proceeds:—*In palmarum foliis primo scriptitatum; deinde quarundam arborum libris; postea publica monumenta plumbeis vulminibus, max et privata linteis confici capta, aut ceris.* "At first men wrote on palm tree leaves; and afterward on the bark or rind of other trees."

24 That they were graven with an iron pen and lead in the rock for ever!

In process of time, public monuments were written on rolls of lead; and those of a private nature on linen books, or tables covered with wax."

Pausanias, lib. xlii. c. 31. giving an account of the Bœotians, who dwell near fount Helicon, states the following fact:—*Και μοιρολιθῶν μοι εἰκονοῦσαν εὐθα ἡ κρηνη, τα πολλὰ τοῦ χρόνου λελομασμένα, γέγρασται γὰρ αὐτῶ τα ἔργα.* "They showed me a leaden table near to the fountain, on which his works (*Hesiod's*) were written; but a great part had perished by the injuries of time."

Verse 24. *Iron pen and lead*] Some suppose that the meaning of this place is this; the *iron pen* is the *chisel* by which the letters were to be deeply cut in the *stone or rock*; and the *lead* was melted into those cavities in order to preserve the engraving distinct. But this is not so natural a supposition as what is stated above; that *Job* refers to the different kinds of writing or perpetuating public events used in his time: and the quotations from *Pliny* and *Pausanias* confirm the opinion already expressed.

Verse 25. *For I know that my redeemer liveth*] Any attempt to establish the true meaning of this passage is almost hopeless. By learned men and eminent critics, the words have been understood very differently: some vehemently contending that they refer to the resurrection of the body, and the redemption of the human race by *Jesus Christ*; while others, with equal vehemence and show of argument, have contended that they refer only to *Job's* restoration to health, family comforts, and general prosperity, after the present trial should be ended. In defence of these two opinions larger treatises have been written than the whole Book of *Job* would amount to, if written even in *capitals*. To discuss the arguments on either side, the nature of this work forbids; but my own view of the subject will be reasonably expected by the reader. I shall, therefore, lay down one principle, without which no mode of interpretation hitherto offered can have any weight. The principle is this—*Job was now under the special inspiration of the Holy Spirit, and spoke prophetically.*

Now, whether we allow that the passage refers to the general resurrection and the redemption by *Christ*, or to *Job's* restoration to health, happiness, and prosperity, this principle is equally necessary. 1. In those times no man could speak so clearly concerning the general resurrection and the redemption by *Jesus Christ* as *Job*, by one class of interpreters, is supposed here to do; unless especially inspired for this very purpose. 2. *Job's* restoration to health and happiness, which, though it did take place, was so totally unexpected to himself all the way through, so wholly unexpected, and, in every sense, impossible, except to the almighty power of God, that it could not be inferred from any thing that had already taken place, and must be foreshown by direct inspiration. Now, that it was equally easy to predict either of these events will be at once evident, because both were in futurity, and both were previously determined. Nothing contingent could exist in either: with them man had nothing to do: and they were equally within the knowledge of him to whose ubiquity there can be neither past nor future time; in whose presence absolute and contingent events subsist in their own distinctive characters, and are never resolved into each other.

But another question may arise, *Which was most likely to be the subject of this oracular declaration, the general resurrection and redemption by Christ; or the restoration of Job to health and affluence?*

If we look only to the general importance of these things, this question may be soon decided; for the doctrine of human redemption, and the general resurrection to an eternal life, are of infinitely greater importance than any thing that could affect the personal welfare of *Job*. We may therefore say, of two things which only the power of God can effect, and one of which only shall be done, it is natural to conclude, he will do that which is of most importance by which a greater measure of glory is secured to himself, and a greater sum of good produced to mankind.

As, therefore, a revelation by which the whole human race, in all its successive generations, to the end of time, may be most essentially benefited, is superior in its worth and importance to that by which one man only can be benefited, it is natural to conclude here, that the revelation relative to the general resurrection, &c. is that which most likely the text includes.

But to this it may be answered, God does not do always in the first instance, that which is most necessary and im-

25 For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

portant in itself, as every thing is done in that order, and in that time, which seems best to his godly wisdom; and therefore, a thing of less importance may be done now, and a thing of greater importance left to a future time. So God made the earth before he made man, produced light before he formed the celestial luminaries, and instituted the *Mosaic economy* before the *Christian dispensation*: This is all true, for every thing is done in that season in which it may best fulfil the designs of providence and grace. But the question still recurs, Which of the predictions was most congruous to the circumstances of *Job*, and those of his companions; and which of them was most likely to do most good on that occasion, and to be most useful through the subsequent ages of the world? The subject is now considerably narrowed, and if this question could be satisfactorily answered, the true meaning of the passage would be at once found out. 1. For the sake of righteousness, justice, and truth, and to vindicate the ways of God with man, it was necessary that *Job's* innocence should be cleared; that the false judgments of his friends should be corrected; and that, as *Job* was now reduced to a state of the lowest distress, it was worthy the kindness of God to give him some direct intimation that his sufferings should have a happy termination. That such an event ought to take place there can be no question; and that it did take place is asserted in the book: and that *Job's* friends saw it, were reproved, corrected, and admitted into his favour of whom they did not speak that which was right, and who had, in consequence, God's wrath kindled against them, are also attested facts. But surely there was no need of so solemn a revelation to inform them of what was shortly to take place, when they lived to see it; nor can it be judged essentially necessary to the support of *Job*, when the ordinary consolations of God's Spirit, and the excitement of a good hope through grace, might have as completely answered the end.

On the other hand, to give men, who were the chiefs of their respective tribes, proper notice of a doctrine of which they appear to have had no adequate conception, and which was so necessary to the peace of society, the good government of men, and the control of unruly and wayward passions, which the doctrine of the general resurrection and consequent judgment is well calculated to produce, and to stay and support the suffering godly under the afflictions and calamities of life, were objects worthy the highest regards of infinite philanthropy and justice, and of the most pointed and solemn revelation which could be given on such an occasion. In short, they are the grounds on which all revelation is given to the sons of men: and the prophecy in question, viewed in this light, was, in that dark age and country, a light shining in a dark place; for the doctrine of the general resurrection, and of future rewards and punishments, existed among the *Arabs* from time immemorial: and was a part of the public creed of the different tribes when *Mohammed* endeavoured to establish his own views of that resurrection, and of future rewards and punishments, by the edge of the sword. I have thus endeavoured dispassionately to view this subject: and having instituted the proceeding mode of reasoning, without foreseeing where it would tend, being only desirous to find out truth; I arrive at the conclusion, that the prophecy in question was not designed to point out the future prosperity of *Job*; but rather, the future redemption of mankind by *Jesus Christ*, and the general resurrection of the human race.

After what has been stated above, a short paraphrase on the words of the text will be all that is necessary to be added.

I know ידעתי *yadaati*, I have a firm and full persuasion: *that my redeemer*, ידועי גואלי, *my kinsman*, he whose right it was among the ancient Hebrews to redeem the forfeited heritages belonging to the family, to vindicate its honour, and to avenge the death of any of his relatives by slaying the murderer, Lev. xxv. 25. Numb. xxxv. 12. Ruth iii. 13. but here it must refer to *Christ*, who has truly the right of redemption, being of the same kindred, who was born of woman, flesh of our flesh, and bone of our bone.

Liveth חי *chai*, is the living One, who has the keys of hell and death; the Creator and Lord of the spirits of all flesh, and the principle and support of all life.

And that he shall stand at the latter day upon the earth. The latter day, אחרון *acharon*, the latter day, or time, when God comes to judgment, or, finally, or, at last.

He shall stand, יקום *yakum*, *he shall arise, or stand up*, i. e. to give sentence in judgment: or, he himself shall

26 And though after my skin worms destroy this body, yet ^a in my flesh shall I see God:
 27 Whom I shall see for myself, and mine eyes shall behold, and not ^b another; ^c though my reins be consumed ^d within me.

^a Or, After I shall awake, though this body be destroyed, yet out of my flesh shall I see God.—a Ps. 17. 15. 1 Cor. 13. 12. 1 John 3. 2.—a Heb. a stranger.—b Or,

arise from the dust, as the passage has been understood by some to refer to the resurrection of Christ from the dead.

Upon the earth, ^{ay} by *al sphar*, over the dead, or those who are reduced to dust. This is the meaning of ^{ay} *sphar* in Ps. xxx. 9. *What profit is there in my blood when I go down to the pit? Shall the dust* (i. e. the dead) *praise thee? He shall arise over the dust, over them who sleep in the dust, whom he shall also raise up.*

Verse 26. *And though after my skin worms destroy this body* My skin, which is now almost all that remains of my former self, except the bones, see ver. 20. *They destroy this*—not body. *נִקְּפוּ נִקְּפוּ* *nikkphu zoth*, they, diseases and affliction, destroy this wretched composition of misery and corruption.

Yet in my flesh shall I see God] Either, I shall arise from the dead, have a renewed body, and see him with eyes of flesh and blood, though what I have now shall shortly moulder into dust: or, I shall see him in the flesh; my kinsman, him who shall partake of my flesh and blood, in order that he may ransom the lost inheritance.

Verse 27. *Whom I shall see for myself*] Have a personal interest in the resurrection, as I shall have in the Redeemer.

And mine eyes shall behold] That very person who shall be the resurrection, as he is the life.

And not another] *וְאֵינִי אֲחֵר* *ve-ay lo zar*, and not a stranger, one who has no relation to human nature; but *אֵינִי גֹאֵל* *aynani goali*, my redeeming kinsman.

Though my reins be consumed within me.] Though I am now apparently on the brink of death, the thread of life being spun out to extreme tenuity.

This, on the mode of interpretation which I have assumed, appears to be the meaning of this passage. The words may have a somewhat different colouring put on them: but the basis of the interpretation will be the same.

I shall conclude with the version of Coverdale:—

For, I am sure that my redeemer liveth;
 And that I shall rise out of the earth in the latter day;
 That I shall be clothed againe with this skynne;
 And se God in my flesh.

For, I myself shall beholde him,
 Not with other, but with these same eyes.

My reins are consumed within me, when ye saye
 Why do not ye persecute him?

For he have founde an occasion against him.

Verse 28. *But ye should say*] Or, *Then ye shall say.* *Why persecute see him*] Or, as Mr. Goods, How did we persecute him! Alas, we are now convinced that we did wrong.

Seeing the root of the matter] A pure practice, and a sound hope, resting on the solid ground of sound faith, received from God himself. Instead of *וְיָבִי, יָבִי, יָבִי*, *ya bi, ya bi, ya bi*, is the reading of more than one hundred of Kennicott's and De Rossi's MSS. and in several of the versions. *Seeing the root of the matter is in him.*

Verse 29. *Be ye afraid of the sword*] Of God's judgments. *For wrath bringeth*] Such anger as ye have displayed against me, God will certainly resent and punish.

That ye may know there is a judgment] That ye may know that God will judge the world—and that the unequal distribution of riches and poverty, afflictions and health, in the present life, is a proof that there must be a future judgment, where evil shall be punished, and virtue rewarded.

It would not be fair, after all the discussion of the preceding verses in reference to the two grand opinions and modes of interpretation instituted by learned men, not to inform the reader that a third method of solving all difficulties has been proposed, viz. That Job refers to a divine conviction which he had just then received, that God would appear in the most evident manner to vindicate his innocence, and give the fullest proofs to his friends, and to the world, that his afflictions had not been sent as a scourge for his iniquities. Dr. Kennicott was the proposer of this third mode of solving these difficulties, and I shall give his method in his own words.

"These five verses, though they contain but twelve lines, have occasioned controversies without number, as to the general meaning of Job in this place; whether he here expressed his firm belief of a resurrection to happiness after death; or of a restoration to prosperity during the remainder of his life.

29 But ye should say, ^d Why persecute we him, ^e seeing the root of the matter is found in me?
 29 Be ye afraid of the sword: for wrath bringeth the punishments of the sword, ^f that ye may know there is a judgment.

my reins within me are consumed with earnest desire [for that day].—a Heb. in my boom.—d Ver. 22.—e Or, and what root of matter is found in me.—f Ps. 53. 10, 11.

"Each of these positions has found powerful as well as numerous advocates; and the short issue of the whole seems to be, that each party has confuted the opposite opinion, yet without establishing its own. For, how could Job here express his conviction of a reverse of things in this world, and of a restoration to temporal prosperity, at the very time when he strongly asserts that his miseries would soon be terminated by death? See chap. vi. 11. vii. 21. xvii. 11—15. xix. 10. and particularly in chap. vii. ver. 7. *O remember that my life is wind: mine eye shall no more see good.*

"Still less could Job here express a hope full of immortality; which sense cannot be extorted from the words without very evident violence. And as the possession of such belief is not to be reconciled with Job's so bitterly cursing the day of his birth in chap. iii. so the declaration of such belief would have solved at once the whole difficulty in dispute.

"But, if neither of the preceding and opposite opinions can be admitted; if the words are not meant to express Job's belief either of a restoration, or of a resurrection;—what then are we to do? It does not appear to me that any other interpretation has yet been proposed by the learned: yet I will now venture to offer a third interpretation, different from both the former; and which, while it is free from the preceding difficulties, does not seem liable to equal objection.

"The conviction then, which I suppose Job to express here, is this: That though his dissolution was hastening on, amidst the unjust accusations of his pretended friends, and the cruel insults of his hostile relations; and though, while he was thus singularly oppressed with anguish of mind, he was also tortured with pains of body, torn by sores and ulcers from head to foot, and sitting upon dust and ashes; yet, that still out of that miserable body, in his flesh thus stripped of skin, and nearly dropping into the grave, he should see God: who would appear in his favour, and vindicate the integrity of his character. This opinion may, perhaps, be fairly and fully supported by the sense of the words themselves, by the context, and by the following remarks.

"We read in chap. ii. ver. 7. that Job was smitten with sore bites from the sole of his foot unto his crown: and ver. 8. he sat down among the ashes. In chap. vii. ver. 6. Job says, *My flesh is clothed with worms and clods of dust; my skin is broken and become loathsome.* In chap. xvi. 19. *Also now, behold, my witness is in heaven, and my record is on high.* Then come the words of Job, chap. xix. 25—29. And then in opposition to what Job had just said, that God would soon appear to vindicate him, and that even his accusing friends would acquit him, Zophar says, chap. xx. 27. *that the heaven would reveal his iniquity, and the earth would rise up against him.* Lastly, this opinion concerning Job's words (as to God's vindication of him) is confirmed strongly at the end of the book, which records the conclusion of Job's history. His firm hope is here supposed to be that, before his death, he should, with his bodily eyes, see God appearing and vindicating his character. And from the conclusion we learn, that God did thus appear: now, says Job, *mine eye seeth thee.* And then did God most effectually, and for ever, brighten the glory of Job's fame, by four times calling him his servant; and as his anger was kindled against Job's friends by speaking to them in the following words: *Ye have not spoken of me the thing that is right, as my servant Job hath. Go to my servant Job—and my servant Job shall pray for you,—in that ye have not spoken of me the thing which is right, like my servant Job, chap. xl. 7, 8."*

Dr. K. then gives the common version, and proposes the following as a new version:

- Ver. 26. For, I know that my vindicator liveth;
 And he at the last shall rise over this dust.
- 26 And after that mine adversaries have nagged me then,
 Even in my flesh shall I see God.
- 27 Whom I shall see on my side;
 And mine eyes shall behold, but not estranged from me:
 All this have I made up in mine own boom.
- 28 Forly ye shall say, Why have we persecuted him;
 Seeing the truth of the matter is found with him.
- 28 Tremble for yourselves at the face of the sword;
 For the sword waxeeth hot against iniquities:
 Therefore be assured that judgment will take place.

Kennicott's Remarks on select passages of Scripture, p. 165.

There is something very plausible in this plan of Dr. Kennicott; and in the conflicting opinions relative to the

CHAPTER XX.

Zophar answers Job, and largely details the wretchedness of the wicked and the hypocrite; shows that the rejoicing of such is short and transitory, 1-6. That he is punished in his family and in his person, 10-14. That he shall be stripped of his ill-gotten wealth, and shall be in misery, though in the midst of affluence, 15-22. He shall at last die a violent death, and his family and property be finally destroyed, 23-28.

1. **THEN** answered Zophar the Naamathite, and said,

2 Therefore do my thoughts cause me to answer, and for this I make haste.

3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.

4 Knowest thou not this of old, since man was placed upon earth,

5 That the triumphing of the wicked is short, and the joy of the hypocrite but for a moment?

6 Though his excellency mount up to the heavens, and his head reach unto the clouds;

7 Yet he shall perish for ever like his own

dung: they which have seen him shall say, Where is he?

8 He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.

9 The eye also which saw him shall see him no more; neither shall his place any more behold him.

10 His children shall seek to please the poor, and his hands shall restore their goods.

11 His bones are full of the sin of his youth, which shall lie down with him in the dust.

12 Though wickedness be sweet in his mouth, though he hide it under his tongue;

13 Though he spare it, and forsake it not; but keep it still within his mouth:

14 Yet his meat in his bowels is turned, it is the gall of asps within him.

15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

1. Heb. my haste is in me.—h. Psa. 37. 25. 26.—i. Heb. from near.—k. Lam. 14. 13. 14. Omid. 3. 4.—l. Heb. cloud.—m. Psa. 23. 10.—n. Psa. 73. 20. & 92. 5.—o. Ch. 7. 8.

10. & 11. Psa. 37. 26. & 103. 15.—p. Or. The poor shall oppress his children.—q. Ver. 13.—r. Ch. 13. 25. Psa. 25. 7.—s. Ch. 21. 25.—t. Heb. in the midst of his palate.

meaning of this celebrated and much controverted passage, no doubt some will be found who will adopt it as a middle course. The theory, however, is better than some of the arguments by which it is supported. Yet had I not been led, by the evidence mentioned before, to the conclusion there drawn, I should probably have adopted Dr. K.'s opinion with some modification: but as to his new version, it is what I am persuaded the Hebrew text can never bear. It is even too loose a paraphrase of the original, as indeed are most of the new versions of this passage. Dr. Kennicott says that such a confidence as those cause Job to express, who make him speak concerning the future resurrection, ill comports with his cursing so bitterly the day of his birth, &c. But this objection has little, if any, strength, when we consider that it is not at all probable that Job had this confidence any time before the moment in which he uttered it: it was then a direct revelation, nothing of which he ever had before; else he had never dropped those words of impatience and irritation which we find in several of his speeches. And this may be safely inferred from the consideration, that after this time no such words escaped his lips. He bears the rest of his suffering with great patience and fortitude; and seems to look forward with steady hope to that day in which all tears shall be wiped away from off all faces; and it is fully proved that the Judge of all the earth has done right.

NOTES ON CHAPTER XX.

Verse 2. Therefore do my thoughts] It has already been observed that Zophar was the most inveterate of all Job's enemies, for we really must cease to call them friends. He sets no bounds to his invectives, and outrages every rule of charity. A man of such a bitter spirit must have been, in general, very unhappy. With him Job is, by insinuation, every thing that is base, vile, and hypocritical. Mr. Goode translates this verse thus: "Whither would my tumult transport me? And how far my agitation within me?" This is all the modesty that appears in Zophar's discourse. He acknowledges that he is pressed by the impetuosity of his spirit to reply to Job's self-vindication. The original is variously translated; but the sense is as above.

For this I make haste] וי תבקר חושי u-ba'bur chushi bi, there is sensibility in me, and my feelings provoke me to reply.

Verse 3. I have heard the check of my reproach] Some suppose that Zophar quotes the words of Job, and that some words should be supplied to indicate this meaning; e. g. "I have heard (sayest thou) the check or charge of my reproach?" Or, it may refer to what Job says of Zophar and his companions, chap. xix. 2, 3. How long will ye vex my soul—these ten times have ye reproached me. Zophar, therefore, assumes his old ground, and retracts nothing of what he had said. Like many of his own complexion in the present day, he was determined to believe that his judgment was infallible; and that he could not err.

Verse 4. Knowest thou not this of old] This is a maxim as ancient as the world; it began with the first man: a wicked man shall triumph but a short time; God will destroy the proud doer.

Since man was placed upon earth] Literally, since Adam was placed on the earth. That is, since the fall, wickedness and hypocrisy have existed; but they have never triumphed long. Thou hast lately been expressing confidence in reference to a general judgment: but such is

thy character, that thou hast little reason to anticipate with any joy the decisions of that day.

Verse 6. Though his excellency mount up to the heavens] Probably referring to the original state of Adam, of whose fall he appears to have spoken, ver. 4. He was created in the image of God; but, by his sin against his Maker, he fell into wretchedness, misery, death, and destruction.

Verse 7. He shall perish for ever] He is dust, and shall return to the dust from which he was taken. Zophar here hints his disbelief in that doctrine, the resurrection of the body, which Job had so solemnly asserted in the preceding chapter. Or he might have been like some in the present day, who believe that the wicked shall be annihilated, and the bodies of the righteous only be raised from the dead: but I know of no Scripture by which such a doctrine is confirmed.

Like his own dung] His reputation shall be abominable, and his putrid carcass shall resemble his own excrement. A speech that partakes as much of the malevolence, as of the asperity of Zophar's spirit.

Verse 8. He shall fly away as a dream] Instead of rising again from corruption, as thou hast asserted (chap. xix. 26.) with a new body, his flesh shall rot in the earth, and his spirit be dissipated like a vapour; and, like a vision of the night, nothing shall remain but the bare impression, that such a creature had once existed; but shall appear no more for ever.

Verse 10. His children shall seek to please the poor] They shall be reduced to the lowest degree of poverty and want, so as to be obliged to become servants to the poor. Cursed be Ham, a servant of servants shall he be. There are cases where the poor actually serve the poor; and this is the lowest or most abject state of poverty.

His hands shall restore their goods.] He shall be obliged to restore the goods that he has taken by violence.

Mr. Goode translates: His branches shall be involved in his iniquity, i. e. his children shall suffer on his account. "His own hands shall render to himself the evil that he has done to others." Calmet. The clause is variously translated.

Verse 11. His bones are full of the sin of his youth] Our translators have followed the VULGATE, Ossa ejus implebuntur vitis adolescentiæ ejus; his bones shall be filled with the sins of his youth. The SYRIAC and ARABIC have, his bones are full of marrow; and the TARGUM is to the same sense. At first view it might appear that Zophar refers to those infirmities in old age, which are the consequences of youthful vices and irregularities. ויבי אדמאי, which we translate his youth, may be rendered his hidden things; as if he had said, His secret vices bring down his strength to the dust. For this rendering Rosenmuller contends, and several other German critics. Mr. Goode contends for the same.

Verse 12. Though wickedness be sweet in his mouth] This seems to refer to the secret sins mentioned above.

Hide it under his tongue] This and the four following verses contain an allegory; and the reference is to a man who, instead of taking wholesome food, takes what is poisonous, and is so delighted with it because it is sweet, that he rolls it under his tongue, and will scarcely let it down into his stomach, he is so delighted with the taste; he spares it, and forsakes it not, but keeps it still within his mouth, ver. 13. But when he swallows it, it is turned to the gall of asps within him, ver. 14. which shall corrode and torture his bowels. Digitized by Google

16 He shall suck the poison of asps; the viper's tongue shall slay him.

17 He shall not see the rivers, the floods, the brooks of honey and butter.

18 That which he laboured for shall he restore, and shall not swallow it down; according to his substance shall the restitution be, and he shall not rejoice therein.

19 Because he hath oppressed and hath for-

saken the poor; because he hath violently taken away a house which he builded not;

Verse 15. He shall vomit them up again. This is also an allusion to an effect of most ordinary poisons; they occasion a nausea, and often excruciating vomiting; nature striving to eject what it knows, if retained, will be its bane.

Verse 16. He shall suck the poison of asps. That delicious morsel, that secret easily besetting sin, so palatable, and so pleasurable, shall act on the life of his soul as the poison of asps would do on the life of his body.

This poison is called the gall of asps, it being anciently supposed that the poison of serpents consists in their gall, which is thought to be copiously exuded when those animals are enraged; as it has been often seen that their bite is not poisonous when they are not angry. Pliny, in speaking of the various parts of animals, Hist. Nat. lib. xi. c. 37. states, from this circumstance, that in the gall the poison of serpents consists; ne quis miratur id (fel) venenum esse serpentum. And in lib. xviii. c. 9. he ranks the gall of horses among the poisons:—Dammatur (fel) equinum tantum inter venena. We see, therefore, that the gall was considered to be the source whence the poison of serpents was generated, not only in Arabia but also in Italy.

Verse 17. He shall not see the rivers. Mr. Goode has the following judicious note on this passage:—"Honey and butter are the common results of a rich well-watered pasturage, offering a perpetual banquet of grass to kine, and of nectar to bees; and thus loading the possessor with the most luscious luxuries of pastoral life, peculiarly so before the discovery of the means of obtaining sugar. The expression appears to have been proverbial: and is certainly made use of here to denote a very high degree of temporal prosperity." See also chap. xxix. 6. To the Hebrews such expressions were quite familiar. See Exod. iii. 8. xiii. 8. xxxiii. 3. 2 Kings xviii. 32. Deut. xxxi. 20. and elsewhere.

The Greek and Roman writers abound in such images. Milk and honey were such delicacies with the ancients that Pindar compares his song to them for its smoothness and sweetness:

Χαιρε φίλος. Εγω τοδε τοι Περσο περιγυρον μελι λευκο Σω γαλακτι: κρηναρνα δ' ερω αφηκει τον' αοιδον, Διολοι εν πρσιαιον αοδων.

PIND. Nem. iii. ver. 133.

Hail, friend! to thee I owe my song; For thee its mingled sweets I prepare; Mellifluous accents pour aloud; Verse, pure as milk, to thee I bow; On all thy notions falls the dew of praise; Plerian draughts thy thirst of fame assuage, And trembling thro' thy songs of triumph raise. J. B. B. C. Ode to Pindar, sweet, venial, quo in quosque gemdat; Melis fonsat illi, ferat et rabus orper, amonum. Virg. Ecl. iii. v. 86.

Who Pindar loves, and who his songs admires, Let Pindar's fortune crown his fall desires. Let myrrh, instead of thorns, his fences fill; And showers of honey from his oak distill! Dryden.

OVIN, describing the golden age, employs the same image:

Flumina jam lactis, jam flumina nectaris hiant; Flavaque de viridi stillabant ilice mella. Metam. lib. i. ver. 11. Floods were with milk, and floods with nectar fill'd; And honey from the verdant oak distill'd. Dryden.

HORACE employs a similar image in nearly the same words:

Mella cava veniant ex ilice, montibus alida; Lactis crepante lymphæ desillit pede. Apod. xvi. ver. 66. From hollow oaks where honeyed streams distil, And bounds with noisy foam the pibbled fill. Francis.

Job employs the same metaphor, chap. xxix. 6:

When I washed my steps with butter, And the rocks poured out to me rivers of oil.

Isaiah also, chap. vii. 22. uses the same when describing the produce of a heifer and two ewes:

From the pinnac of milk that they shall produce, He shall eat butter: butter and honey shall he eat, Whosoever is left in the midst of the land.

And Joel, iii. 18:

And it shall come to pass in that day The mountains shall drop down new wine, And the hills shall flow with milk; And all the rivers of Judah shall flow with water.

saken the poor; because he hath violently taken away a house which he builded not;

20 Surely he shall not feel quietness in his belly, he shall not save of that which he desired.

21 There shall none of his meat be left; therefore shall no man look for his goods.

22 In the fulness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him.

y Heb. crushed.—Eccles. 5. 12, 14.—y Heb. hoon.—b Or, There shall be none left for his meat.—c Or, troublesome.

The expressions denote fertility and abundance: and are often employed to point out the excellence of the promised land, which is frequently denominated a land flowing with milk and honey; and even the superior excellent blessings of the Gospel are thus characterized, Isa. li. 1.

Verse 18. That which he laboured for shall he restore. I prefer here the reading of the Arabic, which is also supported by the Syriac, and is much nearer to the Hebrew text than the common version. He shall return to labour; but he shall not eat; he shall toil, and not be permitted to enjoy the fruit of his labour. The whole of this verse Mr. Goode thus translates:

To labour shall he return, but he shall not eat. A dearth his recompense: yes, nothing shall he taste.

It may be inquired how Mr. Goode arrives at this meaning. It is by considering the word עָבַד, which we translate he shall rejoice, as the Arabic عَابَدَ *alasa*, "he ate, drank, tasted;" and the word כָּבַד *kehil*, which we make a compound word, *ke-chail*, "according to substance," to be the pure Arabic word كَاهَل *kahala*, "it was fruitless," applied to a year of dearth: hence *kahlan*, "a barren year." Conceiving these two to be pure Arabic words, for which he seems to have sufficient authority, he renders עָבַד *temurato*, "his recompense, as in chap. xv. 31. and not restitution, as here.

The general meaning is, he shall labour and toil, but shall not reap, for God shall send on his land blasting and mildew. Houbigant translates the verse thus:—*Reddes labore partum; neque id absumet; copiosa fuerunt mercatura ejus, sed illis non fructur.* "He shall restore what he gained by labour, nor shall he consume it; his merchandise were abundant, but he shall not enjoy them." O! how doctors disagree! Old Coverdale gives a good sense, which is no unfrequent thing with this venerable translator:

But labourer shal be, and yet have nothing to eate: great trasple shal be make for riches, but he shal not enjoye them.

Verse 19. He hath oppressed and hath forsaken the poor. Literally, He hath broken in pieces the forsaken of the poor, *רָצַץ עֵשֶׂר כִּי רָצַץ אִזּוֹב דַּלִּים*. The poor have fled from famine, and left their children behind them; and this hard-hearted wretch, meaning Job all the while, has suffered them to perish, when he might have saved them alive.

He hath violently taken away a house which he builded not. Or, rather, He has thrown down a house, and hath not rebuilt it. By neglecting or destroying the forsaken orphans of the poor, mentioned above, he has destroyed a house (a family) while he might, by helping the wretched, have preserved the family from becoming extinct.

Verse 20. Surely he shall not feel quietness in his belly. I have already remarked that the word *bilen*, which we translate belly, means often, in the Sacred Writings, the whole of the human trunk: the regions of the *thorax* and *abdomen* with their contents; heart, lungs, liver, &c. and, consequently, all the thoughts, purposes, and inclinations of the mind, of which those viscera were supposed to be the functionaries. The meaning seems to be:—"He shall never be satisfied; he shall have an endless desire after secular good; and shall never be able to obtain what he covets."

Verse 21. There shall none of his meat be left. Coverdale translates thus:—"Be devourd so greedily, that he left nothing behynde, therefore his goodes shal not prosper." He shall be stripped of every thing.

Verse 22. In the fulness of his sufficiency he shall be in straits. This is a fine saying; and few of the members of Job's text have been able to improve the version. It is literally true of every great, rich, wicked man: he has no God; and anxieties and perplexities torment him, notwithstanding he has his portion in this life.

Every hand of the wicked shall come upon him. All kinds of misery shall be his portion. Coverdale translates:—"Though he had plenteousnesse of every thing, yet was he poore; and therefore, he is but a wretched on every syde."

23 When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him^d while he is eating.

24 He shall flee from the iron weapon, and the bow of steel shall strike him through.

25 It is drawn, and cometh out of the body; yea^e the glittering sword cometh out of his gall: terrours are upon him.

26 All darkness shall be hid in his secret

d Numb. 11. 33. Psa. 78. 20, 31.—e Isai. 94. 13. Jer. 48. 63. Amos 5. 13.—f Ch. 16. 13.

Verse 23. When he is about to fill his belly] Here seems a plain allusion to the lustrings of the children of Israel in the desert. God showered down quails upon them; and showered down his wrath while the flesh was in their mouth. The allusion is too plain to be mistaken; and this gives some countenance to the bishop of Killala's version of the 20th verse:—

^a Because he acknowledged not the quail in his stomach, In the midst of his delight he shall not escape.

That *ῥῶ σελῶν*, which we translate *quietness*, means a quail also, the history of the Hebrews' lustrings, Exod. xvi. 2—11. and Numb. xi. 31—35. sufficiently proves. Let the reader mark all the expressions here from ver. 20 to 23. and compare them with Numb. xi. 31—35. and he will probably be of opinion that Zophar has that history immediately in view, which speaks of the Hebrews' murmuring for bread and flesh, and the miraculous showers of manna and quails, and the judgments that fell upon them for their murmuring. Let us compare a few passages:

Verse 20. He shall not feel quietness] *ῥῶ σελῶν*, the quail. He shall not save of that which he desired. Verse 21. There shall none of his meat be left.—Let no man leave of it till the morning. Exod. xvi. 19.

Verse 22. In the fulness of his sufficiency he shall be in straits.—But some of them left of it until the morning, and it bred worms and stank. Exod. xvi. 20.

Verse 23. When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating.—And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague. Numb. xi. 33.—He rained flesh upon them as dust, and feathered fowls like as the sand of the sea: so they did eat and were filled—but, while the meat was in their mouth, the wrath of God came upon them, &c. Psa. lxxviii. 26—30. These show to what Job refers.

Verse 24. He shall flee from the iron weapon] Or, Though he should flee from the iron armour, the brazen bow shall strike him through. So that if he fle the iron weapons, he shall be spott with the steel bow. Coverdale. That is, he shall most certainly perish: all kinds of deaths await him.

Verse 25. It is drawn, and cometh out] This refers to archery: The arrow is drawn out of the sheaf or quiver, and discharged from the bow against its mark, and pierces the vitals, and passes through the body. So Coverdale:—The arrow shall be taken forth, and go out at his back.

Verse 26. A fire not blown shall consume him] As Zophar is here showing that the wicked cannot escape from the divine judgments, so he points out the different instruments which God employs for their destruction. The wrath of God; any secret or supernatural curse. The iron weapon, the spear, or such like. The bow, and its swift flying arrow. Darkness, deep horror and perplexity. A fire not blown; a supernatural fire; lightning, such as fell on Korah and his company, to whose destruction there is probably here an allusion; hence the words, It shall go ill with him who is left in his tabernacle. "And the Lord spake unto Moses and Aaron, Separate yourselves from among this congregation, that I may consume them in a moment. Get ye up from about the tabernacle of Korah, Dathan, and Abiram. Depart from the tents of these wicked men. There came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense." Numb. xvi. 20, 21, 24, 26, 35.

Verse 27. The heavens shall reveal his iniquity; and the earth shall rise up against him.] Another allusion, if I mistake not, to the destruction of Korah and his company. The heavens revealed their iniquity; God declared out of heaven his judgment of their rebellion. "And the glory of the Lord appeared unto all the congregation." Numbers xvi. 20, &c. And then the earth rose up against them. "The ground clave asunder that was under them, and the earth opened her mouth, and swallowed them up; and they went down alive into the pit, and the earth closed upon them." Numb. xvi. 31—33.

Verse 28. The increase of his house shall depart, and

places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.

27 The heaven shall reveal his iniquity; and the earth shall rise up against him.

28 The increase of his house shall depart, and his goods shall flow away in the day of his wrath.

29 This is the portion of a wicked man from God, and the heritage appointed unto him by God.

g Ch. 18. 11.—h Psa. 51. 3.—i Ch. 17. 13. & 21. 2, 3.—k Heb. of his secret from God.

his goods shall flow away in the day of his wrath.] A farther allusion to the punishment of the rebellious company of Korah; who not only perished themselves, but their houses also, and their goods. "And the earth opened her mouth, and swallowed them up, and their houses, and all their goods." Numb. xvi. 32.

These examples were all in point, on the ground assumed by Zophar; and such well attested facts would not be passed over by him, had he known the record of them; and that he did know it, alludes to it, and quotes the very circumstance, is more than probable.

Verse 29. This is the portion] As God has dealt with the murmuring Israelites, and with the rebellious sons of Korah, so will he deal with those who murmur against the dispensations of his providence, and rebel against his authority. Instead of an earthly portion, and an ecclesiastical heritage, such as Korah, Dathan, and Abiram sought; they shall have fire from God to scorch them, and the earth to swallow them up.

Dr. Stock, bishop of Killala, who has noticed the allusion to the quails, and for which he has been most unmeritedly ridiculed, gives us the following note on the passage:

"Here, I apprehend, is a fresh example of the known usage of Hebrew poets in adorning their compositions by allusions to facts in the history of their own people. It has escaped all the interpreters; and it is the more important because it fixes the date of this poem, so far as to prove its having been composed subsequently to the transgression of Israel at Kibroth Hattaavah, recorded in Numb. xi. 33, 34. Because the wicked acknowledged not the quail, that is, the meat with which God had filled his stomach; but, like the ungrateful Israelites, *cramped and blasphemed his feeder*, (as Milton finely expresses it,) he shall experience the same punishment with them; and be cut off in the midst of his enjoyment, as Moses tells us the people were who lusted."

If I mistake not, I have added considerable strength to the prelates reasoning, by showing that there is a reference also to the history of the manna, and to that which details the rebellion of Korah and his company; and if so, (and they may dispute who please) it is a proof that the book of Job is not so old, much less older, than the Pentateuch, as some have endeavoured to prove; but with no evidence of success, at least to my mind. A point which never has been, and I am certain, never can be, proved: which has multitudes of presumptions against it, and not one clear incontrovertible fact for it. Mr. Goode has done more in this case than any of his predecessors; and yet Mr. Goode has failed: no wonder then that others, unmerciful critics of the bishop of Killala, have failed also, who had not a tenth part of Mr. Goode's learning, nor one hundredth part of his critical acumen.

It is, however, strange that men cannot suffer others to differ from them on a subject of confessed difficulty, and comparatively of little importance, without raising up the cry of heresy against them, and treating them with superciliousness and contempt! Such should know, if they are clergymen, whether dignified or otherwise, that such conduct ill becomes the sacerdotal character; and that *ante barbam docet senes*, cannot be always spoken to the teacher's advantage.

As a good story is not the worse for being twice told, the following lines from a clergyman, who, for his humility and piety was as much an honour to his vocation, as he was to human nature, may not be amiss, in point of advice, to all Warburtonian spirits:

"Be calm in arguing, for fierceness makes
Error a fault, and truth discountenanced.
Why should I feel another man's mistake
More than his sickness or his poverty?
In love I should: but anger is not love,
Nor wisdom neither; therefore, gently move.

Calmness is great advantage: he that lets
Another chafe, may warm him at his fire,
Mark all his wand'ring, and enjoy his fits;
As cunning fevers suffer heat to die,
Truth dwells not in the clouds; the bow that's there
Doth often aim at, never hit, the sphere.

Herbert.

Dr. Stock's work on the book of Job will stand honourably on the same shelf with the best on this difficult subject.

CHAPTER XXI.

Job expresses himself as puzzled by the dispensation of Divine Providence, because of the unequal distribution of temporal good: he shows that wicked men often live long, prosper in their families, and in all their substance, and yet live in the presence of God and several things, 1-16. At other times their prosperity is suddenly blasted, and they and their families come to ruin, 17-21. God however is too wise to err: and he deals out various lots to all according to his wisdom; some come sooner, others later to the grave; but the strong and the weak, the prince and the peasant, come to a similar end in this life; but the wicked are reserved for a day of wrath, 22-32. He charges his friends with falsehood in their protracted attempts to comfort him.

1887. BUT Job answered and said, 2 Hear diligently my speech, and let this be your consolations.

3 Suffer me that I may speak: and after that I have spoken, I mock on.

4 As for me, is my complaint to man? and if it were so, why should not my spirit be troubled?

5 Mark me, and be astonished, and lay your hand upon your mouth.

6 Even when I remember, I am afraid, and trembling taketh hold on my flesh.

7 Wherefore do the wicked live, become old, are mighty in power?

8 Their seed is established in their sight with them, and their offspring before their eyes.

9 Their houses are safe from fear, neither is the rod of God upon them.

10 Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.

11 They send forth their little ones like a flock, and their children dance.

12 They take the timbrel and harp, and rejoice at the sound of the organ.

13 They spend their days in wealth, and in a moment go down to the grave.

14 Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

15 What is the Almighty, that we should serve him? and what profit should we have if we pray unto him?

16 Lo, their good is not in their hand: the counsel of the wicked is far from me.

1 Ch. 12. 16. & 17. 2.— Heb. shortened.— Heb. look unto me.— Job. 12. 19. Ch. 22. 2. & 29. 4. Ps. 22. 2.— P. Ch. 12. 6. Ps. 17. 10, 14. & 72. 3, 12. Jer. 12. 1. Hab. 1. 16.— Heb. are peace from fear.

1 Ps. 78. 6.— Exod. 28. 25.— 1 Chap. 28. 11.— Or, in which.— v. Chap. 22. 17. w. Exod. 2. 2. Ch. 24. 8.— v. Ch. 28. 3. Mal. 3. 14.— v. Ch. 22. 18. Ps. 1. 1. Prov. 1. 16. Ezech. 11. 2. Luke 21. 61. Acta 8. 53.

NOTES ON CHAPTER XXI.

Verse 2. Let this be your consolations] מְנַחֵם מִן מַעֲשֵׂי יְהוָה is-*lahi sot tanchusnoteycom*, may be translated, "And let this be your retractions." Let what I am about to say induce you to retract what you have said, and to recall your false judgments.

וְאוֹ מַחֲמִים, signifies not only to comfort, but to change one's mind, to repent: hence the Vulgate translates, at the verse is to be understood ironically. I am now about *agite penitentiam*, "and repent," which Coverdale follows in his version, and *arande poussettes*. Some suppose to give you consolations for those you have given me. When I have done, then turn them into mockery if ye please.

Verse 4. As for me] אֲנִי אֲנֹכִי *ha-anochi*, "Alas for me!" Is it not with a man that I speak? And, if this be the case, why should not my spirit be troubled? I do not reply against my Maker; I suffer much from God and man; why then may I not have the privilege of complaining to creatures like myself?

Verse 5. Mark me, and be astonished] Consider and compare the state in which I was once, with that in which I am now, and be astonished at the judgments and dispensations of God. You will then be confounded; you will put your hands upon your mouths, and keep silence.

Putting the hand on the mouth, or the finger on the lips, was the token of silence. The Egyptian god *Harpocrates*, who was the god of silence, is represented with his finger compressing his upper lip.

Verse 6. I am afraid] I am about to speak of the mysterious workings of Providence: and I tremble at the thought of entering into a detail on such a subject: my very flesh trembles.

Verse 7. Wherefore do the wicked live] You have frequently asserted that the wicked are invariably punished in this life; and that the righteous are ever distinguished by the strongest marks of God's providential kindness:—how then does it come that many wicked men live long and prosperously; at last die in peace without any evidence whatever of God's displeasure? This is a fact that is occurring daily; none can deny it;—how then will you reconcile it with your maxims?

Verse 8. Their seed is established] They see their own children grow up, and become settled in the land; and behold their children's children also; so that their generations are not cut off. Even the posterity of the wicked continue.

Verse 9. Neither is the rod of God upon them.] They are not afflicted as other men.

Verse 10. Their bull gendereth] וְעֵבֶר דָּבָר, *passes over*, i. e. on the cow, referring to the action of the bull when coupling with the female. Their flocks multiply greatly; they bring forth in time; and none of them is barren.

Verse 11. They send forth their little ones] It is not very clear whether this refers to the young of the flocks, or to their children. The first clause may mean the former, the next clause the latter; while the young of their cattle are in flocks; their numerous children are healthy and vigorous, and dance for joy.

Verse 12. They take the timbrel and harp] וַיִּשְׂמְעוּ, they rise up, or lift themselves up, probably alluding to the rural exercise of dancing.

וְעַל טוֹפֵי, which we translate *timbrel*, means a sort of drum, such as the *tomtom* of the Asiatics. וְעַל קִנֹּר, may mean something of the *harp kind*.

Organ, מְנַחֵם עַבִּי, means nothing like the instrument now called the organ, though thus translated both by the *Septuagint* and *Vulgate*: it probably means the *syrias*, composed of several unequal pipes, close at the bottom, which, when blown into at the top, give a very shrill and lively sound. To these instruments the youth are represented as dancing joyfully. Mr. Goode translates: "They trip merrily to the sound of the pipe." And illustrates his translation with the following verse:

Now grasping, now retreating,
Now in circling troops they meet;
To break noise in cadence beating,
Glance their many twinkling feet.

The original is intended to convey the true notion of the gambols of the rustic nymphs and swains on festival occasions; and let it be observed, that this is spoken of the children of those who say unto God, "Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have if we pray unto him?" Ver. 14, 15. Is it any wonder that the children of such parents should be living to the flesh, and serving the lusts of the flesh? for neither they nor their parents know God, nor pray unto him.

Verse 13. They spend their days in wealth] There is a various reading here of some importance. In the text we have יָבֵלּוּ, *they grow old*, or wear out as with old age, *terent vetustate*; and in the margin, יָבֵלּוּ, *they consume*: and the *Masora* states, that this is one of the eleven words which are written with *beth*, and must be read by *capit*. Several editions have the former word in the text, and the latter in the margin; the former being what is called the *ketib*, the latter *keri*. יָבֵלּוּ, *they grow old*, or wear out, is the reading of the *Antwerp*, *Paris*, and *London*, Polyglots: יָבֵלּוּ, *they accomplish*, or spend, is the reading of the *Complutensian Polyglott*, thirteen of *Kennicott's* and *De Rossi's* MSS., the *Septuagint*, *Chaldee*, *Syriac*, and *Arabic*. The *Vulgate* has *ducunt*, "they lead or spend," from which our translation is borrowed. I incline to the former, as Job's argument derives considerable strength from this circumstance: they not only spend their days in faring sumptuously every day; but they even wear out so as to grow old in it; they are not cut off by any sudden judgment of God. This is a fact; therefore, your doctrine, that the wicked are cut off suddenly, and have but a short time, is far from the truth.

In a moment, they go down to the grave.] They wear out their years in pleasure; grow old in their gay and giddy life; and die, as in a moment, without previous sickness: or, as Mr. Goode has it, *They quietly descend into the grave*.

Verse 14. They say unto God] This is the language of their conduct, though not directly of their lips.

Depart from us] Let us alone; we do not trouble thee. Thy ways are painful: we do not like cross-bearing. Thy ways are spiritual: we wish to live after the flesh. We have learnt to do our own will: we do not wish to study thine.

Verse 15. What is the Almighty] What allegiance do we owe to him. We feel no obligation to obey him: and what profit can we derive from prayer? We are as happy as flesh and blood can make us: our kingdom is of this world; we wish for no other portion than that which we have.

Those who have never prayed as they ought, know nothing of the benefits of prayer.

17 How oft is the candle of the wicked put out? and how oft cometh their destruction upon them? God distributeth sorrows in his anger.

18 They are as stubble before the wind, and as chaff that the storm carrieth away.

19 God layeth up his iniquity for his children: he rewardeth him, and he shall know it.

20 His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

21 For what pleasure hath he in his house after him, when the number of his months is cut off in the midst?

22 Shall any teach God knowledge? seeing he judgeth those that are high.

23 One dieth in his full strength, being wholly at ease and quiet.

24 His breasts are full of milk, and his bones are moistened with marrow.

25 And another dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall lie down alike in the dust, and the worms shall cover them.

27 Behold, I know your thoughts, and the devices which ye wrongfully imagine against me.

28 For ye say, Where is the house of the prince? and where are the dwelling-places of the wicked?

29 Have ye not asked them that go by the way? and do ye not know their tokens,

30 That the wicked is reserved to the day of destruction? They shall be brought forth to the day of wrath.

1 Ch. 18. 6.—a Or, lamp.—b Luke 12. 49.—c Ps. 1. 4. & 3. 35. Isai. 17. 13. & 28. 5. Hosas 13. 8.—d Heb. establish assay.—e That is, the punishment of his iniquity. f Exod. 20. 5.—g Rom. 7. 5. Isai. 57. 17. Jer. 35. 16. Rev. 14. 10. & 19. 15.—h Isai. 60. 12. & 65. 2. Rom. 11. 24. 1 Cor. 2. 16.

1 Heb. in his very perfection, or, in the strength of his perfection.—2 Or, unblissful.—3 Ch. 22. 11. Eccles. 8. 2.—4 Gen. 22. 7.—5 Heb. the tent of the tabernacles of the wicked.—6 Prov. 16. 4. 2 Pet. 2. 8.—7 Heb. the day of wrath.

Verse 16. *Their good is not in their hand*] With all their boasting and self-dependence, God only lends them his bounty; and, though it appears to be their own, yet it is at his disposal. Some of the wicked he permits to live and die in affluence; provided it be acquired in the ordinary way of his providence, by trade, commerce, &c. Others he permits to possess it for a while only, and then strips them of their illegally procured property.

The counsel of the wicked is far from me.] Some understand the words thus:—"Far be it from me to advocate the cause of the wicked." I have nothing in common with them, and am not their apologist. I state a fact; they are often found in continual prosperity: I state another fact; they are often found in wretchedness and misery: for,

Verse 17. *How oft is the candle of the wicked put out?*] The candle or lamp is often used, both as the emblem of prosperity and of posterity. Oftentimes the rejoicing of the wicked is short; and, not unfrequently, his seed is cut off from the earth. The root is dried up, and the branch is withered.

God distributeth sorrows in his anger.] He must be incensed against those who refuse to know, serve, and pray unto him. In his anger he, therefore, portions out to each his due share of misery, vexation, and wo.

Verse 18. *They are as stubble before the wind*] "His fan is in his hand; he will thoroughly cleanse his floor, and the chaff he will barn with unquenchable fire. Therefore the wicked shall not stand in the judgment; but shall be like the chaff which the wind driveth away." Were not this a common thought, I should have supposed that the author of this book borrowed it from Ps. 1. 4. The original signifies that they shall be carried away by a furious storm; and borne off as booty is by the swift-riding robbers of the desert, who make a sudden irruption, and then set off full speed with their prey.

Verse 19. *God layeth up his iniquity for his children*] This is according to the declaration of God, Exod. xx. 5. "Visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me." This always supposes that the children, who are thus visited, have copied their parents' example; or, that ill-gotten property is found in their hands which has descended to them from their wicked fathers; and of this God, in his judgments, strips them. It is, however, very natural to suppose that children brought up without the fear of God, will walk in the sight of their own eyes, and according to the imaginations of their own hearts.

He rewardeth him, and he shall know it.] He shall so visit his transgressions upon him, that he shall at last discern that it is God who hath done it. And thus they will find that there would have been profit in serving him, and safety in praying unto him. But this they have neglected; and now it is too late.

Verse 20. *His eyes shall see his destruction.*] He shall perceive its approach; and have the double punishment of fearing and feeling; feeling a THOUSAND deaths in fearing one.

He shall drink of the wrath] The cup of God's wrath, the cup of trembling, &c. is frequently expressed or referred to in the Sacred Writings, Deut. xxxii. 33. Isa. li. 17—22. Jer. xxv. 15. Rev. xiv. 8. It appears to be a metaphor taken from those cups of poison which certain criminals were obliged to drink. A cup of the juice of hemlock was the wrath or punishment assigned by the Athenian magistrates to the philosopher Socrates.

Verse 21. *For what pleasure hath he in his house after him*] What may happen to his posterity he neither knows nor cares, as he is now numbered with the dead; and num-

bered with them before he had lived out half his years. Some have translated the verse thus: "Behold how speedily God destroys the house of the wicked after him! How he shortens the number of his months!"

Verse 22. *Shall any teach God knowledge?*] Who, among the sons of men, can pretend to teach God how to govern the world, who himself teaches those that are high, the heavenly inhabitants, who excel us infinitely, both in knowledge and wisdom! Neither angels nor men can comprehend the reason of the divine providence. It is a depth known only to God.

Verse 23. *One dieth in his full strength*] In this and the three following verses Job shows that the inequality of fortune, goods, health, strength, &c. decides nothing either for or against persons in reference to the approbation or disapprobation of God, as these various lots are no indications of their wickedness or innocence. One has a sudden, another a lingering death; but by none of these can their eternal states be determined.

Verse 24. *His breasts are full of milk*] The word *wray atinaiv*, which occurs nowhere else in the Hebrew Bible, is most likely an Arabic term; but, probably, so provincial as to be now lost. *atana*, signifies to macerate hides so as to take off the hair: hence Mr. Goods thinks it means here, that sleekness of skin that is the effect of fatness both in man and beast. But as the radical idea signifies to stink, as leather does which is thus macerated, I cannot see how this meaning can apply here. Under the root *wray atan*, Mr. Parkhurst gives the following definitions: *wray* occurs, not as a verb, but as a noun masculine plural, in construction, *wray (atney) the bowels, intestines*; once Job xxi. 24. *wray (atinaiv) his bowels or intestines, are full of, or abound with, chahal) fat*. So the LXX. *ra de sykara aron alhph oraeos*. The VULGATE: *Viscera ejus plena sunt adipis*, "his intestines are full of fat." May not *wray (atim)* be a noun masculine plural from *wray (atah) to involve, formed as wryy (galim, mirror)* from *ryy (gabab, to reveal)*? And may not the *intestines*, including those fatty parts, the mesentery and omentum, be so called on account of "their wonderful involutions." I think this conjecture to be as likely as any that has yet been formed.

Verse 25. *They shall lie down alike in the dust*] Death levels all distinctions, and the grave makes all equal. There may be a difference in the grave itself; but the human corpse is the same in all. Splendid monuments enshrine corruption; but the sod must lie close and heavy upon the putrefying carcass, to prevent it from becoming the bane of the living.

Verse 27. *I know your thoughts*] Ye still think that because I am grievously afflicted, therefore I must be a felonious transgressor.

Verse 28. *For ye say, Where is the house of the prince?*] In order to prove your point, ye ask, where is the house of the tyrant and oppressor? Are they not overthrown and destroyed? and is not this a proof that God does not permit the wicked to enjoy prosperity?

Verse 29. *Have ye not asked them that go by the way?*] This appears to be Job's answer. Consult travellers who have gone through different countries; and they will tell you that they have seen both examples, the wicked in great prosperity in some instances, while suddenly destroyed in others. See at the end of the chapter.

Do ye not know their tokens] Mr. Goods translates the whole verse thus: "Surely thou canst never have inquired of men of travel; or thou couldst not have been ignorant of their tokens. Hadst thou made proper inquiries, thou wouldst have heard of their awful end in a thousand instances." And also of their prosperity.

31 Who shall declare his way to his face? and who shall repay him what he hath done?

32 Yet shall he be brought to the grave, and shall remain in the tomb.

33 The clods of the valley shall be sweet unto him, and every man shall draw after him, as there are innumerable before him.

34 How then comfort ye me in vain, seeing in your answers there remaineth falsehood?

CHAPTER XXII.

Eliphaz reproves Job for his attempts to clear his character, and establish his innocence. 1-4. Charge him with insensate transgressions; with oppression toward his brethren, cruelty to the poor, hard-heartedness to the needy, and with uncharitableness toward the widow and the orphan; and that it is on these accounts that enemies and denunciations are cast upon him, 5-11. Speaks of the majesty and justice of God; how he cast off the cedar-trees, and the inhabitation of cedars, and the oaks of the plain, 12-20. Exhorts him to repent and acknowledge his sin, and promises him great riches and prosperity, 21-28.

Ans. 1. G. etc. 74. A. U. C. etc. 72. THEN Eliphaz the Temanite answered and said,

Verse 30. [That the wicked is reserved to the day of destruction] Though every one can tell that he has seen the wicked in prosperity, and even to spend a long life in it; yet this is no proof that God loves him, or that he shall enjoy a prosperous lot in the next world. There, he shall meet with the day of wrath. There, the wicked shall be punished, and the just rewarded.

Verse 31. [Who shall declare his way to his face?] But while the wicked is in power, who shall dare to tell him to his face what his true character is? Or who shall dare to repay him the evil he has done? As such a person cannot have his punishment in this life, he must have it in another; and for this the day of wrath, i. e. the day of judgment, is prepared.

Verse 32. [Yet shall he be brought to the grave] He shall die like other men; and the corruption of the grave shall prey upon him.

Verse 33. [The clods of the valley shall be sweet unto him] Perhaps there is an allusion here to the Asiatic mode of interment for princes, saints, and nobles: a well-watered valley was chosen for the tomb, where a perpetual spring might be secured. This was intended to be the emblem of a resurrection, or of a future life; and to conceal as much as possible the disgrace of the rotting carcass.

Every man shall draw after him] There seem to be two allusions intended here: 1. To death, the common lot of all. Millions have gone before him to the tomb; and אדם כל אדם, all men shall follow him; all past generations have died; all succeeding generations shall die also. 2. To pompous funeral processions: multitudes preceding, and multitudes following the corpse.

Verse 34. [How then comfort ye me in vain.] Mr. Goode translates: "How vainly then would ye make me retract." See the note on ver. 2. I cannot retract anything I have said, as I have proved, by fact and testimony, that your positions are false and unfounded. Your pretensions to comfort me are as hollow as the arguments you bring in support of your exceptionable doctrines.

This chapter may be called Job's triumph over the insinuated calumnies, and specious but false doctrines, of his opponents. The irritability of his temper no longer appears: from the time he got that glorious discovery of his Redeemer, and the joyous hope of an eternal inheritance, chap. xix. 25, &c. we find no more murmuring, nor unsoftened complainings. He is now full master of himself; and reasons conclusively, because he reasons coolly. Impassioned transports no longer carry him away: his mind is serene, his heart is fixed, his hope steady, and his faith strong. Zophar the Naamathite is now in his presence as an infant in the gripe of a mighty giant. Another of these pretended friends and real enemies comes forward to renew the attack with virulent invective, malevolent insinuation, and unsupported assertion. Him Job meets and vanquishes by pious resignation and fervent prayer. Though, at different times after this, Job had his buffetings from his grand adversary, and sometimes of comparative darkness, yet his faith is unshaken; and he stands as a beaten anvil to the stroke. He effectually exculpates himself, and vindicates the dispensations of his Maker.

There appears to be something in the 29th verse which requires to be farther examined. Have ye not asked them that go by the way? And do ye not know their tokens? It is probable that this verse may allude to the custom of burying the dead by the way side, and raising up spectral and descriptive monuments over them. Job argues that the lot of outward prosperity fell alike to the just and to the unjust: and the sepulchral monuments by the way side were proofs of his assertion; for his friends as well as

2 Can a man be profitable unto God, as he that is wise may be profitable unto himself?

3 Is it any pleasure to the Almighty that thou art righteous? or is it gain to him, that thou makest thy ways perfect?

4 Will he reprove thee for fear of thee? will he enter with thee into judgment?

5 Is not thy wickedness great? and thine iniquities infinite?

6 For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing.

7 Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.

8 But as for the mighty man, he had the earth; and the honourable man dwelt in it.

21, 2, 3. Ezek. 13. 12.—d Heb. stripped the clothes of the naked.— See Ch. 21. 17. Dent. 16. 7, &c. Job. 31. 7. Ezek. 13. 7, 14. Matt. 23. 22.—f Heb. the man of arm.—g Heb. eminent, or, exalted for countenance.

himself and other persons, had noted them; and asked the history of such and such from the nearest inhabitants of the place. And the answers, in a great variety of cases, would be: "That monument points out the place where a wicked man lies, who was all his lifetime in prosperity and affluence, yet oppressed the poor, and shut up the bowels of his compassion against the destitute; and this belongs to a man who lived only to serve his God, and to do good to man according to his power, yet he had not a day of health, nor an hour of prosperity; God having given to the former his portion in this life, and reserved the recompense of the latter to a future state."

The Septuagint render the verse thus:—Ερωτησατε παραπορευομενους, και τα σημεια αυτων ουκ αλλοτριωσατε, "Inquire of those who pass by the way; and their signs (monuments) ye will not alienate." That is, when ye hear the history of these persons, ye will not then assert that the man who lived in prosperity was a genuine worshipper of the true God; and, therefore, was blessed with temporal good; and that he who lived in adversity was an enemy to God; and was, consequently, cursed with the want of secular blessings. Of the former ye will hear a different account from those who dare now speak the truth, because the prosperous oppressor is no more; and of the latter ye shall learn that, though afflicted, destitute and distressed, he was one of those who acknowledged God in all his ways, and never performed an act of religious service to him in hope of secular gain; sought his approbation only, and met death cheerfully in the hope of being eternally with the Lord."

Neither good nor evil can be known by the occurrences of this life. Every thing argues the certainty of a future state, and the necessity of a day of judgment. They who are in the habit of marking casualties (especially if those whom they love not, be the subjects of them) as tokens of divine displeasure, only show an ignorance of God's dispensations, and a malevolence of mind that would fain arm itself with the celestial thunders in order to transfuse those whom they deemed their enemies.

NOTES ON CHAPTER XXII.

Verse 2. [Can a man be profitable unto God] God does not afflict thee because thou hast deprived him of any excellency. A man may be profitable to a man; but no man can profit his Maker. He has no interest in thy conduct; he does not punish thee because thou hast offended and deprived him of some good. Thy iniquities are against justice, and justice requires thy punishment.

Verse 3. [Is it any pleasure to the Almighty] Infinite in his perfections, he can neither gain nor loss by the wickedness or righteousness of men.

Verse 4. [For fear of thee?] Is it because he is afraid that thou wilt do him some injury, that he has stripped thee of thy power and wealth?

Verse 5. [Is not thy wickedness great?] Thy sins are not only many, but they are great; and of thy continuance in them there is no end, אין קץ אין קץ.

Verse 6. [Thou hast taken a pledge] Thou hast been vexatious in all thy doings, and hast exacted where nothing was due; so that through thee the poor have been unable to procure the necessary clothing.

Verse 7. [Thou hast not given water] It was esteemed a great virtue in the East to furnish thirsty travellers with water, especially in the deserts, where scarcely a stream was to be found, and where wells were very rare. Some of the Indian devotees are accustomed to stand with a girbat, or skin full of water, on the public roads, to give drink to weary travellers who are parched with thirst.

Verse 8. [But as for the mighty man, he had the earth] ארץ אש יש זרוע, the man of arm. Finger, hand, and arm, are all emblems of strength and power. The mar

9 Thou hast sent widows away empty, and the arms of the fatherless have been broken.

10 Therefore snares are round about thee, and sudden fear troubleth thee:

11 Or darkness, that thou canst not see; and abundance of waters cover thee.

12 Is not God in the height of heaven? and behold the height of the stars, how high they are!

13 And thou sayest, "How doth God know? can he judge through the dark cloud?"

14 Thick clouds are a covering to him, that he seeth not; and he walketh in the circuit of heaven.

15 Hast thou marked the old way which wicked men have trodden?

16 Which were cut down out of time, whose foundation was overflown with a flood:

17 Which said unto God, Depart from us: and what can the Almighty do for them?

18 Yet he filled their houses with good things: but the counsel of the wicked is far from me.

19 The righteous see it, and are glad; and the innocent laugh them to scorn.

20 Whereas our substance is not cut down, but the remnant of them the fire consumeth.

21 Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.

22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

23 If thou return to the Almighty, thou shalt

h Ch. 31. 21. Isai. 40. 2. Ezek. 22. 7.—1 Ch. 18. 3, 9, 10. & 19. 6.—k Psa. 68. 1, 2, & 134. 1. Lam. 3. 54.—l Heb. the lord of the stars.—m Or, What.—n Psa. 10. 11. & 54. 7. & 73. 11. & 91. 7.—o Psa. 136. 11, 12.—p Chap. 13. 32. Psa. 55. 21. & 102. 24. Job. 7. 17.

of arm is not only the strong man, but the man of power and influence, the man of rapine and plunder.

The honourable man] Literally, the man whose face is accepted, the respectable man, the man of wealth. Thou wert an enemy to the poor and needy; but thou didst favour and flatter the rich and great.

Verse 9. The arms of the fatherless] Whatever strength, or power, or property they had, of that thou hast deprived them. Thou hast been hard-hearted and cruel, and hast enriched thyself with the spoils of the poor and the defenceless.

Verse 10. Therefore snares] As thou hast dealt with others; so has God, in his retributive providence, dealt with thee. As thou hast spoiled, so art thou spoiled. Thou art taken in a net from which thou canst not escape. There is an allusion here to the hunting of the elephant: he is driven into an enclosure in the woods, passing from strait to strait, till brought into a narrow point, from which he cannot escape; and then his consternation is great, and his roaring terrible. God hath hunted thee down, as men hunt down those wild and dangerous beasts.

Verse 11. Or darkness, that thou canst not see] The sense of this passage, in the connexion that the particle or gives it with the preceding verse, is not easy to be ascertained. To me it seems very probable that a letter has been lost from the first word; and that wa ao, which we translate or, was originally aw aur, light. The copy used by the Septuagint had certainly this reading; and, therefore, they translate the verse thus:—Τὸ φῶς σου ἐστὶν σκοτος ἀντὶς, Thy light is changed into darkness: that is, thy prosperity is turned into adversity.

Houbigant corrects the text thus: instead of חֹשֶׁךְ אֲשֶׁר לֹא יִרְאֶה לְךָ חֹשֶׁךְ lo tereh, or darkness thou canst not see, he reads חֹשֶׁךְ לֹא יִרְאֶה לְךָ חֹשֶׁךְ, lo aur, tereh, darkness, not light, shalt thou behold: that is, thou shalt dwell in thick darkness. Mr. Goode translates:—"Or darkness which thou canst not penetrate; and a flood of waters shall cover thee." Thou shalt either be involved in deep darkness, or overwhelmed with a flood.

The versions all translate differently; and neither they nor the MSS. give any light, except what is afforded by the Septuagint. Coverdale is singular:—Shaldest thou then send darkness? Shaldest not the water floude runne ower the? Perhaps the meaning is:—"Thou art so encompassed with darkness, that thou canst not see thy way; and therefore fallest into the snares and traps that are laid for thee."

Verse 12. Is not God in the height of heaven?] It appears from this and the following verses, that Eliphaz was attributing infidel and blasphemous speeches or sentiments to Job. As if he had said, "Thou allowest that there is a God; but thou sayest that he is infinitely exalted above the heavens and the stars; and that there is so much dense ether and thick cloud between his throne and the earth, that he can neither see it nor its inhabitants." These were sentiments which Job never held, and never uttered: but if a man be dressed in a bear's skin, he may be hunted and worried by his own dogs. Job's friends attribute falsities to him; and then dilate upon them, and draw inferences from them injurious to his character. Polemic writers, both in theology and politics, often act in this way.

Verse 14. He walketh in the circuit of heaven.] He confines himself to those infinitely exalted regions, and cares nothing for the inhabitants of the earth.

Verse 15. Hast thou marked the old way] This is supposed to be another accusation: as if he had said, "Thou followest the same way that the wicked of old have walked in." Here is an evident allusion to the flood; as is particularly noted in the next verse.

Verse 16. Whose foundation was overflown with a

f Heb. a flood was poured upon their foundation. Gen. 7. 11. 2 Pet. 2. 5 & Chap. 21. 1.—g Psa. 4. 5.—h Or, to them.—i Ch. 21. 18.—j Psa. 102. 24. & 107. 22. k Or, estate.—l Or, their exaltation.—m That is, with God.—n Isai. 27. 6.—o Psa. 119. 11.—p Ch. 6. 5. & 11. 12, 14.

flood] The unrighteous in the days of Noah, who appear to have had an abundance of all temporal good, ver. 18. and who surpassed the deeds of all the former wicked, said, in effect, to God, Depart from us. And when Noah preached unto them the terrors of the Lord, and the necessity of repentance, they rejected his preaching with, What can the Almighty do for us? Let him do his worst; we care not for him, ver. 17.

For לוֹ לָמוֹ, to THEM, the Septuagint, Syriac, and Arabic, have evidently read לוֹ לָנוּ, to US. This reading quotes their own saying; the former reading narrates it in the third person. The meaning, however, is the same.

Verse 18. But the counsel of the wicked is far from me.] Sarcastically quoting Job's words, chap. xxi. 14, 16. Job having, in the preceding chapter, described the wicked who said unto the Almighty, Depart from us, &c. adds, But the counsel of the wicked is far from me. Eliphaz here, having described the impious, among whom he evidently ranks Job, makes use of the same expression, as if he had said, "Thank God, I have no connexion with you nor your companions; nor is my mind contaminated by your creed."

Verse 19. The righteous see it, and are glad] They see God's judgments on the incorrigibly wicked; and know that the Judge of all the earth does right: hence they rejoice in all the dispensations of his providence.

Verse 20. Whereas our substance is not cut down] We, who fear the Lord, still continue in health and peace; whereas they who have departed from him are destroyed even to their very remnant.

Mr. Goode thinks that קִימָנוּ kimanu, which we translate our substance, is the same as the Arabic قَوْمِ our people, or tribe; and hence he translates the clause thus:—"For our tribe is not cut off: while even the remnant of these a conflagration consumed." The reference here is supposed to be to the destruction of the men of Sodom and Gomorrah. A judgment by a flood took off the world of the ungodly in the days of Noah. Their remnant, those who lived in the same ungodly way, were taken off by a judgment of fire, in the days of Lot. Eliphaz introduces these two examples in order to terrify Job into a compliance with the exhortation which immediately follows.

Verse 21. Acquaint now thyself with him] Perhaps the verb חָשַׁן hasken, should be translated here treasure up, or lay up. Lay up, or procure an interest now with him, and be at peace. Get the divine favour, and then thou wilt be at peace with God, and have happiness in thy own soul.

Thereby good shall come unto thee] בָּהֶם bahem, "in them," shall good come unto thee. That is, in getting an interest in the divine favour; and in having thy soul brought into a state of peace with him; thereby, in them, that is, these two things, good will come unto thee. First, thou wilt have an interest in his favour, from which thou mayest expect all blessings; and secondly, from his peace in thy conscience, thou wilt feel unutterable happiness. Get these blessings now, for thou knowest not what a day may bring forth. Reader, hast thou these blessings?

Verse 22. Receive, I pray thee, the law from his mouth] Some who wish to place Job before the law given by Moses, say that this means the Noachic precepts; others say it is the law of nature, which is intended! Stuff and vanity! The allusion is plainly to the law given by God to the children of Israel, called here, by way of emphasis, תּוֹרַת הַלֵּוִי, the law, which contained מִצְוֹת אֱמֹרָאִים, his words, the words or sayings of God himself; consequently, is not the Noachic precepts, nor the law of nature, neither of which were ever written or registered as the words of God's mouth.

Verse 23. Thou shalt be built up] God will restore thee to thy wonted state of prosperity; and thou shalt

be built up, thou shalt put away iniquity far from thy tabernacles.

24 Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks.

25 Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.

26 For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

27 Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

28 Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

29 When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person.

30 He shall deliver the island of the inno-

d 2 Chr. 1. 15.—e Or, on the dust.—f Or, gold.—g Heb, silver of strength.—h Ch. 22. 28. Isa. 54. 14.—i Ch. 11. 15.—k Psa. 59. 14, 15. Job 2. 1.—l Prov. 25. 25. Job 4. 6. 1 Pet. 2. 2.

again have a household, not only of servants, but children also. So much may be implied in the words, Thou shalt be built up.

Verse 24. Then shalt thou lay up gold as dust] The original is not fairly rendered in this translation עפר על כסף כבש—sith al aphar batesr, which Montanus renders: Et pons super pulverem munitionem. And fix a tower upon the dust; and in the rock, the torrents of Ophir.

The Vulgate is widely different, Dabit pro terra silicem, et pro silice torrentes aureos, "He will give thee flint for earth; and torrents of gold for flint;" which Calmet thus paraphrases: "Instead of brick thou shalt build with solid stone; and for ornaments, instead of stone as formerly, thou shalt have massive gold!"

All the versions are different. Mr. Goode translates: "Then count thou treasure as dust; then shall he make fountains to gush forth amidst the rocks." Coverdale is different from all: We shal give the an herbest, which, in plenty and abundance, shal errede the bust of the earth, and the golde of Ophir like tyber stones.

Verse 25. Thou shalt have plenty of silver.] Here again the versions and critics vary. The critics may disagree; but the doctrine of Eliphaz is sufficiently plain: "To those whom God loves best he gives the most earthly good. The rich and the great are his high favourites; the poor and the distressed he holds for his enemies."

In the above verses there seems to be a reference to the mode of obtaining the precious metals;—1. Gold in dust; 2. Gold in streams from the hills and mountains: 3. Silver in mines. כסף תהפוך כסף תהפוך keepeth to deep as to make one giddy by looking into them. See Mr. Goode.

Verse 26. For then shalt thou have thy delight] Thou shalt know from thy temporal prosperity that God favours thee; and for his bounty thou shalt be grateful. How different is this doctrine from that of St. Paul and St. John! Being justified by faith, we have peace with God through our Lord Jesus. Because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father. The Spirit himself beareth witness with our spirits that we are the children of God. We glory also in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope; and this hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. We love him because he first loved us. Tribulation itself was often a mark of God's favour.

Verse 27. Thou shalt make thy prayer unto him] תפיל תפיל, thou shalt open or unbosom thyself. And, when the heart prays, God hears: and the person being blessed, vows fidelity, prays on, is supported, and enabled to pay his vows.

Verse 28. Thou shalt also decree a thing] Whatever thou purposeth in his strength, thou shalt be enabled to accomplish.

Verse 29. When men are cast down] There is a great difficulty in this verse; the sense, however, is tolerably evident, and the following is nearly a literal version: When they shall humble themselves, thou shalt say, Be exalted, or there is exaltation: for the downcast of eye, he will save. The same sentiment as that of our Lord, He that exalteth himself shall be abased; but he that humbleth himself shall be exalted.

cent; and it is delivered by the pureness of thy hands.

CHAPTER XXIII.

Job answers; apologizes for his complaining; wishes to plead his cause in the presence of his Maker, from whom he should receive justice; but regrets that he cannot find him, 1-9. He, however, gives himself and his cause up to God, with the conviction of his own innocence, and God's justice and goodness, 10-14. He is, nevertheless, afraid, when he considers the majesty of his Maker, 15-17.

THEN Job answered and said, 2 Even to-day is my complaint bitter: my stroke is heavier than my groaning.

Ante l. (1) cir. 744. Ante U. C. cir. 767.

3 Oh that I knew where I might find him! that I might come even to his seat!

4 I would order my cause before him, and fill my mouth with arguments.

5 I would know the words which he would answer me, and understand what he would say unto me.

6 Will he plead against me with his great power? No; but he would put strength in me.

m Heb. Aim that hath low eyes.—n Or, The innocent shall deliver: the island. Gen. 19. 28, &c.—o Heb. my mind.—p Ch. 15. 3. & 16. 21.—q Jaml. 27. 4, 8. & 57. 10.

Verse 30. He shall deliver the island of the innocent] The word w ai, which we translate island, is most probably the Arabic particle اى whatsoever, whatsoever, any, whatsoever he may be, as اى اى at rujiil, whatsoever man he may be. And it is most probable that both words are Arabic, اى اى or اى any innocent, chaste, pure, or holy person; for the word has the same meaning both in Hebrew and Arabic. The text may, therefore, be translated, He shall deliver every innocent person: He (the innocent person), shall be delivered by the pureness of thy hands; i. e. as thou lovest justice, so thou wilt do justice. Instead of اى caepica, thy hands, the Vulgate, Syriac, and Arabic, have read اى caepav, his (or their hands.) Mr. Goode thinks that w ai, signifies house, as اى and اى in Arabic, signify to reside, to have a home, &c. and, therefore, translates the passage thus: "The house of the innocent shall be delivered: and delivered by the pureness of thy hands." The reader may adopt which he pleases; but the word island must be given up, as it cannot make any consistent sense.

These ends Eliphaz, the Temanite, who began with a tissue of the bitterest charges, continued with the most cruel insinuations, and ended with common-place exhortations to repentance, and promises of secular blessings in consequence: and from his whole speech scarcely can one new or important maxim be derived. Blessed be God for Moses and the prophets; for Jesus, the evangelists, and the apostles! Their trumpet gives no uncertain sound: but by that of Job's friends, who can prepare himself for the battle?

NOTES ON CHAPTER XXIII.

Verse 2. Even to-day is my complaint bitter] Job goes on to maintain his own innocence, and shows that he has derived neither conviction nor consolation from the discourses of his friends. He grants that his complaint is bitter; but states that, loud as it may be, the affliction which he endures is heavier than his complaints are loud.

Mr. Goode translates:—"And still is my complaint rebellion?" Do ye construe my lamentations over my unparalleled suffering as rebellion against God? This, in fact, they had done from the beginning: and the original will justify the version of Mr. Goode; for אמר meri, which we translate bitter, may be derived from מרר marah, "he rebelled."

Verse 3. Oh that I knew where I might find him!] This and the following verse may be read thus:—"Who will give me the knowledge of God, that I may find him out? I would come to his establishment (the place or way in which he has promised to communicate himself:) I would exhibit, in detail, my judgment (the cause I wish to be tried) before his face; and my mouth would I fill with convincing or decisive arguments." Arguments drawn from his common method of saving sinners, which I should prove applied fully to my case. Hence the confidence with which he speaks, ver. 6.

Verse 5. I would know the words which he would answer me.] He would speak nothing but what was true, decree nothing that was not righteous, nor utter any thing that I could not comprehend.

Verse 6. Will he plead against me] He would not exhibit his majesty and his sovereign authority to strike me dumb; or so overawe me, that I could not speak in my own vindication.

No; but he would put strength in me.] On the contrary, he would treat me with tenderness, he would rectify my mistakes, he would show me what was in my favour, and would temper the rigid demands of justice by the

7 There the righteous might dispute with him; so should I be delivered for ever from my judge.

8 Behold, I go forward, but he is not there: and backward, but I cannot perceive him:

9 On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him:

10 But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.

11 My foot hath held his steps, his way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips; I have esteemed the

words of his mouth more than my necessary food.

13 But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth.

14 For he performeth the thing that is appointed for me: and many such things are with him.

15 Therefore am I troubled at his presence: when I consider, I am afraid of him.

16 For God maketh my heart soft, and the Almighty troubleth me:

17 Because I was not cut off before the darkness, neither hath he covered the darkness from my face.

r Ch. 9. 11.—r Pa. 158. 1, 2, 3.—r Heb. the way, that is, with me.—r Pa. 17. 2. & 96. 10. Jan. 1. 12.—r Pa. 44. 18.—r Heb. I have hid, or laid up.—r John 4. 20, 21.

y Or, my appointed portion.—r Ch. 9. 11, 12. & 12. 14. Rom. 9. 12.—r Pa. 116. 2. b 1 Thess. 3. 2.—r Pa. 22. 14.

mild interpretations of equity; and where law could not clear me, mercy would conduct all to the most favourable issue.

Verse 7. *There the righteous might dispute with him* נִסְחָה נִסְחָה, might argue or plead. *To dispute with God*, sounds very harsh.

So should I be delivered for ever Mr. Goode translates: "And triumphantly should I escape from my condemnation." The Hebrew word נִסְחָה, *lanetsach*, may be as well translated to victory, as for ever: and in this sense the Vulgate understood the words *Proponat equitalem contra me; et perennit ad victoriam iudicium meum*. He would set up equity against me; and would lead on my cause to victory. *Coverdale* renders thus:—*But let him give me like power to go to late, then am I sure to turn my matter*. Nothing less than the full-est conviction of his own innocence could have led Job to express himself thus to the Judge of quick and dead!

Verse 8. *Behold, I go forward* These two verses paint in vivid colours the distress and anxiety of a soul in search of the favour of God. No means are left untried, no place unexplored in order to find the object of his research. This is a true description of the conduct of a genuine penitent.

Verse 9. *On the left hand, where he doth work* In these two verses Job mentions the four cardinal points of the heavens: The EAST, by the word קֶדֶם, which signifies before; the WEST, by אָחֹר, which signifies after, or the back part; the NORTH, אֲמֹן, semol, which signifies the left; and the SOUTH by יָמִין, which signifies the right. Such is the situation of the world to a man who faces the east; see Gen. xiii. 9, 11. and xxviii. 14. And from this it appears that the Hebrews, Idumeans, and Arabs, had the same ideas of these points of the heavens. It is worthy of remark that Job says, *He hideth himself on the right hand, (the south) that I cannot see him*: for, in fact, the southern point of heaven is not visible in Idumea where Job was. Hence it comes that when he spake before, chap. ix. 9. of the constellations of the antarctic pole, he terms them the *hidden chambers of the south*; i. e. those compartments of the celestial concave that never appeared above the horizon in that place. See *Calmet*.

Mr. Goode translates these verses as follows:
Behold! I go forward, and he is not there;
And backward, but I cannot perceive him.
On the left hand I feel for him, but trace him not;
He enshrouleth the right hand, and I cannot see him.

The simple rendering of *Coverdale* is nervous and correct:

For though I go before, I spyde him not:
If I come behynde, I can get no knowledge of him:
If I go on the left syde to pounce his trackes,
I cannot attayne unto them:
I spyne, if I go on the right syde, he hydyeth himself,
That I cannot see him.

Verse 10. *But he knoweth the way that I take* He approves of my conduct; my ways please him. He tries me: but, like gold, I shall lose nothing in the fire; I shall come forth more pure and luminous. If that which is reputed to be genuine is exposed to the action of a strong fire, if it be genuine, it will lose nothing of its quality, nor of its weight. If it went into the fire gold, it will come out gold; the strongest fire will neither alter nor destroy it. So Job: he went into this furnace of affliction an innocent, righteous man; he came out the same. His character lost nothing of its value, nothing of lustre.

Verse 11. *My foot hath held his steps, his way have I kept* I have carefully marked his providential dealings; and in his way, his pure and undefiled religion, have I walked. I have not only been generally, but particularly religious: I have attended carefully to the weightier mat-

ters of the law, and have not forgotten its slightest injunctions.

Coverdale is curious:—*Nevertheless my feet kept his path, his steps strete have I holden, and not gone out of it. The steps strete is highway, the causeway, or raised road; formed, as they anciently were, by stones, in the manner of pavement. It has its name from the Latin strata, paved, via being understood; via lapidibus strata, "a way paved with stones;" hence street, a raised road or pavement, either in town or country. And hence the four grand Roman or British roads which intersected this kingdom: viz. Watling-street, Icknild or Ricknild-street, Ermin-street, and Fosse-street. Some say these streets or roads were made by Bellinus, a British king.*

Fosse-street began in Cornwall, passed through Devonshire, Somersetshire, and along by Tibury upon Toteswold, beside Coventry, unto Leicester; and thence by the wide plains to Newark and Lincoln, where it ends.

Watling-street begins at Dover, passes through the middle of Kent, over the Thames by London, running near Westminster, and thence to St. Albans, Dunstable, Stratford, Towcester, Weden, Lilbourn, Atherston, Wreaken, by Severn, Worcester, Stratton, through Wales unto Cardigan, and on to the Irish sea.

Ermin, or Erminage-street, running from St. David's in Wales, to Southampton.

Ricknild, or Icknild-street, running by Worcester, Wycomb, Birmingham, Lichfield, Derby, Chesterfield, and by York, into Tynemouth. See *Camden, Holinshead, and Minshieu*.

Verse 12. *The commandment of his lips* The written law, that proceeded from his own mouth.

I have esteemed the words of his mouth Mr. Goode has given a better version of the original: *In my bosom have I stored up the words of his mouth*. The Asiatics carry every thing precious or valuable in their bosom, their handkerchiefs, jewels, purse, &c. Job, therefore, intimates, that the words of God's mouth were to him a most precious treasure.

Verse 13. *But he is in one mind* The original is וְהוּא כְּאֶחָד vahu ke-achad, and is literally, *But he is in one*: properly rendered by the Vulgate, *Ipse enim solus est, But he is alone*. And not badly rendered by *Coverdale*:—*It is he himself alone*. He has no partner; his designs are his own, they are formed in his infinite wisdom, and none can turn his determinations aside. It is vain, therefore, for man to contend with his Maker. He designs my happiness, and you cannot prevent its accomplishment.

Verse 14. *For he performeth the thing that is appointed for me* *Coverdale* translates: *He returneth me into my bosom, and many other things me doth be, as he maye by his power*. חֶכְמָה chukim, may as well be translated *bosom* here, as in the 12th verse; but probably it may mean a portion, lot, sufficiency. *For he hath appointed me my lot: and like these there are multitudes with him*. He diversifies human affairs: scarcely any two men have the same lot; nor has the same person the same portion at all times. He has multitudes of resources, expedients, means, &c. which he employs in governing human affairs.

Verse 15. *Therefore am I troubled* I do not as yet see an end to my afflictions: he has not exhausted his means of trial; therefore, when I consider this, I am afraid of him.

Verse 16. *For God maketh my heart soft* Prostrates my strength, deprives me of courage, so that I sink beneath my burden; and I am troubled at the thought of the Almighty, the self-sufficient and eternal Being.

Verse 17. *Because I was not cut off* "O why can I not draw darkness over my face; why may not thick darkness cover my face?" Mr. Goode. This verse should be read in connexion with the preceding; and then we

9 They pluck the fatherless from the breast, and take a pledge of the poor.

10 They cause him to go naked without clothing, and they take away * the sheaf from the hungry;

11 Which make oil within their walls, and tread their wine-presses, and suffer thirst.

12 Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly to them.

13 They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

14 * The murderer rising with the light killeth the poor and needy, and in the night is as a thief.

a Ch. 22. 7.—e Psa. 10. 8.—p Prov. 7. 8.—q Psa. 10. 11.

Verse 9. *They pluck the fatherless from the breast*] They forcibly take young children in order that they may bring them up in a state of slavery. This verse is the commencement of a new paragraph: and points out the arbitrary dealings of oppressors, under despotic governors.

Take a pledge of the poor] Oppressive landlords who let out their grounds at an exorbitant rent, which the poor labourers, though using the utmost diligence, are unable at all times to pay; and then the unfeeling wretch sells them up, as the phrase here is, or takes their cows, their horses, their cart, or their bed, in pledge that the money shall be paid in such a time. This is one of the crying sins of some countries of Europe.

Verse 10. *They cause him to go naked*] These cruel, hard-hearted oppressors seize the cloth made for the family wear, or the wool and flax out of which such clothes should be made:

And they take away the sheaf] Seize the grain as soon as it is reaped, that they may pay themselves the exorbitant rent at which they have leased out their land: and thus the sheaf, the thraves, and ricks, by which they should have been supported, are taken away from the hungry:

Verse 11. *Make oil within their walls*] Thus stripped of all that on which they depended for clothing and food, they are obliged to become *vassals* to their lord, labour in the fields on scanty fare, or tread their wine-presses, from the produce of which they are not permitted to quench their thirst.

Verse 12. *Men groan from out of the city*] This is a new paragraph. After having shown the oppressions carried on in the country, he takes a view of those carried on in the town. Here the miseries are too numerous to be detailed. The poor in such places are often in the most wretched state; they are not only badly fed, and miserably clothed, but also most unwholesomely lodged. I was once appointed to visit a district in St. Giles', London, to know the real state of the poor. I took the district in *House-Row*; and found each dwelling full of people, dirt, and wretchedness. Neither old nor young had the appearance of health: some were sick, and others lying dead in the same place! Several beds, if they might be called such, on the floor in the same apartment; and, in one single house, sixty souls! These were groaning under various evils; and the soul of the wounded, wounded in spirit, and afflicted in body, cried out to God and man for help! It would have required no subtle investigation to have traced all these miseries to the doors, to the hands, the lips, and the hearts, of ruthless landlords; or to oppressive systems of public expenditure in the support of ruinous wars, and the stagnation of trade and destruction of commerce occasioned by them; to which must be added the enormous taxation to meet this expenditure.

Yet God layeth not folly to them] He does not impute their calamities to their own folly. Or, according to the Vulgate:—*Et Deus inultum abire non patitur*, "And God will not leave (these disorders) unpunished." But the Hebrew may be translated:—*And God doth not attend to their prayers*. Job's object was to show, in opposition to the mistaken doctrine of his friends, that God did not hastily punish every evil work, nor reward every good one. That vice often went long unpunished, and virtue unrewarded; and that we must not judge of a man's state either by his prosperity or adversity. Therefore, there might be cases in which the innocent oppressed poor were crying to God for redress of their grievances, and were not immediately heard; and in which their oppressors were faring sumptuously every day, without any apparent mark of the divine displeasure.

Verse 13. *They—rebel against the light*] Speaking of wicked men. They rebel against the light of God in their consciences, and his light in his word. They are tyrants in grain, and care neither for God nor the poor.

15 ^p The eye also of the adulterer waiteth for the twilight, ^q saying, No eye shall see me: and ^r disguiseth his face.

16 In the dark they dig through houses, which they had marked for themselves in the day-time: they * know not the light.

17 For the morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadow of death.

18 He is swift as the waters; their portion is cursed in the earth; he beholdeth not the way of the vineyards.

19 Drought and heat consume the snow waters: so doth the grave those which have sinned.

r Heb. ostendit his facie in secret.—q John 3. 20.—t Heb. violently take.

They know not the way thereof; they will not learn their duty to God or man. *Nor abide in the paths thereof*. If brought at any time to a better mind, they speedily relapse; and are steady only in cruelty and mischief. This is the character of the oppressors of suffering humanity, and of sinners audacious and hardened.

This whole verse Mr. Goode translates in the following manner:

They are indictment of the light;
They respect not its progress;
And will not return to its paths.

They hate good; they regard not its operation; go out of the way of righteousness, and refuse to return.

Verse 14. *The murderer rising with the light*] Perhaps the words should be read as Mr. Goode has done:

With the daylight ariseth the murderer:
Poor and needy, he shall bleed blood.

This description is suitable to a highwayman; one who robs in daylight, and who has been impelled by poverty and distress to use this most unlawful and perilous mode to get bread; and for fear of being discovered or taken, commits murder, and thus adds crime to crime.

In the night is as a thief] Having been a highwayman in the daytime, he turns footpad, or housebreaker, by night; and thus goes on from sin to sin.

There have been several instances like the case above, where poverty and distress have induced a man to go to the highway and rob, to repair the ruin of himself and family. I shall introduce an authentic story of this kind, which the reader may find at the end of this chapter.

Verse 15. *The eye also of the adulterer*] This is another sin particularly of the city. The adulterer has made his assignation; he has marked the house of her into whose good graces he has insinuated himself, called digging through the house; he waits impatiently for the dusk; and then goes forth, having muffled or disguised his face, and spends a criminal night with the faithless wife of another man. *The morning dawns*: but it is to him as the shadow of death, lest he should be detected before he can reach his own home. *And if one know him*—if he happen to be recognized in coming out of the forbidden house, the terrors of death seize upon him, being afraid that the thing shall be brought to light, or that he shall be called to account, a bloody account, by the injured husband.

This seems to be the general sense of the very natural picture which Job draws in the 15th, 16th, and 17th verses. Mr. Goode's version of this paragraph I shall lay before the reader.

Ver. 15. For the dark he watcheth the eye of the adulterer;

Enslaving, No eye shall behold me;

Then putteth he the muffle on his face;

Ver. 16. He wormeth into houses amidst the darkness.

In the daytime they seal themselves up,

They know not the light;

Ver. 17. For the dawn they reckon to themselves as the death shade;

The horrors of the death shade as it returneth.

Verse 18. *He is swift as the waters*] Literally, *Light is he on the face of the waters: And cursed shall be their portion on the earth*, which Mr. Goode translates:—

Miserable is this man on the waters;

Deeply miserable the lot of those on dry land.

He beholdeth not the way of the vineyards] These no longer flourish or bring forth fruit. The labour of the vintage fails.

Verse 19. *Drought and heat consume the snow waters*] The public cisterns or large tanks which had been filled with water by the melting of the snow on the mountains, and which water was stored for the irrigation of their lands, had been entirely exhausted by the intensity of the heat, and the long continuance of drought.

So doth the grave those which have sinned] For this whole paragraph we have only two words in the original: viz. *uerr* *uerr* *shool* *chatau*, the pit, they have sinned; which Mr. Goode translates:—"They fall to their lowest depth."

20 The womb shall forget him; the worm shall feed sweetly on him; * he shall be no more remembered; and wickedness shall be broken as a tree.

21 He evil entreateth the barren that beareth not: and doeth not good to the widow.

22 He draweth also the mighty with his power; he riseth up, * and no man is sure of life.

23 Though it be given him to be in safety,

u Prov. 10. 7.—y Or, he trusted not his own life.—w Psal. 11. 4. Prov. 15. 8.

I believe the meaning to be—even the deepest tanks which held most water, and retained it longest, had become exhausted; so that expectation and succour were cut off from this as well as from every other quarter.

I have elsewhere shown that שׁוֹר שׁוֹל, signifies not only *hell* and the *grave*, but any deep pit; and, also, that שׁוֹר חַטָּא, signifies, *to miss the mark*. Mr. Goode, properly aware of these acceptations of the original words, has translated as above; and it is the only ground on which any consistent meaning can be given to the original.

Verse 20. *The womb shall forget him*] The mother that bare him shall have no affection for him, nor be afflicted at his death. But the word רַחֵם signifies *compassion, mercy*. *Mercy shall be un mindful of him*. How dreadful such a state! When mercy itself forgets the sinner, his perdition slumbereth not.

The worm shall feed sweetly on him] The *Chaldee* has, "The cruel, who have neglected to commiserate the poor, shall be sweet to the worms." He shall be brought into a state of the greatest degradation, and shall be no more remembered.

And wickedness shall be broken as a tree.] He shall be as a rotten or decayed tree, easily broken to pieces. If it were clear that רִיב אֵלֶּה, here rendered *wickedness*, has the same sense as רִיב אֵלֶּה, a *leaf, sucker, or shoot*, then we might translate according to the ingenious version of Mr. Goode; viz. *but the shoot shall be broken off as a tree*; which might, in this case, be supposed to refer to illicit commerce, the *fruit of the womb* becoming abortive.

Verse 21. *He evil entreateth the barren*] I believe the original word רַבָּה should be translated *he feedeth*; and so the *Vulgate* understood the word; *Pavil enim sterilem*. He has been kind to the barren woman; but he has done no good to the widow. He has shown no mercy to large families: he has been an enemy to the procreation of children. Though he may, for particular reasons, have provided for a barren woman; yet the widow he has not comforted, she being old or infirm, or such as might not suit his purpose.

Verse 22. *He draweth also the mighty*] *Calmet* gives the following version of the original:—"He draws with him guards for his defence; he raises himself up, and does not feel assured of his life." In the midst even of his guards, he is afraid; and dares not put confidence in any person. This is an admirable delineation of the inquietudes and terrors of a tyrant.

Verse 23. *Though it be given him to be in safety*] The *Vulgate* gives this verse a singular turn:—*Dedit ei Deus locum penitentia, et ille abutitur eo in superbiam*, God gave him space for repentance, but he has abused it through pride. This is by no means conformable to the original. I think the words should be translated thus:—"He gives them, i. e. (the guards) to him for security, and he leans upon them; yet his eyes are upon their ways." Though he have taken the guards, mentioned in the preceding verse, for his personal defence, and for this purpose he uses them; yet he is full of diffidence, and he is continually watching them lest they should be plotting his destruction. The true picture of an Eastern tyrant. *Without are fightings; within are fears*.

Verse 24. *They are exalted for a little while*] Such tyrants are exalted for a time, for God putteth down one and raiseth up another; but he turns his hand against them, and they are gone. They are removed by his justice as all of the same character have been, and shall be: time and judgment shall mow them down as the grass, and crop them off as the ears of ripe corn. They may flourish for a time, and continue their oppressions; but they shall at last come to an untimely end. Few tyrants ever visit the eternal world *siccā martē*, but by a violent death. All Eastern history is full of this great fact.

Verse 25. *And if it be not so now*] Job has proved by examples that the righteous are often oppressed; that the wicked often triumph over the just; that the impious are always wretched even in the midst of their greatest prosperity; and he defies his friends to show one flaw in his argument, or an error in his illustration of it; and that existing facts are farther proofs of what he has advanced.

In the preceding chapters we find Job's friends having

whereon he resteth; yet * his eyes are upon their ways.

24 They are exalted for a little while, but * are gone and brought low; they are * taken out of the way as all other, and cut off as the tops of the ears of corn.

25 And if it be not so now, who will make me a liar and make my speech nothing worth?

x Heb. are not.—y Heb. closed up.

continual recourse to this assertion, which it is the grand object of all their discourses to prove, viz. The righteous are so distinguished in the approbation of God, that they live always in prosperity, and die in peace.

On the other hand, Job contends that the dispensations of providence are by no means thus equal in this life; that experience shows that the righteous are often in adversity, and the wicked in power and prosperity.

Job's friends had also endeavoured to prove that if a reported good man fell into adversity, it was a proof that his character had been mistaken, that he was an internal sinner and hypocrite; and that God, by these manifest proofs of his disapprobation, unmasked him. Hence they charged Job with hypocrisy and secret sins, because he was now suffering adversity; and that his sins must be of the most heinous nature, because his afflictions were uncommonly great. This Job repels by appeals to numerous facts where there was nothing equivocal in the character: where the *bad* was demonstrably bad, and yet in *prosperity*; and the *good* demonstrably good, and yet in *adversity*. It is strange that none of these could hit on a middle way; viz. The wicked may be in prosperity; but he is ever miserable in his soul: the righteous may be in adversity; but he is ever happy in his God. In these respects, God's ways are always equal.

On ver. 14. I have referred to the case of unfortunate men who, falling into adversity, madly have recourse to plunder to restore their ruined circumstances. The following anecdote is told of the justly celebrated Dr. Sharp, archbishop of York, the grandfather of that highly benevolent, useful, learned, and eminent man, Granville Sharp, Esq. lately deceased, with whom I had for several years the honour of a personal acquaintance.

"Never was any man, as well by the tenderness of his nature as by the impulse of religion, better disposed to succour the distressed, and relieve the necessities of the poor; to which merciful offices he had so strong an inclination, that no reasonable solicitations were ever in danger of meeting with a repulse. Nay, he was more prone to seek out proper objects of his bounty, than to reject them when recommended; and so far was his charity from any suspicion of being extorted by importunity, that it appeared rather a delight than uneasiness to him to extend his liberality upon all proper occasions."

For the same reason, a singular anecdote of the archbishop, related in the London Chronicle of August 13, 1785, and always credited by his family, may be thought worth preserving:

"It was his lordship's custom to have a saddle-horse attend his carriage, that, in case of fatigue from sitting, he might take the refreshment of a ride. As he was thus going to his episcopal residence, and was got a mile or two before his carriage, a decent well-looking young man came up with him; and, with a trembling hand and a faltering tongue, presented a pistol to his lordship's breast, and demanded his money. The archbishop, with great composure, turned about; and, looking steadfastly at him, desired he would remove that dangerous weapon, and tell him fairly his condition. 'Sir! Sir!' with great agitation, cried the youth; 'No words, 'tis not a time, your money instantly.' 'Hear me, young man, said the archbishop, 'you see I am an old man, and my life is of very little consequence; yours seem for otherwise. I am named Sharp, and am archbishop of York; my carriage and servants are behind. Tell me what money you want, and who you are, and I will not injure you, but prove a friend. Here, take this; and now ingenuously tell me, how much you want to make you independent of so destructive a business as you are now engaged in.' 'O Sir,' replied the man, 'I detest the business as much as you. I am—but—but—at home there are creditors who will not stay—fifty pounds, my lord, indeed would do what no tongue besides my own can tell.' 'Well, Sir, I take it on your word; and, upon my honour, if you will in a day or two, call on me at ———, what I have now given shall be made up that sum.' The highwayman looked at him, was silent, and went off; and, at the time appointed, actually waited on the archbishop, and assured his lordship his words had left impressions which nothing could ever destroy.

CHAPTER XXV.

Bildad, the Shuhite, in an irregular speech, shows that God's dominion is supreme, his armies innumerable, and his providence extended over all, 1-3. That man cannot be justified before God; that even the heavenly bodies cannot be reputed pure in his sight; much less man who is naturally weak and sinful, 4-6.

Then answered Bildad the Shuhite, and said,

2 Dominion and fear are with him, he maketh peace in his high places.

a James 1. 17.—b Ch. 4. 17, Ec. 4. 14, H.

"Nothing more transpired for a year and a half or more; when one morning a person knocked at his Grace's gate, and with a peculiar earnestness desired to see him. The archbishop ordered the stranger to be brought in. He entered the room where his lordship was; but had scarce advanced a few steps before his countenance changed, his knees tottered, and he sank almost breathless on the floor. On recovering, he requested an audience in private. The apartment being cleared, 'My Lord,' said he, 'you cannot have forgotten the circumstances at such a time and place; gratitude will never suffer them to be obliterated from my mind. In me, my lord, you now behold that once most wretched of mankind; but now, by your inexpressible humanity, rendered equal, perhaps superior, in happiness to millions. Oh, my lord, tears for awhile preventing his utterance, 'tis you, 'tis you, that have saved me, body and soul; 'tis you that have saved a dear and much loved wife, and a little brood of children whom I tendered dearer than my life. Here are the fifty pounds; but never shall I find language to testify what I feel. Your God is your witness; your deed itself is your glory; and may heaven and all its blessings be your present and everlasting reward. I was the younger son of a wealthy man; your lordship knows him: his name was ——. My marriage alienated his affection; and my brother withdrew his love, and left me to sorrow and penury. A month since my brother died a bachelor and intestate. What was his, is become mine; and, by your astonishing goodness, I am now at once the most penitent, the most grateful, and happiest of my species.'"

See Prince Hoar's life of Granville Sharp, Esq. p. 13. I HAVE no doubt there have been several cases of a similar kind, when the first step in delinquency was urged by necessity; but few of such wretched adventurers have met with an Archbishop Sharp. An early and pious education is the only means, under God, to prevent such dangerous steps, which generally lead to the most fearful catastrophe. Teach a child that whom God loveth he chasteneth. Teach him that God suffers men to hunger and be in want, that he may try them if they will be faithful, and do them good in their latter end. Teach him, that he who patiently and meekly bears providential afflictions shall be relieved and exalted in due time. Teach him that it is no sin to die in the most abject poverty and affliction, brought on in the course of divine providence; but that any attempts to alter his condition by robbery, knavery, cozening, and fraud, will be distinguished with heavy curses from the Almighty, and necessarily end in perdition and ruin. A child thus educated is not likely to abandon himself to unlawful courses.

NOTES ON CHAPTER XXV.

Verse 1. *Bildad the Shuhite*] This is the last attack on Job: the others felt themselves foiled, though they had not humility enough to acknowledge it; but would not again return to the attack. Bildad has little to say; and that little is very little to the point. He makes a few assertions, particularly in reference to what Job had said in the commencement of the preceding chapter, of his desire to appear before God, and have his case tried by him, as he had the utmost confidence that his innocence should be fully proved. For this Bildad reprehends Job with arguments which had been brought forth often in this controversy, and as repeatedly confuted, chap. iv. 13. and xv. 14, 15, 16.

Verse 2. *Dominion and fear are with him*] God is an absolute sovereign; his fear is on all the hosts of heaven; and, by his sovereignty, he establishes and preserves order in the heavens, and among all the inhabitants of the eternal world:—How canst thou, therefore, dare to appeal to him, or desire to appear before him?

Verse 3. *Is there any number of his armies?*] He has troops innumerable; he can serve himself of all his creatures; every thing may be a mean of help or destruction according to his divine will. When he purposes to save, none can destroy; and when he is determined to destroy, none can save. It is vain to trust in his creatures against himself.

Upon whom doth not his light arise?] That is, his

3 Is there any number of his armies? and upon whom doth not his light arise?

4 How then can man be justified with God?

or how can he be clean that is born of a woman?

5 Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.

6 How much less man, that is a worm? and the son of man, which is a worm?

providence rules over all; he is universal Lord; he causes his sun to arise on the evil and good, and sends his rain on the just and unjust.

Verse 4. *How then can man be justified?*] Or, *how u-mah, With what shall a man be justified with God?* Though this is no conclusion from Bildad's premises, yet the question is of the highest importance to man. Neither Bildad, nor any of his fellows, could answer it: the doctrine of redemption, through the blood of the cross, was then known only through types and shadows. We, who live in the Gospel dispensation, can readily answer the question. With what shall miserable man (*won enosh*) be justified with God?—*Ans.* By bringing forward by faith, to the throne of the divine justice, the sacrificial offering of the Lord Jesus Christ; and confiding absolutely in it, as being a full, sufficient, and complete atonement and sacrifice for his sins, and for the salvation of a lost world.

How, or, with what (won u-mah) shall he be clean that is born of a woman?—*Ans.* By receiving that grace, or heavenly influence, communicated by the power and energy of the eternal Spirit, applying to the heart the efficacy of that blood which cleanses from all unrighteousness. This, and this only, is the way in which a sinner, when truly penitent, can be justified before God; and in which a believer, convinced of indwelling sin, can be sanctified, and cleansed from all unrighteousness. This is the only means of justification and sanctification, without which there can be no glorification. And these two great works, which constitute the whole of salvation, have been procured for a lost world by the incarnation, passion, death, and resurrection of the Lord Jesus Christ, who was delivered for our offences, and rose again for our justification. To whom be glory and dominion now and for evermore, Amen!

Verse 5. *Behold even to the moon, and it shineth not*] It is continually changing its appearance. It never appears twice in its whole revolution with the same face: it is ever waning or waxing; and its face is variegated with opaque spots. Its changeableness can never be compared with the unchangeable nature of God.

Yea, the stars are not pure in his sight?] Whatever their excellence may be as stars, it is nothing in comparison with him from whom they have derived their being and splendour. See the notes on chap. iv. 18. and xv. 14—16. The Targum reads: "Behold, the moon is as yet spotted in her eastern part; the sun shines not; and the stars are not pure in his sight."

Some think that by stars are meant those angels who kept not their first estate: this may be so; but I cannot see it in the text. It may, however, mean the heavenly host, as it is supposed to do, chap. xxviii. 7. but I still must hesitate on the propriety of such applications.

'Tis probable this speech of Bildad was delivered in the night season, when clouds interrupted the bright shining of the moon. The third verse seems to refer immediately to the stars, which, to the naked eye, are innumerable. The sun is not mentioned because of his absence.

This speech of Bildad is both confused and inconclusive. His reasoning is absurd, and he draws false conclusions from his premises. In the third verse, he says, "Is there any number of his armies? and upon whom does not his light arise?" But how absurd is the conclusion which he draws from his questions: "How then can a man be justified with God, or he be clean who is born of a woman?"

This has no relation to the premises: but still to us the question is not difficult, and has already been answered in the notes. "A man can be justified with God," through the blood of Christ—"And he can be clean who is born of a woman," through the sanctification of the Spirit.

Verse 6. *How much less man, that is a worm?* Or, as the Targum:—"How much more man who in his life is a reptile; and the son of man who in his death is a worm." Almost all the versions read: "Truly man is corruption, and the son of man a worm." The original is degradingly expressive: "Even because *won enosh*, miserable man, is *won rimmah*, a crawling worm; and the son of Adam, who is *won toledah*, a worm, or rather maggot, from its eating into, and dividing, certain substances." Parkhurst. Thus endeth Bildad, the Shuhite, who endeavoured to

CHAPTER XXVI.

Job, perceiving that his friends could no longer support their arguments in the ground they had assumed, sharply reproves them for their want both of wisdom and feeling.

1-4 Shows that the power and wisdom of God are manifest in the words of creation and providence; gives several proofs; and then adds, that these are a small specimen of his infinite skill, and unshaken power. 5-14.

15-23 BUT Job answered and said, 2 How hast thou helped him that is without power? how savest thou the arm that hath no strength? 3 How hast thou counselled him that hath no wisdom? and how hast thou plentifully declared the thing as it is? 4 To whom hast thou uttered words? and whose spirit came from thee?

d Heb. A. 6.—1 Sam. 2. 9.—(Or, with the inhabitants.—) Ps. 138. 9, 11. Prov. 15. 11. Job. 4. 13.—Ch. 8. 3. Ps. 24. 2 & 204. 4, 6.—1 Prov. 24. 4

speak on a subject which he did not understand; and, having got on bad ground, he was soon confounded in his own mind, spoke incoherently, argued inconclusively, and came abruptly and suddenly to an end. Thus Job's three friends being confounded, he was left to pursue his own way: they trouble him no more, and he proceeds in triumph to the end of the thirty-first chapter.

NOTES ON CHAPTER XXVI.

Verse 2. How hast thou helped him? This seems a species of irony. How wonderfully has thou counselled the unskilful, and strengthened the weak! Alas for you! ye could not give what ye did not possess! In this way the Chaldees understood these verses:—"Why hast thou pretended to give succour, when thou art without strength? And save, while thy arm is weak? Why hast thou given counsel, when thou art without understanding? And suppose that thou hast shown the very essence of wisdom!"

Verse 4. Whose spirit came from thee? Mr. Goode renders the verse thus: From whom hast thou pillaged speeches? And whose spirit hath issued forth from thee? The retort is peculiarly severe; and refers immediately to the proverbial sayings, which, in several of the preceding answers, have been adduced against the irritated sufferer; for which see chap. viii. 11-19. xv. 20-35. some of which he has already complained of, as in chap. xii. 3. and following. I concur most fully, therefore, with Dr. Stock in regarding the remainder of this chapter as a sample, ironically exhibited by Job, of the harangues on the power and greatness of God; which he supposes his friends to have taken out of the mouths of other men, to deck their speeches with borrowed lustre. Only, in decanting on the same subject, he shows how much he himself can go beyond them in eloquence and sublimity.

Job intimates that, whatever spirit they had, it was not the Spirit of God; because in their answers falsehood was found.

Verse 5. Dead things are formed from under the waters.] This verse, as it stands in our version, seems to convey no meaning; and the Hebrew is obscure רפאים רפאים He-rephaim, "the Rephaim," certainly means not dead things; nor can there be any propriety in saying that dead things, or things without life, are formed under the waters; for such things are formed every where in the earth, and under the earth, as well as under the waters.

The Vulgate translates:—Eccæ gigantes gemunt sub aquis, et qui habitant cum eis. Behold the giants, and those who dwell with them, groan under the waters.

The Septuagint:—Μη γίγαντες γεννηθήσονται νεκράς αδαίς, καί τινος γίγαντες αδαίς. Are not the giants and their companions formed from under the waters?

The Chaldee:—אשר ירבוהו דמחומותו זרמין חסון סלרע. אשור ירבוהו לויס Eposar de-gibrayya de-mithmazmaxin githbarayan so-inanun millerit le-maiya u-mashreyatohon. "Can the trebling giants be regenerated, when they and their hosts are under the water?"

The Syriac and Arabic:—"Behold the giants are slain, and are drawn out of the water." None of these appear to give any sense by which the true meaning can be determined.

There is probably here an allusion to the destruction of the earth by the general deluge. Moses, speaking concerning the state of the earth before the flood, says, Gen. vi. 4. "There were giants nephalim in the earth in those days." Now it is likely that Job means the same by swar-rephaim, as Moses does by the nephalim; and both may refer to the antediluvians, who were all, for their exceeding great iniquities, overwhelmed by the waters of the deluge. Can those mighty men, and their neighbours, all the sinners who have been gathered to them since, be regenerated from under the waters, by which they were judicially overwhelmed?

Mr. Goode thinks, the shades of the heroes of former times, the gigantic spectres, the mighty or enormous dead, are meant.

5 Dead things are formed from under the waters, and the inhabitants thereof.

5 Hell is naked before him, and destruction hath no covering.

7 He stretcheth out the north over the empty place, and hangeth the earth upon nothing.

8 He bindeth up the waters in his thick clouds; and the cloud is not rent under them.

9 He holdeth back the face of his throne, and spreadeth his cloud upon it.

10 He hath compassed the waters with bounds, until the day and night come to an end.

k Ch. 26. 9. Ps. 104. 7. & 104. 8. Prov. 8. 29. Jer. 6. 22.—1 Heb. until the end of light with darkness.

I greatly question whether sea-monsters be not intended, such as porpoises, sharks, narwals, grampus, and whales. We know, however, that an opinion anciently prevailed, that the Titans, a race of men of enormous stature, rebelled against the gods, and endeavoured to scale heaven by placing one mountain on the top of another; and that they and their structure were cast down by the thunder of the deities, and buried under the earth and sea; and that their struggles to arise produce the earthquakes which are in certain countries. Now, although this opinion is supported by the most respectable antiquity among the heathens, it is not to be supposed that in the word of God there can be any countenance given to an opinion at once as absurd as it is monstrous: but still the poet may use the language of the common people. I must, therefore, either refer the passage here to the antediluvians, or to the vast sea monsters mentioned above.

Verse 6. Hell is naked before him] Sheol, the place of the dead, or of separate spirits, is always in his view: And there is no covering to Abaddon, the place of the destroyer, where destruction reigns, and where those dwell who are eternally separated from God. The ancients thought that hell or Tartarus was a vast space in the centre, or at the very bottom of the earth. See VIRGIL, ÆN. vi. 5.

Tom Tartarus ipse
De patet in scopulis tectum, tenditque sub umbris,
Quantus ad æthereum cœli suspensus Olympus.
Hic genus æthereum terra, Thætes, pulvis,
Fulmine dejicit, fundo volvuntur in limo.
Full twice as deep, the dungeon of the fiends,
The huge Tartarus gloomy gulf, descends
Before these regions, as these regions lie
From the bright regions of yon eth'ral sky.
Here roar the Thætes race, th' enormous birth;
The ancient offspring of the torments earth;
Flare'd by the burning bolts of old they fell;
And still roll following in the depths of hell.

Plat.

And some have supposed that there is an allusion to this opinion in the above passage, as well as in several others in the Old Testament: but it is not likely that the sacred writers would countenance an opinion that certainly has nothing in fact or philosophy to support it. Yet still a poet may avail himself of popular opinions.

Verse 7. He stretcheth out the north over the empty place] ארץ by li lohu, to the hollow waste. The same word as is used Gen. i. 2. The earth was without form, ארץ lohu. The north must here mean the north pole, or northern hemisphere; and, perhaps what is here stated may refer to the opinion that the earth was a vast extended plain, and the heavens poised upon it, resting on this plain all round the horizon. Of the south the inhabitants of Idumea knew nothing; nor could they have any notion of inhabitants in that hemisphere.

Hangeth the earth upon nothing] The Chaldee says: "He lays the earth upon the waters, nothing sustaining it."

Verse 8. He bindeth up the waters] Drives the aqueous particles together, which were raised by evaporation, so that, being condensed, they form clouds, which float in the atmosphere till meeting with strong currents of wind, or by the agency of the electric fluid, they are farther condensed; and then, becoming too heavy to be sustained in the air, fall down in the form of rain; then, in this poetic language, the cloud is rent under them.

Verse 9. He holdeth back the face of his throne] Though all these are most evident effects of an omniscient and almighty power, yet the great agent is not personally discoverable; he dwelleth in light unapproachable, and in mercy hides himself from the view of his creatures. The words, however, may refer to those obsecrations of the face of heaven, and the hiding of the body of the sun, when the atmosphere is laden with dense vapours, and the rain begins to be poured down on the earth.

Verse 10. He hath compassed the waters with bounds] Perhaps this refers merely to the circle of the horizon, the line that terminates light, and commences darkness, called here חשך ארץ ארץ ארץ Ad trichthi aor im chashkek,

11 The pillars of heaven tremble, and are astonished at his reproof.

12 He divideth the sea with his power, and by his understanding he smiteth through the proud.

m Exod. 14. 21. Psalms 74. 13. Isai. 51. 15. Jer. 31. 25.—a Neh. 8. 11.

"until the completion of light with darkness." Or, if we take תִּלְכִּיחַ takliith, here to be the same with תִּלְכִּיחַ takleth, Exod. xxv. 4. and elsewhere, which we translate blue, it may mean that sombre sky-blue appearance of the horizon at the time of twilight, i. e. between light and darkness; the line where the one is terminating, and the other commencing; or, he so circumscribes the waters, retaining them in their own place, that they shall not be able to overflow the earth until day and night, that is, time itself, come to an end.

Verse 11. The pillars of heaven tremble] This is probably a poetical description either of thunder, or of an earthquake:

"He shakes creation with his rod; Earth, sea, and heaven, confess him God."

But there may be an allusion to the high mountains, which were anciently esteemed by the common people as the pillars on which the heavens rested; and, when these were shaken with earthquakes, it might be said the pillars of heaven tremble. Mount Atlas was supposed to be one of those pillars; and this gave rise to the fable of Atlas being a man who bore the heavens on his shoulders. The Greek and Roman poets frequently use this image. Titus SILIUS ITALICUS, lib. 1. ver. 202:

Atlas subiecto tractatur vertice caelum; Nidara subiferum fulci caput, aethraeque Erigit aeternum compage ardua caeli: Cauda berbe gelu, fontibus immensibus umbræ Fines aëre premis; vadant caesa tempora mundi Nimbosque ruunt epumantia flamma rictu.

Atlas' broad shoulders prop th' incumbent skies: Aroun't his cloud-girt head the stars arise. His towering neck supports th' aethereal way; And o'er his brow black woods their gloom display. Hoar is his beard; winds round his temples rear: And from his jaw the cushing torrents pour.—J. B. C.

Verse 12. He divideth the sea with his power] Here is a manifest allusion to the passage of the Red sea by the Israelites, and the overthrow of Pharaoh and his host; according to the opinion of the most eminent critics.

He smiteth through the proud] רַחַב Rahab, the very name by which Egypt is called Isa. ii. 9. and elsewhere. Calmet remarks:—"This appears to refer only to the passage of the Red sea, and the destruction of Pharaoh. Were we not prepossessed with the opinion that Job died before Moses, every person at the first view of the subject must consider it in this light." I am not thus prepossessed. Let Job live when he might, I am satisfied the Book of Job was written long after the death of Moses, and not earlier than the days of Solomon, if not later. The farther I go in the work, the more this conviction is deepened; and the opposite sentiment appears to be perfectly gratuitous.

Verse 13. By his spirit he hath garnished the heavens] See the observations below.

Verse 14. Lo, these are parts of his ways] כִּסְפוֹ ketsoth, the ends, or extremities, the outlines, an indistinct sketch, of his eternal power and Godhead.

How little a portion is heard] יָזַב zhemets, a mere whisper; admirably opposed, as Mr. Goode has well observed, to רָעַם radm, the thunder, mentioned in the next clause. As the thunder is to a whisper; so are the tremendous and infinitely varied works of God to the faint outlines exhibited in the above discourse. Every reader will relish the dignity, propriety, and sense, of these expressions. They force themselves on the observation of even the most heedless.

By his spirit he hath garnished the heavens] Numerous are the opinions relative to the true meaning of this verse. Some think it refers to the clearing of the sky after a storm, such as appears to be described ver. 11, 12. and suppose his spirit means the wind, which he directs to sweep and cleanse the face of the sky, by which the splendor of the day or the lustre of the night is restored. And by the crooked flying or aerial serpent, (as it is variously rendered) the ecliptic is supposed to be meant, as the sun's apparent course in it appears to be serpentine in his approach to, and recession from, each of the tropics. This tortuous line may be seen on any terrestrial globe. Many will object to this notion as too refined for the time of Job; but this I could easily admit, as astronomy had a very early existence among the Arabians, if not its origin. But with me the chief objection lies against the obscurity of the allusion, if it be one; for it must require no small ingenuity, and almost the spirit of divination, to find out

13 By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.

14 Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?

Ps. 74. 13. & 75. 13. Jer. 51. 26.—a Job. prole.—p Ps. 28. 6.—q Isai. 2. 1.

the sun's oblique path in the zodiac in the words, His hand hath formed the crooked serpent. Others have imagined that the allusion is to the lightning in that zig-zag form which it assumes, when discharged from one cloud into another, during a thunder storm. This is, at once, a natural and very apparent sense. To conduct and manage the lightning is most certainly a work which requires the skill and omnipotence of God, as much as garnishing the heavens by his spirit, dividing the sea by his power, or causing the pillars of heaven to tremble by his reproof. Others think that the act of the creation of the solar system is intended to be expressed; which is, in several parts of the Sacred Writings, attributed to the Spirit of God, Gen. i. 2. Ps. xxxiii. 6. And that the crooked serpent means either Satan, who deceived our first parents, or huge aquatic animals, for in Isa. xxvii. 1. we find the leviathan and dragon of the sea called נַחַשׁ בָּרִיחַ nachash bariach, the very terms that are used by Job in this place. In that day the Lord with his sore, and great, and strong sword, shall punish leviathan, the piercing serpent, (נַחַשׁ בָּרִיחַ nachash bariach) even leviathan that crooked serpent (נַחַשׁ קַלְלוֹת נַחַשׁ nachash kallalon), and he shall slay the dragon (נַחַשׁ תַּנְיִן ha-tannim) that is in the sea. And we know that in Gen. i. 21. הַגְּדֹלִים הַיָּם ha-gedolim, which we translate great whales, includes all sea-monsters, or vast aquatic animals. Calmet who, without hesitation, adopts this sentiment, says, "I see no necessity to have recourse to allegory here. After having exhibited the effects of the sovereign power of God in the heavens, in the clouds, in the vast collection of waters, in the sea, it was natural enough for Job to speak of the production of fishes." The intelligent Dr. Sherlock gives another interpretation. After strongly expressing his disapprobation of the opinion that Job should descend, after speaking of the creation of the heavens and their host, to the formation of snakes and adders, he supposes "that Job here intended to oppose that grand religious system of Sabæism which prevailed in his time, and to which, in other parts of this book, he alludes; a system which acknowledged two opposite independent principles by which the universe was governed; and paid divine adoration to the celestial luminaries. Suppose, therefore, Job to be acquainted with the fall of man, and the part ascribed to the serpent of the introduction of evil, see how aptly the parts cohere. In opposition to the idolatrous practice of the time, he asserts God to be the Maker of all the host of heaven. By his spirit he garnished the heavens. In opposition to the false notion of two independent principles, he asserts God to be the Maker of him who was the author of evil, His hand hath formed the crooked serpent; you see how properly the garnishing of the heavens, and the forming of the serpent, are joined together. That this is the ancient traditiary explication of this place we have undeniable evidence from the translation of the Septuagint, who render the latter part of this verse, which relates to the serpent, in this manner:—καταστραφει δε αβαρατος εραστραρν, By a decree he destroyed the apostate dragon. The Syriac and Arabic versions are to the same effect: They say, And his hand slew the flying serpent.

"These translators apply the place to the punishment inflicted on the serpent: and it comes to the same thing; for the punishing the serpent is as clear an evidence of God's power over the author of evil, as the creating him. We need not wonder to see so much concern in this book to maintain the supremacy of God, and to guard it against every false notion; for this was the theme, the business, of the author." Bp. Sherlock, on Prophecy, Diss. ii.

From the contradictory opinions on this passage, the reader will no doubt feel cautious what mode of interpretation he adopts, and the absolute necessity of admitting no texts of doubtful interpretation as vouchers for the essential doctrines of Christianity. Neither metaphors, allegories, similies, nor figurative expressions of any kind, should ever be adduced or appealed to as proofs of any article in the Christian faith. We have reason to be thankful that this is at present the general opinion of the most rational divines of all sects and parties; and that the allegory and metaphor-men are every where vanishing from the horizon of the church. Scriptural Christianity is prevailing with a strong hand, and going forward with a firm and steady step.

CHAPTER XXVII.

Job strongly asserts his innocence, determines to maintain it, and to avoid every evil way, 1-7. Shows his abhorrence of the hypocrite by describing his infamous character, accumulated miseries, and wretched end, 8-23.

1. **MOREOVER** Job continued his parable, and said,

2 As God liveth, who hath taken away my judgment; and the Almighty, who hath vexed my soul;

3 All the while my breath is in me, and the spirit of God is in my nostrils;

4 My lips shall not speak wickedness, nor my tongue utter deceit.

5 God forbid that I should justify you: till I die I will not remove my integrity from me.

6 My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.

7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.

1. Heb. added to take up.— Ch. 24. 5.— Heb. made my soul bitter. Ruth 1. 20. 2 Kings 4. 27.— That is, the breath which God gave him. Gen. 2. 7.— Ch. 2. 9. & 12. 15.— Ch. 2. 2.— Acts 24. 16.— Heb. from my days.— Matt. 16. 25. Luke 12. 25.

NOTES ON CHAPTER XXVII.

Verse 1. *Continued his parable*] After having delivered the preceding discourse, Job appears to have paused to see if any of his friends chose to make any reply: but, finding them all silent, he resumed his discourse, which is here called *his parable*, his parable, his authoritative weighty discourse; from *שׁוֹר מַשָּׁל*, to exercise rule, authority, dominion, or power. Parkhurst. And it must be granted that, in this speech, he assumes great boldness, exhibits his own unshaken character, and treats his friends with little ceremony.

Verse 2. *Who hath taken away my judgment*] Who has turned aside my cause, and has not permitted it to come to a hearing, where I might have justice done to me; but has abandoned me to the harsh and uncharitable judgment of my enemies. There appears to be a great want of reverence in these words of Job: he speaks with a degree of irritation, if not bitterness, which cannot be justified. No man should speak thus of his Maker.

Verse 3. *All the while my breath is in me*] As Job appears to allude to the creation of Adam, whom God made out of the dust of the earth, and breathed into his nostrils the breath of life, so that he became a living soul, the whole of Job's assertion here may be no more than a periphrasis for, *As long as I live and have my understanding*. Indeed *נְשָׁמַתִּי* nishmati, may be rendered, *my mind or understanding*, and *רוּחַ אֱלֹהִים* ruach Eloah, the breath of God, the principle of animal life; that same that he breathed into Adam; for it is there said, Gen. ii. 7. He breathed into his nostrils, *נִשְׁמַת חַיִּים* nishmat chayim, the breath of lives, or that principle from which animal and spiritual life proceeds; in consequence of which he became *רוּחַ לֵבֶנֶפֶשׁ חַיָּה* le-nephesh chayyah, an intelligent or rational animal.

Verse 4. *My lips shall not speak wickedness*] As I have hitherto lived in all good conscience before God, as he knoweth; so will I continue to live.

Verse 5. *God forbid*] *לֹא אֲרַיֶּה* lo' arayah li, far be it from me that I should justify you; that I should now, by any kind of acknowledgment of wickedness or hypocrisy, justify your harsh judgments. You say that God afflicts me for my crimes: I say, and God knows its truth, that I have not sinned so as to draw down any such judgment upon me. Your judgment, therefore, is pronounced at your own risk.

Verse 6. *My righteousness I hold fast*] I stand firmly on this ground; I have endeavoured to live an upright life, and my afflictions are not the consequence of my sins.

My heart shall not reproach me] I shall take care so to live that I shall have a conscience void of offence before God and man. Beloved, if our heart condemn us not, then have we confidence toward God, 1 John iii. 21. This seems to be Job's meaning.

Verse 7. *Let mine enemy be as the wicked*] Let my accuser be proved a lying and perjured man, because he has laid to my charge things which he cannot prove, and which are utterly false.

Verse 8. *What is the hope of the hypocrite*] The word *צַנְפֵּף* chanaph, which we translate, most improperly, hypocrite, means a wicked fellow, a defiled polluted wretch, a rascal, a knave, a man who sticks at nothing in order to gain his ends. In this verse it means a dishonest man, a rogue, who by overreaching, cheating, &c. has amassed a fortune.

When God taketh away his soul] Could he have had any well-grounded hope of eternal blessedness, when he

8 For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?

9 Will God hear his cry when trouble cometh upon him?

10 Will he delight himself in the Almighty; will he always call upon God?

11 I will teach you by the hand of God: that which is with the Almighty will I not conceal.

12 Behold, all ye yourselves have seen it; why then are ye thus altogether vain?

13 This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty.

14 If his children be multiplied, it is for the sword: and his offspring shall not be satisfied with bread.

15 Those that remain of him shall be buried in death: and his widows shall not weep.

1. Ch. 25. 12. Ps. 18. 41. & 109. 7. Prov. 1. 26. & 28. 9. Lam. 1. 15. Jer. 14. 12. Ezek. 8. 18. Micah 2. 4. John 8. 21. James 4. 8.—b See Chap. 22. 28. 27.—c Or, being in the hand, &c.—d Chap. 20. 23.—e Deut. 28. 41. Esther 2. 10. Hos. 9. 13. 1. Ps. 78. 64.

was acquiring earthly property by guilt and deceit? And of what avail will this property be when his soul is summoned before the judgment-seat. A righteous man yields up his soul to God; the wicked does not, because he is afraid of God, of death, and of eternity. God, therefore, takes the soul away, forces it out of the body. Mr. Blair gives us an affecting picture of the death of a wicked man. Though well known, I shall insert it as a striking comment on this passage:—

How shocking must thy summons be, O death,
To him that is at ease in his possessions;
Who, counting on long years of pleasure here,
Is quite unprepared for that world to come!
In that dread moment, how the frantic soul
Raves round the walls of her clay tenement;
Runs to each avenue, and shrieks for help,
Hot shrieks in vain! How wistfully she looks
On all she's leaving, now no longer here!
A little longer, yet a little longer,
Oh, might she stay to wash away her stains,
And fit her for her passage! Mourful sigh!
Her very eyes weep blood; and every groan
She heaves is mingled with horror. But the foe,
Like a staunch murderer, steady to his purpose,
Pursues her close, through every lane of life;
Nor mixes once the track, but presses on;
Till forc'd at last to the tremendous verge,
At once she sinks to everlasting night. The Grave.

The Chaldee has:— *What can the detractor expect, who has gathered together מַמּוֹן מַמּוֹן mamon dishekar, the mammon of unrighteousness, when God plucks out his soul?* The Septuagint:— *τίς γὰρ ἐπεὶ ἐρίσθη αἰσθη, ὅτι σφραγίσθη;* *My revenues are known to thee as unrighteous: For what is the hope of the ungodly that he should wait for? shall he, by hoping in the Lord, be, therefore saved?* Mr. Goods translates differently from all the versions:—

Yet what is the hope of the wicked that he should prosper,
That God should keep his soul in quiet?

I believe our version gives as true a sense as any; and the words appear to have been in the eye of our Lord, when he said, "For what is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. xvi. 26.

Verse 11. *I will teach you by the hand of God*] Relying on divine assistance, and not speaking out of my own head, or quoting what others have said, I will teach you what the mind of the Almighty is; and I will conceal nothing. Job felt that the good hand of his God was upon him; and that, therefore, he should make no mistake in his doctrines. In this way the Chaldee understood the words *בְּיַד אֱלֹהִים* b'nehuat Eloah, by the prophecy of God. Those who reject the literal meaning, which conveys a very good sense, may adopt the translation of Mr. Goods, which has much to recommend it:—"I will teach you concerning the dealings of God."

Verse 12. *Ye yourselves have seen it*] Your own experience and observation have shown you that the righteous are frequently in affliction, and the wicked in affluence.

Why then are ye thus altogether vain?] The original is very emphatical: *הֲבֵל תִּבְהוּ* hebel tebehalu, and well expressed by Mr. Goods:—"Why then should ye thus babble babblings?" If our language would allow it, we might say *vanitize vanity*.

Verse 13. *This is the portion of a wicked man*] Job now commences his promised teaching; and what follows is a description of the lot or portion of the wicked man and of tyrants. And this remuneration shall they have with God in general; though the hand of man be not laid upon them. Though he does not at all times show his displeasure against the wicked, by reducing them to a state of poverty and affliction: yet he often does it, so that men

16 Though he heap up silver as the dust, and prepare raiment as the clay ;

17 He may prepare it, but the just shall put it on, and the innocent shall divide the silver.

18 He buildeth his house as a moth, and as a booth that the keeper maketh.

19 The rich man shall lie down, but he shall not be gathered : he openeth his eyes, and he is not.

20 Terrors take hold on him as waters, a tempest stealeth him away in the night.

21 The east wind carrieth him away, and he departeth : and as a storm hurleth him out of his place.

22 For God shall cast upon him, and not spare : he would fain flee out of his hand.

23 Men shall clap their hands at him, and shall hiss him out of his place.

CHAPTER XXVIII.

Job, in showing the vanity of human pursuits, in reference to human wisdom, mentions mining for and refining gold and silver, 1. Iron and other minerals, 2. The culture of maning, 3, 4. Produce of grain for bread from the earth, and manure of the iron under it, 5. Spoken of precious stones and gold dust, 6. Of the husbandry of fowls and wild beasts in finishing their way, 7, 8. And of the industry and successful attempts of men in mining and other operations, 9-11. But shows that with all their industry, skill, and perseverance, they cannot find out true wisdom, 12. Of which he gives the most exalted character, 13-22. And shows that God alone, the fountain of wisdom, knows and can teach it, 23-27. And in what this true wisdom consists, 28.

SURELY there is a vein for the silver, and a place for gold where they fine it.

Ante I. Cl. cr. 744. Ante U. C. cr. 767.

2 Iron is taken out of the earth, and brass is molten out of the stone.

g Prov. 23. 2. Eccles. 2. 23. h Lam. 1. 3. Lam. 2. 6.

i Ch. 12. 11. k Job. in fleeing he would flee. l Or, a mine. m Or, dust.

may see it : yet, at other times, he seems to pass them by, reserving their judgment for another world, that men may not forget that there is a day of judgment and perdition for ungodly men, and a future recompense for the righteous.

Verse 14. *If his children be multiplied*] As numerous families were supposed to be a proof of the benediction of the Almighty, Job shows that this is not always the case ; for the offspring of the wicked shall be partly cut off by violent deaths, and partly reduced to great poverty.

Verse 15. *Those that remain of him*] *וְיָרֵד עִירָדָיו, his remains, whether meaning himself personally, or his family.*

Shall be buried in death] Shall come to utter and remediless destruction. Death shall have his full conquest over them, and the grave its complete victory. These are no common dead. All the sting, all the wound, and all the poison, of sin, remains : and so evident are God's judgments in his and their removal, that even widows shall not weep for them : the public shall not bewail him ; for, when the wicked perish there is shouting.

Mr. Goode, following the Chaldee, translates : *entombed in corruption, or in the pestilence.* But I see no reason why we should desert the literal reading. *Entombed in corruption* gives no nervous sense, in my judgment ; for in corruption are the high and the low, the wicked and the good, entombed : but *buried in death*, is much more nervous and expressive. Death itself is the place where he shall lie ; he shall have no redemption, no resurrection to life. Death shall ever have dominion over him. The expression is very similar to that in Luke xvi. 22. as found in several versions and MSS. *The rich man died and was buried in hell ; and lifting up his eyes, being in torment, he saw, &c.* See my note there.

Verse 16. *Though he heap up silver*] Though he amass riches in the greatest abundance, he shall not enjoy them. Unsanctified wealth is a curse to its possessor. Money, of all earthly possessions, is the most dangerous, as it is the readiest agent to do good or evil. He that perverts it is doubly cursed, because it affords him the most immediate means of sinful gratification ; and he can sin more in an hour through this, than he can in a day or week by any other kind of property. On the other hand, they who use it aright, have it in their power to do the most prompt and immediate good. Almost every kind of want may be speedily relieved by it. Hence, he who uses it as he ought, is doubly blessed ; while he who abuses it is doubly cursed.

Verse 17. *The just shall put it on*] Money is God's property. "The silver is mine, and the gold is mine, saith the Lord ;" and though it may be abused for a time by unrighteous hands, God, in the course of his providence, brings it back to its proper use ; and often the righteous possess the inheritance of the wicked.

Verse 18. *He buildeth his house as a moth*] With great skill, great pains, and great industry ; but the structure, however skilful, shall be dissolved ; and the materials, however costly, shall be brought to corruption. To its owner it shall be only a temporary habitation, like that which the moth makes in its larva or caterpillar state, during its change from a chrysalis to a winged insect.

As a booth that the keeper maketh] A shed which the watchman, or keeper of a vineyard, erects to cover him from the scorching sun, while watching the ripening grapes, that they may be preserved from depredation. Travellers in the East have observed, that such booths or sheds are made of the lightest and most worthless materials ; and, after the harvest or vintage is in, they are quite neglected, and by the winter rains, &c. are soon dissolved and destroyed.

Verse 19. *The rich man shall lie down*] In the grave. *But he shall not be gathered*] Neither have a respectable burial among men, nor be gathered with the righteous in the kingdom of God.

He openeth his eyes] In the morning of the resurrection.

And he is not] He is utterly lost and undone for ever. This seems to be the plain sense of the passage ; and so all the versions appear to have understood it ; but *Reiske* and some others, by making *וְיָרֵד עִירָדָיו*, an Arabic word, signifying, not the idea of gathering, but care, anxiety, &c. have quite altered this sense of the passage : and Mr. Goode, who copies them, translates thus : *Let the rich man lie down, and care not.* I see no manner of occasion to resort to this interpretation, which, in my judgment, gives a sense inferior to that given above, or to the following ; *The rich man shall lie down*, go to his rest fully persuaded that his property is in perfect safety. *But he shall not be gathered, or, he shall not gather*, make any farther addition to his stores ; he openeth his eyes in the morning, when he is not ; marauders in the night have stripped him of all his property, as in the case of Job himself ; a case quite probable, and not unfrequent in Arabia, when a hostile tribe makes a sudden incursion, and carries off an immense booty. But I prefer the first meaning, as it is obtained without crucifying the text. *Coverdale* translates : *When the rich man sleepeth, he careth nothing with him : he is gone in the twinkling of an eye.*

Verse 20. *Terrors take hold on him as waters*] They come upon him as an irresistible flood ; and he is overwhelmed as by a tempest in the night, when darkness partly hides his danger, and deprives him of discerning the way to escape.

Verse 21. *The east wind carrieth him away*] Such as is called by Mr. Goode, a *levanter*, the *urocydon*, the eastern storm of Acts xviii. 14.

Verse 22. *God shall cast upon him*] Or rather the storm mentioned above shall incessantly pelt him, and give him no respite ; nor can he by any means escape from its fury.

Verse 23. *Men shall clap their hands at him*] These two verses refer to the storm which is to sweep away the ungodly : therefore, the word *God* in ver. 22. and *men* in this verse, should be omitted. Ver. 22. "For it shall fall upon him, and not spare : flying from its power, he shall continue to fly." Ver. 23. It shall clap its hands against him, and hiss him *וַיִּשְׂרֹק, va-yisrok, shriek*, him out of his place." Here the storm is personified, and the wicked actor is hissed and driven by it from off the stage. It seems it was an ancient method to clap the hands against and hiss a man from any public office, who had acted improperly in it. The populace, in European countries, express their disapprobation of public characters who have not pleased them in the same manner, to the present day, by hisses, groans, and the like.

NOTES ON CHAPTER XXVIII.

Verse 1. *Surely there is a vein for the silver*] This chapter is the oldest and finest piece of natural history in the world ; and gives us very important information on several curious subjects : and could we ascertain the precise meaning of all the original words, we might, most probably, find out allusions to several useful arts which we are apt to think are of modern, or comparatively modern, invention.

The word *מִנְיָ מֶטֶל, mina*, which we here translate *vein*, signifies, literally, a going out, i. e. a mine, or place dug in the earth whence the silver ore is extracted. And this ore lies generally in veins, or loads, running in certain directions.

A place for gold where they fine it] This should rather be translated, *A place for gold which they refine.* Gold ore has also its peculiar mine, and requires to be refined from earthy impurities.

Verse 2. *Iron is taken out of the earth*] This most useful metal is hidden under the earth, and men have found out the method of separating it from its ore.

Brass is molten out of the stone.] As brass is a fictitious metal, copper must be the meaning of the Hebrew word *נְחֹשֶׁת, nechusheth* : literally, the stone is poured out for brass. If we retain the common translation, perhaps

3 He setteth an end to darkness, and searcheth out all perfection: the ^a stones of darkness, and the ^a shadow of death.

4 The flood breaketh out from the inhabitant; even the waters forgotten of the foot: they are dried up, they are gone away from men.

5 As for the earth, out of it cometh bread: and under it is turned up as it were fire.

6 The stones of it are the place of sapphires: and it hath ^a dust of gold.

a Ver. 4.—p. 22. 4.—p. Or, gold ore.

the process of making brass may be that to which Job refers; for this metal is formed from copper melted with the stone calamine: and thus the stone is poured out to make brass.

Verse 3. *He setteth an end to darkness*] As it is likely Job still refers to mining, the words above may be understood as pointing out the persevering industry of man in penetrating into the bowels of the earth in order to seek for metals and precious stones. Even the stones that lay hidden in the bowels of the earth he has digged for and brought to light: and has penetrated in directions in which the solar light could not be transmitted, so that he appears to have gone to the regions of the shadow of death. Mr. Good's translates:—*Man delveth into the region of darkness; and examineth, to the uttermost limit, the stones of darkness and death-shade.*"

Verse 4. *The flood breaketh out from the inhabitant*] This passage is very difficult. Some think it refers to mining: others, to navigation. If it refer to the former, it may be intended to point out the waters that spring up when the miners have sunk down to a considerable depth, so that the mine is drowned, and they are obliged to give it up. Previously to the invention of the steam-engine this was generally the case: hence ancient mines may be reopened, and worked to great advantage; because we have the means now to take off the water, which the ancient workers had not. When, therefore, floods break out in those shafts, they are abandoned, and thus they are,

Forgotten of the foot] No man treads there any more. The waters increase ^{וַיִּדְלֻ} dallu, *they are elevated*, they rise up to a level with the spring, or till they meet with some fissure by which they can escape; and then ^{וַיִּסְוֶה} me-enosh nâu, *they are moved or carried away from men*, the stream is lost in the bowels of the earth.

Mr. Peters thinks that both this verse, and verse 26. of chap. ix. refer to navigation, then in a state of infancy; for the sea is not so much as mentioned; but ^{וַיִּשְׁחַח} nachal, a torrent or flood, some river or arm of the sea, perhaps, of a few leagues over, which, dividing the several nations, must interrupt their hospitality and commerce with each other, unless by the help of navigation. According to this opinion the verse may be translated and paraphrased thus:—*The flood, rivers and arms of the sea, separateth from the stranger, וַיִּבְדֵּל meim gar, divides different nations and peoples: *they are forgotten of the foot*, they cannot walk over these waters, they must embark in vessels; then, *they dwindle away*, ^{וַיִּדְלֻ} dallu, from the size of men, that is, in proportion to their departure from the land they lessen on the sight: ^{וַיִּסְוֶה} nâu, *they are tossed up and down*, namely, by the action of the waves. This receives some countenance from the Psalmist's fine description, *Ps. cvii. 26, 27.* of a ship in rough sea: *They mount up to heaven; they go down again to the depths: their soul is melted because of trouble. They reel to and fro, וַיִּשְׁחַח yamou (the same word as above) *they stagger like a drunken man.* Mr. Good's translation is singular:**

He breaketh up the veins from the mines.
Which, though thought nothing of under the foot,
Are drawn forth, are branched among mankind.

This learned man thinks that it applies solely to mining, of which I cannot doubt; and, therefore, adopt the first interpretation: but as to agreement among translators it will be sought in vain. I shall just add *Coverdale*: *Out of the river of water parteth a number the strange people, that knoweth no good neighbourage; such as are rude, unmannetly, and heperstous.*

Verse 5. *The earth, out of it cometh bread*] Or the earth ^{וַיִּצְמַח} mimmennah, *from itself*, by its own vegetative power, it sends out bread, or the corn of which bread is made.

And under it is turned up as it were fire.] It seems as if this referred to some combustible fossil, similar to our stone coal, which was dug up out of the earth in some places of Arabia. The *Chaldees* gives a translation conformable to a very ancient opinion which supposed the centre of the earth to be a vast fire, and the place called hell. "The earth from which food proceeds, and under which is gehenna; whose cold snow is converted into the

7 *There is a path which no fowl knoweth, and which the vulture's eye hath not seen:*

8 *The lion's whelps have not trodden it, nor the fierce lion passed by it.*

9 *He putteth forth his hand upon the rock; he overturneth the mountains by the roots.*

10 *He cutteth out rivers among the rocks; and his eye seeth every precious thing.*

11 *He bindeth the floods from overflowing; and the thing that is hid bringeth he forth to light.*

q Or, Mat.—r Heb. from weeping.

likeness of fire: and the garden of Eden which is the place whose stones are sapphires," &c. The *Vulgate* has: *The land from which bread has been produced has been destroyed by fire.* If this be the meaning of the original, there is probably an allusion to the destruction of Sodom and Gomorrah; and the seventh and eighth verses may be supposed to refer to that catastrophe, there being no place left tangible or visible where those cities once stood; neither fowl nor beast could discern a path there, the whole land being covered with the lake Asphaltites.

Verse 6. *The stones—the place of sapphires*] In the language of mineralogists, the gangue, matrix, or bed in which the sapphire is found. For a description of this stone, see on ver. 16.

Dust of gold] Or rather, *gold dust.*

Verse 7. *There is a path which no fowl knoweth*] The instinct of birds is most surprising. They traverse vast forests, &c. in search of food, at a great distance from the place which they have chosen for their general residence; and return in all weathers without ever missing their track; they also find their own nest without ever mistaking another of the same kind for it. Birds of passage also, after tarrying in a foreign clime for six or seven months, return to their original abode over kingdoms and oceans, without missing their way, or deviating in the least from the proper direction; without even a single object of sight to direct their peregrinations. In such cases even the keen scent of the vulture, and the quick-piercing sight of the eagle would be of no use. It is possible that Job may here refer to undiscovered mines and minerals: that notwithstanding man had already discovered much, yet much remained undiscovered, especially in the internal structure and contents of the earth. Since his time innumerable discoveries have been made—and yet how little do we know! Our various conflicting and contradictory theories of the earth are full proofs of our ignorance, and strong evidences of our folly. The present dogmatical systems of geology itself are almost the *re plus ultra* of brain-sick visionaries, and system-mad mortals. They talk as confidently of the structure of the globe, and the manner and time in which all was formed, as if they had examined every part from the centre to the circumference; though not a soul of man has ever penetrated two miles in perpendicular depth into the bowels of the earth.

And with this scanty, almost no knowledge, they pretend to build systems of the universe, and blaspheme the revelation of God! Poor souls! All these things are to them a path which no fowl knoweth, which the vulture's eye hath not seen, on which the lion's whelps have not trodden, and by which the fierce lion hath not passed. The wisdom necessary to such investigations is out of their reach; and they have not simplicity of heart to seek it where it may be found.

One of the *Chaldee Targums* gives a strange turn to this verse.—"The path of the tree of life Sammael, (Satan) though flying like a bird, hath not known; nor hath the eye of Eve beheld it. The children of men have not walked in it; nor hath the serpent turned toward it."

Verse 9. *He putteth forth his hand upon the rock*] Still there appears to be a reference to mining. Man puts his hand upon the rock; he breaks that to pieces, in order to extract the metals which it contains.

He overturneth the mountains] He excavates, undermines, or digs them away, when in search of the metals contained in them: this is not only poetically, but literally, the case in many instances.

Verse 10. *He cutteth out rivers among the rocks*] He cuts canals, adits, &c. in the rocks, and drives levels under ground, in order to discover loads or veins of ore. These are often continued a great way under ground; and may be poetically compared to rivers, channels, or canals.

His eye seeth every precious thing] He sinks these shafts, and drives those levels, in order to discover where the precious minerals lie, of which he is in pursuit.

Verse 11. *He bindeth the floods*] Prevents the risings of springs from drowning the mines; and conducts rivers

12 *But where shall wisdom be found? and where is the place of understanding?

13 Man knoweth not the price thereof; neither is it found in the land of the living.

14 *The depth saith, It is not in me: and the sea saith, It is not with me.

1 Ver. 20. Eccles. 7. 24.—1 Prov. 3. 15.—1 Ver. 32. Rom. 11. 33, 34.

and streams from their wonted course, in order to bring forth to light what was hidden under their beds. The binding or restraining the water, which, at different depths, annoys the miner, is both difficult and expensive; in some cases it may be drawn off by pipes or canals into neighbouring water courses; in others it is conducted to one receptacle or reservoir, and thence drawn off. In Europe it is generally done by means of steam engines. What method the ancients had in mining countries, we cannot tell: but they dug deep in order to find out the riches of the earth. PLINY says nervously, Imus in viscera terræ; et in sede manium opes quarimus. "We descend into the bowels of the earth; and seek for wealth even in the abodes of departed spirits." The manes or ghosts of the dead, or spirits presiding over the dead, were supposed to have their habitation in the centre of the earth: or in the deepest pits and caves. OVID, speaking of the degeneracy of men in the iron age, Met. lib. 1. ver. 137. says:

Nec tantum egetis alimentoque debita dices
Pascubatur hæmus; sed et in æt in viscera terræ;
Quæque reconclerat, Stygiæque adnoctata uubaris,
Efficiditur opes irrisumta salorum.

Not was the ground alone required to bear
Her annual income to the eroded share;
But greatly mortal rummaging her store,
Digg'd from her entrails first the precious ore;
And that alluring ill to sight displayed,
Which next to hell the prudent gods had laid.
Then cursed steel, and more accur'd gold,
Gave mischief birth, and made that mischief bold;
And double death did wretched man invade,
By steel assaull'd, and by gold betray'd.

Dryden.

By binding the floods from overflowing, some have supposed that there is an allusion to the flux and reflux of the sea. In its flowing it is so bound, has its bounds assigned by the Most High, that it does not drown the adjacent country; and in its ebbing the parts which are ordinarily covered with the water are brought to view.

Verse 12. But where shall wisdom be found? It is most evident that the terms wisdom and understanding are used here in a widely different sense from all those arts and sciences which have their relation to man, in his animal and social state; and from all that reason and intellect by which man is distinguished from all other animals. Now as these terms חוכמה chokmah, wisdom, and בינה binah, understanding or discernment, are applied often in the Sacred Writings in their common acceptations, we must have recourse to what Job says of them, to know their meaning in this place. In ver. 28. he says, The fear of the Lord is wisdom, and to depart from evil is understanding. We know that the fear of the Lord is often taken for the whole of that religious reverence and holy obedience which God prescribes to man in his word, and which man owes to his Maker. Hence the Septuagint render חוכמה chokmah, wisdom, by σοφωδία, divine worship; and as to a departure from evil, that is necessarily implied in a religious life; but it is here properly distinguished, that no man might suppose that a right faith, and a proper performance of the rites of religious worship, is the whole of religion. No. They must not only worship God in the letter, but also in the spirit; they must not only have the form, but also the power of godliness; and this will lead them to worship God in spirit and truth, to walk in his testimonies, and abstain from every appearance of evil. Hence they will be truly happy; so that wisdom is another word for happiness. Now these are things which man by study and searching could never find out; they are not of an earthly origin. The spirit of man, human understanding, may know the things of a man, those which concern him in his animal and social state; but the Spirit of God alone knows the things of God; and, therefore, wisdom, all true religion, must come by divine revelation, which is the mode of its attainment. Wisdom finds out the thing, and understanding uses and applies the means: and then the great end is obtained.

Verse 13. Man knoweth not the price thereof. It is of infinite value; and is the only science which concerns both worlds. Without it, the wisest man is but a beast: with it, the simplest man is next to an angel.

Neither is it found in the land of the living. The world by wisdom, its wisdom, never knew God. True religion came by divine revelation: that alone gives the

15 *It cannot be gotten for gold, neither shall silver be weighed for the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

17 The gold and the crystal cannot equal it:

1 Heb. Åne gold shall not be given for it.—Pr. 2. 13, 14, 15, & 10, 11, 12 & 16. 16.

true notion of God, his attributes, ways, designs, judgments, providences, &c., whence man came, what is his duty, his nature, and his end. Literature, science, arts, &c. &c. can only avail man for the present life; nor can they contribute to his true happiness, unless tempered and directed by genuine religion.

Verse 14. The depth saith, It is not in me. Men may dig into the bowels of the earth, and there find gold, silver, and precious stones: but these will not give them true happiness.

The sea saith, It is not with me. Men may explore foreign countries, and by navigation connect as it were the most distant parts of the earth, and multiply the comforts and luxuries of life: but every voyage and every enjoyment proclaim, true happiness is not here.

Verse 15. It cannot be gotten for gold. Genuine religion and true happiness are not to be acquired by earthly property. Solomon made gold and silver as plenty as the stones in Jerusalem, and had all the delights of the sons of men; and yet he was not happy: yes, he had wisdom, was the wisest of men; but he had not the wisdom of which Job speaks here; and, therefore to him all was vanity and vexation of spirit. If Solomon, as some suppose, were the author of this book, the sentiments expressed here are such as we might expect from this deeply experienced and wise man.

Verse 16. The gold of Ophir. Gold is five times mentioned in this and verses 17 and 19, and four of the times in different words. I shall consider them all at once.

1. סוּר Sûror, from סוּר sagar, to shut up. Gold in the mine, or shut up in the ore. Natives gold washed by the streams out of the mountains, &c. unwrought gold.

Verse 16. 2. כֶּתֶם Kethem, from כָּתַם catham, to sign or stamp; gold made current by being coined, or stamped with its weight and value; what we would call standard or sterling gold.

Verse 17. 3. זָהָב Zahab, from זָהַב zahab, to be clear, bright, or resplendent; the un tarnishing metal: the only metal that always keeps its lustre. But probably here it means gold chased, or that in which precious stones are set; burnished gold.

4. פַּז Paz, from פָּז paz, to consolidate, joined here with כֶּלֶי keley, vessels, ornaments, instruments, &c. hammered or wrought gold: gold in the finest forms, and most elegant utensils. This metal is, at once, the brightest, most solid, and most precious, of all the metals yet discovered; of which we have now no less than thirty in our catalogues.

In these verses there are also seven kinds of precious stones mentioned: onyx, sapphire, crystal, coral, pearls, rubies, and topaz. These I shall also consider in the order of their occurrence.

Verse 16. 1. סָפִיר saphir, the Onyx, from סָפִיר, a man's nail, hoof of a horse, because in colour it resembles both. This stone is a species of chalcedony; and consists of alternate layers of white and brown chalcedony, under which it generally ranges. In the Vulgate it is called sardonix, compounded of sard and onyx. Sard is also a variety of chalcedony, of a deep reddish brown colour; of which, and alternate layers of milk-white chalcedony, the sardonix consists. A most beautiful block of this mineral sardonix, from Iceland, now lies before me.

2. סַפִּיר saphir, the Sapphirine stone, from סַפִּיר saphir, to count, number; probably from the number of golden spots with which it is said the sapphire of the ancients abounded. PLINY says, Hist. Nat. lib. xxxvii. cap. 8, Sapphirus aureis punctis collocal: caruleæ et sapphiri, roratus cum purpurâ: optima apud Medos, nunquam tamen perturbata. "The sapphire glitters with golden spots. Sapphires are sometimes of an azure, never of a purple, colour. Those of Media are the best; but there are none transparent."

What we call the sapphire is a variety of the perfect corundum: it is in hardness inferior only to the diamond. It is of several colours, and from them it has obtained several names. 1. The transparent or translucent is called the white sapphire. 2. The blue is called the oriental sapphire. 3. The violet blue, the oriental amethyst. 4. The yellow, the oriental topaz. 5. The green, the oriental emerald. 6. That with pearly reflections, the opalescent sapphire. 7. When transparent with a pale, reddish, or bluish, reflection, it is called the girasol sapphire.

and the exchange of it shall not be for jewels of fine gold.

18 No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies.

19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

20 Whence then cometh wisdom? and where is the place of understanding?

21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.

Or, seeds of fine gold.—x Or, Rasmoth.—y Ver. 12.—Or, heaven.

22 Destruction and death say, We have heard the fame thereof with our ears.

23 God understandeth the way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the earth, and seeth under the whole heaven:

25 To make the weight for the winds; and he weigheth the waters by measure.

26 When he made a decree for the rain, and a way for the lightning of the thunder:

a Ver. 14.—b Prov. 15. 8.—c Psal. 135. 7.—d Ch. 28. 25.

8. A variety which, when polished, shows a silvery star of six rays in a direction perpendicular to the axis, is called *asteria*. When the meaning of the Hebrew word is collated with the description given by *Pliny*, it must be evident that a spotted opaque stone is meant; and, consequently, not what is now known by the name *sapphire*. I conjecture, therefore, that *lapis lazuli*, which is of a blue colour, with golden like spots, formed by pyrites of iron, must be intended. The *lapis lazuli* is that from which the beautiful and unfading colour called *ultramarine* is obtained.

Verse 17. 3. צַהֲרֵיתָ *zazahith*, CRYSTAL, or glass, from צָהַר *zazah*, to be pure, clear, transparent. Crystal or quartz of quartz is a six-sided prism, terminated by six-sided pyramids. It belongs to the siliceous class of minerals: it is exceedingly clear and brilliant, inasmuch that this property of it is become proverbial, as "clear as crystal."

Verse 18. 4. רַמּוֹתַי *ramoth*, CORAL, from רָמַת *raam*, to be exalted or elevated; probably from this remarkable property of coral, "it always grows from the tops of marine rocky caverns with the head downwards." Red coral is found in the Mediterranean, about the isles of Majorca and Minorca, on the African coasts, and in the Æthiopic ocean.

5. שֶׁטֶף *gabish*, PEARLS, from שָׁבַף *gabash*, in Arabic, to be smooth, to shave off the hair; and hence שֶׁטֶף *gabish*, the pearl, the smooth round substance; and also hail or hailstones, because of their resemblance to pearls. The pearl is the production of a shell-fish of the oyster kind, found chiefly in the East Indies, and called *berberis*: but pearls are occasionally found in the common oyster, as I have myself observed, and in the muscle also. They are of a brilliant sparkling white, perfectly round in general, and formed of coats in the manner of an onion. Out of one oyster I once took six pearls. When large, fine, and without spots, they are valuable. I have seen one that formed the whole body of a Hindoo idol, *Creeshna*, more than an inch in length, and valued at 300 guineas.

Verse 19. 6. פִּנְיֵימִים *peninim*, RUBIES, from פָּנָה *he turn-ed, looked, beheld*. The oriental ruby is blood-red, rose-red, or with a tinge of violet. It has occasionally a mixture of blue, and is generally in the form of six-sided prisms. It is a species of the *sapphire*; and is sometimes *chalybeant* in its appearance, i. e. has a curious kind of reflection, similar to the cat's eye; and as this is particularly striking, and changes as you turn the stone, hence probably the name *peninim*, which is derived from פָּנָה *panah*, to turn, look, behold, &c.

But some learned men are of opinion that the *magnet* or *loadstone* is meant; and it is thus called, because of the remarkable property it has of turning north and south. And this notion is rendered the more likely, because it agrees with another word in this verse, expressive of a different property of the magnet, viz. its attractive influence: for the Hebrew words מְשִׁיחַ מִפְּנֵימִים *meshech chochmah mi-penimim*, which we render, the price of wisdom is above rubies, is literally, The attraction of wisdom is beyond the peninim, the loadstone: for all the gold, silver, and precious stones, have strong influence on the human heart, attracting all its passions strongly; yet the attraction of wisdom, that which ensures a man's happiness in both worlds, is more powerful and influential, when understood, than all of these, and even the loadstone, for that can only attract iron; but, through desire of the other, a man having separated himself from all those earthly entanglements, seeketh and intermeddeth with ALL WISDOM. The attractive property of the loadstone must have been observed from its first discovery; and there is every reason to believe that the magnet and its virtues were known in the East long before they were discovered in Europe.

7. פְּטִידָתַי *pidath*, the TOPAZ. This word occurs only in *Ezek. xxviii. 17. xxxix. 10. Ezek. xxviii. 13.* and in the present place: in all of which (except that of *Ezekiel*, where the Septuagint is all confusion,) the Septuagint and Vulgate render the word always *topazius, rosaron, the Topaz*. This stone is generally found in a prismatic

form, sometimes limpid and nearly transparent: or of various shades of yellow, green, blue, lilac, and red.

I have thus given the best account I can of the stones here mentioned, allowing that they answer to the names by which we translate them. But, on this point, there is great uncertainty, as I have already had occasion to observe in other parts of this work. Beasts, birds, plants, metals, precious stones, unguents, different kinds of grain, &c. are certainly mentioned in the Sacred Writings; but whether we know what the different Hebrew terms signify is more than we can certainly affirm. Of some there is little room to doubt; of others conjecture must, in the present state of our knowledge, supply the place of certainty. See *PHILLIPS' Elementary Introduction to MINERALOGY*; an accurate work, which I feel pleasure in recommending to all students in the science.

Verse 19. The topaz of Ethiopia] The country called *Cush*, which we call *Ethiopia*, is supposed to be that which extends from the eastern coast of the Red sea, and stretches toward Lower Egypt. *Diodorus Siculus* says, that the topaz was found in great abundance, as his description intimates, in an island in the Red sea, called *Ophiades*, or the *Isle of Serpents*. *Hist. lib. iii. p. 121.* His account is curious, but I greatly doubt its correctness. It seems too much in the form of a legend: but the reader may consult the place.

Verse 20. Whence then cometh wisdom?] Nearly the same words as in ver. 12. where see the note.

Verse 22. Destruction and death say, We have heard the fame thereof] אַבְדוֹן וְמוֹת אָבִידוֹן *Abaddon va-maveth*, the destroyer, and his offspring death. This is the very name that is given to the devil in Greek letters, Αβδδων, Rev. ix. 11. and it is there rendered by the Greek word Απολλων, *Apollyon*, a word exactly of the same meaning. No wonder death and the devil are brought in here as saying, they had heard the fame of wisdom, seeing ver. 23. defines it to be, the fear of the Lord, and a departure from evil; things point blank contrary to the interests of Satan, and the extension of the empire of death.

Verse 23. God understandeth the way thereof] It can only be taught by a revelation from himself. Instead of הִבִּין *hebin*, understandeth, six MSS. have הִבִּין *hebin*, disposed or established. This reading is also supported by the Septuagint; 'Ο θεος εἰς εὐνοίας αὐτοῦ τὰς ῥαῖς ἔδωκεν, "God hath well established her way:" falsely rendered *benè cognovit, hath well known*, in the Latin version of the Septuagint in the London Polyglot; but *benè constituit, well established*, in the Complutensian, Antwerp, and Paris Polyglots.

Verse 24. For he looketh to the ends of the earth] His knowledge is unlimited, and his power infinite.

Verse 25. To make the weight for the winds] God has given an atmosphere to the earth, which, possessing a certain degree of gravity perfectly suited to the necessities of all animals, plants, vegetables, and fluids, should be the cause, in his hand, of preserving animal and vegetative life through the creation; for by it the blood circulates in the veins of animals, and the juices in the tubes of vegetables. Without this pressure of the atmosphere, there could be no respiration; and the elasticity of the particles of air included in animal and vegetable bodies, without this superincumbent pressure, would rupture the vessels in which they are contained, and destroy both kinds of life. So exactly is this weight of the winds, or atmospheric air, proportioned to the necessities of the globe, that we find it in the mean neither too light to prevent the undue expansion of animal and vegetable tubes, nor too heavy to compress them so as to prevent due circulation. See at the end of the chapter.

And he weighed the waters by measure.] He has exactly proportioned the aqueous surface of the earth to the *terrene parts*, so that there shall be an adequate surface to produce, by evaporation, moisture sufficient to be treasured up in the atmosphere for the irrigation of the earth, so that it may produce grass for cattle, and corn for the service of man. It has been found, by a pretty exact calculation, that the aqueous surface of the globe is to the terrene parts as

27 Then did he see it, and declare it; he prepared it, yea, and searched it out.

28 And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.

o Or, number it

f Deut. 4. 6. Psa. 111. 10. Prov. 1. 7. & 9. 10. Eccles. 12. 13.

one to three; or, that three-fourths of the surface of the globe is water, and about one-fourth earth. And other experiments on evaporation, or the quantity of vapours which arise from a given space in a given time, show that it requires such a proportion of aqueous surface to afford moisture sufficient for the other proportion of dry land. Thus God has given the waters by measure, as he has given the due proportion of weight to the winds.

Verse 26. When he made a decree for the rain] When he determined how that should be generated; viz. By the heat of the sun, evaporation is produced: the particles of vapour, being lighter than the air on the surface, ascend into the atmosphere, till they come to a region where the air is of their own density; there they are formed into thin clouds, and become suspended. When, by the sudden passages of lightning, or by winds strongly agitating these clouds, the particles are driven together and condensed, so as to be weightier than the air in which they float, then they fall down in the form of rain; the drops being greater or less according to the force, or momentum, or suddenness, of the agitation by which they were driven together, as well as to the degree of rarity in the lower regions of the atmosphere through which they fall.

A way for the lightning of the thunder] וּדְרֹת קוֹלֹת וְדְרֹת רָעָדִים ve-derec le-chaziz koloth. קוֹל kol, signifies voice of any kind; and koloth is the plural, and is taken for the frequent claps or rattlings of thunder. מְחַזֵּז chaziz, signifies to notch, indentate, or serrate, as in the edges of the leaves of trees: מְחַזֵּז chaziz, must refer to the zig-zag form which lightning assumes in passing from one cloud into another. We are informed that "this is a frequent occurrence in hot countries." Undoubtedly it is; for it is frequent in cold countries also: I have seen this phenomenon in England, in the most distinct manner, for hours together, at a few seconds of interval between each flash. Nothing can better express this appearance than the original word.

Verse 27. Then did he see it, and declare it] When he had finished all his creative operations, and tried and proved his work, חִקְרָה chakarrah, investigated and found it to be very good; and he gave the needful revelation to man: for,

Verse 28. Unto man he said] וְאֶל-אָדָם le-Adam, unto man, he said:—This probably refers to the revelation of his will which God gave to Adam after his fall. He had before sought for wisdom in a forbidden way. When he and Eve saw that the tree was pleasant to the eyes, and a tree to be desired to make one wise, they took and did eat, Gen. iii. 6. Thus they lost all the wisdom that they had, by not setting the fear of the Lord before their eyes; and became foolish, wicked, and miserable. Hear then what God prescribes as a proper remedy for this dire disease:—The fear of the Lord, that is wisdom: it is thy only wisdom now to set God always before thy eyes, that thou may not again transgress.

Depart from evil is understanding.] Depart from the evil within thee, and the evil without thee: by thy own evil, and the evil that is now, through thee, brought into the world, will conspire together to sink thee into ruin and destruction. Therefore, let it be thy constant employment to shun and avoid that evil which is every where diffused through the whole moral world by thy offence; and labour to be reconciled to him by righteousness and true holiness, that thou may escape the bitter pains of an eternal death. See the note on ver. 12.

From what has been observed on ver. 25, 26, and from the doctrine of the atmosphere in general, I can safely draw the following conclusions:

1. From the gravity and elasticity of the air, we learn that it closely invests the earth, and all bodies upon it, and binds them down with a force equal to 2160 pounds on every square foot. Hence it may properly be termed the belt or girdle of the globe.

2. It prevents the arterial system of animals and plants from being too much distended by the impetus of the circulating juices, or by the elastic power of the air so plentifully contained in the blood, and in the different vessels both of plants and animals.

3. By its gravity it prevents the blood and juices from oozing through the pores of the vessels in which they are contained; which, were it not for this circumstance, would infallibly take place. Persons who ascend high mountains, through a want of a sufficiency of pressure in the atmosphere, become relaxed, and spit blood. Animals under an exhausted receiver swell, vomit, and discharge their feces.

4. It promotes the mixture of contiguous fluids; for, when the air is extracted from certain mixtures, a separation takes place, by which their properties, when in combination, are essentially changed.

5. To this principle we owe winds in general, so essential to navigation, and so necessary to the purification of the atmosphere. The air is put into motion by any alteration of its equilibrium.

6. Vegetation depends entirely on the gravity and elasticity of the air. Various experiments amply prove that plants in vacuo, never grow.

7. Without air there could be no evaporation from the sea and rivers; and, consequently, no rain: nor could the clouds be suspended, so necessary to accumulate and preserve, and afterward to distil, these vapours in the form of dew, rain, snow, and hail, upon the earth.

8. Without air all the charms of vocal and instrumental sounds would become extinct; and even language itself would cease.

9. Without it heat could not be evolved, nor could fire exist: hence a universal rigour would invest the whole compass of created nature.

10. Without air, animal life could never have had a being: hence God created the firmament, or atmosphere, before any animal was produced. And without its continual influence, animal life cannot be preserved; for it would require only a few moments of a total privation of the benefits of the atmosphere to destroy every living creature under the whole heaven.

11. It has been found, by repeated experiments, that a column or rod of quicksilver, about twenty-nine inches and a half high, and one inch in diameter, weighs about fifteen pounds; and such a column is suspended in an exhausted tube by the weight of the atmosphere: hence it necessarily follows, that a column of air, one square inch in diameter, and as high as the atmosphere, weighs about fifteen pounds at a medium. Thus it is evident that the atmosphere presses with the weight of fifteen pounds on every square inch; and, as a square foot contains one hundred and forty-four square inches, every such foot must sustain a weight of incumbent atmospheric air equal to two thousand one hundred and sixty pounds, as has been before stated. And from this it will follow, that a middle-sized man, whose surface is about fifteen square feet, constantly sustains a load of air equal to thirty-two thousand four hundred pounds! But this is so completely counterbalanced by the air pressing equally in all directions, and by the elasticity of the air included in the various cavities of the body, that no person in a pure and healthy state of the atmosphere feels any inconvenience from it; so accurately has God fitted the weight to the winds.

12. Though it may appear more curious than useful; yet from the simple fact which I have completely demonstrated myself, by experiment, that the atmosphere presses with the weight of fifteen pounds on every square inch, we can tell the quantum of pressure on the whole globe, and weigh the whole atmosphere to a pound!

The polar and equatorial circumference of the earth is well known. Without, therefore, entering too much into detail, I may state that the surface of the terraqueous globe is known to contain about five thousand, five hundred, and seventy-five BILLIONS of square FEET: hence, allowing, fifteen pounds to each square inch, two thousand, one hundred, and sixty pounds to each square foot, the whole surface must sustain a pressure from the atmosphere equal to twelve TRILLIONS, and forty-two thousand millions of POUNDS! or six thousand and twenty-one BILLIONS of TONS! And this weight is the weight of the whole atmosphere from its contact with every part of the earth's surface to its utmost highest extent!

Experiments also prove that the air presses equally in all directions, whether upwards, downwards, or laterally; hence the earth is not incommoded with this enormous weight, because its zenith and nadir, north and south, pressure, being perfectly equal, counterbalance each other! This is also the case with respect to the human body, and to all bodies on the earth's surface.

To make the above calculations more satisfactory, it may be necessary to add the following observations:

A bulk of atmospheric air, equal to one quart, when taken near the level of the sea, at a temperature of 50° Fahrenheit, weighs about 16 grains; and the same bulk of rain water, taken at the same temperature, weighs about 14621 grains: hence rain water is about 914 times specifically heavier than air.

CHAPTER XXIX.

Job humbles his present condition, and gives an affecting account of his former prosperity, having property in abundance, and being surrounded by a numerous family, and enjoying every mark of the approbation of God, 1-8. Speaks of the respect he had from the young, 7, 8. From the nobles, 9, 10. Details his conduct as a magistrate and judge in supporting the poor, and repressing the wicked, 11-17. His confidence, general prosperity, and respect, 18-24.

Ans L. Cl. cir. 744.
Ans U. C. ch. 261.

MOREOVER Job continued his parable, and said,

2 Oh that I were ^{as} in months past, as in the days when God preserved me;

3 When his candle shined upon my head, and when by his light I walked through darkness;

4 As I was in the days of my youth, when the secret of God was upon my tabernacle;

g Heb. added to *tabn* sup.—h See Ch. 7, 3.—i Ch. 18, 6.—k Or, *lamp*. Psa. 13, 24. l Psa. 23, 14.—m Gen. 49, 11. Douc. 32, 13. & 33, 34. Ch. 20, 17.

I have already shown that the pressure of the atmosphere is equal to about 15 lbs. Troy, on every square inch; and that this pressure is the same in all directions; and thence shown that on this datum the whole weight of the atmosphere may be computed. I shall restate this from a computation of the earth's surface in square miles, which is recommended to me as peculiarly accurate. A square mile contains 27,878,400 square feet. The earth's surface, in round numbers, is 200,000,000, or two hundred millions of square miles. Now, as from the preceding data it appears that there is a pressure of 19440 pounds Troy on every square yard: therefore the pressure or weight of the whole atmosphere, circumscribed round the whole surface of the earth amounts to 12,043,468,900,000,000, or twelve TRILLIONS, forty-three thousand, four hundred and sixty-eight BILLIONS, eight hundred thousand MILLIONS of pounds.

It has been suggested that my computation of 15 square feet for the surface of a middle-sized man is too much; I will, therefore, take it at 14 square feet. From this computation, which is within the measure, it is evident that every such person sustains a weight of air equal, at a medium, to about 30,240 lbs. Troy, or 24,882 lbs. avoirdupois, which make 1777 stone, 4 lbs. equal to eleven tons, two hundred and eighteen pounds and a half.

Though we cannot tell to what height the atmosphere extends, the air growing more and more rare as we ascend in it; yet we can ascertain, and above, the quantum of weight in the whole of this atmosphere, which the terraqueous globe sustains equally diffused over its surface, as well as over the surfaces of all bodies existing on it. At first view, however, it is difficult for minds not exercised in matters of philosophy to conceive how such an immense pressure can be borne by animal beings. Though this has been already explained, let the reader farther consider that, as fishes are surrounded by water, and live and move in it (a much denser medium than our atmosphere); so all human beings, and all other animals, are surrounded by air, and live and move in it. A fish taken out of the water will die in a very short time; a human being, or any other animal, taken out of the air, or put in a place whence the air is extracted, will die in a much shorter time. Water gravitates toward the centre of the earth; and so does air. Hence, as a fish is pressed on every side by that fluid, so are all animals on the earth's surface by atmospheric air. And the pressure in both cases, on a given surface, is as has been stated above; the air contained in the vessels and cells of animal bodies, being a sufficient counterpoise to the air without.

Having said thus much on the pressure of the atmosphere, as intimated by Job, the reader will permit me to make the following general reflections, of which he may make that use he may judge best.

It is generally supposed that former times were full of Barbaric ignorance; and that the system of philosophy which is at present in repute, and is established by experiments, is quite a modern discovery. But nothing can be more false than this; as the Bible plainly discovers to an attentive reader that the doctrine of *statics*, the circulation of the blood, the rotundity of the earth, the motions of the celestial bodies, the process of generation, &c. were all known long before Pythagoras, Archimedes, Copernicus, or Newton were born.

It is very reasonable to suppose that God implanted the first principles of every science in the mind of his first creature; that Adam taught them to his posterity, and that tradition continued them for many generations with their proper improvements. But many of them were lost in consequence of wars, captivities, &c. Latter ages have rediscovered many of them, principally by the direct or indirect aid of the Holy Scriptures; and others of them continue hidden, notwithstanding the accurate and penetrating researches of the moderns.

5 When the Almighty was yet with me, when my children were about me;

6 When I washed my steps with butter, and the rock poured me out rivers of oil;

7 When I went out to the gate through the city, when I prepared my seat in the street!

8 The young men saw me, and hid themselves; and the aged arose and stood up.

9 The princes refrained talking, and laid their hand on their mouth.

10 The nobles held their peace, and their tongue cleaved to the roof of their mouth.

a Psa. 81, 16.—o Heb. with me.—p Ch. 21, 5.—q Heb. The voice of the nobles was hid.—r Psa. 137, 6.

NOTES ON CHAPTER XXIX.

Verse 2. *O that I were as in months past!* Job seems here to make an apology for his complaints, by taking a view of his former prosperity, which was very great, but was now entirely at an end. He shows that it was not removed because of any bad use he had made of it; and describes how he behaved himself before God and man; and how much, for justice, benevolence, and mercy, he was esteemed and honoured by the wise and good.

Preserved me] Kept, guarded, and watched over me. Verse 3. *When his candle shined upon my head!* Alluding most probably to the custom of illuminating festival or assembly rooms by lamps pendant from the ceiling. These shown literally on the heads of the guests.

By his light I walked through darkness] His light (prosperity and peace) continued to illuminate my way. If adversity came, I had always the light of God to direct me. Almost all the nations of the world have represented their great men as having a nimbus or divine glory about their heads, which signified not only the honour they had, but was also an emblem of the inspiration of the Almighty.

Verse 4. *The days of my youth*] The original word rather means in the days of my winter, *חורף* *Charaphi* from *חרף* *charaf*, to strip, or make bare. Mr. Harmer supposes the rainy season is intended, when the fields, &c. perched up by long drought, are revived by the plentiful showers. Mr. Goode thinks the word, as found in the Arabic, which means top or summit, and which he translates perfection, is that which should be preferred. Others think the autumnal state is meant, when he was loaded with prosperity, as the trees are with ripe fruit.

The secret of God was upon my tabernacle] *סוד* *sood* be-sod cloth, the secret assembly of God, meaning probably the same thing that is spoken of in the beginning of this book, the sons of God, the devout people, presenting themselves before God. It is not unlikely that such a secret assembly of God Job had in his own house; where he tells us, in the next verse, *The Almighty was with him, and his children were about him.*

Mr. Goode translates differently:—*When God fortified my tent over me*; supposing that the Hebrew *סוד* *sood*, is the Arabic word, *سور* *barrier* or fortification. Either will make a good sense.

Verse 6. *Washed my steps with butter*] See the note on chap. xx. 17.

Verse 7. *When I went out to the gate*] Courts of justice were held at the gates or entrances of the cities of the East; and Job, being an *emir*, was supreme magistrate; and here he speaks of his going to the gate to administer justice.

I prepared my seat in the street] I administered judgment openly, in the most public manner; and none could say that I, in any case, perverted justice. Mr. Goode translates:—*As I went forth the city rejoiced at me, as I took my seat abroad.*

Verse 8. *The young men saw me, and hid themselves*] From all classes of persons I had the most marked respect. The young, through modesty and bashfulness, shrunk back, and were afraid to meet the eye of their prince; and the aged rose from their seats when I entered the place of judgment. These were the elders of the people, who also sat with the judge, and assisted in all legal cases.

Verse 9. *The princes refrained talking*] They never ventured an opinion in opposition to mine; so fully were they persuaded of the justice and integrity of my decision.

Verse 10. *The nobles held their peace*] PRINCES *שרים* *sarim*, and NOBLES *נדיבים* *negidim*, must have been two different classes of the great men of Idumea. *שר* *sar*, PRINCE, director, or ruler, was probably the head of a township; or, what we would call a magistrate of a particular district. *נדיב* *negid*, a NOBLE, or one of those who had the privilege of standing before, or in the presence of, the chief ruler. The participle *נעגד* *neged*, is repeatedly used to sig-

11 When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me:

12 Because I delivered the poor that cried, and the fatherless, and him that had none to help him.

13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

14 I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.

15 I was eyes to the blind, and feet was I to the lame.

16 I was a father to the poor: and the cause which I knew not I searched out.

17 And I brake the jaws of the wicked, and plucked the spoil out of his teeth.

18 Then I said, I shall die in my nest, and I shall multiply my days as the sand.

19 My root was spread out by the waters, and the dew lay all night upon my branch.

20 My glory was fresh in me, and my bow was renewed in my hand.

21 Unto me men gave ear, and waited, and kept silence at my counsel.

22 After my words they spake not again: and my speech dropped upon them.

23 And they waited for me as for the rain; and they opened their mouth wide, as for the latter rain.

24 If I laughed on them, they believed it not; and the light of my countenance they cast not down.

25 I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners.

CHAPTER XXX.

Job proceeds to lament the change of his former condition, and the contempt into which his adversary had brought him, 1-15. Pathetically describes the afflictions of his body and mind, 16-31.

BUT now they that are younger than I, have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

2 Yea, whereto might the strength of their hands profit me, in whom old age was perished?

1 Ps. 72. 12. Prov. 21. 13. & 24. 11.—Dent. 32. 13. Psa. 132. 9. Lami. 50. 17. & 61. 10. Ephes. 4. 14, &c. 1 Thess. 4. 8.—a Numb. 10. 31.—Prov. 20. 7.—w Psa. 65. 6. Prov. 30. 14.—x Heb. she jaws took, or, the grinders.

y Heb. cast.—z Psa. 20. 6.—a Ch. 18. 15.—b Heb. opened.—c Psa. 1. 5. Jer. 17. 8. d Heb. rose.—e Gen. 49. 26.—f Heb. changed.—g Zech. 10. 1.—h Heb. of four days than I.—i Ch. 12. 21.

nify before, in the presence of, publicly, openly. And, on this account, it is most likely that the noun means one of those nobles or counsellors, who were always admitted to the royal presence. Mr. Goode thinks that renowned speakers or eminent orators are meant: and others have embraced the same opinion. Job here intimates that his judgment was so sound, his decisions so accredited, and his reasoning powers so great, that every person paid him the utmost deference.

Verse 11. When the ear heard me] This and the six following verses present us with a fine exhibition of a man full of benevolence and charity, acting up to the highest dictates of those principles, and rendering the miserable of all descriptions happy, by the constant exercise of his unconfined philanthropy.

Verse 12. Because I delivered the poor that cried] This appears to be intended as a refutation of the charges produced by Eliphaz, chap. xxii. 5-10. to confute which Job appeals to facts, and to public testimony.

Verse 15. I was eyes to the blind, and feet was I to the lame.] Alluding probably to the difficulty of travelling in the Arabian deserts. I was eyes to the blind; those who did not know the way, I furnished with guides. I was feet to the lame; those who were worn out, and incapable of walking, I set forward on my camels, &c.

Verse 16. The cause which I knew not I searched out.] When any thing difficult occurred I did not give it a slight consideration: I examined it to the bottom, (whatever pain, time, and trouble, it cost me) that I might not pronounce a hasty judgment.

Verse 17. I brake the jaws of the wicked] A metaphor taken from hunting. A beast of prey had entered into the fold, and carried off a sheep. The huntsman comes, assails the wicked beast, breaks his jaws, and delivers the spoil out of his teeth. See the same case 1 Sam. xvii. 34-37.

Verse 18. I shall die in my nest] As I endeavoured to live soberly and temperately, fearing God and departing from evil, endeavouring to promote the welfare of all around me, it was natural for me to conclude that I should live long, be very prosperous, and see my posterity multiply as the sand on the seashore.

Verse 19. My root was spread out by the waters] A metaphor taken from a healthy tree growing beside a rivulet where there is plenty of water; which, in consequence, flourishes in all seasons; its leaf does not wither, nor its fruit fade. See Psa. i. 3. Jer. xvii. 8.

Verse 20. My glory was fresh in me] My vegetative power was great; my glory; my splendid blossom, large and mellow fruit, were always in season; and in every season.

My bow was renewed] I was never without means to accomplish all my wishes. I had prosperity every where.

Verse 21. Unto me men gave ear] The same idea as in ver. 9-11.

Verse 22. My speech dropped upon them.] It descended as refreshing dew; they were encouraged, comforted, and strengthened, by it.

Verse 23. They waited for me as for the rain] The idea continued. They longed as much to hear me speak, to receive my counsel and my decisions, as the thirsty land does for refreshing showers.

They opened their mouth wide] A metaphor taken from ground chapped with long drought.

The latter rain.] The rain that falls a little before harvest, in order to fill and perfect the grain. The former rain is that which falls about seed-time, or in spring, in order to impregnate and swell the seed, and moisten the earth to produce its nourishment.

Verse 24. I laughed on them, they believed it not] Similar to that expression in the Gospel, Luke xxiv. 41. And while they believed not for joy, and wondered, he said.—Our version is sufficiently perspicuous, and gives the true sense of the original: only it should be read in the indicative and not in the subjunctive mood, I laughed on them—they believed it not. We have a similar phrase: The news was too good to be true.

The light of my countenance] This evidence of my benevolence and regard. A smile is, metaphorically, the light of the countenance.

They cast not down.] They gave me no occasion to change my sentiments or feelings toward them. I could still smile upon them; and they were then worthy of my approbation. Their change he refers to in the beginning of the next chapter.

Verse 25. I chose out their way, and sat chief—as a king in the army] I cannot see, with some learned men, that our version of the original is wrong. I have not seen it mended, and I am sure I cannot improve it. The whole verse seems to me to point out Job in his civil, military; and domestic life.

As supreme magistrate, he chose out their way, adjudged their differences, and sat chief, presiding in all their civil assemblies.

As captain general, he dwelt as a king in the midst of the troops, preserving order and discipline, and seeing that his follow-soldiers were provided with necessaries for their warfare, and the necessaries of life.

As a man, he did not think himself superior to the meanest offices in domestic life, to relieve or support his fellow-creatures: he went about comforting the mourners, visiting the sick and afflicted, and ministering to their wants. Noble Job! Look at him, ye nobles of the earth, ye lieutenants of counties, ye generals of armies, and ye lords of provinces. Look at JOB! Imitate his active benevolence, and be healthy and happy. Be as guardian angels in your particular districts, blessing all by your example and your bounty. Send your hunting horses to the plough, your game cocks to the dunghill; and, at last, live like men and Christians!

NOTES ON CHAPTER XXX.

Verse 1. But now they that are younger than I have me in derision] Compare this with chap. xxix. 8. where he speaks of the respect he had from the youth, while in the days of his prosperity. Now he is no longer affluent; and they are no longer respectful.

Dogs of my flock.] Persons who were not deemed sufficiently respectable to be trusted with the care of those dogs which were the guardians of my flocks. Not confidential enough to be made shepherds, ass-keepers, or camel-drivers, nor even to have the care of the dogs by which the flocks were guarded. This saying is what we call an expression of sovereign contempt.

Verse 2. The strength of their hands profit me] He is speaking here of the fathers of these young men. What was the strength of their hands to me? Their old age also has perished. The sense of which I believe to be this: I

3 For want and famine they were solitary; fleeing into the wilderness in former time desolate and waste;

4 Who cut up mallows by the bushes, and juniper roots for their meat.

5 They were driven forth from among men, (they cried after them as after a thief.)

6 To dwell in the cliffs of the valleys, in caves of the earth, and in the rocks.

7 Among the bushes they brayed: under the nettles they were gathered together.

8 They were children of fools, yea, children of base men: they were viler than the earth.

9 And now am I their song, yea, I am their by-word.

10 They abhor me, they flee far from me, and spare not to spit in my face.

11 Because he hath loosed my cord, and afflicted me, they have also let loose the bride before me.

12 Upon my right hand rise the youth; they push away my feet, and they raise up against me the ways of their destruction.

13 They mar my path, they set forward my calamity, they have no helper.

14 They came upon me as a wide breaking in

k Or, dark as the night.—l Heb. yesternight.—m Heb. holes.—n Heb. men of no name.—o Ch. 17. 6. Psa. 92. 12 & 92. 12. Lam. 3. 14, 62.

p Heb. and withhold not spittle from my face.—q Num. 12. 14. Deut. 25. 9. Isai. 50. 6. Matt. 23. 67. & 27. 30.—r See Ch. 12. 18.—s Ch. 12. 12.

have never esteemed their strength even in their most vigorous youth; nor their conduct nor their counsel even in old age. They were never good for any thing either in young or old. As their youth was without profit, so their old age was without honour. See Calmet.

Mr. Goode contends that the words are Arabic, and should be translated according to their meaning in that language, and the first clause of the third verse, joined to the latter clause of the second, without which no good meaning can be elicited, so as to keep properly close to the letter. I shall give the Hebrew text, Mr. Goode's Arabic, and its translation.

The Hebrew text is this:

עליהם אבד כלע
alaymah abad calach
בארץ ובכפר גלמוד
ba-arez u-to-ephrah galmod

The Arabic version this:—

عليهم ابد كلع
بصر ورجع جلود*

Which he translates thus:

With whom arabial looks are perpetual,
From hunger and stony famine.

This translation is very little distant from the import of the present Hebrew text; if it may be called Hebrew, when the principal words are pure Arabic, and the others constructively so.

Verse 3. Fleeing into the wilderness] Seeking something to sustain life even in the barren desert. This shows the extreme of want, when the desert is supposed to be the only place where any thing to sustain life can possibly be found.

Verse 4. Who cut up mallows by the bushes] כלע melach, which we translate mallows, comes from מלח melech, salt; some herb or shrub of a salt nature, sea-purslane, or the salsaria, salsola, or saltwort. Bochart says it is the αλαμος of the Greeks, and the halimus of the Romans. Some translate it nettles. The Syriac and Arabic omit the whole verse. The halimus, or atriplex halimus, grows near the sea in different countries; and is found in Spain, America, England, and Barbary. The salsaria, salsola, or saltwort, is an extensive genus of plants, several common to Asia, and not a few indigenous to a dry and sandy soil.

And juniper roots for their meat] רתמים rethamim. This is variously translated juniper, broom, furze, gorze, or wista. It is supposed to derive its name from the toughness of its twigs, as רתם ratham signifies to bind: and this answers well enough to the broom. Genista quoque vinculi usum praestat:—The broom serves for bands, says PLYST, Hist. Nat. lib. xxiv. c. 9. But how can it be said that the roots of this shrub were eaten? I do not find any evidence from Asiatic writers that the roots of the juniper-tree were an article of food; and some have supposed, because of this want of evidence, that the word רתם rethamim, for their bread, should be understood thus, to bake their bread, because it is well known that the wood of the juniper gives an intense heat, and the coals of it endure a long time; and therefore, we find coals of juniper, רתם gacheley rethamim, used Psa. cxx. 4. to express severe and enduring punishment. But that the roots of the juniper were used for food in the northern countries, among the Goths, we have a positive testimony from Olaus Magnus, himself a Goth and archbishop of Upsal, in lib. xii. c. 4. in his Hist. De Genibus Septentrionalibus. Speaking of the great number of different trees in their woods, he says, "There is a great plenty of beech-trees in all the northern parts, the virtue whereof is this: that being cut between the bark and the wood they send forth a juice that is good for drink. The fruit of them in famine serves for bread, and their bark for clothing. Likewise also the berries of the juniper; yea, even the roots of this tree are eaten for bread,

as holy Job testifies, though it is difficult to come at them by reason of their prickles; in these prickles, or thorns, live coals will last a whole year. If the inhabitants do not quench them, when winds arise, they set the woods on fire, and destroy all the circumjacent fields." In this account both the properties of the juniper-tree, referred to by Job and David, are mentioned by the Gothic prelate. They use its berries and roots for food, and its wood for fire.

Verse 5. They were driven forth] They were persons whom nobody would employ; they were driven away from the city; and, if any of them appeared, the hue and cry was immediately raised up against them. The last clause Mr. Goode translates:—"They slunk away from them like a thief," instead of, They cried after them, &c.

Verse 6. To dwell in the cliffs of the valleys] They were obliged to take shelter in the most dangerous, out-of-the-way, and unfrequented places. This is the meaning.

Verse 7. Among the bushes they brayed] They cried out among the bushes, seeking for food as the wild ass when he is in want of provender. Two MSS. read ינאקו yinaku, they groaned, instead of ינחאקו yinchaku, they brayed.

Under the nettles] חרולי charul, the briars or brambles, under the brush-wood in the thickest parts of the under-wood; they huddled together like wild beasts.

Verse 8. Children of fools] Children of Nabal; children without a name; persons of no consideration, and descendants of such.

Viler than the earth] Rather, Driven out of the land; persons not fit for civil society.

Verse 9. Now am I their song] I am the subject of their mirth, and serve as a proverb or by-word. They use me with every species of indignity.

Verse 10. They abhor me] What a state must civil society be in when such indignities were permitted to be offered to the aged and afflicted!

Verse 11. Because he hath loosed my cord] Instead of יתרי yithri, my cord, which is the kerit or marginal reading, יתרו yithro, his cord, is the reading of the text in many copies; and this reading directs us to a metaphor taken from an archer, who, observing his butt, sets his arrow on the string, draws it to a proper degree of tension; and then, loosing his hold, the arrow flies at the mark. He hath let loose his arrow against me; it has hit me, and I am wounded. The Vulgate understood it in this way:—Pharetram enim suam aperuit. So, also, the Septuagint:—Ανοιξας γαρ φαρετραν αυτου; he hath opened his quiver.

They have also let loose the bride] When they perceived that God had afflicted me, they then threw off all restraints; like headstrong horses, swallowed the bit, got the reins on their own neck, and ran off at full speed.

Verse 12. Upon my right hand rise the youth] The word מרחיץ mirechach, which we translate youth, signifies properly buds, or the buttons of trees. Mr. Goode has younglings. Youngers would be better were it not too colloquial.

They push away my feet] They trip up my heels, or they in effect trample me under their feet. They rush upon and overwhelm me. They are violently incensed against me. They roll themselves upon me, ויללו הילי hith galgalu, velut unda impellit undam, as waves of the sea which wash the sand from under the feet, and then swamp the man to the bottom, see ver. 14.

Verse 13. They mar my path] They destroy the way-marks, so that there is no safety in travelling through the deserts, the guide-posts and way-marks being gone.

There may be an allusion here to a besieged city: the besiegers strive by every means and way to distress the besieged; stopping up the fountains, breaking up the road, raising up lovers to project arrows and stones into the city; called here raising up against it the ways of destruction, ver. 12. preventing all succour and support.

of waters: in the desolation they rolled themselves upon me.

15 Terrors are turned upon me: they pursue my soul as the wind; and my welfare passeth away as a cloud.

16 And now my soul is poured out upon me: the days of affliction have taken hold upon me.

17 My bones are pierced in me in the night season; and my sinews take no rest.

18 By the great force of my disease is my garment changed; it bindeth me about as the collar of my coat.

19 He hath cast me into the mire, and I am become like dust and ashes.

20 I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me not.

21 Thou art become cruel to me: with thy strong hand thou opposeth thyself against me.

22 Thou liftest me up to the wind; thou causest me to ride upon it, and dissolvest my substance.

23 For I know that thou wilt bring me to death, and to the house appointed for all living.

24 Howbeit he will not stretch out his hand to the grave, though they cry in his destruction.

25 Did not I weep for him that was in trouble? was not my soul grieved for the poor?

26 When I looked for good, then evil came unto me; and when I waited for light, there came darkness.

27 My bowels boiled, and rested not: the days of affliction prevented me.

28 I went mourning without the sun: I stood up, and cried in the congregation.

29 I am a brother to dragons, and a companion to owls.

30 My skin is black upon me, and my bones are burned with heat.

31 My harp also is turned to mourning, and my organ into the voice of them that weep.

1 Heb. my principal.—a Pm. 42. 4.—y Heb. turned to be cruel.—w Heb. the strength of thy hand.—x Or, wisdom.—y Heb. 2. 27.—z Heb. keep.—a Pm. 35. 13, 14. Rom. 15. 14.

b Heb. for him that was hard of day.—c Jer. 2. 15.—d Pm. 28. 6. & 42. 2. & ch. 2.—e Pm. 102. 6. Mic. 1. 2.—f Or, ostriches.—g Pm. 113. 83. Lam. 1. 2. & 5. 10. h Pm. 102. 3.

They have no helper] There is not an adviser among them. Mr. Goode. There is none to give them better instruction.

Verse 14. They came upon me as a wide breaking in] They storm me on every side.

In the desolation they rolled themselves] When they had made the breach, they rolled in upon me as an irresistible torrent. There still appears to be an allusion to a besieged city: the sap, the breach, the storm, the flight, the pursuit, and the slaughter. See the following verse.

Verse 15. Terrors are turned upon me] Defence is no longer useful; they have beat down my walls.

They pursue my soul as the wind] I seek safety in flight, my strong-holds being no longer tenable; but they pursue me so swiftly that it is impossible for me to escape. They follow me like a whirlwind; and as fast as that drives away the clouds before it, so is my prosperity destroyed. The word נִדְבַחְתָּ נִדְבַחְתָּ, which we translate my soul, signifies properly my nobility, my excellence: they endeavour to destroy both my reputation and my property.

Verse 18. Is my garment changed] There seems to be here plain allusions to the effect of his cruel disease: the whole body being enveloped with a kind of elephantine hide formed by innumerable incrustations from the ulcerated surface.

It bindeth me about] There is now a new kind of covering to my body, formed by the effects of this disease; and it is not a garment which I can cast off, it is as closely attached to me as the collar of my coat. Or my disease seized me as a strong armed man; it has throttled me, and cast me in the mud. This is probably an allusion to two persons struggling; the stronger seizes the other by the throat, brings him down, and treads him in the dirt.

Verse 20. I cry unto thee] I am persecuted by man, afflicted with sore disease, and apparently forsaken of God.

I stand up] Or, as some translate:—"Ipersecute, and thou lookest on upon me." Thou seest my desolate, afflicted state; but thine eye doth not affect thy heart. Thou leavest me unsupported to struggle with my adversities.

Verse 21. Thou art become cruel to me] Thou appearst to treat me with cruelty. I cry for mercy, trust in thy goodness, and am still permitted to remain under my afflictions.

Thou opposeth thyself] Instead of helping, thou opposest me; thou appearst as my enemy.

Verse 22. Thou liftest me up to the wind] Thou hast so completely stripped me of all my substance, that I am like chaff lifted up by the wind; or as a straw, the sport of every breeze: and at last carried totally away, being dissipated into particles by the continued agitation.

Verse 23. Thou wilt bring me to death] This must be the issue of my present affliction: to God alone it is possible that I should survive it.

To the house appointed for all living] Or to the house of mourning, the rendezvous, the place of general assembly of human beings: the great devourer in whose jaws all that have lived, now live, and shall live, must necessarily meet.

O great man-eater!
Whose every day is carnival: not afraid yet!
Unheard of epicure! without a fellow!
The voracious gluttons do not always cram!
Some intervals of abstinence are sought
To edge the appetite: thou seekest none.
Methinks the countess swarms thou hast devoured,
And thousands that each hour thou gobblest up,
This, less than this, might gorge thee to the full.

But, oh! rapacious still, thou gap'st for more;
Like one, whose days defrauded of his meals,
On whom lack hunger lays her skinny hand,
And whets to keener eagerness his cravings,
As if diseases, manures, and poisons,
Famine, and war, were not thy easterns.

The Grass.

Verse 24. He will not stretch out his hand to the grave] After all that has been said relative to the just translation and true meaning of this verse, is it not evident that it is in the mouth of Job a consolatory reflection? As if he had said, Though I suffer here, I shall not suffer hereafter. Though he add stroke to stroke, so as to destroy my life, yet his displeasure shall not proceed beyond the grave.

Though they cry in his destruction.] Mr. Goode translates:—Surely there, in its ruin, is freedom. In the sepulchre there is freedom from calamity, and rest for the weary.

Verse 25. Did not I weep for him that was in trouble?] Mr. Goode translates much nearer the sense of the original וַיִּשְׁכַּח לִּיכֶה יוֹם. "Should I not then weep for the ruthless day?" May I not lament that my sufferings are only to terminate with my life? Or, did I not mourn for those who suffered by times of calamity?

Was not my soul grieved for the poor] Did I not relieve the distressed according to my power; and did I not sympathize with the sufferer?

Verse 27. My bowels boiled] This alludes to the strong commotion in the bowels which every humane person feels at the sight of one in misery.

Verse 28. I went mourning without the sun] מָחַם chammah, which we here translate the sun, comes from a root of the same letters, which signifies to hide, protect, &c. and may be translated, I went mourning without a protector or guardian; or, the word may be derived from מָחַם to be hot, and here it may signify fury, rage, anger; and thus it was understood by the Vulgate:—Mærens incedeam, sine furore, I went mourning without anger; or, as Calmet translates, Je marchois tout triste, mais sans me laisser aller à l'emporement; "I walked in deep sadness, but did not give way to an angry spirit." The Syriac and Arabic understood it in the same way.

Verse 29. I am a brother to dragons] By my mournful and continual cry, I resemble תַּנִּין tannin, the jackals or hyenas.

And a companion to owls.] כִּנּוּר כִּנּוּר benoth yaanah, to the daughters of howling: generally understood to be the ostrich; for both the jackal and the female ostrich are remarkable for their mournful cry, and for their attachment to desolate places. Dodd.

Verse 30. My skin is black] By continual exposure to the open air, and parching influence of the sun.

My bones are burned with heat. A strong expression to point out the raging fever that was continually preying upon his vitals.

Verse 31. My harp also is turned to mourning] Instead of the harp, my only music is my own plaintive cries.

And my organ] What the עֶגְבָּה uggab was we know not; it was most probably some sort of pipe or wind-instrument. His harp כִּנּוּר kinnor, and his pipe עֶגְבָּה uggab, were equally mute, or only used for mournful ditties.

This chapter is full of the most painful and pathetic sorrow; but nevertheless tempered with a calmness and humiliation of spirit, which did not appear in Job's lamen-

CHAPTER XXXI.

Job makes a solemn protestation of his honesty and integrity, 1-12. Of his humanity, 13-16. Of his charity and mercy, 17-22. Of his abhorrence of covetousness and jealousy, 23-28. And of his readiness to acknowledge his errors, 29, 34. And wishes for a full investigation of his case, being confident that this would issue in the full manifestation of his innocence, 35-40.

I MADE a covenant with mine eyes; why then should I think upon a maid?

2 For what portion of God is there from above? and what inheritance of the Almighty from on high?

3 Is not destruction to the wicked? and a strange punishment to the workers of iniquity?

4 Doth not he see my ways, and count all my steps?

5 If I have walked with vanity, or if my foot hath hastened to deceit;

6 Let me be weighed in an even balance, that God may know mine integrity.

7 If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands;

8 Then let me sow, and let another eat; yea, let my offspring be rooted out.

9 If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door;

10 Then let my wife grind unto another, and let others bow down upon her.

11 For this is a heinous crime; yea, it is an iniquity to be punished by the judges.

12 For it is a fire that consumeth to destruction, and would root out all mine increase.

13 If I did despise the cause of my man-servant, or of my maid-servant, when they contended with me;

14 What then shall I do when God riseth up? and when he visiteth what shall I answer him?

15 Did not he that made me in the womb make him? and did not one fashion us in the womb?

16 If I have withheld the poor from their desire, or have caused the eyes of the widow to fail;

17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;

18 Let my wife grind unto another, let her work at the hand-mill, grinding corn; which was the severest work of the meanest slave. In this sense the passage is understood both by the Syriac and Arabic. See Exod. xi. 5. and Isa. xlvii. 2; and see at the end of the chapter.

And let others bow down upon her.] Let her be in such a state as to have no command of her own person; her owner disposing of her person as he pleases. In Asiatic countries, slaves were considered so absolutely the property of their owners that they not only served themselves of them in the way of scortation and concubinage, but they were accustomed to accommodate their guests with them! Job is so conscious of his own innocence that he is willing it should be put to the utmost proof; and, if found guilty, that he may be exposed to the most distressing and humiliating punishment: even to that of being deprived of his goods, bereaved of his children, his wife made a slave, and subjected to all indignities in that state.

For this is a heinous crime.] Mr. Gooda translates—

For this would be a premeditated crime, And a profligacy of the understanding.

That is, it would not only be a sin against the individuals more particularly concerned, but a sin of the first magnitude against society; and one of which the civil magistrates should take particular cognizance, and punish as justice requires.

Verse 12. For it is a fire] Nothing is so destructive of domestic peace. Where jealousy exists, unmixed misery dwells; and the adulterer and fornicator waste their substance on the unlawful objects of their impure affections.

Verse 13. The cause of my man-servant] In ancient times, slaves had no action at law against their owners; they might dispose of them as they did of their cattle, or any other property. The slave might complain; and the owner might hear him if he pleased, but he was not compelled to do so. Job states that he had admitted them to all civil rights; and, far from preventing their case from being heard, he was ready to permit them to complain even against himself, if they had a cause of complaint, and to give them all the benefit of the law.

Verse 15. Did not he that made me—make him?] I know that God is the Judge of all; that all shall appear before him in that state where the king and his subject, the master and his slave, shall be on an equal footing, all civil distinctions being abolished for ever. If then I had treated my slaves with injustice, how could I stand before the judgment-seat of God? I have treated others as I wish to be treated.

Verse 17. Or have eaten my morsel myself alone] Hospitality was a very prominent virtue among the ancients in almost all nations: friends and strangers were equally welcome to the board of the affluent. The supper was their grand meal: it was then that they saw their friends; the business and fatigues of the day being over, they could then enjoy themselves comfortably together. The supper was called *cæna* on this account: or, as Ptolemaeus says, Το μεν γαρ δεεινεν φαιει κοινα, δια την κοινωνιαν καλεισθαι καθ' αυτους γαρ ηρισων επικειναι οι παλαι Ρωμαιοι, συνδεειν ουκ εντες τοις φιλοις. The ancient Romans named supper *cæna*, (*coena*) which signifies *communion*.

Verse 1. I made a covenant with mine eyes] *ברית עיני* *berith carati le-eynai*: "I have cut" or "divided the covenant sacrifice with my eyes." My conscience and my eyes are the contracting parties; God is the judge, and I am, therefore, bound not to look upon any thing with a delighted or covetous eye, by which my conscience may be defiled, or my God dishonoured.

Why then should I think upon a maid?] *מה אהיה עמו* *u-mah ethbonen al bethulah*. And why should I set myself to contemplate (or think upon) *Bethula*? That *Bethula* may here signify an idol, is very likely. *Sanchoniatho* observes, that *Ouranos* first introduced *Bethulia* when he erected animated stones, or rather, as *Bochart* observes, ANOINTED stones, which became representatives of some deity. I suppose that Job purges himself here from this species of idolatry. Probably the *Bethulia* were at first emblems only of the tabernacle; *בית עולא* *Beith Eloah*, the house of God: or of that pillar set up by Jacob, Gen. xxviii. 18. which he called *בית עולא* *Beith Elohim*, or *Bethahim*; for idolatry always supposes a pure and holy worship, of which it is the ape. For more on the subject of the *Bethulia*, see the notes on Gen. xviii.

Verse 2. For what portion of God is there from above?] Though neither in this, nor in any other respect, I have wickedly departed from God, yet what reward have I received?

Verse 3. Is not destruction to the wicked?] If I had been guilty of such secret hypocritical proceedings, professing faith in the true God, while in eye and heart an idolater, would not such a worker of iniquity be distinguished by a strange and unheard of punishment?

Verse 4. Doth not he see my ways?] Can I suppose that I could screen myself from the eye of God, while guilty of such iniquities?

Verse 5. If I have walked with vanity] If I have been guilty of idolatry, or the worshipping of a false god; for thus we *shava*, which we here translate *vanity*, is used Jer. xviii. 15. compare with Psa. xxxi. 6. Hos. xii. 11. and *Job* ii. 8. And it seems evident that the whole of Job's discourse here is a vindication of himself from all idolatrous dispositions and practices.

Verse 6. Mine integrity.] *תומם* *tummati*, my perfection: the totality of my unblameable life.

Verse 7. If my step hath turned out of the way?] I am willing to be sifted to the uttermost—for every step of my foot, for every thought of my heart, for every look of mine eye, and for every act of my hands.

Verse 8. Let me sow, and let another eat] Let me be plagued both in my circumstances and in my family.

My offspring be rooted out.] It has already appeared probable that all Job's children were not destroyed in the fall of the house mentioned chap. i. 18, 19.

Verse 9. If mine heart have been deceived by a woman] The Septuagint add, *αυτοσ ετροπον*, another man's wife.

9 If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door;

10 Then let my wife grind unto another, and let others bow down upon her.

11 For this is a heinous crime; yea, it is an iniquity to be punished by the judges.

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13 If I did despise the cause of my man-servant, or of my maid-servant, when they contended with me;

14 What then shall I do when God riseth up? and when he visiteth what shall I answer him?

15 Did not he that made me in the womb make him? and did not one fashion us in the womb?

16 If I have withheld the poor from their desire, or have caused the eyes of the widow to fail;

17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;

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Verse 12. For it is a fire] Nothing is so destructive of domestic peace. Where jealousy exists, unmixed misery dwells; and the adulterer and fornicator waste their substance on the unlawful objects of their impure affections.

Verse 13. The cause of my man-servant] In ancient times, slaves had no action at law against their owners; they might dispose of them as they did of their cattle, or any other property. The slave might complain; and the owner might hear him if he pleased, but he was not compelled to do so. Job states that he had admitted them to all civil rights; and, far from preventing their case from being heard, he was ready to permit them to complain even against himself, if they had a cause of complaint, and to give them all the benefit of the law.

Verse 15. Did not he that made me—make him?] I know that God is the Judge of all; that all shall appear before him in that state where the king and his subject, the master and his slave, shall be on an equal footing, all civil distinctions being abolished for ever. If then I had treated my slaves with injustice, how could I stand before the judgment-seat of God? I have treated others as I wish to be treated.

Verse 17. Or have eaten my morsel myself alone] Hospitality was a very prominent virtue among the ancients in almost all nations: friends and strangers were equally welcome to the board of the affluent. The supper was their grand meal: it was then that they saw their friends; the business and fatigues of the day being over, they could then enjoy themselves comfortably together. The supper was called *cæna* on this account: or, as Ptolemaeus says, Το μεν γαρ δεεινεν φαιει κοινα, δια την κοινωνιαν καλεισθαι καθ' αυτους γαρ ηρισων επικειναι οι παλαι Ρωμαιοι, συνδεειν ουκ εντες τοις φιλοις. The ancient Romans named supper *cæna*, (*coena*) which signifies *communion*.

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18 (For from my youth he was brought up with me, as with a father, and I have guided her from my mother's womb;)

19 "If I have seen any perish for want of clothing, or any poor without covering;

20 If his loins have not blessed me, and if he were not warmed with the fleece of my sheep;

21 If I have lifted up my hand against the fatherless, when I saw my help in the gate;

22 Then let mine arm fall from my shoulder blade, and mine arm be broken from the bone.

23 For destruction from God was a terror to me, and by reason of his highness I could not endure.

24 "If I have made gold my hope, or have said to the fine gold, Thou art my confidence;

in That is, the widow.—Ezek. 18. 7. 16. Matt. 25. 35.—o See Deut. 24. 12.—p Ch. 22. 3.—r Or, the chariot.—s Lam. 13. 6. Joel 1. 15.—t Mark 10. 24. 1 Tim. 3. 17. u Ps. 62. 10. Prov. 11. 22.—v Heb. found wretch.—w Deut. 4. 10. & 11. 16. & 17. 3.

(συντροφία, or fellowship; for, although they dined alone, they supped with their friends. PLUR. Symp. lib. viii. prob. 6. p. 687. But Job speaks here of dividing his bread with the hungry; Or have eaten my morsel myself alone. And he is a poor despicable catfiff who would eat it alone, while there was another at hand full as hungry as himself.

Verse 18. This is a very difficult verse, and is variously translated. Take the following instances:—

For from his youth he (the male orphan) was brought up with me as a father. Yea, I have guided her (the female orphan) from her mother's womb.—Heath.

Nam a pueris educavit me commiseratio; jam inde ab utero matris meo illa me dederit.—Houbigant.

"For commiseration educated me from my childhood; And she brought me up even from my mother's womb."

This is agreeable to the Vulgate.

"Behold from my youth calamity hath quickened me; Even from my mother's womb have I distributed it."

This is Mr. Goode's version, and is widely different from the above.

But mercy grewe up with me fro my youth; And compassion fro my mother's wombe.

Coverdale.

Οτι εκ νεότητος μου εξετρεφον ως πατηρ, και εκ γαστρος μητρος μου ωδηγησα.—Septuagint. "For from my youth I nourished them as a father: and I was their guide from my mother's womb."

The Syriac—"For from my childhood he educated me in distresses, and from the womb of my mother in groans." The Arabic is nearly the same.

The general meaning may be gathered from the above; but who can reconcile such discordant translations?

Verse 20. If his loins have not blessed me] This is a very delicate touch: the part that was cold and shivering is now covered with warm woollen. It feels the comfort; and, by a fine prosopopœia, is represented as blessing him who furnished the clothing.

Verse 21. If I have lifted up my hand against the fatherless] I have at no time oppressed the orphan, nor given in behalf of the rich and powerful a decision against the poor, when I saw my help in the gate; when I was sitting chief on the throne of judgment, and could have done it without being called to account.

There are sentiments very like these in the poem of Lebeid, one of the authors of the Moallakat. I shall quote several verses from the elegant translation of Sir Wm. Jones, in which the character of a charitable and bountiful chief is well described.

Ver. 73.—Oft have I invited a numerous company to the death of a camel bought for slaughter, to be divided by lot with arrows of equal dimensions.

Ver. 74.—I invite them to draw lots for a camel without a foal, and for a camel with her young one, whose flesh I distribute to all the neighbours.

Ver. 75.—The guest and the stranger admitted to my board, seem to have alighted in the sweet vale of Tebaala, luxuriant with vernal blossoms.

Ver. 76.—The cords of my tent approach every needy matron, worn with fatigue, like a camel doomed to die at her master's tomb, whose vesture is both scanty and ragged.

Ver. 77.—There they crown with meat (while the wintry winds contend with fierce blasts) a dish flowing like a rivulet, into which the famished orphans eagerly plunge.

Ver. 79.—He distributes equal shares, he dispenses justice to the tribes, he is indignant when their right is diminished; and to establish their right, often relinquishes his own.

Ver. 80.—He acts with greatness of mind, and noble-

25 "If I rejoiced because my wealth was great, and because mine hand had gotten much;

26 "If I beheld the sun when it shined, or the moon walking in brightness;

27 And my heart hath been secretly enticed, or my mouth hath kissed my hand;

28 This also were an iniquity to be punished by the judge: for I should have denied the God that is above.

29 "If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him;

30 ("Neither have I suffered my mouth to sin, by wishing a curse to his soul;)

31 If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied;

32 ("The stranger did not lodge in the street; but I opened my doors to the traveller;)

Ezek. 8. 16.—x Heb. she light.—y Heb. bright.—z Heb. my hand hath kissed my mouth.— Ver. 11.—a Prov. 17. 5.—b Matt. 5. 14. Rom. 13. 14.—c Heb. my portion.—d Gen. 18. 2. 3. Judg. 18. 20. 21. Rom. 12. 13. Heb. 13. 2. 1 Pet. 4. 9.—f Or, to the weary.

ness of heart; he sheds the dew of his liberality on those who need his assistance; he scatters around his own gains and precious spoils, the prizes of his valour.

Verse 22. Let mine arm fall] Mr. Goode is at home in the translation of this verse:

"May my shoulder-bone be shivered at the blade, And mine arm be broken off at the socket."

Let judgment fall particularly on those parts which have either done wrong, or refused to do right when in their power.

Verse 23. Destruction from God was a terror] I have ever been preserved from outward sin through the fear of God's judgments; I knew his eye was constantly upon me, and I could—

"Never in my Judge's eye, my Judge's anger dare."

Verse 24. Gold my hope] For the meaning of צר zahab, polished gold, and כתר kethem, stamped gold, see on chap. xviii. 15—17.

Verse 26. If I beheld the sun when it shined] In this verse Job clears himself of that idolatrous worship, which was the most ancient and most consistent with reason of any species of idolatry; viz. Sabœism, the worship of the heavenly bodies; particularly the Sun and Moon, Jupiter and Venus; the two latter being the morning and evening stars, and the most resplendent of all the heavenly bodies, the sun and moon excepted.

Job, says Calmet, points out three things here:

1. The worship of the sun and moon; much used in his time, and very anciently used in every part of the East; and in all probability that from which idolatry took its rise.
2. The custom of adoring the sun at its rising, and the moon at her change; a superstition which is mentioned in Ezek. viii. 16. and in every part of profane antiquity.
3. The custom of kissing the hand; the form of adoration and token of sovereign respect.

Adoration, or the religious act of kissing the hand, comes to us from the Latin; ad, to, and os, oris, the mouth. The hand lifted up to the mouth, and there saluted by the lips.

Verse 28. For I should have denied the God that is above.] Had I paid divine adoration to them, I should have thereby denied the God that made them.

Verse 29. If I rejoiced] I did not avenge myself on my enemy; and I neither bore malice nor hatred to him.

Verse 30. Neither have I suffered my mouth to sin] I have neither spoken evil of him, nor wished evil to him. How few of those called Christians can speak thus concerning their enemies; or those who have done them any mischief?

Verse 31. If the men of my tabernacle said] I believe the Targum gives the best sense here: "If the men of my tabernacle have not said, Who hath commanded that we should not be satisfied with his flesh?" My domestics have had all kindness shown them; they have lived like my own children, and have been served with the same viands as my family. They have never seen flesh come to my table, when they have been obliged to live on pulse. Mr. Goode's translation is nearly to the same sense:

"If the men of my tabernacle do not exclaim, Who hath longed for his meat without fulness?"

"Where is the man that has not been satisfied with his flesh?" &c. fed to the full with provisions from his table. See Prov. xxiii. 10. Isa. xxiii. 13. and Dan. x. 3.

Verse 32. The stranger did not lodge in the street] My kindness did not extend merely to my family, domestics, and friends. The stranger, he who was to me perfectly unknown, and the traveller who was on his journey,

33 If I covered my transgressions as ^{as} Adam, by hiding mine iniquity in my bosom :

34 [Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door ?

35 ^{Oh} that one would hear me ! ^{Behold}, my desire is, ^{that} the Almighty would answer me, and ^{that} mine adversary had written a book :

36 Surely I would take it upon my shoulder, and bind it as a crown to me.

g Or, after the manner of men.—h Gen 3, 8, 12. Prov. 28, 13. Hos 6, 7.—i Knol. 22, 1.—k Comp. 23, 6.—l Or, behold my sign is, that the Almighty will answer me. in Ch. 14, 22.

to some other district, found my doors ever open to receive them, and was refreshed with my bed and my board.

Verse 33. *If I covered my transgressions as Adam*] Here is a most evident allusion to the fall: Adam transgressed the commandment of his Maker, and he endeavoured to conceal it; first, by hiding himself among the trees of the garden; "I heard thy voice, and went and hid myself." Secondly, by laying the blame on his wife: "The woman gave me, and I did eat." And thirdly, by charging the whole directly on God himself: "The woman which thou gavest me, to be with me, she gave me of the tree, and I did eat." And it is very likely that Job refers immediately to the Mosaic account, in the book of Genesis. The spirit of this saying is this: When I have departed at any time from the path of rectitude, I have been ready to acknowledge my error; and have not sought excuses or palliatives for my sin.

Verse 34. *Did I fear a great multitude*] Was I ever prevented by the voice of the many from decreeing and executing what was right? When many families or tribes espoused a particular cause, which I found, on examination, to be wrong, did they put me in fear, so as to prevent me from doing justice to the weak and friendless? Or, in any of these cases, was I ever, through fear, self-seeking, or favour, prevented from declaring my mind, or constrained to keep my house, lest I should be obliged to give judgment against my conscience? Mr. Goode thinks it an imprecation upon himself, if he had done any of the evils which he mentions in the preceding verses. He translates thus:

"Thus let me be confounded before the assembled multitude, And let the reproach of his families overwhelm me!
Yes, let me be struck dumb! let me never appear abroad."

I am satisfied that the 38th, 39th, and 40th verses should come in either here, or immediately after the 25th; and that Job's words should end with the 37th, which, if the others were inserted in their proper places, would be the 40th. See the reasons at the end of the chapter.

Verse 35. *Oh that one would hear me!*] I wish to have a fair and full hearing: I am grievously accused; and have no proper opportunity of clearing myself, and establishing my own innocence.

Behold, my desire is] Or, *וְהִנֵּה תַסִּי*, "There is my pledge." I bind myself, on a great penalty, to come into court and abide the issue.

The Almighty would answer me] That he would call this case immediately before himself; and oblige my adversary to come into court, to put his accusations into a legal form, that I might have the opportunity of vindicating myself in the presence of a judge who would hear dispassionately my pleadings, and bring the cause to a righteous issue.

And that mine adversary had written a book] That he would not indulge himself in vague accusations, but would draw up a proper bill of indictment, that I might know to what I had to plead, and find the accusation in a tangible form.

Verse 36. *Surely I would take it upon my shoulder*] I would be contented to stand before the bar as a criminal, bearing upon my shoulder the board to which the accusation is affixed. In a book of Chinese punishments, now before me, containing drawings, representing various criminals brought to trial, in trial, and after trial, charged with different offences; in almost all of them a board appears on which the accusation or crime of which they are accused, or for which they suffer, is fairly written. Where the punishment is capital, this board appears fastened to the instrument, or stuck near the place of punishment. In one case, a large heavy plank, through which there is a hole to pass the head (or rather a hole fitting the neck, like that in the pillory,) with the crime written upon it, rests upon the criminal's shoulders; and this he is obliged to carry about for weeks or months during which the punishment lasts. It is probable that Job alludes to something of this kind; which he intimates he would bear about with him during the interim between accusation

37 I would declare unto him the number of my steps; as a prince would I go near unto him:—

38 If my land cry against me, or that the furrows likewise thereof complain;

39 If ^o I have eaten ^{the} fruits thereof without money, or ^o have ^{caused} the owners thereof to lose their life:

40 Let ^{thistles} grow instead of wheat, and ^{cockle} instead of barley. The words of Job are ended.

o Heb. weep.—p James 5, 4.—p Heb. the strength thereof.—r 1 Kings 21, 19. s Heb. caused the soul of the owners thereof to expire or breathe out.—t Gen. 3, 12.—u Or, not one weeds.

and the issue in judgment; and, far from considering this a disgrace, would clasp it as dearly as he would adjust a crown or diadem to his head; being fully assured from his innocence, and the evidence of it, which would infallibly appear on the trial, that he would have the most honourable acquittal.

Verse 37. *I would declare unto him the number of my steps*] I would show this adversary the different stations I had been in, and the offices which I had filled in life, that he might trace me through the whole of my civil, military, and domestic life, in order to get evidence against me.

As a prince would I go near] Though carrying my own accusation, I would go into the presence of my judge, as the *nagid*, *נָגִיד*, chief, or sovereign commander and judge of the people and country; and would not shrink from having my conduct investigated by even the meanest of my subjects.

In these three verses we may observe the following particulars:—

1. Job wishes to be brought to trial, that he might have the opportunity of vindicating himself. *O that I might have a hearing!*

2. That his adversary, Eliphaz and his companions, whom he considers as one party, and joined together in one, would reduce their vague charges to writing, that they might come before the court in a legal form. *O that my adversary would write down the charge!*

3. That the Almighty *וְהוּא שַׁדְדַּי*, the all-sufficient God, and not man, should be the judge, who would not permit his adversaries to attempt, by false evidence, to establish what was false; nor suffer himself to cloak with a hypocritical covering what was iniquitous in his conduct. *O that the Almighty might answer for me; take notice of, or be judge in the cause!*

4. To him he purposes cheerfully to confess all his ways, who could at once judge if he prevaricated, or concealed the truth.

5. This would give him the strongest encouragement: he would go boldly before him, with the highest persuasion of an honourable acquittal.

Verse 38. *If my land cry*] The most careless reader may see that the introduction of this and the two following verses here, disturbs the connexion; and that they are most evidently out of their place. Job seems here to refer to that law, Lev. xxxv. 1—7, by which the Israelites were obliged to give the land rest every seventh year, that the soil might not be too much exhausted by perpetual cultivation, especially in a country which afforded so few advantages to improve the arable ground by manure. He, conscious that he had acted according to this law, states that his land could not cry out against him, nor its furrows complain. He had not broken the law, nor exhausted the soil.

Verse 39. *If I have eaten the fruits thereof without money*] I have never been that narrow-minded man, who, through a principle of covetousness, exhausts his land, putting himself to no charges, by labour and manure, to strengthen it; or defrauding those of their wages who were employed under him. *If I have eaten the fruits of it, I have cultivated it well to produce those fruits; and this has not been without money, for I have gone to expence on the soil, and remunerated the labourers.*

Or have caused the owners thereof to lose their life] Coverdale translates, *עַתְּ הֵן לֹא הָבֵה גִבְעוֹת עִמָּי* of the plowmen. They have not panted in labour without due recompense.

Verse 40. *Let thistles grow instead of wheat*] What the word *וְהָיָה חֹצֶחַ* means, which we translate *thistles*, we cannot tell; but as *וְהָיָה חֹצֶחַ*, seems to mean *hold, catch as a hook, to hitch*, it must signify some kind of hooked thorn, like the brier; and this is possibly its meaning.

And cockle] *וְהָיָה בַּחֶבֶת*, some fetid plant, from *וְהָיָה בַּחֶבֶת*, to stink. In Isa. v. 2, 4, we translate it *wild-grapes*; and Bishop Lowth, *poisonous berries*; but Hasselquist, a pupil of the famous Linnæus, in his voyages, pag. 289, is inclined to believe that the *solanum toxicum*,

CHAPTER XXXII.

Elihu comes forward, and expresses his disapprobation both of Job and his three friends: with the one for justifying himself; and with the others for taking up the subject in a wrong point of view, and not answering satisfactorily; and makes a becoming apology for himself, 1-22.

SO these three men ceased to answer Job, because he was righteous in his own eyes.

a Heb. from answering.—b Ch. 33. 9.

or hoary nightshade, is meant, as this is common in Egypt, Palestine, and the East. Others are of opinion that it means the aconite, which is called beesh, in Arabic, denotes: this is a poisonous herb, and grows luxuriantly on the sunny hills among the vineyards; according to Celsius in Hieroboticon.

Beesh, is not only the name of an Indian poisonous herb, called the napellus mosia, but beesh moosh, or beesh, is the name of an animal, resembling a mouse, which lives among the roots of this very plant. "May I have a crop of this, instead of barley, if I have acted improperly either by my land or my labourers."

The words of Job are ended. That is, his defence of himself against the accusation of his friends, as they are called. He spoke afterward, but never to them: he only addresses God, who came to determine the whole controversy.

These words seem very much like an addition by a later hand. They are wanting in many MSS. of the Vulgate, two in my own possession; and in the Edissio Princeps of this version.

I suppose that at first they were inserted in rubric by some scribe, and afterward taken into the text. In a MS. of my own of the twelfth or thirteenth century, these words stand in rubric, actually detached from the text; while in another MS. of the fourteenth century they form a part of the text.

In the Hebrew text they are also detached: the hemistichs are complete without them; nor indeed can they be incorporated with them. They appear to me an addition of no authority. In the first edition of our Bible, that by Coverdale, 1535, there is a white line between these words and the conclusion of the chapter; and they stand, forming no part of the text, thus:

Here ends the words of Job.

Just as we say, in reading the Scriptures, Here ends such a chapter: or Here ends the first lesson, &c.

On the subject of the transposition, mentioned above, I have referred to the reasons at the end of the chapter.

Dr. Kennicott, on this subject, observes, chapters xxix. xxx. and xxxi. contain Job's animated self-defence, which was made necessary by the reiterated accusations of his friends. This defence now concludes with six lines (in the Hebrew Text) which declare, that if he had enjoyed his estates carelessly, or procured them unjustly, he wished them to prove barren and unprofitable. This part, therefore, seems naturally to follow ver. 25. where he speaks of his gold, and how much his hand had gotten. The remainder of the chapter will then consist of these four regular parts, viz.

1. His piety to God, in his freedom from idolatry, ver. 26-28.
2. His benevolence to men, in his charity both of temper and behaviour, 29-32.
3. His solemn assurance that he did not conceal his guilt, from fearing either the violence of the poor, or the contempt of the rich, ver. 33, 34.
4. (Which must have been the last article, because conclusive of the work) he infers that being thus secured by his integrity he may appeal safely to God himself. This appeal he, therefore, makes boldly: and in such words as, when rightly translated, form an image, which, perhaps has no parallel. For where is there an image so magnificent or so splendid as this? Job thus conscious of innocence, wishing even God himself to draw up his indictment, [rather his adversary Eliphaz and companions to draw up this indictment, the Almighty to be Judge,] that very indictment he would bind round his head; and with that indictment, as his crown of glory, he would, with the dignity of a prince, advance to his trial! Of this wonderful passage I add a version more just and more intelligible than the present:

Ver. 35. "O that one would grant me a hearing!
Behold my desire is that the Almighty would answer me;
And, as plaintiff against me, draw up the indictment.
With what earnestness would I take it on my shoulders!
I would bind it upon me as a diadem.
The number of my steps would I set forth unto him!
Even as a prince would I approach before him!"

I have already shown that Eliphaz and his companions, not Gon, are the adversary or plaintiff of whom Job speaks. This view makes the whole clear and consistent,

2 Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.

3 Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.

c Gen. 22. 21.—d Heb. his soul.

and saves Job from the charge of presumptuous rashness. See also Kennicott's Remarks, p. 163.

It would not be right to say that no other interpretation has been given of the first clause of ver. 10. than that given above. The manner in which Coverdale has translated the 9th and 10th verses is the way in which they are generally understood:—*Et in peccatis meis iustitiam meam non habeo: et in peccatis meis iustitiam meam non habeo: et in peccatis meis iustitiam meam non habeo.*

In this sense the word grind is not unfrequently used by the ancients. Horace represents the Divine Cato commending the young men whom he saw frequenting the stews, because they left other men's wives undefiled!

*Virgata esto, impudicentia Dna Cato
Nam simul ac senes infasili terra libido
Huc juvenes equum ad descendere, non attemes
Pernolere uxoribus.* Sat. lib. 1. v. 2. ver. 22.

When a wifed Cato saw a noted part
From a night cellar standing in the dark:
Well done, my friend, if lost thy heart incline,
Indulge it here, and spare the married dame.

Francis.

Such was the morals of the holiest state of heathen Rome, and even of Cato, the purest and severest censor of the public manners! O tempora! mores!

I may add from a scholiast:—*Molere vetus verbum est pro adulterare, subagitare, quo verbo in deponenti significatione utitur alibi, Ausonius in quaestione, Epigr. 7. ver. 6. de crispâ impudicâ et delectabili.*

*Dei libet, felicit, molitur per utrumque casus.
Qui cœcis cœci, quæsi molitur at terro molitur.*

Hinc etiam molitores dicti sunt, subactores, ut apud cundem, Epigr. xc. ver. 3.

Cum dabit uxor molitoribus, et sibi adulter.

Thus the rabbins understand what is spoken of Samson grinding in the prison-house: quod ad ipsum Palestinæ certatim suas uxores adduxerunt, nascipienda ex eo protis, causa ad ipsius robur.

In this sense St. Jerom understands Lam. v. 13. They took the young men to grind. Adolescentibus ad impudicitiam sunt abusi, ad concubitum, scilicet, nefandum. Concerning grinding of corn, by portable mill-stones, or querns; and that this was the work of females alone, and they the meanest slaves; see the note on Exod. xi. 5. and on Judg. xvi. 21.

The Greeks use *μύλλας* to signify a *harlot*; and *μύλλω* to grind, and also *κοο*, ino, in the same sense in which Horace, as quoted above, *alienas permolere uxores.*

So Theocritus, Idyll. iv. ver. 58.

Εἰμ' ἀγὲ μοι Κορόδιον, το γερροντιον ἦρ' ἐτι μύλλας ε

Ταυὰν τὰν κνωσθῆν ἐποτῖδα, γὰς ποτ' ἐκνήθη;

Die agi mihi, Corydon, emero tibi sum dabit molit

Illud nigra superstitio scortillum quod oim dicitur?

Hence the Greek *παρὰμασία, μύλλαδα μύλλας, scortium molere.* I need make no apology for leaving the principal part of this note in a foreign tongue. To those for whom it is designed it will be sufficiently plain. If the above were Job's meaning, how dreadful is the wish, or imprecation in verse the tenth!

NOTES ON CHAPTER XXXII.

Verse 1. These three men ceased to answer Job. They supposed that it was of no use to attempt to reason any longer with a man who justified himself before God. The truth is, they failed to convince Job of any point, because they argued from false principles: and, as we have seen, Job had the continual advantage of them. There were points on which he might have been successfully assailed; but they did not know them. Elihu, better acquainted both with human nature and the nature of the divine law, and of God's moral government of the world, steps in, and makes the proper discriminations: acquits Job on the ground of their accusations; but condemns him for his too great self-confidence, and his trusting too much in his external righteousness; and without duly considering his frailty and imperfections, his incautiously arraigning the providence of God of unkindness in its dealings with him. This was the point on which Job was particularly vulnerable; and which Elihu very properly clears up.

Because he was righteous in his own eyes. The Septuagint, Syriac, Arabic, and Chaldee all read, "Because he was righteous in their eyes;" intimating, that they were now convinced that he was a holy man, and that they had charged him foolishly. The reading of these

against me: neither will I answer him with your speeches.

15 They were amazed; they answered no more; they left off speaking.

16 When I had waited, (for they spake not, but stood still, and answered no more.)

17 I said, I will answer also my part, I also will show mine opinion.

18 For I am full of matter, the spirit within me constraineth me.

19 Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles.

20 I will speak, that I may be refreshed; I will open my lips, and answer.

21 Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.

22 For I know not to give flattering titles; in so doing my Maker would soon take me away.

CHAPTER XXXIII.

Elihu offers himself in God's stead to reason with Job in meanness and obscurity, 1-7. Charges Job with irreverent expressions, 8-12. Vindicating the providence of God, and shows the various methods which he uses to bring sinners to himself, by dreams and visions, 13-15. By secret inspirations, 16-18. By afflictions, 19-22. By messengers of righteousness, 23. And by the great statement, 24. How and from what God reverts men, and the blessings which he commensurates, 25-30. Job is exhorted to listen attentively to Elihu's teaching, 31-33.

WHEREFORE, Job, I pray thee, hear my speeches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath spoken in my mouth.

3 My words shall be of the uprightness of my heart; and my lips shall utter knowledge clearly.

r Heb. they removed speeches from themselves.—s Heb. word.—t Heb. the spirit of my belly.—u Heb. is not opened.— Matt. 2. 17. Mark 2. 22. Luke 5. 37, 38.

w Heb. that I may breathe.—x Lev. 19. 15. Dent. 1. 17. & 16. 12. Prov. 21. 28. Matt. 22. 16. Mark 12. 14. Luke 20. 21.—y Heb. in my palate.

Verse 15. They were amazed] Mr. Goods translates, "They (the speeches) are dissipated; they no longer produce effect: the words have flitted away from them." Your words being without proper reference and point, are scattered into thin air: there is nothing but sound in them; they are quite destitute of sense. But I prefer the words as spoken of Job's friends. They took their several parts in the controversy as long as they could hope to maintain their ground: for a considerable time they had been able to bring nothing new; at last, weary of their own repetitions, they gave up the contest.

Verse 16. When I had waited] I waited to hear if they had any thing to reply to Job; and, when I found them in effect speechless, then I ventured to come forward.

Verse 17. I will answer also my part] אנהו חלקי א-דנהו חלקי, "I will recite my portion." We have already seen that the Book of Job is a sort of drama, in which several persons have their different parts to recite. Probably the book was used in this way, in ancient times, for the sake of public instruction. Eliphaz, Zophar, and Bildad, had recited their parts; and Job had responded to each: nothing was brought to issue. Elihu, a by-stander, perceiving this, comes forward and takes a part, when all the rest had expended their materials: yet, Elihu, though he spoke well, was incapable of closing the controversy; and God himself appears, and decides the case.

Verse 18. I am full of matter] מילים, "I am full of words," or sayings; i.e. wise sentences, and ancient opinions.

The spirit within me constraineth me.] How similar to the words of St. Paul, The love of Christ constraineth us. Elihu considered himself under the influence of that Spirit of God, which gives understanding, and felt anxiously concerned for the welfare both of Job and his friends.

Verse 19. My belly is as wine which hath no vent] New wine in the state of effervescence.

Like new bottles] Bottles, or rather bags, made of goat-skins. The head and shanks being cut off, the animal is skinned out of the skin. The skin is then properly dressed; the anus and four shank holes properly tied up; and an aperture left at the neck, or in some other place, for the liquor to be poured in, and drawn out. One of these now lies before me, well tanned and beautifully ornamented, and capable of holding many gallons. They are used not only to carry wine and water, but for butter, and also for various dry goods. I have mentioned this in another place. When the wine is in a state of fermentation, and the skin has no vent, these bottles or bags are ready to burst; and if they be old, the new wine destroys them, breaks the old stitching, or rends the old skin. Our Lord makes use of the same figure, Matt. ix. 17. where see the note.

Verse 20. I will open my lips, and answer.] In the preceding verse Elihu compares himself to a skin-bottle, in which the wine was in a state of fermentation, and the bottle ready to burst for want of vent. He carries on the metaphor in this verse: the bottle must be opened to save it from bursting; I will open my mouth.

Verse 21. Let me not—accept any man's person] I will speak the truth without fear or favour.

Neither let me give flattering titles] I will not give epithets to any man, that are not descriptive of his true state. I will not beguile him by telling him that he is what he is not. עננהו, from ענהו, is generally supposed to signify to surname, to put a name to, or upon name, as the French word surnom implies. It means to give proud titles to persons who are worthless. It is well known that the Arabs make court to their superiors, by carefully avoiding to address them by their proper names; instead of which they salute them with some title or epithet expressive of respect. SCOTT. See below. Titles, expressive of office, ecclesiastical, civil, or military, are always pro-

per, and never forbidden; because they served for distinction: but the Asiatic titles are in general bombastically and sinfully complimentary. The reader will find several specimens at the end of this chapter.

Verse 22. My Maker would soon take me away.] Were I to copy this conduct while under the influence which I now feel, God might justly consume me as in a moment. He is my Maker; he made me to know truth, to tell truth, and to live according to truth; for he is the God of truth. I shall, therefore, through his help, speak the truth; the whole truth; and nothing but the truth.

We find from the above that vain titles of ceremony expressive of the most eminent qualities, were given to worthless men, from time immemorial; and no wonder, for hypocrisy entered into man at the same time that sin entered into the world.

Of the flattering titles, used in the East, I shall give a few specimens from the كرامت شاه جهان Shah Jehan, or, "The Rules observed during the Reign of the Mogul Emperor Shah Jehan."

Speaking of the emperor, he is entitled,—

"The Sun which illuminates the firmament in the universe of royalty and dominion; the Moon which irradiates the sky of monarchy and felicity; the King who in pomp resembles Gem-shed. His hand is boundless as the ocean, in bestowing bounties, being the Key of the gates of kindness and liberality!"

Again:— "The Sun of the Heaven of Prosperity and Empire, the Shadow of God, the Asylum of the Universe, the splendour of whose instructive front causes light and gladness to the world and to mankind."

"The just and vigilant Monarch; The Asylum of Truth, the Refuge of the World; the Diffuser of Light, the Solver of all human Difficulties."

"The Lord of the Age, who is endowed with such perfect excellence, both in internal and external qualifications, that on all occasions he holds fast the thread of good counsel, prudence, and purity of morals."

"The faculty of apprehension is possessed by him in such a degree, that before the matter has scarcely obtained utterance, he comprehends the purport, and gives answers with the tongue of inspiration."

ADDRESSES TO PERSONS OF DISTINCTION. "Let them convey to the presence of glorious empire, the Sultan, in pomp like Solomon, the centre of the universe, powerful as heaven."

"Let them who kiss the carpet of the palace, in pomp like heaven, convey this letter to his majesty, whose sight is as creative as alchymy, king of kings, the asylum of the world."

"To the exalted presence, which gratifies the desires of all people, the most beneficent of the age, the vizier, protector of the universe, may the Almighty perpetuate his good fortune!"

"May this letter be dignified in the presence of Naweeh, Sahib, diffuser of benefits, of exalted pomp, the respectable, the discriminator of ranks; may his power increase!"

"Let them convey this to the perusal of his excellency; conversant in realities and mysteries; the support of excellencies; the cream of his contemporaries; and the cherisher of the poor!"

These are a specimen of the flattering titles given in the East to persons in eminent stations. Their kings they clothe in all the attributes of the Deity, when both in their private and public character they are corrupt and unholy, rascals in grain, and the ruthless oppressors of suffering humanity.

NOTES ON CHAPTER XXXIII.

Verse 3. My words shall be of the uprightness] As God has given me his spirit, from that spirit alone will I

4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, set thy words in order before me, stand up.

6 Behold, I am according to thy wish in God's stead: I also am formed out of the clay.

7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

8 Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying,

9 I am clean without transgression, I am innocent; neither is there iniquity in me.

10 Behold, he findeth occasions against me, he counteth me for his enemy.

11 He putteth my feet in the stocks, he marketh all my paths.

12 Behold, in this thou art not just: I will answer thee, that God is greater than man.

13 Why dost thou strive against him? for he giveth not account of any of his matters.

14 For God speaketh once, yea twice, yet man perceiveth it not.

15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

16 Then he openeth the ears of men, and sealeth their instruction,

17 That he may withdraw man from his purpose, and hide pride from man.

18 He keepeth back his soul from the pit, and his life from perishing by the sword.

19 He is chastened also with pain upon his bed, and the multitude of his bones with strong pain:

1 Gen. 2. 7.—c Chap. 9. 24, 25. & 17. 20, 21. & 21. 25.—d Heb. according to thy mouth.—e Heb. cut out of the clay.—f Ch. 9. 24. & 13. 21.—g Heb. in mine stead.—h Ch. 9. 17. & 10. 7. & 11. 4. & 12. 17. & 22. 10, 11. & 27. 6. & 28. 14. & 31. 1.—i Ch.

13. 24. & 16. 2. & 19. 11.—k Ch. 13. 27. & 14. 16. & 21. 4.—l Isa. 45. 9.—m Heb. Ananwe-sha nol.—n Ch. 40. 5. Ps. 62. 11.—o Numb. 12. 6. Ch. 4. 13.—p Ch. 38. 10, 15.—q Heb. he revealeth, or, uncovereth.—r Heb. work.—s Heb. from passing by the sword.

speak; therefore, all my words shall be of uprightness, knowledge, and truth.

Knowledge clearly.] כִּדְבָרֵי דַאֲת בָּרִיר daat barur, pure science. I shall lay down no false positions, and I shall have no false consequences.

Verse 4. The Spirit of God hath made me] Another plain allusion to the account of the creation of man, Gen. i. 7. as the words נְשָׁמַת נְיָהֵמַת, the breath or breathing of God, and חַיַּיתַי הָיָה לִּי חַיָּה, haik given me life, prove: "He breathed into his nostrils the breath of lives, and he became a living soul."

Verse 6. I am according to thy wish in God's stead: I also am formed out of the clay.] Mr. Goode, and before him none other that I have seen, has, most probably, hit the true meaning:

Behold, I am thy fellow.
I too was formed by God out of the clay.

The word כִּפְעָה kepeca, which we translate according to thy wish; and which, if Hebrew, would mean, like to thy mouth; he considers as pure Arabic, (with a Hebrew postfix) כְּפָה kefo, signifying fellow, equal, like. Taken in this way, the passage is very plain; only לִּי לֵעֵל, by or through God, must be added to the last clause of the verse, instead of the first, as Mr. Goode has properly done.

Verse 7. My terror shall not make thee afraid] This is an allusion to what Job had said, chap. ix. 34. Let him take his rod away from me, and let not his fear terrify me. Being thy equal, no fear can impose upon thee so far as to overawe thee; so that thou shouldst not be able to conduct thy own defence. We are on equal terms; now prepare to defend thyself.

Verse 8. Surely thou hast spoken] What Elihu speaks here, and in the three following verses, contains, in general, simple quotations from Job's own words, or the obvious sense of them; as the reader may see by referring to the margin, and also to the notes on those passages.

Verse 11. He putteth my foot in the stocks] See the note on chap. xiii. 27.

Verse 12. In this thou art not just] Thou hast laid charges against God's dealings; but thou hast not been able to justify those charges. And were there nothing else against thee, these irreverent speeches are so many proofs that thou art not clear in the sight of God.

Verse 13. Why dost thou strive against him?] Is it not useless to contend with God? Can he do any thing that is not right? As to his giving thee any account of the reasons why he deals thus and thus with thee or any one else, thou needest not expect them: he is Sovereign, and is not to be called to the bar of his creatures. It is sufficient for thee to know that "he is too wise to err, and too good to be unkind."

Verse 14. For God speaketh once] Yet, though he will not be summoned to the bar of his creatures, nor condescend to detail the reasons of his conduct, which they could not comprehend; yet he acts so in the main; that the operation of his hand, and the designs of his counsel, may sufficiently appear, provided men had their eyes open upon his ways, and their hearts open to receive his influence.

Elihu having made the general statement that God would not come to the bar of his creatures to give account of his conduct, shows the general means which he uses to bring men to acquaintance with themselves, and with him; which he states in the six following particulars, which may be collected from verses 15 to 24.

Verse 15. I.—In a dream—when deep sleep falleth upon men] Many, by such means, have had the most salutary warnings; and to decry all such, because there are many vain dreams, would be nearly as much wisdom as to deny

the Bible, because there are many foolish books, the authors of which supposed they were under a divine influence while composing them.

II.—In a vision of the night—in slumberings upon the bed] Visions, or images presented to the imagination, during slumber, when men are between sleeping and waking; or, when awake, and in bed, they are wrapt up in deep contemplation, the darkness of the night having shut out all objects from their sight, so that the mind is not diverted by images of earthly things impressed on the senses. Many warnings in this way have come from God: and the impression they made, and the good effect produced, were proofs of their divine origin. To deny this would be to call into doubt the testimony of the best, wisest, and holiest men in all ages of the church. Of one of these visions we have a remarkable account in chap. iv. of this book, verses 12—21. And this vision seems to have taken place in the night season, when Eliphaz awoke from a deep sleep. There is this difference between the accidents of the dream and the vision: the former takes place when deep sleep falleth upon men; the latter, in the night, in or after slumberings upon the bed.

Verse 16. Then he openeth the ears of men, and sealeth, &c.] III.—By secret inspirations. A dream or a vision, simply considered, is likely to do no good; it is the opening of the understanding, and the pouring in of the light, that make men wise to salvation. Serious alarms, holy purposes, penitential pangs for past sins, apprehension of death and judgment, discoveries of God's justice, of Christ's love, of the world's vanity, of heaven's excellence, &c. &c. are often used by the divine Spirit to withdraw men from their evil purposes, and to hide pride from man, ver. 17. And of all these openings of the ear of the heart, and sealing instructions upon the conscience, we have numerous examples in the history of the church, in the experience of good men, and even in the civil and providential history of all nations.

Verse 18. He keepeth back his soul from the pit] By the above means, how many have been snatched from an untimely death. By taking the warning thus given, some have been prevented from perishing by the pit, some sudden accident; and others from the sword of the assassin, or nocturnal murderer. It would be easy to give examples, numerous examples, in all these kinds: but the knowledge of the reader may save this trouble to the commentator.

Verse 19. He is chastened also with pain upon his bed, &c.] IV.—AFFLICTIONS are a fourth means which God makes use of to awaken and convert sinners. In the hand of God these were the cause of the salvation of David, as himself testifies: Before I was afflicted I went astray, Ps. cxix. 67, 71, 75.

The multitude of his bones] By such diseases, especially those of a rheumatic kind, when to the patient's apprehension every bone is diseased, broken, or out of joint.

Some render the passage, When the multitude of his bones is yet strong; meaning those sudden afflictions which fall upon men when in a state of great firmness and vigour. The original וְרַבּוּת עֲצָמוֹתָי וְרַבּוּת אֲשֶׁר-בָּנָי וְרַבּוּת אֲשֶׁר-בָּנָי, may be translated, And the strong multitude of his bones. Even the strong multitude of his bones is chastened with pain upon his bed: the place of rest and ease affording him no peace, quiet, or comfort.

The bones may be well termed multitudinous, as there are no less than 10 in the cranium, or skull; upper jaw, 13; lower jaw, 1; teeth, 32; tongue, 1; vertebra, or back-bone, 24; ribs, 24; sternum, or breast-bone, 3; os innominatum, 1; scapula, or shoulder-blades, 2; arms, 6;

20 *So that his life abhorreth bread, and his soul v dainty meat.

21 His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out.

22 Yea, his soul draweth near unto the grave, and his life to the destroyers.

23 If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness:

24 Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.

25 His flesh shall be fresher * than a child's: he shall return to the days of his youth:

26 He shall pray unto God, and he will be fa-

vourable unto him: and he shall see his face with joy: for he will render unto man his righteousness.

27 * He looketh upon men, and if any * say, I have sinned, and perverted that which was right, and it * profited me not;

28 * He will * deliver his soul from going into the pit, and his life shall see the light.

29 Lo, all these things worketh God * oftentimes with man,

30 * To bring back his soul from the pit, to be enlightened with the light of the living.

31 Mark well, O Job, hearken unto me: hold thy peace, and I will speak.

32 If thou hast any thing to say, answer me: speak, for I desire to justify thee.

u Ps. 107. 18.—v Heb. meat of desire.—w Or, an atonement.—x Heb. then child-hood.—y Or, He shall look upon men, and say, I have sinned, &c.—z 2 Sam. 12. 18.

Prov. 24. 13. Luke 16. 21. 1 John 1. 9.—a Rom. 6. 21.—b Or, He hath delivered my soul, &c. and my life.—c Job. 34. 17.—d Heb. twice and thrice.—e Ver. 28. Ps. 28. 13.

hands, 54; thigh-bones, 2; knee-bones, 2; legs, 4; feet, 54: in all, not less than 231 bones, not reckoning the *osae sethaimoides*; because, though often numerous, they are not found but in hard labourers, or elderly persons.

Verse 20. *His life abhorreth bread*] These expressions strongly and naturally point out that general *nausea* or *loathing* which sick persons feel in almost every species of disorder.

Verse 21. *His flesh is consumed away*] As in atrophy, marasmus, and the Hebrews of complaints in general.

Verse 22. *His soul draweth near unto the grave* נפש נפש, soul, is here taken for the *immortal spirit*, as it is distinguished from *רוח חיות*, the *animal life*. The former draws near to the *pit*, *רוח חיות*, *corruption*; perhaps he meant dissipation, considering it merely as the *breath*. The latter draws near *למקום* *la-memim*, to the *dead*; i. e. to those who are already buried. Mr. Goode translates it the *Destinies*; and supposes the same is meant among the Hebrews by the *Memim*, as among the Greeks by their *Μοιρα*; the Latins, by their *Parca*; the Goths, by their *Fatal Sisters*; the Scandinavians, by their goddess *Hela*; and the Arabians, by *Azrael*, or the *angel of death*. I think, however, the signification given above is more natural.

Verse 23. *If there be a messenger with him, an interpreter, &c.* V.—The *Messengers of righteousness*: this is a fifth method, *יש עמך שו"ת* *im yesh eim ma-leach melits*, if there be over him an interpreting, or mediatorial angel or messenger. One among a thousand, אחד מאלף *achad minni aleph*, "One from the chief, head, or teacher."

To show unto man his uprightness] *לראות* *le-haggid le-Adam yashro*, "to manifest, or cause to be declared to man his righteousness;" to show unto Adam, men in general, the descendants of the first man, his purity and holiness: to convince him of sin, righteousness, and judgment, that he may be prepared for the discovery of what is next to be exhibited.

Verse 24. *Then he is gracious unto him*] He exercises mercy toward fallen man, and gives command for his respite and pardon.

Deliver him from going down to the pit] Let him who is thus instructed, penitent, and afflicted, and comes to me, find a pardon: For,

VI. *I have found a ransom* כופר *copher*, an atonement. Pay a ransom for him, *פדוהו* *pedachu*, that he may not go down to the pit, to corruption or destruction, for I have found out an atonement. It is this that gives efficacy to all the preceding means; without which they would be useless, and the salvation of a man impossible. I must think that the *redemption of a lost world*, by Jesus Christ, is not obscurely signified in verses 23, 24.

While the whole world lieth in the wicked one, and all hastening to the *bottomless pit*, God so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish, but have everlasting life. Jesus Christ, the great sacrifice, and head of the church, commissions his messengers, apostles, and their successors, to show men the righteousness of God, and his displacement at sin; and at the same time his infinite love, which commands them to proclaim deliverance to the captives, and that they who believe on him shall not perish, shall not go down to the pit of destruction; for he has found out an atonement: and whoever comes to him, through his Christ, shall have everlasting life, in virtue of that atonement or ransom-price.

Should it be objected against my interpretation of *אֶלֶף* *aleph*, that it cannot be translated *chief* or *head*, because it is without the *vau shurek*, *אֶלֶף* *aluph*, which gives it this signification; I would answer, that this form of the word

is not essential to the signification given above, as it occurs in several places without the *vau shurek*, where it most certainly signifies a *chief*, a *leader*, *captain*, &c. e. g. Zech. ix. 7. Jer. xiii. 21. and Gen. xxxvi. 30. in the first of which we translate it a *governor*, the *second*, *captain*, and the third, *duke*. And although we translate *אֶלֶף* *aluph*, an *ox*, or *beave*; and it most certainly has this meaning in several places; yet in this signification it is written without the *vau shurek* in Prov. xiv. 4. Ps. viii. 7. Isa. xxx. 24., and in Deut. vii. 13. xxviii. 4. 18, 51; which all show that this letter is not absolutely necessary to the above signification.

Verse 25. *His flesh shall be fresher than a child's*] He shall be born a new creature.

He shall return to the days of his youth] He shall be born again, and become a child of God, through faith in Christ Jesus.

Verse 26. *He shall pray unto God*] Being now adopted into the heavenly family, and become a new creature; he shall have the *spirit of prayer*, which is indeed the very *breath and language of the new or spiritual life*.

He will be favourable unto him] He shall manifest his good will to him; he shall live under the influences of divine grace.

He shall see his face with joy] He shall know that God is reconciled to him; and this shall fill him with joy, *בִּטְרוּחַ* *be-teruah*, with exultation: for, being justified by faith, he has peace with God through our Lord Jesus Christ, by whom he has received the atonement; and rejoices in hope of the glory of God.

He will render unto man his righteousness.] So good and gracious is the Lord, that, by his grace, he will enable this convert to live to his glory; to bring forth all the fruits of the Spirit, and then reward him for the work, as if it were done by his own might.

Verse 27. *He looketh upon men*] *עֲנוּשִׁים* *enoshim*, wretched, fallen men. He shines into them, to convince them of sin: and if any under this convicting light of God, say, *I have sinned* against heaven and before thee, and perverted the right, abused the powers, faculties, mercies, and advantages, which thou didst give me, by seeking rest and happiness in the creature, and it profited me not, it was all vanity and vexation of spirit: *וְלֹא שָׁוָה לִי* *ve-lo shavah li*, and it was not equal to me, did not come up to my expectations, nor supply my wants:

Verse 28. *He will deliver his soul*] He will do that to every individual penitent sinner, which he has promised in his word to do for a lost world: he will deliver his soul from going down to the pit of hell.

And his life shall see the light.] He shall walk in the light, as Christ is in the light; always enjoying a clear sense of his acceptance through the blood of the Lamb. See another mode of paraphrase of these verses at the end of the chapter.

Verse 29. *Lo, all these things worketh God*] God frequently uses one, or another, or all these means, to bring men, *גִּבְרֵי* *gaber*, stout-hearted men who are far from righteousness, to holiness and heaven.

Oftentimes] *שָׁלֹשׁ* *shalosh*, "three times over;" or, *שָׁלֹשׁ* *pa-amayim*, is by the points in the dual number, then it signifies *twice three times*; that is, again and again: very frequently. Blessed be God!

Verse 30. *To bring back his soul from the pit*] Nearly a repetition of the promise in ver. 28.

To be enlightened with the light of the living.] An echo of Ps. lvi. 13. *Thou hast delivered my soul from death, that I may walk before God in the light of the living*; and probably quoted from it.

Verse 31. *Mark well, O Job*] Pay the deepest attention to what I have said, and to what I shall say.

9 For ^a he hath said, It profiteth a man nothing that he should delight himself with God.

10 Therefore hearken unto me, ye ^p men of understanding: ^a Far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity.

11 ^a For the work of a man shall he render unto him, and cause every man to find according to his ways.

12 Yea, surely God will not do wickedly, neither will the Almighty ^a pervert judgment.

13 Who hath given him a charge over the earth? or who hath disposed ^a the whole world?

14 If he set his heart ^a upon man, if he ^a gather unto himself his spirit and his breath;

15 ^a All flesh shall perish together, and man shall turn again unto dust.

16 If now thou hast understanding, hear this: hearken to the voice of my words.

17 ^a Shall even he that hateth right ^a govern? and wilt thou condemn him that is most just?

18 ^a Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly?

19 How much less to him, that ^a accepteth not the person of princes, nor regardeth the

rich more than the poor? for ^b they all are the work of his hands.

20 In a moment shall they die, and the people shall be troubled ^a at midnight, and pass away: and ^a the mighty shall be taken away without hand.

21 ^a For his eyes are upon the ways of man, and he seeth all his goings.

22 ^a There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.

23 For he will not lay upon man more than right; that he should ^a enter into judgment with God.

24 ^a He shall break in pieces mighty men ^a without number, and set others in their stead.

25 Therefore he knoweth their works, and he overturneth them in the night, so that they are ^a destroyed.

26 He striketh them as wicked men ^a in the open sight of others;

27 Because they ^a turned back ^a from him, and ^a would not consider any of his ways:

28 So that they ^a cause the cry of the poor to come unto him, and he ^a heareth the cry of the afflicted.

^a Chap. 8. 22, 23, 24 & 25. 1. Mal. 2. 14.—^b Heb. men of heart.—^c Gen. 18. 25. Deut. 32. 4. 2 Chron. 19. 7. Ch. 8. 2. & 25. 23. Ps. 22. 15. Rom. 9. 14.—^d Ps. 22. 12. Jer. 32. 19. Ezek. 33. 20. Matt. 16. 27. Rom. 2. 6. 2 Cor. 5. 1. 1 Pt. 1. 17. Rev. 12. 12.—^e Ch. 8. 3.—^f Heb. all of it.—^g Heb. upon him.—^h Ps. 104. 29. w Gen. 3. 19. Eccles. 12. 7.—ⁱ Sam. 23. 3.—^j Heb. led.—^k Exod. 22. 28.—^l Deut. 10. 17. 2 Chron. 19. 7. Acts 10. 24. Rom. 2. 11. Gal. 2. 6. Ephes. 6. 9.

Col. 3. 25. 1 Pet. 1. 17.—^m Ch. 21. 15.—ⁿ Exod. 12. 29, 30.—^o Heb. they shall into sweep the mighty.—^p 2 Chron. 16. 9. Ch. 21. 4. Ps. 34. 15. Prov. 8. 21. & 15. 3. Jer. 16. 17. & 32. 15.—^q Ps. 139. 15. Amos 9. 2. 5. Heb. 4. 13.—^r Heb. go.—^s Dan. 21.—^t Heb. without searching out.—^u Heb. crushed.—^v Heb. In the place of holders.—^w 1 Sam. 15. 11.—^x Heb. from after him.—^y Ps. 22. 5. Lam. 4. 13. p Ch. 25. 3. James 5. 4.—^z Exod. 22. 28.

was not true; and the words literally translated will bear a less evil meaning; "Job makes a track ^a *לְעֵבֶר* arch, to join fellowship ^a *לְעֵבֶר* lo-chaberah, with the workers of iniquity;" i. e. Job's present mode of reasoning, when he says, "I am righteous, yet God hath taken away my judgment," is according to the assertion of sinners, who say, "There is no profit in serving God; for, if a man be righteous, he is not benefited by it, for God does not vindicate a just man's cause against his oppressors." By adopting so much of their creed, he intimates that Job is taking the steps that lead to fellowship with them. See ver. 9.

Verse 10. Far be it from God] Rather, wickedness, far be that from God: and from iniquity the Almighty. The sense is sufficiently evident without the paraphrase in our version.

Verse 13. For the work of a man shall he render] God ever will do justice; the righteous shall never be forsaken, nor shall the wicked ultimately prosper.

Verse 13. Who hath given him a charge] Who is it that governs the world? Is it not God? Who disposes of all things in it? Is it not the Almighty, by his just and merciful providence? the government of the world shews the care, the justice, and the mercy of God.

Verse 14. If he set his heart upon man] I think this and the following verse should be read thus; "If he set his heart upon man, he will gather his soul and breath to himself; for, all flesh shall perish together, and man shall turn again unto dust." He on whom God sets his heart, that is, his love, though his body shall perish and turn to dust like the rest of men, yet his soul will God gather to himself.

Verse 17. Shall—he that hateth right govern? Or, shall he who hateth judgment lie under obligation? It is preposterous to suppose that he who lives by no rule, should impose rules upon others. God, who is the fountain of all justice and righteousness, binds man by his laws;—and will thou, therefore, pretend to condemn him who is the sum of righteousness?

Verse 18. Is it fit to say to a king, Thou art wicked? The sentence is very short, and is thus translated by the VULGATE, *Qui dicit regi, Apostata? Qui vocat duces impios?* "Who says to a king, Apostate? Who calls leaders impious?" literally, *Who calls a king Belial? Who calls princes wicked?* Civil governors should be treated with respect; no man should speak evil of the ruler of the people. This should never be permitted. Even where the man cannot be respected, because his moral conduct is improper, even there the office is sacred, and should be revered. He who permits himself to talk against the man, would destroy the office and authority if he could.

Verse 19. That accepteth not] If it be utterly improper to speak against a king or civil governor, how much more so to speak disrespectfully of God, who is not influenced by human caprices or considerations, and who regards the rich and the poor alike, being equally his creatures, and equally dependent on his providence and mercy for their support and salvation.

Verse 20. In a moment shall they die] Both are equally dependent on the Almighty for their breath and being; the mighty as well as the poor. If the great men of the earth have abused their power, he sometimes cuts them off by the most sudden and unexpected death; and even at midnight when in security, and least capable of defence, they are cut off by the people whom they have oppressed, or by the invisible hand of the angel of death. This appears to be spoken in reference to Eastern tyrants, who seldom die a natural death.

Verse 22. There is no darkness] In this life; no shadow of death in the other world: no annihilation in which the workers of iniquity may hide themselves, or take refuge.

Verse 23. For he will not lay upon man] The meaning appears to be this. He will not call a man a second time into judgment; he does not try a cause twice; his decisions are just, and his sentence without appeal.

Mr. Goode translates.

"Behold, not to man hath he entrusted the time Of coming into judgment with God."

Man's time is not in his own hand: nor is his lot cast or ruled by his own wisdom and power. When God thinks best, he will judge for him; and, if oppressed or calumniated, he will bring forth his righteousness as the light, and do him justice on his adversaries.

Verse 24. He shall break in pieces] In multitudes of cases, God depresses the proud, and raises up the humble and meek. Neither their strength nor number can afford them security.

Verse 25. He knoweth their works] He knows what they have done: and what they are plotting to do.

He overturneth them in the night] In the revolution of a single night the plenitude of power on which the day closed is annihilated.

Verse 26. He striketh them as wicked men] At other times he executes his judgments more openly; and they are suddenly destroyed in the sight of the people.

Verse 27. Because they turned back] This is the reason why he has dealt with them in judgment. They had departed from him in their hearts, their moral conduct, and their civil government. He is speaking of corrupt and tyrannical rulers. And they did not, would not understand any of his ways.

Verse 28. So that they cause the cry of the poor] They were cruel and oppressive: the poor cried through their distresses, and against their oppressors; and God heard the cry of the poor. Nothing so dreadful appears in the court of heaven against an unfeeling, hard-hearted, and cruel man of power, as the prayers, tears, and groans of the poor:

In times of little liberality, when some men thought they did God service by persecuting those who did not exactly receive their creed, nor worship God in their way; a certain great man in Scotland grievously persecuted his tenants, because they had religious meetings in private houses out of the order of the establishment; though he never molested them when they spent their

29 When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only:

30 That the hypocrite reign not, lest the people be ensnared.

31 Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more:

32 That which I see not teach thou me: if I have done iniquity, I will do no more.

33 Should it be according to thy mind? he

1 Kings 12: 25, 30. 2 Kings 21: 8.—Dan. 9: 7-11.—1 Heb. Should it be from with thee?

time and their money in the alehouse. A holy, simple woman, one of those people, went one morning to the house of the great persecutor, and desired to speak with him. The servant desired to know her message, and he would deliver it; for she could not be admitted. She told him she could deliver her message to none but his master; said it was a matter of great importance, and concerned himself intimately, and alone. The servant having delivered this message, and stated that the woman appeared to have something particular on her mind, his worship condescended to see her. "What is your business with me?" said he, in a haughty overbearing tone. To which she answered—"Sir, we are a hantle o' pur folk at —, wha are strivin to saurve God accordin to our ain conscience, and to get our saivrs sav'd; yee persecute us; and I am come to beg yee to let us alone; and in yee dinna, we'll pray yee deed." This rhetoric was irresistible: his lordship did not know what influence such people might have in heaven. He did not like to put such prayers to the proof, wisely took the old woman's advice, and *set it them alone*. He was safe, they were satisfied, and God had the glory. When the poor refer their cause to God, he is a terrible avenger. Let the potsherders strive with the potsherders of the earth; but wo to that man that contendeth with his Maker.

Verse 29. *When he giveth quietness, who, then can make trouble?* How beautiful is this sentiment, and how true! he ever acts as a sovereign; but his actions are all wise and just. *If he give quietness, who dares to give trouble.* And, if he give to every human being the right to worship himself according to their conscience, for the director of which he gives both his word and his Spirit, who shall dare to say to another, "Thou shalt worship God in my way, or not at all;" or, through a pretended liberality, say, "Thou shalt be tolerated, to worship him so and so;" and even that toleration be shackled and limited?

Reader, thou hast as much right to tolerate another's mode of worship as he has to tolerate thine; or, in other words, neither of you have any such right at all. The pretension is as absurd as it is wicked.

If, however, there be any thing in the religious practice of any particular people that is inimical, by fair construction, to the peace of the country, then the civil power may interfere, as they ought to do in all cases of insurrection: but let no such inference be drawn when not most obviously flowing from the practice of the people, and principles they profess; and when solemnly disclaimed by the persons in question. Whatever converts sinners from the error of their ways, must be good to society, and profitable to the state.

Whether it be done against a nation He defends and supports a nation or an individual, however weak, against their enemies, howsoever numerous and powerful. He destroys nations or individuals who have filled up the measure of their political or moral iniquity, though all other nations and individuals stand up in their support.

Verse 30. *That the hypocrite reign not* The Vulgate translates, *Who causes a wicked man to reign because of the sins of the people.* This was precisely the defence which Hægiage, the oppressive ruler of the Babylonian Irak, under the calif Abdul Malec, made, when he found the people in a state of insurrection. See at the end of the chapter.

Verse 31. *Surely it is meet to be said unto God* This is Elihu's exhortation to Job: *Humble thyself before God, and say, "I have suffered—I will not offend."*

Verse 32. *That which I see not* "What I do not know teach thou me; wherein I have done iniquity, I will do no more."

Verse 33. *According to thy mind? he will recompense it* Mr. Goode renders the whole passage thus:

This is the presence of thy tribes.
According to those art brewed shall he make it whole.
But is it there to choose, and not to suffer?
So, what thou determinest, say.

will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.

34 Let men of understanding tell me, and let a wise man hearken unto me.

35 Job hath spoken without knowledge, and his words were without wisdom.

36 My desire is that Job may be tried unto the end, because of his answers for wicked men.

37 For he addeth rebellion unto his sin, he clappeth his hands among us, and multiplieth his words against God.

1 Heb. of heart.—v Ch. 35: 16.—w Or, My father, let Job be tried.—x Isa. 65: 18.

This may at least be considered a paraphrase on the very obscure original. If thou wilt not thus come unto him, he will act according to justice, whether that be for or against thee. Choose what part thou wilt take, to humble thyself under the mighty hand of God; or still to persist in thy supposed integrity. Speak, therefore; the matter concerns thee, not me: but let me know what thou art determined to do.

Verse 34. *Let men of understanding tell me* I wish to converse with wise men; and, by men of wisdom, I wish what I have said to be judged.

Verse 35. *Job hath spoken without knowledge* There is no good in arguing with a self-willed, self-conceited man. Job has spoken like a man destitute of wisdom and discretion.

Verse 36. *My desire is, that Job may be tried unto the end* אבי ייבבאחן אטייב, "My father, let Job be tried." So the VULGATE, *Pater mi, probetur Job.* But it may be as in the common translation, *I wish Job to be tried*; or, as Mr. Goode renders it, *Verily, let Job be pursued to conquest for replying like wicked men.*

This is a very harsh wish: but the whole chapter is in the same spirit: nearly destitute of mildness and compassion. Who could suppose that such arguings could come out of the mouth of the loving Saviour of mankind? The reader will recollect, that a very pious divine has supposed Elihu to be Jesus Christ!

Verse 37. *He addeth rebellion unto his sin* An ill-natured, cruel, and unfounded assertion; borne out by nothing which Job had ever said or intended; and, indeed, more severe than the most inveterate of his friends, (so called,) had ever spoken.

Mr. Goode makes this virulent conclusion still more virulent and uncharitable, by translating thus:

"For he would add to his transgressions apostasy;
He would clap his hands in the midst of us;
Yes, he would tempt his words up to God."

There was no need of adding a caustic here; the words in the tamest translation are tart enough. Though Elihu began well and tolerantly, he soon got into the spirit, and under the mistake, of those who had preceded him in this "tempest of words."

When Hægiage was informed that the people were in a state of mutiny because of his oppressive government, before they broke out into open acts of hostility he mounted on an eminence, and thus harangued them:

"God has given me dominion over you: if I exercise it with severity, think not that by putting me to death your condition will be mended. From the manner in which you live you must be always ill-treated, for God has many executors of his justice; and when I am dead he will send you another, who will probably execute his orders against you with more rigour. Do you wish your prince to be moderate and merciful? Then exercise righteousness, and be obedient to the laws. Consider that your own conduct is the cause of the good or evil treatment which you receive from him. A prince may be compared to a mirror; all that you see in him is the reflection of the objects which you present before him."

The people immediately dropped their weapons, and quietly returned to their respective vocations. This man was one of the most valiant, eloquent, and cruel rulers of his time: he lived toward the close of the 7th century of the Christian era. He is said to have put to death 120,000 people; and to have had 50,000 in his prisons at the time of his decease.

Yet this man was capable of generous actions. The following anecdote is given by the celebrated Persian poet Jami, in his *Baharistan*:

Hægiage, having been separated from his attendants one day in the chase, came to a place where he found an Arab feeding his camels. The camels starting at his sudden approach, the Arab lifted up his head, and in wrath said, *Who is this who with his fine clothes comes into the desert to frighten my camels? The curse of God light upon*

CHAPTER XXXV.

Elihu accuses Job of impious speeches, 1-4. No man can offend God by his integrity, nor profit him by his righteousness, 5-8. Many are afflicted and oppressed, but few cry to God for help, and for want of faith continue in affliction, 9-16.

1 Elihu spake moreover, and said, 2 Thinkest thou this to be right, that thou saidst, My righteousness is more than God's?

3 For thou saidst, What advantage will it be unto thee? and, What profit shall I have if I be cleansed from my sin?

4 I will answer thee, and thy companions with thee.

5 Look unto the heavens, and see; and behold the clouds which are higher than thou.

6 If thou sinnest, what doest thou against him? or if thy transgressions be multiplied what doest thou unto him?

7 If thou be righteous, what givest thou him? or what receiveth he of thine hand?

a Ch. 21. 15. & 24. 9-b Or, by it more than by any sin.-c Hab. I will return to thee therefore.-d Ch. 24. 8.-e Ch. 21. 12.-f Prov. 5. 26. Jer. 7. 19.-g Ch. 22. 2, 3. Psa. 16. 2. Prov. 9. 12. Rom. 11. 35.-h Exod. 2. 23, 24. & 3. 7, 8, 9, 15, 19. & 5. 4.

him! The governor approaching the Arab, saluted him very civilly, with the salam, Peace be unto thee! The Arab, far from returning the salutation, said, I wish thee neither peace, nor any other blessing of God. Hagiage, without seeming to heed what he had said, asked him very civilly "To give him a little water to drink." The Arab, in a surly tone, answered, If thou desirest to drink, take the pains to alight, and draw for thyself; for I am neither thy companion nor thy slave. The governor accordingly alighted; and, having drank, asked the Arab, "Who doest thou think the greatest and most excellent of men?" The prophet sent by God, said the Arab, and thou mayst burst with spleen. "And what thinkest thou of Aaly?" replied Hagiage. No tongue can declare his excellence, returned the Arab. "What," said Hagiage, "is thy opinion of the califf Abdul Malec?" I believe him to be a very bad prince, replied the Arab. "For what reason?" said Hagiage. Because, said the Arab, he hath sent for the governor the most execrable wretch under heaven. Hagiage finding himself thus characterized, was silent; but his attendants coming up, he rejoined them, and ordered them to bring the Arab with them.

The next day Hagiage ordered him to be set at table with himself, and bade him "eat freely." The Arab, ere he tasted, said his usual grace, "God grant that the end of this repast may be no worse than the beginning!" While at meat the governor asked him, "Dost thou recollect the discourse we had together yesterday?" The Arab replied, God prosper thee in all things;-but, as to the secret of yesterday, take heed that thou disclose it not to-day. "I will not," said Hagiage; "but thou must choose one of these two things: either acknowledge me for thy master, and I will retain thee about my person-or else I will send thee to Abdul Malec, and tell him what thou hast said of him." There is a third course, replied the Arab, preferable to those two. "Well, what is that?" said the governor. "Why, send me back to the desert, and pray God that we may never see each other's face again." Cruel and vindictive as Hagiage was, he could not help being pleased with the frankness and courage of the man; and not only forgave him the preceding insults, but ordered him 10,000 pieces of silver, and sent him back to the desert according to his wish.

NOTES ON CHAPTER XXXV.

Verse 2. My righteousness is more than God's? This would, indeed, be a blasphemous saying; but Job never said so, neither directly, nor constructively; and it would be much better to translate the words, כמו אתי תאדעכי me-Eh, I am righteous as thou art. And Job's meaning most certainly was, "Whatever I am in your sight, I know that in the sight of God I am a righteous man;" and he had a right to assume this character, because God himself had given it to him.

Verse 3. What advantage will it be unto thee? As if he had said to God, "My righteousness cannot profit thee, nor do I find that it is of any benefit to myself." Or perhaps Elihu makes here a general assertion which he afterward endeavours to exemplify. Thou hast been reasoning how it may profit thee; and thou hast said, "What profit shall I have in righteousness more than in sin."

Verse 4. I will answer thee. I will show thee the evil of a sinful way, and the benefit of righteousness; and supply what thy friends have omitted in their discourses with thee.

Verse 5. Look unto the heavens. These heavens and their host, God has created: the bare sight of them is

8 Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man.

9 By reason of the multitude of oppressors they make the oppressed to cry: they cry out by reason of the arm of the mighty.

10 But none saith, Where is God my Maker, who giveth songs in the night;

11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

12 There they cry, but none giveth answer, because of the pride of evil men.

13 Surely God will not hear vanity, neither will the Almighty regard it.

14 Although thou sayest thou shalt not see him, yet judgment is before him; therefore trust thou in him.

15 But now, because it is not so, he hath

5, 6, &c. Psa. 12. 5. Eccles. 5. 3. Job. 5. 7. Ch. 34. 28.-1 Job. 51. 13-b Psa. 42. 8. & 77. 6. & 149. 3. Acts 16. 26.-J Psa. 91. 32.-m Prov. 1. 32.-n Ch. 27. 9. Prov. 15. 20. Job. 1. 15. Jer. 11. 11.-o Ch. 3. 11.-p Psa. 37. 5, 6.-r That is, God.

sufficient to show thee that God is infinitely beyond thee in wisdom and excellence.

Behold the clouds. ענניו shechakim, the ethers. Vulgate, aethera; from פרו ששחאק, to contend, fight together, the agitated or conflicting air and light: the strong agitation of these producing both light and heat. Look upon these, consider them deeply, and see and acknowledge the perfections of the Maker.

Verse 6. If thou sinnest. God is not benefited by thy righteousness, nor injured by thy iniquity, howsoever multiplied it may be.

Verse 8. Thy wickedness may hurt. It is better to translate this literally:

"To a man like thyself is thy wickedness: And to the son of man, thy righteousness."

That is- Thou mayest injure thyself and offend by thy wickedness: And thou mayest benefit both by thy righteousness: But God thou canst neither hurt nor profit.

Verse 9. By reason of the multitude. Or rather, "From among the multitude," the oppressed clamour; פקדין saikis, they shout, פרו ששחאק, the wicked poor: these cry aloud because of their oppressors; but they have no relief, because they call not upon God.

Verse 10. Where is God my Maker. They have no just apprehension of his being; they do not consider themselves his creatures; or that he who created them still preserves them, and would make them happy if they would pray unto him.

Who giveth songs in the night. This is variously translated. "Before whom the high angels give praise in the night." CHALDEE.

"Who sets the night-watches." SEPTUAGINT.

"Gives meditations in the night." SYRIAC AND ARABIC.

"And that appertains upon us that we might praise him in the night." COVBERALE.

A holy soul has continual communion with God: night and day its happiness is great; and God, from whom it comes, is the continual subject of its songs of praise.

Verse 11. Who teacheth us more than the beasts. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know me; my people do not consider. Isai. Beasts, birds, fowls; and in many cases pond fishes, know and seem thankful to the hand that feeds them; while man, made much more noble than they, gifted with the greatest powers, privileged with the most important benefits, considers not the Lord, nor discerns the operation of his hand. Quadrupeds, reptiles, and fowls, have more gratitude to their masters than man has to his God.

Verse 12. There they cry. They bewail their calamities, but sorrow not for the cause of them; they cry against their oppressors, but they call not upon God.

Because of the pride of evil men. Or ופני מי-פני, from the face, presence, or influence, of the pride of wicked men. They cry for deliverance from the pride of wicked men; but they are not heard, because they cry not to God.

Verse 13. Surely God will not hear vanity. He will not attend to such vain cries: they cry from their oppressions; but they cry not to God.

Verse 14. Thou sayest thou shalt not see him. Several MSS. have Thou shalt not see me; and the Septuagint, and one other, Thou shalt not see us; but without points ופרו the original may be read see him, or see us; the third person singular, or the first person plural.

Yet judgment is before him. Rest assured that God has not forgotten either to punish or to save: therefore

* visited in his anger; yet he knoweth if not in great extremity:
16 "Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

CHAPTER XXXVI.

Elihu vindicates God's justice and his providential and gracious dealings with man, 1-8. Promises of God to the obedient, and threatenings to the disobedient; also promises to the poor and afflicted, 10-16. Sundry proofs of God's mercy, with suitable exhortations and cautions, 17-33.

Auto I. Or. -
C. 714.
Auto U. C. etc.
792.
ELIHU also proceeded, and said,
2 Suffer me a little, and I will show thee that *I have yet to speak on God's behalf.*

3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.

4 For truly my words shall not be false: he that is perfect in knowledge is with thee.

• Psa. 22. 32.—That is, Job.—Chap. 24. 25. 32. & 28. 2.—a Heb. that there are yet words for God.—Ch. 2. 4. & 12. 23, 24. & 27. 23. Psa. 28. 4.—c Heb. Asert.

trust in him; be a monument of his mercy, rather than of his justice.

Verse 15. *But—because it is not so*] Rather, *But now because he visiteth not in his anger.* This is more literal than the versions generally proposed: and the sense of the place appears to be this—Because vengeance is not speedily executed on an evil work, therefore are the hearts of the children of men set in them to do iniquity. This is, in effect, the charge which Elihu brings against Job.

Verse 16. *Therefore doth Job open his mouth in vain*] God will execute vengeance when it may best serve the ends of his justice, providence and mercy. The delay of judgment is no proof that it shall not be executed; nor is the deferring of mercy any proof that God has forgotten to be gracious.

He multiplieth words without knowledge.] However this may apply to Job, it most certainly applies very strongly and generally to the words not only of Job's three friends, but to those also of Elihu himself. The context is frequently a *strife* of words.

NOTES ON CHAPTER XXXVI.

Verse 1. *Elihu also proceeded*] Mr. Heath gives a good summary of this chapter. Elihu goes on to lay before Job the impropriety of his behaviour towards God, and desires him to consider how vain it will prove. That God Almighty will never yield the point; that he will administer impartial justice to all men, ver. 2-6. That the general course of his providence is to favour the righteous; and that, though he may sometimes correct them in love; yet, if they submit patiently to his fatherly corrections, they shall enjoy all manner of prosperity. But if they be stubborn, and will not submit, they will only draw down greater proofs of his displeasure, ver. 7-16. He tells him that had he followed the former course he had probably, before now, been restored to his former condition; whereas, by persisting in the latter course, he was in a fair way of becoming a signal example of divine justice, ver. 17, 18. He, therefore, warns him to use the present opportunity, lest God should cut him off while he was in a state of rebellion against him: for with God neither wealth, power, nor any other argument that he could use, would be of any avail, ver. 18-25. That God was infinitely powerful, there was no resisting him; and infinitely wise, as sufficiently appeared by his works; there was, therefore, no escaping out of his hands. That his purity was so great, that the sun, in his presence, was more dim than the smallest ray of light when compared to that grand luminary: that his holiness was manifest by his aversion from iniquity, and his goodness in supplying the wants of his creatures.

Verse 2. *That I have yet to speak on God's behalf.*] I have other proofs to allege in behalf of God's justice and providence.

Verse 3. *I will fetch my knowledge from afar*] לְמִרְחֹק le-merachok, from the distant place, meaning probably both remote antiquity and heaven; see below. I will show thee that all antiquity and experience are on my side. I can bring proofs from the remotest ages and from the most distant countries, to demonstrate that God is infinitely wise, and can do nothing foolish or erroneous; that he is infinitely powerful, and can bring all the purposes of his wisdom to effect; that he is infinitely good, and can will nothing and can do nothing that is not good in itself, and well calculated to do good to his creatures. And I shall show that his operations in the heavens and on the earth prove and demonstrate the whole.

And will ascribe righteousness to my Maker.] By proving the above points the righteous conduct of God, and his gracious government of the world, will be fully established.

5 Behold, God is mighty, and despiseth not any: *he is mighty in strength and wisdom.*

6 He preserveth not the life of the wicked: but giveth right to the *poor.*

7 *He withdraweth not his eyes from the righteous: but with kings are they on the throne; yea, he doth establish them for ever, and they are exalted.*

8 And *if they be bound in fetters, and be holden in cords of affliction;*

9 Then he showeth them their work, and their transgressions that they have exceeded.

10 *He openeth also their ear to discipline, and commandeth that they return from iniquity,*

11 *If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures.*

d Or, afflicted.—Psa. 33. 12. & 34. 15.—f Psa. 112. 8.—g Psa. 107. 10.—h Ch. 33. 16. 23.—i Ch. 21. 12. Isai. 1. 19, 21.

That Elihu brings his knowledge from afar, from every part of the creation, as well as from the divine nature, is evident from the end of the chapter: 1. The omnipotence of God. *God is great.* 2. The eternity of God. *We know him not, the number of his years cannot be found out,* ver. 26. 3. From the economy of God in the atmosphere, in *dews, rain, vapour, and the irrigation of the earth. He maketh small the drops, &c.* ver. 27, 28. 4. In the *thunder and lightning*, by which he performs such wonders in the atmosphere, and executes such judgments in the world. *Also who can understand the noise of his tabernacle. He spreadeth his light upon it. He judgeth the people, &c.* ver. 29-33.

Verse 4. *My words shall not be false*] My words shall be truth without falsity.

He that is perfect in knowledge is with thee] "The perfection of knowledge is with thee." Thou art a sensible, well-informed man, and shall be able to judge of what I say.

Verse 5. *God is mighty, and despiseth not any*] He reproaches no man for his want of knowledge. *If any man lack wisdom, he may come to God, who giveth liberally, and upbraideth not.* I prefer this to the *passive sense, will not be despised.*

He is mighty] Literally, "he is mighty in strength of heart." He can never be terrified nor alarmed.

Verse 6. *He preserveth not the life*] He will not give life to the wicked; all such forfeit life by their transgressions. *But giveth right*] Justice will he give to the afflicted or *humble, say him.*

Verse 7. *He withdraweth not his eyes*] Exactly similar to those words of David, Psa. xxxiv. 15. "The eyes of the Lord are upon the righteous."

But with kings are they on the throne] I think the words should be read thus: "But with kings upon the throne shall he place them: and they shall be exalted for ever." The word וַיִּשְׁתַּבְּחֵם vayishibeyhem, he will establish or place them, should be added to the first clause, as I have done; and then the sense becomes much clearer. Instead of לְמִרְחֹק le-merachok, for ever, perhaps to victory would be a better sense: But with kings upon the throne will he place them; and they shall be exalted or triumph to victory. This is precisely the same idea, and conveyed in nearly the same words, as that of our Lord, *To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.* Rev. iii. 21. *Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his father, to him be glory, &c.* Rev. i. 5, 6.

Verse 8. *And if they be bound in fetters*] These are means which God uses, not of punishment, but of correction.

Verse 9. *He showeth them their work*] He shows them the exceeding sinfulness of sin.

That they have exceeded.] וַיַּחְבְּרֵם vayichabaru, that they have strengthened themselves, and did not trust in the living God; and, therefore, they would not help themselves when trouble came.

Verse 10. *He openeth also their ear*] He gives them to understand the reason why they are thus corrected; and commands them to return from those iniquities which have induced him to treat them with afflictions and distresses.

Verse 11. *If they obey and serve him*] There may appear in the course of providence to be some exceptions to this general rule; but it is most true, that this is literally or spiritually fulfilled to all the genuine followers of God. Every man is happy, in whatsoever circumstances, whose heart is unreservedly dedicated to his Maker.

12 But if they obey not, they shall perish by the sword, and they shall die without knowledge.

13 But the hypocrites in heart heap up wrath: they cry not when he bindeth them.

14 They die in youth, and their life is among the unclean.

15 He delivereth the poor in his affliction, and openeth their ears in oppression.

16 Even so would he have removed thee out of the strait, into a broad place, where there is no straitness: and that which should be set on thy table should be full of fatness.

17 But thou hast fulfilled the judgment of the wicked: judgment and justice take hold on thee.

18 Because there is wrath, beware lest he take thee away with his stroke: then a great ransom cannot deliver thee.

19 Will he esteem thy riches? No, not gold, nor all the forces of strength.

20 Desire not the night, when the people are cut off in their place.

21 Take heed, regard not iniquity: for this hast thou chosen rather than affliction.

22 Behold, God exalteth by his power: who teacheth like him?

23 Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?

24 Remember that thou magnify his work, which men behold.

25 Every man may see it; man may behold it afar off.

26 Behold God is great, and we know him not, neither can the number of his years be searched out.

27 For he maketh small the drops of water; they pour down rain according to the vapour thereof:

28 Which the clouds do drop and distil upon man abundantly.

h Heb. they shall pass away by the sword. — Rom. 2. 5. — m Ch. 18. 20. & 22. 16. Psa. 64. 25. — n Heb. their soul dieth. — Or, Sodomites. Deut. 17. 17. — p Or, afflicted. — q Psa. 18. 12. & 21. 8. & 113. 5. — r Heb. the rest of thy table. — s Psa. 52. 4. — t Psa. 52. 1. — u Judgment and justice shall uphold thee. — Psa. 52. 7.

x Heb. turn thee aside. — y Prov. 11. 4. — z Psa. 66. 18. — a See Job. 11. 25. — b Isai. 40. 13. 14. — c Psa. 11. 24. — d Cor. 2. 16. — e Chag. 24. 12. — f Ch. 24. 18. — g Psa. 92. 5. — h Rev. 15. 2. — i Cor. 12. 13. — j Psa. 92. 2. — k Job. 14. 27. — l Heb. 1. 14. — m Psa. 142. 8. — n Prov. 8. 25.

Verse 12. But if they obey not] This also is a general rule, from which, in the course of providence, there are only few, and those only apparent deviations. Instead of they shall perish by the sword, the meaning of the Hebrew נָפְתוּ בְּחַרְבֵּי שָׁמַיִם is, "By a dart they shall pass by." They shall be in continual dangers, and often fall before they have lived out half their days. Mr. Goode translates: They pass by as an arrow. The Vulgate: Transibunt per gladium. "They shall pass away by the sword."

Verse 13. But the hypocrites in heart] חֵפְזֵי צְדָקָה, the profligate, the impious, those who have neither the form, nor the power, of godliness. The hypocrite is he who has the form, but not the power, though he wishes to be thought as inwardly righteous, as he is outwardly correct; and he takes up the profession of religion only to serve secular ends. This is not the meaning of the word in the Book of Job, where it frequently occurs.

They cry not] "Though he binds them, yet they cry not." They are too obstinate to humble themselves, even under the mighty hand of God.

Verse 14. They die in youth] Exactly what the Psalmist says: "Bloody and deceitful men shall not live out half their days," Psa. lv. 2. 3. Literally, the words of Elihu are, "They shall die in the youth of their soul."

Their life is among the unclean.] כְּקִרְבָּיִם be-ke-doshim, among the whores, harlots, prostitutes, and sodomites. In this sense the word is used, though it signifies consecrated persons: but we know that, in idolatry, characters of this kind were consecrated to Baal and Ashtaroth, Venus, Priapus, &c. Mr. Goode translates, the rabble. The Septuagint: Their life shall be wounded by the angels.

Verse 15. And openeth their ears in oppression.] He will let them know for what end they are afflicted; and why he permits them to be oppressed. The word יָגִיד might be translated, he shall make them exult, or sing with joy, in oppression; like the three Hebrews in the burning fiery furnace.

Verse 16. Even so would he have removed thee] If thou hadst turned to, obeyed, and served him, thy present state would have been widely different from what it is.

Verse 17. But thou hast fulfilled the judgment of the wicked] As thou art acting as the wicked; so God deals with thee as he deals with them.

Elihu is not a whit behind Job's other friends. None of them seems to have known any thing of the permission given by God to Satan to afflict and torment an innocent man.

Verse 19. Because there is wrath] This is a time in which God is punishing the wicked; take heed lest thou be cut off in a moment, redeem the time: the days are evil.

Then a great ransom.] When he determines to destroy, who can save?

Verse 20. Desire not the night] Thou hast wished for death (here called night); desire it not: leave that with God. If he hear thee, and send death, thou mayest be out off in a way at which thy soul would shudder.

Verse 21. Regard not iniquity] It is sinful to entertain such wishes; it is an insult to the providence of God. He sends affliction: he knows this to be best for thee; but thou hast preferred death to affliction, thereby setting thy wisdom against the wisdom of God. Many, in affliction, long for death: and yet they are not prepared to appear before God! What madness is this! If he take them at their wish, they are ruined for ever. Affliction may be

the means of their salvation: the wished-for death their eternal destruction.

Verse 22. God exalteth by his power] He has brought thee low, but he can raise thee up. Thou art not yet out of the reach of his mercy. Thy affliction is a proof that he acts toward thee as a merciful parent. He knows what is best to be done: He teaches thee how thou shouldst suffer and improve. Why sin against his kindness? Who can teach like him!

Verse 23. Who hath enjoined him his way?] Has God taken instructions from any man how he shall govern the world?

Thou hast wrought iniquity?] Who can prove, in the whole compass of the creation, that there is one thing imperfect, superabundant, or out of its place? Who can show that there is, in the course of the divine providence, one unrighteous, cruel, or unwise act? All the cunning and wickedness of man have never been able to find out the smallest flaw in the work of God.

Verse 24. Remember that thou magnify his work] Take this into consideration; instead of fretting against the dispensations of divine providence, and quarreling with thy Maker; attentively survey his works: consider the operation of his hands, and see the proofs of his wisdom in the plan of all; of his power, in the production and support of all; and of his goodness, in the end for which all have been made, and to which every operation in nature most obviously tends: and then magnify his work. Speak of him as thou shalt find: let the visible works of thy Maker prove to thee his eternal power and Godhead; and let nature lead thee to the Creator.

Verse 25. Every man may see it] He who says he can examine the earth with a philosophic eye, and the heavens with the eye of an astronomer, and yet says he cannot see in them a system of infinite skill and contrivance, must be ignorant of science, or lie against his conscience, and be utterly unworthy of confidence or respect.

Verse 26. God is great] He is the Omnipotent. We know him not] He is unsearchable.

Neither can the number of his years be searched out.] He is eternal.

These three propositions are an ample foundation for endless disquisition. As to paraphrase and comment they need none in this place; they are too profound, comprehensive, and sublime.

Verse 27. He maketh small the drops of water] This appears simply to refer to evaporation: and perhaps it would be better to translate נָפְתוּ יְגֵדוֹר, "he exhales:" detaches the smallest particles of the aqueous mass from the surface in order to form clouds, as reservoirs for the purpose of furnishing rain for the watering of the earth. God is seen in little things as well as great things; and the inconceivably little, as well as the stupendously great, are equally the work of Omnipotence.

They pour down rain] These exceedingly minute drops or vapour become collected in clouds: and then, when agitated by winds, &c. many particles being united, they become too heavy to be sustained by the air in which they before were suspended; and so fall down in rain, which is either a mist, a drizzle, a shower, a storm, or a water-spout; according to the influence of different winds, or the presence and quantum of the electric fluid. And all this is proportioned נִשְׂבָּא לְעָדָה, "to its vapour;" to the quantity of the fluid evaporated and condensed into clouds.

29 Also can any understand the spreadings of the clouds, or the noise of his tabernacle?

30 Behold, he spreadeth his light upon it, and covereth the bottom of the sea.

31 For by them judgeth he the people; he giveth meat in abundance.

1 Ch. 22. 3.—1 Heb. the roots.—Ch. 27. 13. & 28. 21.—n Psa. 135. 25. Acta 14. 17.

Verse 29. Which the clouds do drop] That in proportion to the evaporation, will be clouds, or masses of volatilized and suspended vapour; and in proportion to this, will be the quantum of rain, which, in different forms, will fall upon the earth.

There is a remarkable addition to this verse in the Septuagint. I shall insert the whole verse:—Προσεται εαλωματα, εκαστα δε νεφη επι αρθιτων βροχης ωραν εθερο σπασται, οιδασι δε κοιτης ταξιν επι τουτοις παχυ ου εστιται ου η δενοσα, ουκ διαλλασεται, ου η καρδια ου σαρματος. The rains descend, and the clouds cover with their shadows multitudes of men; he hath appointed to animals to know the order of their dwellings. At the contemplation of these things is not thy mind transported, and thy heart ready to part from thy body?

Verse 29. Can any understand the spreadings of the clouds] Though the vapour appear to be fortuitously raised, and subject, when suspended in the atmosphere, to innumerable accidents; to different winds and currents which might drive it all to the sandy deserts, or direct its course so that it should fall again in the great deep from which it has been exhaled, without watering and refreshing the earth; yet so does the good and wise providence of God manage this matter, that every part of the arable terrese surface receives an ample supply; and in every place where requisite, it may be truly said, that "the rain cometh down, and the snow from heaven, and water the earth, and cause it to bring forth and bud, that it may minister seed to the sower, and bread to the eater."

In Egypt, where there is little or no rain, the earth is watered by the annual inundation of the Nile; there, because this system of evaporation is not necessary, it does not exist. Who can account for this economy! How are these clouds so judiciously and effectually spread through the atmosphere, so as to supply the wants of the earth, of men, and of cattle? I ask with Elihu, Who can understand the spreadings of these clouds? And I should like to see that volunteer in the solution of paradoxes, who would step forward, and say, I am the man.

The noise of his tabernacle?] By the tabernacle we may understand the whole Armament, or atmospheric expansion; the place where the Almighty seems more particularly to dwell; whence he sends forth the rain of his strength, and the thunder of his power.

The noise must refer to blowing of winds and tempests; or to the claps, peals, and rattling of thunder, by means of the electric fluid.

Verse 30. He spreadeth his light upon it] Or, as Mr. Goode translates,—He throweth forth from it his flash. These two verses may both have an allusion to the sudden suffocation of that part of the atmosphere whence the thunder proceeds, by the agency of the electric fluid; the rushing in of the air on each side to restore the equilibrium, which the passage of the fire had before destroyed. The noise produced by this sudden rushing in of the air, as well as that occasioned by the ignition of the hydrogen gas, which is one of the constituents of water, is the thunder of his tabernacle, viz. the atmosphere, where God appears, in such cases, to be manifesting his presence and his power.

Elihu says, that God spreadeth his light upon it. This is spoken in reference to the flashes and coruscations of lightning in the time of thunder-storms; when, even in a dark night, a sudden flash illuminates for a moment the surface of the earth under that place.

He covereth the bottom of the sea.] He doth whatsoever it pleaseth him, in the heavens above, in the earth beneath, and in all deep places. Yet the depths of the sea are as much under his control and influence as the atmosphere, and its whole collection of vapours, meteors, and galvanic and electric fluids.

Verse 31. By them judgeth he the people] He makes storms, tempests, winds, hurricanes, tornadoes, thunder and lightning, drought and inundation, the instruments of his justice, to punish rebellious nations.

He giveth meat in abundance] Though by these he punishes offenders, yet through the same, as instruments, he provides for the wants of men and animals in general. Storms, tempests, and hurricanes, agitate the lower regions of the atmosphere, disperse noxious vapours, and thus render it fit for respiration: and, without these, it would soon become a stagnant, putrid, and deadly mass, in which

32 With clouds he covereth the light: and commandeth it not to shine by the cloud that cometh betwixt.

33 The noise thereof showeth concerning it, the cattle also concerning the vapour.

o Psa. 147. 8.—p 1 Kings 18. 41, 45.—r Heb. that which goeth up.

neither animals could live nor vegetables thrive. And by dew, rains, snow, frosts, winds, cold, and heat, he fructifies the earth, and causes it to bring forth abundantly, so that every thing living is filled with plenteousness.

Some critics translate this latter clause thus:

He passeth sentence amain.—I cannot see this meaning in the original words. Not one of the versions has understood them; nor does this translation, supposing even that the Hebrew would bear it, give so fine and so elegant an idea as that of the common version. I feel always reluctant to give a sense in any case that is not supported in some of its parts by any of the ancient versions; and more especially when it is contrary to the whole of them; and still more particularly when opposed to the Arabic, which, in the Book of Job, containing so many Arabisms, I consider to be of very great importance.

Verse 32. With clouds he covereth the light] This is an extraordinary saying, אר כסו כסו by אל copayim kissah aur, which Mr. Goode translates, He brandisheth the blaze athwart the concave. The Vulgate, with which all the other versions less or more agree, has In manibus abscondit lucem, "In his hands he hideth the light;" or, more literally, "By the hollow of his hands, (כפאיו copayim,) he concealeth the light," (אר אור,) the fountain of light: viz. the sun.

And commandeth it not to shine by the cloud that cometh between] I am afraid this is no translation of the original. Old Coverdale is better: And at his commandment it cometht agayne; which is a near copy of the Vulgate. Here again Mr. Goode departs from all the versions, both ancient and modern, by translating thus, And launcheth his penetrating bolt. Dr. Stock, in my opinion, comes nearer the original and the versions in his translation:

And goeth charge as to what it shall meet.

The mending of the text by conjecture, to which we should only recur in desperate necessity, has furnished Mr. Goode and Reiske with the above translation. For my own part I must acknowledge an extreme difficulty both here and in the concluding verse; on which I am unwilling to lay a correcting hand. I think something of the doctrine of eclipses is here referred to: the defect of the solar light, by the interposition of the moon. So, in the time of an eclipse, God is represented as covering the body of the sun with the hollow of his hand, and thus obscuring the solar light; and then removing his hand, so as to permit it to reilluminate the earth.

Mr. Goode gets his translation by dividing the words in a different manner from the present text. I shall give both:

Hebrew ויני עולה במפתח
Va-yitsav aleyah bemaphgeyth.
Mr. Goode וני ליה מפתח
"Ve-yezvo liabhe mapegio."

Of which, he learnedly contends, And launcheth his penetrating bolt, is the literal sense. The change here made to produce the above meaning is not a violent one: and I must leave the reader to judge of its importance.

Verse 33. The noise thereof showeth concerning it, the cattle also concerning the vapour.] I think this translation very unhappy. I shall give each hemistich in the original:

ויני עולה רע
Yagid alai reo.
קנה אף על עולה
Mikneh aph al ovelah.

I think this may be translated without any violence to any word in the text,

Ita loud noise, (or his thunder,) shall proclaim concerning him, A magnitude of wrath against iniquity.

This is literal; and gives, in my opinion, a proper meaning of the passage; and one in strict connexion with the context. And it is worthy of remark, that every wicked man trembles at the noise of thunder, and the flash of lightning; and considers this a treasury of divine wrath; emphatically called among us The artillery of the skies; and wherever the noise is heard it is considered the voice of God. Thus the thunder declares concerning him. The next chapter, which is a continuation of the subject here, confirms and illustrates this meaning. For וני yagid, Houbigant reads וני yagid, and for קנה mikneh, קנה mi-kenath; and translates thus: He agitates with himself, his thunder, from the indignation of his wrath against iniquity

CHAPTER XXXVII.

Elihu continues to set forth the wisdom and omnipotence of God, as manifested in the thunder and lightning, 1-4. In the snows and frosts, 5-8. In various meteors; and the end for which they are sent, 9-13. Job is exhorted to consider the wonderful works of God in the light, in the clouds, in the winds, in the heat and cold, in the formation of the heavens, and the changes in the atmosphere, 14-22. The perfections of God, and how he should be revered by his creatures, 23, 24.

At this also my heart trembleth, and is moved out of his place. Hear attentively the noise of his voice, and the sound that goeth out of his mouth.

Heb. Hear in hearing.—1 Heb. Night.—a Heb. wings of the earth.

NOTES ON CHAPTER XXXVII.

Verse 1. My heart trembleth] This is what the Septuagint has anticipated: see under ver. 28. of the preceding chapter. A proper consideration of God's majesty in the thunder and lightning is enough to appal the stoutest heart, confound the wisest mind, and fill all with humility and devotion. This, to the middle of ver. 5. should be added to the preceding chapter, as it is a continuation of the account of the thunder and lightning given at the conclusion of that chapter. Our present division is as absurd as it is unfortunate.

Verse 2. Hear attentively] "Hear with hearing." The words seem to intimate that there was actually at that time a violent storm of thunder and lightning, and that the successive peals were now breaking over the house, and the lightning flashing before their eyes. The storm continued till Elihu had finished; and out of that storm the Almighty spoke.—See the beginning of the succeeding chapter.

The noise of his voice] The sudden clap.

And the sound that goeth out] The peal, or continued rattling, pounding, and thumping, to the end of the peal. The whole is represented as the voice of God himself; and the thunder as immediately issuing from his mouth.

Verse 3. He directeth it under the whole heaven] He directeth it, the lightning, under the whole heaven, in the twinkling of an eye, from east to west. And its light, the reflection of the flash, not the lightning, unto the ends of the earth; so that a whole hemisphere seems to see it at the same instant.

Verse 4. After it a voice roareth] After the flash has been seen the peal is heard; and this will be more or fewer seconds after the peal, in proportion to the distance of the thunder cloud from the ear. Lightning traverses any space without any perceivable succession of time; nothing seems to be any obstacle to its progress. A multitude of persons taking hands, the first and the last connected with the electric machine, all feel the shock in the same instant; and were there a chain as conductor to go round the globe, the last would feel the shock in the same moment as the first. But, as sound depends on the undulations of the air for its propagation, and is known to travel at the rate of only 1142 feet in a second; consequently if the flash were only 1142 feet from the spectator, it would be seen one second, or one swing of the pendulum, before the sound could reach the ear, though the clap and the flash take place in the same instant; and if twice this distance two seconds, and so on. It is of some consequence to know that lightning, at a considerable distance, suppose six or eight seconds of time, is never known to burn, kill, or do injury. When the flash and the clap immediately succeed each other, then there is strong ground for apprehension, as the thunder cloud is near. If the thunder cloud be a mile and a half distant, it is, I believe, never known to kill man or beast, or do any damage to buildings, either by throwing them down, or burning them. Now its distance may be easily known by means of a pendulum clock, or watch that has seconds. When the flash is seen, count the seconds till the clap is heard. Then compute:—If only one second is counted, then the thunder cloud is within 1142 feet, or about 380 yards; if two seconds, then its distance is 2284 feet, or 761 yards; if three seconds, then 3426 feet, or 1142 yards; if four seconds, then the cloud is distant 4568 feet, or 1522 yards; if five seconds, then the distance is 5710 feet, or 1903 yards; if six seconds, then the distance is 6852 feet, or 2284 yards, one mile and nearly one third; if seven seconds, then the distance of the cloud is 7994 feet, or 2665 yards, or one mile and a half, and 25 yards. Beyond this distance lightning has not been known to do any damage: the fluid being too much diffused, and partially absorbed, in its passage over electric bodies; i. e. those which are not fully impregnated by the electric matter, and which receive their full charge when they come within the electric attraction of the lightning. For more on the rain produced by thunder storms, see on chap. xxxviii. 25. This scale may be carried on at pleasure, by adding to the last sum, for every second, 1142 feet, and reducing to yards and miles as above, allowing 1760 yards to one mile.

He thundereth with the voice of his excellency] נאמר געון-ו, of his majesty: nor is there a sound in nature

3 He directeth it under the whole heaven, and his lightning unto the ends of the earth.

4 After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.

5 God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend.

6 For he saith to the snow, Be thou on the

v Pa. 2. & 3. & 4. & 5. & 6. & 7. & 8. & 9. & 10. & 11. & 12. Rev. 15. 3.—v Pa. 147. 16. 17.

more descriptive of, or more becoming, the majesty of God, than that of THUNDER. We hear the breeze in its rustling, the rain in its pattering, the hail in its rattling, the wind in its hollow howling, the cataract in its dash, the bull in his bellowing, the lion in his roar; but we hear God, the Almighty, the Omnipresent, in the contiguous peal of THUNDER! This sound, and this sound only, becomes the majesty of Jehovah.

And he will not stay them] וְלֹא יַעֲקֹבֵמ, and he hath not limited or circumscribed them. His lightnings lighten the world; literally the whole world. The electric fluid is diffused through all nature, and every where art can exhibit it to view. To his thunder and lightning, therefore, he has assigned no limits. And when his voice soundeth, when the lightning goes forth,—who shall assign its limits, and who can stop its progress? It is, like God, IRRESISTIBLE.

Verse 5. God thundereth marvellously with his voice] This is the conclusion of Elihu's description of the lightning and thunder: and here only should chap. xxxvi. have ended. He began chap. xxxvi. 29. with the noise of God's tabernacle; and he ends here with the marvellous thundering of Jehovah. Probably the writer of the Book of Job had seen the description of a similar thunder-storm as given by the Psalmist, Psa. lxxviii. 16, 17, 18, 19.

Verse 16. The waters saw thee, O God! The waters saw thee, and were afraid. Yea, the deeps were affrighted!

Verse 17. The clouds poured out water; The heavens sent forth a sound; Yea, thine arrows went abroad.

Verse 18. The voice of thy thunder was through the expanse; The lightnings illumined the globe; The earth trembled and shook!

Verse 19. Thy way is in the sea. And thy paths on many waters. But thy footsteps are not known.

Great things doeth he] This is the beginning of a new paragraph; and relates particularly to the phenomena which are afterward mentioned. All of them wonderful things; and in many respects, to us incomprehensible.

Verse 6. For he saith to the snow, Be thou on the earth] Snow is generally defined, "A well known meteor, formed by the freezing of the vapours in the atmosphere." We may consider the formation of snow thus:—A cloud of vapours being condensed into drops, these drops becoming too heavy to be suspended in the atmosphere, descend; and, meeting with a cold region of the air, they are frozen, each drop shooting in several points. These still continuing their descent, and meeting with some intermitting gales of a warmer air, are a little thawed, blunted, and again, by falling into colder air, frozen into clusters, or so entangled with each other, as to fall down in what we call flakes.

Snow differs from hail and hoar-frost in being crystallized: this appears on examining a flake of snow with a magnifying glass; when the whole of it will appear to be composed of fine spicula or points diverging like rays from a centre. I have often observed the particles of snow to be of a regular figure, for the most part beautiful stars of six points, as clear and transparent as ice. On each of these points are other collateral points, set at the same angles as the main points themselves, though some are irregular, the points broken, and some are formed of the fragments of other regular stars. I have observed snow to fall sometimes entirely in the form of separate regular six pointed stars, without either clusters or flakes; and each so large as to be the eighth of an inch in diameter.

The lightness of snow is owing to the excess of its surface when compared with the matter contained under it.

Its whiteness is owing to the small particles into which it is divided: for take ice, opaque almost to blackness, and pound it fine, and it becomes as white as snow.

The immediate cause of the formation of snow is not well understood: it has been attributed to electricity; and hail is supposed to owe its more compact form to a more intense electricity, which unites the particles of hail more closely than the moderate electricity does those of snow. But rain, snow, hail, frost, ice, &c. have all one common origin; they are formed out of the vapours, which have been exalted by heat from the surface of the waters.

Snow, in northern countries, is an especial blessing of providence; for, by covering the earth, it prevents corn and other vegetables from being destroyed by the intense

earth; likewise to the small rain, and to the great rain of his strength.

7 He sealeth up the hand of every man; that all men may know his work.

8 Then the beasts go into dens, and remain in their places.

9 Out of the south cometh the whirlwind: and cold out of the north.

10 By the breath of God frost is given: and the breadth of the waters is straitened.

7 Heb. and to the shower of rain, and to the showers of rain of his strength. 8 Heb. 109. 27.—a Psa. 104. 32.—b Heb. Out of the chamber.—c Heb. scattering wind.—d Ch. 38. 28, 29. Psa. 147. 17, 18.

cold of the air in the winter months; and especially preserves them from cold piercing winds. It is not a fact that it possesses in itself any fertilizing quality, such as nitrous salts, according to vulgar opinion: its whole use is covering the vegetables from intense cold, and thus preventing the natural heat of the earth from escaping, so that the intense cold cannot freeze the juices in the tender tubes of vegetables, which would rupture those tubes, and so destroy the plant.

Mr. Goode alters the punctuation of this verse, and translates thus:

Behold, he saith to the snow, Be! On earth then falleth it. To the rain,—and it falleth: The rains of his might.

By the small rain, we may understand drizzling showers: by the rain of his strength, sudden thunder-storms, when the rain descends in torrents; or violent rain from dissipating water-spouts.

Verse 7. He sealeth up the hand of every man] After all that has been said, and much of it, most learnedly, on this verse, I think that the act of freezing is probably intended: that when the earth is bound up by intense frost, the hand of yad, labour, of every man is sealed up; he can do no more labour in the field, till the south wind blow, by which a thaw takes place. While the earth is in this state of rigidity, the beasts go into their dens, and remain in their places, ver. 8. some of them sleeping out the winter in a state of torpor, and others of them feeding on the stores which they had collected in autumn. However, the passage may mean no more than by the severity of the rains beasts are drawn to their coverts; and man is obliged to intermit all his labours. The mighty rains are past. Who would have thought that on this verse, as its scriptural foundation, the doctrine of chiromancy is built! God has so marked the hand of every man by the lines cherous exhibited, that they tell all the good or bad fortunes they shall have during life: and he has done this that all men, by a judicious examination of their hands, may know his work! And on this John Taenier, a famous mathematician, lawyer, musician, and poet laureat of Cologne, has written a large folio volume, with more hands in it than fell to the lot of Briareus: printed at Cologne, 1683.

Verse 9. Out of the south cometh the whirlwind] See the note on chap. ix. 9. What is rendered south here, is there rendered chambers. Mr. Goode translates here the utmost zone. The Chaldee: "From the supreme chamber the commotion shall come; and from the cataracts of Arcturus the cold." What the whirlwind now suphah, is we know not. It might have been a wind peculiar to that district: and it is very possible that it was a scorching wind, something like the simoom.

Verse 10. By the breath of God frost is given] The freezing of water, though it is generally allowed to be the effect of cold, and has been carefully examined by the most eminent philosophers, is still involved in much mystery; and is a very proper subject to be produced among the great things which God doeth, and which we cannot comprehend, ver. 5. Water, when frozen, becomes solid, and increases considerably in bulk. The expansive power in freezing is so great that, if water be confined in a gun-barrel, it will split the solid metal throughout its whole length. Bomb-shells have been filled with water, and plugged tight, and exposed to cold air, when they have been rent, though the shell has been nearly two inches thick! Attempts have been made to account for this: but they have not, as yet, been generally successful. The breath of God freezes the waters; and that breath thaws them. It is the work of omnipotence: and there, for the present, we must leave it.

The breadth of the waters is straitened] This has been variously translated:—pno mutak, which we here render straitened, we translate ver. 18. melted. Mr. Goode thinks that the idea of a mirror is implied, or something molten; and, on this ground, it may be descriptive of the state of water formed into ice. He, therefore, translates:

By the breath of God the frost congeleth, And the expans of the waters into a mirror.

11 Also by watering he wearieth the thick cloud: he scattereth his bright cloud:

12 And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth.

13 He causeth it to come, whether for correction, or for his land, or for mercy.

14 Hearken unto this, O Job: stand still, and consider the wondrous works of God.

e Heb. the cloud of his light.—f Psa. 148. 8.—g Exod. 9. 18, 23. 1 Sam. 12. 18, 19. Ezra 10. 9. Ch. 35. 31.—h Heb. a rod.—i Ch. 28. 27, 27.—k 2 Sam. 21. 10. P Kings 18. 45.—l Psa. 111. 2.

I have only to observe that in the act of freezing, wind or air is necessary; for it has been observed that water, which lay low in ponds, did not freeze till some slight current of air fell on and ruffled the surface, when it instantly shot into ice.

Verse 11. By watering he wearieth the thick cloud] Perhaps it would be better to say the brightness (ברק beri) dissipates the cloud; or, if we follow our version, by watering the earth, he wearieth, weareth out, or emptieth the thick cloud; causes it to pour down all its contents upon the earth, that they may cause it to bring forth and bud. The Vulgate understood it differently: Frumentum desiderat nubes; et nubes spargunt lumen suum. "The grain desireth the clouds; and the clouds scatter abroad his light."

Verse 12. And it is turned round about by his counsels] The original is difficult:—והוא סובב סובב סובב סובב ויהוה מהסובב מיהפוך be-mehpochotav; which has been thus paraphrased: And he (the sun) makes revolutions, (causes the heavenly bodies to revolve round him,) turning round himself (turning round his own axis) by his attachments, the attractive and repulsive influences, by which the heavenly bodies revolve round him, and by which, as if strongly tied to their centre כחבל be-chabul, with a cable or rope, they are projected to their proper distances, and prevented from coming too near, or flying off too far.

That they may do whatsoever he commandeth them] That men may perform his will, availing themselves of the influences of the sun, moon, times, seasons, &c. to cultivate the earth for the sustenance of themselves and their cattle.

Upon the face of the world in the earth] ופני תבל ארעא, over the surface of the habitable world. Perhaps the above exposition may appear to be too far fetched; and possibly the passage refers only to the revolutions of the seasons, and the operations connected with them.

Verse 13. He causeth it to come] The Vulgate translates the text thus: Sive in una tribu, sive in terra sua, sive in quocunque loco misericordiae tuae eas jussertit invenire: "Whether in one tribe, or whether in his own land, or in whatsoever place of his mercy, he has commanded them to come." In the preceding verse it is said, that God conducts the clouds according to the orders of his counsels whithersoever he pleases: and here it is added that, when he designs to heap favours upon any land, he commands the clouds to go thither, and pour out on it their fertilizing showers. See Calmet.

The Vulgate certainly gives a good sense, and our common version is also clear and intelligible: but there are doubts whether the Hebrew will bear this meaning. Here it is stated that God sends the rain either for correction, ושבב le-shebet, which signifies rod, staff, tribe, and here taken as the symbol of correction; he sends rain sometimes as a judgment, inundating certain lands; and sweeping away their produce by irresistible floods; or for his land, ופניו le-aretso, his own land Palestine, the place of his favoured people; or for mercy, ורחם le-chesed; when a particular district has been devoured by locusts, or cursed with drought, God, in his mercy, sends fertilizing rains to such places to restore the ears which the caterpillars have eaten, and to make the desert bloom and blossom like the garden of the Lord. Some think that Job refers to the curse brought upon the old world by the waters of the deluge. Now, although God has promised that there shall no more be a flood of waters to destroy the whole earth; yet we know he can, very consistently with his promise, inundate any particular district; or, by a superabundance of rain, render the toil of the husbandman in any place vain. Therefore still his rain may come for judgment, for mercy, or for the especial help of his people or church.

Verse 14. Hearken unto this] Hear what I say on the part of God.

Stand still] Enter into deep contemplation on the subject. And consider] Weigh every thing; examine separately and collectively; and draw right conclusions from the whole.

15 Dost thou know when God disposed them, and caused the light of his cloud to shine?

16 Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?

17 How thy garments are warm, when he quieteth the earth by the south wind?

18 Hast thou with him spread out the sky, which is strong, and as a molten looking-glass?

19 Teach us what we shall say unto him; for we cannot order our speech by reason of darkness.

in Ch. 28. 29.—in Ch. 28. 4.—Gen. 1. 6. Isai. 41. 24.—p. Heb. Gold.

The wondrous works of God: Endless in their variety; stupendous in their structure; complicated in their parts; indescribable in their relations and connexions; and incomprehensible in the mode of their formation, in the cohesion of their parts, and the ends of their creation.

Verse 15. *Dost thou know when God disposed them?* Dost thou know the laws by which they are governed; and the causes which produce such and such phenomena?

And caused the light of his cloud to shine. Almost every critic of note understands this of the rainbow, which God gave as a sign that the earth should no more be destroyed by water. See Gen. ix. 13. and the note there.

Verse 16. *Dost thou know the balancings of the clouds?* How are the clouds suspended in the atmosphere? Art thou so well acquainted with the nature of evaporation, and the gravity of the air at different heights, to support different weights of aqueous vapour, so as to keep them floating for a certain portion of time, and then let them down to water the earth:—Dost thou know these things so as to determine the laws by which they are regulated?

Wondrous works of him which is perfect in knowledge? This is a paraphrase. Mr. Good's translation is much better:—

"Wonders, perfection of wisdom!"

Verse 17. *How thy garments are warm?* What are warmth and cold? How difficult this question! Is heat incontestably a substance, and is cold none! I am afraid we are in the dark on both these subjects. The existence of caloric, as a substance, is supposed to be demonstrated. Much, satisfactorily, has been said on this subject; but is it yet beyond doubt? I fear not. But, supposing this question to be set at rest—is it demonstrated that cold is only a quality; the mere absence of heat? If it be demonstrated that there is such a substance as caloric; is it equally certain that there is no such substance as frigoric? But how do our garments keep us warm? By preventing the two great dissipation of the natural heat. And why is it that certain substances, worked into clothing, keep us warmer than others? Because they are bad conductors of caloric. Some substances conduct off the caloric, or natural heat, from the body; others do not conduct it at all, or imperfectly: hence those keep us warmest, because they, being bad conductors of caloric, do not permit the natural heat to be thrown off. In these things we know a little, after endless cares, anxieties, and experiments!

But is the question yet satisfactorily answered, why the north wind brings cold, and the south wind heat? If it be so to my readers, it is not so to me. Yet I know the reasons which are alleged.

Verse 18. *Hast thou with him spread out the sky?* Wert thou with him when he made the expanse: fitted the weight to the winds; proportioned the aqueous to the terrene surface of the globe; the solar attraction to the quantum of vapours necessary to be stored up in the clouds, in order to be occasionally deposited in fertilizing showers upon the earth? and then, dost thou know how gravity and elasticity should be such essential properties of atmospheric air, that without them, and their due proportions, we should neither have animal nor vegetable life?

Strong—as a molten looking-glass? Like a molten mirror. The whole concave of heaven, in a clear day or brilliant night, being like a mass of polished metal, reflecting or transmitting innumerable images.

Verse 19. *Teach us what we shall say unto him?* Thou pretendest to be so very wise, and to know every thing about God, pray make us as wise as thyself, that we may be able to approach with thy boldness the sovereign of the world; and maintain our cause with thy confidence before him. As for our parts we are ignorant, and on all these subjects are enveloped with darkness. Mr. Good's translation,

"Teach us how we may address him
When arrayed in robes of darkness."

It is a strong and biting irony, howsoever we take it.

Verse 20. *Shall it be told him that I speak?* Shall I dare to whisper even before God? And suppose any one

20 Shall it be told him that I speak? If a man speak, surely he shall be swallowed up.

21 And now men see not the bright light which is in the clouds: but the wind passeth, and cleanseth them.

22 Fair weather cometh out of the north: with God is terrible majesty.

23 Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict.

24 Men do therefore fear him; he respecteth not any that are wise of heart.

q 1 Tim. 6. 16.—7 Ch. 28. 5.—Matt. 18. 28.—Matt. 11. 25. 1 Cor. 1. 28.

were to accuse me before him for what I have spoken of him, though that has been well intended, how should I be able to stand in his presence! I should be swallowed up in consternation, and consumed with the splendour of his majesty.

But in what state art thou? What hast thou been doing? Thou hast arraigned God for his government of the world; thou hast found fault with the dispensations of his providence; thou hast even charged him with cruelty! What will become of thee!

Verse 21. *And now men see not the bright light!* Mr. Good's gives the sense clearer:

"Even now we cannot look at the light
When it is resplendent in the heavens.
And a wind from the north hath passed along and obscured them."

Elihu seems to refer to the insufferable brightness of the sun. Can any man look at the sun shining in his strength, when a clear and strong wind has purged the sky from clouds and vapours? Much less can any man gaze on the majesty of God. Every creature must sink before him. What exorbitantly dangerous folly in any man to attempt to arraign his conduct!

Verse 22. *Fair weather cometh out of the north.* Is this any version of the original *צפון צפון* metaphor *zahab ye-ethel*; which is rendered by almost every version, ancient and modern, thus, or to this sense: "From the north cometh gold." Calmet justly remarks, that in the time of Moses, Job, and Solomon, and for a long time after, gold was obtained from Colchis, Armenia, Phasia, and the land of Ophir, which were all north of Judea and Idumea; and are in the Scriptures ordinarily termed the north country. "But what relation can there be between gold cometh out of the north, and with God is terrible majesty? Answer: Each thing has its properties, and proper characteristics, which distinguish it; and each country has its advantages. Gold, for instance, comes from the northern countries; so praises offered to the Supreme God should be accompanied with fear and trembling: and as this metal is from the north, and northern countries are the places whence it must be procured; so terrible majesty belongs to God, and in him alone such majesty is eternally resident."

As *צפון zahab*, which we translate gold, see chap. xxviii. 16. comes from a root that signifies to be clear, bright, resplendent, &c. Mr. Good's avails himself of the radical idea, and translates it splendour:—

"Splendour itself is with God;
Insufferable majesty."

But he alters the text a little to get this meaning; particularly in the word *צפון ye-ethel*, which we translate cometh, and which he contends is the pronoun *צפון itself*; the *ye* as a performative here, being, as he thinks, an interpolation. This makes a very good sense: but none of the ancient versions understood the place thus; and none of the MSS. countenance this very learned critic's emendation.

Verse 23. *Touching the Almighty, we cannot find him out!* This is a very abrupt exclamation, and highly descriptive of the state of mind in which Elihu was at this time: full of solemnity, wonder, and astonishment, at his own contemplation of this "great First Cause, least understood." The ALMIGHTY! we cannot find him out.

Excellent in power and in judgment! We must not pretend to comprehend his being, the mode of his existence, the wisdom of his counsels, nor the mysteries of his conduct.

He will not afflict! *רוח אלהים יצאנו;* he will not answer. He will give account of none of his matters to us. We cannot comprehend his motives, nor the ends he has in view.

Verse 24. *Men do therefore.* Therefore, men should, *צפון עשויים*, wretched, miserable, ignorant, sinful men, should fear him.

He respecteth not any! No man is valuable in his sight on account of his wisdom: for what is his wisdom when compared with that of the Omnipotent! Whatever good is in man, God alone is the author of it. Let him, therefore, that glorieth, glory in the Lord.

CHAPTER XXXVIII.

The Lord answers Job out of a whirlwind, and challenges him to answer, 1-3. He describes man of ignorance and weakness, by an enumeration of some of his frailty; particularly of the creation of the earth, 4-7. The sea and the deeps, 8-15. The light, 16-21. Snow, hail, thunder, lightning, rain, dew, ice, and hoar-frost, 22-32. Different constellations, and the influences of heaven influencing the earth, 31-33. Shows his own power and wisdom in the atmosphere, particularly in the thunder, lightning, and rain, 34-36. His providence in reference to the events mentioned, 37-41.

1 **THEN** THE LORD ANSWERED JOB ^{OUT} OF THE WHIRLWIND, AND SAID,
2 **WHO IS THIS THAT DARKENETH COUNSEL** BY ^{WORDS} WITHOUT KNOWLEDGE?

3 **GIRD UP NOW** THY LOINS LIKE A MAN; FOR I WILL DEMAND OF THEE, AND ^{THOU} ANSWER THOU ME.

4 **WHERE WAST THOU** WHEN I LAID THE FOUNDATIONS OF THE EARTH? DECLARE, ^{IF} THOU HAST UNDERSTANDING.

5 **WHO HATH LAID THE MEASURES THEREOF,** IF

a Job. 12. 14. 15. 1 Kings 19. 11. Ezech. 1. 4. Nah. 1. 2-9. Ch. 24. 35. & 42. 1-9. 1 Tim. 1. 7-9. Hab. make me know—Psa. 104. 5. Prov. 8. 23. & 28. 4. Heb. *Who knowest understanding*—Hith. *acclate*.

thou knowest? or who hath stretched the line upon it?

6 **WHEREUPON ARE** THE FOUNDATIONS THEREOF FASTENED? OR WHO LAID THE CORNER-STONE THEREOF?

7 **WHEN THE MORNING STARS** SAUNG TOGETHER, AND ALL ^{THE} SONS OF GOD SHOUTED FOR JOY?

8 **OR WHO SHUT UP** THE SEA WITH DOORS, WHEN IT BRAKE FORTH, ^{AS IF} IT HAD ISSUED OUT OF THE WOMB?

9 **WHEN I MADE** THE CLOUD THE GARMENT THEREOF, AND THICK DARKNESS A SWADDLING-BAND FOR IT,

10 **AND I BRAKE** UP FOR IT MY DECREED PLACE, AND SET BARS AND DOORS,

11 **AND SAID,** HITHERTO SHALT THOU COME, BUT NO FURTHER: AND HERE SHALL ^{THY} PROUD WAVES BE STAYED?

e Heb. *made to sink*—d Ch. 1. 6-9 Gen. 1. 9. Psa. 33. 7. & 101. 9. Prov. 8. 23. Jer. 5. 22-4. Or, *established my decree upon it*—g Ch. 28. 10.—h Heb. *the pride of thy wisdom*—1 Psa. 59. 9. & 58. 4.

Thus ends the speech of *Elihu*! A speech of a widely different description, on the whole, from that of the three friends of Job who had spoken so largely before him. In the speeches of Eliphaz, Zophar, and Bildad, there is little besides a tissue of borrowed *wise sayings*, and *ancient proverbs* and *maxims*, relative to the nature of God, and his moral government of the world. In the speech of *Elihu* every thing appears to be *original*: he speaks from a deep and comprehensive mind, that had profoundly studied the subjects on which he discoursed. His descriptions of the divine attributes, and of the wonderful works of God, are correct, splendid, impressive, and inimitable. *Elihu*, having now come nearly to a close, and knowing that the Almighty would appear and speak for himself, judiciously prepares for, and announces his coming by the thunder and lightning of which he has given so terrific and majestic a description in this and the preceding chapter. The evidences of the divine presence throng on his eyes and mind: the incomprehensible glory and excellency of God confound all his powers of reasoning and description! He cannot arrange his words by reason of darkness; and he concludes with stating, that to poor weak man God must for ever be incomprehensible; and to him a subject of deep religious fear and reverence. Just then, the terrible majesty of the Lord appears!—*Elihu* is silent! The rushing mighty wind, for which the description of the thunder and lightning had prepared poor, confounded, astonished Job, proclaims the presence of Jehovah; and out of this whirlwind God answers for, and proclaims himself! Reader, canst thou not conceive something of what these men felt? Art thou not astonished, perplexed, confounded, in reading over these descriptions of the thunder of God's power! Prepare then to hear the voice of God himself out of this whirlwind!

NOTES ON CHAPTER XXXVIII.

Verse 1. *The Lord answered Job out of the whirlwind*] It is not *in vno suphah*, as in the preceding chapter, verse 9; but *in vno searah*, which signifies something turbulent, tumultuous, or violently agitated; and here may signify what we call a *tempest*, and was intended to fill Job's mind with solemnity, and an awful sense of the majesty of God. The *Chaldee* has a *whirlwind of grief*, making the whole rather *allegorical* than *real*: impressing the scene on Job's imagination.

Verse 2. *Who is this that darkeneth counsel*] As if he had said, Who art thou who pretendest to speak on the deep things of God, and the administration of his justice and providence, which thou canst not comprehend; and leavest my counsels and designs the darker for thy explanations.

Verse 3. *Gird up now thy loins*] I will not confound thee with my terrors; dismiss all fearful apprehensions from thy mind: now act like a man, *ko-geber*, like a hero: stand and vindicate thyself. For I will demand of thee,—I will ask thee a series of questions more easy of solution than those which thou hast affected to discuss already; and then thou shalt have the opportunity of answering for thyself.

The most impressive and convincing manner of arguing is allowed to be that by *interrogation*, which the Almighty here adopts. The best orations delivered by the ancients were formed after this manner. That celebrated oration of Cicero against Cataline, which is allowed to be his master-piece, begins with a multitude of short questions, closely pressed upon each other. See the end of the chapter.

Verse 4. *Where wast thou when I laid the foundations of the earth?*] Thou hast a limited and derived being: thou art only of yesterday, what comest thou know? Didst thou see me create the world?

Verse 5. *Who hath laid the measures thereof?*] Who

hath adjusted its polar and equatorial distances from the centre?

Who hath stretched the line] Who hath formed its zones and its great circles; and adjusted the whole of its magnitude and gravity to the orbit in which it was to move, as well as its distance from that great centre about which it was to revolve? These questions show the difficulty of the subject; and that there was an unfathomable depth of counsel and design in the formation of the earth.

Verse 6. *Whereupon are the foundations thereof fastened?*] How does it continue to revolve in the immensity of space? What supports it? Has it foundations like a building, and finished with a *key-stone* to keep the mighty fabric in union?

Verse 7. *When the morning stars sang together*] This must refer to some intelligent beings who existed before the creation of the visible heavens and earth: and it is supposed that this and the following clause speak of the same beings;—that by the *sons of God* and the *morning stars*, the angelic host is meant; as they are supposed to be *first*, though perhaps not *chief*, in the order of creation.

For the latter clause the *Chaldee* has *All the troops of angels*. Perhaps their creation may be included in, the term *heavens*, Gen. i. 1. *In the beginning God created the heavens and the earth*. These witnessed the progress of the creation; and, when God had finished his work, celebrated his wisdom and power in the highest strains.

Verse 8. *Who shut up the sea with doors*] Who gathered the waters together into one place, and fixed the sea its limits so that it cannot overpass them to inundate the earth?

When it brake forth as if it had issued out of the womb?] This is a very fine metaphor. The sea is represented as a newly born infant issuing from the womb of the void and formless chaos; and the delicate circumstance of the liquor amnii which bursts out previously to the birth of the fetus. The allusion to the birth of a child is carried on in the next verse.

Verse 9. *When I made the cloud the garment*] Alluding to the cloth in which the new-born infant is first received. The cloud was the same to the newly-raised vapour, as the above recipient to the new-born child.

And thick darkness a swaddling-band for it.] Here is also an allusion to the first dressings of the new-born child; it is swathed in order to support the body, too tender to bear even careful handling without some medium between the hand of the nurse and the flesh of the child. "The image," says Mr. Good, "is exquisitely maintained: the new-born ocean is represented as issuing from the womb of chaos; and its dress is that of the new-born infant."

There is here an allusion also to the creation, as described in Genesis i. *Darkness* is there said to be *on the face of the deep*. Here it is said, the *thick darkness* was a *swaddling-band* for the new-born sea.

Verse 10. *And brake up for it my decreed place*] This refers to the decree, Gen. i. 9. "Let the waters under the heavens be gathered together unto one place."

And set bars and doors] And let the dry land appear. This was the *bars and doors* of the sea: the land being every where a barrier against the encroachments and inundations of the sea, and great rivers, bays, creeks, &c. the doors by which it passes into the interior of continents, &c.

Verse 11. *Hitherto shalt thou come*] Thus far shall thy flux and reflux extend. The *tides* are marvelously limited and regulated, not only by the *lunar and solar attraction*, but by the quantum of *time* also which is required to remove any part of the earth's surface from under the immediate attractive influence of the sun and moon. And this regulation takes place by means of the

12 Hast thou ¹ commanded the morning since thy days; and caused the dayspring to know his place;

13 That it might take hold of the ¹ ends of the earth, that ² the wicked might be shaken out of it?

14 It is turned as clay to the seal; and they stand as a garment.

l. Psa. 74. 16. & 149. 6.—l. Heb. wings.—m. Psa. 104. 25.—n. Ch. 19. 5.

rotation of the earth round its own axis, which causes *one thousand and forty-two miles* of its equator to pass from under any given point in the heavens in one hour; and about *five hundred and eighty miles* in the meridian of London: so that the *attracted fluid parts* are every moment passing from under the direct attractive influence; and thus the tides cannot be raised to any extraordinary height. The attraction of the sun and moon, and the gravitation of its own parts to its own centre, which prevent too great a *flux on the one hand*, and too great a *reflux* on the other; or, in other words, too *high a tide*, and too *deep an ebb*: are also some of those *bars and doors* by which its *proud waves are stayed*, and prevented from *coming farther*; all being regulated by these laws of attraction, by the sun and moon, gravitation of its own parts from the sun and moon, and the diurnal motion round its own axis, by which the fluid parts, easily yielding to the above attraction, are continually moving from under the direct attracting influence. Here a world of wisdom and management was necessary, in order to proportion all these things to each other, so as to procure the great benefits which result from the *flux and reflux of the sea*; and prevent the evils which must take place, at least occasionally, were not those *bars and doors* provided. It is well known that the spring tides happen at the *change and full of the moon*, at which time she is in *conjunction* with and *opposition* to the sun. As these retire from their conjunction, the tides *neap* till about three days after the *first quadrature*, when the tides begin again to be more and more elevated, and arrive at their *maximum* about the *third day after the opposition*. From this time the tides *neap* as before till the *third day after the last quadrature*; and afterward their daily elevations are continually increased till about the *third day after the conjunction*, when they re-commence their *neaping*; the principal phenomena of the tides always taking place at or near the *same points* of every lunar *synodic* revolution.

Verse 12. *Hast thou commanded the morning?* This refers to *dawn or morning twilight*, occasioned by the *refraction of the solar rays* by means of the *atmosphere*; so that we receive the light by *degrees*, which would otherwise burst at once upon our eyes, and injure, if not destroy, our sight; and by which even the body of the sun himself becomes evident several minutes before he arises above the horizon.

Caused the dayspring to know his place? This seems to refer to the different *points* in which *daybreak* appears during the *course of the earth's revolution in its orbit*: and which variety of *points of appearing* depends on this annual revolution. For as the earth goes round the sun every year in the ecliptic, one half of which is on the north side of the equinoctial, and the other half on its south side, the sun appears to change his place every day. These are matters which the wisdom of God alone could plan; and which his power alone could execute.

It may be just necessary to observe, that the dawn does not appear, nor the sun rise exactly in the same point of the horizon, two successive days in the whole year; as he declines *forty-three degrees north*, and *forty-three degrees south of east*; beginning on the 21st of March, and ending on the 22d of December; which variations not only produce the *places of rising and setting*, but also the *length of day and night*. And by this declination north and south, or approach to and recession from the tropics of Cancer and Capricorn, the solar light *takes hold of the ends of the earth*, ver. 13. enlightens the arctic and antarctic circles in such a way as it would not do were it always on the equinoctial line; these tropics taking the sun *twenty-three and a half degrees north*, and as many south of this line.

Verse 13. *That the wicked might be shaken out of it?* The meaning appears to be this: as soon as the light begins to dawn upon the earth, thieves, assassins, murderers, and adulterers, who all hate and shun the light, fly like ferocious beasts to their several dens and hiding places; for such do not dare to *come to the light lest their works be manifest*, which are *not wrought in God*. To this verse the *fifteenth* appears to belong, as it connects immediately with it, which connection the introduction of the *fourteenth*

15 And from the wicked their ¹ light is withholden, and ² the high arm shall be broken.

16 Hast thou ¹ entered into the springs of the sea? or hast thou walked in the search of the depth?

17 Have ¹ the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

o. Psa. 10. 18.—p. Psa. 77. 19.—q. Psa. 9. 18.

verse disturbs. And from the wicked, such as mentioned above, *their light is withholden*; they love darkness rather than light, because their deeds are evil; and as they prowl after their prey in the night-season, they are obliged to *sleep in the day*, and thus *their light is withholden from them*. And the *high arm shall be broken*; or, as Mr. Goode translates, *The roving of wickedness is broken off*. They can no longer pursue their predatory and injurious excursions.

Verse 14. *It is turned as clay to the seal?* The earth, like *soft clay*, is capable of modifying itself in endless ways, and assuming infinite forms. As a proof of this, see the astonishing variety of plants, flowers, and fruits, and the infinitely diversified hues, odours, tastes, consistency, and properties, of its vegetable productions.

There seems to be an allusion here to the *sealing of clay*; which I believe *has been*, and is *now*, frequent in the East. Six of those *Eastern seals, for sealing clay*, made of brass, the *figures and characters* all in relief, the interstices being entirely perforated and cut out, so that the upper side of the seal is the same as the lower, now lie before me. They seem to have been used for stamping *pottery*, as some of the fine clay still appears in the interstices.

And they stand as a garment? The earth receiving these impressions from the solar light and heat, plants and flowers spring up, and *decorate* its surface as the most beautiful *stamped garment* does the person of the most sumptuously dressed female.

Mr. Goode translates the whole verse thus:

"Canst thou cause them to bend round as clay to the mould, so that they are made to set like a garment?"

He supposes that reference is here made to the *rays of light*; but, take his own words:—"The image, as it appears to me, is taken directly from the art of pottery, an image of very frequent recurrence in Scripture; and in the present instance admirably forcible in painting the ductility with which the new light of the morning bends round like clay to the mould, and accompanies the earth in every part of its shape so as to fit it, as we are expressly told in the ensuing metaphor, like a garment, as the clay fits the mould itself." Mr. Goode supposes, that a *mould* in which the pottery is formed, not a *seal* by which it is impressed, is referred to here. In this sense I do not see the metaphor consistent, nor the allusion happy. It is well known that the *rays of light never bend*. They may be reflected at particular angles, but they never go out of a *straight course*. A gun might as well be expected to shoot round a corner, as a ray of light to go out of a straight line, or to follow the sinuous or angular windings of a tube, canal, or adit. But if we take in the sun as he advances in his diurnal voyage, or rather the earth, as it turns round its own axis from west to east, the metaphor of Mr. Goode will be correct enough; but we must leave out *bending and ductility*, as every part of the earth's surface will be at least *successively intersected* with the light.

Verse 16. *Hast thou entered into the springs of the sea?* Of these *springs, inlets, or outlets of the sea*, we know just as much as Job. There was prevalent among philosophers an opinion that through a porous bottom fresh matter was constantly oozing, by which the sea was supplied with new materials. But through such pores these materials might as well ooze out as ooze in.

Walked in the search of the depth? Hast thou walked from the shallow beach through the great ocean's bed, till thou hast arrived at its profoundest depths? In other words, Dost thou know the depths of the sea? Job, we may presume, did not. No man since him has found them out. In multitudes of places they are unfathomable by any means hitherto used by man.

Verse 17. *Have the gates of death been opened unto thee?* Dost thou know in what the article of death consists? This is as inexplicable as the question, What is animal life?

The doors of the shadow of death? רַב־מַוֶּת־מַוֶּת; the intermediate state; the openings into the place of separate spirits. Here two places are distinguished; רַב־מַוֶּת, death, and רַב־מַוֶּת־מַוֶּת, the shadow of death. It will not do to say, death is the privation of life:—for what then would be the shadow of that privation.

18 Hast thou perceived the breadth of the earth? declare, if thou knowest it all.

19 Where is the way where light dwelleth? and as for darkness, where is the place thereof?

20 That thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof?

21 Knowest thou it, because thou wast then born? or because the number of thy days is great?

22 Hast thou entered into the treasures of

Or, et.—a Psa. 136. 7.

Verse 18. *The breadth of the earth?*] At that time the circumference of the globe was not known, because the earth itself was supposed to be a vast extended plain, bordered all round with the ocean and the sky.

Verse 19. *Where light dwelleth?*] What is the source of light? Yea, what is light itself? It is not in the sun, for light was before the sun;—but, *What is light?* It is, no doubt, a substance;—but of what kind? and of what are its particles? As to darkness, what is it? Is it philosophical to say, it is the mere privation of light? I shall think philosophy has made some advances to general accuracy and perfection when it proves to us what cold is, and what darkness is, leaving mere privations out of the question.

Verse 20. *Shouldest take it to the bound thereof?*] Or, as Mr. Goode translates, “That thou shouldest lay hold of it in its boundary.” That thou shouldest go to the very spot where light commences, and where darkness ends; and see the house where each dwells. Here darkness and light are personified; each as a real intelligent being, having a separate existence, and local dwelling. But poetry animates every thing. It is the region of fictitious existence.

I believe this verse should be translated thus:—“For thou canst take us to its boundary; for thou knowest the paths to its house.” This is a strong irony; and there are several others in this divine speech. Job had valued himself too much on his knowledge; and a chief object of this august speech is to humble his “knowing pride,” and to cause him to seek true wisdom and humility where they are to be found.

Verse 21. *Knowest thou?*] This is another strong and biting irony; and the literal translation proves it: “Thou knowest, because thou wast then born! and the number of thy days is great,” or *multitudinous*; רבין rabbim, *multitudes*.

Verse 22. *The treasures of the snow?*] The places where snow is formed; and the cause of that formation. See on chap. xxxvii. 6.

Treasures of the hail?] It is more easy to account for the formation of snow than of hail. Hail, however, is generally supposed to be drops of rain frozen in their passage through cold regions of the air; and the hail is always in proportion to the size of the rain drop from which it was formed. But this meteor does not appear to be formed from a single drop of water, as it is found to be composed of many small spherules frozen together, the centre sometimes soft like snow; and at other times formed of a hard nucleus, which in some cases has been of a brown colour, capable of ignition and explosion. In the description given of snow in chap. xxxvi. 6. it has been stated that both snow and hail owe their formation to electricity; the hail being formed in the higher regions of the air where the cold is intense, and the electric matter abundant. By this agency it is supposed that a great number of aqueous particles are brought together and frozen; and in their descent collect other particles, so that the density of the substance of the hail-stone grows less and less from the centre, this being formed first, in the higher regions; and the surface being collected in the lower. This theory is not in all cases supported by fact, as in some instances the centre has been found soft and snow-like, when the surface has been hard.

Hail is the only meteor of this kind, from which no apparent good is derived. Rain and dew invigorate, and give life to the whole vegetable world; frost by expanding the water contained in the earth, pulverizes and renders the soil fertile; snow covers and defends vegetables from being destroyed by too severe a frost; but hail does none of these. It not only does no good, but often much harm; always some. It has a chilling, blasting effect in spring and summer, and cuts the tender plants, so as to injure or totally destroy them. In short, the treasures of hail, are not well known: and its use, in the creation has not yet been ascertained. But frost is God's universal plough, by which he cultivates the whole earth.

Verse 23. *Reserved against the time of trouble?* ו נפל

the snow? or hast thou seen the treasures of the hail,

23 Which I have reserved against the time of trouble, against the day of battle and war?

24 By what way is the light parted, which scattereth the east wind upon the earth?

25 Who hath divided a water-course for the overflowing of waters, or a way for the lightning of thunder;

26 To cause it to rain on the earth, where no man is; on the wilderness wherein there is no man;

Exod. 9, 18. Josh. 10, 11. 1ml. 30, 38. Ezek. 13, 11, 13. Rev. 16, 21.—Ch. 28, 28.

le-ét tsar, to the season of strictness: i. e. the season when the earth is constricted or bound by the frost.

Against the day of battle and war?] Hailstones being often employed as instruments of God's displeasure against his enemies, and the enemies of his people. There is probably an allusion here to the plague of hail sent on the Egyptians. See Exod. ix. 23. and the notes there for more particulars concerning hailstones, remarkable showers of them, &c. There may be also a reference to Josh. x. 10 11. where a destructive shower of what are called hailstones fell upon the Canaanitish kings who fought against Israel. See the note there also.

Verse 24. *By what way is the light parted?*] Who can accurately describe the cause and operation of a thunder-cloud; the cause, nature, and mode of operation of the lightning itself? Is it a simple element, or compound substance? What is its velocity? and why not conductible by every kind of substance, as it is known to exist in all? In short to be diffused through every portion of nature. How is it parted? How does it take its zig-zag form? This is the curious, indecipherable, and unknown parting. Are all the causes of positive and negative electricity found out? What are its particles, and how do they cohere, and in what order are they propagated? Much has been said on all these points; and how little of that much satisfactorily!

Scattereth the east wind upon the earth? קיים hadim, the eastern storm, euroclydon, or levanter.

Verse 25. *Divided a water course?*] The original רבין tealah, from רבץ alah, to ascend, may signify rather a cloud, or clouds in general, where the waters are stored up. I cannot see how the overflowings or torrents of water can be said to ascend any other way than by evaporation: and it is by this divine contrivance that the earth is not only irrigated but even dried; and by this means too much moisture is not permitted to lie upon the ground; which would not only be injurious to vegetation, but even destroy it. But query, may not a water-spout be intended?

A way for the lightning of thunder?] “A path for the bolt of thunder.” God is represented as directing the course even of the lightning; he launches the bolt, and makes the path in which it is to run. To grasp, manage, and dart the thunderbolt or lightning, was a work which heathenism gave to Jupiter, its supreme god. None of the inferior deities was capable of this. But who can thunder with a voice like the Almighty! He is the THUNDERER.

Verse 26. *To cause it to rain on the earth?*] It is well known that rain falls copiously in thunder-storms. The flash is first seen, the clap is heard, and last the rain descends. The lightning travels all lengths in no perceivable succession of time. Sound is propagated at the rate of 1142 feet in a second. Rain travels still more slowly, and will be seen, sooner or later, according to the weight of the drops, and the distance of the cloud from the place of the spectator. Now the flash, the clap, and the rain take place all in the same moment; but are discernible by us in the succession already mentioned, and for the reasons given above; and more at large in the note on chap. xxxvi. 29, &c.

But how are these things formed? The lightning is represented as coming immediately from the hand of God. The clap is the effect of the lightning, which causes a vacuum in that part of the atmosphere through which it passes; the air rushing on to restore the equilibrium, may cause much of the noise that is heard in the clap. An easy experiment on the air-pump illustrates this:—Take a glass receiver open at both ends; over one end tie a piece of sheep's bladder wet, and let it stand till thoroughly dry. Then place the open end on the plate of the air-pump, and exhaust the air slowly from under it. The bladder soon becomes concave, owing to the pressure of the atmospheric air on it, the supporting air in the receiver being partly thrown out. Carry on the exhaustion, and the air presses at the rate of fifteen pounds on every square inch. See ou chap. xxviii. The fibres of the bladder being no longer

27 * To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?

28 * Hath the rain a father? or who hath begotten the drops of dew?

29 Out of whose womb came the ice? and the hoary frost of heaven, who hath generated it?

v. Psa. 107. 35.—w. Jer. 14. 22. Psa. 147. 8.—x. Psa. 147. 16.—y. Heb. is taken.—z. Ch. 37. 16.—a. Ch. 9. 8. Amos 5. 6.

30 The waters are hid as with a stone, and the face of the deep is frozen.

31 Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?

32 Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?

b. Or, the seven stars.—c. Heb. Cinnah.—d. Heb. Ceril.—e. Or, the twelve signs of Heb. gods them.

capable of bearing the pressure of the atmospheric column upon the receiver, are torn to pieces with a noise equal to the report of a musket; which is occasioned by the air rushing in to restore the equilibrium. Imagine a rapid succession of such experiments, and you have the peal of thunder; the rupture of the first bladder being the clap. But the explosion of the gases, (oxygen and hydrogen) of which water is composed, will also account for the noise. See below.

But how does the thunder cause rain? By the most accurate and incontestable experiments it is proved that water is a composition of two elastic airs, or gases, as they are called, oxygen and hydrogen. In 100 parts of water there are 89½ of oxygen, and 11½ of hydrogen. Pass a succession of electric sparks through water by means of a proper apparatus, and the two gases are produced in the proportions mentioned above.

To decompose water by galvanism.—Take a narrow glass tube three or four inches long; fit each end with a cork penetrated by a piece of slender iron wire, and fill the tube with water. Let the ends of the two wires within the tube be distant from each other about three quarters of an inch, and let one be made to communicate with the top, the other with the bottom of a galvanic pile, in action. On making this communication, bubbles of air will be formed, and ascend to the top of the tube, the water decreasing as it is decomposed.

The oxygen and hydrogen formed by this experiment, may be re-composed into the same weight of water. Take any quantity of the oxygen and hydrogen gases in the proportions already mentioned; ignite them by the electric spark, and they produce a quantity of water equal in weight to the gases employed. Thus, then, we can convert water into air, and re-convert this air into water; and the proportions hold as above. I have repeatedly seen this done, and assisted in doing it; but cannot, in this place, describe every thing in detail.

Now, to the purpose of this note: the rain descending after the flash and the peal. The electric spark or matter of lightning passing through the atmosphere, ignites and decomposes the oxygen and hydrogen; which explode, and the water which was formed of these two, falls down in the form of rain. The explosion of the gases, as well as the rushing in of the circumambient air to restore the equilibrium, will account for the clap and peal; as the decomposition and ignition of them will account for the water or rain which is the attendant of a thunder-storm. Thus by the lightning of thunder God causes it to rain on the earth. How marvellous, and instructive are his ways!

Verse 27. To satisfy the desolate and waste] The thunder cloud not only explodes over inhabited countries, that the air may be purified, and the rain sent down to fertilize the earth; but is conducted over deserts where there is no human inhabitant; and this to cause the bud of the tender herb to spring forth; for there are beasts, fowls, and insects, that inhabit the desert and the wilderness, and must be nourished by the productions of the ground. Every tribe of animals was made by the hand of God, and even the lowest of them is supported by his kind providence.

Verse 28. Hath the rain a father? Or, Who is the father of the rain? We have seen above one part of the apparatus by which God produces it. Other causes have been mentioned on chap. xxxvi. 27, &c.

The drops of dew?—In egyle, the sphericles, the small round drops or globules. Dew is a dense moist vapour, found on the earth in spring and summer mornings, in form of a misting rain. Dr. Hutton defines it: "A thin, light, insensible mist or rain descending with a slow motion, and falling while the sun is below the horizon. It appears to differ from rain, as less from more. Its origin and matter are doubtless from the vapours and exhalations that rise from the earth and water." Various experiments have been instituted to ascertain whether dew arises from the earth, or descends from the atmosphere; and those pro and con have alternately preponderated. The question is not yet decided; and we cannot yet tell any more than Job which hath begotten the drops of dew, the atmosphere or the earth. Is it water deposited from the atmosphere, when the surface of the ground is colder than the air?

Verse 29. Out of whose womb came the ice? Ice is a

solid, transparent, and brittle body, formed of water by means of cold. Some philosophers suppose, that ice is only the re-establishment of water in its natural state; that the mere absence of fire is sufficient to account for this re-establishment; and that the fluidity of water is a real fusion, like that of metals, exposed to the action of fire; and differing only in this, that a greater portion of fire is necessary to one than the other. Ice, therefore, is supposed to be the natural state of water; so that in its natural state water is solid; and becomes fluid only by the action of fire, as solid metallic bodies are brought into a state of fusion by the same means.

Ice is lighter than water, its specific gravity being to that of water as eight to nine. This rarefaction of ice is supposed to be owing to the air-bubbles produced in water by freezing; and which being considerably large, in proportion to the water frozen, render the body so much specifically lighter: hence ice always floats on water. The air-bubbles, during their production, acquire a great expansive power, so as to burst the containing vessels, be they ever so strong. See examples in the note on chap. xxxvii. 10.

The hoary frost of heaven, who hath generated it? Hoar-frost is the congelation of dew, in frosty mornings, on the grass. It consists of an assemblage of little crystals of ice, which are of various figures, according to the different disposition of the vapours, when met and condensed by the cold. Its production is owing to some laws with which we are not yet acquainted. Of this subject, after the lapse and experience of between two and three thousand years, we know about as much as Job did. And the question, What hath engendered the hoar-frost of heaven? is, to this hour, nearly as inexplicable to us as it was to him! Is it enough to say that hoar-frost is water deposited from the atmosphere at a low temperature, so as to produce congelation?

Verse 30. The waters are hid as with a stone] Here is a reference to freezing in the winter, as we may learn from some of the constellations mentioned below, which arise above our horizon, in the winter months.

The word יתחבאן yithchaban, is understood by the versions in general, as implying hardening or congelation; and we know in some intense frosts the ice becomes as hard as a stone; and even the face of the deep, the very seas themselves, not only in the polar circles, but even in northern countries, Norway, Sweden, Denmark, Holland, and parts of Germany, are really frozen, and locked up from all the purposes of navigation for several months in winter.

Verse 31. Canst thou bind the sweet influences of Pleiades] The Pleiades are a constellation in the sign Taurus. They consist of six stars visible to the naked eye: to a good eye, in a clear night, seven are discernible; but with a telescope ten times the number may be readily counted. They make their appearance in the spring. Orion may be seen in the morning, toward the end of October; and is visible through November, December, and January; and hence, says Mr. Goode, it becomes a correct and elegant synecdoche for the winter at large. The Pleiades are elegantly opposed to Orion, as the vernal renovation of nature is opposed to its wintry destruction: the mild and open benignity of spring, to the severe and icy inactivity of winter.

I have already expressed my mind on these supposed constellations, and must refer to my notes on chap. ix. 9. &c. and to the learned notes of Dr. Hales and Mr. Mason Goode, on these texts. They appear certain, where I am obliged to doubt; and from their view of the subject, make very useful and important deductions. I find reluctance in departing from the ancient versions. In this case, these learned men follow them: I cannot, because I do not see the evidence of the ground-work; and I dare not draw conclusions from premises which seem to me precarious, or which I do not understand. I wish, therefore, the reader to examine and judge for himself.

Coverdale renders the 31st and 32d verses thus:

Canst thou bring the seven stars together? Or, Art thou able to break the circle of heaven? Canst thou bring forth the morning stars, or the evening stars, at convenient time and converse them some against some?

33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 Canst thou send lightnings, that they may go, and say unto thee, 'Here we are?'

36 Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

g Jer. 1. 23.—h Heb. Behold us.—i Ch. 22. 3. Psa. 81. 6. Eccles. 2. 23.—k Heb. who can cause to lie down.

Verse 32. Mazzaroth in his season? This is generally understood to mean the signs of the zodiac. Mazzaroth, according to Parkhurst, comes from mazzer, to corrupt; and he supposes it to mean that pestilential wind in Arabia called Smam, the season of which is the summer heats.

Verse 33. Knowest thou the ordinances of heaven? Art thou a thorough astronomer? Art thou acquainted with all the laws of the planetary system? Canst thou account for the difference of their motions, and the influence by which they are retained and revolve in their orbits? And canst thou tell what influence, or dominion, they exercise on the earth? Sir Isaac Newton has given us much light on many of these things: but to his system, which is most probably the true one, gravity is essential; and yet what this gravity is, he could neither explain nor comprehend: and his followers are not one whit wiser than he. No man has yet fully found out the ordinances of heaven, and the dominion thereof on the earth.

Verse 34. Canst thou lift up thy voice to the clouds? Canst thou produce lightning and thunder, that water may be formed, and poured down upon the earth?

Thunder is called koloth, voices; for it is considered the voice of God—here than Job's voice, kol-cha, is opposed to the voice of Jehovah!

Verse 35. Canst thou send lightnings? We have already seen that the lightning is supposed to be immediately in the hand and under the management of God. The great god of the heathen, Jupiter Brontes, is represented with the forked lightnings and thunderbolt in his hand. He seems so to grasp the bickering flame that, though it struggles for liberty, it cannot escape from his hold. Lightnings—How much like the sound of thunder is the original word: ברק ברקעם! Here are both same and sound.

Here we are? Will the winged lightnings be thy messengers, as they are mine?

Verse 36. Who hath put wisdom in the inward parts? Who has given us the power, to the contemplative person, understanding? Even the most sedulous attention to a subject, and the deepest contemplation, are not sufficient to investigate truth, without the inspiration of the Almighty, which alone can give understanding. But who has given man the power to conceive and understand? A power which he knows he has, but which he cannot comprehend. Man knows nothing of his own mind, nor of the mode of its operations. This mind we possess, these operations we perform—and of both do we know any thing? If we know not our own spirit, how can we comprehend that Spirit which is infinite and eternal.

Mr. Goodé thinks, that this verse is a continuation of the subject above, relative to the lightnings; and therefore translates thus:

Who putteth an arrow into the volleys? And who groweth to the shaft's discernment?

All the versions except the Septuagint, which trifles are, understand the place as we do. Enoch makes a good sense. The Septuagint has, "Who hath given the knowledge of weaving to women; or the science of embroidery?" Instead of understanding to the heart, the Vulgate has understanding to the cock: that it might be able to distinguish and proclaim the watches of the night.

Verse 37. Who can number the clouds? Perhaps the word sapienter, which is commonly rendered to number, may here mean, as in Arabic, to irradiate, as Mr. Goodé contends; and may refer to those celestial and inimicable tinges which we sometimes behold in the sky.

Bottles of heaven. The clouds: it is an allusion to the girbabe, or bottles made of skin, in which they are accustomed to carry their water from wells and tanks.

Verse 38. When the dust groweth into hardness? i. e. Who knows how the dust, the elementary particles of matter, were concentered; and how the clods, the several parts of the earth, continue to cohere? What is the principle of cohesion among the different particles of matter, in all metals and minerals? Even water, in a solid form, constitutes a part of several gems, called thence water of crystallization. Who can solve this question? How is

37 Who can number the clouds in wisdom? or who can stay the bottles of heaven,

38 When the dust groweth into hardness, and the clods cleave fast together?

39 Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,

40 When they couch in their dens, and abide in the covert to lie in wait?

41 Who provideth for the raven his food?

l Or, When the dust is turned into mire.—m Heb. Is poured.—n Psa. 104. 21. & 145. 15.—o Heb. the life.—p Gen. 49. 9.—q Matt. 6. 23.

it that 90 parts of alumine, 7 of silex, and 1/2 of oxide of iron, constitute the oriental ruby? and that 90 parts of silex, and 19 of water, form the precious opal? And how can 46 parts of silex, 14 of alumine, 23 of carbonate of lime, 6 1/2 of sulphate of lime, 3 of oxide of iron, and 2 of water, enter into the constitution, and form the substance, of the lapis lazuli? How do these solids and fluids of such differing natures grow into hardness, and form this curious mineral!

Take another example from that beautiful, precious stone, the emerald. Its analysis shows it to be composed of glucine 13, silex 64 1/2, alumine 16, lime 1 1/2, and oxide of chrome 3 1/2. Now, how can these dusts, utterly worthless in themselves, grow into hardness, combine, and form one of the most beautiful, and, next to the diamond, the most precious of all the gems? The Almighty and infinitely wise God has done this in a way only known to, and comprehensible by himself.

Verse 39. Wilt thou hunt the prey for the lion? Rather the lioness, or strong lion. Hast thou his instinct? Dost thou know the habits and haunts of such animals as he seeks for his food? Thou hast neither his strength, his instinct, nor his cunning.

In the best Hebrew Bibles the thirty-ninth chapter begins with this verse; and begins properly, as a new subject now commences, relating to the natural history of the earth, or the animal kingdom: as the preceding chapter does to astronomy and meteorology.

Verse 40. When they couch in their dens? Before they are capable of trusting themselves abroad.

Abide in the covert? Before they are able to hunt down the prey by running. It is a fact that the young lions, before they have acquired strength and sufficient swiftness, lie under cover, in order to surprise those animals which they have not fleetness enough to overtake in the forest. And from this circumstance the ערבות kepirim, young lions, or lion's whelps, have their name: the root is כפר, capar, to cover or hide.—See the note on chap. iv. 11. where six different names are given to the lion, all expressing some distinct quality or state.

Verse 41. Who provideth for the raven? This bird is chosen, perhaps, for his voracious appetite, and general hunger for prey, beyond most other fowls. He makes a continual cry, and the cry is that of hunger. He dares not frequent the habitations of men, as he is considered a bird of ill omen, and hated by all.

This verse is finely paraphrased by Dr. Youke:—

"Fond men! the vision of a moment made! Dream of a dream, and shadow of a shade! What worlds hast thou produced, what creatures fram'd, What insects cherish'd, that thy God is nam'd? When pain'd with hunger, the wild raven's brood Calls upon God, importunate for food, Who hears their cry? Who grants their hoarse request And stills the clamours of the craving nest?"

On which he has this note: "The reason given why the raven is particularly mentioned as the care of providence is, because by her clamorous and importunate voice she particularly seems always calling upon it; thence רפפא, a raven, is to ask earnestly.—Elian. lib. ii. c. 48. And since there were ravens on the banks of the Nile, more clamorous than the rest of that species, those probably are meant in this place."

This commencement of Cicero's oration against Cataline, to which I have referred on ver. 3, is the following: Quosque tandem furor iste tuus nos eludet? Quem ad finem sese effrenata jactabit audacia? Nihilne te nocturnum praesidium palatii,—Nihil urbes vigilia,—Nihil timor populi,—Nihil concursus bonorum omnium,—Nihil hic munitionibus habendi senatus locus,—Nihil horum ora, vultusque moverunt?—Putere tua consilia non sentis?—Constrictum jam omnium horum conscientia teneri conjurationem tuam non vides? Quid proxima, quid superiore nocte egeris,—ubi fueris,—quos convocaveris,—quid consilii ceperis, quem nostrum ignorare arbitraris? O tempora! O mores! Senatus haec intelligit, consul ridet;—hic tamen viri! Viri? immo vero etiam in senatum venit: publici consilii particeps: notat et designat oculis ad eadem unumquemque nos-

when his young ones cry unto God, they wander for lack of meat.

CHAPTER XXXIX.

Several animals described: the wild goats and hinds, 1-4. The wild ass, 5-8. The unicorn, 9-12. The peacock and ostrich, 13-18. The war horse, 19-23. The hawk, 24. The eagle and her fowls, 25-28.

Knowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve?

2 Canst thou number the months that they fulfil? or knowest thou the time when they bring forth?

3 They bow themselves, they bring forth their young ones, they cast out their sorrows.

4 Their young ones are in good liking, they grow up with corn: they go forth, and return not unto them.

5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?

6 Whose house I have made the wilderness, and the barren land his dwellings.

7 He scorneth the multitude of the city, neither regardeth he the crying of the driver.

8 The range of the mountains is his pasture, and he searcheth after every green thing.

9 Will the unicorn be willing to serve thee, or abide by thy crib?

r 1 Sam. 24. 2. Psal. 104. 18.—Psa. 29. 9.—1 Ch. 21. 5. Jer. 2. 24. Hos. 8. 9.

u Heb. salt places.—Heb. of the tractor, Ch. 3. 18.—w Numb. 23. 22. Deut. 38. 17.

trum! Nos autem, viri fortes, satisfacere reipublicæ videmur, si istius furorẽ ac tela videmus!

"How long wilt thou, O Catiline, abuse our patience?—How long shall thy madness outrage our justice?—To what extremities art thou resolved to push thy unbridled insolence of guilt?—Canst thou behold the nocturnal arms that watch the palatium,—the guards of the city,—the consternation of the citizens,—all the wise and worthy clustering into consultation,—this impregnable situation of the seat of the senate,—and the reproachful looks of the fathers of Rome?—Canst thou behold all this, and yet remain undaunted and unabashed?—Art thou insensible that thy measures are detected? Art thou insensible that this senate, now thoroughly informed, comprehend the whole extent of thy guilt?—Show me the senator ignorant of thy practices during the last and preceding night?—Of the place where you met, the company you summoned, and the crime you concerted.—The senate is conscious,—the consul is witness to all this!—Yet, O, how mean and degenerate! The traitor lives! Lives!—He mixes with the senate;—he shares in our counsels;—with a steady eye he surveys us; he anticipates his guilt! he enjoys the murderous thought, and coolly marks us to bleed! Yet we, boldly passive in our country's cause, think we act like Romans, if we can escape his frantic rage!"

The reader will perceive how finely Cicero rushes into this invective, as if the danger had been too immediate to give him leisure for the formality of address and introduction. See Guthrie's Orations of Cicero.

Here is eloquence! here is nature! and, in this speaking her language, the true orator pierces with his lightnings the deepest recesses of the heart. The success of this species of oratory is infallible in the pulpit, when the preacher understands how to manage it.

NOTES ON CHAPTER XXXIX.

Verse 1. Knowest thou the time] To know the time, &c. only, was easy, and has nothing extraordinary in it: but the meaning of these questions is, to know the circumstances, which have something peculiarly expressive of God's providence, and make the questions proper in this place. Pliny observes, that the hind with young, is by instinct directed to a certain herb, named seselie, which facilitates the birth. Thunder also, which looks like the more immediate hand of providence, has the same effect. Psa. xxix. 9. The voice of the Lord maketh the hinds to calve. See Dr. Young. What is called the wild goat, by yaal, from ayal, to ascend, go, or mount up, is generally understood to be the ibex or mountain goat, called yaal, from the wonderful manner in which it mounts to the tops of the highest rocks. It is certain, says Johnston, there is no crag of the mountains so high, prominent, or steep, but this animal will mount it in a number of leaps, provided only it be rough, and have protuberances large enough to receive its hoofs in leaping. This animal is indigenous to Arabia, is of amazing strength and agility, and considerably larger than the common goat. Its horns are very long, and often bend back over the whole body of the animal; and it is said to throw itself from the tops of rocks or towers, and light upon its horns, without receiving any damage. It goes five months with young.

- When the hinds do calve?] The hind is the female of the stag, or cervus elaphus, and goes eight months with young. They live to thirty-five or forty years. Incredible longevity has been attributed to some stags. One was taken by Charles VI. in the forest of Senlis, about whose neck was a collar with this inscription, Cæsar hoc mihi donavit, which led some to believe that this animal had lived from the days of some one of the twelve Cæsars, emperors of Rome.

I have been the following form of this inscription:

Tempore quo Cæsar Roma dominus in alta, Aureolo jussit collum signare monti: Ne depræcitem, quævis me gramina, lincat. Cæsaris hæc causa! perituræ parere vitæ!

Which has been long public in the old English ballad strain thus:

"When Julius Cæsar resigned king, About my neck he put this ring; That whosoever should me take, Would save my life for Cæsar's sake."

Aristotle mentions the longevity of the stag, but thinks it fabulous.

Verse 3. They bow themselves] In order to bring forth their young ones.

They cast out their sorrows.] חבליתם obolephom; the placenta, after-birth, or umbilical cord. So this word has been understood.

Verse 4. In good liking] After the fawns have suckled for some time, the dam leads them to the pastures, where they feed on different kinds of herbage, but not on corn, for they are not born before harvest time in Arabia and Palestine; for the stag does not feed on corn, but on grass, moss, and the shoots of the fir, beech, and other trees; and, therefore, the word bar, here translated corn, should be translated the open field or country. See Parkhurst. Their nurslings bound away.—Mr. Goode. In a short time they become independent of the mother, leave her, and return no more. The spirit of the questions in these verses appears to be the following: Understandest thou the cause of breeding of the mountain-goats, &c.? Art thou acquainted with the course and progress of the parturition, and the manner in which the bones do grow, and acquire solidity in the womb? See Mr. Goode's observations.

Houbigant's version appears very correct: (Knowest thou) "how their young ones grow up, increase in the fields, and, once departing, return to them no more."

Verse 5. Who hath sent out the wild ass free?] ארו pheré which we translate wild ass, is the same as the onos ayyos of the Greeks, and the onager of the Latins; which must not, says Buffon, be confounded with the zebra: for this is an animal of a different species from the ass. The wild ass is not striped like the zebra, nor so elegantly shaped. There are many of those animals in the deserts of Libya and Numidia: they are of a gray colour; and run so swiftly that no horses but the Arab barbs can overtake them. Wild asses are found in considerable numbers in East and South Tartary, in Persia, Syria, the islands of the Archipelago, and throughout Mauritania. They differ from tame asses only in their independence and liberty, and in their being stronger and more nimble: but in their shape they are the same. See on chap. vi. 5.

The bands of the wild ass?] ארו arud, the drayer, the same animal, but called thus because of the frequent and peculiar noise he makes. But Mr. Goode supposes this to be a different animal from the wild ass, (the jichta or equus hemionas,) which is distinguished by having solid hoofs, a uniform colour, no cross on the back, and the tail hairy only at the tip. The ears and tail resemble those of the zebra; the hoofs and body those of the ass; and the limbs those of the horse. It inhabits Arabia, China, Siberia, and Tartary, in grassy saline plains or salt wastes, as mentioned in the following verse.

Verse 6. Whose house] Habitation, or place of resort. The barren land] מליח melechah, the salt land, or salt places, as in the margin. See above.

Verse 7. He scorneth the multitude] He is so swift that he cannot be run or hunted down. See the description in ver. 5.

Verse 8. The range of the mountains] The mountains and desert places are his peculiar places of pasture; and he lives on any thing that is green, on any kind of vegetable production.

Verse 9. Will the unicorn be willing to serve thee] The "fine, elegant animal like a horse, with one long, rich curled horn growing out of his forehead," commonly called the unicorn, must be given up as fabulous. The heralds must claim him as their own; place him in their armorial bearings as they please, to indicate the unreal actions, fictitious

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou trust him because his strength is great? or wilt thou leave thy labour to him?

12 Wilt thou believe him, that he will bring home thy seed, and gather it into thy barn?

13 Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich?

14 Which leaveth her eggs in the earth, and warmeth them in dust,

x Or, the feathers of the stork and ostrich.

virtues, and unfought martial exploits of mispraised men. It is not to the honour of the royal arms of Great Britain that this fabulous animal should be one of their supporters.

The animal in question, called *reim*, is undoubtedly the rhinoceros, who has the latter name from the horn, that grows on his nose. The rhinoceros is known by the name of *reim* in Arabia to the present day. He is allowed to be a savage animal, showing nothing of the intellect of the elephant. His horn enables him to combat the latter with great success; for, by putting his nose under the elephant's belly, he can rip him up. His skin is like armour; and so very hard as to resist sabres, javelins, lances, and even musket balls; the only penetrable parts being, the belly, the eyes, and about the ears.

Or abide by thy crib? These and several of the following expressions are intended to point out his savage, untemperable nature.

Verse 10. Canst thou bind the unicorn—in the furrow? He will not plough, nor draw in the yoke with another; nor canst thou use him singly to harrow the ground.

Verse 12. That he will bring home thy seed? Thou canst make no domestic nor agricultural use of him.

Verse 13. The goodly wings unto the peacocks? I believe peacocks are not intended here; and the Hebrew word *reananim*, should be translated ostriches; and the term *reim chasidah*, which we translate ostrich, should be, as it is elsewhere, translated stork. And perhaps the word *reim notash*, rendered here feathers, should be translated hawk, or pelican.

The Vulgate has *Penna struthionis similis est pennis herodii, et accipitris*; "the feather of the ostrich is like to that of the stork and the hawk." The Chaldee has, "The wing of the wild cock, who crows and claps his wings, is like to the wing of the stork and the hawk." The Septuagint, not knowing what to make of these different terms, has left them all untranslated, so as to make a sentence without sense. Mr. Goods has come nearest both to the original and to the meaning, by translating thus:

"The wing of the ostrich tribe is for flapping;
But of the stork and falcon for flight."

Though the wings of the ostrich, says he, cannot raise it from the ground; yet by the motion here alluded to, by a perpetual vibration, or flapping; by perpetually catching, or drinking-in the wind, (as the term *reby*) *re-elash* implies, which we render goodly,) they give it a rapidity of running beyond that possessed by any other animal in the world. Adanson informs us, that when he was at the factory in Padore, he was in possession of two tame ostriches: and to try their strength, says he, "I made a full grown negro mount the smallest, and two others the largest. This burden did not seem to me at all disproportioned to their strength. At first they went a pretty high trot; and when they were heated a little, they expanded their wings, as if it were to catch the wind, and they moved with such fleetness as to seem to be off the ground. And I am satisfied that those ostriches would have distanced the fleetest race-horses that were ever bred in England."

As to *reim notash*, here translated falcon, Mr. Goods observes, that the term *Yū naz*, is used generally by the Arabian writers to signify both falcon and hawk. And there can be little doubt that such is the real meaning of the Hebrew word; and that it imports various species of the falcon family, as *jer-falcon*, *goss-hawk*, and *sparrow-hawk*.

"The argument drawn from natural history advances from quadrupeds to birds; and of birds those only are selected for description which are most common to the country in which the scene lies, and at the same time are most singular in their properties. Thus the ostrich is admirably contrasted with the stork and the eagle, as affording us an instance of a winged animal totally incapable of flight, but endowed with an unrivalled rapidity of running, compared with birds whose flight is proverbially fleet, powerful, and persevering. Let man, in the pride of his wisdom, explain or arraign this difference of construction.

Again, the ostrich is peculiarly opposed to the stork and

15 And forgetteth that the foot may crush them, or that the wild beast may break them.

16 She is hardened against her young ones, as though they were not hers: her labour is in vain without fear;

17 Because God hath deprived her of wisdom, neither hath he imparted to her understanding.

18 What time she lifteth up herself on high, she scorneth the horse and his rider.

19 Hast thou given the horse strength? hast thou clothed his neck with thunder?

y Lam. 4. 3.—v. 17.—a Ch. 35. 11.

to some species of the eagle in another sense, and a sense adverted to in the verses immediately ensuing: for the ostrich is well known to take little or no care of its eggs, or of its young; while the stork ever has been, and ever deserves to be, held in proverbial repute for its parental tenderness. The Hebrew word *reim chasidah*, imports kindness, or affection: and our own term stork, if derived from the Greek *eropyn storgē*, as some pretend, has the same original meaning." Goods's Jos.

Verse 14. Which leaveth her eggs in the earth? This want of parental affection in the ostrich is almost universally acknowledged. Mr. Jackson, in his Account of Morocco, observes: The ostrich, having laid her eggs, goes away, forgetting or forsaking them; and if some other ostrich discover them, she hatches them as if they were her own; forgetting probably whether they are or are not; so deficient is the recollection of this bird. This illustrates verse 15. And forgetteth that the foot may crush them, or that the wild beast may break them. The poet seems well acquainted with every part of the subject on which he writes; and facts incontestable confirm all he says. For farther illustration see the account from Dr. Shaw at the end of the chapter.

Verse 16. She is hardened against her young? See before, and the extracts from Dr. Shaw at the end of the chapter. She neglects her little ones, which are often found half-starved, straggling, and moaning about like so many deserted orphans, for their mother.

Verse 17. God hath deprived her of wisdom? Of this foolishness we have an account from the ancients; and here follow two instances: "1st, It covers its head in the reeds, and thinks itself all out of sight because itself cannot see. So Claudian:

*Strut hincine clauso
Ridendum revoluta caput: credique latera
Qua non ipso videt.*

"2. They who hunt them draw the skin of an ostrich's neck on one hand, which proves a sufficient lure to take them with the other. They have so little brain that Heliogabalus had six hundred heads for his supper. Here we may observe, that our judicious as well as sublime author just touches the great points of distinction in each creature, and then hastens to another. A description is exact when you cannot add but what is common to another thing; nor withdraw, but something peculiarly belonging to the thing described. A likeness is lost in too much description, as a meaning often in too much illustration." Dr. Young.

Verse 18. She lifteth up herself? When she raiseth up herself to run away. Proofs of the fleetness of this bird have already been given. It neither flies nor runs distinctly, but has a motion composed of both; and, using its wings as sails, makes great speed. So Claudian:

*Vasta velut Libye venantium vocibus alio
Cum premittit, cæcilius cursum transmittit æranæ,
Inque modum veli sinuante flamme perennis
Fulserunt omnia.*

Xenophon says Cyrus had horses that could overtake the goat and the wild ass; but none that could reach this creature. A thousand golden ducats, or a hundred camels, was the stated price of a horse that could equal their speed. Dr. Young.

Verse 19. Hast thou given the horse strength? Before I proceed to any observations, I shall give Mr. Goods's version of this, perhaps, inimitable description:—

- Ver. 18. Hast thou bestowed on the horse mettles?
Hast thou clothed his neck with the thunder flash?
Ver. 20. Hast thou given him to launch forth as an arrow?
Terrible is the pomp of his nostrils.
Ver. 21. He paweth in the valley, and exulteth.
Boldly he advanceth against the clashing host:
Ver. 22. He mocketh at fear, and trampleth not:
Nor turneth he back from the sword.
Ver. 23. Against him rattleth the quiver,
The glittering spear, and the shield:
Ver. 24. What rage and fury he dovauncheth the ground;
And is impatient when the trumpet soundeth.
Ver. 25. He exclaimeth among the trumpets, Aha!
And smoteeth the battle afar off,
The thumacher of the chiblain, and the shouting.

In the year 1713, a letter was sent to the GUARDIAN, which makes No. 86 of that work, containing a critique on this

20 Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible.

b Heb. terrore.—c Or, His first dig.

description, compared with similar descriptions in Homer and Virgil. I shall give the substance of it here:

"The great Creator, who accommodated himself to those to whom he vouchsafed to speak, hath put into the mouths of his prophets such sublime sentiments and exalted language as must abash the pride and wisdom of man. In the Book of Job, the most ancient poem in the world, we have such paintings and descriptions as I have spoken of, in great variety. I shall at present make some remarks on the celebrated description of the horse in that holy book, and compare it with those drawn by Homer and Virgil.

"Homer hath the following similitude of a horse twice over in the Iliad, which Virgil hath copied from him; at least he hath deviated less from Homer, than Mr. Dryden hath from him.

Ὡς δ' ὅτε τις στατός ἴκτος, ἀκούστας ἐπὶ φάτῃ
ἄσπερον ἀπορηξῆς θείει παύσει κροαίνων,
Εἰσὼς λουσαῖαι εὐρρεῖς ποταροῖο,
Κυδίουρ' ὕψον δὲ κερῆ εἴχει, ἀμφὶ δὲ χεῖρας
Ὡρεῖ αἰσούνας· ὃ δ' ἀγλαῖφι πεποθεῖς
Ῥῖψα ἰ γούνα φέρεται μετὰ ῥ' ἴδια καὶ ῥέρον ἴκτων.

HOM. II. vi. ver. 506. and II. xv. 263.

' Freed from his harness, thus with broken reins,
The wretcher crouches prone o'er the plains
Or in the pride of youth o'erleaps the mound,
And snuffs the female in forbidden ground:
Or seeks his watering in the well-known flood,
To quench his thirst, and cool his fiery blood;
He swims luxuriant in the liquid plain,
And o'er his shoulders flows his waving mane;
He neighs, he snorts, he hears his head on high;
Before his ample chest the frothy stream fly.

"Virgil's description is much fuller than the foregoing, which, as I said, is only a simile; whereas Virgil professes to ascribe the nature of the horse:

Tum, et qua sonum precul arma dolere,
Stare loco nasci: micat auribus, et tremul artus;
Collectaque prænans voluit sub naribus ignem:
Ducens iube, et dextro factus accumbit in armo.
Al duplex agitur per lumbos spina, cavatque
Telurem, et solido graviter sonat ungula cornu.

Virgil, Georg. III. ver. 53.

"Which is thus admirably translated:—

' The fiery courser, when he hears from far,
The sprightly trumpet, and the shouts of war,
Friche up his ears; and trembling with delight,
Bluffs pace, and paws, and hopes the promised fight.
On his right shoulder his thick mane recul'd,
Ruffles at speed, and dances in the wind.
His hoary mane is jetty black and round;
His chin is double; starting with a bound,
He turns the turf, and shakes the solid ground.
Fire from his eyes, clouds from his nostrils flow;
He bears his rider bounding on the foe.'

"Now follows that on the Book of Job, which, under all the disadvantages of having been written in a language little understood, of being expressed in phrases peculiar to a part of the world whose manner of thinking and speaking seems to us very uncouth; and, above all, of appearing in a prose translation, is nevertheless so transcendently above the heathen descriptions; that hereby we may perceive how faint and languid the images are which are formed by mortal authors when compared with those which are figured, as it were, just as they appear in the eye of the Creator. God, speaking to Job, asks him:

To do our translators as much justice as possible, and to help the critic, I shall throw it in the hemistich form, in which it appears in the Hebrew, and in which all Hebrew poetry is written.]

- Ver. 19. Hast thou given to the horse strength?
Hast thou clothed his neck with thunder?
Ver. 20. Canst thou make him afraid as a grasshopper?
The glory of his nostrils is terrible!
Ver. 21. He paweth in the valley, and rejoiceth in his strength
He goeth on to meet the armed men.
Ver. 22. He moometh at fear, and is not affrighted:
Neither turneth he back from the sword.
Ver. 23. Against him rattleth the quiver,
The glittering spear, and the shield.
Ver. 24. He swalloweth the ground with rage and fierceness;
Nor doth he believe that it is the sound of the trumpet.
Ver. 25. He snath among the trumpets, Ho-cho!
And from afar he scenteth the battle,
The thunder of the captives, and the shouting.

"Here are all the great and sprightly images that thought can form of this generous beast, expressed in such force and vigour of style as would have given the great wit of antiquity new laws for the sublime, had they been acquainted with these writings.

"I cannot but particularly observe that whereas the classical poets chiefly endeavour to paint the outward figure, lineaments, and motions, the sacred poet makes all the beauties to flow from an inward principle in the creature he describes; and thereby gives great spirit and vivacity to his description. The following phrases and circumstances are singularly remarkable:

"Hast thou clothed his neck with thunder? Homer and Virgil mention nothing about the neck of the horse but his mane. The sacred author, by the bold figure of

21 He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men.

d Jer. S. S.—e Heb. the armour.

thunder, not only expresses the shaking of that remarkable beauty in the horse, and the flukes of hair, which naturally suggest the idea of lightning; but likewise the violent agitation and force of the neck, which in the oriental tongues had been flaily expressed by a metaphor less bold than this.

"Verse 20. Canst thou make him afraid as a grasshopper? There is a two-fold beauty in this expression, which not only marks the courage of this beast, by asking if he can be scared; but likewise raises a noble image of his swiftness, by insinuating, that if he could be frightened, he would bound away with the nimbleness of a grasshopper.

"The glory of his nostrils is terrible.] This is more strong and concise than that of Virgil, which yet is the noblest line that ever was written without inspiration.

Collectaque prænans voluit sub naribus ignem. Georg. III. ver. 53.

' And in his nostrils rolls collected fire.'

- Ver. 21. He rejoiceth in his strength
Ver. 22. He moometh at fear.
Ver. 23. Whether he wish that it is the sound of the trumpet;
Ver. 25. He snath among the trumpets, Ha! Ha!

are signs of courage, as I said before, flowing from an inward principle. There is a peculiar beauty in his not believing it is the sound of the trumpet: that is, he cannot believe it for joy; but when he was sure of it, and is among the trumpets, he saith Ha! Ha! He neighs, he rejoices.

"His docility is elegantly painted in his being unmoved at the rattling quiver, the glittering spear and the shield, ver. 23. and is well imitated by Oppian, (who undoubtedly read Job as Virgil did) in his Poem upon Hunting.

Πῶς μὲν γὰρ τὴ μαχαίρῃ ἀρηῆς ἐκείνῃ ἴκτος
Ἥχος εὐφραϊμοῦν δολιχὸν πολεμῆσι σάλων;
Ἡ πῶς ἀναδέρκεται ἀσπαράζοντων οὐραῖαι
Αἰθροῖαι λοχὸν περικαυσαμένον ὀπλιτῶσι;
Καὶ χάλκον σάλαγγοντα, καὶ ἀσπρακτοῖα εἰδύθρον;
Καὶ μάθεν εὐτε μῦεναι χρεῖαι, ποτὲ δ' αὐτὶς ὀρεοῖν.

Oppian Cynogel, lib. i. ver. 206.

' Now firm the manag'd war horse keeps his ground,
Nor breaks his order though the trumpet sound!
With fearless eye the glittering host surveys,
And glares directly at the helmet's blaze.
The master's word, the laws of war, he knows;
And when to stop, and when to charge the foe.'

"He swalloweth the ground, ver. 24. is an expression for prodigious swiftness, in use among the Arabians, Job's countrymen, to the present day. The Latins have something like it:

Labantque signa commensae campum. Metastasis.
' In flight the extended champaign to consume.'
Car pere grata fuga. Virg. Georg. III. ver. 162.
' In flight to quiver the steeds.'
Cum ruperit, postquam omnia curas.
' When in their flight, the champaign they have scatter'd,
No track is left behind.'

"It is indeed the boldest and noblest of images for swiftness; nor have I met with any thing that comes so near it, as Mr. Pope's in Windsor Forest:

'Th' impatient courser pants in every vein,
And pawing, seems to beat the distant plain;
Hills, vales, and woods, appear already cross;
And on he starts, a thousand steps at once.'

"He smelleth the battle afar off, and what follows about the shouting, is a circumstance expressed with great spirit by Lucan:

' So when the ring with joyful shouts resounds,
With rage and pride the impetuous courser bounds;
He frets, he foams, he rouseth his hills rein,
Springs o'er the fence, and bounding seeks the plain.'

This judicious and excellent critique has left me little to say on this sublime description of the horse: I shall add some cursory notes only. In verse the 19th, we have the singular image, clothed his neck with thunder. How thunder and the horse's neck can be well assimilated to each other, I confess I cannot see. The author of the preceding critique seems to think, that the principal part of the allusion belongs to the shaking of this remarkable beauty (the mane) in a horse; and the flukes of hair, which naturally suggest the idea of lightning. I am satisfied, that the floating mane is here meant. The original is ῥῶν ῥεσμάη, which Bochart, and other learned men, translate as above. How much the mane of a horse, shaking and waving in the wind, adds to his beauty and stateliness, every one is sensible; and the Greek and Latin Poets, in their description of a horse, take notice of it. Thus Homer,

Ἀμφὶ δὲ χεῖρας
Ὡρεῖ αἰσούνας. Iliad. vi. ver. 509.

And Virgil,
His mane diadem'd o'er his shoulders flies.
Ludantque per colla; per armoes. Ene. II. ver. 697.

belly, the thighs, and the breast, do not partake of this covering; being usually naked, and, when touched, are of the same warmth as the flesh of *quadrupeds*.

"Under the joint of the great pinion, and sometimes under the lesser, there is a strong pointed excrescence, like a cock's spur; with which it is said to prick and stimulate itself, and thereby acquire fresh strength and vigour whenever it is pursued. But nature seems rather to have intended that, in order to prevent the suffocating effects of too great a *plethora*, a loss of blood should be consequent thereupon, especially as the *ostrich* appears to be of a hot constitution, with lungs always confined, and consequently liable to be preternaturally inflamed upon these occasions.

"When these birds are surprised by coming suddenly upon them while they are feeding in some valley, or behind some rocky or sandy eminence in the deserts, they will not stay to be curiously viewed and examined. Neither are the *Arabs* ever dexterous enough to overtake them, even when they are mounted upon their *jinns*, or horses, as they are called, of family. They, when they raise themselves up for flight, (ver. 18.) laugh at the horse and his rider. They afford him an opportunity only of admiring as a distance the extraordinary agility and the stateliness of their motions, the richness of their plumage, and the great propriety there was of ascribing to them (ver. 13.) an expanded quivering wing. Nothing certainly can be more beautiful and entertaining than such a sight! The wings, by their repeated, though unwearying vibrations, equally serving them for sails and oars; while their feet, no less assisting in conveying them out of sight; are in no degree sensible of fatigue.

"By the repeated accounts which I have had from my conductors, as well as from *Arabs* of different places, I have been informed that the *ostrich* lays from thirty to fifty eggs. *Ælian* mentions more than eighty; but I never heard of so large a number. The first egg is deposited in the centre; the rest are placed as convenient as possible round about it. In this manner it is said to lay, deposit, or trust (ver. 14.) her eggs in the earth, and to warm them in the sand, and forgettleth, (as they are not placed like those of some other birds upon trees, or in the clefts of rocks, &c.) that the foot (of the traveller) may crush them, or that the wild beasts may break them.

"Yet, notwithstanding the ample provision which is hereby made for a numerous offspring, scarce one quarter of these eggs are ever supposed to be hatched; and of those that are, no small share of the young ones may perish with hunger, from being left too early by their dams to shift for themselves. For in these, the most barren and desolate recesses of the *Sahara*, where the *ostrich* chooses to make her nest, it would not be enough to lay eggs and hatch them, unless some proper food was near at hand, and already prepared for their nourishment. And, accordingly, we are not to consider this large collection of eggs as if they were all intended for a brood; they are, the greatest part of them, reserved for food: which the dam breaks and disposes of according to the number and the cravings of her young ones.

"But yet, for all this, a very little share of that *stropyn*, or natural affection, which so strongly exerts itself in most other creatures, is observable in the *ostrich*. For, upon the least distant noise, or trivial occasion, she forsakes her eggs, or her young ones, to which, perhaps, she never returns; or if she do, it may be too late either to restore life to the one, or to preserve the lives of the other. Agreeably to this account, the *Arabs* meet sometimes with whole nests of these eggs undisturbed; some of which are sweet and good, others are saddle and corrupted; others again have their young ones of different growths, according to the time it may be presumed they have been forsaken by the dam. They oftener meet a few of the little ones, no bigger than well-grown pullets, half-starved, straggling and moaning about, like so many distressed orphans, for their mother. And in this manner the *ostrich* may be said (ver. 16.) to be hardened against her young ones as though they were not hers; her labour (in hatching and attending them so far,) being in vain without fear or the least concern of what becomes of them afterward. This want of affection is also recorded Lam. iv. 3. The daughter of my people, says the prophet, is cruel, like the *ostriches* in the wilderness.

"Neither is this the only reproach that may be due to the *ostrich*; she is likewise inconsiderate and foolish in her private capacity; particularly in the choice of food, which is frequently highly detrimental and pernicious to it; for she swallows every thing greedily and indiscriminately, whether it be pieces of rags, leather, wood, stone, or iron. When I was at *Oran*, I saw one of these birds swallow, without any seeming uneasiness or inconvenience, several leaden bullets, as they were thrown upon the

floor, scorching hot from the mould; the inner coats of the *œsophagus* and *stomach* being probably better stocked with glands and juices, than in other animals with shorter necks. They are particularly fond of their own excrement, which they greedily eat up as soon as it is voided. No less fond are they of the dung of hens and other poultry. It seems as if their optic as well as olfactory nerves were less adequate and conducive to their safety and preservation than in other creatures. The divine providence in this, no less than in other respects, (ver. 17.) having deprived them of wisdom, neither hath it imparted to them understanding.

"Those parts of the *Sahara* which these birds chiefly frequent, are destitute of all manner of food and herbage, except it be some few tufts of coarse grass; or else a few other solitary plants, of the *lanreola*, *apocynum*, and some other kinds, each of which is equally destitute of nourishment: and in the *Psalmist's* phrase (CXXIX. 6.) even withereth afore it be plucked up. Yet these herbs, notwithstanding their dryness, and want of moisture of their temperature, will sometimes have both their leaves and their stalks studded all over with a great variety of land snails; which may afford them some little refreshment. It is very probable, likewise, that they may sometimes seize upon *lizards*, *serpents*, together with insects and reptiles of various kinds. Yet still, considering the great voracity and size of this camel-bird, it is wonderful, not only how the little ones, after they are weaned from the provisions I have mentioned, should be brought up and nourished, but even how those of fuller growth, and much better qualified to look out for themselves, are able to subsist.

"Their organs of digestion, and particularly the gizzards, (which, by their strong friction, will wear away iron itself,) show them indeed to be *granivorous*; but yet, they have scarce ever an opportunity to exercise them in this way, unless when they chance to stray (which is very seldom,) toward those parts of the country which are sown and cultivated. For these, as they are much frequented by the *Arabs* at the several seasons of grazing, ploughing, and gathering in the harvest; so they are little visited by, as indeed they would be an improper abode for, this shy, timorous bird: a *lover* (*φιλοπυρος*), of the deserts. This last circumstance in the behaviour of the *ostrich* is frequently alluded to in the Holy Scriptures, particularly Isa. xlii. 21. and xxxiv. 13. and xliii. 20. Jer. l. 39. where the word (*ער* *jeanah*) instead of being rendered the *ostrich*, as it is rightly put in the margin, is called the *owl*; a word used likewise instead of *jeanah*, or the *ostrich*, Lev. xi. 16. and Deut. xiv. 15.

"While I was abroad, I had several opportunities of amusing myself with the actions and behaviour of the *ostrich*. It was very diverting to observe with what dexterity and *espouise* of body it would play and frisk about on all occasions. In the heat of the day particularly, it would strut along the sunny side of the house with great majesty. It would be perpetually fanning and priding itself with its quivering expanded wings; and seem at every turn to admire and be in love with its shadow. Even at other times, whether walking about, or resting itself upon the ground, the wings would continue these fanning, vibrating motions, as if they were designed to mitigate and assuage that extraordinary heat wherewith their bodies seem to be naturally affected.

"Notwithstanding these birds appear tame and tractable to such persons of the family as were more known and familiar to them, yet they were often very rude and fierce to strangers, especially the poorer sort, whom they would not only endeavour to push down, by running furiously upon them; but would not cease to peck at them violently with their bills, and to strike them with their feet; whereby they were frequently very mischievous. For the inward claw, or hoof, rather, as we may call it, of this *avis bisulca*, being exceedingly strong-pointed and angular, I once saw an unfortunate person who had his belly ripped open by one of these strokes. While they are engaged in these combats and assaults, they sometimes make a fierce, angry, and hissing noise, with their throats inflated, and their mouths open; at other times, when less resistance is made, they have a chuckling or cackling voice, as in the poultry kind: and thereby seem to rejoice and laugh, as it were, at the timorousness of their adversary. But, during the lonesome part of the night, (as if their organs of voice had then attained a quite different tone,) they often made a very doleful and hideous noise; which would be sometimes like the roaring of a lion; at other times it would bear a nearer resemblance to the hoarser voices of other *quadrupeds*, particularly of the bull and the ox. I have often heard them groan, as if they were in the greatest agonies; an action beautifully alluded to by

CHAPTER XL.

Job humbles himself before the Lord, 1-5. And God again challenges him by a display of his power and judgment, 6-14. A description of behemoth, 15-21.

Ans. 1. Cf. **MOREOVER** the Lord answered Job, and said,

2 Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it.

3 ¶ Then Job answered the Lord and said, 4 Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.

5 Once have I spoken; but I will not answer; yea, twice; but I will proceed no farther.

6 ¶ Then answered the Lord unto Job out of the whirlwind, and said,

7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.

8 Wilt thou also disannul my judgment?

in Ch. 28. 12.—Ezek. 3. Ch. 42. 1. Ps. 51. 4.—Ch. 29. 1. Ps. 29. 1.—Ch. 30. 1.—Ch. 32. 1.—Ch. 32. 1.—Ch. 32. 1.—Ch. 32. 1.

the prophet Micah, (i. 8.) where it is said, *I will make a mourning like the jaanah, or ostrich.* Jaanah, therefore, and *ostrich*, the names by which the ostrich is known in the Holy Scriptures, may very properly be deduced from *roo osh* and *roo ronan*, words which the *lexicographi* explain by *exclamare, or clamare fortiter*; for the noise made by the ostrich being loud and sonorous, *exclamare, or clamare fortiter*, may, with propriety enough, be attributed to it; especially as those words do not seem to denote any certain or determined mode of voice or sound peculiar to any one particular species of animals, but such as may be applicable to them all, to birds as well as to quadrupeds and other creatures." *Shaw's Travels*, page 451. edit. 4th. 1757.

The subjects in this chapter have been so various and important, that I have been obliged to extend the notes and observations to an unusual length; and yet much is left unnoticed which I wished to have inserted: but I have made the best selection I could; and must request those readers who wish for more information, to consult zoological writers.

NOTES ON CHAPTER XL.

Verse 1. *Moreover the Lord answered*] That is, the Lord continued his discourse with Job. *Answered*, does not refer to anything said by Job, or any question asked.

I think it very likely that this whole piece from the beginning of this first verse to the end of the fourteenth, was originally the ending of the poem. Mr. Heath has noticed this, and I shall lay his words before the reader: "The former part of this chapter is evidently the conclusion of the poem; the latter part whereof seems to be in great disorder, whether it has happened from the carelessness of the transcriber, or, (which appears most probable,) from the skins of parchment composing the roll having by some accident changed their places. It is plain, from the seventh verse of the forty-second chapter, that Jehovah is the last speaker in the poem. If, then, immediately after the end of the thirty-ninth chapter we subjoin the fifteen verses of the forty-second chapter, and place the fourteen first verses of the fortieth chapter immediately after the sixth verse of the forty-second chapter, and by that means make them the conclusion of the poem, all will be right; and this seventh verse of the forty-second chapter will be in its natural order. The action will be complete by the judgment of the Almighty; and the catastrophe of the poem will be grand and solemn." To these reasons of Mr. Heath, Dr. Kennicott has added others, which the reader may find at the end of the chapter. Without taking any farther notice of this transposition in this place, I will continue the notes in the present order of the verses.

Verse 2. *He that reproveth God let him answer it*] Let the man who has made so free with God and his government, answer to what he has now heard.

Verse 4. *Behold, I am vile*] I acknowledge my inward demerit. I cannot answer thee.

I will lay mine hand upon my mouth.] I cannot excuse myself, and I must be dumb before thee.

Verse 5. *Once have I spoken*] See ch. xlii. 3, &c.

I will proceed no farther.] I shall attempt to justify myself no longer: I have spoken repeatedly; and am confounded at my want of respect for my Maker, and at the high thoughts which I have entertained of my own righteousness. All is impurity in the presence of thy majesty.

Verse 7. *Gird up thy loins*] See chap. xxxviii. 1-3. Some think that this and the preceding verse have been repeated here from chap. xxxviii. 1-3. and that several of the words *there, here,* and chap. xlii. 3. have been repeated, in after times, to connect some false gatherings of

wilt thou condemn me, that thou mayest be righteous?

9 Hast thou an arm like God? or canst thou thunder with a voice like him?

10 Deck thyself now with majesty and excellency; and array thyself with glory and beauty.

11 Cast abroad the rage of thy wrath: and behold every one that is proud, and abase him.

12 Look on every one that is proud, and bring him low: and tread down the wicked in their place.

13 Hide them in the dust together; and bind their faces in secret.

14 Then will I also confess unto thee that thine own right hand can save thee.

15 Behold now behemoth, which I made with thee; he eateth grass as an ox.

(Ch. 37. 4. Ps. 22. 1, 4.—Ps. 53. 1, & 104. 1.—Ezek. 2. 12. Dan. 4. 37.—Or, the elephant, as some think.)

the sheets of parchment on which the end of this poem was originally written. See on ver. 1. and at the end of this chapter.

Verse 8. *Wilt thou condemn me*] Rather than submit to be thought in the wrong, wilt thou condemn my conduct in order to justify thyself? Some men will never acknowledge themselves in the wrong. God may err, but they cannot, seems to be their impious maxim. Unwillingness to acknowledge a fault frequently leads men, directly, or indirectly, to this sort of blasphemy. There are three words most difficult to be pronounced in all languages. I AM WRONG.

Verse 9. *Hast thou an arm like God?*] Every word from this to the end of verse 14 has a wonderful tendency to humble the soul: and it is no wonder that at the conclusion of these sayings Job fell in the dust confounded, and ascribed righteousness to his Maker.

Verse 10. *Deck thyself now with majesty*] Act like God, seeing thou hast been assuming to thyself perfections that belong to him alone.

Verse 13. *Hide them in the dust together*] Blend the high and the low, the rich and the poor, in one common ruin. Show them that thou art supreme, and canst do whatever thou pleasest.

Bind their faces in secret.] This seems to refer to the custom of preserving mummies: the whole body is wrapped round with strong swathings of linen or cotton cloth. Not only the limbs, but the very head, face, and all, are rolled round with strong filleting, so that not one feature can be seen, not even the protuberances of the nose. On the outside of these involutions, a human face is ordinarily painted; but as to the real face itself, it is emphatically bound in secret; for those rollers are never intended to be removed.

Verse 14. *Thine own right hand can save thee.*] It is the prerogative of God alone to save the human soul. Nothing less than unlimited power, exerted under the direction and impulse of unbounded mercy, can save a sinner. This is most clearly asserted in this speech of Jehovah. When thou canst extend an arm like God, i. e. an uncontrollable power;—when thou canst arm thyself with the lightning of heaven, and thunder with a voice like God;—when thou canst deck thyself with the ineffable glory, beauty, and splendour of the supreme majesty of Jehovah;—when thou canst dispense thy judgments over all the earth, to abase the proud, and tread down the wicked;—when thou canst, as having the keys of hell and death, blend the high and the low in the dust together; then I will acknowledge to thee that thy own right hand can save thee. In other words, salvation belongeth unto the Lord: no man can save his own soul by works of righteousness which he has done, is doing, or can possibly do, to all eternity! Without Jesus, every human spirit must have perished everlastingly. Glory be to God for his unspeakable gift!

Verse 15. *Behold now behemoth*] The word *בְּהֵמוֹת* *behemoth*, is the plural of *בְּהֵמָה* *behemah*, which signifies cattle in general, or graminivorous animals, as distinguished from *חַיָּוֹת* *chayot*, all wild or carnivorous animals, see Gen. i. 24. The former seems to intend kine, horses, asses, sheep, &c. and all employed in domestic or agricultural matters: the latter, all wild and savage beasts, such as lions, bears, tigers, &c. but the words are not always taken in these senses.

In this place it has been supposed to mean some animal of the *beest* kind. The Vulgate retains the Hebrew name; so do the Syriac and Arabic. The Chaldee is indefinite, translating creature, or animal. And the Septuagint is

16 Lo now, his strength is in his loins, and his force is in the navel of his belly.

17 * He moveth his tail like a cedar; the sinews of his stones are wrapped together.

18 His bones are as strong pieces of brass; his bones are like bars of iron.

19 He is the chief of the ways of God: he that made him can make his sword approach unto him.

20 Surely the mountains bring him forth food, where all the beasts of the field play.

x Or, He setteth up.—y Dan. 2. 40.—z Psa. 104. 14.—a Heb. He oppresseth.

not less explicit, translating by *Onia*, *beast* or *wild beast*; and old *Coverdale*, the cruellest beast, perhaps as near to the truth as any of them. From the name, therefore, or the understanding had of it by the ancient versions, we can derive no assistance relative to the individuality of the animal in question; and can only hope to find what it is by the characteristics it bears in the description here given of it.

These having been carefully considered, and deeply investigated, both critics and naturalists have been led to the conclusion, that either the *elephant*, or the *hippopotamus* or *river-horse*, is the animal in question; and, on comparing the characteristics between these two, the balance is considerably in favour of the *hippopotamus*. But even here there are still some difficulties, as there are some parts of the description which do not well suit even the *hippopotamus*; and, therefore, I have my doubts whether either of the animals above is that in question, or whether any animal now in existence be that described by the Almighty.

Mr. *Goods* supposes, and I am of the same opinion, that the animal here described is now extinct. The skeletons of three lost genera have actually been found out: these have been termed *paleotherium*, *anoplotherium*, and *mastodontion* or *mammoth*. From an actual examination of a part of the skeleton of what is termed the *mammoth*, I have described it in my note on Gen. i. 24.

As I do not believe that either the *elephant* or the *river-horse* is intended here, I shall not take up my reader's time with any detailed description. The elephant is well known; and, though not an inhabitant of these countries, has been so often imported in a tame state, and so frequently occurs in exhibitions of wild beasts, that multitudes, even of the common people, have seen this tremendous, docile, and sagacious animal. Of the *hippopotamus*, or *river-horse*, little is generally known but by description, as the habits of this animal will not permit him to be caught or tamed. His amphibious nature prevents his becoming a constant resident on dry land.

The *hippopotamus* inhabits the rivers of Africa and the lakes of *Aethiopia*; feeds generally by night; wanders only a few miles from water; feeds on vegetables and roots of trees, but never on *fish*; lays waste whole plantations of the sugar-cane, rice, and other grain. When angered or wounded, it will attack boats and men with much fury. It moves slowly, and heavily; swims dexterously; walks deliberately and leisurely over head into the water; and pursues his way, even on all fours, on the bottom; but cannot remain long under the water, without rising to take in air. It sleeps in reedy places; has a tremendous voice, between the *lowing* of an ox, and the *roaring* of the elephant. Its head is large, its mouth very wide, its skin is thick and almost devoid of hair, and its tail is naked and about a foot long. It is nearly as large as the elephant, and some have been found *seventeen feet* long. Mr. *Goods* observes: "Both the *elephant* and the *hippopotamus*, are naturally quiet animals; and never interfere with the grazing of others of different kinds, unless they be irritated. The *behemoth*, on the contrary, is represented as a quadruped of a ferocious nature; and formed for tyranny, if not rapacity; equally lord of the floods and of the mountains: rushing with rapidity of foot, instead of slowness or stateliness: and possessing a rigid and enormous tail, like a cedar-tree; instead of a short naked tail, of about a foot long, as the *hippopotamus*, or a weak, slender, hog-shaped tail, as the elephant."

The *mammoth*, for size, will answer the description in this place, especially verse 19. He is the chief of the ways of God. That to which the part of a skeleton belonged, which I examined, must have been, by computation, not less than *twenty-five feet* high, and *sixty feet* in length; the bones of one toe I measured, and found them *three feet* in length. One of the very smallest grinders of an animal of this extinct species, full of processes on the surface more than an inch in depth, which shows that the animal had lived on *flesh*, I have just now weighed, and found it, in its very dry state, *four pounds eight ounces*, awordupois: the same grinder of an elephant I have weighed also, and find it just *two pounds*. The *mammoth*, therefore, from this proportion, must have been as large as *two elephants* and

21 He lieth under the shady trees, in the covert of the reed, and fens.

22 The shady trees cover him with their shadow; the willows of the brook compass him about.

23 Behold, * he drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth.

24 ^b He taketh it with his eyes: his nose pierceth through snares.

b Or, Will any take him in his sight, or bore his nose with a gin? Ch. 41. 1, 2

a quarter. We may judge by this of its size; elephants are frequently *ten and eleven feet* high; this will make the mammoth at least *twenty-five*, or *twenty-six feet* high: and as it appears to have been a *many-toed* animal, the springs which such a creature could make must have been almost incredible: nothing by *swiftness* could have escaped its pursuit. God seems to have made it as the proof of his power; and had it been prolific, and not become extinct, it would have depopulated the earth. Creatures of this kind must have been living in the days of Job: the behemoth is referred to here, as if perfectly and commonly known.

He eateth grass as an ox] This seems to be referred to as if something remarkable in this animal; that, though from the form of his teeth, he must have been *carnivorous*, yet he ate grass as an ox. He lived both on animal and vegetable food.

Verse 16. His strength is in his loins] This refers to his great agility, notwithstanding his bulk; by the strength of his loins he was able to take vast springs, and make astonishing bounds.

Verse 17. He moveth his tail like a cedar] Therefore, it was neither the elephant, who has a tail like that of a hog, nor the hippopotamus, whose tail is only about a foot long.

The sinews of his stones] I translate with Mr. *Goods*, and for the same reasons, the sinews of his haunches, which is still more characteristic; as the animal must have excelled in leaping.

Verse 18. His bones are as strong pieces of brass;—bars of iron.] The tusk I have mentioned above is uncommonly hard, solid, and weighty for its size.

Verse 19. He is the chief of the ways of God] The largest, strongest, and swiftest quadruped that God has formed.

He that made him.] No power of man or beast can overcome him. God alone can overcome him, and God alone could make his sword (of extinction) approach to him.

Verse 20. The mountains bring him forth food] It cannot therefore be the hippopotamus, as he is seldom found far from the rivers where he has his chief residence.

Where all the beasts of the field play.] He frequents those places where he can have most prey. He makes a mock of all the beasts of the field. They can neither resist his power, nor escape from his agility. All this answers to what we know of the mammoth, but not at all to the hippopotamus.

Verse 21. He lieth under the shady trees] This and the following verses refer to certain habits of the behemoth, with which we are, and must be, unacquainted.

Verse 22. The willows of the brook compass him] This would agree well enough with the hippopotamus.

Verse 23. Behold, he drinketh up a river] A similar mode of expression, and of precisely the same meaning as that in chap. xxxiv. 24. He swalloweth the ground with fierceness. No river can stop his course: he wades through all; stems every tide and torrent; and hurries not as though he were in danger.

He trusteth that he can draw up Jordan] Even when the river overflows its banks, it is no stoppage to him: though the whole impetuosity of its stream rush against his mouth, he is not afraid. Mr. *Goods* has seized the true idea in his translation of this verse:

"If the stream rage, he revileth not; He is unmoved, though Jordan rush against his mouth."

From this mention of Jordan it is probable that the behemoth was once an inhabitant of the mountains, marshes, and woods, of the land of Palestine.

Verse 24. He taketh it with his eyes] He looks at the sweeping tide, and defies it.

His nose pierceth through snares.] If fences of strong stakes be made in order to restrain him, or prevent him from passing certain boundaries, he tears them in pieces with his teeth; or, by pressing his nose against them, breaks them off. If other parts of the description would answer, this might well apply to the elephant, the nose here meaning the proboscis, with which he can split trees, or even tear them up from the roots!

CHAPTER XLI.

Chiefest power in the Leviathan, of which creature he gives a very circumstantial description, 1-34.

See 1. O. or 7th. See U. C. ed. 761.

CANST thou draw out Leviathan with a hook? or his tongue with a cord which thou lettest down?

c That is, a whale, or, a hippopotamus.—1 Pa. 104. 28. Isai. 71. 1.

Thus ends the description of the *behemoth*; what I suppose to be the *mastodonton*, or *mammoth*, or some creature of this kind, that God made as the *chief of his works*, exhibited in various countries for a time, cut them off from the earth, but by his providence preserves many of their skeletons, that succeeding ages might behold the *mighty power* which produced this *chief of the ways of God*, and admire that *providence* which rendered the race extinct, that otherwise would, in all probability, have extinguished every other race of animals!

I am not unapprised of the strong arguments produced by learned men to prove, on the one hand, that *behemoth* is the *elephant*; and, on the other, that he is the *hippopotamus*, or *river-horse*: and I have carefully read all that *Bochart*, that chief of learned men, has said upon the subject. But I am convinced that an animal now extinct, probably of the kind already mentioned, is the creature pointed out and described by the inspiration of God in this chapter.

On ver. 30. of the preceding chapter we have seen, from Mr. *Heath's* remarks, that the *fourteen* first verses were probably transposed. In the following observations Dr. *Kennicott* appears to prove the point.

"It will be here objected, that the poem could not possibly end with this question from *Job*; and, among other reasons, for this in particular; because we read in the very next verse, *That after the Lord had spoken these words unto Job*, &c. If, therefore, the last speaker was not *Job*, but *The Lord*, *Job* could not originally have concluded this poem as he does at present.

"This objection I hold to be exceedingly important; and, indeed, to prove decisively that the poem must have ended at first with some speech from God.

"And this remark leads directly to a very interesting inquiry: *What was at first the conclusion of this poem?* This may, I presume, be pointed out and determined, not by the alteration of any one word, but only by allowing a dislocation of the *fourteen* verses which now begin the *fortieth* chapter. Chapters xxxviii. xxxix. xl. and xli. contain a magnificent display of the divine power and wisdom in the works of the Creator; specifying the *lion*, *raven*, *wild-goat*, *wild-ass*, *unicorn*, *peacock*, *ostrich*, *horse*, *hawk*, *eagle*, *behemoth*, and *leviathan*.

"Now, it must have surprised most readers to find that the description of these creatures is strangely interrupted at chap. xl. 1; and as strangely resumed afterward at chap. xl. 15. And, therefore, if these *fourteen* verses will connect with, and regularly follow, what now ends the poem, we cannot much doubt that these *fourteen* verses have again found their true station, and should be restored to it.

"The greatness of the supposed transposition is no objection: because so many verses as would fill one piece of vellum in an ancient roll, might be easily sewed in before or after its proper place. In the case before us, the *twenty-five* lines, in the *first fourteen* verses of chapter xl. seem to have been sewed in improperly after chap. xxxix. 30. instead of after chap. xlii. 5. That such large parts have been transposed in rolls, (to make which the parts are sewed together,) is absolutely certain: and that this has been the case here is still more probable for the following reason:

"The lines here supposed to be out of place are *twenty-five*, and contain *ninety-two* words; which might be written on one piece, or page, of vellum. But the MS. in which these *twenty-five* lines made one page must be supposed to have the same, or nearly the same, number of lines in each of the pages adjoining. And it would greatly strengthen this presumption if these *twenty-five* lines would fall in regularly at the end of any other set of lines, nearly of the same number:—if they would fall in after the next set of *twenty-five*, or the second set, or the third, or the fourth, &c. Now, this is actually the case here; for the lines after these *twenty-five* being one hundred or one hundred and one, make just four times *twenty-five*. And, therefore, if we consider these one hundred and *twenty-five* lines as written on five equal pieces of vellum; it follows, that the *fifth* piece might be carelessly sewed up before the other four.

"Let us also observe the present disorder of the speeches, which is this. In chapters xxxviii. and xxxix. God first speaks to *Job*. The end of chap. xxxix. is fol-

2 Canst thou put a hook into his nose? or bore his jaw through with a thorn?

3 Will he make many supplications unto thee? will he speak soft words unto thee?

4 Will he make a covenant with thee? wilt thou take him for a servant for ever?

e Heb. which thou drawest.—1 Isai. 37. 29.—Erod. 9. 1, &c.

lowed by, *And the Lord answered Job and said*, while yet *Job* had not replied. At chap. xl. 3-5. *Job* answers; but he says, he had then spoken twice, and he would add no more; whereas, this was his first reply, and he speaks afterward. From chap. xl. 15. to xli. 34. are now the descriptions of *behemoth* and *leviathan*; which would regularly follow the descriptions of the *horse*, *hawk*, and *eagle*. And from chap. xlii. 1. to xlii. 6. is now *Job's* speech; after which we read in ver. 7. *After the Lord had spoken these words unto Job!*

"Now, all these confusions are removed at once if we only allow that a piece of vellum containing the *twenty-five* lines, (chap. xl. 1-14.) originally followed chap. xlii. 6. For then, after God's first speech, ending with *leviathan*, *Job* replies. Then God—to whom *Job* replies the second time, when he added no more. And then God addresses him the third; when *Job* is silent, and the poem concludes: upon which the *narrative* opens regularly, with saying,—*After the Lord had spoken these words unto Job*, &c. chap. xlii. ver. 7." *Kennicott's* remarks, p. 161.

The reader will find much more satisfaction if he read the places as above directed. Having ended chap. xxxix. proceed immediately to ver. 15. of chap. xl.; go on regularly to the end of ver. 6. of chap. xlii. and immediately after that add the *fourteen* first verses of chap. xl. We shall find then that the poem has a consistent and proper ending, and that the concluding speech was spoken by *JEHOVAH*.

NOTES ON CHAPTER XLI.

Verse 1. *Canst thou draw out leviathan*] We come now to a subject not less perplexing than that over which we have passed; and a subject on which learned men are less agreed than on the preceding. What is *leviathan*? The Hebrew word *לִיְוִיָּתָן* *leviathan*, is retained by the *Vulgate* and the *Chaldee*. The *Septuagint* has *Ἀρεὶς ἢ Ἀρακωρῆ*; *Canst thou draw out the DRAGON?* The *Syriac* and *Arabic* have the same. A species of *whale* has been supposed to be the creature in question; but the description suits no animal but the *crocodile*, or *alligator*; and it is not necessary to seek elsewhere. The *crocodile* is a natural inhabitant of the *Nile*, and other Asiatic and African rivers. It is a creature of enormous voracity and strength, as well as fleetness in swimming. He will attack the largest animals, and even men, with the most daring impetuosity. In proportion to his size he has the largest mouth of all monsters. The upper jaw is armed with forty sharp, strong teeth, and the under jaw with thirty-eight. He is clothed with such a coat of mail as cannot be pierced; and can in every direction resist a musket ball. The Hebrew *לִיְוִיָּתָן* *ten*, signifies the coupled dragon; but what this is we know not, unless the *crocodile* be meant.

With a hook] That crocodiles were caught with a baited hook, at least one species of crocodile, we have the testimony of *Herodotus*, lib. ii. c. 70. *Ἐπειὰ τῶν τῶν οὐκ ἔδρασαν περι ἀγκίστρων, μετὰ ἐς μόνον τὸν ποταμὸν, κ. τ. λ.* "They take the back or chine of a swine, and bait a hook with it, and throw it into the midst of the river; and the fisherman stands at some distance on the shore holding a young pig, which he irritates, in order to make it squeak. When the crocodile hears this, he immediately makes toward the sound; and, finding the baited hook in his way, swallows it, and it is then drawn to land, when they dash mud into his eyes, and blind him; after which he is soon despatched." In this way it seems *leviathan* was drawn out by a hook: but it was undoubtedly both a difficult and dangerous work, and but barely practicable in the way in which *Herodotus* relates the matter.

Or his tongue with a cord] It is probable that when the animal was taken, they had some method of casting a noose round his tongue, when opening his mouth; or piercing it with some barbed instrument. *Theophrastus* says that, in order to take the crocodile, they dig holes on the banks of the river, and cover them with sticks. The crocodiles fall into these, and cannot get out. They leave them there for several days without food, and then let down nooses which they pitch on their jaws, and thus draw them out. This is probably what is meant here.

Verse 2. *Canst thou put a hook into his nose?* Canst thou put a ring in his nose, and lead him about as thou

5 **What** thou ¹ play with him as with a bird? or wilt thou bind him for thy maidens?

6 Shall thy companions make a banquet of him? shall they part him among the merchants?

7 Canst thou fill his skin with barbed irons? or his head with fish spears?

8 Lay thine hand upon him, remember the battle, do no more.

9 Behold, the hope of him is in vain: shall not one be cast down even at the sight of him?

10 None is so fierce that dare stir him up: who then is able to stand before me?

11 Who hath prevented me, that I should repay him? ¹ whatsoever is under the whole heaven is mine.

12 I will not conceal his parts, nor his power, nor his comely proportion.

13 Who can discover the face of his garment? or who can come to him ¹ with his double bridle?

14 Who can open the doors of his face? his teeth are terrible round about.

15 His ¹ scales are his pride, shut up together as with a close seal.

16 One is so near to another, that no air can come between them.

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his needings a light doth shine, and his eyes are like the eyelids of the morning.

19 Out of his mouth go burning lamps, and sparks of fire leap out.

20 Out of his nostrils goeth smoke, as out of a seething pot or caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth strength, and ¹ sorrow is turned into joy before him.

23 The flakes of his flesh are joined together; they are firm in themselves; they cannot be moved.

24 His heart is as firm as a stone; yea, as hard as a piece of the nether millstone.

h Ps. 104. 25.—i Rom. 11. 22.—k Exod. 19. 6. Dent. 10. 14. Ps. 24. 1. & 20. 12. 1 Cor. 13. 28, 23.

l Or, within.—m Heb. strong pieces of shields.—n Heb. sorrow rejected.—o Heb. the fallings.

doest thine ox? In the East they frequently lead the oxen and buffaloes with a ring in their noses.

Bore his jaw through with a thorn?] Some have thought that this means, Canst thou deal with him as with one of those little fish which thou stringest on a rush by means of the thorn at its end? Or, perhaps, it may refer to those ornaments with which they sometimes adorned their horses, mules, camels, &c.

Verse 3. Will he make many supplications?] There are several allusions in these verses to matters of which we know nothing.

Verse 4. Will he make a covenant?] Canst thou hire him as thou wouldest a servant,—who is to be so attached to thy family as to have his ear bored, that he may abide in thy house for ever? Is not this an allusion to the law? Exod. xxii. 1—6.

Verse 5. Wilt thou play with him?] Is he such a creature as thou canst tame; and of which thou canst make a pet, and give as a plaything to thy little girls; פורקו; נטרותא; probably alluding to the custom of catching birds, tying a string to their legs, and giving them to children to play with; a custom execrable as ancient, and disgraceful as modern!

Verse 6. Shall thy companions make a banquet?] Canst thou and thy friends feast on him as ye were wont to do on a camel sacrificed for this purpose? Or, Canst thou dispose of his flesh to the merchants, to buyers, as thou wouldest do that of a camel, or an ox? It is certain, according to Herodotus, lib. ii. c. 70. that they killed and ate crocodiles at Apollonopolis and Elephantis, in Egypt.

Verse 7. Canst thou fill his skin with barbed irons?] This refers to some kind of harpoon work, similar to that employed in taking whales, and which they might use for some other kinds of animals; for the skin of the crocodile could not be pierced. Herrera says that he saw a crocodile defend itself against thirty men; and that they fired six balls at it without being able to wound it. It can only be wounded under the belly.

Verse 8. Lay thine hand upon him?] Mr. Heath translates, "Be sure thou strike home. Mind thy blow: rely not upon a second stroke." Mr. Goods translates:

¹ Make ready thy hand against him.
² Dare the contest: be firm.

He is a dangerous animal; when thou attackest him, be sure of thy advantage; if thou miss, thou art ruined. Depend not on other advantages, if thou miss the first. Kill him at once, or he will kill thee.

Verse 9. Behold, the hope!] If thou miss the first advantage, there is no hope afterward: the very sight of this terrible monster would dissipate thy spirit, if thou hadst not a positive advantage against his life, or a place of sure retreat to save thine own.

Verse 10. None is so fierce that dare stir him up!] The most courageous of men dare not provoke the crocodile to fight; or attempt to rouse him when, sated with fish, he takes his repose among the reeds: and the strongest of men cannot match him.

Who then is able?] If thou canst not stand against the crocodile, one of the creatures of my hand; how canst thou resist me, who am his Maker? This is the use which God makes of the formidable description which he has thus far given of this terrible animal.

Verse 11. Who hath prevented me?] Who is it that hath laid me under obligation to him? Do I need my creatures? All under the heavens is my property.

Verse 12. I will not conceal his parts!] This is most certainly no just translation of the original. The Vulgate is to this effect: I will not spare him; nor will by his powerful words, framed for the purpose of entreaty. Mr. Goods applies it to leviathan:

¹ I cannot be confounded at his limbs and violence:
² The strength and structure of his frame."

The Creator cannot be intimidated at the most formidable of his own works: man may, and should tremble; God cannot.

Verse 13. Who can discover the face of his garment?] Who can rip up the hide of this terrible monster? Who can take away his covering, in order to pierce his vitals?

Verse 14. The doors of his face?] His jaws; which are most tremendous.

Verse 15. His scales are his pride!] They are impentrate, as we have already seen.

Verse 16. One is so near to another!] It has already been stated, that a musket ball, fired at him in any direction, cannot make a passage through his scales.

Verse 18. By his needings a light doth shine!] It is very likely that this may be taken literally. When he spurts up the water out of his nostrils, the drops form a sort of iris, or rainbow. We have seen this effect produced when, in certain situations and state of the atmosphere, water was thrown up forcibly, so as to be broken into small drops, which has occasioned an appearance like the rainbow.

The eyelids of the morning.] It is said that, under the water, the eyes of the crocodile are exceedingly dull; but, when he lifts his head above water, they sparkle with the greatest vivacity. Hence the Egyptians, in their hieroglyphics, made the eyes of the crocodile the emblem of the morning. Ανατολή λεγοντες δυε οφθαλμους κροκοδειλου ζωογραφουσι. HORAEF. Egypt. Hieroglyph. lib. i. c. 65. This is a most remarkable circumstance, casts light on ancient history, and shows the rigid correctness of the picture drawn above.

Verse 19. Out of his mouth go burning lamps! Dr. Young, in his paraphrase, has a sensible note on this passage: "This is nearer the truth than at first view may be imagined. The crocodile, according to naturalists, lying long under water, and being there forced to hold its breath, when it emerges, the breath long repressed is hot, and bursts out so violently, that it resembles fire and smoke. The horse does not repress his breath by any means so long, neither is he so fierce and animated; yet the most correct of poets ventures to use the same metaphor concerning him, volvit sub naribus ignem. By this I would caution against a false opinion of the boldness of Eastern metaphors, from passages ill understood."

Verse 22. In his neck remaineth strength! Literally, "strength has its dwelling in his neck." The neck is the seat of strength in most animals; but the head and shoulders must be here meant, as the crocodile has no neck, being shaped very nearly like a lizard.

And sorrow is turned into joy before him.] וצניו וצניו וצניו u-lo-panis tadus dabab; And destruction exulteth before him. This is as fine an image as can well be conceived. It is in the true spirit of poetry: the legitimate offspring of the genie createur. Our translation is simply insignificant.

Verse 23. The flakes of his flesh!] His muscles are strongly and firmly compacted.

Verse 24. Hard as a piece of the nether millstone.] Which is required to be harder than that which runs above.

25 When he raiseth up himself, the mighty are afraid; by reason of breakings they purify themselves.

26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon.

27 He esteemeth iron as straw, and brass as rotten wood.

28 The arrow cannot make him flee: sling-stones are turned with him into stubble.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.

30 Sharp stones are under him; he spreadeth sharp pointed things upon the mire.

31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

32 He maketh a path to shine after him: one would think the deep to be hoary.

33 Upon earth there is not his like, who is made without fear.

34 He beholdeth all high things; he is a king over all the children of pride.

CHAPTER XLII.

Job boasts himself before God, 1-8. God accepts him; commutes his three friends; and commends Job to other sacrifices for them, that he might pardon and accept them, as they had not spoken what was right concerning their Maker, 7-9. The Lord turns Job's captivity; and his friends visit him, and bring him presents, 10, 11. Job's affliction becomes double to what it was before, 12. His family is also increased, 13-15. Having lived one hundred and forty years after his affliction, he dies, 16, 17.

THEN JOB answered the LORD, and said,

1 I know that thou canst do every thing, and that no thought can be withholden from thee.

2 Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

3 Hear, I beseech thee, and I will speak; I will demand of thee, and declare thou unto me.

Ante l. Cl. c. 74. Ante U. C. c. 77.

p Or, breast-plate.—q Heb. Sharp piece of potsherd.—r Or, who behoves themselves without fear.—s Gen. 10. 14. Matt. 10. 25. Mark 10. 27. & 14. 22. Luke 10. 27.

t Or, no thought of thine can be hindered.—u Ch. 30. 2.—v Ps. 61. 5 & 131. 1 & 138. 6.—w Ch. 30. 5 & 40. 7.

Verse 25. By reason of breakings they purify themselves.] No version, either ancient or modern, appears to have understood this verse: nor is its true sense known. The Septuagint has, "When he turns himself he terrifies all the quadrupeds on the earth." The original is short and obscure:—מִשְׁחָרֵי מִשְׁחָרֵי מִשְׁחָרֵי מִשְׁחָרֵי מִשְׁחָרֵי. Mr. Goode takes the plural termination in *sin*, from the first word; of which he makes the noun *in yam*, the sea; and thus translates it, *They are confounded at the tumult of the sea*. In this I can find no more light than in our own. Mr. Heath has, *For very terror they fall to the ground*. The translations of it are as unsatisfactory as they are various. I shall give both the verses from Coverdale:

This part is as hard as a stone; and as fast as the scythe (saw) that the hammer man smyteth upon: when he goeth the mightiest of all are affayed, and the weakest stop. The dull swell in the waters proclaims his advance; and when this that the stout-hearted tremble.

Verse 26. Habergeon.] The hauberk; the Norman armour for the head, neck, and breast, formed of rings. See on Neh. iv. 16.

Verse 29. Darts are counted as stubble] All these verses state that he cannot be wounded by any kind of weapon, and that he cannot be resisted by any human strength.

A young crocodile seen by M. Maillet, twelve feet long, and which had not eaten a morsel for thirty-five days, its mouth having been tied all that time, was nevertheless so strong, that with a blow of its tail it overturned a bale of coffee, and five or six men with the utmost imaginable ease! What power then must lodge in one twenty feet long, well fed, and in health.

Verse 30. Sharp stones are under him] So hard and impenetrable are his scales that splinters of flint are the same to him as the softest reeds.

Verse 31. He maketh the deep to boil like a pot] This is occasioned by strongly agitating the waters at or near the bottom; and the froth which arises to the top, from this agitation, may have the appearance of ointment. But several travellers say that the crocodile has a very strong scent of musk, and that he even imparts this smell to the water through which he passes: and, therefore, the text may be taken literally. This property of the crocodile has been noticed by several writers.

Verse 32. He maketh a path to shine after him] In certain states of the weather, a rapid motion through the water disengages many sparks of phosphoric fire. I have seen this at sea; once particularly, in a fine clear night, with a good breeze, in a fast sailing vessel, I leaned over the stern and watched this phenomenon for hours. The wake of the vessel was like a stream of fire: millions of particles of fire were disengaged by the ship's swift motion through the water, nearly in the same way as by the electric cushion and cylinder: and all continued to be absorbed at a short distance from the vessel. Whether this phenomenon takes place in fresh water, or in the Nile, I have had no proper opportunity of observing.

The deep to be hoary.] By the froth and foam raised by the rapid passage of the animal through the water.

Verse 33. Upon earth there is not his like] There is no creature among terrestrial animals so thoroughly dangerous, so exceedingly strong, and so difficult to be wounded or slain.

Who is made without fear] Perhaps there is no creature who is at all acquainted with man, so totally destitute of fear as the crocodile.

Verse 34. He is a king over all the children of pride.]

There is no animal in the waters that does not fear and fly from him. Hence the Chaldæe renders it all the offspring of FISHES.

Calmel supposes that by the children of pride the Egyptians are meant; that the crocodile is called their king, because he was one of their principal divinities. That the kings of Egypt were called Pharaoh, which signifies a crocodile. That the Egyptians were proverbial for their pride, as may be seen in Ezek. xxxii. 12. And it is very natural to say that Job, wishing to point out a cruel animal, adored by the Egyptians, and considered by them as their chief divinity, should describe him under the name of king of all the children of pride.

Houbigant considers the leviathan לְוִיָּאֵת the coupled dragon, to be emblematical of Satan:—"He lifts his proud look to God, and aspires to the high heavens; and is king over all the sons of pride." He is, in effect, the governor of every proud, haughty, impious man. What a king! What laws! What subjects!

Others think that by the sons of pride is meant MEN; and that it is with the design to abate their pride, and confound them in the high notions they have of their own importance, that God produces and describes an animal of whom they are all afraid, and whom none of them can conquer.

After all, what is leviathan? I have strong doubts whether either whale or crocodile be meant. I think even the crocodile overrated by this description. He is too great, too powerful, too important in this description. No beast, terrestrial or aquatic, deserves the high character here given; though that character only considers him as unconquerably strong, ferociously cruel, and wonderfully made. Perhaps leviathan was some extinct mammoth of the waters, as behemoth was of the land. However, I have followed the general opinion by treating him as the crocodile throughout these notes: but could not finish without stating my doubts on this subject: though I have nothing better to offer in the place of the animal in behalf of which almost all learned men and critics argue, and concerning which they generally agree. As to its being an emblem either of Pharaoh, or the devil, I can say little more than, I doubt. The description is extremely dignified; and, were we sure of the animal, I have no doubt we should find it in every instance correct. But after all that has been said, we have yet to learn what leviathan is!

NOTES ON CHAPTER XLII.

Verse 2. I know that thou canst do every thing] Thy power is unlimited; thy wisdom infinite.

Verse 3. Who is he that hideth counsel] These are the words of Job; and they are a repetition of what Jehovah said, chap. xxxviii. 2. Who is this that darkeneth counsel by words without knowledge? Job now having heard the Almighty's speech, and heard and received his reproof, echoes back his words, "Who is he that hideth counsel without knowledge?" Alas, I am the man: I have uttered what I understood not; things too wonderful for me, that I knew not.

God had said, chap. xxxviii. 3. "Gird up now thy loins like a man; I will demand of thee, and answer thou me." In allusion to this, Job exclaims to his Maker, ver.

4. Hear, I beseech thee, and I will speak; I will ask of thee, and declare thou unto me. I acknowledge my ignorance; I confess my foolishness and presumption; I am ashamed of my conduct; I lament my imperfections; I implore thy mercy; and beg thee to show me thy will, that I may ever think, speak, and do, what is pleasing in thy sight.

5 I have heard of thee by the hearing of the ear; but now mine eye seeth thee:

6 Wherefore I abhor myself, and repent in dust and ashes.

7 ¶ And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath.

8 Therefore take unto you now seven bullocks and seven rams; and go to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your

x Ezra 9. 6. Chap. 40. 4.—y Num. 23. 1.—z Matt. 5. 24.—a Gen. 20. 17. Jan. 6. 15, 16. 1 John 5. 16.—b Heb. his face, or person. 1 Sam. 28. 25. Mai. 1. 6.

Things too wonderful! I have spoken of thy judgments, which I did not comprehend.

Verse 5. I have heard of thee I have now such a discovery of thee as I have never had before. I have only heard of thee by tradition, or from imperfect information; now, the eye of my mind clearly perceives thee: and, in seeing thee I see myself; for the light that discovers thy glory and excellence, discovers my meanness and vileness.

Verse 6. I abhor myself Compared with mine, my strength is weakness, my wisdom folly, and my righteousness impurity.

"I loathe myself when thou I see; And into nothing fall."

Repent I am deeply distressed on account of the imaginations of my heart, the words of my tongue, and the acts of my life. I roll myself in the dust, and sprinkle ashes upon my head. Job is now sufficiently humbled at the feet of Jehovah; and, having earnestly and piously prayed for instruction, the Lord, in a finishing speech, which appears to be contained in the fourteen first verses of chap. xl. perfects his teaching on the subject of the late controversy, which is concluded with, When thou canst act like the Almighty (which is, in effect, what the questions and commands amount to in the preceding verses of that chapter.) Then will I also confess unto thee, that thy own right hand can save thee. In the fifth verse of the fortieth chapter, Job says, ONCE HAVE I SPOKEN. This must refer to the declaration above, in the beginning of this chapter (xlii.) and he goes on to state, chap. xl. 5. Yea, twice; but I will proceed no farther. This second time is that in which he uses these words: after which he spoke no more; and the Lord concluded with the remaining part of these fourteen verses, viz. from ver. 7. to 14. inclusive. Then the thread of the story in the form of a narration is resumed in this chapter (xlii.) at ver. 7.

Verse 7. After the Lord had spoken these words Those recorded at chap. xl. 7—14. He said to Eliphaz, who was the eldest of the three friends, and chief speaker: Ye have not spoken of me—right. Mr. Peters observes, "It will be difficult to find any thing in the speeches of Eliphaz and his companions which should make the difference here supposed, if we set aside the doctrine of a future state; for, in this view, the others would speak more worthily of God than Job, by endeavouring to vindicate his providence in the exact distribution of good and evil in this life; whereas Job's assertion, chap. ix. 22, "This is one thing, therefore I said it, He destroyeth the perfect and the wicked," which is the argument on which he all along insists, would, upon this supposition, be directly charging God that he made no distinction between the good and the bad. But now, take the other life into the account, and the thing will appear in quite a contrary light; and we shall easily see the reason why God approves of the sentiments of Job, and condemns those of his friends. For supposing the friends of Job to argue that the righteous are never afflicted without remedy here, nor the wicked prosperous on the whole, in this life; (which is a wrong representation of God's providence,) and Job to argue on the other hand, that the righteous are sometimes afflicted here, and that without remedy, but shall be rewarded in a life to come; and that the wicked prosper here, but shall be punished hereafter, which is the true representation of the divine proceedings; and here is a very apparent difference in the drift of the one's discourse, and of the others'. For Job, in this view, speaks worthily of God; and the rest unworthily. The best moral argument that mankind have ever had to believe in a life to come, is that which Job insists on; that good and evil are, for the most part, dealt out here, promiscuously. On the contrary, the topic urged by his friends, and which they push a great deal too far, that God rewards and punishes

folly, in that ye have not spoken of me the thing which is right, like my servant Job.

9 ¶ So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went, and did according as the Lord commanded them; the Lord also accepted Job.

10 ¶ And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before.

11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man also

c Heb. the face of Job.—d Ps. 14. 7. & 138. 1.—e Heb. added all that had been to Job unto the double.—f Gen. 40. 2.—g Gen. Ch. 12. 13.

in this world, tends, in its consequence, like that other opinion which was held by the Stoics in after times, that virtue is its own reward, to sap the very foundation of that proof we have from reason, of another life. No wonder, therefore, that the sentiments of the one are approved, and those of the other condemned."

Verse 8. Take seven bullocks and seven rams] From this it appears that Job was considered a priest, not only in his own family, but also to others. For his children, he offered burnt-offerings, chap. i. 5. and now he is to make the same kind of offering, accompanied with intercession, in behalf of his three friends. This is a full proof of the innocence and integrity of Job; a more decided one could not be given, that the accusations of his friends, and their bitter speeches, were as untrue as they were malicious. God thus clears his character, and confounds their devices.

Verse 10. The Lord turned the captivity of Job] The Vulgate has: Dominus quoque conversus est ad penitentiam Job; "And the Lord turned Job to repentance." The Chaldee: "The Word of the Lord (מֵימְרָא דַּיְוָא meymra dayai,) turned the captivity of Job." There is a remark which these words suggest, which has been rarely, if at all, noticed. It is said that the Lord turned the captivity of Job when he prayed for his friends. He had suffered much through the unkindness of these friends: they had criticised his conduct without feeling or mercy; and he had just cause to be irritated against them; and that he had such a feeling toward them, several parts of his discourses sufficiently prove. God was now about to show Job his mercy; but mercy can be shown only to the merciful. Job must forgive his unfeeling friends, if he would be forgiven by the Lord: he directs him, therefore, to pray for them, ver. 8. He who can pray for another, cannot entertain enmity against him. Job did so; and, when he prayed for his friends, God turned the captivity of Job. Forgive, and ye shall be forgiven.

Some suppose that Job, being miraculously restored, armed his servants and remaining friends, and fell upon those who had spoiled him; and not only recovered his own property, but also spoiled the spoilers; and thus his substance became double of what it was before. Of this I do not see any intimation in the Sacred Text.

Verse 11. Then came there unto him all his brethren] "Job being restored to his former health and fortunes, the author," says Mr. Heath, "presents us with a striking view of human friendship. His brethren who, in the time of his affliction, kept at a distance from him; his kinsfolk who ceased to know him; his familiar friends, who had forgotten him; and his acquaintance, who had made themselves perfect strangers to him; those to whom he had showed kindness, and who yet had ungratefully neglected him—on the return of his prosperity, now come and console with him, desirous of renewing former familiarity; and, according to the custom of the Eastern countries; where there is no approaching a great man without a present, each brings him a kesitah, each a jewel of gold." See ver. 12.

A piece of money] כֶּסֶתָה kesitah, signifies a lamb; and it is supposed that this piece of money had a lamb stamped on it, as that quantity of gold was generally the current value of a lamb. See my note on Gen. xxiv. 19. where the subject is largely considered. The Vulgate, Chaldee, Septuagint, Arabic, and Syriac, have one lamb, or sheep: so it appears that they did not understand the kesitah, as implying a piece of money of any kind; but a sheep or a lamb.

Ear-ring of gold.] Literally a nose jewel. The Septuagint translate, τετραδραχμῶν χρυσῶν, a tetradrachm of gold, or golden daric; but by adding καὶ ἀσημῶν, unstamp'd, they intimate that it was four drachms of uncoined gold.

gave him a piece of money, and every one an ear-ring of gold.

12 So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

13 ¶ He had also seven sons and three daughters.

14 And he called the name of the first, Jemima;

b Ch. 6. 7. Jas. 5. 11.—1 Sam. Ch. 1. 12.—4 Ch. 1. 2

Verse 12. The LORD blessed the latter end of Job] Was it not in consequence of his friends' bringing him a lamb, sheep, or other kind of cattle, and the quantity of gold mentioned, that his stock of sheep was increased so speedily to 14,000, his camels to 6000, his oxen to 2000, and his she-asses to 1000?

Mr. Heath takes the story of the conduct of Job's friends by the worst handle, see ver. 11. Is it not likely that they themselves were the cause of his sudden accumulation of property? and that they did not visit him, nor seek his familiarity, because he was now prosperous; but because they saw that God had turned his captivity, and miraculously healed him? This gave them full proof of his innocence; and they no longer considered him an anathema, or devoted person, whom they should avoid and detest; but one who had been suffering under a strange dispensation of divine providence, and who was now no longer a suspicious character, but a favourite of heaven, to whom they should show every possible kindness. They, therefore, joined hands with God to make the poor man live; and their presents were the cause, under God, of his restoration to affluence. This takes the subject by the other handle: and I think, as far as the text is concerned, by the right one.

He had fourteen thousand sheep] The reader, by referring to chap. i. 3. will perceive that the whole of Job's property was exactly doubled.

Verse 13. Seven sons and three daughters.] This was the same number as before; and so the Vulgate, Septuagint, Syriac, and Arabic read: but the Chaldee doubles the sons, and he had fourteen sons, and three daughters.

Verse 14. The name of the first, Jemima ימימה yemima, days upon days.

Kezia] קציא Ketsiah, cassia, a well known aromatic plant. And,

Keren-happuch] קרן חן keren happuch, the inverted or flowing horn, cornucopia, the horn of plenty. The Chaldee will not permit these names to pass without a comment, to show the reasons of their impositions:—He called the first Jemima, because she was as fair as the day; the second Ketsiah, because she was as precious as cassia; the third Keren-happuch, because her face was as splendid as the emerald. Cardmarden's Bible, 1566, has the Hebrew names.

The Vulgate has, "He called the name of one Day, of the second Cassia, and of the third The Horn of Antimony."

The versions, in general, preserve these names, only the Septuagint, Syriac, and Arabic, translate Jemimah, DAY; and the former for Keren-happich has Αμαλθαιας κερας, the horn of Amalthea. This refers to an ancient fable, Amalthea was the nurse of Jupiter, and fed him with goat's milk when he was young. The goat having by accident her horn struck off, Jupiter translated the animal to the heavens, and gave her a place among the constellations, which she still holds; and made the horn the emblem of plenty; hence it is always pictured or described as filled with fruits, flowers, and the necessaries and luxuries of life. It is very strange how this fable got into the Septuagint.

Coverdale is singular:—The first he called Bage, the seventh Peter, the eighth, All plenteousness.

Verse 15. Gave them inheritance among their brethren.] This seems to refer to the history of the daughters of Zelophehad, given Num. xxvii. 1—8. who appear to have been the first who were allowed an inheritance among their brethren.

Verse 16. After this lived Job a hundred and forty years] How long he had lived before his afflictions, we cannot tell. If we could rely on the Septuagint, all would be plain, who add here, τα δε ταυτα την εζησαν, διακοσια τεσσαρακοντα; And all the years that Job lived were two hundred and forty. This makes him one hundred years of age when his trial commenced. Coverdale has, After this lived Job forty years, omitting the hundred! So also in Beck's Bible, 1549. From the age, as marked down in the Hebrew text, we can infer nothing relative to the time when Job lived. See the subscription at the end of the Arabic.

and the name of the second, Kezia; and the name of the third, Keren-happuch.

15 And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 ¶ After this lived Job a hundred and forty years, and saw his sons, and his sons' sons even four generations.

17 So Job died, being old and full of days.

1 Ch. 5. 23. Prov. 3. 16.—m Gen. 25. 8.

Verse 17. Job died, being old and full of days:] He had seen life in all its varieties: he had risen higher than all the men of the East, and sunk lower in affliction, poverty, and distress, than any other human being that had existed before, or has lived since. He died when he was satisfied with life: this the word yaw eebb implies. He knew the worst and the best of human life: and in himself the whole history of providence was exemplified and illustrated: and many of its mysteries unfolded.

We have now seen the end of the life of Job, and the end or design which God had in view by his afflictions and trials; in which he has shown us that he is very pitiful, and of tender mercy, James v. 11. and to discern this end of the Lord should be the object of every period who reads or studies it. Laus in excelsis Deo!

Both in the Arabic and Septuagint, there is a considerable and important addition at the end of the seventeenth verse, which extends to many lines: of this, with its variations, I have given a translation in page 8 of the preface.

At the end of the Syriac version we have the following subscription:

"The book of the righteous and renowned Job is finished, and contains 2553 verses."

At the end of the Arabic is the following:

"It is completed by the assistance of the Most High God. The author of this copy would record that this book has been translated into Arabic from the Syriac language."

"Glory be to God, the giver of understanding!"—"The Book of Job is completed: and his age was two hundred and forty years."—"Praise be to God for ever!"

So closely does the Arabic translator copy the Syriac, that in the Polyglott one Latin version serves for both, with the exception of a few marginal readings at the bottom of the column, to show where the Syriac varies.

Masoretic Notes.

Number of verses one thousand and seventy; Middle verse chap. xxii. 16; Sections eight.

At the close of a book I have usually endeavoured to give some account of the author, or of him who was its chief subject. But the book of Job is so unique in its subject and circumstances, that it is almost impossible to say any thing satisfactorily upon it, except in the way of notes on the text. There has been so much controversy on the person and era of Job, that he has almost been reduced to an ideal being; and the book itself considered rather as a splendid poem on an ethic subject, than a real history of the man whose name it bears.

The author, as we have already seen in the preface, is not known. It has been attributed to Job himself; to Elishu, one of his friends; to Moses; to some ancient Hebrew, whose name is unknown; to Solomon; to Isaiah, the prophet; and to Ezra, the scribe.

The time is involved in equal darkness: before Moses, in the time of the Exodus, or a little after; in the days of Solomon; during the Babylonish captivity; or even later; have all been mentioned as probable eras.

How it was originally written, and in what language, have also been questions on which great and learned men have divided. Some think it was originally written in prose, and afterward reduced to poetry; the substance of the different speeches being retained, but much added by way of embellishment. Theodore, bishop of Mopuestia, in Cilicia, a writer of the fourth century, distinguishes between Job and the author of the book that goes under his name; whom he accuses of a vain ostentation of profane sciences; of writing a fabulous and poetical history; of making Job speak things inconsistent with his religion and piety; and more proper to give offence than to edify. As Theodore had only seen the Book of Job in the Greek version, it must be owned that he had too much ground for his severe criticisms; as there are, in that version, several allusions to the mythology of the Greeks, some of which are cursorily mentioned in the notes. Among these may be reckoned the names of constellations, in chapters ix. and xxxviii. and the naming Keren-happuch, one of Job's daughters, the horn of Amalthea, chap. xlii. 14.

We need not confound the time of Job and the time of

the *author* of the book that goes under his name. Job may have been the same as *Jobab*, 1 Chron. i. 35—44, and the *fifth* in descent from *Abraham*; while the *author* or *poet*, who reduced the memoirs into verse, may have lived as late as the *Babylonish captivity*.

As to the *language*, though nervous and elevated, it is rather a *compound of dialects*, than a *regular language*. Though *Hebrew* be the basis; yet many of the *words*, and frequently the *idiom*, are pure *Arabic*; and a *Chaldee* phraseology is, in many places, apparent.

Whoever was the *author*, and in whatever *time* it may have been written, the *Jewish* and *Christian church* have ever received it as a *canonical book*, recommended by the *inspiration* of the *Almighty*. It is, in many respects, an obscure book, because it refers to all the *wisdom* of the *East*. If we understood all its allusions, I have little doubt that the best judges would not hesitate to declare it the *Idumean Encyclopædia*. It most obviously makes continual references to *sciences* the most exalted and useful, and to *arts* the most difficult and ornamental. Of these the *notes* have produced frequent proofs.

The *author* was well acquainted with all the *wisdom* and learning of the ancient world, and of his own times; and as a *poet*, he stands next to *David* and *Isaiah*; and as his subjects have been more varied than theirs, he knew well how to avail himself of this circumstance; and has pressed into his service all the influence and beauties of his art, to make the four persons whom he brings upon the stage, keep up each his proper character, and maintain the opinions which they respectively undertook to defend. "The *history*," says *Calmel*, "as to the *substance* and circumstances, is exactly true. The *sentiments*, *reasons*, and *arguments*, of the several persons, are very faithfully expressed; but it is very probable that the *terms* and *turn* of *expressions*, are the *poet's*, or the *writer's*, whoever he may be."

The *authority* of this book has been as much acknowledged as its *divine inspiration*. The prophet *Ezekiel* is the first who quotes it, chap. xiv. 14—20, where he mentions Job with Noah and Daniel in such a way as makes his *identity* equal with *theirs*: and of their personal existence no one ever doubted.

The apostle *James*, chap. v. 11, mentions him also, and celebrates his *patience*; and refers so particularly to the termination and happy issue of his trials, as leaves us no room to doubt that he had seen his history, as here stated, in the book that bears his name. *St. Paul* seems also to quote him; compare Rom. ii. 11. *For there is no respect of persons with God*, with Job xxxiv. 19. *God accepteth not the persons of princes, nor regardeth the rich more than the poor; for they are all the work of his hands*.

1 Tim. vi. 7. *For we brought nothing into the world; and it is certain we can carry nothing out*. Job i. 21. *Naked came I out of my mother's womb; and naked shall I return thither*. Heb. xii. 5. *My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him*. Job v. 17. *Happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty*. A similar saying is found Prov. iii. 11, probably all coming from the same source. See the comparisons from the writings of Solomon, in the *preface*, p. viii.

Job is to be found in the ancient *martyrologies*, with the title of *prophet*, *saint*, and *martyr*: and the *Greek church* celebrates a festival in his honour, on the *fifth* of May; and the corrupt churches of *Arabia*, *Egypt*, *Æthiopia*, *Russia*, and *Muscovy*, follow it in their worship of *Saint Job*!

But no church has proceeded so far both to *honour* and *disgrace* this excellent man as the *church of Rome*. I shall quote the words of *Dom Calmel*, one of the most learned and judicious divines that church could ever boast. "The *Latins* keep his festival on the *tenth* of May. This, next to the *Maccabees*, brothers and martyrs, is the first saint to whom the western church has decreed public and religious honours: and we know not of any saint among the patriarchs and prophets, to whom churches have been consecrated, or *chapels* dedicated in *greater number*, than to this holy man. We see abundance of them, particularly in *Spain* and *Italy*. And he is invoked principally against the *leprosy*, *itch*, *foul disease*, and other distempers which relate to these." See *Baillet's Lives of the Saints*.

Calmel goes on to say, that "there are several reputable commentators who maintain that Job was afflicted with this *scandalous disease*; among whom are, *Valabius*, *Cyprian Cistere*, *Bolducius*, and *Pineda*, in their commentaries on Job; and *Desanges* in *Epist. Medicin. Hist. De Læte Venered.* The *Latin church* invokes *Saint Job* in diseases of this nature; and *lazarettos* and *hospitals*, wherein care is taken of persons who have this *scandalous*

distemper upon them, are for the most part dedicated to him." See *Calmel's Dissertation sur la maladie de Job*, and his Dictionary under the article *JOB*.

The conduct of this church, relative to this holy man, forms one of the foulest calumnies ever inflicted on the character of either saint or sinner: and to make him the patron of every diseased prostitute and debauchee through the whole extent of the papal dominions and influence, is a conduct the most execrable; and little short of blasphemy against the holiness of God. As to their *lazarettos*, *hospitals*, and *chapels*, dedicated to this eminent man on these scandalous grounds; better raze them from their foundations, carry their materials to an unclean place, or transport them to the valley of the son of *Hinnom*, and consume them there; and then openly build others dedicated *ad fornicantem Jovem*, in conjunction with *Baal Peor* and *Astartoth*, the *Priapus* and *Venus* of their predecessors!

If those of that communion should think these reflections severe, let them know that the *stroke* is heavier than the *glean*; and let them put away from among them what is a dishonour to God, a disgrace to his saints, and their own ineffable reproach. Of the disease under which Job laboured enough has been said in the notes. On this head many writers have run into great extravagance. *Bartholinus* and *Calmel* state, that he was afflicted with *two* several diseases: the latter specifies them. *Pineda* enumerates *thirty-one* or *thirty-two*; and *St. Chrysostom* says he was afflicted with all the maladies of which the human body is capable; that he suffered them in their *utmost extremities*; and, in a word, that on his one body all the maladies of the world were accumulated! How true is the saying: "Over-doing is un-doing." It is enough to say, that this great man was afflicted in his *property*, *family*, *body*, and *soul*; and perhaps none before, or since his time to a greater degree in all these kinds.

On *Job's character* his own words are the best comment. Were we to believe his mistaken and uncharitable friends, he, by *assertion* and *insinuation*, was guilty of almost every species of crime: but every charge of this kind is rebutted by his own *defence*: and the character given to him by the God whom he worshipped, frees him from even the *suspicion* of guilt.

His *patience*, *resignation*, and *submission* to the divine will, are the most prominent parts of his character which are presented to our view. He bore the loss of every thing which a worldly man values, without one unsoftened feeling, or murmuring word. And it is in this respect that he is recommended to our notice, and to our imitation. His *woailings* relative to the *mental agonies* through which he passed, do not at all affect this part of his character. He bore the loss of his goods, the total ruin of his extensive and invaluable establishment, and the destruction of his hopes in the awful death of his children without uttering a reprehensible word, or indulging an irreligious feeling.

If, however, we carefully examine our translation of this poem, we shall find many things in *Job's speeches* that appear to be blemishes in his character. Even his own concessions appear to be heavy taxes on the high reputation he has had for *patience*, and humble submission to the divine will. In several cases these apparent blemishes are so contrasted with declarations of the highest integrity and innocence, that they amount nearly to *contradictions*. *Dr. Kennicott* has examined this subject closely, and has thought deeply upon it; and strongly asserts that this apparent inconsistency arises from a misapprehension of *Job's* words in some cases, and mistranslation of them in others.

I shall take a large quotation on this subject, from his "Remarks on Select Passages of Scripture."

"The *integrity*, or *righteousness*, of *Job's* character being resolutely maintained by Job himself: and the whole poem turning on the multiplied miseries of a man eminently good; the grand difficulty through the poem seems to be—how these positions can consist with the several passages where Job is now made to own himself a very grievous sinner. This matter, as being of great moment, should be carefully examined.

"In chap. vii. 20, 21, he says:—*I have sinned; What shall I do unto thee, O thou Preserver of men? Why dost thou not pardon my transgression, and take away mine iniquity?*

"In chap. ix. 20. *If I justify myself, mine own mouth shall condemn me: If I say, I am perfect, it shall also prove me perverse. I know that thou wilt not hold me innocent. 30. If I wash myself with snow-water, 31. Yet shalt thou plunge me in the ditch, and my own clothes shall abhor me. Lastly, in xlii. 6. I abhor myself, and repent in dust and ashes.*

"Whereas he says in chap. x. 7. *Thou knowest that I am not wicked. 13—15. I will maintain my own ways*

before him. 18. *I know that I shall be justified.* xxiii. 10. *He knoweth the way that I take; when he hath tried me, I shall come forth as gold.* 11. *My foot hath held his steps: his way have I kept, and not declined.* And lastly, in chap. xxvii. 5. *Till I die I will not remove my integrity from me.* 6. *My righteousness I hold fast; I will not let it go: my heart shall not reproach me so long as I live.*

"And now, if any one ascribing these contraries to Job's inconsistency with himself, should pronounce him right in owning himself a great sinner, and wrong, in pleading his own integrity, he will soon see it necessary to infer the contrary. Had Job really been, and owned himself to be a great sinner; his great sufferings had been then accounted for, agreeably to the maxims of his friends; and all difficulty and dispute had then been at an end. But as the whole poem turns on Job's uncommon goodness, and yet uncommon misery: so this goodness or innocence, this righteousness or integrity, is not only insisted upon by Job, but expressly admitted by God himself, both in the beginning of this book, and at the end of it. See chap. i. 9, 21; ii. 3; and xlii. 7, 8.

"That Job did not here plead guilty, or contradict the asseveration of his innocence, appears farther from the subsequent speeches. So Bildad, who spoke next, understood him, chap. viii. 6. So Zophar understood him, chap. xi. 34. So Eliphaz, to whom he spoke the former words, understood him likewise, chap. xv. 13, 14. And, lastly, Elihu, after hearing all the replies of Job to his friends, tells him, (chap. xxxiii. 8, 9.) *Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying, I am clean, without transgression; I am innocent, neither is there iniquity in me.*

"If, therefore, this inconsistency in Job's declaration concerning himself cannot have obtained in this book at first; it must arise from some misrepresentation of the true sense. And as it relates to Job's confession of guilt, expressed in the three chapters, viii. ix. and xlii. on these passages I shall make a few remarks, in hopes of removing one of the greatest general difficulties which now attend this poem.

"As to the first instance,—Job appears, at least from our English version of chap. vii. 20. to be confessing his sins to God, whereas he is really speaking there in reply to Eliphaz; and 'tis obvious that the same words, applied thus differently, must carry very different ideas. Who does not see the *humility and sorrow* with which Job would say, *I have sinned against thee, O God?* and yet see the resentment and force with which he would say to Eliphaz, *I have sinned, you say*—but granting this, What is it to you? is (or against) thee, O Eliphaz, what crime have I committed? That Job, in other places, repeats ironically, and confutes by quoting the saying of his friends, will appear hereafter.

"Eliphaz had been attempting to terrify him by the recital of a vision, and the long speech of a spirit, chap. iv. 12—21. Job in reply, (chap. vi. 15—27.) complains of the cruel treatment he had begun to experience from his nominal friends, and false brethren: and, (chap. vii. 14.) particularly complains that he (Eliphaz) had terrified him with dreams and visions. Job then goes on, (chap. vii. 17, &c.) *What is a miserable man like myself that thou makest so much of him!* (1 Sam. xxvi. 24.) *That thou seest thy heart upon him; that with such officious affection thou visitest him every morning, and art trying him every moment! How long will it be till thou depart from me; and leave me at liberty to breathe, and even swallow down my spittle! You say I must have been a sinner;—what then? I have not sinned against THEE! O thou spy upon mankind! Why hast thou set up me as a butt, or mark to shoot at? Why am I become a burden unto thee? Why not rather overlook my transgression, and pass by mine iniquity? I am now sinking to the dust! to-morrow, perhaps, I shall be sought in vain!*

"As the first part of this difficulty arose from Job's first reply to Eliphaz; the second part of the same difficulty arises from Job's first reply to Bildad, in chap. ix. when Job is now made to say as follows: (verse 2 and 4.) *How shouldst thou be just with God? Who hath hardened himself against him, and prospered? Ver. 20. If I justify myself, my own mouth shall condemn me; with many other self-accusatory observations, which have been already quoted from verses 28, 30, and 31. Now this chapter, which in our present version of it is very unintelligible, will perhaps recover its original meaning, and prove beautifully consistent upon these two principles,—That from verses 2 to 22, Job is really exposing his friends, by ironically quoting some of their absurd maxims: and that in verses 28 and 31 he is speaking not to God, but in reply to Bildad.*

"Thus, in ver. 2. *I know it is so of a truth: i. e. Verily I perceive that with you the matter stands thus, As, how shall man be just with God; and again, God is omnipotent: which is granted, and enlarged upon.*

"Verse 15 and 16 strongly confirm the idea of Job's irony on the maxims of his friends, thus:—Whom (God,) *I am not to answer, you say, even though I were righteous; but I am to make supplication to my Judge. Nay; If I have called to God, and he hath really answered me, I am not to believe that he hath heard my voice; Because, &c.* So again as to verses, 20, 21, 22; *If I justify myself, then you say, My own mouth proves me wicked! If I say I am perfect; then it proves me perverse: And even supposing that I am perfect and upright; yet am I not to know it. In short, my soul loatheth my very life; i. e. I am almost tired to death with such nonsense.*

"Whereas the one sole proper conclusion, is this, which therefore, I resolutely maintain: 'God destroyeth the perfect and the wicked.' And as to verses 28 and 31. the whole embarrassment attending them is removed, when we consider them as directed to Bildad; who, by the vehemence of his speech, hath shown that he would continue to insist upon Job's guilt. *If I wash myself in snow-water, and make my hands ever so clean; yet wilt thou (Bildad) plunge me in the ditch, &c.*

"Let us proceed, therefore, to the third and last part of this general difficulty, which arises at present from Job's confession in chap. xlii. 5. *I abhor myself, and repent in dust and ashes.* But repent of what? and why abhor himself? He was, at that instant, in the very situation he had been earnestly wishing, and often praying for: and was it possible for him not to seize that favourable moment? What he had so often wished was, that God would appear, and permit him to ask the reason for his uncommon sufferings. See chap. x. 2; xiii. 3. and 18 to 23: xix. 7; xxiii. 3—10; xxxi. 35—37, &c. And now, when God does appear, we see that Job, immediately attentive to this matter, resolves to put the question, and declares this resolution: *Hear, I beseech thee, and I will speak; I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear; but now mine eye seeth thee.* What now becomes of Job's question? Does he put any? Far, at present, are the next words from any such meaning, at least in our present version; for there the verse expresses nothing but *sorrow for sin*, which sets the poem at variance with itself. It also loses all sight of the question, for which the poem had been preparing, and which Job himself declares he would now put. Add, that in the first of these two lines, the verb does not signify, *I abhor myself*; that the first hemistich is evidently too short; and that the second is not properly *in dust*, but by *in, upon dust and ashes.*

"It is therefore submitted to the learned, whether the restoration of two letters, which, at the same time that they lengthen the line, will remove the inconsistency, and give the very question here wanted, be not strongly and effectually recommended by the exigencies of the place. As *in by di ken* is properly therefore, and *in by di mah* (x. 2.) is *wherefore, no mah* was easily dropped before *in ken*; it not being recollected that *in ken* here is connected not with the preposition before it, but with the verb after it; and signifies *hoc modo*. The true reading, therefore, and the true sense, I humbly conceive to stand thus:

Hear, I beseech thee, and I will speak,
I will demand of thee, and declare thou unto me.
I have heard of thee by the hearing of the ear;
But now mine eye seeth thee.
Wherefore (in by) am I thus become loathsome;
And scorched up, upon dust and ashes?

"See chap. vii. 5. 'My flesh is clothed with worms, and clods of dust; my skin is broken (own) and become loathsome.' See also chap. xxx. 30. 'My skin is black upon me, and my bones are burnt with heat;' and u. 8. x. 2. xvi. 15."

So far Dr. Kennicott in vindication of Job; and the reader will do justice to his learning and ingenuity. Allowing his general positions to be true, he has, in my opinion, pushed his consequences too far. Job certainly was not a grievous sinner; but a most upright man. This point is sufficiently proved: but that he accuses himself of nothing wrong, of no inward evil, is certainly not correct. He thought too highly of himself; he presumed too much on what was without: but, when God shone upon his heart, he saw that he was vile, and therefore might most properly *loathe himself*. There are multitudes who are decent and correct in their outward behaviour, whose hearts may be deceitful and desperately wicked. Even the Pharisees made clean the outside of the cup and platter. Job was a very righteous and upright man: but at the time in question he was not cleansed from all inward

sin. This removes all contradiction from what he asserts, and from what he concedes. With this abatement, Dr. Kennicott's criticism may fairly stand. When a man sees himself in the sight of God, he sees what, by his own discernment, wisdom, and reason, he had never seen before. His mind might have been previously deeply imbued with the principles of justice, righteousness, and truth; his whole conduct regulated by them, and he be conscious to himself that he had not wickedly departed from the laws imposed on him by these principles. But when the light that maketh manifest, shines through the inmost recesses of the heart, and vibrates through the soul, then spiritual wickedness becomes evident, and the deceitfulness of the heart is discovered. That light refers every thing to the divine standard, the holiness of God; and the man's own righteousness in this comparison is found to be imperfection itself, and little short of impurity. Job appears to have been in this state; he thought himself rich, and increased in goods, and to have need of nothing; but when God shone in upon his heart, he found himself to be wretched, and miserable, and poor, and blind, and naked: and he was now as ready to confess his great vileness, as he was before to assert and vindicate the unimpeachable righteousness of his conduct. Here was no contradiction. His friends attacked him on the ground of his being a bad and wicked man! This charge he repels with indignation; and dared them to the proof. They had nothing to allege but their system, and their suspicions: he who suffers,

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must have sinned. Job being conscious that this was false as applied to him; knowing his own innocence, boldly requires on their ground, to know *Why* God contended with him? God answers for himself; humbles the self-confident, yet upright man; shines into his heart, and then he sees that he is *vile*. When a beam of the solar light is admitted into an apartment, we see ten thousand atoms or motes dancing in that beam. These are no particles of light, nor did the light bring them there; they were there before, but there was not light sufficient to make them manifest. Just so, when the light of God visits the soul of a sincere man, who has been labouring in all his outward conduct to stand approved of God; he is astonished at his inward impurity, loathes himself, and is ready to think that many devils have suddenly entered into him. No: all the evils thou seest were there before, but thou hadst not light sufficient to make them manifest. Shall it be said after this, that the conduct of divine providence cannot be vindicated in suffering an upright man to become a butt for the malice of Satan for so long a time, and for no purpose? The greatest, the most important purposes were accomplished by this trial. Job became a much better man than he ever was before; the dispensations of God's providence were illustrated and justified; Satan's devices unmasked; patience crowned and rewarded; and the church of God greatly enriched, by having bequeathed to it the vast treasury of divine truth which is found in the BOOK OF JOB. *Millbrook, Nov. 9, 1820.*

END OF THE NOTES ON THE BOOK OF JOB.

INTRODUCTION

TO THE

BOOK OF PSALMS.

SECTION I.—On the Names given to this Book.

THIS Book is termed in Hebrew סֵפֶר תְּהִלִּים *Sepher Tehillim*, which some learned men derive from תְּהִי הַל, or הָלַל *halal*, to move briskly, irradiate, shine; and translate, The Book of the Shinnings forth, Irradiations, Manifestations, or Displays,—namely, of Divine wisdom and love exhibited in God's dealing with His chosen people, or with particular persons, as *figures*, for the time being, of what should be accomplished either in the Person of Christ, or in His mystical body the church. But as *halal* signifies also to praise, and praise arises from a sense of gratitude, is the expression of inward joy, and was often exhibited by briek notes, sprightly music, &c., it may be well denominated *The Book of Praises*, as the major part of the Psalms have for their subject the praises of the Lord.

That the Psalms were sung in the Jewish service, and frequently accompanied by musical instruments, there is no doubt, for the fact is repeatedly mentioned; and hence in the most ancient translation we have of the Psalms, viz. the Septuagint, as it stands in what is called the Codex Alexandrinus, it is called *Ψαλμῶν*, the *Psalter*, which is a species of musical instrument resembling the *harp*, according to the account given of it by some of the ancients. From this term came the *Psalterium* of the *Vulgate*, and our word *Psalter*, all of which are deduced from the verb *ψάλλω*, to sing; as the voice no doubt always accompanied this instrument, and by it the key was preserved, and the voice sustained.

A *Psalm* is called in Hebrew מִזְמוֹר *mizmor*, from זָמַר *zamar*, to cut off, because in singing, each word was separated into its component syllables, each syllable answering to a note in the music.

SECTION II.—General Division of the Book.

The Hebrews divide the Psalms into *five books*; and this division is noticed by several of the primitive fathers. The origin of this division is not easily ascertained: but as it was considered a book of great excellence, and compared for its importance to the Pentateuch itself, it was probably divided into five books, as the law was contained in so many volumes. But where the divisions should take place the ancients are not agreed; and some of them divide into *three fifties*, rather than into *five parts*: and for all these divisions they assign certain allegorical reasons, which merit little attention.

The division of the Hebrews is as follows:—

- Book I.—From Psalm i, to Psalm xli, inclusive.
- Book II.—From Psalm xlii, to Psalm lxxii, inclusive.
- Book III.—From Psalm lxxiii, to Psalm lxxxix, inclusive.
- Book IV.—From Psalm xc, to Psalm cvi, inclusive.
- Book V.—From Psalm cvii, to Psalm cl, inclusive.

The First, Second, and Third Books end with *Amen and Amen*; the Fourth with *Amen and Hallelujah*; the Fifth with *Hallelujah*.

But the Psalms themselves are differently divided in all the Versions; and in many MSS. This is often very embarrassing to the reader, not only in consulting the Polyglots, but also in referring to theological works, whether of the Greek or Latin church, where the Psalms are quoted; the Greek ecclesiastical writers, following the *Septuagint*, and those of the Latin church, the *Vulgate*. I shall lay a proper Table of these variations before the reader, remarking, first, that though they differ so much in the division of the Psalms, they all agree in the number one hundred and fifty.

A Table of the differences in dividing the Psalms between the Hebrew text, and the ancient Versions; Syriac, Septuagint, Chaldee, Arabic, Ethiopic, and Vulgate.

In the above Versions, Psalms ix and x make only Psalm ix. Hence there is one Psalm *lost* in the reckoning as you proceed to

Psalm civ and cxv, which make Psalm cxiii in all those Versions. Hence two Psalms are *lost* in the reckoning.

Psalm cxvi is divided at ver. 9; the Versions beginning Psalm cxv at ver. 10. Hence one Psalm is *gained* on the above reckoning.

Psalm cxix makes Psalm cxviii, in all the Versions.

Psalm cxlvii they divide at ver. 11, and begin Psalm cxlvii with verse 12. Here then the reckoning becomes equal, and all end alike with Psalm cl.

In the Syriac, Septuagint, Ethiopic, and Arabic, there is what they call an *extra-numeral Psalm*, said to have been composed by David after his victory over Goliath. A translation of this will be found at the close of these Notes.

The Hebrew MSS. agree often with the Versions in uniting Psalms which the common Hebrew text has separated; and thus often support the ancient Versions. These things shall be considered in the course of the Notes.

SECTION III.—On the compilation of the Book, and the Authors to whom the Psalms have been attributed.

After having said so much on the name and ancient divisions of this important Book, it may be necessary to say something in answer to the question, "Who was the author of the Book of Psalms?" If we were to follow the popular opinion, we should rather be surprised at the question, and immediately answer, DAVID, king of Israel! That many of them were composed by him, there is no doubt; that several were written long after his time, there is internal evidence to prove; and that many of them were written even by his contemporaries, there is much reason to believe.

That the collection, as it now stands, was made long after David's death, is a general opinion among learned men; and that Ezra was the collector and compiler, is commonly believed. Indeed, all antiquity is nearly unanimous in giving Ezra the honour of collecting the different writings of Moses and the prophets; and reducing them into that form in which they are now found in the Holy Bible; and consequently the Psalms among the rest. See this subject treated at large in the Preface to Ezra, &c.

In making this collection, it does not appear that the compiler paid any attention to chronological arrangement. As he was an inspired man, he could judge of the pieces which came by Divine Inspiration, and were proper for the general edification of the church of God.

The writer of the SYROPSIS, attributed to St. Athanasius, says that the friends of King Hezekiah chose one hundred and fifty Psalms out of the number of three thousand which David had composed; and that they suppressed the rest; and says farther, that this is written in the *Chronicles*: but it is not found in the *Chronicles* which we now have, though it might have been in other *Chronicles* which that author had seen.

That some scriptural collections were made under the influence, and by the order of Hezekiah, we learn from Prov. xxv. l. "These are also Proverbs of Solomon, which the men of Hezekiah, king of Judah, copied out." But whether

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these were employed on the writings of the *father*, as they were on those of the *son*, we cannot tell. The above authority is too slender to support any building of magnitude.

The only method we have of judging is, from the internal evidence afforded by several of the Psalms themselves; and from the *inscriptions*, which many of them bear. As far as *time* and *facts* are concerned, many of them can be traced to the days of David, and the *transactions* which then occurred, and in which he bore so eminent a part. But there are others in which we find no *note of time*, and no reference to the *transactions* of David's reign.

As to the *inscriptions*, they are of slender authority: several of them do not agree with the subject of the Psalm to which they are prefixed; and not a few of them appear to be out of their places.

In one of the prologues attributed to St. *Jerom*, but probably of Eusebius, at the end of Vol. II, of St. *Jerom's Works* by *Martinay*, we find a *Table* in which the whole Book of Psalms is dissected, showing those which have *inscriptions*; those which have *none*; and those to which the *name* of a particular *person*, as author, is prefixed. I shall give these in gross, and then in detail:—Psalms without any name prefixed, 17; Psalms with an inscription, 133;—in all 150.

These are afterwards divided into those which bear *different kinds of titles, without names*; and those which have names prefixed. I shall give these from the *Quincuplex Psalterium*, fol. *Paris*, 1513, as being more correct than in the edition of *Jerom*, by *Martinay*.

Psalms which have no inscription of any kind.—Psalm 1, 2, 32, 42, 70, 90, 92, 93, 94, 95, 96, 97, 98, 99, 103, 115. 18

Psalms to which David's name is prefixed.—Psalm 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 33, 34, 35, 36, 37, 38, 39, 40, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 67, 68, 69, 85, 100, 102, 107, 108, 109, 133, 137, 138, 139, 140, 141, 142, 143, 144;—in all 70

Psalms attributed to Solomon.—Psalm 71, 126;—in all 2

Psalms attributed to the Sons of Corah.—Psalm 41, 43, 44, 45, 46, 47, 48, 83, 84, 86;—in all 10

Psalms with the name of Asaph prefixed.—Psalm 49, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82;—in all 12

A Psalm to which the name of Heman is prefixed.—Psalm 87;— 1

A Psalm to which the name of Ethan is prefixed.—Psalm 88;— 1

A Psalm to which the name of Moses is prefixed.—Psalm 89;— 1

Psalms with titles without any name specified.—A Song or Psalm 65. A Song or Psalm 66. A Psalm or Song 91. A Prayer of the afflicted 101;—in all 4

Hallelujah Psalms.—Psalm 104, 105, 106, 110, 111, 112, 113, 114, 116, 117, 118, 134, 135, 145, 146, 148, 149, 150;—in all 18

Psalms or Songs of degrees.—Psalm 119, 120, 121, 122, 123, 124, 125, 127, 128, 129, 130, 131, 132;—in all 13

Sum total of all kinds.—No inscription 18. David's 70. Solomon's 2. Sons of Corah 10. Asaph 12. Heman 1. Ethan 1. Moses 1. Psalms and Songs 3. Prayer 1. Hallelujah 18. Psalms of degrees 13. —

Grand total 150

Supposing that the *persons* already mentioned are the authors of those Psalms to which their names are prefixed, there are still *fifty-three*, which, as bearing no *proper name*, must be attributed to uncertain authors, though it is very probable that several of them were made by David.

The Reader will observe that as the preceding enumeration is taken from the *Vulgate*, consequently it is not exactly the same with ours: but the rules already given on page 117, will enable him to accommodate this division to that in our common Bibles, which is the same with that in the *Hebrew* text.

In order to make the preceding Table as correct as possible, I have carefully collated that in the *Benedictine* edition of St. *Jerom's Works*, with professedly the same Table in the *Quincuplex Psalter*, in both of which there are several errors. In the *Works*, though all the numbers are given at large as *primus, decimus, centesimus, &c.*, yet the sums total, under each head, rarely agrees with the items above it. This was so notoriously the case in the Table in *Jerom's Works*, that I thought best to follow that in the *Psalter* above mentioned, which had been carefully corrected by Henry Stephens.

After all, this Table gives but small satisfaction, when we come to collate it with the Psalms in the *Hebrew* Text; or, as they stand in our common English Bibles. That nothing might be wanting, I have made an analysis of the whole from our present Text, collating this with the *Hebrew* where I was in doubt; and by this the Reader will see how greatly these Tables differ from each other; and that many psalms must now come under a different arrangement, because of their different titles, from which they had in St. *Jerom's* time. For instance, in St. *Jerom's* time there were *seventy*, or, as in some copies, *seventy-two* Psalms, that had the name of David in the inscriptions: at present there are *seventy-three* thus inscribed in the *Hebrew* Text.

SECTION IV.—Classification of the Psalms as they stand in our common Version.

Jerom gave two editions of the Latin Psalter, one from the *Hebrew*, and the other corrected from the *Septuagint*. Both of these may be found in his *Works*, and in the *Quincuplex Psalter* mentioned above. I shall now add a Table, on a similar plan with the above, taken from our present authorized Text.

A Classified Table of the Psalms taken from the Text in common use.

Psalms which have no inscription of any kind.—Psalm 1, 2, 10, 33, 43, 71, 91, 93, 94, 95, 96, 97, 99, 104, 105, 107, 114, 115, 116, 117, 118, 119, 136, 137;—in all 24

Psalms to which David's name is prefixed.—Psalm 3, 4, 5, 6, 7, 8, 9, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 34, 35, 36, 37, 38, 39, 40, 41, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 68, 70, 86, 101, 103, 108, 110, 122, 124, 131, 133, 138, 139, 140, 141, 142, 143, 144, 145;—in all 73

Psalms attributed to Solomon.—Psalm 72, 127;—in all 2

Psalms attributed to the Sons of Corah.—Psalm 42, 44, 45, 46, 47, 48, 49, 84, 85, 87;—in all 10

Psalms with the name of Asaph prefixed.—Psalm 50, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83;—in all 12

A Psalm to which the name of Heman is prefixed.—Psalm 88;— 1

A Psalm to which the name of Ethan is prefixed.—Psalm 89;— 1

A Psalm to which the name of Moses is prefixed.—Psalm 90;— 1

Psalms with titles without any name specified.—A Song or Psalm 66. A Psalm or Song 67. A Psalm or Song for the Sabbath-day 92. A Psalm or Song 98. A Psalm or Song 100. A Prayer of the afflicted 102;— 6

Hallelujah Psalms.—Psalms 106, 111, 112, 113, 135, 146, 147, 148, 149, 150;—in all 10

Psalms or Songs of Degrees.—Psalm 120, 121, 123, 125, 126, 128, 129, 130, 132, 134;—in all 10

Sum total of all kinds.—Psalms having no inscription, 24. Psalms having David's name prefixed, 73. Psalms having Solomon's name, 2. Ditto, Sons of Corah, 10. Ditto, Asaph, 12. Ditto, Heman, 1. Ditto, Ethan, 1. Ditto, Moses, 1. Psalms and Songs, 6. Hallelujah Psalms, 10. Psalms of Degrees, 10. —

Grand total 150

After all that has been done to assign each Psalm to its author, there are few of which we can say, positively, *these were made by David*.

Most commentators, as well as historians, of the life and reign of David, have taken great pains to throw some light upon this subject, particularly *Calmet*, *Delaney*, *Chandler*, and *Venema*. The former has made *seven divisions* of them, to ascertain the *order of time* in which they were written. I shall adopt this plan, and accommodate it to the Psalms as they stand in our present authorized Version, after simply remarking that there are several Psalms which appear to be ill-divided, some making *two* or *three*, which, in all probability, made originally but one; and others, which formerly made *two* or more, now improperly connected. This has been already noticed in comparing the difference of the numeration between the *Versions* and the *Hebrew* Text. See p. 117; see also at the end of the following Table.

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SECTION V.—*Chronological Arrangement of the Book of Psalms.*

I. PSALMS which contain no Note or Indication of the Time when written.

- Psalm i.** *Blessed is the man, &c.* This is generally considered as a *Preface* to the whole Book; supposed by some to have been written by *David*: but others attribute it to *Ezra*, who collected the Book of Psalms.
- Psalm iv.** *Hear me when I call.* The evening prayer of a *pious man*.
- Psalm viii.** *O Lord our Lord. The privileges and dignity of man.*
- Psalm xix.** *The heavens declare the glory of God. God's glory in the creation.* The excellence, perfection, and use, of the *Divine law*.
- Psalm lxxxi.** *Sing aloud unto God.* Supposed to be a Psalm usually sung at the *Feast of Trumpets*, or the beginning of the year; and at the *Feast of Tabernacles*.
- Psalm xci.** *He that dwelleth in the secret place.* The happiness of those who trust in the Lord. This Psalm might be placed during, or after, the *Captivity*.
- Psalm cx.** *The Lord said unto my Lord.* The advent, birth, passion, priesthood, and kingdom of Christ. Probably composed by *David*.
- Psalm cxxxix.** *O Lord, thou hast searched me.* On the *wisdom and providence* of God.
- Psalm cxlv.** *I will extol thee, my God O King.* Thanksgiving for the *general benefits* bestowed by God.
- In none of these is there any distinct notation of time.

II. PSALMS composed by David while persecuted by Saul.

- Psalm xi.** *In the Lord put I my trust.* Composed by David when in the court of Saul; his friends exhorting him to escape for his life from the jealousy and cruelty of Saul.
- Psalm xxxi.** *In thee, O Lord, do I put my trust.* Composed when David was proscribed, and obliged to flee from Saul's court.
- Psalm xxxiv.** *I will bless the Lord at all times.* Supposed to have been composed by David, when, by feigning himself to be mad, he escaped from the court of Achish, king of Gath.
- Psalm lvi.** *Be merciful unto me, O God.* Composed in the cave of *Adullam*, after his escape from Achish.
- Psalm xvi.** *Preserve me, O God.* David, persecuted by Saul, and obliged to take refuge among the *Moabites* and *Philistines*.
- Psalm liv.** *Save me, O God, by thy name.* David, betrayed by the *Ziphims*, escapes from the hands of Saul.
- Psalm lii.** *Why boastest thou thyself in mischief.* Composed by David when *Doeg* betrayed him to Saul, who not finding him, slew the priests at *Nob*.
- Psalm cix.** *Hold not thy peace, O God.* An invective against *Doeg*, and the rest of his enemies.
- Psalm xvii.** *Hear the right, O Lord.* When Saul carried his persecution to the highest pitch.
- Psalm xxii.** *My God, my God, why hast thou forsaken me.* Saul's persecution of David, an emblem of the persecution of Christ by the Jews.
- Psalm xxxv.** *Plead my cause, O Lord.* Against Saul and his courtiers, who plotted his destruction.
- Psalm lvii.** *Be merciful unto me, O God.* While shut up in the cave of *En-gedi*. 1 Sam. xxiv, 4.
- Psalm lviii.** *Do ye indeed speak righteousness.* Against the wicked counsellors of Saul.
- Psalm cxlii.** *I cried unto the Lord with my voice.* David in the cave of *En-gedi*. 1 Sam. xxiv.
- Psalm cxl.** *Deliver me, O Lord.* Under the same persecutions, praying for Divine succour.
- Psalm cxli.** *Lord, I cry unto thee.* Same as the preceding.
- Psalm vii.** *O Lord, my God, in thee do I put my trust.* When violently persecuted by Saul.

III. PSALMS composed after the commencement of the Reign of David; and after the death of Saul.

- Psalm ii.** *Why do the heathen rage.* Written by David after he had established his throne at Jerusalem, notwithstanding the envy and malice of his enemies. A prophecy of the reign of Christ.
- Psalm ix.** *I will praise thee, O Lord, with my whole heart.* Sung by David on bringing the ark from the house of *Obed-edom*.
- Psalm xxiv.** *The earth is the Lord's, and the fulness thereof.* Sung on the same occasion.
- Psalm lxxviii.** *Let God arise, let his enemies be scattered.* Sung on bringing the ark from *Kirjath-jearim* to Jerusalem.
- Psalm ci.** *I will sing of mercy and judgment.* David describes the manner in which he will form his court, his ministers, and confidential servants.
- Psalm xxix.** *Give unto the Lord, O ye mighty.* Composed after the death which fell on the land because of Saul's unjust persecution of the *Gibeonites*. 2 Sam. xxi.
- Psalm xx.** *The Lord hear thee in the day of trouble.* Composed when David was about to march against the *Ammonites* and *Syrans*. 2 Sam. x, 16.
- Psalm xxi.** *The king shall joy in thy strength.* Thanksgiving to God for the victory over the *Ammonites, &c.*, a continuation of the subject in the preceding.
- Psalm xxxviii.** *O Lord, rebuke me not in thy wrath.* Composed during the time of a grievous affliction, after his transgression with *Bathsheba*. See *Psa. vi*.
- Psalm xxxix.** *I said I will take heed to my ways.* A continuation of the same subject.
- Psalm xl.** *I waited patiently for the Lord.* Thanksgiving for his recovery.
- Psalm xli.** *Blessed is he who considereth the poor.* A continuation of the preceding subject.
- Psalm vi.** *O Lord, rebuke me not in thine anger.* Supposed to be written in a time of sickness after his sin with *Bathsheba*. See *Psa. xxxviii*.
- Psalm li.** *Have mercy upon me, O God.* Written after he received the reproof by *Nathan* the prophet. 2 Sam. xii.
- Psalm xxxiii.** *Blessed is he whose transgression is forgiven.* Written about the same time; and on the same subject.
- Psalm xxxiii.** *Rejoice in the Lord, O ye righteous.* A continuation of the preceding Psalm.

IV. PSALMS composed during the Rebellion of Absalom.

- Psalm iii.** *Lord, how are thy enemies increased that trouble me?* When David was driven from Jerusalem by Absalom.
- Psalm iv.** *Hear me when I call.* Composed at the same time.
- Psalm lv.** *Give ear to my prayer.* When he was flying from Jerusalem before Absalom.
- Psalm lxii.** *Truly my soul waiteth upon God.* Exercising faith and patience during Absalom's rebellion.
- Psalm lxx.** *Make haste, O God, to deliver me.* During the same.
- Psalm lxxi.** *In thee, O Lord, do I put my trust.* Continuation of the preceding.
- Psalm cxliii.** *Hear my prayer, O Lord.* Written during the war with Absalom.
- Psalm cxliv.** *Blessed be the Lord my strength.* Written after the overthrow of Absalom, Sheba, and other rebels.

V. PSALMS written between the Rebellion of Absalom, and the Babylonish Captivity.

- Psalm lviii.** *I will bless thee, O Lord my strength.* Thanksgivings for all the benefits which David had received from God. See 2 Sam. xxii.
- Psalm xxx.** *I will extol thee, O Lord.* Composed at the dedication of the *threshing-floor of Ornan*. 2 Sam. xxiv, 25.
- Psalm lxxii.** *Give the king thy judgments.* Composed by David when he invested *Solomon* with the kingdom.
- Psalm xlv.** *My heart is inditing a good matter.* Written by the sons of Korah, for *Solomon's marriage*.
- Psalm lxxviii.** *Give ear, O my people.* Sung by the choir of *Asaph*, on the victory gained by *Asa* over *Baasha* king of Israel. 2 Chron. xvi, 4, &c.

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- Psalm lxxxii.** *God standeth in the congregation.* Instructions given to the *Judges* in the days of *Jehoshaphat*, king of Judah.
- Psalm lxxxiii.** *Keep not thou silence, O God.* Thanksgiving for the *victories* of *Jehoshaphat*, king of Judah, over the *Ammonites*, *Idumeans*, and others. See 2 Chron. xx, 1, &c.
- Psalm lxxxiv.** *In Judah is God known.* Sung by the choir of *Asaph*, after the victory over *Sennacherib*.
- Psalm lxxxv.** *O God, why hast thou cast us off?* Lamentation over the temple destroyed by *Nebuchadnezzar*.
- Psalm lxxxix.** *O God, the heathen are come.* On the same subject; composed probably during the Captivity.

VI. PSALMS composed during the Captivity.

- Psalm x.** *Why standest thou afar off?* Lamentation of the Jews during the Captivity.
- Psalm xii.** *Help, Lord; for the godly man ceaseth.* Composed by the captive Jews, showing the wickedness of the *Babylonians*.
- Psalm xiii.** *How long wilt thou forget me.* Continuation of the preceding.
- Psalm xiv.** *The fool hath said in his heart.* A prayer of the poor captives for deliverance from their Captivity.
- Psalm xv.** *The fool hath said in his heart there is no God.* This Psalm is almost verbatim with Psalm xiv, and, like it, describes the wickedness of the *Babylonians*; both having been composed during the Captivity.
- Psalm xv.** *Lord, who shall abide in thy tabernacle?* This Psalm was probably intended to point out the character of those who might expect to return to their own land, and join in the temple service.
- Psalm xv.** *Unto thee, O Lord, do I lift up my soul.* A prayer of the captives for deliverance.
- Psalm xxvi.** *Judge me, O Lord.* Continuation of the same.
- Psalm xxvii.** *The Lord is my light and my salvation.* The captives express their confidence in God.
- Psalm xxviii.** *Unto thee will I cry.* Prayers and thanksgivings of the captives.
- Psalm xxxvii.** *The transgression of the wicked.* Complaints of the captives against the *Babylonians*.
- Psalm xxxvii.** *Fret not thyself.* A Psalm of consolation for the captives.
- Psalm xlii.** *As the hart panteth.* Composed by the sons of *Korah* during the Captivity.
- Psalm xliii.** *Judge me, O God.* Continuation of the same.
- Psalm xliii.** *We have heard with our ears.* Same subject.
- Psalm xlix.** *Hear this, all ye people.*—By the sons of *Korah*: comfort for the captives.
- Psalm l.** *The mighty God, even the Lord, hath spoken.* God's reprobation of the Jews; showing them the cause of their captivity.
- Psalm lx.** *O God, thou hast cast us off.* The captives express their hope of a speedy restoration.
- Psalm lxiv.** *Hear my voice, O God.* The captives complain of their oppression under the *Babylonians*.
- Psalm lxix.** *Save me, O God.* The captive *Levites* complain of the cruelty of the *Babylonians*.
- Psalm lxxiii.** *Truly God is good to Israel.* *Asaph* warns the captives against the bad example of the *Babylonians*, and against being envious at the prosperity of the wicked. Compare this with Psalm xxxvii.
- Psalm lxxv.** *Unto thee, O God, do we give thanks.* *Asaph* prays for the deliverance of the people.
- Psalm lxxvii.** *I cried unto God with my voice.* *Jeduthun* and *Asaph* complain of the long duration of the Captivity.
- Psalm lxxx.** *Give ear, O Shepherd of Israel.* *Asaph* prays for the deliverance of the people.
- Psalm lxxxiv.** *How amiable are thy tabernacles.* The sons of *Korah* pray for their release.
- Psalm lxxxvii.** *Bow down thine ear.* The same subject.
- Psalm lxxxviii.** *O Lord God of my salvation.* The same subject.
- Psalm lxxxix.** *I will sing of the mercies of the Lord.* *Ethan* prays for the deliverance of the captive Jews.
- Psalm xc.** *Lord, thou hast been our dwelling.* The *Levites*, the descendants of *Moses*, request their return from captivity.
- Psalm xcii.** *It is a good thing to give thanks.* The same subject, and by the same persons.
- Psalm xciii.** *The Lord reigneth.* The same, by the same persons.
- Psalm xciv.** *O come, let us sing unto the Lord.* The same.
- Psalm cxix.** *Blessed are the undefiled in the way.* A Psalm supposed to have been made by *Daniel*, or some other captive prophet, for the instruction of the people.
- Psalm cxx.** *In my distress I cried.* The captives pray for deliverance.
- Psalm cxxi.** *I will lift up mine eyes.* The same subject.
- Psalm cxxx.** *Out of the depths have I cried.* The same.
- Psalm cxxxi.** *Lord, my heart is not haughty.* The heads of the people pray for their return.
- Psalm cxxxii.** *Lord, remember David.* A prayer of the captive Jews in behalf of the house of *David*.

VII. PSALMS written after the Jews were permitted by the edict of Cyrus to return to their own land.

- Psalm cxxii.** *I was glad when they said.* A Psalm of thanksgiving when they heard of the edict of *Cyrus*, permitting their return.
- Psalm lxi.** *Hear my cry, O God.* Thanksgivings when the Jews were about to return to *Jerusalem*.
- Psalm lxxiii.** *O God, thou art my God.* A Psalm of the people, now on their return to *Judea*.
- Psalm cxxiv.** *If it had not been the Lord who was on our side.* On the same subject.
- Psalm lxxv.** *The Lord is my shepherd.* Thanksgiving to God for their redemption from captivity.
- Psalm lxxxvii.** *His foundation is in the holy mountains.* Thanksgivings by the sons of *Korah* for their return from captivity.
- Psalm lxxxv.** *Lord, thou hast been favourable unto thy land.* Thanksgivings for their return.
- Psalm xlvi.** *God is our refuge and strength.* Sung by the sons of *Korah* at the dedication of the second temple.
- Psalm xlvii.** *O clap your hands, all ye people.* The same.
- Psalm xlviii.** *Great is the Lord.* A continuation of the preceding.
- Psalm xcvi.** *O sing unto the Lord a new song.* This and the three preceding all sung at the dedication of the second temple.
- Psalm xcvii.** *The Lord reigneth; let the earth rejoice.* Thanksgivings of the Jews for their deliverance; sung at the dedication of the second temple.
- Psalm xcviii.** *O sing unto the Lord a new song; for he hath done marvellous things.* A continuation of the above.
- Psalm xcix.** *The Lord reigneth; let the people tremble.* Sung on the same occasion.
- Psalm c.** *Make a joyful noise.* On the same occasion.
- Psalm cii.** *Hear my prayer, O Lord.* A description of the sufferings of the captives while in *Babylon*; and thanksgivings for their deliverance.
- Psalm ciii.** *Bless the Lord, O my soul.* On the same subject.
- Psalm civ.** *Bless the Lord, O my soul.* O Lord my God. On the same.
- Psalm cv.** *O give thanks unto the Lord.* Thanksgivings for deliverance from *Babylon*.
- Psalm cvi.** *Praise ye the Lord.* O give thanks unto the Lord. On the same subject. A recapitulation of what God did for their fathers in *Egypt* and in the wilderness.
- Psalm cvii.** *O give thanks—his mercy endureth for ever.* A fine poetical description of the miseries of the Captivity.
- Psalm cviii.** *O God, my heart is fixed.* The Jews, delivered from captivity, pray for their brethren yet beyond the *Euphrates*.
- Psalm cxi.** *Praise ye the Lord.* I will praise the Lord with my whole heart. Thanksgivings of the Jews after their Captivity.
- Psalm cxii.** *Praise ye the Lord.* Blessed is the man that feareth. A continuation of the same subject.
- Psalm cxiii.** *Praise ye the Lord.* Praise, O ye servants. A continuation of the above.
- Psalm cxiv.** *When Israel went out of Egypt.* The same subject.

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- Palm cxvi.** *I love the Lord.* The same subject.
- Palm cxvii.** *O praise the Lord, all ye nations.* The same subject.
- Palm cxxvi.** *When the Lord turned again our captivity.* A prayer for the remnant still remaining in Captivity.
- Palm cxxxiii.** *Behold, how good and how pleasant.* Happy union of the *Priests* and *Levites* in the service of God, after the Captivity.
- Palm cxxxiv.** *Behold, bless ye the Lord.* An exhortation to the *Priests* and *Levites* properly to discharge their duties in the temple, after they had returned from their Captivity.
- Palm cxxxv.** *Praise ye the Lord. Praise ye the name of the Lord.* Same as the preceding:
- Palm cxxxvi.** *O give thanks unto the Lord.* Same as before.
- Palm cxxxvii.** *By the rivers of Babylon, there we sat down.* The *Levites*, on their return; relate how they were insulted in their Captivity.
- Palm cxlviii.** *Praise ye the Lord. Praise ye the Lord from the heavens.* Thanksgiving for deliverance from the Captivity; and an invitation to all creatures to celebrate the praise of the Lord.
- Palm cxlix.** *Praise ye the Lord. Sing unto the Lord a new song.* On the same subject.
- Palm cl.** *Praise ye the Lord. Praise God in his sanctuary.* A continuation of the preceding Psalms.
- Palm cxlvi.** *Praise ye the Lord. Praise the Lord, O my soul.* Supposed to have been composed by *Haggai* and *Zachariah*, to comfort the people when the edict of *Cyrus* was revoked: See the Notes on this Psalm.
- Palm cxlvii.** *Praise ye the Lord: for it is good.* Thanksgiving of the same prophets after the long dearth mentioned by *Haggai*, ch. i. In the *Vulgate* this Psalm is divided at ver. 12.—*Praise the Lord, O Jerusalem*; and is supposed by *Calmét* to have been sung at the dedication of the walls of Jerusalem. The whole Psalm is suitable to the occasions mentioned above:
- Palm lix.** *Deliver me from mine enemies.* Probably sung about the same time: See *Neh. iv.* and following chapters.
- Palm lxx.** *Praise waiteth for thee, O God.* Composed by *Haggai* and *Zachariah*, after the Lord had sent the rain promised by *Haggai*, chap. i; and when they had begun the repairs of the temple. See *Palm cxlvii.*
- Palm lxxi.** *Make a joyful noise.* A continuation of the above.
- Palm lxxii.** *God be merciful unto us.* The same subject.
- Palm cxlviii.** *O give thanks unto the Lord; for he is good.* A song of praise after the death of *Cambyses*, or probably after the dedication of the walls of Jerusalem. Supposed to have been written by *Nehemiah*.
- Palm cxxv.** *They that trust in the Lord.* The Jews encouraging each other to resist *Sambalath* and *Tobiah*; and their other enemies.
- Palm cxxvii.** *Except the Lord build the houses.* Composed to encourage the people to labour at the rebuilding of the walls of Jerusalem; and to put their confidence in the Lord.
- Palm cxxviii.** *Blessed is every one that feareth the Lord.* A continuation of the preceding.
- Palm cxxix.** *Many a time have they afflicted me.* A description of the peace and comfort enjoyed by the Jews under the reign of *Darius*.
- Palm cxxxviii.** *I will praise thee with my whole heart.* A continuation of the same subject.

For the reasons of the above chronological arrangement, the reader may refer to the Notes; and see also another table, p. 123. This arrangement is better than none; and I hope will in the main be found as correct as can reasonably be expected, and a great help to a proper understanding of the Psalms.

SECTION VI.—General observations on the great difference of character between the Hebrew poets, and those of Greece and Italy.

The Hebrew Poet is the most ancient Collection of Poems in the world; and was composed long before those in which ancient Greece and Rome have gloried. Among all the heathen nations, Greeks had the honour of producing, not only the first, but also the most sublime of poets: but the subjects, on which they employed their talents had, in general, but little tendency to meliorate the moral condition of men. Their subjects were either a fabulous theology, a false and ridiculous religion, chimerical war, absurd heroism; impure love, agriculture, national sports, or hymns to honour of gods more corrupt than the most profligate of men. Their writings served only to render vice amiable, to honour superstition, to favour the most dangerous and most degrading passions of man, such as impure love, ambition, pride, and impiety. What is said of the Greek poets, may be spoken with equal truth of their successors and imitators, the Latin poets; out of the whole of whose writings it would be difficult to extract even the common maxims of a decent morality. I am well aware that fine sentiments, strong and terse expressions, and luminous thoughts, may be found in different parts of their writings: but, compared with what is of a different kind, it may be well said of these,

"Apparet tant splendor in gurgite vasto."

The Hebrew poets, on the contrary, justly boast the highest antiquity: they were men inspired of God, holy in their lives, pure in their hearts, labouring for the good of mankind; proclaiming, by their incomparable compositions, the infinite perfections, attributes, and unity of the Divine nature; laying down and illustrating the purest rules of the most refined morality, and the most exalted piety. God, His attributes, His works; and the religion which He has given to men, were the grand subjects of their divinely inspired muse. By their wonderful art, they not only embellished the history of their own people, because connected intimately with the history of God's providence; but they also, by the light of the Spirit of God that was within them, foretold future events of the most unlikely occurrence, at the distance of many hundreds of years; with such exact circumstantiality, as has been the wonder and astonishment of considerate minds in all succeeding generations: a fact which, taken in its connexion with the holiness and sublimity of their doctrine; the grandeur, boldness, and truth of their imagery; demonstrate minds under the immediate inspiration of that God whose nature is ineffable, who exists in all points of time, and whose wisdom is infinite.

Some of the greatest, both of the Greek and Roman poets, were men obscure in their birth, desperate in their fortune, and of profligate manners; a fact at once proved both by their history, and by their works. But the Hebrew poets were among the greatest men of their nation; and among them were found kings of the highest character, judges of the greatest integrity, heroes the most renowned, and lawgivers whose fame has reached every nation of the earth. By means of these men, the lamp of true religion has been lighted in the earth; and wherever there is a ray of truth among the sons of men, it is an emanation immediately taken, or indirectly borrowed, from the prophets, poets, and statesmen of the sons of Jacob.

The chief of the Hebrew poets were *Moses*, *David*, *Solomon*, *Job*, *Isaiah*, *Jeremiah*, and most of the minor prophets. Solomon himself wrote one thousand and five hymns and poems: yet we know not that we have any of his poetical works, except the Canticles; though these may be some Psalms of his composition in the Book before us.

Several of the Fathers, both Greek and Latin, maintain that *David* is the author of the whole Book of Psalms. And although they allow that several of them speak of times most obviously posterior to the days of *David*, yet they assert that he is the author of these also, and that he spoke of those events by the Spirit of Prophecy! The Rabbins assert that the Book of Psalms was composed by ten different authors, viz. *Adam*, *Melchisedek*, *Abraham*, *Moses*, the Sons of *Korah*, *David*, *Solomon*, *Asaph*, *Jeduthun*, and *Etham*. But this opinion is slenderly supported.

SECTION VII.—Observations on the manner in which several of the Psalms appear to have been composed.

That there were several authors, and that the Psalms were composed at different times, is sufficiently evident from the compositions themselves. The occasions also on which they were written, are frequently pointed out by their contents; and these things have been kept constantly in view, in the construction of the preceding Table.

There is a difficulty which should not be overlooked, and with which almost every reader is puzzled, viz. How is it that in the same Psalm we find so many different states of mind and circumstances pointed out? These could not be the experience of one and the same person, at the same time. The answer that is commonly given is this. Such Psalms were composed after the full termination of the events which they celebrate. For instance, *David* had fallen

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into distress; his sorrows became multiplied; he was filled with torturing fears. He called earnestly on the Lord for help; he was heard after a long night and fight of afflictions; and he most feelingly, and sublimely, praises God for his deliverance. Now all these different circumstances he describes as *if then existing*, though considerably *distant* in point of time; beginning the Psalm with the language of the *deepest penitential distress*, almost bordering on despair; and ending it with the *strongest confidence* in God, and thanksgiving for his deliverance. The xxxth Psalm is a case in point; to the notes on which the reader is referred. Now, it is possible that the Psalmist, having obtained deliverance from sore and oppressive evils, might sit down to compose a hymn of thanksgiving to celebrate God's mercies; and, in order to do this the more effectually, might describe the different circumstances enumerated above, as if he were then passing through them.

But I own that this, to me, is not a satisfactory solution. I rather suppose that such Psalms, and perhaps most of those called *acrostich*, were composed from *diaries* or *memoranda*; and in forming a Psalm, materials out of *different days*, having little congruity with each other as to the time in which they happened, would necessarily enter into the composition. This supposition will, in my opinion, account for all anomalies of this kind, which we perceive in the Book of Psalms.

On this rule we can account for apparent contradictions in several Psalms; taken as metrical compositions formed from memoranda of religious experience for different days, they may well express different states; as the state of the author's mind was not likely to be precisely the same in all those times on which he made the memoranda. I can illustrate what I mean by the following extract from the *Spiritual Diary* of Doctor John Ruttly:—

Seventh month, 1768, 3d day.—Amidst our palpable desolations, matter of some comfort appeared. An inward voice of thanksgiving to God for the gift of His Son, the Lord Jesus Christ, to us Gentiles; the mystery hid from ages, adorable, incomprehensible, unutterable, and unmerited; and if the sweet singer of Israel had occasion to say, "Awake, sackbut, psaltery and harp, and praise the Lord;" so had I, so had we, so had every one whose eyes the god of this world had not blinded.

My native fierceness seemed, in the clear vision, to be the chief sin of my bosom, not yet wholly subdued: Good Lord, and God of love, subdue it!

7. Soul awake! the everlasting antitypal sabbath I trust is at hand, the end of all labours, sufferings, and sins: see and prepare for it, by letting the earth now enjoy its sabbaths, even in a gradual relaxation and holy carelessness in all the special concerns of flesh and blood.

8. Protracted my vesper beyond the usual time, by reason of a sweet inspired song of thanksgiving to a gracious and ever adorable Providence.

10. Thy work is not yet done: the war in the members is still felt. Patience hath not yet had its perfect work. O my poverty! Lord help me!

11. In the midst of various discouragements I was induced, even from observation, to believe that our late labour hath not been wholly in vain: yea, on the 15th and 20th, I was a witness to some effects thereof.

19. A silent meeting with a loaded atmosphere: great heaviness, and the holy fire almost but not quite out.

22. I am a wonder of God's mercy and bounty. He is, as it were, renewing my youth; and giving, in old age, to enjoy and sweetly apply the labours of my youth, whilst multitudes of my equals and associates are dropping into eternity, or else various ways distressed. Awake, soul, and work; for the eleventh hour is come!

23. In a religious view, suffering is my portion. Lord, sustain!

25. A sweet song of thanksgiving.

31. The tenour of the drawing or proper steerage this day was, to keep carefully the holy medium between a criminal remissness in temporals on the one hand, and an anxiety about them on the other. *Spiritual Diary*, vol. ii. p. 235.

One sentence excepted, which is not relevant, here are the whole memoranda of this eminent man's religious experience for one month, in which we find the following states distinctly marked:

1. Mourning over the small progress of religion in the place where he dwelt, yet receiving encouragement from other quarters, day 3d. 2. Exulting in God for redemption by Christ Jesus, ditto. 3. Humbled on a view of his natural fierceness of spirit, ditto. 4. Rejoicing at the prospect of being soon released from earth, day 7. 5. Thanksgiving for providential blessings, day 8. 6. Fighting against inward sin, day 10. 7. Encouraged in the performance of his duty, days 11, 15, 20. 8. Mourning over the heavenly flame, almost extinct, day 19. 9. Triumphant in a restoration of mental and bodily vigour, day 22. 10. Complaining of his suffering lot, day 23. 11. Happy in his soul, and giving praise to God, day 25. 12. Forming holy resolutions for the government of his future life, day 31.

Let us compare this with Psalm xxx, to which I have already referred in this Introduction.

The Psalm begins with *I will extol thee, O Lord*. And we find in it seven different states distinctly marked:—

1. He had been in great distress, and nearly overwhelmed by his enemies; implied in verse the *first*. 2. He extols God for having lifted him up, and preserved him from his adversaries, ver. 1, 3. 3. He is brought into great prosperity, trusts in what he had received, and forgets to depend wholly on the Lord, ver. 4—6. 4. The Lord hides His face from him, and he is brought into great distress, ver. 7. *Thou didst hide thy face, and I was troubled*. 5. He makes earnest prayer and supplication, and pleads strongly with the Lord, ver. 8—10. 6. He is restored to the Divine favour, and filled with joy, ver. 11. 7. He purposes to glory in God alone, and trust in Him for ever, ver. 12.

Now it is impossible that David could have been in all these states when he penned this Psalm: suppose them to be the *memoranda* taken from one week's journal, and dressed in this poetic form; for it is possible that he might have passed through all these states in one week. Let us examine the *month's* experience, extracted from the *Diary* of Dr. Ruttly; and let an able hand clothe that in a poetic dress; and we shall find it as apparently contradictory as the xxxth Psalm. Suppose both formed from *memoranda* of a *diary*, and all is plain.

I have spent the more time on this subject, because it is of great importance to have some *general rule* by which we may account for the apparent inconsistencies often occurring in the same Psalm.

There is another class of Psalms to which this mode of interpretation is not applicable. I mean those composed in the *dialogue* form. There are several of this kind; and, as the several interlocutors are not distinguished, it requires considerable attention to find out the different parts which belong to the speakers. I shall give an example of this class.

The *ninety-first* Psalm contains, in general, a description of the happiness of those who trust in the Lord: but is evidently divided among *three* speakers; the *Psalmist*; another whom we may call his *friend*; and, thirdly, *Jehovah*. I shall endeavour to assign to each his part.

The *Psalmist* begins with asserting, in general terms, the happiness of the godly. *He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty*, ver. 1.

His *friend* states his own experience, and replies, *I will say of the Lord he is my refuge, &c.* ver. 2.

The *Psalmist* answers, *Surely he shall deliver thee, &c.* ver. 3. And goes on to enumerate the great privileges of the godly, to ver. 8.

The *friend* then resumes, and shows how blessed the *Psalmist* must be who has an interest in the same God, and enters into a detail of his privileges, ver. 9—13.

This speech concluded, *Jehovah* speaks, confirms what was said concerning the blessedness of the godly; and to such persons He promises the highest spiritual honours, long life, and endless salvation, ver. 14—16.

Other Psalms of this class, such as the xth and xxxth, &c., will be particularly pointed out in the course of the Notes on this subject, see also p. 124.

SECTION VIII.—On the use made of the Psalms in the New Testament.

Some have imagined that the Book of Psalms is to be understood mystically, in reference to the Christian system; and, indeed, on this plan they have been interpreted and applied by many *fathers*, both ancient and modern. To this opinion I cannot subscribe: and therefore cannot frame a commentary in this way. That several of them are quoted, both by our Lord and His apostles, we have the fullest proof; and where they have shown the way, we may safely

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follow. Bishop *Horne*, who contends for the spiritual sense of this Book, gives an interesting view of the principal passages that have been quoted in the *New Testament*; and from his *Preface* I shall select a few paragraphs on this part of the subject:—"No sooner," says he, "have we opened the Book, than the *second Psalm* presents itself, to all appearance, as an inauguration hymn composed by David, the anointed of Jehovah; when by Him crowned with victory, and placed triumphant on the sacred hill of Zion. But let us turn to Acts iv, 25, and there we find the apostles with one voice declaring the Psalm to be descriptive of the exaltation of Jesus Christ, and of the opposition raised against His gospel, both by Jew and Gentile.

"In the *eighth Psalm* we imagine the writer to be setting forth the pre-eminence of man in general above the rest of the creation: but by Heb. ii, 6, we are informed that the supremacy conferred on the second Adam, the Man Christ Jesus, over all things in heaven and earth, is the subject there treated of.

"St. Peter stands up, Acts ii, 25, and preaches the resurrection of Jesus from the latter part of the *sixteenth Psalm*; and, lo, *three thousand souls* are converted by the sermon.

"Of the *eighteenth Psalm* we are told in the course of the Sacred History, 2 Sam. xxii, that 'David spake unto the Lord the words of this song in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul:' yet, in Rom. xv, 9, the *ninth verse* of that Psalm is adduced as a proof that the Gentiles should glorify God for his mercy in Christ Jesus: as it is written, "For this cause I will confess to thee among the Gentiles, and sing unto thy name."

"In the *nineteenth Psalm* David seems to be speaking of the material heavens and their operations only, when he says, 'Their sound is gone out into all the earth, and their words into the ends of the world.' But St. Paul, Rom. x, 18, quotes the passage to show that the Gospel had been universally published by the Apostles.

"The *twenty-second Psalm* Christ appropriated to Himself, by beginning it in the midst of His sufferings on the cross, 'My God, my God, why hast thou forsaken me?' Three other verses of it are in the *New Testament* applied to Him; and the words of the *eighth verse* were actually used by the chief priests when they reviled Him: 'He trusted in God,' &c. Matt. xxvii, 43.

"When David says, in the *fortieth Psalm*, 'Sacrifice and offering thou didst not desire—Lo, I come—to do thy will' we might suppose him only to declare, in his own person, that obedience is better than sacrifice: but from Heb. x, 5, we learn that Messiah in that place speaks of His advent in the flesh to abolish the legal sacrifices, and to do away sin by the oblation of Himself, once for all.

"That tender and pathetic complaint in the *forty-first Psalm*, 'Mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me,' undoubtedly might be, and probably was, originally uttered by David upon the revolt of his old friend and counsellor, Ahithophel, to the party of his rebellious son Absalom. But we are certain from John xiii, 18, that this Scripture was fulfilled when Christ was betrayed by His apostate disciple:—'I speak not of you all; I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.'

"The *forty-fourth Psalm* we must suppose to have been written on occasion of a persecution under which the church at that time laboured: but a verse of it is cited, Rom. viii, 36, as expressive of what Christians were to suffer on their blessed Master's account; 'As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.'

"A quotation from the *forty-fifth Psalm* in Heb. i, 3, certifies us that the whole is addressed to the Son of God, and therefore celebrates His spiritual union with the church, and the happy fruits of it.

"The *sixty-eighth Psalm*, though apparently conversant about Israelitish victories, the translation of the ark to Zion, and the services of the tabernacle; yet does, under those figures, treat of Christ's resurrection; His going up on high, leading captivity captive, pouring out the gifts of the Spirit, erecting His church in the world, and enlarging it by the accession of the nations to the faith; as will be evident to any one who considers the force and consequence of the apostle's citation from it, Ephes. iv, 7, 8: 'Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men.'

"The *sixty-ninth Psalm* is *five times* referred to in the Gospels, as being uttered by the prophet in the Person of the Messiah. The *imprecations*, or rather *predictions* at the latter end of it, are applied, Rom. xi, 9, 10, to the Jews; and to Judas, Acts i, 20, where the *hundred and ninth Psalm* is also cited as prophetic of the sore judgments which should befall that arch-traitor, and the wretched nation of which he was an epitome.

"St. Matthew, informing us, ch. xiii, 35, that Jesus spake to the multitude in parables, gives it as one reason why He did so, 'That it might be fulfilled which was spoken by the prophet—(Psalm lxxviii, 2) I will utter things which have been kept secret since the foundation of the world.'

"The *seventy-first Psalm* was applied by the tempter to the Messiah; nor did our Lord object to the application, but only to the false inference which his adversary suggested from it. Matt. iv, 6, 7.

"The *ninety-fifth Psalm* is explained at large in Heb. iii, and iv, as relative to the state and trial of Christians in the world, and to their attainment of the heavenly rest.

"The *hundred and tenth Psalm* is cited by Christ Himself, Matt. xxii, 44, as treating of His exaltation, kingdom, and priesthood.

"The *hundred and seventeenth Psalm*, consisting only of *two verses*, is employed, Rom. xv, 11, to prove that the Gentiles were one day to praise God for the mercies of redemption.

"The *twenty-second verse* of the *hundred and eighteenth Psalm*, 'The stone which the builders refused,' &c., is quoted *six different times* as spoken of our Saviour. See Matt. xxi, 42. Mark xii, 10. Luke xx, 17. Acts iv, 11.

"And lastly, 'the fruit of David's body,' which God is said in the *hundred and thirty-second Psalm* to have promised that He would place upon His throne, is asserted Acts ii, 30, to be 'Jesus Christ.' Bp. *Horne* on the Psalms. Pref. p. xi.

That several of the above quotations are directly *prophetic*, and were intended to announce and describe the Redeemer of the world, and the Gospel state, there is not the slightest reason to doubt: that others of them are *accommodated* to the above subjects, their own historical meaning being different, may be innocently credited: but let it always be remembered, that these accommodations are made by the same Spirit by which the Psalms were originally given. That this Spirit has a right to extend His own meaning, and adapt His own words to subjects, transactions, and times, to which, from similarity of circumstances, they may be applicable. Many passages of the Old Testament seem to be thus quoted in the New; and often the words a *little altered*, and the meaning *extended*, to make them suitable to existing circumstances. Every writer is at perfect liberty thus to employ his own words, which he might have already used on very different occasions. I need not tell the learned Reader that the *finest*, as well as the *oldest*, of the heathen writers, *Homer*, is full of quotations *from himself*; and *Virgil*, his imitator, has not unfrequently followed his steps. But still there is a great and weighty difference as the subject respects the Holy Spirit: to his infinite wisdom and knowledge all times and circumstances, whether *past or future*, are always laid open; and, as it is one of the perfections of the work of God to produce the *greatest* and most *numerous effects* by the *fewest* and *simplest means*, so it is one of the perfections of the Holy Scriptures to represent things that are not, as though they were; and to make the facts which then existed the representatives of those which should afterwards take place. Thus, the Holy Scriptures contain an infinity of meaning: the Old Testament, as it were, included and referred to in the New; as the New refers back to the Old, by which it was adumbrated; and refers *forward* not only to all times and great occurrences during this mortal state, but also to the endless states of the just and the unjust in the eternal world.

SECTION IX.—On the subject matter of the Psalms, and the method of applying them.

The late learned Bishop *Horsley* has some excellent observations on this method of applying the Psalms. "It is true," says he, "that many of the Psalms are commemorative of the miraculous interpositions of God in behalf of the chosen people; for, indeed, the history of the Jews is a fundamental part of revealed religion. Many were probably composed upon the occasion of remarkable passages in David's life,—his dangers, his afflictions, his deliverances. (But

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of those which relate to the public history of the natural Israel there are few in which the fortunes of the mystical Israel, the Christian church, are not adumbrated; and of those which allude to the life of David, there are none in which the *Son of David* is not the principal and immediate subject.

"David's complaints against his enemies are Messiah's complaints, first, of the unbelieving Jews, then of the heathen persecutors and the apostate faction in the latter ages. David's afflictions are the Messiah's sufferings;—David's penitential supplications are the supplications of Messiah in agony;—David's songs of triumph and thanksgiving are Messiah's songs of triumph and thanksgiving for His victory over sin, and death, and hell. In a word, there is not a page of this Book of Psalms in which the pious Reader will not find his *Saviour*, if he read with a view of finding Him: and it was but a just encomium of it (the Book of Psalms) that came from the pen of one of the early Fathers, that 'it is a complete system of divinity for the use and edification of the common people of the Christian church.'"—*Bp. Horsley's Preface to the Book of Psalms*, p. x.

Of the compilation of this Book the above learned writer speaks thus:—"The Psalms appear to be compositions of various authors, in various ages; some much more ancient than the time of king David, some of a much later age. Of many, David himself was undoubtedly the author: and that those of his composition were prophetic, we have David's own authority: for thus king David at the close of his life describes himself and his sacred Songs:—*David the son of Jesse said, and the man who was raised upon high, the anointed of the God of Jacob, and the sweet Psalmist of Israel, said, The Spirit of Jehovah spake by me, and his word was in my tongue. It was the word, therefore, of Jehovah's Spirit which was uttered by David's tongue.*

"The Psalms are all Poems of the LYRIC kind; that is, adapted to music, but with great variety in the style of composition. Some are simply ODES, an Ode is a dignified sort of song, narrative of the facts either of public lustury or private life, in a highly adorned and figurative style. Some are of the kind called *Elegiac*, which are pathetic compositions upon mournful subjects. Some are *Æthic*, delivering grave maxims of life or the precepts of religion in solemn, but for the most part, simple strains. Some are *Ænigmatic*, delivering the doctrines of religion in *ænigmas* contrived to strike the imagination forcibly, and yet easy to be understood. In all these the author delivers the whole matter in his own person. But a very great, I believe the far greater, part are a sort of *DRAMATIC ODE*, consisting of *dialogues* between persons sustaining certain characters. In these dialogue Psalms, the persons are frequently the *Psalmist* himself, or the *chorus of priests and Levites*, or the *leader of the Levitical band*, opening the ode with a poem, declarative of the subject, and very often closing the whole with a solemn admonition drawn from what the other persons say. The other persons are *Jehovah*, sometimes as one, sometimes as another of the *Three Persons*; *CHRIST* in His incarnate state, sometimes *before*, sometimes *after*, His resurrection; the *human soul of Christ* as distinguished from the *Divine essence*. *Christ*, in His incarnate state, is personated sometimes as a *Priest*, sometimes as a *King*, sometimes as a *Conqueror*. The resemblance is very remarkable between this *Conqueror* in the Book of *Psalms*, and the *Warrior on the white horse* in the Book of *Revelation*, who goes forth with a *crown* on His head, and a *bow* in His hand, conquering and to conquer. And the conquest in the *Psalms* is followed, like the conquest in the *Revelation*, by the *marriage* of the Conqueror. These are circumstances of similitude which, to any one versed in the *prophetic style*, prove beyond a doubt that the *mystical Conqueror* is the same Personage in both." *Ibid.* p. xiv. On this subject see before.

There is an opinion relative to the construction of this Book, which, though to myself it appears as fanciful as it is singular, yet deserves to be mentioned, especially as so great a man as *Dr. Horsley* supposes, that if it were kept in view, it would conduce much to a right understanding of the Book.

The whole collection of Psalms forms a sort of *HEROIC TRAGEDY*. The *redemption of man*, and the *destruction of Satan*, is the *FLOR*. The *persons of the drama* are the *Persons of the GODHEAD*:—*Christ* united to one of them: *Satan*, *Judas*, the *apostate Jews*, the *heathen persecutors*, the *apostates of latter times*. The *ATTENDANTS*,—*believers*, *unbelievers*, *angels*. The *SCENES*,—*heaven*, *earth*, *hell*. The *TIME of the Action*,—*from the Fall to the final overthrow of the apostate faction*, and the *general judgment*.

SECTION X.—On the particular subject and use of each Psalm.

I have already given different Tables relative to the division, chronological arrangement, (see p. 120, &c.) and supposed authors and occasions on which they were composed. There have been some others made, in which they have been classed according to their subjects, and their uses for the godly and the Christian church. The most circumstantial that I have seen is that in the *Quintuplex Psalterium*, printed in 1503, already noticed in the beginning of this Introduction. The following, from *Bishop Horsley*, may be probably of most general use:—

Services of the Festivals of the Jewish church.

For the *SABBATH*, *Ps.* xix. civ. and cxviii.—For the *PASS-OVER*, *Ps.* lxxviii. cv. cxiv.—For *PENTECOST*, *Ps.* cxi. cxxv. cxxvii.—For the *feast of TRUMPETS*, *Ps.* lxxxi.—For the *feast of TABERNACLES*, *Ps.* lxxv. lxxvii.

A war song, *Ps.* cxlix.—Thanksgiving for national deliverance, or successful war, *Ps.* xlviii. lvi. lxxvi. cxv. cxxiv. cxxv. cxliv.—Thanksgiving after a storm, hurricane, or earthquake, *Ps.* xxix. xlvi.—Upon placing the ark in Solomon's temple, *Ps.* cxxxii.—Prayers in seasons of national calamity, *Ps.* lxxxix.—Prayers for help in war, *Ps.* xlv. lx. lxi.—Thanksgiving for Hezekiah's recovery, *Ps.* xxx. cxvi.—Prayers in the time of Manasseh's captivity, *Ps.* lxxix. lxxx.—Thanksgiving for Manasseh's return, *Ps.* lxxxv.—Prayers, lamentations, and confessions of the captives, *Ps.* lxxiv. lxxvii. cii. cvi. cxxxvii.—Songs of triumph and thankgivings of the returned captives, *Ps.* cvii. cxxvi. cxlvi. cxlvii.—A king of Judah's inauguration vow, *Ps.* c.—Grand chorus for all the voices and all the instruments, *Ps.* cl.—The blessedness of the righteous, and the final perdition of the opposite faction, *Ps.* i. xxxvi. xxxvii. cxii.—The extermination of the religious faction, *Ps.* xiv. liii.—True godliness described as distinct from the ritual, *Ps.* xv. l.—The believer's scruples arising from the prosperity of the wicked, removed by revealed religion, and the consideration of their latter end, *Ps.* lxxiii.—The pleasures of devotion, *Ps.* lxxxiv.—Divine *Ænigmata*; the subject, the Redeemer's Divinity, the immortality of the soul, and a future retribution, *Ps.* xlix.—A mystical prayer of David in the character of the high priest, *Ps.* xvi.—Prayers of believers for protection against the atheistical conspiracy, *Ps.* iii. iv. x. xii. xiii. xvii. xlii. xliii. lv. cxx. cxxiii. cxl.—The believer's penitential confessions and deprecations, *Ps.* vi. xxxii. xxxviii. xxxix. li.—Believer's prayer for the promised redemption, *Ps.* cxxx. cxliii.—Believers lament their afflicted state in this short and evil life, and pray for the resurrection, *Ps.* c.—Prayers for grace and mercy, *Ps.* v. xxv. xvi. cxxxii.—Songs of triumph in prospect of the establishment of God's universal kingdom, *Ps.* xlvi. lxxv. cxiii.—A believer's general praises and thankgivings, *Ps.* viii. xix. xxiii. ciii. cxix.—A believer's thanksgiving for the final extirpation of iniquity, and the idolatrous religions and persecuting power, *Ps.* ix. xi. lii. lxxvi.—The church prays for preservation from corruptions, *Ps.* xxviii. cxli; for deliverance from the persecution of her enemies, *Ps.* vii. latter part of xxvii. from ver. 7 to the end, and xxxi. lix; for Messiah's deliverance and success, *Ps.* xx.—The church gives thanks for Messiah's victory, *Ps.* xxi; for her own final deliverance, *Ps.* xviii; for the final extirpation of iniquity and idolatry, *Ps.* xcii.—Messiah's prayers, *Ps.* xxii. xxxv. xli. lvi. lvii. lxi. lxii. lxiii. lxxxvi. lxxxviii; in agony.—When taken and deserted, *Ps.* cxliii; thankgivings, *Ps.* xl. cxvii. and cxviii, one *Ps.* cxxxviii; accusation of the impenitent Jews, his enemies, *Ps.* lv. lxiv. lxix; prophetic malediction of the Jewish nation, *Ps.* cix; exaltation, *Ps.* ii. xxiv. xlv. xcv. xevi. xviii. xcix, a. cx; comforts the afflicted Israelites with the promise of the final extinction of the idolatrous faction, *Ps.* xxi; exhorts to holiness and trust in God by the example of his own deliverance, *Ps.* xxxiv; predicts the final judgment, *Ps.* lxxv.—God promises the Messiah protection and glory, *Ps.* xci.—God's just judgment foretold upon the unjust judges of our Lord, *Ps.* lviii. lxxxii.—The reign of the king's son, *Ps.* lxxii.—Salvation is of the Jews, *Ps.* lxxxvii.

Of the Psalms, six are alphabetical, xxv, xxxiv, xxxvii, cxi, cxii, cxlv.

Forty-five of the Psalms are called by the Masorites *Mizmor*, iii, iv, v, vi, viii, ix, xii, xiii, xv, xix, xx, xxi, xxii, xxiii, xxiv, xxix, xxxi, xxxviii, xxxix, xl, xli, xlvii, xlix, l, li, lii, liii, liv, lv, lxxiii, lxxvii, lxxix, lxxx, lxxxii, lxxxiv, lxxxv, xcvi, c, ci, cix, cx, cxxxix, cxl, cxli, cxliii.

INTRODUCTION TO THE BOOK OF PSALMS.

Six are called *Michtam*, xvi, lvi, lvii, lviii, lix, lx.

Thirteen are called *Maschil*, xxxii, xlii, xlv, xlv, lii, liii, liv, lv, lix, lxxiv, lxxviii, lxxxviii, cxlii.

Seven are called *Mizmor Shir*, xxxi, lxi, lxvii, lxviii, lxxv, lxxvii, xcii.

Five are called *Shir Mizmor*, xlviii, lxvi, lxxxiii, lxxxviii, cviii.

One is called *Shir*, xlv.

Four are called *Tephillah*, xvii, lxxxvi, xc, cii.

One is called *Tehillah*, cxlv; *one Shiggation*, vii; *one Lehaschir*, lxx.

Fifteen are called *Shir Hammachaloth* or *Songs of Steps*, cxx, cxxi, cxxii, cxxiii, cxxiv, cxxv, cxxvi, cxxvii, cxxviii, cxxix, cxxx, cxxxi, cxxxii, cxxxiii, cxxxiv.

SECTION XI.—On the general use of the Psalms in the Christian Church.

That our blessed Lord used the Book of the Psalms, as He did other books of Scripture, and quoted from it, we have already seen; this stamps it with the highest authority; and that He and His disciples used it as a book of devotion, we learn from their singing the *Hallel* at His last supper, which we know was composed of Psalms cxiii, cxiv, cxv, cxvi, and cxvii, see Matt. xxvi, 30, and the Notes there; and that they were used by the Christian church from the earliest times in devotional exercises, especially in praising God, we have the most ample proof. At first what was termed singing was no more than a recitative or solemn mode of reading or repeating; which in the Jewish church was accompanied by instruments of music, of the nature of which we know nothing. The Christian religion which delights in simplicity, while it retained the Psalms as a Book divinely inspired, and a Book of devotion, omitted the instrumental music, which however, in after times, with other corruptions, crept into the church; and is continued in many places, with small benefit to the godly, and little edification to the multitude. What good there might have been derived from it has been lost in consequence of the improper persons who generally compose what is commonly called the choir of singers. Those whose peculiar office it is to direct and lead that part of the Divine worship which consists in singing the high praises of God, should have clean hands, and pure hearts. To see this part of public worship performed by unthinking, if not profligate youths of both sexes, fills the serious with pain, and the ungodly with contempt. He who sings not with the spirit as well as the understanding, offers a sacrifice to God as acceptable as the dog's head and swine's blood would have been under the Mosaic law.

I shall not enter into the question whether the *Psalms of David*, or *hymns* formed on New Testament subjects, be the most proper for Christian congregations; both I think may be profitably used. Nor will I take up the controversy relative to the adapting the Psalms to express an evangelical meaning in every place. I need only give my opinion, that I consider this a difficult, if not a dangerous work. Where the Psalms evidently relate to the *gospel dispensation*, the matter is plain; there it is proper and necessary to give them their full direction and meaning: but to turn those in this way, that evidently have no such reference, I consider a temerarious task, and wholly unwarrantable.

But the most difficult task is, throwing them into a *modern poetic form*, especially into *metre*; as, in such cases, many things are introduced for the sake of the poetry, and the final jingle, which were never spoken by the inspired penmen; and it is an awful thing to add to or detract from the word of God, either in *poetry*, or *prose*. And how frequently this is done in most metrical Versions of the Psalms, need not be pointed out here. Perhaps one of the most faultless in this respect is an almost obsolete one in our own language, viz. that by *Sternhold* and *Hopkins*.^{*} Because of its uncouth form, this version has been unjustly vilified; while others, by far its inferiors, have been as unreasonably extolled. The authors of this *Version*, for it is taken directly from the Hebrew Text, have sacrificed every thing to the literal sense and meaning. The others, and especially that of *Tate* and *Brady*, which is no version from the original, sacrifice often the literal and true sense to sound and smoothness of numbers; in which, however, they are not always successful.

I was glad to meet with the following correct statements on this point, in Bishop Horsley's Preface to the Psalms. Speaking of the edification which plain Christians may receive from this Divine Book, which it is calculated to convey, he observes "they may receive much assistance from a work, which the ignorance of modern refinement would take out of their hands. I speak of the old singing Psalms, the metrical version of Sternhold and Hopkins. This is not, what I believe it is now generally supposed to be, nothing better than an awkward versification of a former English translation: it is an original translation from the Hebrew Text, earlier by many years than the *prose* translation in the Bible; and of all that are in any degree paraphrastic, as all in verse in some degree must be, it is the best and most exact we have to put into the hands of the common people. The authors of this Version considered the verse merely as a contrivance to assist the memory. They were little studious of the harmony of their numbers, or the elegance of their diction: but they were solicitous to give the full and precise sense of the Sacred Text, according to the best of their judgment; and their judgment, with the exception of some few passages, was very good; and at the same time that they adhered scrupulously to the letter, they contrived to express it in such terms as, like the original, might point clearly to the spiritual meaning.

"It was a change much for the worse when the pedantry of pretenders to taste in literary composition thrust out this excellent translation from our churches, to make room for what still goes by the name of the *New Version*, that of *Tate* and *Brady*, which in many places where the *Old Version* is just, accurate and dignified by its simplicity, is careless and inadequate; and, in the poverty and littleness of its style, contemptible. The innovation, when it was first attempted, was opposed, though in the end unsuccessfully, by the soundest divines, the most accomplished scholars, and the men of the truest taste at that time in the seat of authority in the Church of England." Pr. p. xi.

I shall add only one word to what this very learned and sound divine has said. I can sing almost every Psalm in the Version of *Sternhold* and *Hopkins*, as the *Psalms of David*; I can sing those of the *New Version*, as the Psalms of *Dr. Brady* and *Nahum Tate*. Either let one equally *literal*, with a better *versification* be made; or restore to the people that form of sound words of which they have too long been deprived. But to serve the purposes of devotion, we want a better translation of the Psalms; a translation in which the *hemistich*, or Hebrew poetic form, shall be carefully preserved; and with a very few expletives (which should be distinguished by *italics*, or otherwise, in the printing, to bring the lines into those forms to which our versification, or musical measures may extend,) we might sing the whole, without singing any thing in sense or meaning which was not *David's*. Indeed a species of *recitative* singing would be the most proper for these sacred Odes; as it would answer much better the solemn purposes of devotion, than the great mass of those tunes which are commonly employed in church music; in which the style of singing is rarely adapted to the grand and melting compositions of the *sweet singer of Israel*. Let the plan be copied which is adopted from the Hebrew MSS. in *Dr. Kennicott's* edition; let them be translated line for line, as *Dr. Lowth* has done his Version of *Isaiah*; let a dignified recitative music be adapted to the words; attend to metre, and be regardless of rhyme; and then the Psalms will be a mighty help to devotion, and truly religious people will sing with the spirit, and the understanding also. Were a Version of this kind made and substituted for that most inaccurate Version in the *Prayer Book*, a stumbling block would be taken out of the way of some sincere minds, who are pained to find not only important differences, but even contradictions, between the Psalms which they read in their authorized Version, and those which are used in the public service of the church.

As many persons are greatly at a loss to account for the strange varieties between these two Versions, (that in the Bible, and that in the Prayer Book,) it may be necessary to give them some information on this head. Properly speaking, the *Psalms* in the *Prayer Book*, called the *Reading Psalms*, are rather a *paraphrase* than a *version*. It was never taken immediately from the *Hebrew*, with which it disagrees in places innumerable. In the main it follows the *Septuagint* and the *Vulgate*; but often differs from them, even where they differ from the *Hebrew*; and, yet, without following the latter. And there are many words, turns of thought, and varieties of mood, tense, and person in it, which do not appear in any of the above.

^{*} This version of the Psalms in metre, was made about A. D. 1530. The chief persons employed were, *Thomas Sternhold*, Esq. of Hampshire, of the Privy Chamber to King Edward VI., who translated thirty-seven select Psalms, to which his name was prefixed. *John Hopkins*, of whom I can learn nothing certain; who translated the greater part. *Robert Wood*, and some others, who were probably a sort of assistants to the above.

THE BOOK OF PSALMS.

Chronological Notes relative to the Psalms written by David, upon the supposition that they were all composed in a period of about forty-seven years. See the Introduction.

Year from the Creation, 2242—2249.—Year before the birth of Christ, 1029—1011.—Year before the vulgar era of Christ's nativity, 1029—1015.—Year since the Deluge, according to archbishop Usher, and the English Bible, 1224—1232.—Year from the destruction of Troy, according to Dionysius of Halicarnassus, 1224—170.—Year before the first Olympiad, 722—728.—Year before the building of Rome, 502—492.—Year of the Julian Period, 3222—3230.—Year of the Dionysian Period, 460—477.

PSALM I.

The blessedness of the righteous shown in his avoiding every appearance of evil, 1. In his godly use of the law of the Lord, 2. This further pointed out under the metaphor of a good tree planted in a good, well-watered soil, 3. The opposite state of the ungodly pointed out under the metaphor of chaff, driven away by the wind, 4. The miserable end of sinners, and the final happiness of the godly, 5, 6.

I. DAY. MORNING PRAYER.

BLESSED ^b is the man that walketh not in the counsel of the ^c ungodly, nor standeth

a Luke 20. 42. Acts I. 24.—b Prov. 4. 14, 15.—c Or, wicked.—d Jer. 23. 4. Jer. 15. 17. e Psal. 119. 25, 47, 82.

NOTES ON PSALM I.

Verse 1. *Blessed is the man*] This Psalm has no title; and has been generally considered, but without especial reason, as a *preface* or *introduction* to the whole Book.

The word ^{אשר} *ashrey*, which we translate *blessed*, is properly in the plural form, *blessednesses*; or may be considered as an exclamation produced by contemplating the state of the man who has taken God for his portion, *O, the blessednesses of the man!* And the word ^{הוא} *ha-ish*, is emphatic:—*THAT man*; that one among a *thousand* who lives for the accomplishment of the end for which God created him. 1. God made man for happiness. 2. Every man feels a desire to be happy. 3. All human beings abhor misery. 4. Happiness is the grand object of pursuit among all men. 5. But so perverted is the human heart, that it seeks happiness where it cannot be found; and in things which are naturally and morally unfit to communicate it. 6. The true way of obtaining it is here laid down.

That walketh not in the counsel of the ungodly] There is a double CLIMAX in this verse, which it will be proper to note:—

1. There are here *three* characters, each *exceeding* the other in sinfulness. 1. THE UNGODLY, ^{רשע} *reshayim*, from ^{רש} *rashd*, to be unjust: rendering to none his due; withholding from God, society, and himself, what belongs to each. *Ungodly*; he who has not God in him; who is without God in the world. 2. SINNERS, ^{חטאי} *chatayim*, from ^{חטא} *chata*, to miss the mark, to pass over the prohibited limits; to transgress. This man not only does no good; but he *does evil*. The former was *without God*, but not *desperately wicked*. The latter adds, *outward transgression to the sinfulness of his heart*. 3. SCORNFUL, ^{צחי} *letsim*, from ^{צח} *latsah*, to mock, deride. He who has no religion; lives in the open breach of God's laws; and turns revelation, the immortality of the soul, and the existence of an invisible world, into ridicule. He is at least a *Deist*; and endeavours to *dissolve*, as much as he can, the bonds of moral obligation in civil society. As the *sinner exceeds the ungodly*; so the *scornful exceeds both*.

The *second climax* is found in the words, 1. *Walk*. 2. *Stand*. 3. *Sit*. Which mark *three different degrees* of evil in the conduct of those persons.

Observe, 1. The *ungodly* man; one uninfluenced by God. 2. The *sinner*; who adds to *ungodliness, transgression*. 3. The *scornful*; the *Deist, Atheist, &c.* who make a mock of every thing sacred. The *ungodly* man *walks*; the *sinner stands*; and the *scornful* man *sits down*, in the way of iniquity.

Mark certain circumstances of their differing characters and conduct. 1. The *ungodly* man has his *counsel*. 2. The *sinner* has his *way*; and, 3. The *scornful* has his *seat*.

The *ungodly* man is unconcerned about religion; he is neither zealous for his own salvation, nor for that of others; and he *counsels* and *advises* those with whom he converses, to "adopt his plan, and not trouble themselves about praying, reading, repentance," &c. &c. There is no need for such things; live an honest life, make no fuss about religion, and you will fare well enough at last. Now, *blessed is the man who walks not in this man's counsel*; who does not come into his measures, nor act according to his plan.

in the way of sinners, ^d nor sitteth in the seat of the scornful.

2 But ^e his delight is in the law of the LORD; and in his law doth he meditate day and night.

3 And he shall be like a tree ^f planted by the rivers of water, that bringeth for his fruit in his season; his leaf also shall not ^h wither; and whatsoever he doeth shall ⁱ prosper.

f Josh. 1. 6. Psal. 118. 1, 97.—g Jer. 17. 8. Ezek. 47. 12.—h Heb. *fedd*.—i Gen. 28. 2, 21. Psal. 128. 2. Isai. 2. 10.

The *sinner* has his particular way of transgressing; one is a *drunkard*, another *dishonest*, another *unclean*. Few are given to every species of vice. There are many *covetous men* who abhor *drunkenness*; many *drunkards* who abhor *covetousness*; and so of others; for each has his *easily besetting sin*: therefore, says the prophet, *let the wicked forsake HIS WAY*. Now, *blessed is he who stands not in such a man's way*.

The *scornful* has brought, in reference to himself, all religion and moral feeling to an end. He has *sat down*, is utterly confirmed in impiety; and makes a mock at sin. His conscience is seared; and he is a believer in all unbelief. Now, *blessed is the man who sits not down in his seat*.

See the *correspondent relations* in this account. 1. He who *walks* according to the counsel of the *ungodly* will soon 2. *Stand* to look on the way of sinners; and thus, being off his guard, he will soon be a partaker in their evil deeds. 3. He who has abandoned himself to transgression will, in all probability, soon become hardened by the deceitfulness of sin; and *sit down* with the *scornful*, and endeavour to turn religion into ridicule.

The last correspondency we find is:—1. The *seat* answers to the *sitting of the scornful*. 2. The *way* answers to the *standing of the sinner*; and, 3. The *counsel* answers to the *walking of the ungodly*.

The great lesson to be learned from the whole is, *sin is progressive*: one evil propensity or act leads to another. He who acts by *bad counsel*, may soon do *evil deeds*; and he who abandons himself to *evil doings*, may end his life in *total apostasy* from God. *When lust is conceived, it brings forth sin; and when sin is finished, it brings forth death*. Solomon, the son of David, adds a profitable advice to those words of his father:—*Enter not into the path of the wicked, and go not in the way of evil men; avoid it, pass not by it, turn from it, and pass away*. Prov. iv. 14, 15.

As the *blessedness of the man* is great who avoids the ways and the workers of iniquity; so his *wretchedness* is great who acts on the *contrary*: to him we must reverse the words of David, *CURSED is the man who walketh in the counsel of the ungodly; who standeth in the way of sinners; and who sitteth in the seat of the scornful*. Let him that readeth understand.

Verse 2. *But his delight is in the law of the Lord*] ^{אשר} *shephetso*, his will, desire, affection, every motive in his heart, and every *moving principle* in his soul, are on the side of God, and His truth. He takes up the law of the Lord as the rule of his life: he brings all his actions and affections to this holy standard. He looketh into the perfect law of liberty; and is not a forgetful hearer, but a doer of the work; and is therefore blessed in his deed. He not only *reads* to gain knowledge from the Divine oracles; but he *meditates* on what he has read, feeds on it; and thus, receiving the *sincere milk of the word*, he grows thereby unto eternal life. This is not an *occasional* study to him; it is his *work day and night*. As his heart is in it, the *employment must be frequent*, and the *disposition to it perpetual*.

Verse 3. *Like a tree planted*] Not like one growing wild, however strong or luxuriant it may appear; but one that has been carefully cultivated; and for the proper

4 The ungodly are not so: but are like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

PSALM II.

This Psalm treats of the oppression raised, both by Jew and Gentile, against the Kingdom of Christ, 1-3. Christ's victory, and the confusion of His enemies, 4. The promulgation of the gospel after His resurrection, 7-8. A call to all the potentates and judges of the earth to accept it, because of the destruction that shall fall on those who reject it, 10-12.

WHY do the heathen rage, and the people imagine a vain thing?

Ante l. Cl. 971. An. Dav. Regis. Israelitarum, 2.

1 Job 21. 18. Psa. 35. 5. Isai. 17. 12 & 29. 5. Hos. 12. 3.-1. Wnd. 5. 1.-m Psa. 37. 18. Nth. 1. 7. John 10. 14. 2 Thim. 2. 18.

n Psa. 46. 6. Acta 4. 25, 26.-o Simultaneously assemble.-p Heb. meditates.

growth of which all the advantages of soil and situation have been chosen. If a child be brought up in the discipline and admonition of the Lord, we have both reason and revelation to encourage us to expect a godly and useful life. Where religious education is neglected,—alas, what fruits of righteousness can be expected! An uncultivated soul is like an uncultivated field, all overgrown with briars, thorns, and thistles.

By the rivers of water] בְּנְהַרְיַם palyey-mayim, the streams or divisions of the waters. Alluding to the custom of irrigation in the Eastern countries, where streams are conducted from a canal or river to different parts of the ground; and turned off or on, at pleasure; the person having no more to do than by his foot turn a sod from the side of one stream, to cause it to share its waters with the other parts to which he wishes to direct its course. This is called watering the land with the foot, Deut. xi. 10, where see the Note.

His fruit in his season] In such a case, expectation is never disappointed. Fruit is expected; fruit is borne; and it comes also in the time in which it should come. A godly education under the influences of the Divine Spirit, which can never be withheld, where they are earnestly sought, is sure to produce the fruits of righteousness; and he who reads, prays, and meditates, will ever see the work which God has given him to do; the power by which he is to perform it; and the times, places, and opportunities for doing those things, by which God can obtain most glory, his own soul most good, and his neighbour most edification.

His leaf also shall not wither] His profession of true religion shall always be regular and unsullied; and his faith be ever shown by his works. As the leaves and the fruit are the evidences of the vegetative perfection of the tree; so a zealous religious profession, accompanied with good works, are the evidences of the soundness of the faith in the Christian man. Rabbi Solomon Jarchi gives a curious turn to this expression. He considers the leaves as expressing those matters of the law that seem to be of no real use, to be quite unimportant, and that apparently neither add nor diminish. But even these things are parts of the Divine revelation, and all have their use: so even the apparently indifferent actions or sayings of a truly holy man have their use; and, from the manner and spirit in which they are done or said, have the tendency to bear the observer to something great and good.

Whatever he doeth shall prosper] It is always healthy: it is extending its roots, increasing its woody fibres, circulating its nutritive juices, putting forth fruit-buds, blossoms, leaves, or fruit; and all these operations go on, in a healthy tree, in their proper seasons. So the godly man: he is either taking deeper root, growing stronger in the grace he has already received, increasing in heavenly desires, and under the continual influence of the Divine Spirit, forming those purposes from which much fruit to the glory and praise of God shall be produced.

Verse 4. The ungodly are not so] The Vulgate and Septuagint, and the Versions made from them, such as the Ethiopic and Arabic, double the last negation, and add a clause to the end of the verse, "Not so the ungodly, not so: they shall be like the dust which the wind scatters away from the face of the earth." There is nothing solid in the men; there is nothing good in their ways. They are not trees of God's planting, they are not good grain, they are only chaff, and a chaff that shall be separated from the good grain when the fan or shovel of God's power throws them up to the wind of His judgments. The manner of winnowing in the Eastern countries is nearly the same with that practised in various parts of these kingdoms, before the invention of winnowing machines. They either throw it up in a place out of doors by a large wooden shovel against the wind; or, with their weights or winnowing fans, shake it down leisurely in the wind. The grain falls down nearly perpendicularly; and the chaff, through its lightness, is blown away to a distance from the grain.

An ungodly man is never steady; his purposes are abortive; his conversation light, trifling, and foolish; his professions, friendships, &c., frothy, hollow, and insin-

cere; and both he and his works are carried away to destruction by the wind of God's judgments.

Verse 5. Therefore the ungodly shall not stand] This refers to the winnowing mentioned in the preceding verse. Some of the Versions have; the ungodly shall not arise in the judgment; they shall have no resurrection, except to shame and everlasting contempt. But probably the meaning is, when they come to be judged, they shall be condemned. They shall have nothing to plead in their behalf. That the impious were never to have any resurrection, but be annihilated, was the opinion of several among the Jews, and of some among Christians. The former believe that only the true Israelites shall be raised again; and that the souls of all others, the Christians not excepted, die with their bodies. Such unfounded opinions are unworthy of refutation.

Verse 6. The Lord knoweth] יְיָ יודע, approveth the way, sloweth the way, Coverdale, of the righteous, עֲשֵׂה לְצַדִּיקִים, from עָשָׂה tsadak, to give even weight; the men who give to all their due; opposed to עָשֶׂה rasha'ism, ver. 1, they who withhold right from all; see above. Such holy men are under the continual eye of God's providence; He knows the way that they take; approves of their motives, purpose, and works, because all are wrought through Himself. He provides for them in all exigencies, and defends them both in body and soul.

This way of the ungodly shall perish.] Their projects, designs, and operations, shall perish; God's curse shall be on all that they have, do, and are. And in the day of judgment, they shall be condemned to everlasting fire, in the perdition of ungodly men. The wicked shall perish at the presence of the Lord. Reader, take warning!

ANALYSIS of the FIRST PSALM.

The το κρινόμενον in this Psalm is, Who is the happy man? or, what may make a man happy?

This question the prophet resolves in the two first verses:—1. Negatively. It is he, 1. That walks not in the counsel of the ungodly. 2. That stands not in the way of sinners. 3. That sits not in the seat of the scornful. 2. Positively. It is he, 1. Whose delight is in the law of the Lord. 2. Who doth meditate in the law day and night.

2. This happiness of the good man is illustrated two ways, 1. By a similitude. 2. By comparing him with a wicked man.

1. The similitude he makes choice of is that of a tree; not every tree neither, but that which hath these eminences; 1. It is planted; it grows not of itself, neither is wild. 2. Planted by the rivers of waters; it wants no moisture to fructify. 3. It doth fructify, it brings forth fruit; it is no barren tree. 4. The fruit it brings is seasonable; it brings forth fruit in its season. 5. It is always green, winter and summer; the leaves wither not. Clearly without any trope, whatsoever this good man doth, or takes in hand, it shall prosper.

2. He shows this good man's happiness by comparing him with a wicked man, in whom you shall find all contrary.

First, In general. Not so. As for the ungodly it is not so with them; not so in the plantation; in the place; in the seasonable fruit; in the greenness; in the prosperity. So far from being like a tree, they are like, 1. Chaff, a light and empty thing. 2. Chaff which the wind whiffles up and down. 3. Chaff which the wind scatters, or driveth away. 4. And never leaves scattering, till it has driven it from the face of the earth. So Vulgate, Septuagint, and Arabic.

Secondly, And that no man may think that their punishment shall extend only to this life; in plain terms he threatens to them,—1. Damnation at the great day. They shall not stand in judgment; though some refer this clause to this life. When he is judged by men, causa cadet, he shall be condemned. 2. Exclusion from the company of the just. Sinners shall not stand in the congregation of the righteous.

3. In the close, he shows the cause why the godly is happy, and the wicked unhappy:—1. Because the way of

8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

11 Serve the Lord with fear, and rejoice with trembling.

12 Kiss the Son, lest he be angry, and ye

perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

PSALM III.

David complains, in great distress, of the power of his enemies, and the reproaches they cast on him, as one forsaken of God, 1, 2. Is confident, notwithstanding, that God will be his Protector, 3. Mentions his prayers and supplications, and how God heard him, 4, 5. Declares the important result of his adversity, and foretells their destructions, 6, 7. Ascribes salvation to God, 8.

A Psalm of David, when he fled from Absalom his son. LORD, how are they increased that trouble me? Many are they that rise up against me.

A. M. 2957. B. C. 1047. An. Dav. Reg. Ierusalem, 28.

a Psa. 22, 27, & 72, 8, & 109, 27. Dan. 7, 12, 14. See John 17, 4, 5, & 19, 15.—b Psa. 22, 27, & 12, 5.—c Heb. 12, 22.—d Phil. 2, 12.—e Gen. 41, 30. 1 Sam. 10, 1. John 5, 22.

f Rev. 8, 16, 17.—g Psa. 24, 8, & 94, 12. Prov. 16, 20. Lam. 20, 18. Jer. 17, 7. Rom. 9, 33, & 10, 11. 1 Pet. 2, 6.—h 2 Sam. 16, & 18, & 17, & 18.—i 2 Sam. 15, 12, & 16, 15.

These are the generations, *דורות* toledoth, of the heavens and the earth; this is the order in which God produced and exhibited them. See Heb. and Eng. Concord. Venema, &c.

Verse 8. Ask of me, and I shall give thee] Here a second branch of Christ's office, as Saviour of the world, is referred to: viz. His mediatorial office. Having died as an atoning sacrifice, and risen again from the dead, He was now to make intercession for mankind; and in virtue, and on account, of what He had done and suffered He was, at His request, to have the nations for his inheritance, and the uttermost parts of the earth for his possession. He was to become supreme Lord in the mediatorial kingdom; in consequence of which He sent His apostles throughout the habitable globe to preach the gospel to every man.

Verse 9. Thou shalt break them with a rod of iron] This may refer to the Jewish nation, whose final rejection of the gospel was foreseen; and in whose place the Gentiles, or Heathen, were brought into the church of Christ. They were dispossessed of their land, their city was razed to its foundations, their temple was burnt with fire, and upwards of a million of themselves slaughtered by the Romans! So heavily did the iron rod of God's judgments fall upon them for their obstinate unbelief.

Verse 10. Be wise—O ye kings] An exhortation of the gospel to the rulers of all kingdoms, nations, and states, to whom it may be sent. All these should listen to its maxims, be governed by its precepts, and rule their subjects according to its dictates.

Be instructed, ye judges] Rather, be ye reformed. Cast away all your idolatrous maxims; and receive the gospel as the law, or the basis of the law, of the land.

Verse 11. Serve the Lord with fear] A general direction to all men. Fear God with that reverence which is due to His supreme Majesty. Serve Him as subjects should their sovereign, and as servants should their master.

Rejoice with trembling.] If ye serve God aright, ye cannot but be happy: but let a continual filial fear moderate all your joys. Ye must all stand at last before the judgment seat of God: watch, pray, believe, work, and keep humble.

Verse 12. Kiss the Son, lest he be angry] It is remarkable that the word Son, (*בן* bar, a Chaldee word,) is not found in any of the versions, except the Syriac; nor, indeed any thing equivalent to it.

The Chaldee, Vulgate, Septuagint, Arabic, and Ethiopic, have a term which signifies doctrine, or discipline. Embrace discipline, lest the Lord be angry with you, &c. This is a remarkable case; and especially that, in so pure a piece of Hebrew as this poem is, a Chaldee word should have been found, *בן* bar, instead of *בן* ben, which adds nothing to the strength of the expression, or the elegance of the poetry. I know it is supposed, that *בן* bar is also pure Hebrew, as well as Chaldee: but as it is taken in the former language in the sense of purifying, the Versions probably understood it so here. Embrace that which is pure; namely, the doctrine of God.

As all judgment is committed to the Son; the Jews and others are exhorted to submit to Him, to be reconciled to Him, that they might be received into His family, and be acknowledged as His adopted children. Kissing was the token of subjection and friendship.

Is kindled but a little] The slightest stroke of the iron rod of Christ's justice is sufficient to break in pieces a whole rebel world. Every sinner, not yet reconciled to God through Christ, should receive this as a most solemn warning.

Blessed are all they] He is only the inexorable Judge to them who harden their hearts in their iniquity, and will not come unto Him that they might have life. But all they who trust in Him, who repose all their trust and confidence in Him as their atonement, and as their Lord, shall be blessed with innumerable blessings. For as the word is the same here as in Psa. i. 1, *דור* asheray, it may

be translated the same; O, the blessednesses of all them who trust in Him!

ANALYSIS OF THE SECOND PSALM.

The prime subject of this Psalm is CHRIST; the type DAVID. The persons we are chiefly to reflect on are three, and which make three parts of the Psalm.—I. The enemies of Christ. II. Christ the Lord. III. The princes and judges of the earth.

I. The enemies of Christ are great men who are described here, partly from their wickedness, and partly from their weakness.

First, Their wickedness is apparent. 1. They furiously rage. 2. They tumultuously assemble. 3. They set themselves, stand up and take counsel against the Lord and against his anointed. 4. They encourage themselves in mischief, saying, Come, and let us cast away their cords from us. All which is sharpened by the interrogatory Why?

Secondly, Their weakness; in that they shall never be able to bring their plots and conspiracies against Christ and His kingdom to pass; for, 1. What they imagine is but a vain thing. 2. He that sits in heaven shall laugh, and have them in derision. 3. He shall speak unto them in his wrath, and vex them in his sore displeasure. 4. For, maugre all their plots, God has set up his king upon his holy hill of Zion.

II. At ver. 6 begins the exaltation of Christ to His kingdom; which is the SECOND PART of the Psalm, in which the prophet, by a *σπουδαίωσις*, or personification, brings in God the Father speaking, and the Son answering.

First, The words of the Father are, I have set my king—where we have the inauguration of Christ, or His calling to the crown.

Secondly, The answer of the Son, I will preach the law, which sets forth His willing obedience to publish and proclaim the laws of the kingdom; of which the chief is, Thou art my Son, this day have I begotten thee.

Thirdly, The reply of the Father, containing the reward that Christ was to have upon the publication of the gospel; which was, 1. An addition to His empire by the conversion and accession of the Gentiles. Ask of me, and I will give the Heathen for Thine inheritance, &c. 2. And the confusion of His enemies, Thou shalt break them who would not have Thee reign, that did rage and stand up against Thee; with a rod of iron, and break them in pieces as a potter's vessel.

III. In the third part the prophet descends to his exhortation and admonition; and that very aptly;—for, Is Christ a King? Is he a King anointed by God? Is he a great King, a powerful King? So great that the nations are His subjects? So powerful that He will break and batter to pieces His enemies? Besides, is He the only begotten Son of God? Be wise, therefore, O ye kings; in which we find,

1. The persons to whom this caveat is given; kings and judges.

2. What they are taught. First, To know their duty: Be wise; be learned. Secondly, To do their duty: Serve the Lord with fear; rejoice with trembling; kiss the Son.

3. The time when this is to be done: even now. The reason double:—1. Drawn from His wrath, and the consequent punishment. Lest he be angry, and ye perish from the right way. 2. From the happy condition of those who learn to know Him, and fear, and serve, and adore Him: For if his wrath be kindled, yea, but a little; blessed are all they that put their trust in him. There must be no delay; this is the time of wrath, and the day of salvation.

NOTES ON PSALM III.

This is said to be A Psalm of David, when he fled from Absalom, his son. See the account 2 Sam. xv. 1, &c. And David is supposed to have composed it when obliged to leave Jerusalem, passing by the Mount of Olives, weeping, with his clothes rent, and dust upon his head. The Psalm is suitable enough to these circumstances; and they mutually cast light on each other. If the inscription be

2 Many there be which say of my soul, *There is no help for him in God.* Selah.

3 But thou, O Lord, art *a shield* for me; my glory, and *the lifter up of mine head.*

4 I cried unto the LORD with my voice, and he heard me out of his *holy hill.* Selah.

5 I laid me down and slept; I awaked; for the LORD sustained me.

6 I will not be afraid of ten thousands of people, that have set *themselves* against me round about.

7 Arise, O Lord: save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly.

8 *Salvation belongeth* unto the LORD: thy blessing is upon thy people. Selah.

1 Sam. 16. 2. Ps. 71. 11.—1 Gen. 15. 1. Ps. 22. 7. & 119. 114.—m Or, about.

a Ps. 27. 6.—p Ps. 34. 4.—p Ps. 2. 6. & 43. 3. & 99. 9.—q Lev. 26. 6. Ps. 4. 8.

Prov. 3. 24.—r Ps. 27. 3.—s Job 16. 10. & 22. 17. Ps. 68. 6. Lam. 3. 30.—t Prov.

31. 31. Lam. 42. 11. Jer. 3. 23. Hos. 13. 4. Jonah 2. 9. Rev. 7. 10. & 19. 1.

correct, this Psalm is a proof that the Psalms are not placed in any chronological order.

The word *Psalm*, מִזְמוֹר *mizmor*, comes from מָצַח *zacher*, to cut, whether that means to cut into syllables, for the purpose of its being adapted to musical tones; or whether its being cut on wood, &c., for the direction of the singers; what we would call a Psalm in score. This last opinion, however, seems too technical.

Verse 1. *Lord, how are they increased that trouble me!* We are told that the hearts of all Israel went after Absalom, 2 Sam. xv. 13, and David is astonished to find such a sudden and general revolt. Not only the common people, but his counsellors also, and many of his chief captains. How publicly does God take vengeance for the sins which David committed so privately! In the horrible rebellion of Absalom we see the adultery with Bathsheba, and the murder of Uriah. Now the words of Nathan begin to be fulfilled:—*The sword shall not depart from thy house.*

Verse 2. *No help for him in God!* These were some of the reproaches of his enemies; Shimei and others. "He is now down, and he shall never be able to rise. God alone can save him from these his enemies; but God has visibly cast him off." These reproaches deeply affected his heart; and he mentions them with that note which so frequently occurs in the Psalms, and which occurs here for the first time, *selah*. Much has been said on the meaning of this word; and we have nothing but conjecture to guide us. The Septuagint always translate it by *diapsalma diapsalma*, a pause in the Psalm. The Chaldee sometimes translates it by *lelamin*, for ever. The rest of the Versions leave it unnoticed. It either comes from *to sal*, to raise or elevate, and may denote a particular elevation in the voices of the performers; which is very observable in the Jewish singing to the present day;—or it may come from *to salah*, to strew or spread out, intimating that the subject to which the word is attached should be spread out, meditated on, and attentively considered, by the reader. Fenwick, Parkhurst, and Dodd, contend for this meaning; and think "it confirmed by Ps. ix. 16, where the word *higgaion*, is put before *selah* at the end of the verse. Now *higgaion* certainly signifies meditation, or a fit subject for meditation: and so shows *selah* to be really a *nota bene*, attend to, or mind this!"

Verse 3. *Thou, O Lord, art a shield!* As a shield covers and defends the body from the strokes of an adversary; so wilt Thou cover and defend me from them that rise up against me.

The lifter up of mine head. Thou wilt restore me to the state from which my enemies have cast me down. This is the meaning of the phrase; and this he speaks prophetically. He was satisfied that the deliverance would take place, hence his confidence in prayer; so that we find him, with comparative unconcern, laying himself down in his bed, expecting the sure protection of the Almighty.

Verse 4. *I cried unto the Lord with my voice!* He was exposed to much danger; and, therefore, he had need of fervour.

He heard me! Notwithstanding my enemies said, and my friends feared, that there was no help for me in my God; yet he heard me out of his holy hill. *Selah, mark this!* and take encouragement from it. God never forsakes those who trust in Him! He never shuts out the prayer of the distressed.

Verse 5. *I laid me down and slept!* He who knows that he has God for his Protector may go quietly and confidently to his bed, not fearing the violence of the fire, the edge of the sword, the designs of wicked men, nor the influence of malevolent spirits.

I awaked! Though humanly speaking there was reason to fear I should have been murdered in my bed, as my most confidential servants had been corrupted by my rebellious son; yet God, my shield, protected me. I both slept, and awaked; and my life is still whole in me.

Verse 6. *I will not be afraid of ten thousands!* Strength and numbers are nothing against the Omnipotence of God. He who has made God his refuge, certainly has no cause for fear.

Verse 7. *Arise, O Lord!* Though he knew that God

had undertaken his defence, yet he knew that his continual protection depended on his continual prayer and faith. God never ceases to help as long as we pray. When our hands hang down, and we restrain prayer before him, we may then justly fear that our enemies will prevail.

Thou hast smitten! That is, Thou wilt smite. He speaks in full confidence of God's interference; and knows that he shall as surely have the victory, as if he had it already. *Breaking the jaws, and the teeth,* are expressions which imply, confounding and destroying an adversary; treating him with extreme contempt; using him like a dog, &c.

Verse 8. *Salvation belongeth unto the Lord!* It is God alone who saves. He is the Fountain whence help and salvation come; and to Him alone the praise of all saved souls is due. His blessing is upon His people. Those who are saved from the power and the guilt of sin are His people. His mercy saved them; and it is by His blessing being continually upon them, that they continue to be saved. David adds his *Selah* here also: *mark this!* 1. Salvation comes from God. 2. Salvation is continued by God. These are great truths; mark them!

ANALYSIS OF THE THIRD PSALM.

The occasion of this Psalm was Absalom's rebellion. David being deserted by his subjects, railed on by Shimei, pursued for his crown and life by his ungracious son, and not finding to whom to make his moan, betakes himself to his God; and before Him he expostulates his wrong, confesseth his faith, and makes his prayer.

There are three strains of this accurate Psalm:—I. His complaint. II. The confession of his confidence. III. His petition.

I. He begins with a sad and bitter complaint, amplified, 1. By the number and multitude of his enemies. They were many, very many; they were multiplied and increased. *All Israel was gathered together from Dan to Beersheba, as the sand of the sea for multitude.* 2 Sam. xvii. 11.

2. From their malice they came together to do him mischief. They rose up not for him, but against him; not to honour but to trouble him; not to defend him as they ought, but to take away his crown and his life. 2 Sam. xvii. 2.

3. From their insulting, and sarcasm. It was not Shimei only, but many, that said it. *Many—say there is no help for him in his God.*

II. The second part of the Psalm sets forth David's confidence:—

1. To their multitude, he opposeth ONE God. But Thou, O LORD!

2. To their malicious insurrection, Jehovah; who, he believed, 1. Would be a buckler to receive all the arrows shot against him. 2. His glory, to honour, though they went about to dishonour him. 3. The lifter up of his head, which they wished to lay low enough.

3. To their vain boast of desertion, there is no help for him in his God, he opposeth his own experience, *I cried unto the Lord, and he heard me.*

4. By whose protection being sustained and secured, he deposeth all care and fear, all anxiety and distraction. 1. He sleeps with a quiet mind. *I laid me down and slept; I awaked.* 2. He sings a requiem; *I will not be afraid of ten thousands of the people that have set themselves against me round about.*

III. In the close, or third part, he petitions and prays notwithstanding his security. *Arise, O Lord; save me, O my God!* To move God to grant his request, he thankfully remembers Him of what He had done before.

1. *Arise, and save me, for thou hast smitten all mine enemies!*—Thou art the same God, do then the same work; be as good to Thy servant as ever thou hast been.

2. He inserts an excellent maxim, *salvation belongeth unto the Lord.* As if he had said, It is Thy property and peculiar to save. If Thou save not I expect it from none other.

3. Lastly, as a good king should, in his prayers he remembers his subjects. He prayed for those who were using him despitefully. *Thy blessing be upon thy people!*—To the same sense, Coverdale, in his translation.

PSALM IV.

David prays to be heard, 1. Expostulates with the ungodly, 2. Exhorts them to turn to God, and make their peace with Him, 3-5. Shows the vain pursuits of men in search of happiness, which he asserts exists only in the approbation of God, 6, 7. Commends himself to the Lord, and then quietly takes his repose, 8.

To the chief Musician on Neginoth, A Psalm of David.

Hear me when I call, O God of my righteousness; thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer.

O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? Selah.

But know that the Lord hath set apart

1 Or, operator. Hab. 3. 19.—2 Or, be gracious unto me.—2 Tim. 2. 19. 2 Pet. 2. 3.—3 Ephes. 4. 28.—4 Ps. 77. 6. 5 Cor. 13. 5.—6 Deut. 23. 19. Ps. 50. 14. & 51. 19.

NOTES ON PSALM IV.

This Psalm seems to have been composed on the same occasion with the preceding, viz. Absalom's rebellion. It appears to have been an evening hymn, sung by David and his company, previously to their going to rest. It is inscribed, to the chief musician upon Neginoth, נגינת נבלות לנגנתאשכח בנגינתו. Probably the first word comes from נגן, to be over, or preside; and may refer to the precentor in the choir. Some suppose that it refers to the Lord Jesus, who is the supreme Governor, or victorious Person; the Giver of victory. Neginoth seems to come from נגן, to strike; and probably may signify some such instruments as the cymbal, drum, &c., and stringed instruments in general. But there is no certainty in these things. What they mean, or what they were, is known to no man.

Verse 1. Hear me when I call] No man has a right to expect God to hear him if he do not call. Indeed, how shall he be heard if he speak not! There are multitudes who expect the blessings of God as confidently as if they had prayed for them most fervently; and yet such people pray not at all!

God of my righteousness] Whatever pardon, peace, holiness, or truth, I possess, has come entirely from Thyself. Thou art the God of my salvation, as Thou art the God of my life.

Thou hast enlarged me] I was in prison; and Thou hast brought me forth abroad. Have mercy on me; continue to act in the same way. I shall always need Thy help; I shall never deserve to have it; let me have it in the way of mere mercy, as Thou hast hitherto done.

Verse 2. O ye sons of men] אלהי בני בני אדם. Ye powerful men; ye who are now at the head of affairs, or who are leaders of the multitude.

Love vanity] The poor, empty, shallow-brained, prettified Absalom! Whose prospects are all vain, and whose promises are all empty.

Seek after leasing] This is a Saxon word, from learnge, falsehood, from lestan to lie. Cardmarden had adopted this word in his translation, Rouen, 1566. It is in none of the Bibles previously to that time, nor in any after as far as my own collection affords me evidence; and appears to have been borrowed by King James's translators from the above.

Selah] Mark this! See what the end will be!

Verse 3. The Lord hath set apart him that is godly] אלהי צדיק, the pious, benevolent man. He has marked such, and put them aside as his own property. "This merciful man, this feeling tender-hearted man, is my own property; touch not a hair of his head!"

Verse 4. Stand in awe, and sin not] The Septuagint, which is copied by St. Paul, Eph. iv. 26, translate this clause Οπισθοδρομει, και μη απαρωγεις, Be ye angry and sin not. The Vulgate, Syriac, Ethiopic, and Arabic, give the same reading; and thus the original word waganu, might be translated, If ye be angry, and if ye think ye have cause to be angry; do not let your disaffection carry you to acts of rebellion against both God and your king. Consider the subject deeply before you attempt to act. Do nothing rashly; do not justify one evil act by another;—sleep on the business;—converse with your own heart upon your bed; consult your pillow.

And be still] ואל תדבר—and be dumb. Hold your peace, fear lest ye be found fighting against God. Selah. Mark this!

Verse 5. Offer the sacrifices of righteousness] Do not attempt to offer a sacrifice to God for prosperity in your present rebellious conduct. Such a sacrifice would be a sin. Turn to God from whom you have revolted; and offer to Him a righteous sacrifice, such as the law prescribes, and such as He can receive. Let all hear and consider this saying. No sacrifice, no performance of

him that is godly for himself; the LORD will hear when I call upon him.

4 * Stand in awe, and sin not: * commune with your own heart upon your bed, and be still. Selah.

5 Offer * the sacrifices of righteousness, and * put your trust in the LORD.

6 There be many that say, Who will show us any good? * LORD, lift thou up the light of thy countenance upon us.

7 Thou hast put * gladness in my heart more than in the time that their corn and their wine increased.

8 * I will both lay me down in peace, and sleep; * for thou, LORD, only makest me dwell in safety.

2 Sam. 15. 12.—a Ps. 37. 3. & 62. 8.—b Num. 6. 26. Ps. 50. 3, 7, 19. & 119. 135.—c Is. 9. 3.—d Job 11. 16, 19. Ps. 3. 5.—e Lev. 25. 19, 19. & 28. 5. Deut. 12. 10.

religious duty, will avail any man, if his heart is not right with God. And let all know that under the gospel dispensation no sacrifice of any kind will be received but through the all-atoning sacrifice made by Christ.

Because of sin, justice has stopped every man's mouth—so that none can have access to God, but through the Mediator. By Him only can the mouth of a sinner be opened to plead with God. Hear this, ye who trust in yourselves, and hope for heaven, without either faith or dependence on the vicarious sacrifice of Christ.

Verse 6. Who will show us any good?] This is not a fair translation. The word any is not in the text, nor any thing equivalent to it: and not a few have quoted it, and preached upon the Text, placing the principal emphasis upon this illegitimate word.

The place is sufficiently emphatic without this. There are multitudes who say, Who will show us good? Man wants good: he hates evil as evil; because he has pain, suffering, and death, through it; and he wishes to find that supreme good which will content his heart, and save him from evil. But men mistake this good. They look for a good that is to gratify their passions; they have no notion of any happiness that does not come to them through the medium of their senses. Therefore, they reject spiritual good; and they reject the supreme God, by whom alone all the powers of the soul of man can be gratified.

Lift thou up the light of thy countenance] This alone, the light of thy countenance, Thy peace and approbation, constitute the supreme good. This is what we want, wish, and pray for. The first is the wish of the worldling; the latter the wish of the godly.

Verse 7. Thou hast put gladness in my heart] Thou hast given my soul what it wanted, and wished for. I find now a happiness which earthly things could not produce. I have peace of conscience, and joy in the Holy Ghost; such inward happiness as they cannot boast who have got the highest increase of corn and wine; those two things in the abundance of which many suppose happiness to be found.

To corn and wine all the Versions, except the Chaldee, add oil; for corn, wine, and oil, were considered the highest blessings of a temporal kind which man could possess.

Verse 8. I will both lay me down in peace, and sleep] Most men lie down, and most sleep daily; for without rest and sleep life could not be preserved;—but, alas! how few lie down in peace! peace with their own consciences, and peace with God. David had then two great blessings:—rest by sleep; and peace in his soul. He had a happy soul; and, when he lay down on his bed, his body soon enjoyed its repose, as the conscience was in peace. And he had a third blessing, a confidence that he should sleep in safety. And it was so. No fearful dreams disturbed his repose; for he had a mind tranquillized by the peace of God. As to his body, that enjoyed its due rest, for he had not overloaded nature either with dainties or superfluities. Reader, are not many of thy sleepless hours to be attributed to thy disordered soul;—to a sense of guilt on thy conscience: or to a fear of death and hell?

Pray incessantly till thou get the light of God's countenance; till His Spirit bear witness with thine that thou art a child of GOD. Then thy repose will do thee good; and, even in thy sleep, thy happy soul will be getting forward to heaven.

ANALYSIS OF THE FOURTH PSALM.

- There are THREE parts in this Psalm:— I. An entrance or petition for audience, ver. 1. II. An apostrophe to his enemies, which is, 1. Reprehensive, ver. 2, 3. 2. Admonitory, ver. 4, 5. III. A petition for himself and God's people, ver. 6, 7, 8. I. He proppeth his request and suit for audience. Hear me when I call; and this he founds on four arguments:—1. God has promised to hear when we call. Call upon me in trouble, and I will hear thee. I call,

8 The foolish shall not stand ^a in thy sight: thou hatest all workers of iniquity.
 6 Thou shalt destroy them that speak leasing: ^a the Lord will abhor ^a the bloody and deceitful man.
 7 But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship ^a toward ^a thy holy temple.
 8 Lead me, O Lord, in thy righteousness because of ^a mine enemies; make ^a thy way, straight before my face.
 9 For there is no ^a faithfulness ^a in their mouth their inward part is ^a very wickedness;

^a their throat is an open sepulchre; ^a they flatter with their tongue.
 10 Destroy thou them, O God: let them fall ^a by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.
 11 But let all those that put their trust in thee ^b rejoice: let them ever shout for joy, because ^a thou defendest them: let them also that love thy name be joyful in thee.
 12 For thou, Lord, ^a wilt bless the righteous: with favour wilt thou ^a compass him as with a shield.

¹ Heb. 1. 48.—² Heb. before thine eyes.—¹ Rev. 21. 8.—³ Ps. 55. 23.—⁴ Heb. the man of blood and deceit.—¹ 1 Kings 1. 29, 30, 35, 36. Ps. 28. 2 & 132. 7. & 38. 2. ⁵ Heb. the temple of thy holiness.—⁶ Ps. 28. 5.—⁷ Heb. those which observe me. Ps. 27. 11.—⁸ Ps. 25. 4. & 27. 11.—⁹ Or, steadfast.

¹⁰ Heb. in his mouth, that is, in the mouth of any of them.—¹¹ Heb. wickedness. w. Luke 11. 44. Rom. 3. 13.—¹² Ps. 62. 6.—¹³ Or, Make them guilty.—¹⁴ 2 Sam. 15. 21. & 17. 14, 23.—¹⁵ Or, from their counsels.—¹⁶ Job. 16. 13.—¹⁷ Heb. thou coverest over, or, protectest them.—¹⁸ Ps. 115. 13.—¹⁹ Heb. crown him.

Verse 5. *The foolish shall not stand*] He is a fool and a madman who is running himself out of breath for no prize; who is fighting against the Almighty. This every wicked man does; therefore, is every wicked man a fool and a madman.

Thou hatest all workers of iniquity] Some sin now and then, others generally; some constantly, and some labour in it with all their might. These are the workers of iniquity. Such even the God of infinite love and mercy hates. Alas! what a portion have the workers of iniquity! the hatred of God Almighty!

Verse 6. *That speak leasing*] Falsity, from the Anglo Saxon leasunge, leasunge, a lie, falsity, deceit: from leas, leas, lie, which is from the verb learien, to lie. See on Psa. iv. 2.

The Lord will abhor the bloody and deceitful man] ^{אדם רשע דמים} ish damim, the man of bloods: for he who has the spirit of a murderer, will rarely end with one blood-shedding. So the Jews, who clamoured for the blood of our Lord, added to that, as far and as long as they could, the blood of His disciples.

Verse 7. *In the multitude of thy mercy*] David considered it an inexpressible privilege to be permitted to attend public worship; and he knew that it was only through the multitude of God's mercy that he, or any man else, could enjoy such a privilege. He knew farther that, from the multitude of this mercy, he might receive innumerable blessings in His house. In this spirit, and with this dependence, he went to the house of the Lord. He who takes David's views of this subject will never, willingly, be absent from the means of grace.

In thy fear] Duly considering the infinite holiness of Thy majesty, will I worship, ^{אשתחוה} ehshtachaveh, will I bow and prostrate myself, in the deepest self-abasement and humility.

Toward thy holy temple.] If David was the author of this Psalm, as is generally agreed, the temple was not builded at this time; only the tabernacle then existed: and in the preceding clause he speaks of coming into the house, by which he must mean the tabernacle. But temple here may signify the Holy of holies, before which David might prostrate himself while in the house, i. e. the court of the tabernacle. Even in the house of God, there is the temple of God; the place where the Divine shekinah dwells. God was in Christ reconciling the world to Himself. In him dwelt all the fulness of the Godhead bodily. In all ages and dispensations, Jesus was ever the temple where the Supreme Deity was met with, and worshipped. The human nature of Jesus was the real temple of the Deity. No where else can God be found.

Verse 8. *Lead me, O Lord, in thy righteousness*] When entered into the house, and prostrated before the temple, he knew that, unless God continued to lead and direct, he was not likely to profit even by such great advantages. We need God not only to bring us to His house, but to keep our feet while we are there.

Because of mine enemies] His conduct was marked; his enemies looked upon and watched him with an evil eye. They would have been glad of his halting, that they might have brought a reproach on the good cause which he had espoused. O how cautiously should those walk who make profession of living to God; of knowing themselves to be in His favour; and of being delivered from all sin in this life!

Make thy way straight] Show me that I must go right on; and let Thy light always shine on my path that I may see how to proceed.

Verse 9. *No faithfulness in their mouth*] They make professions of friendship; but all is hollow and deceitful. *They flatter with their tongue.*

Very wickedness] Their heart is full of all kinds of depravity.

Their throat is an open sepulchre] It is continually gaping for the dead; and sends forth effluvia destructive to the living. I fear that this is too true a picture of the whole human race; totally corrupt within, and abominable without. The heart is the centre and spring of this corruption; and the words and actions of men, which proceed from this source, will send out incessant streams of various impurity: and thus they continue till the grace of God changes and purifies the heart.

Verse 10. *Destroy thou them, O God*] All these apparently imprecatory declarations should be translated in the future tense, to which they belong; and which shows them to be prophetic. Thou wilt destroy them; Thou wilt cast them out, &c.

Verse 11. *Let all those that put their trust in thee rejoice*] Such expressions as these should be translated in the same way, declaratively and prophetically. All those who put their trust in thee shall rejoice,—shall ever shout for joy.

Verse 12. *For thou, Lord, will bless the righteous*] A righteous soul is a peculiar object of God's affectionate regards; and, therefore, will be a subject of continual blessing.

With favour] Literally, like a shield, thy favour will crown him. God loves such; and this love is their defence. In all places, times, and circumstances, it will preserve them. *Keep yourselves*, says the apostle, *in the love of God.* He who abides in this love need not fear the face of any adversary. And thus ended the morning's devotion of this excellent man; a model by which every Christian may frame his own.

ANALYSIS OF THE FIFTH PSALM.

This Psalm consists of five parts:—

- I. An introduction, in which he petitions to be heard; professeth his earnestness about it, ver. 1, 2, 3. and his confidence of audience.
- II. He delivers his petition, ver. 8. and the reason of it, his enemies.
- III. These enemies he circumstantially describes, ver. 9.
- IV. He prophesies that God will destroy them, ver. 10.
- V. He prays for the church that God would preserve it, ver. 11, 12.

I. 1. In the entrance, he prays very earnestly for audience. He shows that he meant to be serious and fervent in it; and he chooses a variety of words to express the same thing, which rise by degrees in the description:—
 1. He rises from meditation, 2. To words; 3. From words to a voice; 4. From a voice to a cry. Then he desires God, 1. To consider. 2. To give ear. 3. To hearken. 1. He considers, that weighs the justice of the cause. 2. He gives ear, that would understand what the suppliant means. 3. He attends and hearkens, who intends to satisfy the petitioner.

2. The reasons he uses here to heget audience are very considerable. 1. The relation that was between him and his God; *Thou art my King and my God.*

2. That he would sue to none other. *To thee will I pray*;—which he illustrates, 1. From the time. It is a morning petition. 2. It was a well composed and ordered prayer. 3. He would lift up his eyes with it;—that is, have all his hope and expectation exercised in it. *My voice shall thou hear in the morning; I will direct my prayer unto thee, and look up.*

3. The third reason taken from the nature of God:—whom He will, and whom He will not hear. 1. Persevering sinners God will not regard. 2. To the upright he is ready to look. The sinners whom God will not hear he thus describes,—1. Men who delighted in wickedness, evil, foolish, workers of iniquity,—liars,—blood-thirsty and deceitful. Now it was not likely that God should hear such;—for thou art not a God who hast pleasure in wickedness, neither shall evil dwell with thee. These, it

PSALM VI.

This Psalm contains a description of eternal vengeance. 1. A petition to God for mercy. 2. This is answered from a consideration of the Psalmist's sufferings. 3. From that of the Divine mercy. 4. From that of the praise and glory which God would send to receive if man were destroyed. 5. From that of his faithfulness and clemency. 6. 1. Being successful in his applications, he exalts in God, 9, 9. And professes the downfall of all his enemies, 10.

I. DAY. EVENING PRAYER.

To the chief Musician on Neginoth, upon 8 Sheminith, A Psalm of David.

David, Eighth Instrument, or common T. H. H.

O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

2 Have mercy upon me, O LORD, for I am weak: O LORD, heal me: for my bones are vexed.

3 My soul is also sore vexed: but thou, O LORD, how long?

[Or, upon the eighth: See 1 Chron. 15. 17.—g. Ps. 13, title.—h. Ps. 23. 1. Jer. 10. 23. & 48. 21.—i. Ps. 41. 4.—k. Hos. 6. 1.—l. Ps. 30. 13.—m. Ps. 30. 9. & 38. 11. & 115.

is said, He hated:—these He would destroy;—these He did abhor. 2. But, on the contrary, he who was faithful, who relied on God, who feared the Lord, who attended the ordinances of his house, who worshipped towards his temple, and who came, not trusting in himself, but in the multitude of God's mercies;—him He would hear.

II. David having petitioned for audience, and delivered the grounds of his confidence, brings forth his petition, that his life may be holy and innocent.

1. Lead me in thy righteousness.

2. Make thy way straight before me. For which he gives this reason: because of mine enemies.

III. These his enemies he circumstantially describes:—1. By their MOUTH. There is no faithfulness in their mouth.

2. By their HEART. Their inward parts are very wickedness.

3. By their THROAT. Their throat is an open sepulchre.

4. By their TONGUE. They faller with their tongues.

IV. Then he proceeds to prophesy,—1. Against enemies. 2. For God's people.

1. Against enemies. God will destroy them.

2. They shall fall by their own counsels.

3. They shall be cast out in the multitude of their transgressions. For which predictions he gives this reason: They are rebels. For they have rebelled against thee. Rebels not against David, but against God. They have not rejected me, but they have rejected thee.

V. The conclusion contains his prayer for God's people, whom he here describes,—1. They are righteous. 2. They put their trust in God. 3. They love his name.

And he prays for them, that, 1. They may be happy;—that they may shout for joy. 2. They may be joyful in God.

And he expects an answer; because,—1. God defends them. 2. He will continue to bless them. 3. He will with His favour compass them as with a shield.

NOTES ON PSALM VI.

This Psalm has the following inscriptions:—

To the chief musician on Neginoth, upon Sheminith, A Psalm of David: which the Chaldee translates, To be sung on Neginoth, a harp of eight strings. The various interpretations given to this inscription, both by ancient and moderns, show us that nothing is known concerning it. We have already seen that Neginoth probably signifies all instruments which emitted sounds by strokes;—or stringed instruments in general. This Psalm was to be accompanied with such instruments: but one of a particular kind is specified, viz. Sheminith, so called from its having eight strings. The chief musician is directed to accompany the recital of this Psalm with the above instrument.

Verse 1. O LORD, rebuke me not! This Psalm, which is one of the seven penitential Psalms, is supposed to have been written during some grievous disease with which David was afflicted, after his transgression with Bathsheba. It argues a deep consciousness of sin; and apprehension of the just displeasure of God. It is the very language of a true penitent, who is looking around for help; and who sees, as Bishop Horne well expresses it, "Above, an angry God, ready to take vengeance; beneath, the fiery gulf ready to receive him; without, a world in flames; within, the gnawing worm." Of all these none so dreadful as an angry God: His wrath he particularly deprecates. God rebukes and chastens him; and he submits: but he prays not to be rebuked in anger, nor chastened in hot displeasure; because he knows that these must bring him down to total and final destruction.

Verse 2. Have mercy! I have no merit. I deserve all I feel, and all that I fear.

4 Return, O LORD, deliver my soul: Oh save me for thy mercies' sake.

5 For in death there is no remembrance of thee: in the grave who shall give thee thanks?

6 I am weary with my groaning; all the night make I my bed to swim: I water my couch with my tears.

7 Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

8 Depart from me all ye workers of iniquity; for the LORD hath heard the voice of my weeping.

9 The LORD hath heard my supplication; the LORD will receive my prayer.

10 Let all mine enemies be ashamed and sore vexed: let them return and be ashamed suddenly.

[Or, every night.—o Job 17. 7. Ps. 31. 6. & 38. 16. & 38. 9. Lam. 5. 17.—p. Ps. 119. 115. Matt. 7. 22. & 23. 41. Luke 13. 27.—q. Ps. 3. 4.]

O LORD, heal me.] No earthly physician can cure my malady. Body and soul are both diseased, and only God can help me.

I am weak.] שדמ umelal. I am exceedingly weak; I cannot take nourishment, and my strength is exhausted.

My bones are vexed.] The disease hath entered into my bones.

Verse 3. How long?] How long shall I continue under this malady? How long will it be before Thou speak peace to my troubled heart?

Verse 4. Return, O LORD.] Once I had the light of Thy countenance; by sin I have forfeited this. I have provoked Thee to depart: O LORD, return! It is an awful thing to be obliged to say, Return, O LORD; for this supposes backsliding: and yet what a mercy it is, that a backslider may return to God, with the expectation that God will return to him!

Verse 5. In death there is no remembrance of thee.] Man is to glorify Thee on earth. The end for which he was born cannot be accomplished in the grave: heal my body, and heal my soul, that I may be at last capable of loving and serving Thee here below. A dead body in the grave can do no good to men, nor bring any glory to Thy name!

Verse 7. Mine eye is consumed.] נרתי אשמה, is blasted, withered, sunk in my head.

Verse 8. Depart from me, all ye workers of iniquity.] It seems that while he was suffering grievously through the disease, his enemies had insulted and mocked him;—upbraided him with his transgressions, not to increase his penitence, but to cast him into despair.

The LORD hath heard the voice of my weeping.] The Lord pitifully beheld the sorrows of his heart; and mercifully forgave his sins.

Verse 10. Ashamed and sore vexed.] May they as deeply deplore their transgressions as I have done mine. May they return;—may they be suddenly converted. The original will bear this meaning, and it is the most congenial to Christian principles.

ANALYSIS OF THE SIXTH PSALM.

The parts of this Psalm are two in general:—

I. A petition to God for himself, contained in the first seven verses.

II. The account of his restoration, contained in the three last.

The petition consists of two parts:—1. Deprecation of evil. 2. A petition of good.

1. He prays to God to avert His wrath. O LORD, rebuke me not, &c.

2. He entreats to be a partaker of God's favour. Have mercy upon me, &c. 1. To his body. Heal me, O LORD. 2. To his soul. Deliver my soul: oh save me!

He enforceth his petition by divers weighty reasons:—1. From the quantity and degree of his calamity; which he shows to be great, from the effects. 1. In general: he was in a languishing disease.—I am weak. 2. In particular, pains in his bones. My bones are vexed. 3. Trouble in his soul. My soul also is troubled.

2. From the continuance of it. It was a long disease—a lingering sickness; and no ease he found, no rest from his God. The pain I could the better bear, if I had comfort from heaven. But thou, O LORD, how long! Long hast Thou withdrawn the light of Thy countenance from Thy servant!

3. From the consequence that was like to follow; death, and the event upon it. It is my intention to celebrate and praise Thy name:—the living only can do this; therefore, let me live; for in death there is no remembrance of thee; in the grave who shall give thee thanks?

4. And that he was brought now to the gates of death, he shows by three apparent symptoms:—1. Sighs and

PSALM VII.

The Psalmist prays against the malice of his enemies, 1, 2. Protests his own innocence, 3, 4. Prays to God that he would visit him, for the affliction of his people, 5-8. Trusts against the wickedness of his enemies, 9. Expresses strong confidence in God, 10. Threatens transgressors with God's judgments, 11-13. Shows the conduct and end of the ungodly, 14-16. Exalts in the mercy and loving-kindness of his Maker, 17.

Shiggaion of David, which he sang unto the Lord, concerning the words of Cush the Benjamite.

Small Page Introduction, Cir. 2943, 1061. O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me:

2 Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver.

3 O LORD my God, if I have done this; if there be iniquity in my hands;

4 If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy:)

5 Let the enemy persecute my soul, and take

1 Hab. 3. 1-4 2 Sam. 18. 1-4 Or, business. - 1 Sam. 21. 15 - 1 Sam. 28. 13 - w Ps. 32. 22 - 1 Heb. not at all. - 1 Sam. 18. 7, 8 - 1 Sam. 24. 11 - 1 Sam. 24. 7, 8 & 28. 2 - 1 Sam. 24. 2

groans, which had almost broken his heart; the companions of a perpetual grief. I am weary of my groaning. 2. The abundance of his tears had dried and wasted his body. He made his bed to swim, and watered his couch with his tears. 3. His eyes also melted away, and grew dim, so that he seemed old before his time. My eye is consumed because of grief: it waxeth old.

5. That which added to his sorrow was, he had many ill-willers who insulted over him. Mine eye is waxen old because of my enemies.

II. But at last receiving comfort and joy, he is enabled to look up; and then he turns upon his enemies, who were longing for his destruction. Depart from me, all ye workers of iniquity.

He magnifies God's mercy; and mentions its manifestation thrice distinctly. 1. The Lord hath heard the voice of my weeping. 2. The Lord hath heard my supplication. 3. The Lord will receive my prayer.

Then follows his prophetic declaration concerning them: -1. Shame and confusion, to see their hope frustrated. They shall be confounded. 2. Vexation, to see the object of their envy restored to health and prosperity. They shall be sore vexed. 3. They shall return to their companions with shame, because their wishes and plots have miscarried. 4. He intimates that this shame and confusion shall be speedy. They shall return, and be ashamed suddenly. Or, possibly, this may be a wish for their conversion, יָשׁוּבָהּ, let them be converted, יָרָגָהּ, suddenly - lest sudden destruction from the Lord should fall upon them. Thus the genuine follower of God prays, That it may please thee to have mercy upon our enemies, persecutors, and slanderers; and to turn their hearts. A Christian should take up every thing of this kind in a Christian sense.

NOTES ON PSALM VII.

This Psalm is intitled, Shiggaion of David, which he sung unto the Lord, concerning the words of Cush the Benjamite. The word שִׁיגְגָיוֹן shiggaion, comes from שָׁגָה, to wander, a wandering song; i. e. a Psalm composed by David in his wanderings, when he was obliged to hide himself from the fury of Saul.

Bishop Horsley thinks it may have its name, a wandering ode, from its being in different parts, taking up different subjects, in different styles of composition. Or, he has sometimes thought, that shiggaion might be an unpremeditated song; an improviso.

As to Cush the Benjamite, he is a person unknown in the Jewish history: the name is probably a name of disguise; and by it he may covertly mean Saul himself, the son of Kish, who was of the tribe of Benjamin. The subject of the Psalm will better answer to Saul's unjust persecution; and David's innocence, than to any other subject in the history of David.

Verse 1. O LORD my God, in thee do I put my trust, words expressive of the strongest confidence the soul can have in the Supreme Being. Thou self-existent, incomprehensible, almighty, and eternal Being, who neither needest, nor hatest, any thing that Thou hast made; Thou art my God - God in covenant with Thy creature man; and my God and portion particularly. Therefore, in thee do I put my trust. I repose all my confidence in Thee; and expect all my good from Thee.

Save me] Shield me from my persecutors; abate their pride, assuage their malice, and confound their devices!

Deliver me.] From the counsels which they have devised, and from the snares and gins they have laid in my path.

it; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

6 Arise, O LORD, in thine anger, lift up thyself because of the rage of mine enemies: and awake for me to the judgment that thou hast commanded.

7 So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

8 The LORD shall judge the people: judge me, O LORD, according to my righteousness, and according to mine integrity that is in me.

9 Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.

10 My defence is of God, which saveth the upright in heart.

11 God judgeth the righteous, and God is angry with the wicked every day.

1 Ps. 44. 22 - d Ps. 18. 20, 21 & 26. 21 - 1 Sam. 18. 7. 1 Chron. 20. 9. Ps. 128. 1. Jer. 11. 20. & 17. 18. & 29. 12. Rev. 2. 22 - Hab. My buckler is upon God. 2 Ps. 125. 4 - h Or, God is a righteous Judge.

Verse 2. Lest he tear my soul like a lion] These words seem to answer well to Saul. As the lion is king in the forest; so was Saul king over the land. As the lion, in his fierceness, seizes at once, and tears his prey in pieces; so David expected to be seized, and suddenly destroyed by Saul. He had already, in his rage, thrown his javelin at him, intending to have pierced him to the wall with it. As from the power of the lion no beast in the forest could deliver any thing; so David knew that Saul's power was irresistible, and that none of his friends or well-wishers could save or deliver him out of such hands. Lest he tear my soul (my life) like a lion - rending in pieces - while there is none to deliver. All this answers to Saul, and to none else.

Verse 3. If I have done this] David was accused by Saul of affecting the kingdom; and of waiting for an opportunity to take away the life of his king, his patron, and his friend. In his application to God he refers to these charges; meets them with indignation; and clears himself of them by a strong appeal to his judge; and an imprecation that, if he had meditated or designed any such thing, he might meet with nothing but curse and calamity either from God or man.

Verse 4. Yea, I have delivered him] When, in the course of Thy providence, Thou didst put thy life in my hand, in the cave, I contented myself with cutting off his skirt, merely to show him the danger he had been in, and the spirit of the man whom he accused of designs against his life; - and yet, even for this, my heart smote me, because it appeared to be an indignity offered to him who was the Lord's anointed. This fact, and my venturing my life frequently for his good and the safety of the state, sufficiently show the falsity of such accusations, and the innocence of my life.

Verse 5. Let the enemy persecute my soul] If I have been guilty of the things laid to my charge, let the worst evils fall upon me.

Verse 6. Arise, O LORD, in thine anger] To Thee I commit my cause; arise, and sit on the throne of Thy judgment, in my behalf.

Verse 7. For their sakes therefore return thou on high.] Thy own people who compass Thy altar, the faithful of the land, are full of gloomy apprehensions. They hear the charges against me; and see how I am persecuted. Their minds are divided; they know not what to think. For their sakes, return thou on high: ascend the judgment seat; and let them see, by the dispensations of Thy providence, who is innocent, and who is guilty. David feared not to make this appeal to God; for the consciousness of his innocence showed him at once how the discrimination would be made.

Verse 8. The LORD shall judge the people] He will execute justice, and maintain truth, among them. They shall not be as sheep without a shepherd.

Judge me, O LORD] Let my innocence be brought to the light; and my just dealing made clear as the noonday.

Verse 9. The wickedness of the wicked] The iniquity of Saul's conduct.

But establish the just] Show the people my uprightness.

Verse 10. My defence is of God] I now leave my cause in the hands of my Judge. I have no uneasy or fearful apprehensions, because I know God will save the upright in heart.

Verse 11. God is angry with the wicked every day.] The Hebrew for this sentence is the following; אַף הוּא עִם כָּל רָעָה לְעֵת זְעֵם בְּהַעֲלֹתָּהּ; which, according to the points, is, And God is angry every day. Our translation

PSALM VIII.

The glory and excellence of God manifested by his Works, 1, 2. Particularly in the starry heavens, 3. And in man, 4. In his formation, 5. In the dominion which God has given him over the earth, the air, the sea, and their inhabitants, 6, 7, 8. In consequence of which, God's name is celebrated over all the earth, 9.

To the chief Musician upon Githith, A Psalm of David.

O LORD our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

q Ps. 81. & 94, title.—r Ps. 149. 12.—s Ps. 113. 4.—t See Matt. 11. 25. & 22. 16. 1 Cor.

tricheth the hearts and reins, he is fittest to be Judge, in whom is required knowledge and prudence.

4. The other two properties of a judge are to *sare* and to *punish*:—and the triumph of his faith is that he knows He will do both! 1. *He will save the just and upright in heart*; and, therefore, his *defence is in God*. 2. He will *punish the wicked*; for he is *angry with them every day*: and yet even to them, he shows much clemency and forbearance. He waits for their conversion. He whets, binds on, and sharpens, his instruments of death; but he shoots not till there is no remedy. But, *if they not return, he will whet his sword, &c.*

5. But the Lord's long-suffering had no good effect upon Saul: he grew worse and worse. *He travailed with mischief;—conceived iniquity;—brought forth falsehood; and digged a pit for his innocent neighbour, into which he fell himself.* Thus the righteous God executed judgment, and vindicated innocence.

III. The close of the Psalm is a *doxology*.—Thanks that a true and merciful God would judge for the righteous, save those who are true of heart,—*establish the just, and take vengeance upon the wicked.* For this, saith David, *I will praise the Lord according to his righteousness; and I will sing praises to the name of the Lord the Most High.*

The righteous may be oppressed; but they shall not be forsaken: nor can they lose even by their afflictions; for these shall be turned to their advantage. Every occurrence helps a good man, whether prosperous or adverse; but to the wicked every thing is a curse. By his wickedness, even his blessings are turned to a bane.

NOTES ON PSALM VIII.

The inscription to this Psalm is the following:—*To the chief musician upon Githith, a Psalm of David.* This has been metaphorized "To the conqueror, concerning the winepresses;" and has been supposed to be a Psalm intended for the time of *vintage*: and as that happened about the time of the year in which it is supposed the world was created, hence there is a general celebration of those works, and of the creation, and the high privileges of man. The *Chaldee* gives it a different turn:—"A Psalm of David, to be sung upon the harp, which he brought out of Gath." That the Psalm has respect to our Lord, and the time of the gospel, is evident from the reference made to verse 2, in Matt. xi. 25, the express quotation of it in Matt. xxi. 16, and another reference to it in 1 Cor. i. 27. *The fourth and sixth verses* are quoted Heb. ii. 6—9. See also 1 Cor. xv. 27, and Eph. i. 22. The *first and second ADAM* are both referred to; and the *first and second creation* also: and the glory which God has received, and is to receive, through both. It relates simply to Christ, and redemption.

Verse 1. *O LORD our Lord* יהוה אלהינו *Yehovah Adoninu*:—*O Jehovah, our prop, our stay, or support.* *Adonay*, אדוני is frequently used; sometimes, indeed often, for the word יהוה *Yehovah* itself. The root ידן, signifies to *direct, rule, judge, support.* So *Adonay* is the Director, Ruler, Judge, Supporter of men. It is well joined with *Jehovah*:—this showing what God is in himself; that, what God is to man; and may here very properly refer to our Lord Jesus.

How excellent is thy name in all the earth] How illustrious is the name of Jesus throughout the world. His incarnation, birth, humble and obscure life, preaching, miracles, passion, death, resurrection, and ascension, are celebrated through the whole world. His religion, the gifts and graces of His Spirit, His people, Christians, His gospel and the preachers of it, are every where spoken of. No name is so universal, no power and influence so generally felt, as those of the Saviour of mankind. Amen.

Thy glory above the heavens] The heavens are glorious; the most glorious of all the works of God, which the eye of man can reach: but the *glory of God* is infinitely above even these. The words also seem to intimate that no power, earthly or diabolic, can lessen or injure that glory. The glory and honour which God has by the gospel shall last through time, and through eternity: and of that glory none shall be able to rob Him, to whom majesty and dominion are eternally due. This has been applied by some to the resurrection of our Lord. He rose from the dead, and ascended above all heavens; and by these His glory

2 Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

4 What is man that thou art mindful of

1. 27.—r Heb. founded.—s Ps. 94. 16.—t Ps. 111. 2.—x Job 8. 17. Ps. 144. 3. Heb. 2. 6

was sealed, His mission accomplished, and the last proof given to His preceding miracles.

Verse 2. *Out of the mouth of babes and sucklings*] We have seen how our Lord applied this passage to the Jewish children, who, seeing His miracles, cried out in the temple, *Hosanna to the Son of David!* Matt. xxi. 16. And we have seen how the *enemy and the avenger*, the *chief priests and the scribes*, were offended because of these things: and, as the Psalm wholly concerns Jesus Christ, it is most probable that in this act of the Jewish children the prophecy had its *primary* fulfilment; and was left to the Jews as a witness and a sign of the Messiah, which they should have acknowledged, when our Lord directed their attention to it.

There is also a *very obvious sense* in which the *mouths of babes and sucklings show forth the praises of God*; viz. the means by which they derive their first nourishment. In order to extract the milk from the breasts of their mothers, they are obliged to *empty their own mouth entirely of air*, that the external air, pressing on the breast, may force the milk through its proper canals into the mouth of the child, where there is no resistance, the child having extracted all air from its own mouth, which in this case resembles a perfectly *exhausted receiver* on the plate of an *air-pump*; and the *action of sucking* is performed on the same principles that the receiver is exhausted by the working of the air-pump. Of this curious pneumatic action the child is capable the moment it breathes; and, its strength considered, performs it as perfectly the first hour, as it does in any other period of its childhood or infancy. What does all this argue? Why, *instinct*. And pray what is *instinct*? You cannot tell. But here is an operation by which the pure *Boylean vacuum* is made; and this by an infant, *without any previous teaching*! Do you suppose that this is an *easy operation*; and that it requires little skill? You are mistaken. You have done this yourself while an infant, under the sole guidance of God. Can you do it *now*? You are startled! Shall I tell you what appears to you a secret? There is not one in ten thousand *adults*, who have had their first nourishment from the breasts of their mothers, who can perform the same operation again! And those who have had occasion to practise it have found great difficulty to *learn that art*, which, in the first moment of their birth, they performed to perfection! Here is the finger of God: and here, *out of the mouths of babes and sucklings* He has ordained such a *strength of evidence and argument* in favour of His being, His providence, and His goodness, which is sufficient to *still, confound, every Infidel and Atheist* in the universe; all the *enemies of righteousness*; and all the *vindicators* of desperate and hopeless causes and systems.

The words may also be applied to the *apostles, and primitive preachers* of the gospel; to the *simple and comparatively unlearned* followers of Christ who, through His teaching, were able to confound the *wise* among the *Jews*, and the *mighty* among the *Heathens*; and in this sense our Lord uses the term *babes*, Matt. xi. 25. *I thank thee, O Father,—because thou hast hid these things from the wise and prudent, and hast revealed them to babes.*

We may also witness, in the *experience* of multitudes of simple people who have been, by the preaching of the gospel converted from the error of their ways, such a *strength of testimony* in favour of the work of God in the heart, and His effectual teaching in the mind, that is calculated to still, or reduce to silence, every thing but *bigotry and prejudice*, neither of which has either eyes or ears. This *teaching, and these changing or converting influences*, come from God. They are not acquired by human learning: and those who put this in the place of the Divine teaching never grow wise to salvation. To enter into the kingdom of heaven, a MAN must become as a *little child*.

Verse 3. *When I consider thy heavens*] יהוה כבודי *He crek*; because I will see. He had often seen the heavens with astonishment; and he purposes to make them frequent subjects of contemplation: and he could not behold them without being affected with the skill, contrivance, and power, manifested in their formation.

The work of thy fingers] What a view does this give

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him? and the son of man that thou visitest him?
 5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.
 6 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

7 All sheep and oxen, yea, and the beasts of the field;
 8 The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.
 9 O Lord our Lord, how excellent is thy name in all the earth!

y Gen. i. 26, 22.—e 1 Cor. 15. 27. Heb. 2. 8.

a Heb. Flocks and oxen all of them.—b Ver. 1.

of the majesty of God. The earth is nearly eight thousand English miles in diameter: but, to form an adequate conception of its magnitude, we must consider it in its superficial and solid contents. Upon the supposition that the earth's polar diameter is seven thousand nine hundred and forty miles, and its equatorial, seven thousand nine hundred and seventy-seven, (estimates considered to be very near approximations to the truth,) the whole superficies of the terrequeous globe will amount to about one hundred and ninety-eight millions, nine hundred and eighty thousand, seven hundred square miles; and its solid contents, in cubic miles, will be expressed by the following figures:—264,544,967,944, i. e. two hundred and sixty-four thousand, five hundred and forty-four millions, eight hundred and fifty-seven thousand, nine hundred and forty-four. Great as we have shown the bulk of the earth to be from the most accurate estimate of its diameters; it is but small when compared with the bulks of some of the other bodies in the solar system. The planet *Herschel*, or *Georgium Sidus*, known on the continent of Europe by the name of *Uranus*, is eighty times and a half greater than the earth; *Saturn*, nine hundred and ninety-five times greater; *Jupiter*, one thousand two hundred and eighty-one times greater; and the *Sun*, the most prodigious body in the system, one million three hundred and eighty-four thousand, four hundred and sixty-two times greater. The circumference of the sun contains not fewer than two millions, seven hundred and seventy-seven thousand English miles; and a degree of latitude, which on the earth amounts only to sixty-nine miles and a half, will on the sun (the circle being supposed in both instances to be divided into three hundred and sixty degrees) contain not less than about seven thousand seven hundred and forty miles, a quantity almost equal to the terrestrial axis. But the immense volume (in cubic miles) which the solar surface includes amounts to the following almost inconceivable quantity: 366,252,303,118,866,128, i. e. three hundred and sixty-six thousand two hundred and fifty-two billions, three hundred and three thousand one hundred and eighteen millions, eight hundred and sixty-six thousand, one hundred and twenty-eight. Notwithstanding the amazing magnitude of the sun, we have abundant reason to believe that some of the fixed stars are much larger; and yet we are told they are the work of God's fingers! What a hand, to move, form, and launch these globes! This expression is much more sublime than even that of the prophet, "who hath measured the waters in the hollow of His hand, and meted out the heavens with a span, and comprehended the dust of the earth in a measure; and weighed the mountains in scales, and the hills in a balance!" Isa. xl. 12. This is grand; but the heavens being the work of God's fingers, is yet more sublime.

The moon and the stars] The sun is not mentioned, because the heavens, (the moon, planets, and stars,) could not have appeared, had he been present. Those he wished to introduce because of their immense variety, and astonishing splendour; and, therefore, he skillfully leaves out the sun, which would have afforded him but one object, and one idea. To have mentioned him with the others would have been as ridiculous in astronomy, as the exhibition of the top and bottom of a vessel would be in perspective. Various critics have endeavoured to restore the sun to this place: and even Bishop Horstley says, "It is certainly strange that the sun should be omitted, when the moon and the stars are so particularly mentioned." But with great deference to him, and to Dr. Kenwick, who both show how the text may be mended, I say, it would be most strange had the Psalmist introduced the sun, for the reasons already assigned. The Spirit of God is always right:—our heads sometimes, our hearts seldom so.

Which thou hast ordained] *arvno emenatah*, which Thou hast prepared, and established. Made their respective spheres, and fitted them for their places. Space to matter, and matter to space; all adjusted in number, weight, and measure.

Verse 4. What is man] *amr ru mah enash*, what is wretched, miserable man;—man in his fallen state, full of infirmity, ignorance, and sin.

That thou art mindful of him] That Thou settest

Thy heart upon him,—keepest him continually in Thy merciful view.

And the son of man] *u-ben Adam*, and the son of Adam, the first great rebel; the fallen child of a fallen parent. See the Note on Job vii. 17. Some think eminent men are here intended. What is man in common;—what the most eminent men;—that Thou shouldst be mindful of them, or deign to visit them.

That thou visitest him?] By sending Thy Holy Spirit to convince him of sin, righteoussness, and judgment. It is by these visits that man is preserved in a salvable state. Were God to withhold them, there would be nothing in the soul of man but sin, darkness, hardness, corruption, and death.

Verse 5. Thou hast made him a little lower than the angels] The original is certainly very emphatic:—*va-tichaserhu meil melohim*, Thou hast lessened him for a little time from God. Or, Thou hast made him less than God for a little time. See these passages explained at large in the Notes on Heb. ii. 6, &c., which I need not repeat here.

Verse 6. Thou madest him to have dominion] Jesus Christ, who, being in the form of God, and equal with God, for a time emptied Himself, and made himself of no reputation;—was afterwards highly exalted, and had a name above every name. See the Notes referred to above, and those on Phil. ii. 6—9.

Thou hast put all things under his feet] Though the whole of the brute creation was made subject to Adam in his state of innocence; yet it could never be literally said of him, that God had put all things under his feet,—or that he had dominion over the work of God's hands; but all this is most literally true of our Lord Jesus; and to Him the apostle, Heb. ii. 6, &c., applies all these passages.

Verse 7. All sheep and oxen] All domestic animals, and those to be employed in agriculture.

Beasts of the field] All wild beasts, and inhabitants of the forest.

Verse 8. The fowl of the air] All these were given to man in the beginning;—and he has still a general dominion over them; for thus saith the Lord, "The fear of you, and the dread of you, shall be upon every BEAST of the EARTH, and upon every FOWL of the AIR, and upon all that MOVETH upon the EARTH, and upon all the FISHES of the SEA: into your hand are they delivered." Gen. ix. 2. To this passage the Psalmist most obviously refers.

Verse 9. O Lord our Lord] The Psalmist concludes as he began. Jehovah our prop and support; His name is excellent in all the earth. The name Jesus is celebrated in almost every part of the habitable globe: for His gospel has been preached, or is in the progress of being preached, through the whole world. Bibles and missionaries are now carrying His name, and proclaiming His fame, to the utmost nations of the earth.

The whole of this Psalm, and the seventh and eighth verses in particular, have been the subject of much spiritualization in ancient and modern times. I shall give two examples: one from the pious Bishop Horne; the other from the ancient *Latino-Scottico-English* Psalter, mentioned before.

That of Bishop Horne, on the 7th and 8th verses is as follows:—"Adam, upon his creation, was invested with sovereign dominion over the creatures, in words of the same import with these, Gen. i. 28, which are, therefore, here used, and the creatures particularized, to inform us that what the first Adam lost by transgression, the second Adam gained by obedience. That glory which was set above the heavens could not but be over all things upon the earth, and, accordingly, we hear our Lord saying, after His resurrection, 'All power is given unto me in heaven and earth, Matt. xxviii. 18. Nor is it a speculation unpleasing nor unprofitable to consider, that He who rules over the material world is Lord also of the intellectual or spiritual creation represented thereby.

"The souls of the faithful, lowly, and harmless, are the sheep of His pasture: those who, like oxen, are strong to labour in the church, and who by expounding the word of life tread out the corn for the nourishment of the people, own Him for their kind and beneficent Master. Nay, tempers, fierce and untractable as the wild beasts of the

desert, are yet subject to his will. Spirits of the angelic kind that, like the bird of the air, traverse freely the superior region, move at his command; and these evil ones, whose habitation is in the deep abyss, even to the great Leviathan himself, all, all put under the feet of the King Messiah; who, because He humbled Himself, and became obedient to death, was, therefore, highly exalted; and had a name given Him above every name; that at the name of Jesus every knee should bow, whether of things in heaven, or things on earth, or things under the earth; and that every tongue should confess that Jesus is Lord to the glory of God the Father." Phil. ii. 8, &c. Thus far the pious bishop.

I shall now give, as a singular curiosity, the whole Psalm, with its translation and paraphrase, from the ancient MS. already mentioned; inserting, first, the Latin Text; next, the translation; and, thirdly, the paraphrase. The Latin Text seems to be the old *Itala*, or *Antichironymian*; at least, it has readings which have been thought peculiar to that Version.

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Ver. 1. *Domine Deus noster, quoniam admirabile est nomen tuum in universa terra.*

Trans. Lord our Lord, quat thi name es wonderfull in all the Erthe.

Par. The prophete in louing, bygyennes and says: Lord of al, thow ert specially our Lord that dredes the, loves the. *This name* that es the ioy and the fame of thi name Ihesu: for the creatures that thu hes made and bought quat it es wonderful. Als so say withouten end: for name suffis for to know al creatures: in quwilk wonder of the, and that in al the Erd, nought in a party anely.

Quoniam elevata est magnificentia tua super Celos.

Trans. For liffed es thi wortchip aboven hebens.

Par. That es at say, thu ert mare worthy to be loved and wirchept than any Angel or haly Saule may thynk.

Ver. 2. *Ex ore infancium et lactencium perfectisti laudem, propter inimicos tuos, ut destruas inimicum et ultorem.*

Trans. Of the mouth of nought spekkand, and sovkand, thou has made louyng, for thi enemy, that thou destroupe the enemy and the benger.

Par. Nought anely thow ert loued of perfit men, bot of the mouthe of barnes that spekes nought: Zit there er tha that kan nought speke the wisdom of this world: and of soukand, the quwilk gladdely resayves the lare of haly Kyrk theare moder. Thow has made thi luf thug perfyte for thin enemy: fals cristen men, to eschame and to schende for thai er wer than er haythen men. That thu destruy the enemy; that es, he that es wyse in his awen eghen; and wil nought be underlout til thi wil: and the venger: that es he that defendes his Syn; and sais that he synnes nought; or that his syn es les than other mennes.

Ver. 3. *Quoniam videbo celos tuos, et opera digitorum tuorum, lunam et stellas quas tu fundasti.*

Trans. For I sal se thi hebens werkes of thi fyngers; the mone and the Sternyngs the quwilk thou groundisti.

Par. Thow destrues al that es contrariand til the; bot i in al thyng conforour me to do thi wil; for thi i sal se in luf withouten end. *This hevens*, that es Angels and Apostels the quwilk er werkes of thi fyngers: that es, thai er mode perfyte thurgh the Haly Gost, of qwam es seven gyfles. Of he be bot a Spirit, als mani fyngers er in a hand. And i sal se the Mone, that es haly Kyrk: and the sternes that es ilk a ryghtwise man by hym self, the quwilk thu groundid in charita.

Ver. 4. *Quid est homo quod memor es ejus; aut filius hominis, quoniam vilias eum?*

Trans. Quat es man that thu ert menand of hym: oc son of man for thou blesst hym?

Par. Als it war with despayte, he sais man, erdely and synful, quat es he, that thu has mynd of hym. Als fer sett fra the; at the lest gyland hym hele and ese of body. *Or son of man:* that es, he that es gastely, and beres the ymage of heven. *Qwat es he,* for thou visitis hym. Als present the quwilk es nere the for elennes of luf. *Or son of man* he calles Crist, thurgh qwam he visitis mannes kynd.

Ver. 5. *Minuisti eum paulo minus ab angelis: gloriam et honore coronasti eum; et constituisti eum super opera manuum tuarum.*

Trans. Thow lessed hym a littil fra angels; with luf and honour thu coronandi hym: and thu sett hym aboven the werkes of thi hand.

Par. Crist was lessed fra angels, for he was dedely, and mught suffer pyne; but a littel; for in other thyng, es he aboven angels, thair Kyng and Sychthou thou coronand hym with iey, that es with brightede of body, na mare sufferand pyne; and honour, for he es honourable til al; and thou sett hym aboven angels and al creatures.

Ver. 6, 7. *Omnia subjecti sub pedibus ejus: oves et boves insuper et pecora campi.*

Trans. Al thynges thu underkest undyr his fete: schepe and oren al ober that, and the bestes of the feld.

Par. That undyr hys Lordschyp and hys myght, in has castyn al thyng: tha er schepe that er innocentes, als well angels als men. And oren, tha er, traveland men gastely, in haly Kyrk, ober that; and the bestes of the feld; thai er lufers of this world, wonnand, in the feld of fleachly lustes; nocht in hillis of vertus; and so be the brode way thai ga til hel.

Ver. 8. *Volucres celi et pisces maris qui per ambulans semitas maris.*

Trans. Fowls of heben and fyache of the see, that gas the wayes of the see.

Par. Fowls of heben, er prowde men that wald hee thair setil abouen al other. *Fyaches of the see,* er cavaytus men, the quwilk in the ground of the world, sakes erthly gudes, that al stretes in the see, some wither away. Al thir sal be underlout til Crist onther herts in grace, or there in pine.

Ver. 9. *Domine Deus noster, quam admirabile est nomen tuum in universa terra.*

Trans. Lord our Lord quat thi name is wonderful in all the erth.

Par. Als he bigan, swa he endes, schewand that bygyning and endyng of al gode, is of Gode; and til his louing agh it forto be done.

The Reader will no doubt be struck with the remarkable agreement between the pious bishop of Norwich, and this ancient translator and paraphrast; particularly on the 7th and 8th verses. The language also is in several respects singular. The participle of the present tense, which we terminate with *ing*, is here almost always terminated with *and*. So *spekkand, sovkand, gyfand, sufferand, traveland*, for speaking, sucking, giving, suffering, travelling, &c.

As the participle signifies the *continuance* of action; the termination and seems much more proper than *ing*, *spekk-and*, i. e. *continuing* to speak; *gyf-and*, *continuing* to give; *suffer-and*, suffer more; *travel-and*, travel on, &c. There are some words in this ancient MS. which I have met no where else.

ANALYSIS OF THE EIGHTH PSALM.

This Psalm begins and ends with a general proposition, figured by an exclamation, which contains an admiration; for he admires what he cannot perfectly comprehend. *O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.* Such is the glory of Thy Divinity, power, and goodness, that it fills not only the earth, but transcends the very heavens, in which angels and blessed spirits, though they know much more than we on earth, yet cannot comprehend Thy Majesty which fills all, and exceeds all.

This general proposition being premised, the prophet descends to some particular instances, in which the excellence of God's name particularly appears; and he mentions three: I. *Infants*. II. *The heavens with the moon and stars*. III. *Man himself*.

I. The excellence of God's power, Divinity, and goodness, appears in infants. *Out of the mouth of babes and sucklings thou hast ordained strength.* 1. The sucking of babes, and speaking of young children, are evident demonstrations of God's excellent name;—for who taught the babe to suck, or the dumb infant to speak, but the *Lord our Governor*? 2. The children that cried hosanna in the temple, struck with the miracles of our Lord, while the priests, through envy, were dumb. 3. Or by *babes* may be meant such as the worldly wise repute no better than children and fools. By simple prophets, ignorant fishermen, humble confessors, and faithful martyrs, hath He *stilled the enemy and the avenger*; confounded the wisest philosophers, and stopped the mouths of devils.

II. The next instance in which the glory and excellence of God's name appears, is the *heavens, the moon and the stars*: these are the works of His fingers; and therefore called *Thy heavens*; whose amplitude is great, order and orbs wonderful, beauty admirable, matter durable, and motions various yet stable; together with the *stars* whose multitude is innumerable, magnitude vast and various, order admirable, and influences secret and wonderful. The varying, yet regular and constant course of the moon, her changes, phases, and influences on the earth and the waters, on men and other animals. All these have been *ordained* by the all-wise God; and the earth and its inhabitants are receiving continual benefits from them.

When I consider these things, then I say to myself:— III. *What is man that thou art mindful of him? or the son of man that thou visitest him? This is the Psalm-*

12 * When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the * humble.

13 Have mercy upon me, O LORD; consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death:

14 That I may show forth all thy praise in the gates of the daughter of Zion: I will * rejoice in thy salvation.

15 * The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken.

n Gen. 8. 5.—Or, *applied*.—Psa. 13. 5. & 20. 5. & 35. 9.—Psa. 7. 15, 16. & 35. 5. & 57. 6. & 94. 23. Prov. 5. 22. & 22. 5. & 26. 27.—Exod. 7. 5. & 14. 4, 10, 31.

Verse 11. *Declare among the people his doings*] It is the duty of all those who have received the salvation of God, to recommend Him and His salvation to the whole circle of their acquaintances. Christians, so called, when they meet, seldom speak about God! Why is this? Because they have nothing to say.

Verse 12. *When he maketh inquisition for blood*] This not only applies to the Canaanites, Moabites, Ammonites, and Philistines, who shed the blood of God's people unjustly; but to all the nations of the earth, who, to enlarge their territory, increase their wealth, or extend their commerce, have made destructive wars. For the blood which such nations have shed, their blood shall be shed. If man should make no inquisition for this iniquitously spilt blood, God will do it, for He remembers them; and the cry of the humbled distressed people, driven to distraction and ruin by such wars, is not forgotten before him.

Verse 13. *Have mercy upon me, O LORD*] David having laid down the preceding maxims, now claims his part in their truth. I also am in trouble, through the unjust dealings of my enemies: I am brought to the gates of death; have mercy on me, and lift me up; that, being saved from the gates of death, I may show forth Thy praise in the gates of the daughter of Zion. The gates of death—an open grave,—leading to a yawning hell. The gates of the daughter of Zion,—all the ordinances of God, by which the soul is helped forward to heaven.

Verse 15. *The heathen are sunk down in the pit*] See on Psa. vii. 15.

Verse 16. *The Lord is known by the judgment*] It is not every casualty that can properly be called a judgment of God. Judgment is His strange work;—but when He executes it, His hand is plainly to be seen. There are no natural causes to which such calamities can be legally attributed.

The wicked is snared in the work of his own hands] There is nothing that a wicked man does that is not against his own interest. He is continually doing himself harm, and takes more pains to destroy his soul than the righteous man does to get his saved unto eternal life. This is a weighty truth; and the Psalmist adds, *Higgaion, selah*; "Meditate on this, mark it well." See on Psa. iii. 2. Some think that it is a direction to the musicians, something like our *Presto, Largo, Vivace, Allegro*,—"Play brisk and boldly! beat away! and let sense and sound accompany each other."

Verse 17. *The wicked shall be turned into hell* *לשואל* le-sheolah, *headlong into hell, down into hell*. The original is very emphatic.

All the nations that forget God] That will not live in His fear. There are both nations and individuals who, though they know God, forget Him; that is, are unmindful of Him; do not acknowledge Him in their designs, ways, and works. These all are to be thrust down into hell. Reader, art thou forgetful of thy Maker, and of Him who died for thee?

Verse 18. *The needy shall not always be forgotten*] The needy, and the poor, whose expectation is from the Lord, are never forgotten, though sometimes their deliverance is delayed for the greater confusion of their enemies, the greater manifestation of God's mercy, and the greater benefit to themselves.

Verse 19. *Arise, O LORD*] Let this be the time in which Thou wilt deliver Thy poor people under oppression and persecution.

Verse 20. *Put them in fear* *שירת מורה להם* shithah Yehovah moreh lahem, *O LORD, place a teacher among them*, that they may know they also are accountable creatures, grow wise unto salvation, and be prepared for a state of blessedness. Several MSS. read *מורה* moreh, *fear*; but, *teacher, or legislator*, is the reading of all the Versions except the Chaldee. Coverdale has hit the sense, translating thus:—*O LORD, set a Schoolmaster over them*; and the old Psalter,—*Sett LORD a bringer of Law aboven them*.

16 The Lord is * known by the judgment which he executeth: the wicked is snared in the work of his own hands. * Higgaion. * Selah.

17 The wicked shall be turned into hell, and all the nations * that forget God.

18 * For the needy shall not always be forgotten: * the expectation of the poor shall not perish for ever.

19 Arise, O LORD; let not man prevail: let the heathen be judged in thy sight.

20 Put them in fear, O LORD: that the nations may know themselves to be but men. Selah.

(That is, meditation.—Psa. 19. 14. & 92. 2.—Job 8. 13. Psa. 60. 92.—2 Ver. 12. Psa. 12. 5.—Prov 23. 18. & 24. 14.

That the nations may know themselves to be but men] *אנוש* enosh; Let the Gentiles be taught by the preaching of Thy Gospel that they are sinful and helpless, and stand in need of the salvation which Christ has provided for them. This may be the spirit of the petition. And this is marked by the extraordinary note, *Selah*; "Mark well, take notice." So the term may be understood.

This whole Psalm, says Dr. Horsley, seems naturally to divide into three parts. The first ten verses make the first part; the six following the second; and the remaining four the third.

The first part is prophetic of the utter extermination of the irreligious persecuting faction. The prophecy is delivered in the form of an *Exultatio*, or song of victory, occasioned by the promise given in the fifteenth verse of the tenth Psalm: and through the whole of this Song the Psalmist, in the height of a prophetic enthusiasm, speaks of the threatened vengeance as accomplished.

The second part opens with an exhortation to the people of God to praise him as the Avenger of their wrongs, and the watchful Guardian of the helpless: and, as if the flame of prophetic joy which the oracular voice had lighted in the Psalmist's mind, was beginning to die away, the strain is gradually lowered, and the notes of triumph are mixed with supplication and complaint, as if the mind of the Psalmist were fluttering between things present and to come, and made itself alternately present to his actual condition and his future hope.

In the third part the Psalmist seems quite returned from the prophetic enthusiasm to his natural state; and closes the whole Song with explicit, but cool, assertions of the future destruction of the wicked, and the deliverance of the persecuted saints; and prays for the event.

ANALYSIS OF THE NINTH PSALM.

This Psalm consists of five chief parts:—

I. David's thanksgiving, ver. 1, 2, amplified and continued till the tenth verse.

II. An exhortation to others to do the like, ver. 11, and the reason of it, ver. 12.

III. A petition for himself, ver. 13, and the reason of it, ver. 14.

IV. A remembrance of God's mercy in the overthrow of his enemies, for which he sings a song of triumph from ver. 15 to ver. 19.

V. A prayer in the conclusion against the prevalence of the heathen, ver. 19, 20.

I. His profession of praise is set down in the two first verses, in which we may perceive,—

1. The matter of it, with the extent: *All the marvellous works of God*.

2. That he varies the synonyms. *I will praise thee;—I will shew forth;—I will be glad and rejoice in thee;—I will sing praise to thy name, O thou most High!* in which there is a climax.

3. The principle whence this praise flowed: 1. Not from the lips, but from the heart. 2. From the whole heart,—*I will praise thee with my whole heart*.

This he amplifies from the cause, which is double:

1. That which outwardly moved him, and gave him a just occasion to do so; the overthrow of his enemies:—*When my enemies are turned back;—who were not overcome by strength or valour, but by the presence and power of God*.

2. They shall fall and perish at Thy presence. Thou wert the chief cause of this victory; and, therefore, deserveest the thanks. Of this the prophet makes a full narrative in the two next verses, setting God as it were upon the bench, and doing the office of Judge. 1. *Thou maintainest my right, and my cause*. 2. *Thou sittest on the throne judging right*. 3. *Thou hast rebuked the heathen*. 4. *Thou hast destroyed the wicked; thou hast put out their name for ever*. In a word, Thou art a just Judge, and defendest the innocent, and punishest their oppressors; and, therefore, *I will praise thee*.

3. And then, upon the confidence of God's justice and

PSALM X.

The Psalmist complains to God of the oppressions which the poor suffer from the wicked men, whom he describes as the hater of the poor, 1, 2; proud, 3; one who will not seek God, 4; and is regardless of his judgments, 5; self-confident, 6; blasphemous and disobedient, 7; strives by subtlety and treachery to destroy the poor, 8-10; and supposes that God is regardless of his conduct, 11. The Psalmist calls earnestly on God to preserve the poor and humble, and cast down the oppressor, 12-15. He foresees that his prayer is heard; that judgment will be executed, and the poor delivered, 16-18.

ARABIC.
R. PUNARON.
OF ANSON 12.

WHY standest thou afar off, O LORD? why hidest thou thyself in times of trouble?

2 * The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined.

3 For the wicked boasteth in his heart's desire, and blesseth the covetous, whom the LORD abhorreth.

1 Heb. In the pride of the wicked he doth persecute.—b Ps. 7. 16 & 15, 16. Prov. 6. 32.—c Ps. 54. 4.—d Heb. unto generation and generation.—e Rom. 1. 32.—f Or, the covetous blesseth himself, he abhorreth the LORD.—g Ps. 14. 2.—h Or, all his slaughterers. There is no God.—i Ps. 1. 1 & 83. 1.

power, he exults over his enemies.—O thou enemy, destructions are come to a perpetual end. Thy power of hurting and destroying is taken away;—the fortified cities in which thou dwellest are overthrown; and their memory and thine are perished.

4 Next, to make his assertion clearer; to the enemies' power he opposes that of God; his kingdom to their kingdom. But the Lord, in the administration of His kingdom, is, 1. *Eternal*. The Lord shall endure for ever. 2. His office to be Judge. He hath prepared his throne for judgment. 3. He is a universal Judge. He shall judge the whole world. 4. He is a just Judge. He shall judge in righteousness; he shall minister judgment to the people in uprightness. 5. He is a merciful Judge. For the Lord will be a refuge for the oppressed; a refuge in time of trouble.

6. The effect of this execution of justice. His people are encouraged:—who are here described, 1. By their knowing Him. They that know thy name. 2. By trusting in Him. Will put their trust in thee. 3. By their seeking Him. For thou, Lord, hast not forgotten them that seek thee.

II. An exhortation to others to praise God. Sing praises to the Lord. The reason of this,—1. He dwells in Zion. 2. He works graciously there. Sing praises to the Lord that dwells in Zion; declare among the people his doings. 3. That will destroy their oppressors, and avenge their blood. When he maketh inquisition for blood, he remembereth them; he forgetteth not the cry of the humble.

III. A petition for himself. Have mercy on me, O Lord; consider my trouble, &c., for which he gives these reasons:—

1. That I may show forth thy praise.
2. All thy praise.
3. In the gates of the daughter of Zion.
4. That I may do it with joyful lips.
5. Which I will do. I will rejoice in thy salvation.
IV. Then he sings forth his song of triumph over his enemies.

1. The heathen are sunk down in the pit they have made.
2. In the net which they hid are their own feet taken.
3. This is the Lord's work. Though wicked men did doubt before of His providence and justice; yet now the Lord was known by the judgment which he executed.

4. For the wicked was snared in the work of his own hands. Effugatio, Selah. Which is a thing exceedingly to be meditated upon, and not forgotten.

5. The wicked shall be turned into hell, and all the people that forget God. 1. Their breath is in their nostrils, and die they must. 2. If they repent not, they shall suffer eternal punishment. 3. However this may be, God's goodness shall be manifested to the innocent. The expectation of the poor shall not perish for ever.

V. A prayer in the conclusion against the prevalence of the Heathen, in which he shows great earnestness and faith.

1. Arise, O Lord; let not man prevail.
2. Let the heathen be judged in thy sight.
3. Put them in fear, O Lord! Now they fear nothing, being in their height of prosperity. They are insolent and proud; manifest Thy divine presence to their terror.
4. For, then, they will know themselves to be but men, infirm and mortal creatures; and not insult over Thy people, and glory on their own strength and prosperity.

The original word has been translated teacher, lawgiver, governor. Then send them, 1. A teacher, who may make them wise unto salvation. 2. A lawgiver, who shall rule them in Thy fear. 3. A governor, that shall tame and reduce to order their fierce and savage nature. Let the nations be converted unto Thee. This will be the noblest triumph. Let their hearts be conquered by Thy mercy.

4 The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.

5 His ways are always grievous; thy judgments are far above out of his sight; as for all his enemies, he puffeth at them.

6 He hath said in his heart, I shall not be moved: I for I shall never be in adversity.

7 His mouth is full of cursing, and deceit, and fraud: under his tongue is mischief, and vanity.

8 He sitteth in the lurking-places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor.

1 Prov. 24. 1. Isai. 26. 11.—2 Ps. 12. 5.—3 Ps. 30. 6. Eccles. 8. 11. Isai. 56. 12. n Rev. 18. 7.—4 Heb. unto generation and generation.—p Rom. 3. 14.—f Heb. decays.—g Job 30. 12.—4 Ps. 14. 2.—v Or, inquiry.—w Hab. 3. 14.—x Ps. 17. 11. y Heb. hide themselves.

And thus the Psalm will conclude, as it began. To the Conqueror, on whose vesture and thigh is the name written KING OF KINGS, AND LORD OF LORDS.

NOTES ON PSALM X.

Verse 1. Why standest thou afar off, O Lord] This Psalm makes a part of the preceding in the Vulgate and Septuagint; and in four of Kennicott's and De Rossi's MSS. It seems to belong to the time of the Captivity, or the return of the captives. It was probably made in reference to Sennacherib, and the other enemies of the Jews. There is a great similarity between this and the xiith, the xivth, and the xxvth, and the liiid. In these, as Calmet remarks, we find the same complaints, the same sentiments, and almost the same expressions.

God is represented here as standing at some distance, beholding the oppression of His people, and yet apparently disregarding it.

Verse 2. The wicked in his pride] On no principle of nature or reason can we account for a wicked man persecuting a humble follower of God, because of his religion. The devil hates godliness; and the wicked man hates it also, because the devil is in his heart.

Verse 3. Boasteth of his heart's desire] Boasts among his fellows how often he has gratified such and such passions, in such and such circumstances. This shows the excess of a depraved and embriuted spirit. He who can boast of his iniquity, is in the broad road to perdition. Should such a one repent, and turn to God, it will be equal to any miracle.

Blesseth the covetous, whom the Lord abhorreth] Or, he abhorreth God. Those who are like himself he commends, and with them he associates; and they abhor God; they have a mortal hatred against every thing that is holy; and they are under the full influence of that carnal mind, which is enmity to the Lord.

Verse 4. Will not seek after God] He is too proud to bend his knee before his Judge: he is too haughty to put on sackcloth, and lay himself in the dust; though, without deep repentance and humiliation, he must without doubt, perish everlastingly.

Verse 5. His ways are always grievous] Or, he is travelling in pain to bring forth iniquity at all times. He is full of lust, or irregular and unholy desires; he conceives, and brings forth sin; and sin being finished, time, place, and opportunity occurring, death is soon brought forth.

Thy judgments are far above out of his sight] He is so blinded with sin, that he cannot see the operations of God's hand.

He puffeth at them] He whistles at them; insults God, and despises men. He overthrows them with His breath; He has only to give orders, and they are destroyed. Bring me the head of Giasfer, said an Asiatic despot. The head was immediately brought! No trial, no judge, no jury; but the despot's will and caprice.

Verse 6. I shall not be moved] I have whatever I covet. I hold whatsoever I have gotten. I have money and goods to procure me every gratification I wish.

Verse 7. His mouth is full of cursing, and deceit, and fraud] What a finished character! A blasphemer, a deceitful man, and a knave!

Verse 8. He sitteth in the lurking-places] In this and the following verse there appears to be an allusion to espionage, or setting of spies on a man's conduct; or to the conduct of an assassin, or private murderer. He sitteth in lurking places;—in secret places:—his eyes (spies) are privily set. He lieth in wait secretly;—he doth catch the poor, when he draweth him into his net. He is like a hunter that lays his traps and gins; digs his pits; sets his nets; and when the prey falls into them, then he destroys its life.

9 * He lieth in wait ^a secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

10 ^b He croucheth, and humbleth himself, that the poor may fall ^c by his strong ones.

11 He hath said in his heart, God hath forgotten: ^d he hideth his face; he will never see it.

12 Arise, O LORD; O God, ^e lift up thine hand; forget not the ^f humble.

13 Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require it.

14 Thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand: the

poor ^g committeth ^h himself unto thee; ⁱ thou art the helper of the fatherless.

15 ^k Break thou the arm of the wicked and the evil man: seek out his wickedness till thou find none.

16 ^l The LORD is King for ever and ever: the heathen are perished out of his land.

17 LORD, thou hast heard the desire of the humble: thou wilt ^m prepare ⁿ their heart, thou wilt cause thine ear to hear:

18 To ^o judge the fatherless and the oppressed, that the man of the earth may no more ^p oppress.

^a Ps. 17. 12. Mic. 7. 2.—^b Heb. in the secret places.—^c Heb. he breaketh himself.
^d Or, into his strong parts.—^e Job 22. 13. Ps. 73. 11. & 94. 7. Ezek. 8. 12. & 9. 9.
^f Mic. 5. 9.—^g Or, afflicted.—^h Heb. cleaveth.—ⁱ 2 Tim. 1. 12. 1 Pet. 4. 19.—^j Ps.

83. 6. Hos. 14. 3.—^k Ps. 97. 17.—^l Ps. 82. 10. & 145. 13. & 146. 10. Jer. 10. 10. Lam. 5. 19. Dan. 4. 34. & 6. 28. 1 Tim. 1. 17.—^m Or, establish.—ⁿ 1 Chron. 29. 18.—^o Ps. 82. 2. Lam. 11. 4.—^p Or, terrify.

Verse 10. *He croucheth*] Of the scoffing, mocking, insulting, and insidious conduct of *Samballat, Tobiah, and Geshem*, the ivth and vith chapters of *Nehemiah* give abundant proof; and possibly the allusion is to them. The lion squats down, and gathers himself together, that he may make the greater spring.

Verse 11. *God hath forgotten*] He has cast off this people, and He will never more re-establish them. So *Samballat* thought.

Verse 12. *Arise, O LORD*] Hear their reproaches; see their guile; and consider Thy oppressed people. *Lift up thine hand*—threaten them, that they may desist and repent. If they repent not, let them be punished.

Verse 13. *Wherefore doth the wicked contemn God*] How is it that the Lord permits such persons to triumph in their iniquity? The long-suffering of God leadeth them to repentance.

Verse 14. *Thou hast seen it*] Nothing can escape Thy notice. Thou hast not forgotten Thy justice, though judgment is not speedily executed on an evil work. But Thou wilt requite it with thy hand. By Thy power Thou wilt cast down and destroy the wicked.

The poor committeth himself unto thee] To Thee he has given up his body, his soul, and his cause; with the full conviction that Thou, who art the *Helper of the fatherless*, wilt not forget him.

Verse 15. *Break thou the arm*] Destroy his power, deprive him of his influence, that he may be no longer able to oppress.

Seek out his wickedness till thou find none] All his public haunts and private ways shall be investigated;—Thou wilt bring all his villainies to light, and continue to inflict punishment, where there is a crime to punish. Or, "Continue to judge and punish transgressors, till not one is to be found." This agrees with the following verse:—

Verse 16. *The LORD is King for ever*] He has, and ever will have, the supreme power.

The heathen are perished out of his land] They are all either cut off, or converted. This may refer to the *Canaanites*. What a mercy that we can say this of our own country:—once it was entirely heathen; now not one heathen family in the whole land.

Verse 17. *LORD, thou hast heard*] Thou hast not permitted Thy tempted and afflicted followers to pray in vain.

Thou wilt prepare their heart] See the economy of the grace of God:—1. God prepares the heart;—2. Suggests the prayer;—3. Hears what is prayed;—4. Answers the petition. He who has got a cry in his heart after God, may rest assured that that cry proceeded from a Divine preparation, and that an answer will soon arrive. No man ever had a cry in his heart after salvation, but from God. He who continues to cry, shall infallibly be heard.

Verse 18. *That the man of the earth may no more oppress*] I believe the Hebrew will be better translated thus:—"That he may not add any more to drive away the wretched man from the land." Destroy the influence of the tyrant; and let him not have it again in his power to add even one additional act of oppression to those which he has already committed.

How many, for the sake of their religion, and because they would serve God with a pure conscience, have, by wicked lords, proud and arrogant landowners, been driven off their farms, turned out of their houses, deprived of their employments, and exposed to wretchedness! While they served the devil, and were regardless of their souls, they had quiet and peaceable possession! but when they turned to the Lord, and became sober and industrious, attended the means of grace, read their bible, and were frequent in prayer, then the *vile man of the earth* drove them from their dwellings! In the sight of such Philistines piety towards God is the highest of crimes. What a dreadful account must these give to the Judge of the fatherless and the oppressed!

ANALYSIS OF THE TENTH PSALM.

This Psalm divides itself into three parts:

I. A complaint against the enemies of the godly.

II. A narration of the enemies' malice.

III. A petition to be delivered from them.

I. 1. He complains of God's absence, which is quickened by the question, 1. *Why standest thou afar off?* 2. *Why hidest thou thyself in times of troubles?* ver. 1.

II. He complains of the enemies. *The wicked in his pride doth persecute the poor.*

These he describes by eight characters:

1. *Insolence, pride; and the effect, persecution of good men.* Having acquired dignity, places of honour, and riches, they become persecutors, they conspire to oppress good men. *Let them be taken in their own devices,* ver. 2.

2. *The wicked man glories in mischief, which is a sign of extreme malice. The wicked boasteth of his heart's desire,* ver. 3.

3. *He applauds and encourages others in their rapine and spoil, to which they are moved by their covetousness. He bleaseth the covetous,* ver. 3.

4. *He contemns God and man.*—I. MAN.—He never thinks of being called to an account. *God's judgments are out of his sight; and he puffs at his enemies.* 2. GOD. Him he reverences not: *he will not seek after God; neither is he in all his thoughts,* 4, 5.

5. He lives in profane security. *He saith in his heart, I shall never be moved; I shall never be in adversity; I am elevated beyond the reach of misfortune,* ver. 6.

6. He is full of falsehood and deceit. *His mouth is full of cursing, deceit, and fraud.* He will not stick at an oath. He will curse himself; and take God to witness in his exactions, that he is doing nothing but what is right, ver. 7.

7. He is cruel. See the 9th and 10th verses where he is compared to a thief, an archer, an assassin, a lion, &c. He is bad in heart, ver. 6, in tongue, ver. 7, in work, ver. 8, 10, he is altogether bad.

8. He is a close Atheist. *He hath said in his heart, God hath forgotten; he hideth his face, and will never see it:* which is the cause of his cruelty, falsehood, security, &c., ver. 11.

III. THE THIRD part is a petition to be freed from the wicked man. *Arise, O LORD, lift up thy hand, forget not the humble,* ver. 12. To induce God thus to act, he uses two arguments:—

1. That thereby God would assert His own glory:—For why should the wicked be suffered thus to blaspheme? *Wherefore doth the wicked contemn God?—He hath said in his heart, Thou wilt not require it,* ver. 13.

2. The second argument is taken from God's nature, and work. 1. In punishing wicked men. 2. In defending the helpless. *Surely thou hast seen it; for thou beholdest mischief and spite to requite it, &c.,* ver. 14.

Then he returns to his prayer; and enforces his second argument taken from the justice and office of God:—

1. That He would deprive the wicked of his power and strength. *Break thou the arm of the wicked;—seek out his wickedness till thou find none,* ver. 15. Let none escape;—let them appear no more.

2. That He would hear and defend the righteous. Be to Thy people what thou hast been in times past. 1. *The LORD is King for ever and ever. 2. He had expelled the Canaanites before them. The heathen are perished out of the land. 3. Thou hast heard the desire of the humble,* ver. 16, 17.

Upon which he concludes with profession of strong confidence:—

1. *Thou wilt prepare the heart of the humble.*

2. *Thou wilt cause thine ear to hear.* 1. To the safety of the oppressed. *To judge the fatherless and the poor,* ver. 18. 2. To the ruin of the oppressor. *That the man of the earth may no more oppress.* That he may have neither power nor influence left by which he may be a plague to the upright, or a supporter of infidelity, ver. 18.

PSALM XI.

David's friends advise him to flee to the wilderness from Saul's fury, 1, 2, 3. He answers that having put his trust in God, knowing that the forsaken not those who forsake in flight, and that he will punish the ungodly, he is perfectly satisfied that he shall be in safety, 4-7.

To the chief Musician, A Psalm of David.

A. M. C. 2942. B. C. C. 1062. South, English translation. Ch. num. 2942.

IN the LORD put I my trust: how I say ye to my soul, Flee as a bird to your mountain?

For lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.

Ps. 56. 11.—v. 1. Sam. 26. 18, 20.—v. 2. Ps. 64. 3, 4.—v. 3. Ps. 112.—v. 4. Heb. in darkness.—v. 5. Hab. 2. 21.—v. 6. Ps. 4. 1. Isai. 63. 1. Matt. 5. 34. & 23. 22. Acts 7. 55. Rev. 4. 2.—v. 7. Ps. 38. 12 & 34. 15, 16 & 65. 7.

NOTES ON PSALM XI.

The inscription is, To the chief musician, a Psalm of David. By the chief musician we may understand the master-singer; the leader of the band; the person who directed the choir: but we know that the word has been translated To the Conqueror; and some deep and mystical senses have been attributed to it, with which I believe the Text has nothing to do.

Verse 1. In the Lord put I my trust: how say ye! Some of David's friends seem to have given him this advice when they saw Saul bent on his destruction:—Flee as a bird to your mountain;—you have not a moment to lose; your ruin is determined; escape for your life; get off as swiftly as possible to the hill-country, to some of those inaccessible fortresses best known to yourself; and hide yourself there from the cruelty of Saul. To which advice he answers,—In the Lord put I my trust;—Shall I act as if I were conscious of evil, and that my wicked deeds were likely to be discovered? Or, shall I act as one who believes he is forsaken of the protection of the Almighty? No, I put my trust in Him; and I am sure I shall never be punished.

Verse 2. For, lo, the wicked bend their bow] Perhaps these are more of the words of his advisers. Every thing is ready for thy destruction;—the arrow that is to pierce thy heart is already set on the bow-string;—and the person who hopes to despatch thee is concealed in ambush.

Verse 3. If the foundations be destroyed] Saul, who is the vicegerent of God, has cast aside his fear, and now regards neither truth nor justice, a righteous man has no security for his life. This is at present the case; therefore, flee! They have utterly destroyed the foundations (of truth and equity,) what can righteousness now effect? Kimchi supposes this refers to the priests who were murdered by Doeg, at the command of Saul. The priests are destroyed, the preservers of knowledge and truth; the Divine worship is overthrown;—and what can the righteous man work? These I think to be also the words of David's advisers. To all of which he answers:

Verse 4. The Lord is in his holy temple] He is still to be sought and found in the place where He has registered His name. Though the priests be destroyed, the God in whose worship they were employed, still lives; and is to be found in His temple by His upright worshippers. And He tries the heart and the reins of both sinners and saints. Nothing can pass without His notice. I may expect His presence in the temple; He has not promised to meet me in the mountain.

Verse 5. The Lord trieth the righteous] He does not abandon them;—He tries them to show their faithfulness, and He afflicts them for their good.

His soul hateth] The wicked man must ever be abhorred of the Lord; and the violent man, the destroyer and murderer, his soul hateth. An expression of uncommon strength and energy: all the perfections of the Divine nature have such in abomination.

Verse 6. Upon the wicked he shall rain] This is a manifest allusion to the destruction of Sodom and Gomorrah.

Shadows] Judgments shall fall upon them suddenly and unexpectedly.

Fire] Such as shall come immediately from God, and be unextinguishable.

Brimstone] Malted by the fire for their drink! This shall be the portion of their cup.

An horrible tempest] רוח רעה סערה, "The spirit of terror." Suffering much, and being threatened with more, they shall be filled with confusion and dismay. My old MS. has gust of stormis. See at the end. Or, the blast of destructions. This may refer to the horribly suffocating Arabian wind, called Sams Smum.

Mohammed, in describing his hell, said, "The wicked shall drink nothing there but hot stinking water; breathe

3 If the foundations be destroyed, what can the righteous do?

4 The LORD is in his holy temple, the LORD's throne is in heaven: his eyes behold, his eyelids try, the children of men.

5 The LORD trieth the righteous: but the wicked, and him that loveth violence; his soul hateth.

6 Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.

7 For the righteous LORD loveth righteousness; his countenance doth behold the upright.

Gen. 22. 1. James 1. 12.—v. 13.—v. 14.—v. 15.—v. 16.—v. 17.—v. 18.—v. 19.—v. 20.—v. 21.—v. 22.—v. 23.—v. 24.—v. 25.—v. 26.—v. 27.—v. 28.—v. 29.—v. 30.—v. 31.—v. 32.—v. 33.—v. 34.—v. 35.—v. 36.—v. 37.—v. 38.—v. 39.—v. 40.—v. 41.—v. 42.—v. 43.—v. 44.—v. 45.—v. 46.—v. 47.—v. 48.—v. 49.—v. 50.—v. 51.—v. 52.—v. 53.—v. 54.—v. 55.—v. 56.—v. 57.—v. 58.—v. 59.—v. 60.—v. 61.—v. 62.—v. 63.—v. 64.—v. 65.—v. 66.—v. 67.—v. 68.—v. 69.—v. 70.—v. 71.—v. 72.—v. 73.—v. 74.—v. 75.—v. 76.—v. 77.—v. 78.—v. 79.—v. 80.—v. 81.—v. 82.—v. 83.—v. 84.—v. 85.—v. 86.—v. 87.—v. 88.—v. 89.—v. 90.—v. 91.—v. 92.—v. 93.—v. 94.—v. 95.—v. 96.—v. 97.—v. 98.—v. 99.—v. 100.—v. 101.—v. 102.—v. 103.—v. 104.—v. 105.—v. 106.—v. 107.—v. 108.—v. 109.—v. 110.—v. 111.—v. 112.—v. 113.—v. 114.—v. 115.—v. 116.—v. 117.—v. 118.—v. 119.—v. 120.—v. 121.—v. 122.—v. 123.—v. 124.—v. 125.—v. 126.—v. 127.—v. 128.—v. 129.—v. 130.—v. 131.—v. 132.—v. 133.—v. 134.—v. 135.—v. 136.—v. 137.—v. 138.—v. 139.—v. 140.—v. 141.—v. 142.—v. 143.—v. 144.—v. 145.—v. 146.—v. 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772.—v. 773.—v. 774.—v. 775.—v. 776.—v. 777.—v. 778.—v. 779.—v. 780.—v. 781.—v. 782.—v. 783.—v. 784.—v. 785.—v. 786.—v. 787.—v. 788.—v. 789.—v. 790.—v. 791.—v. 792.—v. 793.—v. 794.—v. 795.—v. 796.—v. 797.—v. 798.—v. 799.—v. 800.—v. 801.—v. 802.—v. 803.—v. 804.—v. 805.—v. 806.—v. 807.—v. 808.—v. 809.—v. 810.—v. 811.—v. 812.—v. 813.—v. 814.—v. 815.—v. 816.—v. 817.—v. 818.—v. 819.—v. 820.—v. 821.—v. 822.—v. 823.—v. 824.—v. 825.—v. 826.—v. 827.—v. 828.—v. 829.—v. 830.—v. 831.—v. 832.—v. 833.—v. 834.—v. 835.—v. 836.—v. 837.—v. 838.—v. 839.—v. 840.—v. 841.—v. 842.—v. 843.—v. 844.—v. 845.—v. 846.—v. 847.—v. 848.—v. 849.—v. 850.—v. 851.—v. 852.—v. 853.—v. 854.—v. 855.—v. 856.—v. 857.—v. 858.—v. 859.—v. 860.—v. 861.—v. 862.—v. 863.—v. 864.—v. 865.—v. 866.—v. 867.—v. 868.—v. 869.—v. 870.—v. 871.—v. 872.—v. 873.—v. 874.—v. 875.—v. 876.—v. 877.—v. 878.—v. 879.—v. 880.—v. 881.—v. 882.—v. 883.—v. 884.—v. 885.—v. 886.—v. 887.—v. 888.—v. 889.—v. 890.—v. 891.—v. 892.—v. 893.—v. 894.—v. 895.—v. 896.—v. 897.—v. 898.—v. 899.—v. 900.—v. 901.—v. 902.—v. 903.—v. 904.—v. 905.—v. 906.—v. 907.—v. 908.—v. 909.—v. 910.—v. 911.—v. 912.—v. 913.—v. 914.—v. 915.—v. 916.—v. 917.—v. 918.—v. 919.—v. 920.—v. 921.—v. 922.—v. 923.—v. 924.—v. 925.—v. 926.—v. 927.—v. 928.—v. 929.—v. 930.—v. 931.—v. 932.—v. 933.—v. 934.—v. 935.—v. 936.—v. 937.—v. 938.—v. 939.—v. 940.—v. 941.—v. 942.—v. 943.—v. 944.—v. 945.—v. 946.—v. 947.—v. 948.—v. 949.—v. 950.—v. 951.—v. 952.—v. 953.—v. 954.—v. 955.—v. 956.—v. 957.—v. 958.—v. 959.—v. 960.—v. 961.—v. 962.—v. 963.—v. 964.—v. 965.—v. 966.—v. 967.—v. 968.—v. 969.—v. 970.—v. 971.—v. 972.—v. 973.—v. 974.—v. 975.—v. 976.—v. 977.—v. 978.—v. 979.—v. 980.—v. 981.—v. 982.—v. 983.—v. 984.—v. 985.—v. 986.—v. 987.—v. 988.—v. 989.—v. 990.—v. 991.—v. 992.—v. 993.—v. 994.—v. 995.—v. 996.—v. 997.—v. 998.—v. 999.—v. 1000.

nothing but burning winds; and eat nothing but the fruit of the tree (zakon) which shall be in their bellies like burning pitch." Hell enough!

The portion of their cup] Cup is sometimes put for plenty; for abundance;—but here it seems to be used to express the quantum of sorrow and misery which the wicked shall have on the earth. See Ps. lxxv. 8. Isa. li. 17, 21, 22, 23. Jer. xxv. 15, xlix. 12. Lara. iv. 21, 22. It is also used in reference to the afflictions of the righteous. Matt. xx. 22, xxvi. 39, 42. John xviii. 11.

We find a similar metaphor among the heathens. The following, from Homer, Il. xxiv. ver. 525, is in point:—

Ὅς γὰρ ἐπιλωσάντο θεοὶ δειλοῖσι βροτοῖσι, Ζεὺς ἄχρηστους· αὐτοὶ δ' ἴ' ἀπέθυσαν εἰσι, Δαοὶ γὰρ τε νῖβοι κατακταῖται ἐν ἴσσοι σὺνδὲ Δαῖρον, διὰ δόδωκα κέκων' ἴτερος δὲ σέων· Ἄ μιν κάρηϊες φῶν Ζεὺς περικταρῶνος, Ἄλλοτε μὲν το κέκωθ' ὄψε κούεται, ἄλλοτε δ' ἐσθλή:

Such is, alas! the god's severe decree, They, only they are blest, and only free. Two terms by Jove's high throne have ever stood, The sinner of evil one, and one of good. From thence the cup of mortal man he fills; Blessings to those; to those distribute ill. To make the better both; the wretch decreed To taste the bitter, is curst indeed. Pope.

Verse 7. The righteous LORD loveth righteousness.] He loves that which resembles Himself. His countenance, His face, is ever open and unclothed to the upright. They always enjoy His salvation, and know that He is pleased with them.

The preceding verse my old MS. translates and paraphrases thus:—

He sal rayne on synful, snarex, fyre, brimstane, and gost of stormis.

Paraph.—He sal rayne on synful in this world, snarex, that es wiked Lare: fyre is covatyve: brimstane; that es stynk of il werkes: and gost of stormis, that es a stormy though that es withoutyn rest in Ihesu Crist, and as traveld with the wynd of the devyl: Or the gost of stormis, es the last departyng of synful fra ryghtwis men, and there fyre, brimston, storm, er part of the chalyce of thaim: that es, thai ar thair part in pyne. He calx thair pyne a Cop, for ilk dampned man sal drynk of the sorow of Hel, eifir the mesage of hys Syn. Behald the pyne of wiked men: fyrst, God raynes upon thaim snarex, that es qwen he suffers fals prophetes that comes in clothing of mekenes: and withinnen er wers than wolves, to desayf thaim thurgh error. Sythen the fyre of lybery, and covatyv wastes al the gyde that thai had done: eifirward for stynk of il werkes thai er castyn fra Crist, and al his Halows, and than er in sentence of dome; as in a grete storme dryven in, til a prite of Hel, to bryn in fyre withoutyn ende. This es the entent of this wers.

Ver. 7. For righteous es Lord; and he lufes ryghtwisnes; shewes sam the face of hym.] Yf ge ask qwy oure lord yielded pyne to synful? lo here an answer; for he es ryghtwis. Als so if ge wil wit qwy he gives ioy til gude men? Lo here an answer: for he lufes ryghtwisnes: that es, ryghtwis men, in the quilk er many ryghtwisnes: thof nre be the rightwisnes of God, in the quilk al ryghtwis men er parocnel. Eenes saw his face; that es, evnes es sene in his knawing insnce, both the partyes of gud and il. This es ogryne wryches at this, if God saw me nocht, I dar say he es unryghtwis: but thof thai say it now, quen he suffris wryched men erroun in thought, and words and dedis; thal sal nocht be so hardy to speke a words qwen he comes to dampne thaire erroun. Bot who so lufes here and haldes that na unevnes may be in hym, qwam so he dampnes, or qwam so he saves, he sal have thaire myght to stand and to speke gude space. Now er swilk in a wonderful wodenes, that wenes for grete wordes to get ought of God.

The former part of this Psalm, Flee as a bird, &c., this ancient author considers as the voice of heresy inviting the

PSALM XII.

The Psalmist, destitute of human comfort, craves help from God, 1. Gives the character of those who surround him, and denounces God's judgments against them, 2-5. Confides in the promises of God, and in his protection of him and all good men, 6-8.

II. DAY. EVENING PRAYER.

To the chief Musician upon Sheminith, A Psalm of David.

HELP, ¹ LORD, for the ¹ godly man ceaseth; for the faithful fail from among the children of men.

2 ¹ They speak vanity every one with his neighbour: ¹ with flattering lips and with ² a double heart do they speak.

3 The LORD shall cut off all flattering lips,

[Or, upon the eighth.—g Ps. 6, title.—h Or, Seas.—i Isai. 57. 1. Mic. 7. 2.—k Ps. 10. 7.—l Ps. 28. 5. & 62. 4. Jer. 2. 5. Rom. 16. 18.—m Heb. an Assort and an Assort. 1 Chron. 12. 33.—n 1 Sam. 2. 3. Ps. 17. 10. Dan. 7. 5, 25.—o Heb. great things.]

true church to go away into error; and intimates that those who were separating from *holy kyrk* were very pure, and unblameable in all their conduct; and that *mountain*, or *hill*, as he translates it, signifies *eminent virtues*, of which they had an apparently good stock. So it appears that those called *heretics* lived then a holier life than those called *heretics*, or saints.

ANALYSIS OF THE ELEVENTH PSALM.

This Psalm is composed dialoguewise, betwixt David and those his counsellors that persuaded him to fly to some place of safety from Saul's fury; which, if he did not, he was in a desperate condition. The Psalm has two parts.

I. He relates his counsellors' words, ver. 1, 2, 3.

II. To which he returns his answer, ver. 1, and confirms it, ver. 4-7.

I. You, my counsellors, whether of good or bad will I know not, tempt me, that giving up all hope of the kingdom, I go into perpetual banishment. Such you say, is Saul's fury against me. Thus, then, ye advise, *Flye as a bird to your mountain*: and your arguments are,—

1. The greatness of the danger I am in,—*For lo, the wicked bend their bow.*

2. The want of aid; there is no hope of help,—*For the foundations are cast down.* Saul has broken all the leagues and covenants he has made with you. He has slain the priests with the sword; has taken thy fortresses; laws subverted. If thou stay, perish thou must: some righteous men, it is true, are left;—*but what can the righteous do?*

II. To these, their arguments and counsel, David returns his answer in a sharp reprehension. I tell you,

1. *I trust in God: How say you then to my soul.* And he gives his reasons for it from the sufficiency and efficiency of God.

1. You say the *foundations are cast down*; yet I despair not, for God is sufficient.

1. *Present in his holy temple*—He can defend.

2. He is a great King, and *His throne is in heaven.*

3. Nothing is hidden from Him;—*His eyes behold, and his eyelids, &c.*

4. He is a just God, and this is seen in His proceedings both to the just and the unjust. 1. *He trieth the righteous*, by a fatherly and gentle correction. 2. *But the wicked, and him that loveth violence, his soul hateth.*

These two last propositions he expounds severally, and begins with the *wicked*.

1. *Upon the wicked he shall rain snares, fire and brimstone, &c.* 1. He shall rain upon them when they least think of it, even in the midst of their jollity; as rain falls on a fair day. 2. Or, He shall rain down the vengeance when He sees good; for it rains not always. Though he defer it, yet it will rain. 3. The punishment shall come to their utter subversion, as the fire on Sodom, &c. 4. This is the portion of their cup; that which they must expect from Him.

2. But He does good to the just. *For the righteous Lord loveth righteousness; his countenance doth behold the upright*: He hears him good-will, and is careful to defend him.

On the whole, the Psalm shows, 1. That David had the strongest conviction of his own uprightness. 2. That he had the fullest persuasion that God would protect him from all his enemies, and give him a happy issue out of all his distresses.

NOTES ON PSALM XII.

The inscription to this Psalm is *To the chief musician upon Sheminith, a Psalm of David.* See on the title of Ps. vi. The Arabic has, "Concerning the end (of the world which shall happen) on the eighth day. A Prophecy relative to the Advent of the Messiah."

Some think that this Psalm was made when Doeg and the Ziphites betrayed David to Saul, See 1 Sam. xxii.

and the tongue that speaketh ¹ pure ² things: 4 Who have said, With our tongue will we prevail: our lips ² are our own: who is lord over us!

5 For the oppression of the poor, for the sighing of the needy, ¹ now will I arise, saith the LORD; I will set him in safety from him that ¹ puffeth ² at him.

6 The words of the LORD are ¹ pure words: as silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O LORD, thou shalt preserve ² them from this generation for ever.

[Heb. are with us.—q Exod. 3. 7, 8. Isai. 33. 16.—r Or, would answer him. s Ps. 16. 5.—t 2 Sam. 22. 31. Ps. 12. 30. & 119. 161. Prov. 23. 5.—u Heb. him: that is, every one of them.]

and xxiii: but it is most likely that it was written during the Babylonish captivity.

Verse 1. *Help, Lord*] Save me, O Lord; for merciful men fail, and faithful men have passed away from the sons of Adam. *Make safe me, Lord*; for *holy falled*, for *leaved* [s softastnes ita sons of men. Old MS.]

Verse 2. *They speak vanity every one with his neighbour*] They are false and hollow; they say one thing while they mean another; there is no trusting to what they say.

Flattering lips, and with a double heart do they speak] ¹ *לב לב* le b va le b, *With a heart and a heart.* They seem to have *two hearts*; one to speak fair words, and the other to invent mischief. The old MS. both translates and paraphrases curiously.

Trans.—Vayn spak (shan tll his neighbour: stoykll lips in bert, and thurg bert that spak.

*Paraph.—*Softastnes es lessed, and falsed waxes: and al so vayn spak ilkone to bygyle his neghbur; and many spendes thair tyme in vayne speche withoutyn profyte and gastely frute. And thair er *swykil lippis*; that er janglers berkan odgaynes softastnes. And *swykel*, for that *speke in kert and thurg kert*; that es in dubil bert, qwen a fals man thynkes ane, and sais another, to desair hym that he spekes with.—This homely comment cannot be mended.

Verse 3. *Proud things*] ¹ *גדולות גדולות* gedoloth, *great things*; great swelling words both in their promises, and in their commendations.

Verse 4. *Our lips are our own*] Many think because they have the faculty of speaking, that therefore they may speak what they please.

Old MS.—The quik said, our toung we sal wyrcchip, our lippes er of us, qwas our Lorde? Tha Ypocrites worchepe thair toung; for thai hee tham self janglingly and settes in thaire pouste to do mykil thyng and grete; and thai rose tham that thair lippes that es thair facund and thair wyls er of tham self, nought of God, ne of haly menes lare; for thi thai say *qwa es our Lord?* that es, qwat es he to qwas rewle and conversacioun we sal be undir lout? and confourme us til? Als so to say, Thar es none.

Verse 5. *For the oppression of the poor*] This seems to refer best to the tribulations which the poor Israelites suffered while captives in Babylon. The Lord represents Himself as looking on and seeing their affliction; and, hearing their cry, He determines to come forward to their help.

Now will I arise] I alone delivered them into the hands of their enemies, because of their transgressions; I alone can and will deliver them from the hands of their enemies: and the manner of their deliverance shall show the power and influence of their God.

From him that *puffeth at him*] Here is much interpolation to make out a sense. Several of the Versions read, *I will give him an open salvation.* My work shall be manifest.

Verse 6. *The words of the Lord are pure words*] None of His promises shall fall to the ground: the salvation which He has promised shall be communicated.

Silver tried in a furnace of earth] A reference to the purification of silver by the cupel. This is a sort of instrument used in the purification of silver. It may be formed of a stout iron ring, or hoop, adjusted in width and depth to the quantum of silver to be purified, and rammed full of well-calcedined bone. The metal to be purified must be mingled with lead; and laid on the cupel, and exposed to a strong heat in an air-furnace. The impurities of the metal will be partly absorbed, and partly thrown off in fume. The metal will continue in a state of agitation till all the impurities are thrown off: it will then become perfectly still, no more motion appearing, which is the token that the process is completed; or, according to the words of the text, is seven times, that is, perfectly purified.

8 The wicked walk on every side when the vilest men are exalted.

PSALM XIII.

This Psalm contains the sentiments of an afflicted soul that earnestly desires succour from the Lord. The Psalmist complains of delay, 1, 2. Prays for light and comfort because he finds himself on the brink of death, 3. Desires the revivings of his enemies, 4. Anticipates a favourable answer, and promises thanksgiving, 5, 6.

To the chief Musician, A Psalm of David.

A. M. cir. 3464. B. C. cir. 549. A. U. C. cir. 594. Olymp. L. X. cir. ann. prim.

How long wilt thou forget me, O LORD? for ever? how long wilt thou hide thy face from me?

• Heb. the vilest of the sons of man are exalted.—W. Or, oppressor.—x. Dent. 31. 17. Job 13. 24. Psa. 44. 21. & 92. 14. & 99. 69. Isai. 59. 2.

2 How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me?

3 Consider and hear me, O LORD my God: lighten mine eyes, lest I sleep the sleep of death;

4 Lest mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved.

5 But I have trusted in thy mercy; my heart shall rejoice in thy salvation.

y. Ezra 9. 2.—a. Jer. 51. 39.—a. Psa. 95. 2. & 95. 19. & 93. 16.—b. Psa. 33. 21.

Verse 7. Thou shalt keep them—thou shalt preserve them] Instead of the pronoun them in these clauses several MSS., with the Septuagint, the Vulgate, and the Arabic, have us. The sense is equally good in both readings. God did bring forth the Israelites from Babylon, according to His word;—He separated them from that generation, and reinstated them in their own land, according to His word: and most certainly He has preserved them from generation to generation to the present day, in a most remarkable manner.

Verse 8. The wicked walk on every side] The land is full of them. When the vilest men are exalted; rather, As villany gains ground among the sons of Adam. See the Hebrew. The Vulgate has, In circuitu impij ambulat; oceanum altitudinem tuam multiplicabit filios hominum; which is thus translated and paraphrased in my old MS. : Trans.—In umgang taibst gas: estit tþ bectes tþu has multiplied the sons of man.

Paraph.—Us thu kepes; but wicked gas in umgang: that es, in covatyng of erdly gudes, that turnes with the whele of seven daies: in the qwilk covatyng, that ryn ay aboute; for thai sett nane endyng of thaire syn: and tharfor settes God na terme of thair pyne. bot sons of men that lyfs skilwisnes and in ryghtwaisnes, thu has multiplied, aftr thi beghnes in vertus; aftr the heghnes of thi counsail, thou has multiplied men bath il and gude; for na man may perfitey witt in erd, qwy God makes so many men, the qwilk he wote well sal be dampned: bot it es the privitye of his counsayle, so ryghtwis, that no thyng may be ryghtwisser.

In this we find a number of singular expressions, which, while they elucidate the Text, will not be uninteresting to the antiquary. Here, for instance, we see the true etymology of the words righteous, and righteousness, i. e. right wise and right wiseness. For we have it above as a noun, righteousness; as an adjective, righteous; and as an adjective, in the comparative degree, rightwisser: and we should have had it as an adverb rightwisly, had not the word skilwisly occurred to the author.

Righteousness is right wiseness, or that which is according to true wisdom. A righteous man is one who is right wise; properly instructed in Divine wisdom, and acts according to its dictates: and among them who act rightwisely, there are some who are rightwisser than others; and nothing can be rightwisser than ever to think and act according to the principles of that wisdom which comes from above.

Right, recht, rectus, straight, is opposed to wrong, from pfang, injury, and that from pnyngen, to twist. As rechtan, rektan signifies to direct; so pnyngen, wrangen, signifies to twist, or turn out of a straight or direct line. Right is straight, and wrong crooked. Hence the righteous man is one who goes straight forward, acts and walks by line and rule; and the unrighteous is he who walks in crooked paths, does what is wrong, and is never guided by true wisdom. Such a person is sometimes termed wicked, from the Anglo-Saxon wiccan, to act by witchcraft; (hence wicca, wicca, a witch,) that is, to renounce God and righteousness, and to give one's self up to the devil, which is the true character of a wicked man. Let him who readeth understand.

The wicked men are exalted] Were we to take this in its obvious sense, it would signify that at that time wickedness was the way to preferment, and good men the objects of persecution.

ANALYSIS OF THE TWELFTH PSALM.

- There are four parts in this Psalm:— I. A prayer, and the reason of it, ver. 1, 2. II. A prophecy of the fall of the wicked, ver. 3,—whose arrogance he describes, ver. 4. III. God's answer to the petition, with a promise full of comfort, ver. 5; ratified, ver. 6. IV. A petitory or affirmative conclusion:—Keep them; or a confident affirmation that God will keep them from the contagion of the wicked, ver. 7; of which there were too many, ver. 8.

I. The prayer,—which is very short; for he breaks in upon God with one word, Hoshiah! Help! Save, Lord! ver. 1. For which he gives two reasons:—

- 1. The scarcity of good men;—For the godly man ceaseth, &c. There is neither piety nor fidelity among men. 2. The great abundance of the wicked; the licentious times; the perfiduousness, hypocrisy, and dissimulation, of the men among whom he lived. They speak vanity every one with his neighbour, &c., ver. 2. They take no care to perform what they promise.

II. The prophecy. This shows the end of their dissembling;—The Lord shall cut off all flattering lips, ver. 3. These are described,

- 1. As proud boasters;—With our tongues will we prevail, &c. 2. As persons restrained by no authority;—Who is Lord over us? ver. 4. III. God's answer to the petition, Help, Lord! Is it so that the wicked are so numerous, so tyrannous, so proud, and so arrogant?

- 1. I will arise, saith the Lord. 2. I will not delay;—Now I will arise, ver. 5. 3. I will set him in safety, (my followers,) from him that puffeth, &c. 4. I am moved to this by his sighs and groans;—For the oppression of the poor, for the sighing of the needy, &c., ver. 5. 5. And of this let no man doubt;—The words of the Lord are pure words. There is no more fallacy in the words of God than there is impurity in silver seven times refined, ver. 6.

IV. A petitory or affirmative conclusion;—Thou shalt keep them, O Lord;—or, O, keep them! The overflowings of wickedness are great.

- 1. Keep them: for, unless God keep them, they will be infected. 2. Keep them from this generation;—For they are a generation of vipers. 3. Keep them for ever;—For unless thou enable them to persevere, they will fall, ver. 7. 4. And keep them;—For the power, pride, and influence, of these impious men are very great. 1. The wicked walk on every side. As wolves they seek whom they may devour. 2. And wickedness is the way to preferment;—The vilest men are exalted, ver. 8.

Thy people call on Thee for help: they know Thou canst help; and, therefore, are they confident that Thou wilt help, because they know that Thou art good.

NOTES ON PSALM XIII.

There is nothing particular in the inscription. The Psalm is supposed to have been written during the Captivity; and to contain the prayers and supplications of the distressed Israelites, worn out with their long and oppressive bondage.

Verse 1. How long wilt thou forget me] The words w rot ad anah, to what length,—to what time; translated here How long! are four times repeated in the two first verses; and point out at once great dejection, and extreme earnestness of soul.

Hide thy face from me] How long shall I be destitute of a clear sense of Thy approbation.

Verse 2. Take counsel in my soul] I am continually framing ways and means of deliverance: but they all come to nought, because Thou comest not to my deliverance. When a soul feels the burthen and guilt of sin, it tries innumerable schemes of self-recovery; but they are all useless. None but God can speak peace to a guilty conscience.

Mine enemy be exalted] Satan appears to triumph while the soul lies under the curse of a broken law.

Verse 3. Consider and hear me] Rather, answer me. I have prayed;—I am seeking Thy face; I am lost without Thee;—I am in darkness;—my life draws nigh to destruction;—if I die unrepented, I die eternally. Lord, Lord, consider this; hear, and answer, for Thy name's sake.

Verse 4. Lest mine enemy say] Satan's ordinary method

6 I will sing unto the Lord, because he hath dealt bountifully with me.

PSALM XIV.

The smotherers of Athalia and Dathan, who deny Divine providence. Their character. They are corrupt; foolish, abominable, and cruel, 1-4. God fills them with terror, 5. Reproaches them for their oppression of the poor, 6. The Psalmist prays for the restoration of Israel, 7.

To the Chief Musician, A Psalm of David.

A. M. Ctr. 344.
B. C. Ctr. 561.
A. U. C. Ctr. 190.
Cyrus. L. V.
C. R. C. Ctr. 190.

THE ¹fool hath said in his heart, ²There is no God. ³They are corrupt, they have done abominable works, ⁴there is none that doeth good.

o Psa. 116. 7. & 119. 17.—1 Psa. 10. 4. & 52. 1, 2.—Gen. 6. 11, 12. Rom. 2. 10, &c. (Psa. 29. 12. & 109. 12.—g Rom. 2. 10, 11, 12.)

2 ¹The Lord looketh down from heaven upon the children of men, to see if there were any that did understand ²and seek God.

3 ¹They are all gone aside, they are ²all together become ³filthy: ⁴there is none that doeth good, no, not one.

4 Have all the workers of iniquity no knowledge? who ¹eat up my people as they eat bread, and ²call not upon the Lord.

5 There ¹were they in great fear: for God is in the generation of the righteous.

h Heb. *stinking*.—1 Jer. 19. 25. Amos 2. 4. Mic. 2. 2.—h Psa. 70. 6. Imi. 61. 7
1 Heb. *they feared a fear*, Psa. 55. 6.

in temptation is to excite strongly to sin, to blind the understanding and inflame the passions: and, when he succeeds, he triumphs by insults and reproaches. None so ready then to tell the poor soul how deeply, disgracefully, and ungratefully, it has sinned! Reader, take heed!

When I am moved.] When moved from my steadfastness, and overcome by sin. O, what desolation is made by the fall of a righteous soul! Itself covered with darkness and desolation; infidels filled with scoffing; the church clad in mourning; the Spirit of God grieved; and Jesus crucified afresh, and put to an open shame! O God, save the pious Reader from such wreck and ruin!

Verse 5. *But I have trusted in thy mercy.*] Thou wilt not suffer me to fall:—or, if I have fallen,—wilt Thou not, for His sake who died for sinners, once more lift up the light of Thy countenance upon me?

My heart shall rejoice in thy salvation.] There is no true joy, but of the heart;—and the heart cannot rejoice, till all guilt is taken away from the conscience.

Verse 6. *I will sing unto the Lord.*] That heart is tuned to God's praise which has a clear sense of God's favour.

Because he hath dealt bountifully with me. ¹כי נתיב כי גמולו דתי, ²because he hath recompensed me. My sorrows were deep, long continued, and oppressive:—but in Thy favour is life. A moment of this spiritual joy is worth a year of sorrow! O, to what blessedness has this godly sorrow led! He has given me the oil of joy for the spirit of heaviness; and the garments of praise for mourning.

The old MS. Psalter, which I have so frequently mentioned and quoted, was written at least four hundred years ago; and written probably in Scotland, as it is in the Scottish dialect. That the writer was not merely a commentator, but a truly religious man, who was well acquainted with the travail of the soul, and that faith in the Lord Jesus Christ which brings peace to the troubled heart, is manifested from various portions of his comment. To prove this I shall, I think I may say, favour the Reader with another extract from this Psalm on the words *How long wilt thou forget me, &c.*, ver. 1. I have only to observe, that with him a true penitent, one who is deeply in earnest for his salvation, is called a *perfyte man*,—i. e. one wholly given up to God.

How lang loch for gettes thu me in the endyng? How lang o way turnes thu thi face fro me? The voice of holy men that covaytes and yernes the comyng of Iehu Crist, that thai myght lyf with hym in ioy; and pleynaund thaim of delaying. And sais, *Lord how lang for gettes thu me in the endyng?* That I covayte to haf and hold. That es how lang delays thu me fra the syght of Iehu Crist, that es ryght endyng of myn entell. And how lang turnes thu thi face fra me? that es, quen wil thu gif me perfyte Knawing of the? This wordes may nane say souly, but a perfyte man or woman, that has gedryd to gydir al the desyres of thair Saule, and with the nayle of luf fested thaim in Iehu Crist. Sa thaim thynk one hour of the day war our lang to dwel fra hym; for thaim langes ay til hym; bot that that lufs nocht so, has no langyng that he come; for thair conscience sais thaim, that thei haf nocht lufed hym als thai suld have done.

The language of true Christian experience has been the same in all times and nations. But he that loveth not knoweth not God, for God is love: and to such this is strange language.

ANALYSIS OF THE THIRTIETH PSALM.

"This Psalm," says Bishop Nicholson, "is a fit prayer for a soul that is sensible of God's desertion."

It has three parts:—

I. A heavy and bitter complaint of God's absence, ver. 1, 2.
II. An earnest petition for God's return, ver. 3. The reason, ver. 4.

III. A profession of faith and confidence, with joy in God, accompanied with thanksgiving, ver. 5, 6.

I. He bitterly complains, and aggravates it.

1. That God had forgotten him. *Wilt thou forget me?*
2. That He hid His face from him. *Wilt thou hide thy face?*

3. That he was distracted with many cares what way to take, and what counsel to follow, to recover God's favour. *I take counsel in my soul, having sorrow in my heart.*

4. In the mean time, his enemy was exalted, triumphed, and insulted over him.

5. And, lastly, he complains of the delay, which is quickened by the *erotica*, (interrogation,) and *anaphora*, (beginning several sentences with the same words,) *How long? How long? how long? What! for ever?*

II. His petition, ver. 3. Of which there are three degrees opposed to the parts of his complaint, ver. 1, 2.

1. *Look upon me;—or, consider me.* Thou hast hitherto seemed to turn away Thy face: but once behold me, and give me a proof of Thy love.

2. *Hear me.* Thou hast seemed to have forgotten: but now, I pray Thee, remember me; and show that Thou dost not neglect my prayer.

3. *Lighten my eyes.* I have been vexed in my soul, and agitated various counsels to recover Thy favour: but do Thou instruct me, and illuminate me, what course I shall take.

That his petition might be the sooner heard, he urges many arguments:—

1. From that relation that was between him and God. *O Lord my God, hear me!*

2. From a bitter event that was likely to follow, if God heard him not. *Let it sleep the sleep of death.*

3. From another afflictive consequence:—the boasting and insult of his adversaries. *Let my enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved.*

But although the answer was delayed, yet he does not despair;—for,

III. In the conclusion, he professes faith, joy, and thankfulness:—

1. His faith. *I have trusted in thy mercy.*

2. His joy. *My heart shall joy in thy salvation.*

3. His thankfulness. *I will sing unto the Lord, because he hath dealt bountifully with me.*

According to this scale, this Psalm can neither be read nor paraphrased without profit.

NOTES ON PSALM XIV.

There is nothing particular in the *title*; only it is probable that the word *לוי* *le david*, "Of David," is improperly prefixed; as it is sufficiently evident, from the construction of the Psalm, that it speaks of the *Babylonish captivity*. The author, whosoever he was, (some say Haggai, others Daniel, &c.) probably lived beyond the Euphrates. He describes here, in fervid colours, the iniquity of the Chaldeans. He predicts their terror, and destruction: he consoles himself with the prospect of a speedy return from his exile; and hopes soon to witness the reunion of the tribes of Israel and Judah. It may be applied to *unbelievers* in general.

Verse 1. *The fool hath said in his heart, There is no God!* ¹נבול *nabal*, which we render *fool*, signifies an *empty fellow*,—a *contemptible person*,—a *villain*. One who has a muddy head, and an unclear heart: and, in his darkness and folly, he says in his heart, *There is no God.* "And none," says one, "but a fool would say so." The word is not to be taken in the strict sense in which we use the term *Atheist*: that is, one who denies the being of a God, or confounds Him with matter. 1. There have been some, not many, who have denied the existence of God. 2. There are others who, without absolutely denying the Divine existence, deny his *providence*: that is, they acknowledge a Being of infinite power, &c., but give Him nothing to do, and no world to govern. 3. There are others, and they are very numerous, who, while they profess to acknowledge both, deny them in their heart, and live as if they were persuaded there was no God either to punish or reward.

They are corrupt.] They are in a state of *putrescency*,—and they have done *abominable works*: the corruption of their hearts extends itself through all the actions of their lives. They are a plague of the most deadly kind; pro-

6 Ye have shamed the counsel of the poor because the LORD is his refuge.

7 = Oh = that the salvation of Israel were come

m Ps. 9. 2. & 141. 5.—n Heb. Who will give, &c. See Rom. 11. 26.

pagate nothing but destruction; and, like their father the devil, spread far and wide the contagion of sin and death. Not one of them does good. He cannot, for he has no Divine influence; and he denies that such can be received.

Verse 2. *The Lord looked down from heaven*] Words spoken after the manner of men. From this glorious eminence God is represented as looking down upon the habitable globe, to see if there were any that did understand that there was a Supreme Being, the Governor and Judge of men; and, in consequence, seek God for his mercy, support, and defence.

Verse 3. *They are all gone aside*] They will not walk in the straight path. They seek crooked ways; and they have departed from truth, and the God of truth.

They are all together become filthy] *וְכָל־עַמְּךָ־נֹעֲדָחִי*—no-elachu. They are become sour and rancid;—a metaphor taken from milk that has fermented; and turned sour, rancid, and worthless.

There is none that doeth good, no, not one] This is not only the state of heathen Babylon; but the state of the whole inhabitants of the earth, till the grace of God changes their heart. By nature, and from nature, by practice, every man is sinful and corrupt. He feels no good:—He is disposed to no good;—he does no good. And even God Himself, who cannot be deceived, cannot find a single exception to this! Lord, what is man!

The *Vulgate*, the Roman copy of the *Septuagint*, the *Æthiopic*, and the *Arabic*, add those six verses here which are quoted by St. Paul, Rom. iii. 13, 14, 15, 16, 17, and 18. See the Notes on those passages; and see the Observations at the end of this Psalm.

Verse 4. *Have all the workers of iniquity no knowledge*] Is there not one of them who takes this dreadful subject into consideration! To their deeply fallen state they add cruelty;—they oppress and destroy the poor, without either interest or reason.

Who eat up my people as they eat bread] Ye make them an easy and unresisting prey. They have no power to oppose you; and, therefore, you destroy them. That this is the meaning of the expression is plain from the speech of Joshua and Caleb, relative to the Canaanites. Numb. xiv. 9. *Neither fear ye the people of the land; for they are bread for us.*

And call not upon the Lord] They have no defence; for they invoke not the Lord. They are all either *Atheists*, or *idolaters*.

Verse 5. *There were they in great fear*] This is a manifest allusion to the history of the *Canaanitish nations*: they were struck with terror at the sight of the Israelites; and by their allusion the Psalmist shows that a destruction, similar to that which fell upon them, should fall on the Babylonians. Several of the Versions add, from Psa. liii. 5, *Where no fear was*. They were struck with terror, where no real cause of terror existed. Their fears had magnified their danger.

For God is in the generation] They feared the Israelites, because they knew that the Almighty God was among them.

Verse 6. *Ye have shamed the counsel of the poor*] Instead of *וְכָל־עַמְּךָ־נֹעֲדָחִי*, "Ye have shamed," Bishop Horsley proposes to read *וְכָל־עַמְּךָ־נֹעֲדָחִי* and reads the clause thus:—"The counsel of the helpless man shall put them to shame." But this is not authorized by any MS. or Version. There is no need for any change: the Psalmist refers to the *condemnation* which the afflicted people professed to have in God for their deliverance; which confidence the Babylonians turned into *ridicule*. The poor people took counsel together to expect help from God, and to wait patiently for it; and this counsel ye derided, because ye did not know—did not consider—that God was in the congregation of the righteous.

Verse 7. *Oh that the salvation*] Or, more literally, *Who will give from Zion salvation to Israel?*—From Zion the deliverance must come; for God alone can deliver them:—but who will He make His instruments.

When the Lord bringeth back] For it is Jehovah alone who can do it. *Jacob shall rejoice, and Israel shall be glad*. That is, according to *Calmet*, the remains of the kingdom of Israel, and those of Judah, shall be rejoined to their mutual satisfaction; and become one people, worshipping the same God: and this he has endeavoured to prove, in a dissertation on the subject, actually took place after the return from the Babylonian captivity.

Many of the fathers have understood this verse as referring to the *salvation of mankind by Jesus Christ*: and so it is understood by my old MS. Psalter, as the following

out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

o Ps. 93. 6.—p Job 42. 10. Psa. 138. 1.

paraphrase will show:—*Qwa sal gyt of Syon here til Israel? qwen Lord has turned o way the captivte of his folk, glad sal Jacob, and sayne be Israel.* Qwa bot Crist that ge despyse, qwen ge wil nout do his counsaile of Syon fra heven, sal gyt hels til Israel? that es, sal sal al trew cristen men; noght als ge er that lufs noght God. And qwen our Lord has turned o way the carytyte of his folk: that es, qwen he has dampned the devel, and al his Servaundes, the quilk tourmentes gude men, and makes tham carytys in pyne. *Than glades al Jacob:* that es, al that wiratils o gawns vices and acryflyt: and *sayne sal be Israel:* that es, al that with the clene eygh of their hert, sees God in contemplaty lyf. For *Jacob es als mikil al say als, Wrestler, or supplanter of Syn.* *Israel es, man seard God.*

Of the two chief opinions relative to the design of this Psalm.—1. That it refers to *Abalom's rebellion*. 2. That it is a complaint of the captives in *Babylon*; I incline to the latter, as by far the most probable.

I have referred in the Note on verse 3, to that remarkable addition, of no less than *six verses*, which is found here in the *Vulgate*, the Vatican copy of the *Septuagint*, the *Æthiopic*, and the *Arabic*, and also in St. Paul's epistle to the Romans, chap. iii. 13—18, which he is supposed to have quoted from this Psalm, as they then stood in the Hebrew Text; or in the Version of the *Seventy*, from which it has been generally supposed he has quoted them. That they are not interpolations in the *New Testament* is evident from this,—that they are not wanting in any MS. yet discovered; and they exist in all the ancient Versions, the *Vulgate*, *Syriac*, *Æthiopic*, and *Arabic*. Yet it has been contended, particularly by St. Jerom, that St. Paul did not quote them from this Psalm: but, being intent on showing the corruption and misery of man, he collected from *different parts* several passages that bore upon the subject; and united them here, with his quotation from Psa. xiv. 3, as if they had all belonged to that place: and that succeeding copyists, finding them in *Romans*, as quoted from that Psalm, inserted them into the *Septuagint*, from which it was presumed they had been lost. It does not appear that they made a part of this Psalm in *Origen's Hexapla*. In the portions that still exist of this Psalm there is not a word of these additional verses referred to in that collection, neither here, nor in the parallel Psalm, liii. The places from which Jerom and others say St. Paul borrowed them are the following:—

Rom. iii. ver. 13. *Their mouth is an open sepulchre; with their tongues they have used deceit.*—Borrowed from Psa. v. 10.

The poison of asps is under their lips.—From Psa. cxl. 3.

Ver. 14. *Whose mouth is full of cursing and bitterness.*—From Psa. x. 7.

Ver. 15. *Their feet are swift to shed blood.*—From Psa. i. 16, or Isa. lix. 7.

Ver. 16, 17, 18. *Destruction and misery are in their ways, the way of peace they have not known, and there is no fear of God before their eyes.*—From Isa. lix. 7, 8.

When the reader has collated all these passages in the original, he will probably feel little satisfaction relative to the probability of the hypothesis which they are summoned to support.

These verses are not found in the best copies of the *Vulgate*, though it appears they were in the old *Itala* or *Antichionymian* Version. They are not in the *Codex Alexandrinus* of the *Septuagint*: nor are they either in the *Greek* or *Latin* Text of the *Complutensian Polyglott*. They are wanting also in the *Antwerp* and *Parisian* Polyglotts. They are neither in the *Chaldee* nor *Syriac* Versions. They are not acknowledged as a part of this Psalm by *Theodoret*, *Chrysostom*, *Euthymius*, *Arnobius*, *Apollinaris*, the *Greek Catena*, *Eusebius* of *Cesarea*, nor *Jerom*. The latter, however, acknowledges that they were in his time read in the churches. I have seen no Latin MS. without them; and they are quoted by *Justin Martyr* and *Augustin*. They are also in the *Editio princeps* of the *Vulgate*, and in all the ancient *Psalters* known. They are in that *Psalter* which I have frequently quoted, both in the *Latin* and *Scottico-English* version and paraphrase.

Of this version the following is a faithful copy, beginning with the third verse of the fourteenth Psalm:—*Al'tha bel'dudu tog'der; that er made unprofitable: That es none that dos gude; that es none ill one. A grave oppynard, es the throte of tham.*

PSALM XV.

Who important question answered.—Who is a proper member of the church militant? and who shall finally join the church triumphant? Ver. 1 contains the question,—Ver. 2-6 the answer.

III. DAY. MORNING PRAYER.

A Psalm of David.

LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

a. Ps. 91. 2, &c.—b. Heb. sojourn.—c. Ps. 2. 6. & 3. 4.—d. Eze. 40. 15.—e. Zech. 2. 14.

With thair tongues treacherously that wrought
Venom of snakes undir the lipps of them.
Whas mouth es ful of beryng and bitterness:
Swyft thair tete to spyl blode.
Brekyn and tokethes in their wates:
And the toung of pees that knowt nocht:
The drede of God es nocht byfore the eyen of thaim.

There is a good deal of difference between this, and that Version attributed to Wicliff, as it stands in my large MS. Bible, quoted in different parts of the New Testament; particularly in 1 Cor. xiii. 1, &c. I shall give it here line for line with the above.

Alle hoeben swyfte to gyfde; thei ben maad unprofitable:

Ther is not that doth good thing, ther is not till to sen.

A Sepulchre opening is the throte of hem:

Swyth her tungs thei biden applingly; or trecherously:

The benyng of edocis, that is clepid scapla, under her lipps:

The mouth of whom is ful of cursing, or woryng and bitterness:

The feet of hem ben swiff for to schede out blood:
Contraictous or defouling to God, and infelicit or cursidnesse, the wayes of hem;

And thei knowen not the wayes of pees;
The drede of God is not byfore her ggen.

The words underlined in the above are added by the translator as explanatory of the preceding terms. It is worthy of remark that Coverdale inserts the whole of this addition in this Psalm; and Cardmarden has inserted it in his Bible, but in a letter different from the Text.

It is now time to state what has been deemed of considerable importance to the authenticity of these verses; viz. that they are found in a Hebrew MS., numbered by Kennicott in his catalogue 649. It is in the public library at Leyden; contains the Psalms with a Latin Version and scholia; and appears to have been written about the end of the fourteenth century, and probably by some Christian. I shall give the Text with a literal translation, as it stands in this MS., line for line with the preceding:—

קר פתח ריאתו
An open sepulchre is his throat;

לשונם חילוקין
With their tongues they flatter;

חמת עקבת רתח לשונם
The venom of the asp is under their tongue;

אשר פתחו אלה ויבטח מלא
Whose mouth of cursing and bitterness is full;

קיל ריגותם לשפוך דם
Swift are their feet to shed blood;

מול רע ומנוק רע בודיכיהם
An evil aspect, and an evil event, in their ways;

וירר שלום לא ידעו
And the way of peace they know not.

אין פחד אליהם לנגד עיניהם
No fear of God before their eyes.

It would be easy to criticise upon the Hebrew in this long quotation. I shall content myself with what Calmet, who had his information from others who had inspected the Leyden MS., says of this addition;—*Les scavans, qui ont examiné ce manuscrit, y ont remarqué un Hebreu barbare en cet endroit; et des façons de parler, qui ne sentent point les siècles où la langue Hébraïque étoit en usage.* "Learned men, who have examined this MS., have remarked a barbarous Hebrism in this place, and modes of speech which savour not of those ages in which the Hebrew language was in use."

If this be an interpolation in the Psalm it is very ancient; as we have the testimony of Jerom, who was prejudiced against it, that it was read in all the churches in his time; and how long before we cannot tell. And that these verses are a valuable portion of Divine revelation, as they stand in Rom. iii. 13—18, none can successfully deny. See Rosenmüller, Kennicott, and De Rossi.

ANALYSIS OF THE FOURTEENTH PSALM.

This Psalm is the practical atheist's character, and has two parts:

I. The description of the practical atheist, from ver. 1 to 7.

II. A petition for the church, ver. 7.

2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3 He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

Eph. 4. 25.—f. Lev. 18. 16. Ps. 24. 12.—g. Eze. 28. 1.—h. Or, received, or understood.

I. 1. The atheist is here noted to us by different characters:—
1. From his name, *ya nahal*, a fool, or rather, a churl; no natural fool, but a sinful:—a fool in what he should be wise.

2. His hypocrisy, or cunning; *he saith*, but he will not have it known, 'tis to himself,—*He saith in his heart.* He is a close politic fool.

3. His saying, or his chief and prime principle;—*There is no God.*

4. From his practice: confessing God in his words for some political advantages; yet, in his works, he denies Him. For, 1. His heart is wicked and unregenerate;—*They are corrupt.* 2. He is a sinner in a high practical degree;—*They have done abominable works.* 3. He performs no duty;—*There is none that doeth good.* He commits sin; he omits duty.

2. The Psalmist demonstrates what he said three ways; and convinces them,—

1. By the testimony of God Himself; He is a witness against them. He is, 1. An eye-witness;—*He looks on.* 2. He is in heaven, and they are continually under His notice;—*He looked down from heaven.* 3. He sees the children of men,—*their hearts and their works.* 4. And the object of His looking is to inquire after their religion; *To see if there were any that did understand and seek God.*

2. And then He gives His testimony in these general terms;—*they are all gone aside, they are altogether become filthy: there is none that doeth good, no, not one.*

3. Next He accuses them of two sins of which they were especially guilty,—1. *Injustice;*—*They eat up my people as bread.* 2. *Impiety;*—*They call not upon the Lord.*

4. And that His testimony is true He convinces them,—
1. By the light of their own conscience;—*Have all the workers of iniquity no knowledge?* Does not their own conscience tell them that all this is true? Do they not know this? 2. By fear and terror, the effects of an evil conscience;—*There were they in great fear.* They said, *there was no God;* but their conscience told them that God was in the congregation of the righteous, and that they should grievously answer for their injustice and impiety. 3. By the hardness of their heart, and contempt of the good counsels of the godly. If he reproved, they mocked. If he said God was his refuge, they laughed him to scorn; *Ye have shamed the counsel of the poor, because the Lord is his refuge.*

II. The second part of the Psalm contains a petition for the church:—

1. He prays that God would send salvation to his people.

2. That it might be out of Zion; because Christ was anointed and set a King upon the holy hill of Zion. O that the salvation of Israel were out of Zion!

3. For then the consequence would be the great joy and happiness of all His people for their deliverance from captivity spiritual and temporal;—*When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.*

NOTES ON PSALM XV.

The title, *mizmor le David*, a Psalm of David, has nothing in it particularly worthy of notice. If it were a Psalm composed during the captivity, (relating to their return and settlement in their own land, with the restoration of their temple service and all the ordinances of God, and a description of the persons who should then be considered Israelites indeed,) the name of David is improperly prefixed. But the subject is of the most general utility, and demands the most solemn and serious attention of all men who profess to believe in the immortality of the soul.

Verse 1. LORD, who shall abide in thy tabernacle? The literal translation of this verse is, LORD, who shall sojourn in thy tabernacle? who shall dwell in the mountain of thy holiness? For the proper understanding of this question we must note the following particulars:—

1. The tabernacle, which was a kind of moveable temple, was a type of the church militant, or the state of the people of God in this world.

2. Mount Zion, the holy mount, where the temple was built, was the type of the kingdom of heaven. There the ark became stationary and was no longer carried about

4. In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. He

that sweareth to his own hurt, and changeth not.

1 Esch. 3. 2.

1 Judg. 11. 25.

from place to place: and the whole was typical of the rest that remains for the people of God.

3. The TABERNACLE was a temporary and frequently removed building, carried about from place to place; and not long in any one place. Concerning this it is said, *וְיָגוּר מִי יָגוּר*, "Who shall lodge, or sojourn," there. It is not a *resident or dwelling* place; but a place to lodge in for a time.

4. The TEMPLE was a fixed and permanent building;—and here it is enquired *יִשְׁכֵּן מִי יִשְׁכֵּן*, "who shall dwell, abide," or have his permanent residence there.

5. The tabernacle being a migratory temple, carried about on the shoulders of the priests and Levites, there was no dwelling there for any: they could but lodge or sojourn.

6. The temple being fixed, the priests, Levites, &c. became permanent occupiers. There was no lodging or sojourning, but permanent residence for all connected with it.

7. The tabernacle is, therefore, a proper type of the church militant, wandering up and down, tossed by various storms and tempests;—the followers of God having here no continuing city: sojourning only on earth to get a preparation for eternal glory.

8. The temple is also a proper type or emblem of the church triumphant in heaven;—*Here the wicked cease from troubling, and the weary are at rest.* It is the dwelling place,—the eternal residence of all who are faithful unto death,—who are made pillars in that temple of God, to go no more out for ever.

The question therefore is,—

1. Who can be considered a fit member of the church of Christ here below? and,

2. Who shall be made partakers of an endless glory? In answer to these questions, the character of what we may term a true Israelite, or a good Christian, is given in the following particulars:—

Verse 2. *He that walketh uprightly* *הוֹלֵךְ יְחַדְּשׁוּ* *holch tamim*, 1. *He who walks perfectly*;—Who sets God before his eyes,—takes His word for the rule of his conduct,—considers himself a sojourner on earth, and is continually walking to the kingdom of God. He acts according to the *perfections of God's law*;—he has respect to all its parts, and feels the weight and importance of all its injunctions.

And worketh righteousness *2.* He is not satisfied with a contemplative life; he has duties to perform. The law of righteousness has placed him in certain relations, and each of these relations has its particular duties. *וְשָׁדֵד* *tsedek*, the word here used, signifies to give just weight,—to render to all their dues. 1. As he is the creature of God, he has duties to perform to Him. He owes God his heart,—*My son, give me thy heart*;—and should love Him with all his heart, soul, mind, and strength. This is giving God His due. 2. As a member of civil society, he has various duties to perform to his fellows, as they have to him. He is to love them as himself, and do unto all men as he would they should do unto him. 3. There are duties which he owes to himself. That his body may be in health, vigour, and activity, he should avoid every thing by which it might be injured, particularly all excesses in eating, drinking, sleeping, &c. That his soul may be saved, he should avoid all sin; all irregular and disorderly passions. He owes it to his soul to apply to God for that grace which produces repentance, faith, and holiness; and, in order to get all these blessings, he should read, watch, pray, hear the word preached, and diligently use all the ordinances of God. He who acts not thus, defrauds both his body and soul: but the person in the Text works righteousness,—gives to all their due,—and thus keeps a conscience void of offence both towards God and man.

And speaketh the truth in his heart. 3. He is a true man;—in him there is no false way. He is no man of pretences; speaking one thing, and meaning another. He professes nothing but what he feels and intends;—with him there are no hollow friendships, vain compliments, nor empty professions of esteem, love, regard, or friendship. His mouth speaks nothing but what his heart dictates. His heart, his tongue, and his hand, are all in unison. Hypocrisy, guile, and deceit, have no place in his soul.

Verse 3. *He that backbiteth not with his tongue* *לֹא יִשְׁמַע לְשׁוֹן לְרֵעֵהוּ* *lo ragal al leshono*, "he foots not upon his tongue." 4. He is one who treats his neighbour with respect. He says nothing that might injure him in his character, person, or property;—he forges no calumny—he is author of no slander,—he insinuates nothing by which his neighbour may be injured. The tongue, because of its scandalous conversation, is represented in the nervous original, as kicking about the character of an absent per-

son; a very common vice, and as destructive as it is common:—but the man who expects to see God abhors it, and backbites not with his tongue. The words *backbite* and *backbiter* come from the Anglo-Saxon *bae*, the *back*, and *bisan*, to bite. How it came to be used in the sense it has in our language, seems at first view unaccountable: but it was intended to convey the treble sense of *knavishness, cowardice, and brutality.* He is a *knave*, who would rob you of your good name;—he is a *coward*, that would speak of you in your absence what he dared not to do in your presence;—and only an ill-conditioned dog would fly at and bite your back when your face was turned. All these three ideas are included in the term; and they all meet in the detractor and calumniator. His tongue is the tongue of a *knave*, a *coward*, and a *dog.* Such a person, of course, has no right to the privileges of the church militant, and none of his disposition can ever see God.

Nor doeth evil to his neighbour 5. He not only avoids evil speaking, but he avoids also evil acting towards his neighbour. He speaks no evil of him;—he does no evil to him;—he does him no harm;—he occasions him no wrong. On the contrary, he gives him his due. See under the second particular.

Nor taketh up a reproach against his neighbour. 6.

The word *cherophah*, which we here translate a reproach, comes from *charaph*, to strip, or make bare, to deprive one of his garments: hence *chareph*, the winter, because it strips the fields of their clothing, and the trees of their foliage. By this, nature appears to be dishonoured and disgraced. The application is easy:—a man, for instance, of a good character, is reported to have done something wrong;—the tale is spread, and the slanderers and backbiters carry it about;—and thus the man is stripped of his fair character, of his clothing of righteousness, truth, and honesty. All may be false; or the man, in an hour of the power of darkness, may have been tempted and overcome;—may have been wounded in the cloudy and dark day, and deeply mourns his fall before God. Who that had not the heart of a devil would not strive rather to cover, than make bare, the fault? Those who feed, as the proverb says, like the flies, passing over all a man's whole parts to light upon his wounds, will take up the tale, and carry it about. Such, in the course of their diabolic work, carry the story of scandal to the righteous man;—to him who loves his God and his neighbour. But what reception has the tale-bearer? The good man taketh it not up; *לֹא יִשְׁמַע לְרֵעֵהוּ* *lo masa*, he will not bear it;—it shall not be propagated from him. He cannot prevent the detractor from laying it down; but it is in his power not to take it up; and thus the progress of the slander may be arrested. He taketh not up a reproach against his neighbour; and the tale-bearer is probably discouraged from carrying it to another door. Reader, drive the slanderer of your neighbour far away from you; ever remembering that, in the law of God, as well as in the law of the land, "the receiver is as bad as the thief."

Verse 4. *In whose eyes a vile person is contemned* 7.

This man judges of others by their conduct: he tries no man's heart. He knows men only by the fruits they bear; and thus he gains knowledge of the principle from which they proceed. A vile person, *נִבְזֵה* *nibzeh*, the reprobate, one abandoned to sin,—is despised, *נִבְזֵה* *nibzeh*, is loathsome, as if he were covered with the elephantiasis, or leprosy; for so the word implies. He may be rich; he may be learned; he may be a great man, and honourable with his master, in high offices in the state; but if he be a spiritual leper, an infidel, a profligate, the righteous man must despise him; and hold him, because he is an enemy to God and to man, in sovereign contempt. If he be in power, he will not treat him as if worthy of his dignity;—while he respects the office, he will defeat the man. And this is quite right; for the popular odium should ever be pointed against vice.

Aben Ezra gives a curious turn to this clause, which he translates thus:—*he is mean and contemptible in his own eyes*; and it is certain that the original *נִבְזֵה* *nibzeh* *de-bimaso nimas*, will bear this translation. His paraphrase on it is beautiful:—"A pious man, whatsoever good he may have done, and howsoever concordant to the Divine law he may have walked, considers all this of no worth, compared with what it was his duty to do for the glory of his Creator." A sentiment very like that of our Lord, Luke xvii. 10, *so likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.*

Taken in this sense, the words intimate, that the man

5 | *He that putteth not out his money to usury, nor taketh reward against the innocent.* He

that doeth these things shall never be moved.

1 Esod. 22. 23. Lev. 25. 26. Deut. 23. 23. Esod. 13. 2. & 22. 12.

m Esod. 22. 2. Deut. 16. 13.—m Pm. 16. 6. 2 Pm. 1. 16.

who is truly pious, who is a proper member of the church militant, and is going straight to the church triumphant, is truly humble: he knows he has nothing but what he has received; he has no merit; he trusts not in himself, but in the living God. He renounces his own righteousness; and trusts in the eternal mercy of God, through the infinitely meritorious atonement made by Jesus Christ. The language of the heart is,—

"I beseech myself when God I see,
And into nothing fall;
Content that thou exalted be,
And Christ is all in all."

He honoureth them that fear the Lord] 8. This clause is a proof, however just the sentiment, that *Aben Ezra* has mistaken the meaning of the preceding clause. The truly pious man, while he has in contempt the honourable and right honourable profligate, yet honours them that fear the Lord; though found in the most abject poverty, though with *Job* on the dung-hill, or with *Lazarus* covered with sores at the rich man's table. Character is the object of his attention; person and circumstances are of minor importance.

The fear of the Lord is often taken for the whole of religion; and sometimes for that reverence which a man feels for the majesty and holiness of God, that induces him to hate and depart from evil. Here it may signify the lowest degree of religion; repentance whereby we forsake sin.

Sweareth to his own hurt, and changeth not.] 9. If at any time he have bound himself by a solemn engagement to do so and so, and he find afterwards that to keep his oath will be greatly to his damage; yet, such reverence has he for God and for truth, that he will not change, be the consequences what they may. He is faithful also to his promises: his bare word will bind him equally to any oath. He that will not be honest without an oath, will not be honest with one.

The Hebrew might be thus translated:—*He sweareth to afflict himself, and does not change*: and thus the Chaldees has rendered this clause. He has promised to the Lord to keep his body under, and bring it into subjection;—to deny himself, that he may not pamper the flesh, and have the more to give to the poor.

Verse 5. *Putteth not out his money to usury.*] 10. As usury signifies unlawful interest, or that which is got by taking advantage of the necessities of a distressed neighbour, no man that fears God can be guilty of it. The word נשחך *nashach*, which we translate usury, comes from *nashach*, to bite as a serpent; and here must signify that biting or devouring usury, which ruins the man who has it to pay. "The increase of usury is called נשחך *neschek*, because it resembles the biting of a serpent. For as this is so small at first, as scarcely to be perceptible, but the venom soon spreads and diffuses itself till it reaches the vitals: so the increase of usury, which at first is not perceived, nor felt, at length grows so much, as by degrees to devour another's substance." *Middock's* edition of *Leigh's* Critica Sacra, sub voce נשחך.

The Jews ever were, and are still, remarkable for usury, and usurious contracts; and a Jew that is saved from it is in the fair way, charity would suppose, to the kingdom of heaven. The Roman laws condemned the usurer to the forfeiture of four times the sum. *Cato de Re Rust.* lib. i.

Nor taketh reward against the innocent] 11. He neither gives nor receives a bribe in order to pervert justice, or injure an innocent man in his cause. The lawyer, who sees a poor man opposed by a rich man; and, though he is convinced in his conscience that the poor man has justice and right on his side, yet takes the larger fee from the rich man to plead against the poor man; has, in fact, taken a bribe against the innocent; and, without the most signal interposition of the mercy of God, is as sure of hell as if he were already in it.

He that doeth these things] He in whose character all these excellencies meet, though still much more is necessary under the Christian dispensation, shall never be moved;—he shall stand fast for ever. He is an upright honest man, and God will ever be his Support.

Now we have the important question answered, Who shall go to heaven? The man who to faith in Christ Jesus adds those eleven moral excellencies which have been already enumerated. And only such a character is fit for a place in the church of Christ.

On this verse there is a singular reading in my old MS. *Pealler*, which I must notice. The clause, *Qui pecuniam suam non dedit ad usuram*; "who putteth not out his money to usury," he thus translates. *He that gaf neut his catel til after.* Now this intimates that the author had either read *pecudem*, CATTLE, for *pecuniam*, MONEY; or that *catel* was the only money current in his time and country. And, indeed, it has long been the case, that the Scottish peasantry paid their rents in kind; so many cows, or sheep, given to the laird for the usufruct of the ground. That this is no mistake in the translation is evident enough from the paraphrase, where he repeats the words, with his gloss upon them:—*He that gaf neut his Catel til after bodyly als covaytus men dos gastly: that he seke naicht for his guids dede, na mode of this werld, bot anely of heven.*

The word may be used here for *chattel*, substance of any kind, moveable or immoveable: but this word itself was originally derived from *cattle*, which were from the beginning the principal substance or riches of the inhabitants of the country. Indeed the word *pecunia*, money, was derived from *pecus*, cattle, which were no longer used as a medium of commerce, when silver and gold came into use. There is a passage in *Chaucer*, where *cattel catching* seems to be used for getting money. Speaking of the wicked priests of his time, he says,

Some on þer churches buell
Apparalled poorly proud of porte;
The seven Sacraments thei doen sell,
In Cattel catching is þer comert.
Of each matter thei wullen mell;
And doen þem wrong is þer dispart.
So affual the people thei been fell
And hold þem lower than doeth the florde.
Plowman's Tale, 3d Part.

ANALYSIS OF THE FIFTEENTH PSALM.

A Psalm of doctrine, consisting of two parts, in which we have the character of a sound Christian.

I. The first part is delivered in the form of a dialogue between God and the prophet, from verse 1 to verse 5.

II. The second is the epiphonema, or moral reflection, in the close of the last verse.

1. The question proposed by the Psalmist to God,—*Lord, who shall sojourn in thy tabernacle?*
2. *Who shall rest upon thy holy hill?* That is, because all are not Israel, which are of Israel; therefore, the Psalmist asks of God,—who shall sojourn as a true member in the church militant? And who shall rest in the church triumphant?
2. To which God returns the following answer, containing very remarkable notes of the true character of a member of the church:—
 1. In general, he is a man who is, *I. Upright in thought*,—he is an honest man. *He that walketh uprightly.*
 2. *Just in his deed.* *He works righteousness.*
 3. *True in his word.* *He speaks the truth in his heart.*
 2. In particular, he is a man who avoids evil.
 1. In himself;—he is no slanderer. *He backbites not with his tongue.*
 2. He is no wrong-doer. *Nor doth evil to his neighbour.*
 3. He is no reviler, tale-bearer, nor tale-hearer. *He takes not up a reproach against his neighbour.*
 4. He is no favourer of sin. *In whose eyes an evil person is contemned.*
 5. He is no oppressor, nor extortioner. *He puts not his money to his poor brother to usury.*
 6. No briber. *He takes no reward against the innocent.*
 2. Such a man is he that honours them that fear the Lord.
 3. *He sweareth to his own hurt, and changeth not.* He will surely keep his word; his character is composed of piety and charity.

II. The epiphonema, or moral reflection, has these two parts:—

1. The party to whom this privilege belongs. *He that doeth these things*; for the doers, not the hearers, of the law shall be justified.
2. The promise made to him. *He shall never be moved.* The life of grace is the way to the life of glory.—See the preceding Notes.

PSALM XVI.

The contents of this Psalm are usually given in the following manner:—David sojourning among idolaters, being obliged to leave his own country through Saul's persecution, cries to God for help; expresses his abhorrence of idolatry; and his desire to be again united to God's people, &c. Expresses his strong confidence in God, who had dealt bountifully with him, &c. Then follows a remarkable prophecy of the resurrection of Christ, &c.

Michtam of David.

PRESERVE me, O God: for in thee do I put my trust.

O my soul, thou hast said unto the LORD,

O Or, A golden Psalm of David.—p. 20. Ps. 36, & 57, & 58, & 60.—q. Ps. 28, 29.

NOTES ON PSALM XVI.

The title of this Psalm in the Hebrew is מִכְתָּם לְדָוִד michtam le-david; which the Chaldee translates "A straight sculpture of David." The Septuagint Ἐπισημογραφία τοῦ Δαυὶδ, The inscription on a pillar to David; as if the Psalm had been inscribed on a pillar, to keep it in remembrance. As ἐπισημογραφία signifies to engrave, or stamp, this has given rise to the above inscription. Michtam מִכְתָּם also means pure or stamped gold; and hence it has been supposed that this title was given to it on account of its excellence:—a golden Psalm, or a Psalm worthy to be written in letters of gold; as some of the verses of Pythagoras were called the golden verses, because of their excellence. Gold being the most excellent and precious of all metals, it has been used to express metaphorically excellence and perfection of every kind. So a golden tongue or mouth, the most excellent eloquence: so Chrysoeolom means, (this eminent man having had his name from his eloquence,) a golden book, one of the choicest and most valuable of its kind, &c. But I have already sufficiently expressed my doubts concerning the meanings given to those titles.

That David was the author there can be no doubt. It is most pointedly attributed to him by St. Peter, Acts ii. 25—31. That its principal parts might have some relation to his circumstances is also probable: but that Jesus Christ is its main scope not only appears from quotations made by the apostle as above, but from the circumstances that some parts of it never did, and never could, apply to David. From the most serious and attentive consideration of the whole Psalm, I am convinced that every verse of it belongs to Jesus Christ, and none other: and this on reference I find to be the view taken of it by my ancient Psalter. But as he is referred to here as the Redeemer of the world; consequently, as God manifested in the flesh, there are several portions of the Psalm, as well as in the New Testament, where the Divine and human natures are spoken of separately: and, if this distinction be properly regarded, we shall find not only no inconsistency, but a beautiful harmony through the whole.

Verse 1. Preserve me, O God: for in thee do I put my trust. On the mode of interpretation which I have hinted at above, I consider this a prayer of the Man Christ Jesus on His entering on his great atoning work, particularly His passion in the garden of Gethsemane. In that passion, Jesus Christ most evidently speaks as man; and with the strictest propriety, as it was the manhood, not the Godhead, that was engaged in the suffering.

וַיִּשְׁתַּחֲוֶה, keep me:—preserve, sustain, this feeble humanity, now about to bear the load of that punishment due to the whole of the human race. For in thee וְעַתָּה חָסַדְתָּ, have I hoped. No human fortitude, or animal courage, can avail in my circumstances. These are no common sufferings:—they are not of a natural kind; they are not proportioned to the strength of a human body, or the energy of a human spirit;—and my immaculate humanity, which is subjected to those sufferings, must be dissolved by them, if not upheld by Thee, the strong God. It is worthy of remark that our Lord here uses the term בָּרַעַל, which signifies the strong God, an expression remarkably suited to the frailty of that Assumed nature, which was now entering upon its vicarious sufferings. It will be seen with what admirable propriety the Messiah varies the appellations of the Divine Being in this address; a circumstance which no translation, without paraphrase, can express.

Verse 2. Thou hast said unto the LORD, Thou art my Lord! "Thou hast said יְהוָה לְיִשְׁרָאֵל, to Jehovah;" the supreme, self-existing, and eternal Being,—Thou art my Lord; וְיְהוָה אֱלֹהֵינוּ אֱלֹהֵינוּ, Thou art my Prop, Stay, or Support. As the Messiah or Son of God, Jesus derived His being and support from Jehovah: and the man Christ was supported by the Eternal Divinity that dwelt within Him, without which he could not have sustained the sufferings which he passed through, nor have made an atonement for the sin of the world;—it is the suffering Messiah, or the Messiah in prospect of His sufferings, who here speaks.

Thou art my Lord: my goodness extendeth not to thee:

3 But to the saints that are in the earth, and to the excellent, in whom is all my delight.

4 Their sorrows shall be multiplied that hasten after another god: their drink-offerings of blood will I not offer, nor take up their names into my lips.

r Job 22, 2, 3, & 25, 7, 9. Ps. 50, 9. Rom. 11, 35.—s (w) give gifts to another. t Exod. 23, 13. Josh. 23, 7. Hos. 2, 16, 17.

My goodness extendeth not to thee] There are almost endless explanations of this clause; no man can read them without being confounded by them. The SEPTUAGINT reads ἡ τὴν ἀγαθὴν μου οὐ παρέλαβον ἐξέως, because thou dost not need my goods. The VULGATE follows the Septuagint. The CHALDEE, My good is given only by thyself. So the SYRIAC, My good is from thee. The ARABIC, Thou dost not need my good works. And in this sense, with shades of difference, it has been understood by most commentators and critics.

Bishop Horsley translates, Thou art my good:—not besides thee. Dr. Kennicott,—My goodness is not without thee.

I think the words should be understood of what the Messiah was doing for men. My goodness, טובתי tobathi, "my bounty," is not to thee. What I am doing can add nothing to Thy Divinity: Thou art not providing this astonishing Sacrifice because Thou canst derive any excellence from it:—but this bounty extends to the saints,—to all the spirits of just men made perfect, whose bodies are still in the earth; and to the excellent, אֲדִירֵי, adirey, "the noble or supereminent ones;" those who through faith and patience inherit the promises. The saints and illustrious ones not only taste of my goodness, but enjoy my salvation. Perhaps angels themselves may be intended: they are not uninterested in the incarnation, passion, death, and resurrection, of our Lord. They desire to look into these things;—and the victories of the cross in the conversion of sinners cause joy among the angels of God.

The קְדוֹשִׁים kedoshim, saints, or consecrated persons, may refer to the first planters of Christianity; evangelists, apostles, &c., who were separated from all others, and consecrated to the great important work of preaching among the Gentiles the unsearchable riches of Christ. With these was all the desire יָרַח chaphets, the good-will and delight, of Christ. In all their ministrations He was both with them, and in them.

The passage, taken as referring to David, intimates that he abhorred the company of the profane and worthless, and delighted to associate with them that excelled in virtue.

On these two verses the translation and paraphrase of my old Psalter must not be forgotten:—

Ver. 1. Conserva me, Domine, &c. Trans. Keep me Lord, for I hoped in thee: I said to the LORD, my God thou art; for, of my guides thou has no need.

Paraph. The voice of Christ in his manhood; praying till the fader, and sayand: Lord, fader, keep me imang peopla, for I hoped in the, noight in me. I said til the, my God thu art in that, that I am man; for thu has no nede of my godes; but I haf of the, al that I haf; here is the wil pride of men confounded; that evenes that thai haf ought of tham self bot syn.

Ver. 2. Sanctis qui sunt in terra, &c. Trans. El paloves the gwilk er in his land, he selcouthed all my willes in tham.

Paraph. Noight til wiked, bot til hslowes clene in saule, and depertid fra erdly bysynes, the qwilk er in his land: that es, thai haf fested their hope in the land of heven; and rotyd in huf: the qwilk hope es als anker in stremys of this werld. He selcouthed al my willes, that of wonderful, he made my willes, of dying and rysing, sett and fulfilled in tham: that es, in their profete, qwate in thai feled qwat it profeted tham my mekenes that wild dye, and my myght to rise.

Verse 4. Their sorrows shall be multiplied that hasten after another god] The Chaldee has,—They multiply their idols, and afterwards hasten that they may offer their gifts. In the Hebrew Text there is no word for God; and, therefore, Messiah or Saviour might be as well substituted; and then the whole will refer to the unbelieving Jews. They would not have the true Christ;—they have sought, and are seeking, another Messiah; and how amply fulfilled has the prophetic declaration been in them! Their sorrows have been multiplied for nearly 1800 years!

The Vulgate and Septuagint, and after them the Ethiopic and Arabic, have given this clause a widely

5 * The LORD is the portion * of mine inheritance * and * of my cup; thou maintainest my lot.

6 The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.

7 I will bless the LORD who hath given me counsel: * my reins also instruct me in the night seasons.

a. Psal. 72. 2. Psal. 78. 28. & 119. 67. & 162. 5. Jer. 10. 16. Lam. 3. 24.— Heb. of my part.—y. Numb. 16. 14. Dent. 3. 28.—x. Psal. 11. 6. & 23. 5. & 116. 13.—y. Psal. 17. 3.—z. Acts 2. 25, &c.

different turn;—"Their afflictions have been multiplied, and afterwards they have run swiftly;" referring to the suffering saints,—the more they were afflicted and persecuted, the more fervent and prosperous they became.

Their drink offerings of blood will I not offer] *קִבְיָ נֶשֶׁקֶת* is a libation, whether of wine or water, poured out on the sacrifice. A drink offering of blood is not a correct form of expression: it is rather the libation on the blood of the sacrifice already made. Coverdale translates the same; but *Mathewes*, who reformed his Text in a few places, has *Their beete offerings of blande*; without much mending the Text; though, by this, the exceptionable idea of a drink offering of blood is avoided. As applicable to our Lord, here is an intimation that their libations and sacrifices should cease. None of these should exist under the Christian dispensation; Jesus Christ's offering upon the cross being the accomplishment and termination of all such sacrifices.

Nor take up their names into my lips] None of these sacrifices shall be mentioned with any kind of respect after the end of their institution shall have been accomplished; for sacrifice, offering, burnt-offering, and sacrifice for sin, such as are offered according to the Law, God would no longer receive; therefore, Jesus said, *Lo, I come to do thy will; a body hast thou prepared me*. Since that time all these sacrifices have ceased. The old Psalter is curious:—

Ver. 4. *Multiplicatas sunt infirmitates eorum; postea acceleraverunt.*

Trans. Unappalded er thair sikenes: and sythen thair basted thair.

Paraph. That es as say; thair knew that thair war ful seke in body and saule, and sythen thair hated thaim til the Leche; for he that feles hym seke, he seeks remedy. If men wenes that thair er nocht seke for thi thair dye in thair syn.

Non congregabo consenticula eorum de sanguinibus, &c.

Trans. I sal nocht gadre the cobentes of thair blodes; ne I sal be menand of thair names thurgh my lipps.

Paraph. That es as say, by the coventes of haly men, my servaundes sal nouit fleschely, bot gastly: for blode bytakyns syn and unclense that thair er in, that folous thair flesche, and the vanites of thair blode; that er comen of grete kyn. Ne I sal by menand of thair names: for thair er changed fra syn til ryghtwinesse on domesday, qwen I sal speke thurgh my lipps til thaim that halde the name of wykednes: as ye weryed til fyre with outen end.

Verse 5. *The Lord is the portion of mine inheritance*] The Messiah speaks.—Jehovah is the Portion of mine inheritance;—I seek no earthly good;—I desire to do the will of God, and that only. It is God who has given me this lot;—to redeem mankind;—to have them for mine inheritance. From Him I have received the cup of suffering, which I shall drink for their sake; through which I shall impart to them the cup of consolation. He, by the grace of God, has tasted death for every man: and he has instituted the cup of blessing to commemorate His passion and death.

Verse 6. *The lines are fallen unto me in pleasant places*] Here is an allusion to the ancient division of the land by lot to the Israelites; the breadth and length being ascertained by lines which were used in measuring. I have got a rich inheritance of immortal spirits:—and I myself, as man, shall have a name above every name; and be raised to Thy throne on which I shall sit, and be admired in my saints to all eternity.

I have a goodly heritage] A church, an innumerable multitude of saints, partakers of the Divine nature, and filled with all the fulness of God. And these shall dwell with me in the heaven of heavens to all eternity. The old Psalter:—

Ver. 5. *Dominus pars hereditatis mee et calicis mei, &c.*

Trans. Lord es part of myn heritage and of my chalys: thow ert that sal restore myn heritage til me.

Paraph. Lord the fader es part, that es, he es porcioun and mede of myn heritage; that es of haly men, quam I

8 * I have set the LORD always before me because * he is at my right hand, * I shall not be moved.

9 Therefore my heart is glad, * and my glory rejoiceth; my flesh also shall * rest in hope.

10 * For thou wilt not leave * my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

a. Psal. 73. 28. & 110. 5. & 171. 5.—b. Psal. 15. 5.—c. Psal. 28. 12. & 57. 3.—d. Heb. dwell confidently.—e. Psal. 69. 15. Acts 2. 27, 28. & 13. 25.—f. Lev. 15. 28. Numb. 6. 6.

welde in heritage. Other men cheseth than what thaim lyst: my part es God, and he es part of my chalys: that es, he es my copp of al my delyte and joy. Wereldys men drynkes the venemus lustes, and the drubly delytes of lychery and covays: I in my balows sal drynk God; for thow ert fadyr that sal restore til me, that es, til my men, myn heritage, that thair lost in adam: that es thow restores til thaim the knawing of my bryghthede.

Verse 6. *Funes ceciderunt michi in preclaris, &c.*

Trans. Strynges fel to me in ful bryght: for qwen myn heritage is ful bryght til me.

Paraph. Strynges, that er merkes of my possessioun, in thi bryghtnes, fel als with cutte; als the possessioun of prestes and dekens in the alde law, was God; for qwen myn heritage, that es haly men es bryght til me of thair seme layth and aute castyng til some of the world, til me thair er fairer and bryght.

Verse 7. *Who hath given me counsel*] Jesus, as man, received all his knowledge and wisdom from God. Luke ii. 40—52. And in him were hid all the treasures of wisdom and knowledge.

My reins also instruct me] *כִּיבוֹי* *kileiotav*, reins, or kidneys, which from their retired situation in the body, says *Parhurst*, and being hidden in fat, are often used in Scripture for the most secret workings and affections of the heart.

In the night seasons] That is, in the time of my passion, my secret purposes and determinations concerning the redemption of man support me. For the joy that was set before him he endured the cross, despising the shame. Heb. xii. 2.

The kidneys and their fat were always to be burnt in sacrifice, to indicate that the most secret purposes and affections of the soul are to be devoted to God.

Verse 8. *I have set the Lord always before me*] This verse, and all to the end of ver. 11. are applied by St. Peter to the death and resurrection of Christ. Acts ii. 25, &c.

In all that our Lord said, said, or suffered, He kept the glory of the Father and the accomplishment of His purpose constantly in view. He tells us that He did not come down from heaven to do His own will, but the will of the Father, who had sent Him. See John xvii. 4.

He is at my right hand] That is, I have His constant presence, approbation, and support. All this is spoken by Christ, as man.

I shall not be moved] Nothing can swerve me from my purpose;—nothing can prevent me from fulfilling the Divine counsel, in reference to the salvation of men.

Verse 9. *Therefore my heart is glad*] Unutterably happy in God;—always full of the Divine Presence;—because, whatsoever I do pleaseth Him. The man Christ Jesus must be constantly in communion with God, because He was without spot and blemish.

My glory rejoiceth] My tongue, so called by the Hebrews, (see Psal. lvii. 8, xxx. 12.) because it was bestowed on us to glorify God; and because it is our glory, being the instrument of expressing our thoughts by words. See *Dodd*. But soul bids as fair to be the meaning. See the Notes on Acts ii. 25, &c.

My flesh also shall rest in hope] There is no sense in which these and the following words can be spoken of David. Jesus, even on the cross, and breathing out His soul with His life, saw that His rest in the grave would be very short;—just a sufficiency of time to prove the reality of His death, but not long enough to produce corruption: and this is well argued by St. Peter, Acts ii. 31.

Verse 10. *Thine Holy One*] This is in the plural number, *קִדְמוֹת chaidyeha*, Thy Holy Ones;—but none of the Versions translate it in the plural;—and, as it is in the singular number, *קִדְמוֹת chaidyeha*, in several ancient editions, among which is the *Complutensian Polyglott*, and no less than two hundred and sixty-four of *Kennicott's* and *De Rossi's* MSS., and in the quotation by St. Peter, in Acts ii. 27, xiii. 35, we may take for granted that the present reading is a corruption.

As to leaving the soul in hell,—it can only mean, permitting the life of the Messiah to continue under the power of death: for *בְּשׂוֹר שְׂחֹל* signifies a pit, a ditch, the grave,

11 Thou wilt shew me the \dagger path of life; \dagger in thy presence is fulness of joy; \dagger at thy

right hand *there are pleasures for evermore.*

g. Matt. 7. 14.—A. Par. 17. 15 & 21. 6. Matt. 5. 4. 1 Cor. 13. 12. 1 John 3. 2.

1 Par. 31. 8.

or state of the dead. See the Notes on the parallel places, Acts ii. 25, &c.

See corruption. All human beings see corruption, because born in sin, and liable to the curse. The human body of Jesus Christ, as being without sin, saw no corruption.

Verse 11. *Thou wilt shew me the path of life*] I first shall find the way out of the regions of death, to die no more. Thus Christ was the first-fruits of them that slept. Several before had risen from the dead; but they died again. Jesus rose from the dead, and is alive for evermore. Jesus Christ's resurrection from the dead was the first entrance out of the grave to eternal life, or lives, *own dayim*; for the word is in the plural; and with great propriety too, as this resurrection implies the life of the body, and the life of the rational soul also.

In thy presence] פָּנֵיךָ paneycha, *Thy faces*. Every holy soul has, throughout eternity, the beatific vision; i. e. "it sees God as He is"—because it is like Him, 1 John iii. 3. It drinks in beatification from the Presence of the Eternal Tabernacle.

Thy right hand] The place of honour and dignity:—repeatedly used in this sense in the Scriptures.

Pleasures for evermore] נֶעְשָׂה נֶעְשָׂה, onwardly;—perpetually, continually,—well expressed by our translation, *ever and more*,—an eternal progression. Think of duration in the most extended and unlimited manner, and there is still more;—more to be suffered in hell, and more to be enjoyed in heaven. Great God! grant that my Readers may have this beatific sight! this eternal progression in unadulterated, unchangeable, and unlimited happiness! Hear this prayer, for His sake who found out the path of life, and who by His blood purchased an entrance into the holiest! Amen, and Amen.

For the application of the whole Psalm to David, see the Analysis at the end, which is a little altered from David's *harp string and tuned*.

The remains of this Psalm in the old *Psalter* are worthy to be inserted:—

Ver. 7. *Benedicam Dominum qui tribuit mihi intellectum, &c.*

Trans. *I sal hills the Lord that gaf til me undirstandung; and ober that til the kynght, supple me my witt.*

Paraph. That es I sal luf the fader that hafs gyfen undyrstandung til my servauntes, thurgh the qwyllk the beyngte of heven may be sene and welded; and over that undyrstandung, in the qwylk I saw, sais Crist, al sothefast thynges and hely. Of that I sal luf hym that my nerys that es the Jewis of qwas kynd I toke flesch, that es my kyn saybde me in wranges and temptaciounis, and passounis, til the nyght, that es al the dede that missaid hym, als so cure nerys; that es our fleschely delytes makes us worthy anybyng til our dede; for perfyteley may we nocht be with outen syn, qwytes we lyf.

Ver. 8. *Providam Dominum in conspectu meo, &c.*

Trans. *I certayne God ap in my syght; for he es at the ryght hand til me, that I be noust styrted.*

Par. And in al thys anguis I for gatt nout God: bot I pervasde hym ay in my syght; that es, I comande o mang passoun thynges: I toke nout my nee frae hym that ay es; bot I fested it in hym, so that he was ay in my syght, and he es noust fylde in synnes that asyduely with the ee of his thought, byhaldes God, for he es at the ryght hand of me: that I be noust styrted; that es, he helpes me in desyre of endles gude, that I last stabil in hym, and for thi name il thyng may haf mayster of me.

Ver. 9. *Propitior hoc, elatum est oor meum, et exultavit lingua mea, &c.*

Trans. *Thar fore gladde es my bert, and my toung joyed ober that, and my flesch sal rest in hope.*

Par. That es ful joy that in bert es resayved, and with toung schewed, and over that joy in bert and mouth, my flesch sal rest in hope of rysyng.

Ver. 10. *Quoniam non derelinques in Inferno animam meam, &c.*

Trans. *For thow sal nocht lete my Saule in hell: se the sal nocht gyf thi Salow to se corrupcioun.*

Par. That es at say, the Saule that I half als veray man, sal nocht be left in hell; and my body that thu halde, sal nocht rote. Here men may know that this es goddis word; for other mens bodis rotes.

Ver. 11. *Notas mihi fecisti vias vite, &c.*

Trans. *Thowmen thu make's til me, the wayes of lyf: thou sal gaf til me of for wylth thi face, delitynges in thi ryght hand in til the end.*

Par. Knawen thu make's thurgh me til myne, the wayes of lyf, that es the wayes of mekenes and charite, that men came til heven thurgh mekenes, fra qweythyn thaf fel thurgh Pryde: and thow sal ful fil me; that es, my servaundes, of joy with thi face: that es, in the syght of the, apertly; so that thaf desyre nothyng over, qwen thaf af sene the, face til face, and ay til than delitynges til tham in way of thi lyf. in thi ryght hand; that es thi favoure, and thi mercy the qwilk delitynges ledys tham intil the ende; that es, in til perfectioun of endeles Blisfulhede.

I have given the whole of the translation and comment of this Psalm, from this ancient *Psalter*, a curious specimen of the doctrine and language of our northern neighbours in the thirteenth or fourteenth century.

ANALYSIS OF THE SIXTEENTH PSALM.

Miclam David. David's precious jewel, or Psalm of gold; literally to be understood of David, but primarily and principally of Christ, Acts ii. whom he calls מְשִׁיחַ מֵלֶכְךָ, God's Holy One, ver. 10. And foretels His passion, resurrection, and ascension, ver. 9, 10, 11.

This Psalm has two parts:—I. *Petition*, ver. 1. II. *Thanksgiving*, ver. 7.

I. The *petition* begins the Psalm. It is for preservation: *Preserve me, O God.* Keep me to the kingdom both temporal and eternal that Thou hast promised. Guard me; guide me; keep me. To induce the Lord to do this he produces his reasons:—

1. His confidence. *For in thee I trust.* This is a powerful plea; for to trust God is the highest honour we can do Him: it acknowledges Him as Sovereign.

2. His relation. *O my soul, thou hast said unto the Lord, Thou art my God.*

3. For this I would shew myself thankful, and return the best of my best. But what can I give? *Save ra ea ex rav ear, "Thy own things from thy own property." My goods or goodness, my beneficence or bounty, is nothing unto thee. Sacrifice thou needest not, Psa. 1. 8, nor art delighted in them: but mercy Thou requirest, Hosea vi.*

4. Then I will seek out Thy receivers; Thy saints that are in the earth. The family of the saints were the object of David's bounty, and his delight. But my liberality and charity shall extend to the saints that are in the earth, and unto such as are excellent. *In whom is all my delight.*

5. But as for wicked men and idolaters, I have no delight in them.

These he points out by two characteristics:—

1. *They hasten after another god, or endorse another god.* They spare no cost, but are lavish in endowing their gods. *Israel, part with thy jewels, &c.*

2. *They offer their children to Moloch. Their drink-offerings of blood will I not offer.* On these accounts,—

1. *Their sorrows shall be multiplied.* They shall be grievously punished.

2. I will not participate with them. *Their offerings I will not offer.*

3. They are objects of my detestation. *I will not take up their names into my lips.*

6. He gives another reason why he should show himself so thankful to God, and bountiful to His saints; God's great bounty and liberality to him.

1. That God had given him a satisfactory portion. *The Lord is the portion of my inheritance, and of my esp.*

2. That God defended him in it. *Thou maintainest my lot.*

3. That it was a fair portion. *The lines are fallen to me in pleasant places, &c.*

II. The second part of this Psalm is David's THANKSGIVING. It begins with, *I will bless the Lord*, ver. 7, not only for the temporal blessings mentioned before, but for the following spiritual blessings:—

1. For the illumination of his mind; that I may understand the thing that is right. *The Lord hath given me counsel.*

2. For the sanctifying influence on his heart. *My reins instruct me in the night season.* When he was most retired, he seemed to hear a voice within him, saying, *This is the way; walk in it.*

3. *For his confidence and watchfulness.* *I have set the Lord always before me.* I do not forget my God; and He does not forget me.

4. *For the consciousness he had of the Divine presence.* *The Lord is at my right hand; always ready to help and support me.*

5. *For his power to preserve.* *I shall not be moved,*

PSALM XVII.

David implores the succour of God against his enemies; and professes his integrity and determination to live to God's glory. 1. He prays for support, and expresses strong confidence in God, 5-8. Describes the malice and cruelty of his enemies, and prays against them, 10-14. Receives a strong promise of support and final victory, 15.

A Prayer of David.

HEAR the right, O LORD, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence: let thine eyes behold the things that are equal.

3 Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shall find nothing; I am purposed that my mouth shall not transgress.

4 Concerning the works of men, by the word

a Heb. justice—b Heb. without lips of deceit—c Ps. 16. 7.—d Job 23. 10. Ps. 26. 2. & 66. 10. & 139. 2. Zech. 13. 9. Mal. 2. 2. 2. 1 Pet. 1. 7.—e Ps. 119. 138. f Heb. be not moved—g Ps. 116. 2.—h Ps. 81. 21.—i Or, that exceed them which

Satan may stand at my right hand to resist and trouble me; Zech. iii. 1, but God is on my right hand to assist and comfort me; therefore, I shall not be moved. While David prays and trusts, God supports; and while God supports, Satan cannot conquer.

6. For his inward happiness. Therefore, my heart is glad. Wicked men rejoice in appearance; but David rejoiced in heart. He was all happy. His heart, glory, flesh, spirit, soul, body;—all was overjoyed; and the reason was the prospect of his resurrection.

1. My flesh shall rest or dwell in hope. 1. In this world, as in an inn. 2. In the grave, as in a repository. 3. In heaven, as in an endless mansion.

2. Thou wilt not leave my soul in hell. Thou wilt not suffer death to have a final triumph; my flesh shall revive.

3. Neither wilt thou suffer Thy HOLY ONE to see corruption; meaning the Messiah, who should descend from His family. Christ's resurrection is the cause and pledge of ours.

7. He is thankful for the promise of a future life, which is here illustrated:—

- 1. From the quantity. Fulness of joy.
2. From the quality. Pleasures.
3. From the honour. At thy right hand.
4. From the perpetuity. For evermore.

5. From the cause: Thy presence. The sight of God, the beatific vision. Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand pleasures for evermore.

For the application of the whole Psalm to Christ alone see the preceding Notes.

NOTES ON PSALM XVII.

The title is, A Prayer of David; in which there is nothing that requires explanation. David was most probably the author of this Psalm; and it appears to have been written about the time in which Saul had carried his persecution against him, to the highest pitch. See 1 Sam. xxvii. The Arabic calls it "A prayer of a perfect man,—of Christ Himself, or of any one redeemed by Him." Dr. Delaney, in his Life of David, supposes that this poem was written just after parting with Jonathan, when David went into exile.

Verse 1. Hear the right] Attend to the justice of my cause, יהוה צדק Jehovah isedek, righteous Jehovah, O righteous Jehovah, attend unto my cry.

Goeth not out of feigned lips] My supplication is sincere; and the desire of my heart accompanies the words of my lips.

Verse 2. My sentence come forth from thy presence] Thou knowest my heart, and my ways; judge me as thou shalt find,—let me not fall under the judgment of man.

Let thine eyes behold the things that are equal] Thou knowest whether I render to all their due, and whether others act justly by me. Thou canst not be deceived: do justice between me and my adversaries.

Verse 3. Thou hast proved mine heart] Thou well knowest whether there be any evil way in me. Thou hast given me to see many and sore trials; and yet, through Thy mercy, I have preserved my integrity both to Thee and to my king. Thou hast seen me in my most secret retirements, and knowest whether I have plotted mischief against him who now wishes to take away my life.

Thou hast tried me] ונסתו תארחני; Thou hast put me to the test; as they do metals, in order to detect their alloy, and to purify them. Well expressed by the Vulgate, Igne me examinati, "Thou hast tried me by fire;" and well paraphrased in my old Psalter,—Thu examynd me the lykkenyng of the founnas, that purges metal and imange all this, wykednes, es not funden in me: that es, I am funden cleane of Syn, and so ryghtwis.—He

of thy lips I have kept me from the paths of the destroyer.

5 * Hold up my goings in thy paths, that my footsteps slip not.

6 * I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, and hear my speech.

7 * Show thy marvellous loving kindness, O thou which savest by thy right hand them which put their trust in thee from those that rise up against them.

8 * Keep me as the apple of the eye, hide me under the shadow of thy wings.

9 From the wicked that oppress me, from my deadly enemies, who compass me about.

trust in thee from those that rise up against thy right hand.—k Deut. 32. 19. Zech. 2. 8.—l Ruth 2. 12. Ps. 56. 7. & 61. 4. & 63. 7. & 91. 1. 4. Matt. 23. 27. m Heb. that waste me.—n Heb. my enemies against the soul.

who is saved from his sin is ryght wise; he has found the true wisdom.

My mouth shall not transgress] This clause is added to the following verse by the Vulgate and Septuagint:—"That my mouth may not speak according to the works of men, I have observed difficult ways because of the words of thy lips." That is, So far from doing any improper action, I have even refrained from all words that might be counted inflammatory or seditious by my adversaries: for I took Thy word for the regulation of my conduct; and prescribed to myself the most painful duties, in order that I might, in every respect, avoid what would give offence either to Thee or to man.

Verse 4. The paths of the destroyer] Some render hard or difficult paths; the sense of which is given above. But the passage is exceedingly obscure. My old Psalter translates and paraphrases as follows:—

Trans. That my mouthe speke nought the werkes of men, for the wordes of thy lippes I haue kepte pure & true.

Par. That es, that nothing passe of my mouthe bot at falles to the louyng of the; night til werkes of men, that doe o gaynes thy wil; als to say, I spak night bot gude: and for the wordes of thy lippes, that es, to ful fill the wordes that thi prophetes saide, I kepe hard voyces of verteus and of tribulacioun, the quilk men thynk hard; and for thi that leue the hard way til heven, and takes the soft way til hel; bot it es ful hard at the end.

Verse 5. Hold up my goings in thy paths] David walked in God's way: but, without Divine assistance, he could not walk steadily, even in them. The words of God's lips had shown him the steps he was to take; and he implores the strength of God's grace to enable him to walk in those steps. He had been kept from the paths of the destroyer: but this was not sufficient; he must walk in God's paths, must spend his life in obedience to the Divine will. Negative holiness can save no man. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Verse 6. Incline thine ear unto me] David prayed, from a conviction that God would hear: but he could not be satisfied unless he received an answer. In a believer's mind the petition and the answer should not be separated.

Verse 7. Show thy marvellous loving kindness] David was now exposed to imminent danger: common interpositions of Providence could not save him; if God did not work miracles for him, he must fall by the hand of Saul. Yet he lays no claim to such miraculous interpositions; he expects all from God's loving kindness.

The common reading here is ונסתו תארחני חפלה כבודך, distinguish thy holy ones: but חפלה hapela, "do wonders," is the reading of about seventy MSS., some ancient editions, with the Septuagint, Vulgate, Chaldee, Syriac, and Arabic. The marginal reading of this verse is nearer the original than that of the text.

Verse 8. Keep me as the apple of the eye] Or, as the black of the daughter of the eye. Take as much care to preserve me now by Divine influence, as Thou hast to preserve my eye by Thy good providence. Thou hast entrenched it deeply in the skull; hast rampared it with the forehead and cheekbones; defended it by the eyebrow, eyelids, and eyelashes; and placed it in that situation where the hands can best protect it.

Hide me under the shadow of thy wings] This is a metaphor taken from the hen and her chickens. See it explained at large in the Note on Matt. xxiii. 37. The Lord says of His followers, Zech. ii. 8, He that toucheth you, toucheth the apple of his eye. How dear are our eyes to us! how dear must His followers be to God!

Verse 9. From my deadly enemies, who compass me about.] This is a metaphor taken from hunters who

10 * They are inclosed in their own fat: with their mouth they speak proudly.

11 They have now compassed us in our steps: they have set their eyes bowing down to the earth;

12 Like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places.

13 Arise, O LORD, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword:

o Deut. 32. 15. Job 45. 57. Psa. 73. 7. & 118. 70.—p 1 Sam. 2. 2. Psa. 31. 18. q 1 Sam. 23. 9.—r Psa. 10. 8, 9, 10.—s Heb. The likeness of him, (that is, of every one of them) is as a lion that desireth to ravine.

spread themselves around a large tract of forest, driving in the deer from every part of the circumference, till they are forced into the nets or traps which they have set for them in some particular narrow passage. The metaphor is carried on in the following verses.

Verse 10. *They are inclosed in their own fat*] Dr. Kennicott, Bishop Horsley, Houbigant, and others, read the passage thus: אֲשֶׁר לִפְנֵי אֵי אֵלֶימָו אֲשֶׁרֶם אֲשֶׁרֶם אֲשֶׁרֶם, "They have closed their net upon me." This continues the metaphor which was introduced in the preceding verse, and which is continued in the two following: and requires only that אֵי, "upon me," should begin this verse instead of end the preceding; and that אֲשֶׁרֶם *cheleb*, which signifies fat, should be read אֲשֶׁרֶם *cheleb*, which signifies rope, cable, or net. This important reading requires only the interchange of two letters. The Syriac translates it, *shut their mouth*: but the above emendation is most likely to be true.

They speak proudly.] Having compassed the mountain, on which I had taken refuge; they now exult, being assured that they will soon be in possession of their prey.

Verse 11. *They have now compassed us in our steps*] Instead of אֲשֶׁרֶם *ashurenu*, "our steps," Dr. Kennicott and others recommend אֲשֶׁרֶם *ashereynu*, "O lucky we! at last we have compassed him."—He cannot now escape; he is sure to fall into our hands.

They have set their eyes bowing down to the earth] All the commentators and critics have missed the very expressive and elegant metaphor contained in this clause. Kennicott says, *they drove the hart into the toils, and then shot him*. Bishop Horsley says on the clause, *they have set their eyes bowing down to the earth*. "This is the attitude of hunters, taking aim at an animal upon the ground." No; it is the attitude of the huntsman looking for the *slot*, or track of the hart's, hind's, or antelope's, foot on the ground. See at the conclusion of the Psalm.

Verse 12. *Like as a lion that is greedy of his prey*] I believe the word *lion* is here used to express Saul in his strength, kingly power, and fierce rapacity. See the Observations at the end of the Psalm.

Verse 13. *Arise, O Lord, disappoint him*] When he arises to spring upon and tear me to pieces, arise Thou, O Lord; disappoint him of his prey; seize him, and cast him down.

Deliver my soul] Save my life. *From the wicked, which is thy sword*] Saul is still meant; and we may understand the words as either implying the sword, the civil power with which God had entrusted him, and which he was now grievously abusing; or, it may mean *deliver me by thy sword*;—cut him off who wishes to cut me off. On this ground the next verse should be read *from men, by thy hand*. The hand of God, not only meaning His power, but His providence.

Verse 14. *From men of the world, which have*] מֵעַמְּוֹת מִימֵינוּ *mi-metum me-cheled*, *from mortal men of time*,—temporizers,—men who shift with the times,—who have no fixed principle but one, that of securing their own secular interest: and this agrees with what follows;—*which have their portion in this life*,—who never seek any thing spiritual,—who have bartered heaven for earth, and have got the portion they desired; for Thou fillest their belly with thy hid treasure. Their belly, their sensual appetites, is their god; and, when their animal desires are satisfied, they take their rest without consideration, like the beasts that perish.

Their portion in this life] בְּחַיִּים *be-chayim*, in lives, probably meaning heritable lands and estates;—for they leave them to their children, they descend to posterity, and every one has his life-portion in them. They are lands of lives.

They are full of children] Have a numerous offspring whom they educate in the same principles, and to whom they leave a large earthly patrimony;—and who spend it as their fathers have done; and, perhaps, even more dissolutely. Often covetous fathers lay up riches, which prodigal sons scatter to all the winds of heaven.

14 * From men which are thy hand, O LORD, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes.

15 As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

t Heb. sitting.—u Heb. prevent his face.—v Lam. 10. 5.—w Or, by the sword. x Or, From men by thine hand.—y Psa. 73. 12. Luke 16. 25. James 6. 5.—z Or, their children are full.—a 1 John 3. 2.—b Psa. 4. 6, 7. & 16. 11. & 65. 4.

Verse 15. *As for me*] I cannot be satisfied with such a portion.

I will behold thy face] Nothing but an evidence of Thy approbation can content my soul.

In righteousness] I cannot have Thy approbation unless I am conformed to Thy will. I must be righteous in order that my heart and life may please Thee.

I shall be satisfied, when I awake, with thy likeness.] Nothing but God can satisfy the wishes of an immortal spirit. He made it with infinite capacities and desires; and He alone, The Infinite Good, can meet and gratify these desires, and fill this all-capacious mind. No soul was ever satisfied but by God; and He satisfies the soul only by restoring it to His image;—which, by the fall, it has lost.

I think there is an allusion here to the creation of Adam. When God breathed into him the breath of lives, and he became a living soul, he would appear as one suddenly awaked from sleep. The first object that met his eyes was his glorious Creator; and, being made in His image and in His likeness, he could converse with Him face to face;—was capable of the most intimate union with Him, because he was filled with holiness and moral perfection. Thus was he satisfied; the God of infinite perfection and purity filling all the powers and faculties of his soul. David sees this in the light of the Divine Spirit, and knows that his happiness depends on being restored to this image and likeness; and he longs for the time when he shall completely arise out of the sleep and death of sin, and be created anew after the image of God, in righteousness and true holiness. I do not think that he refers to the resurrection of the body, but to the resurrection of the soul in this life; to the regaining the image which Adam lost.

The paraphrase in my old *Psalter* understands the whole of this Psalm as referring to the persecution, passion, death, and resurrection of Christ; and so did several of the primitive fathers, particularly St. Jerom and St. Augustin. I shall give a specimen from ver. 11:—

Proficientes me, nunc circumdederunt me: oculos suos statuerunt declinare in terram.

Trans. Forth castant me now, that haf ungyfen me: thair eghen that sette to pevide in the erde.

Paraph. Forth kasten me out of the cite, als the stede had bene fyled of me: now thai haf ungyfen me in the cros hyngand, als folk that gedysr til a somer game: for thai set thair eghen, that es the intent of thaire hert to heeld in the erde; that es, in erdly thynges to covayte tham, and haf tham. And thai wende qwen thai slew Crist that he had suffrid all the ill, and thai nane.

Perhaps some of my readers may think that this needs translating, so far does our present differ from our ancient tongue.

Text. They have now cast me forth; they have surrounded me: their eyes they set down to the earth.

Paraph. They have cast me out of the city, as if the state were to be defiled by me: now they have surrounded me hanging on the cros, as people gathered together at summer games. For they set their eyes, that is, the intent of their heart, down to the earth; that is, earthly things, to covet them and to have them: and they thought, when they slew Christ, that he had suffered all the ill, and they none.

By the *slot* or track of the hart on the ground, referred to in ver. 11, experienced huntsmen can discern whether there have been a hart there,—whether he has been there lately,—whether the *slot* they see be the track of a hart or a hind,—and whether the animal be young or old. All these can be discerned by the *slot*. And if the Reader have that scarce book at hand,—*Tuberville on Hunting*, 4to. 1575 or 1611, he will find all this information in chap. xxii. p. 63, intitled *The Judgment and Knowledge by the Slot of an Hart*; and on the same page a wood-cut, representing a huntsman with his eyes set, bowing down to the earth, examining three slots which he had just found. The cut is a fine illustration of this clause. Saul and his men were hunting David; and curiously searching every

PSALM XVIII.

David's address of thanks to Jehovah, 1-3. A relation of sufferings undergone, and prayers made for assistance, 4-6. A magnificent description of divine interposition in behalf of the sufferer, 7-15; and of the deliverance wrought for him, 16-18. That this deliverance was in consideration of his righteousness, 20-24; and according to the tenor of God's equitable proceedings, 25-28. To Jehovah is ascribed the glory of the victory, 29-31; which is represented as complete by the destruction of all his oppositors, 32-42. On these crosses the heathens submit, 43-45. And for all these things God is glorified, 46-50.

III. DAY. EVENING PRAYER.

To the chief Musician, A Psalm of David, the servant of the Lord, who spake unto the Lord the words of this song in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul: And he said,

David, Regis Israelitarum, etc. an. xxviii. **I** WILL love thee, O Lord my strength.

c Ps. 28, title.—d 2 Sam. 22.—e Ps. 144. 1.—f Heb. my rock.—g Heb. 2. 13.—h Ps. 74. 4.

place to find out any track, mark, or footstep, by which they might learn whether he had been in such a place; and whether he had been there lately? Nothing can more fully display the accuracy and intensity of this search than the metaphor contained in the above clause. He who has seen His late Majesty's huntmen looking for the slot in Windsor Forest will see the strength and propriety of the figure used by the Psalmist.

Verse 12. *Like as a lion that is greedy of his prey*—This is the picture of Saul. While his huntmen were heating every bush, prying into every cave and crevice, and examining every foot of ground to find out a track, Saul is ready, whenever the game is started, to spring upon, seize, and destroy it. The metaphors are well connected, well sustained, and strongly expressive of the whole process of this persecution.

In the ninth verse the huntmen beat the forest to raise and drive in the game. In the tenth they set their nets, and speak confidently of the expected success. In the eleventh they felicitate themselves on having found the slot, the certain indication of the prey being at hand. And in the twelfth the king of the sport is represented as just ready to spring upon the prey; or, as having his bow bent, and his arrow on the string, ready to let fly the moment the prey appears. It is worthy of remark, that kings and queens were frequently present, and were the chiefs of the sport; and it was they who, when he had been killed, broke up the deer;—1. Slitting down the briquet with their knife or sword: and, 2, cutting off the head. And, as Tuberville published the first edition of his book in the reign of Queen Elizabeth, he gives a large wood-cut, p. 133, representing this princess just alighted from her horse,—the stag stretched upon the ground,—the huntsman kneeling, holding the fore foot of the animal with his left hand, and with his right presenting a knife to the queen for the purpose of the breaking up. As the second edition was published in the reign of James the First, the image of the queen is taken out, and a whole length of James introduced in the place.

The same appears in Tuberville's Book of Falconrie, connected with the above. In p. 81, edition 1575, where the flight of the hawk at the horizon is represented, the queen is seated on her charger: but in the edition of 1611 King James is placed on the same charger, the queen being removed.

The lion is the monarch of the forest; and is used successfully here to represent Saul, king of Israel, endeavouring to hunt down David; hemming him in on every side; searching for his foot-steps; and ready to spring upon him, shoot him with his bow, or pierce him with his javelin, as soon as he should be obliged to flee from his last cover. The whole is finely imagined, and beautifully described.

ANALYSIS OF THE SEVENTEENTH PSALM.

David's appeal to God in justification of himself; and his petition for defence against his enemies.

There are THREE parts in this Psalm:—

I. A petition. 1. For audience, ver. 1 and 6. 2. For perseverance in good, ver. 5. 3. For special favour, ver. 7, 8. 4. For immediate deliverance, ver. 13, 14.

II. A narration; in which we meet with,—1. His appeal to God, and his own justification, verses 2, 3, 4. 2. The reasons of it: his enemies and their character, ver. 9—14.

III. A conclusion; which has two parts. 1. One belonging to this life; and 2. One belonging to the life to come, ver. 15.

I. 1. He begins with petition for audience. And he urges it for two reasons:—1. The justice of his cause;—*Hear the right, O Lord.* 2. The sincerity of his heart;—*That goeth not out of feigned lips.*

2. Again, there were other reasons why he desired to be heard:—1. He felt himself prone to slip, and fall from

2 The Lord is my rock, and my fortress, and my deliverer; my God, ¹ my strength, ² in whom I will trust; my buckler, and the horn of my salvation, and my high tower.

3 I will call upon the Lord ¹ who is worthy to be praised; so shall I be saved from mine enemies.

4 The sorrows of death compassed me, and the floods of ¹ ungodly men made me afraid.

5 The sorrows of hell compassed me about: the snares of death prevented me.

6 In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his

1 Ps. 118. 2.—h Heb. Babel.—I Or, cords.—m 2 Sam. 22. 6. Prov. 13. 14. & 14. 22.

God;—*Hold up my goings, &c.* 2. He was in great danger, and nothing but a miracle could save him; *Show thy marvellous loving kindness.* 3. His enemies were insolent and mighty, and God's sword only could prevail against them;—*Arise, O Lord,* ver. 13, 14.

II. A narration.—His appeal to God. Since a verdict must pass upon him, he desired that God should pronounce it:—*Let my sentence come forth from thy presence.* I know that thou art a righteous Judge, and cannot not be swayed by prejudice;—*Let thine eyes behold the thing that is equal,* and then I know it must go well with me. *Thou hast proved my heart.* Thou hast tried me before on this business, and hast found nothing.

1. Nothing in my heart;—*Thou hast proved my heart.*

2. Nothing in my tongue;—*For I am purposed that my mouth shall not offend.*

3. Nothing in my hand;—*For, concerning the works of men, which are mischievous; by the words of thy lips, I have had so great a regard to Thy commandments that I have kept myself from the paths of the wicked; of him who, to satisfy his own desires, breaks all laws.*

4. He confesses that he was poor and weak; and liable to fall, unless sustained by the grace of God;—*Hold up my goings in thy paths.*

And this first petition he renews, and takes courage from the assurance that he shall be heard;—*I will call upon thee, for Thou wilt hear me.* And he puts in a special petition, which has two parts:—

1. *Show thy marvellous loving kindness;—Let me have more than ordinary help.* And this he urges from the consideration that God saves them who trust in him from those who rise up against them.

2. That He would save him with the greatest care and vigilance, as a man would preserve the apple of his eye; or, as a hen would guard her young;—*Keep me as the apple of the eye, hide me, &c.*

And, to prevail in this special petition, he brings his arguments from his present necessity. He was encompassed with enemies, whom he describes:

1. They were capital enemies; they hemmed him in on every side.

2. They were powerful, proud, and rich;—*Men enclosed in their own fat, speaking proudly with their tongues,* ver. 10.

3. Their counsels were fixed, and bent to ruin him;—*They set their eyes, bowing down to the earth,* ver. 11.

4. They were such enemies as prospered in their designs, ver. 14. 1. Men of the world. 2. They had their portion in this life, and sought for none other. 3. They fed themselves without fear;—*Their bellies were full.*

4. They had a numerous offspring, and therefore more to be dreaded because of their family connexions. 5. They left much substance behind them, so that their plans might be all continued and brought to effect.

III. The conclusion,—containing the expectation of David, opposed to his enemies' felicity.

1. In this life;—*As for me, I will behold thy face in righteousness.*

2. In the life to come;—*When I awake,—rise from the dead,—after thy likeness, I shall be satisfied with it.*

On each of these divisions the Reader is referred to the Notes.

NOTES ON PSALM XVIII.

The title:—To the chief musician, A Psalm of David, the servant of the Lord, who spake unto the Lord the words of this song in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul.

Except the first clause, this title is taken from 2 Sam. xxii. 1. The Reader is requested to turn to the Notes on 2 Sam. xxii. 1, for some curious information on this Psalm; particularly what is extracted from Dr. Kennicott.

temple, and my cry came before him, *even* into his ears.

7 ^a Then the earth shook and trembled; the

a Acts 4. 8.

This learned writer supposes the whole to be a song of the Messiah, and divides it into *five parts*, which he thus introduces:—

"The Messiah's sublime thanksgiving, composed by David when his wars were at an end, towards the conclusion of his life. And in this sacred song the goodness of God is celebrated, 1. For Messiah's resurrection from the dead; with the wonders attending that awful event, and soon following it. 2. For the punishment inflicted on the Jews;—particularly by the destruction of Jerusalem. And, 3. For the obedience of the Gentile nations. See Rom. xv. 9, Heb. ii. 13, and Matt. xxviii. 2—4, with xxiv. 7, and 29."

And that the title now prefixed to this hymn here and in 2 Sam. xxii. 1, describes only the *time* of its composition seems evident;—for who can ascribe to David *himself* as the subject, verses 5, 6, 8—17, 21—26, 30, 42, 44, &c.

In Dr. Kennicott's Remarks there is a new translation of the whole Psalm, p. 178, &c.

The strong current of commentators and critics apply this Psalm unto Christ: and to oppose a whole host both of ancients and moderns would argue great self-confidence. In the main, I am of the same mind; and on this principle chiefly I shall proceed to its illustration: still, however, considering that there are many things in it which concern David, and him only. Drs. Chandler and Delaney have been very successful in their illustration of various passages in it; all the best critics have brought their strongest powers to bear on it; and most of the commentators have laboured it with great success; and Bishop Horne has applied the whole of it to Christ. My old Psalter speaks highly in its praise:—This Psalm contenes the Sacrament of all chosen men, the quilk doand the Law of God thurgh the seven fold grace of the haly Gaat fra al temptaciouns, and the pouste of dede and of the devel leid: this sang thai syng til God; and thanks hym and says, *I sal laif the Lord*, nocht a day or twa, bot ever mare: *my strength*, thurgh kwam I am stalworth in thocht.

Verse 1. *I will love thee*] Love always subsists on motive and reason. The verb *amr racham*, signifies to love with all the tender feelings of nature. "From my inmost bowels will I love Thee, O Lord!" Why should he love Jehovah? Not merely because He was infinitely great and good, possessed of all possible perfections; but because He was good to him: and he here enumerates some of the many blessings he received from Him.

My strength] I. Thou who hast given me power over my adversaries; and hast enabled me to avoid evil, and do good.

Verse 2. *The Lord is my rock*] 2. I stand on Him as my Foundation; and derive every good from Him who is the Source of good. The word *ybo seld*, signifies those craggy precipices which afforded shelter to men and wild animals: where the bees often made their nests, and whence honey was collected in great abundance. He made him to suck honey out of the rock, Deut. xxxii. 13. 3. He was his Fortress: a place of strength and safety, fortified by nature and art, where he could be safe from his enemies. He refers to those inaccessible heights in the rocky mountainous country of Judea, where he had often found refuge from the pursuit of Saul. What these have been to my body; such has the Lord been to my soul.

Deliverer] 4. *מפלט* *mepalti*, he who causes me to escape. This refers to his preservation in straits and difficulties. He was often almost surrounded and taken: but still the Lord made a way for his escape;—made a way out, as his enemies got in;—so that while they got in at one side of his strong hold, he got out of the other, and so escaped with his life. These escapes were so narrow, and so unlikely, that he plainly saw the hand of the Lord was in them. 5. *My God*, *ימי עלי*, *my strong God*; not only the Object of my adoration, but He who puts strength in my soul. 6. *My strength*, *ימי צורי*. This is a different word from that in the first verse. Rabbi Maymon has observed that *ימי צור*, when applied to God, signifies Fountain, Source, Origin, &c. God is not only the Source whence my being was derived; but He is the Fountain whence I derive all my good: in whom, says David, I will trust. And why? because he knew Him to be an eternal and inexhaustible Fountain of goodness. This fine idea is lost in our translation: for we render two Hebrew words of widely different meaning, by the same term in English, strength. 7. *My Buckler*, *ימי מגיני*, *my Shield*:—my Defender; He who covers my head, and my heart, so that I am neither slain nor wounded by

foundations also of the hills moved and were shaken, because he was wroth,

8 There went up a smoke ° out of his nostrils,

o Heb. by his.

the darts of my adversaries. 8. *Horn of my salvation*. Horn was the emblem of power; and power in exercise. This has been already explained: see on 1 Sam. ii. 1. The horn of salvation means a powerful, and efficient salvation. 9. *My high tower*. A place not only of defence; but one from which I can discern the country round about, and always be able to discover danger before it approaches me.

Verse 3. *I will call upon the Lord*] When he was conscious that the object of his worship was such as he has pointed out in the above *nims* particulars, it is no wonder that he resolves to call upon Him; and no wonder that he expects, in consequence, to be saved from his enemies:—for, who can destroy him whom such a God undertakes to save!

Verse 4. *The sorrows of death compassed me*] *מיתו* *chibley maveth*, the cables or cords of death. He was almost taken in those *nets*, or *stratagems*, by which, if he had been entangled, he would have lost his life. The stratagems to which he refers were those that were intended for his destruction;—hence called the cables or cords of death.

The floods of ungodly men] Troops of wicked men were rushing upon him like an irresistible torrent; or like the waves of the sea, one impelling another forward in successive ranks; so that, thinking he must be overwhelmed by them, he was for the moment affrighted: but God turned the torrent aside, and he escaped.

Verse 5. *The sorrows of hell*] *מיתו* *chibley sheol*, the cables or cords of the grave. Is not this a reference to the cords or ropes with which they lowered the corpse into the grave?—or the bandages by which the dead were swathed? He was as good as dead.

The snares of death prevented me] I was just on the point of dropping into the pit which they had digged for me. In short, I was all but a dead man; and nothing less than the immediate interference of God could have saved my life.

Verse 6. *In my distress I called*] His enemies had no hope of his destruction, unless God should abandon him. They hoped that this was the case; and that, therefore, they should prevail. But God heard his cry, and came down to his help: and this interference is most majestically described in the 7th and following verses. Dr. Dodd has collected some excellent observations on these verses from Chandler, Delaney, and others, which I shall transcribe, as I know not that any thing better can be offered on the subject.

Verse 7. *Then the earth shook and trembled*] "In this and the following verses David describes, by the sublimest expressions and grandest terms, the majesty of God, and the awful manner in which He came to his assistance. The representation of the storm in these verses must be allowed by all skillful and impartial judges to be truly sublime and noble, and in the genuine spirit of poetry. The majesty of God, and the manner in which He is represented as coming to the aid of His favourite king, surrounded with all the powers of nature as His attendants and ministers, and arming (as it were) heaven and earth to fight His battles, and execute His vengeance, is described in the loftiest and most striking terms. The shaking of the earth; the trembling of the mountains and pillars of heaven; the smoke that drove out of his nostrils; the flames of devouring fire that flashed from his mouth; the heavens bending down to convey him to the battle; his riding upon a cherub, and rapidly flying on the wings of a whirlwind; his concealing his majesty in the thick clouds of heaven; the bursting of the lightnings from the horrid darkness; the uttering of his voice in peals of thunder; the storm of fiery hail; the melting of the heavens, and their dissolving into floods of tempestuous rain; the clearing of the earth, and disclosing the bottom of the hills, and the subterraneous channels, or torrents of water, by the very breath of the nostrils of the Almighty;—are all of them circumstances which create admiration, excite a kind of horror, and exceed every thing of this nature that is to be found in any of the remains of heathen antiquity. See Longinus on the Sublime, sect. 9, and Hesiod's description of Jupiter fighting against the Titans, which is one of the grandest things in all Pagan antiquity; though, upon comparison, it will be found infinitely short of this description of the Psalmist's; throughout the whole of which, God is represented as a mighty Warrior going forth to fight the battles of David, and highly incensed at the opposition his enemies made to His power and authority.

and fire out of his mouth devoured: coals were kindled by it.

9 ° He bowed the heavens also, and came down: and darkness was under his feet.

10 ° And he rode upon a cherub, and did fly: yea, ° he did fly upon the wings of the wind.

11 He made darkness his secret place; ° his pavilion round about him were dark waters and thick clouds of the skies.

a Pa. 144. 2.—c Pa. 98. 1.—p Pa. 104. 3.—q Pa. 97. 2.—r Pa. 97. 2.

“When He descended to the engagement, the very heavens bowed down to render His descent more awful:—His military tent was substantial darkness;—the voice of His thunder was the warlike alarm which sounded to the battle;—the chariot in which He rode were the thick clouds of heaven, conducted by cherubs, and carried on by the irresistible force, and rapid wings, of an impetuous tempest;—and the darts and weapons He employed were thunderbolts, lightnings, fiery hail, deluging rains, and stormy winds!

“No wonder that when God thus arose, all His enemies should be scattered, and those who hated Him should flee before Him.

“It does not appear from any part of David’s history that there was any such storm as is here described, which proved destructive to his enemies, and salutary to himself. There might, indeed, have been such a one, though there is no particular mention of it; unless it may be thought that something of this nature is intimated in the account given of David’s second battle with the Philistines, 2 Sam. v. 23, 24. It is undoubted, however, that the storm is represented as real; though David, in describing it, has heightened and embellished it with all the ornaments of poetry. See Chandler, Delaney, and Lowth’s ninth Prelection.

“Verse 8. There went up a smoke out of his nostrils—Or, there ascended into his nostrils a smoke, as the words, literally rendered, signify. The ancients placed the seat of anger in the nose, or nostril; because, when the passions are warm and violent, it discovers itself by the heated vehement breath which proceeds from them. Hence the physiognomists considered open wide nostrils as a sign of an angry fiery disposition.

“This description of a smoke arising into, and a fire breaking forth from, the nostrils of God, denotes, by a poetical figure, the greatness of his His anger and indignation.

“Fire out of his mouth devoured—means, that consuming fire issued out of His mouth. Coals were kindled by it, thus we render the next clause: but the words do not mean that fire proceeding from God kindled coals, but that burning coals issued from His mouth; and it should be rendered, living coals from His mouth burned, and consumed around. (Chandler.)

“Verse 9. He bowed the heavens also, and came down—He made the heavens bend under Him, when He descended to take vengeance on His enemies. The Psalmist seems here to express the appearance of the Divine majesty in a glorious cloud, descending from heaven, which underneath was substantially dark, but above bright and shining with exceeding lustre; and which, by its gradual approach to the earth, would appear as though the heavens themselves were bending down and approaching towards us.

“Verse 10. He rode upon a cherub and did fly—That is, as it is immediately explained, Yea he did fly upon the wings of the wind. God was in the storm; and by the ministry of angels guided the course of it, and drove it on with such an impetuous force as nothing could withstand. He ‘rides in the whirlwind, and directs the storm.’ Angels are in a peculiar sense the attendants and messengers of the Almighty, whom He employs as His ministers in effecting many of those great events which take place in the administration of His providence; and particularly such as manifest His immediate interposition in the extraordinary judgments which He inflicts for the punishment of sinful nations. See Psa. ciii. 20, civ. 4. The cherub is particularly mentioned as an emblem of the Divine presence; and especially as employed in supporting, and conveying, the chariot of the Almighty, when He is represented as riding in His majesty through the firmament of heaven:—

—Forth rushed with whirlwind sound,
The chariot of paternal Deity;
Flashing thick flames, wheel within wheel undrawn,
Lust’r’d inward with spirit, but convey’d
By four cherubic shapes. Parod. Lowth, Book vi.”

“This seems to be the image intended to be conveyed in the place before us. He rode upon a cherub, and did fly; he flew on the wings of the wind; i. e. the cherub supported and led on the tempest, in which the Almighty rode

12 ° At the brightness that was before him his thick clouds passed; hail stones and coals of fire.

13 The LORD also thundered in the heavens, and the Highest gave ° his voice: hail stones and coals of fire.

14 ‘Yea, he sent out his arrows and scattered them; and he shot out lightnings, and discomfited them.

15 ° Then the channels of waters were seen,

a Psa. 28. 2.—c Josh. 10. 10. Psa. 144. 6. Isai. 30. 30.—d Exod. 15. 8. Psa. 108. 8.

as in His chariot. This is agreeable to the office elsewhere ascribed to the cherubim. Thus they supported the Mercy Seat, which was peculiarly the throne of God under the Jewish economy. God is expressly said to make the clouds his chariot, Psa. civ. 3, and to ride upon a swift cloud, Isa. xix. 4, so that riding upon a cherub, and riding a swift cloud, is riding in the cloud as his chariot, supported and guided by the ministry of the cherubim. The next clause, in the parallel place of Samuel, is, He was SEEN on the wings of the wind; כִּי יָרָא, He was seen, being used for כִּי יָדָא, He flew; דַּלֵּת ׀, being changed into ׀ רֶשֶׁת. Either of them may be the true reading; for the MSS. are greatly divided on these places; but, on the whole, כִּי יָרָא, appears to be the better reading,—And He was SEEN on the wings of the wind.

As the original has been supposed by adequate judges to exhibit a fine specimen of that poetry which, in the choice of its terms, conveys both sense and sound, I will again lay it before the reader, as I have done in the parallel place, 2 Sam. xxii. 2. The words in *Italic* to be read from right to left.

וַיִּרְכַּב עַל כְּרֻב וַיִּיָּרָא
waiyahdph, kerub hhal waiyirka
And he rode upon a cherub, and did fly!
וַיִּרְכַּב עַל כְּנָפֵי רוּחַ
ruach canphey hhal waiyada
Yea, he flew on the wings of the wind!

The word רוּחַ ruach, in the last line, should be pronounced not ruak, which is no Hebrew word; but as a Scottish man would pronounce, were it written ruagh. With this observation, how astonishingly is the rushing of the wind heard in the last word of each hemistich! Sternhold and Hopkins have succeeded in their version of this place, not only beyond all they ever did, but beyond every ancient and modern poet on a similar subject:—

“On cherub and on cherubim
Full royally he rode;
And on the wings of mighty winds
Came flying all abroad.”

Even the old Anglo-Scottish Psalter has not done amiss:—

And he stepth aboven cherubim and he flew;
He flew aboven the tecters of wyndes.

Verse 11. He made darkness his secret place] God is represented as dwelling in the thick darkness, Deut. iv. 11. Psa. xxvii. 2. This representation in the place before us is peculiarly proper; as thick heavy clouds deeply charged, and with lowering aspects, are always the forerunners and attendants of a tempest, and greatly heighten the horrors of the appearance:—and the representation of them, spread about the Almighty as a tent, is truly grand and poetic.

Dark waters] The vapours strongly condensed into clouds; which, by the stroke of the lightning, are about to be precipitated in torrents of rain. See the next verse.

Verse 12. At the brightness that was before him his thick clouds passed] The word רוּשַׁף minogah, signifies the lightning. This goes before him: the flash is seen before the thunder is heard, and before the rain descends; and then the thick cloud passes. Its contents are precipitated on the earth, and the cloud is entirely dissipated.

Hail stones and coals of fire.] This was the storm that followed the flash and the peal; for it is immediately added,—

Verse 13. The LORD also thundered in the heavens, and the Highest gave his voice] And then followed the hail and coals of fire. The former verse mentioned the lightning, with its effects: this gives us the report of the thunder, and the increasing storm of hail and fire that attended it. Some think the words hail stones and coals of fire are entered here by some careless transcribers from the preceding verse: and it is true that they are wanting in the Septuagint and the Arabic, in the parallel place in 2 Sam. and in *Isa. of Kennicott’s* and *De Rossi’s* MSS. I should rather, with Bishop Horsley, suppose them to be an interpolation in the preceding verse: or, in that to have been borrowed from this; for this most certainly is their true place.

and the foundations of the world were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils.

16 * He sent from above, he took me, he drew me out of many waters.

17 He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.

18 They prevented me in the day of my calamity: but the Lord was my stay.

19 * He brought me forth also into a large place; he delivered me, because he delighted in me.

20 * The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.

21 For I have kept the ways of the Lord, and have not wickedly departed from my God.

22 For all his judgments were before me, and I did not put away his statutes from me.

23 I was also upright before him, and I kept myself from mine iniquity.

24 * Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight.

25 * With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright;

26 With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward.

27 For thou wilt save the afflicted people; but wilt bring down high looks.

28 * For thou wilt light my candle: the Lord my God will enlighten my darkness.

29 For by thee I have run through a troop; and by my God have I leaped over a wall.

30 As for God his way is perfect, the word of the Lord is tried; he is a buckler to all those that trust in him.

31 * For who is God save the Lord; or who is a rock save our God?

32 It is God that girdeth me with strength, and maketh my way perfect.

v. Psal. 144. 7-9 Or, great waters. - 2 Sam. 21. 8 & 112. 5-7 1 Sam. 24. 31. 12. 11. 1 Sam. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200.

v. Job 11. 8. 9. Or, lamp. Job 26. 8-10 Or, broken. - 1 Deut. 24. 4. Deut. 4. 37. 118. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200.

Verse 14. He sent out his arrows—he shot out lightnings] I believe the latter clause to be an illustration of the former. He sent out his arrows;—that is, he shot out lightnings; for lightnings are the arrows of the Lord:—and there is something very like the arrow-head apparent in the zig-zag lightning. Sense and sound are wonderfully combined in the Hebrew of this last clause; רָאָה וּשְׁמָעָה בְּרָאִים רַבִּים וַיִּחְמַמֵּם, “and thunders he multiplied and confounded them.” Who does not hear the bearing, bristling, and pounding of thunder in these words? See DeLaney.

Verse 15. The channels of waters were seen] This must refer to an earthquake: for, in such cases, the ground being rent, water frequently gushes out at the fissures, and often rises to a tremendous height. Whole rivers were poured out of the chasms made by the earthquake in Jamaica, A. D. 1694; and new lakes of water were formed, covering a thousand acres of land!

Verse 16. He drew me out of many waters] Here the allusion is still carried on. The waters, thus poured out, were sweeping the people away: but God, by a miraculous interference, sent and drew David out. Sometimes waters are used to denote multitudes of people; and here the word may have that reference: multitudes were gathered together against David, but God delivered him from them all. This seems to be countenanced by the following verse.

Verse 17. He delivered me from my strong enemy] Does not this refer to his conflict with Ishbi-benob? And Ishbi-benob, which was of the sons of the giant—thought to have slain David. But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David swore unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel. 2 Sam. xxi. 16, 17. It appears that at this time he was in the most imminent danger of his life, and that he must have fallen by the hands of the giant, if God had not sent Abishai to his assistance. They were too strong for me. He was nearly overpowered by the Philistines: and his escape was such, as evidently to show it to be supernatural.

Verse 18. They prevented me in the day of my calamity] They took advantage of the time in which I was least able to make head against them, and their attack was sudden and powerful. I should have been overthrown: but the Lord was my stay.

Verse 19. He brought me forth also into a large place] He enabled me to clear the country of my foes, who had before cooped me up in holes and corners. This appears to be the allusion.

Verse 20. The Lord rewarded me] David proceeds to give the reasons why God had so marvellously interposed in his behalf.

According to my righteousness] Instead of being an enemy to Saul, I was his friend. I dealt righteously with him, while he dealt unrighteously with me.

Verse 21. I have kept the ways of the Lord] I was neither an infidel nor a profane; I trusted in God, and carefully observed all the ordinances of His religion.

Verse 22. All his judgments were before me] I kept His law before my eyes, that I might see my duty, and know how to walk and please God.

Verse 23. I was also upright] The times in which David was most afflicted were the times of his greatest

uprightness. Adversity was always to him a time of spiritual prosperity.

Mine iniquity.] Probably meaning, what is generally termed the early besetting sin; the sin of his constitution, or that to which the temperament of his body most powerfully disposed him. What this was, is a subject of useless conjecture.

Verse 25. With the merciful thou wilt show thyself merciful] Thou wilt deal with men as they deal with each other. This is the general tenour of God's providential conduct towards mankind; well expressed by Mr. Pope in his prayer,—

“Teach me to feel another's woe;
To hide the fault I see;
The mercy I to others show,
That mercy show to me.”

It is in reference to this that our Lord teaches us (to pray,—) Forgive us our trespasses, as we forgive them that trespass against us. If we act feelingly and mercifully towards our fellow creatures, God will act tenderly and compassionately towards us. The merciful, the upright, and the pure, will ever have the God of mercy, uprightness, and purity, to defend and support them.

Verse 26. With the froward] wry ikesh, the perverse man;—he that is crooked in his tempers and ways. Thou wilt shew thyself froward] שְׂמַרְתִּי טִיב־פָּתַל, thou wilt set thyself to twist, twine, and wrestle. If he contend, Thou wilt contend with him. Thou wilt follow him through all his windings; Thou wilt trace him through all his crooked ways; untwist him in all his cunning wiles; and defeat all his schemes of stubbornness, fraud, overreaching, and deceit.

My old Psalter has With the twisted thou shalt be twisted. Here the term wicked is taken in its true original sense, crooked or perverse. With the twisted, the perverse; Thou wilt shew thyself twisted, i. e. perverse; from pectan, to draw back, to slide. As he draws back from Thee, Thou wilt draw back from him. It may, as before intimated, come from pectan, to seek for enchantment; leaving God, and going to devils; to act like a witch; but hire it must mean as above. The plain meaning is, “If thou perversely oppose thy Maker; He will oppose thee: no work or project shall prosper that is not begun in His name, and conducted in His fear.”

Verse 27. For thou wilt save the afflicted] The afflicted are the humble; and those Thou hast ever befriended.

Verse 28. For thou wilt light my candle] Thou wilt restore me to prosperity, and give me a happy issue out of all my afflictions. By the lamp of David the Messiah may be meant;—Thou wilt not suffer my family to become extinct, nor the kingdom which Thou hast promised me utterly to fail.

Verse 29. I have run through a troop] This may relate to some remarkable victory; and the taking of some fortified place, possibly Zion; from the Jebusites. See the account, 2 Sam. v. 6-8.

Verse 30. God, his way is perfect] His conduct is like His nature, absolutely pure;

The word of the Lord is tried] Literally, tried in the fire. It has stood all tests; and has never failed those who placed it before its Author.

He is a buckler] A sure protection to every simple believing soul. We cannot believe His word too implicitly; nor trust too confidently in Him.

33 ^a He maketh my feet like hinds' feet, and setteth me upon my high places.

34 ^a He teacheth my hands to war, so that a bow of steel is broken by mine arms.

35 Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.

36 Thou hast enlarged my steps under me, that my feet did not slip.

37 I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

38 I have wounded them that they were not able to rise: they are fallen under my feet.

39 For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me.

40 Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.

q 2 Sam. 2. 18. Hab. 3. 19.—r Dent. 32. 13. & 33. 29.—s Psa. 144. 1.—t Or, with thy weakness thou hast multiplied me.—u Prov. 4. 18.—v Hab. mine enemies. w Heb. caused to bow.—x Job 27. 2. & 33. 12. Prov. 1. 23. Lami. 1. 16. Jer. 41. 11. & 42. 12. Ezek. 8. 13. Mic. 2. 4. Zech. 7. 12.—y Zech. 10. 8.

Verse 31. *For who is God save the Lord?* "For who is Eloah, except Jehovah?" None is worthy of adoration but the self-existent, eternal, infinitely perfect, and all-merciful Being.

Or who is a rock? A fountain emitting continual supplies of grace and goodness.

Verse 32. *God—girdeth me with strength.* The girdle was a necessary part of the Eastern dress: it strengthened and supported the loins; served to confine the garments close to the body; and in it they tucked them up when journeying. The strength of God was to his soul what the girdle was to the body. Ineed not add, that the girdle was also an ornamental part of the dress.

And maketh my way perfect. He directs me so that I do not go astray;—He blesses me in all my undertakings, and by Him the issue of my labours is crowned with prosperity.

Verse 33. *My feet like hinds' feet.* Swiftmess, or speed of foot, was a necessary qualification of an ancient hero. This was of great advantage in pursuing, combating, or escaping from a foe. *Podas ovres Achilleus*, the swift-footed Achilles, is frequently given by Homer as a most honourable qualification of his hero.

Upon my high places. In allusion to the hinds, antelopes, mountain goats, &c., which frequented such places; and in which they found both food and safety. God frequently preserved the life of David by means of these.

Verse 34. *He teacheth my hands to war.* The success which I have had in my military exercises I owe to the Divine help. How few of the conquerors of mankind can say so! And how few among those who call themselves Christian warriors dare to say so! War is as contrary to the spirit of Christianity as murder. Nothing can justify Christian nations in shedding each other's blood! All men should live in peace; and all men might live in peace:—and the nation that is first to break it, is under a heavy curse.

A bow of steel is broken by mine arms. All the Versions render this, *Thou hast made my arm like a brazen bow.* A bow of steel is out of the question. In the days of David it is not likely that the method of making steel was known. The method of making brass out of copper was known at a very early period of the world; and the ancients had the art of hardening it, so as to work it into the most efficient swords. From his own account David was swift, courageous, and strong.

Verse 35. *The shield of thy salvation.* In all battles and dangers God defended him. He was constantly safe, because he possessed the salvation of God. Every where God protected him. *Thy gentleness—* *ἡμεῖς ἡμεῖς*, thy meekness, or humility. "Thou hast enabled me to bear and forbear; to behave with courage in adversity, and with humility in prosperity; and thus I am become great. By these means thou hast multiplied me." The Vulgate reads, *Disciplina tua ipse me docuit.*—"And thy discipline itself shall teach me." In this sense it was understood by most of the Versions. The old *Realter* paraphrases thus:—*thi chastising suffers me noight to erre fra the end to com.*

Verse 36. *Enlarged my steps.* See on ver. 19. From the hand of God he had continual prosperity; and, while he walked with God, no enemy was able to prevail against him. He details his successes in the following verses.

Verse 40. *The necks of mine enemies.* Thou hast made me a complete conqueror. Treading on the neck of an enemy was the triumph of the conqueror, and the utmost disgrace of the vanquished.

41 They cried, but there was none to save them: ^a even unto the Lord, but he answered them not.

42 Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets.

43 Thou hast delivered me from the strivings of the people; and thou hast made me the head of the heathen: ^b a people whom I have not known shall serve me.

44 As soon as they hear of me, they shall obey me: ^c the strangers shall submit themselves unto me.

45 The strangers shall fade away, and be afraid out of their close places.

46 The Lord liveth, and blessed be my rock; and let the God of my salvation be exalted.

47 It is God that avengeth me, and subdueth the people unto me.

x 2 Sam. 2. 9, 10. & 2. 1.—y 2 Sam. 8.—b Lami. 21. 15. & 25. 1.—c Heb. at the hearing of the ear.—d Heb. the noise of the stranger.—e Dent. 32. 28. Psa. 65. 3. & 66. 15.—f Or, yielded feigned obedience.—g Heb. He.—h Mic. 7. 17.—i Heb. giveth assignments for me.—k Psa. 71. 3.—l Or, destroyed.

Verse 41. *They cried.* The Philistines called upon their gods, but there was none to save them.

Even unto the Lord. Such as Saul, Ishboseth, Absalom, &c., who professed to worship the true God, called on him while in their opposition to David: but God no more heard them, than their idols heard the Philistines.

Verse 42. *Then did I beat them.* God was with him; and they had only the arm of flesh. No wonder then that his enemies were destroyed.

Small as the dust before the wind. This well expresses the manner in which he treated the Moabites, Ammonites, and people of Rabba: he put them under saws, and under harrows of iron, and under axes of iron; and made them pass through the brick-kiln, &c. See 2 Sam. xii. 31, and the Notes there.

Verse 43. *The strivings of the people.* Disaffections, and insurrections among my own subjects: as in the revolt of Absalom, the civil war of Abner in favour of Ishboseth, &c.

The head of the heathen. *רֹאשׁ הַגּוֹיִם* rosh goyim, "the chief," or "governor, of the nations;" all the circumjacent heathen people: all these were subdued by David, and brought under tribute.

A people whom I have not known. The people whom he knew were those of the twelve tribes;—those whom he did not know were the Syrians, Philistines, Idumeans, &c. All these served him, that is, paid him tribute.

Verse 44. *As soon as they hear of me.* His victories were so rapid and splendid over powerful enemies, that they struck a general terror among the people; and several submitted without a contest.

Strangers shall submit themselves unto me. Some translate this, "The children of the foreign woman have lied unto me." This has been understood two ways:—My own people, who had sworn fealty to me, have broken their obligation, and followed my rebellious son. Or, the Heathens, who have been brought under my yoke, have promised the most cordial obedience, and flattered me with their tongues, while their hearts felt enmity against me and my government. Nevertheless, even in this unwilling subjection, I was secure; my police being so efficient, and my kingdom so strong.

Verse 45. *The strangers shall fade away.* *בְּנֵי נֶקֶד* beney nekter, the same persons mentioned above. They shall not be able to effect any thing against me; *כַּלְי יִיבֹדוּ*, "they shall fall as the leaves fall off the trees in winter."

And be afraid out of their strong places. Those who have formed themselves into banditti, and have taken possession of rocks and fortified places, shall be so afraid, when they hear of my successes, that they shall surrender at discretion, without standing a siege. Perhaps all these verbs should be understood in the perfect tense; for David is here evidently speaking of a kingdom at rest, all enemies having been subdued: or, as the title is, when the Lord had delivered him from all his enemies.

Verse 46. *The Lord liveth.* By Him alone I have gained all my victories:—and He continueth, and will be my Rock, the Source whence I may at all times derive help and salvation. May His name be blessed!—May His kingdom be exalted!

Verse 47. *God that avengeth me.* The way that I took was after His own heart;—therefore He sustained me in it, and did me justice over my enemies.

Subdueth the people unto me. He keeps down the spirits of the disaffected, and weakens their hands. They are subdued, and they continue under me: and this is the Lord's doing.

48 He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man.

49 Therefore will I give thanks unto thee,

m Ps. 58. 1.—Heb. man of violence.—Rom. 15. 8.—p. Or. confers.

Verse 43. *He delivereth me*] That is, He hath delivered me, and continues to deliver me, from all that rise up against me.

The violent man] Saul; this applies particularly to him.

Verse 49. *Will I give thanks unto thee—among the heathen*] Quoted by St. Paul, Rom. xv. 9, to prove that the calling of the Gentiles was predicted, and that what then took place was the fulfilment of that prediction.

But there is a sense in which it applies particularly to David, well observed by *Theodore*—“We see,” says he, “evidently the fulfilment of this prophecy; for, even to the present day, David praises the Lord among the Gentiles, by the mouth of true believers; seeing there is not a town, village, hamlet, country, not even a desert, where Christians dwell, in which God is not praised by their singing the Psalms of David.”

Verse 50. *Great deliverance giveth he to his king*] David was a king of God's appointment; and was peculiarly favoured by Him. Literally, *He is magnifying the salvations of His king*. He not only delivers, but follows up those deliverances with innumerable blessings.

Showeth mercy—to David] I have no claim upon His bounty. I deserve nothing from Him; but he continues to show mercy.

To his seed] His posterity. So the words *וְעַד אֶרְבָּב*, and *וְעַד אֶרְבָּב*, in the Old and New Testament, should be universally translated. The common translation is totally improper.

For evermore] *עַד אֶדְוָם* *ad-olam*, for ever;—through all duration of created worlds. And more,—the eternity that is beyond time. This shows that another David is meant; with another kind of posterity, and another sort of kingdom. From the family of David came the man Christ Jesus—His posterity are the genuine Christians,—His kingdom, in which they are subjects, is spiritual. This government shall last through all time, for Christianity will continue to prevail till the end of the world:—and it will be extended through eternity; for that is the kingdom of glory in which Jesus reigns on the throne of His Father, and in which His followers shall reign with Him for ever and ever.

It has already been remarked that this whole Psalm has been understood as relating to the passion and victories of Christ, and the success of the Gospel in the earth. In this way Bishop Horne has understood and paraphrased it: and in the same way it is considered by the ancient Poets, so often mentioned. Many of the primitive fathers, and modern interpreters, have taken the same view of it. Those passages which I judged to have this meaning I have pointed out: and have only to add, that as David was a type of Christ, many things spoken of him primarily, refer to our Lord ultimately: but much judgment and caution are required in their application. To apply the whole Psalm in this way appears to me very injudicious, and often derogatory from the majesty of Christ. Let this be my excuse for not following the same track in which many of my predecessors have gone.

ANALYSIS OF THE EIGHTEENTH PSALM.

David's *Exultation*, or song of triumph after his conquest of all his enemies.

This Psalm may be divided into four parts:—

I. David shows what God is to His servants, and the effect it wrought upon him, ver. 1, 2, 3.

II. The great danger in which he was from the power and multitude of his enemies, ver. 4—23.

III. His glorious victories, and their consequences, ver. 24—45.

IV. His thanksgiving for those victories, ver. 46—50.

I. What God is to His servants, and to him especially.

1. Strength. 2. Rock. 3. Fortress. 4. Deliverer. 5. Tower. 6. Buckler. 7. Horn of salvation. 8. Highest tower, ver. 1, 2. (See the Notes.)

The effect it wrought in him. It produced,—1. Love. I will love the Lord. 2. CONFIDENCE. In him will I trust. 3. The spirit of prayer. I will call on the Lord. The fruit of all which was his safety. So shall I be saved from mine enemies, ver. 3.

II. The great dangers in which he was, and of his escape.

1. His danger was great; for, 1. He was encompassed with the sorrows of death. 2. Was terrified with the floods of ungodly men. 3. Surrounded by the sorrows

O LORD, among the heathen, and sing praises unto thy name.

50 Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore.

q Ps. 144. 10.—r 2 Sam. 7. 13.

of hell. And, 4. Prevented by the snares of death, ver. 4, 5.

2. He shows how he behaved in these dangers, and from whom he sought for help. 1. He called upon the Lord. 2. He cried unto his God.

3. He shows the goodness of God to him, and His readiness to help him. 1. He heard me out of his holy temple. 2. My cry came to his ears.

4. The cause of his escape was the immediate hand of God, who testified his presence by many supernatural signs. 1. EARTHQUAKES. The earth shook and trembled. 2. HILLS and mountains were moved from their places. The hills moved, &c., ver. 7. 3. SMOKE came out of His nostrils. 4. A consuming FIRE came out of His mouth; and became permanent, for coals were kindled by it, ver. 8. 5. A THICK DARKNESS announced His presence; and the atmosphere was greatly confused. He bowed the heavens;—darkness was under his feet, ver. 9. 6. There were mighty winds and tempests. He flew on the wings of the wind, ver. 10. 7. There were violent inundations, with blackness of the atmosphere, dark waters,—thick clouds of the sky, ver. 11. 8. GREAT THUNDERS. The Lord thundered;—the Highest gave his voice. 9. There was great RAIL, and FIREY METEORS. Hail stones and coals of fire, ver. 12, 13. 10. Tremendous LIGHTNINGS, and fearful CHASMS opened in the earth. He sent out, ver. 14, 15.

5. He reckons up his deliverances, with the manner and causes:—

1. He took, he drew me out of many waters, ver. 16.

2. He did this in a supernatural way. He sent from above, ib.

6. He describes his enemies from whom God delivered him. 1. They were very numerous, compared to many waters, ver. 16. He drew me out of many waters. 2. They were very strong. 3. Full of malice. 4. Too strong for him. 5. INSIDIOUS and CRUEL. They prevented me in the day of my calamity, ver. 17, 19.

7. But God was his STAY; and the causes which moved God to help him were, 1. His own good-will. Because he delighted in me. 2. David's innocence;—which he declares from ver. 20 to ver. 25.

8. And then, *ab hypothesi*, from his own particular case, he takes occasion to discourse in *thesi*, that this is not only true in David's person, but shall be verified in all that are upright as he was; which he proves from the nature and usual manner of God's proceedings with good and bad men, from ver. 25 to ver. 28.

III. David's glorious VICTORIES, and their consequences, from 29—46.

1. His victory he expresses and amplifies many ways:— 1. From the opposition which he conquered. Nor troops, nor walls, hindered, ver. 29.

2. From God's singular protection. He was his Buckler, his Rock.

3. From his armour.—He was made steel; and had military knowledge, strength and defence from God, ver. 33.

4. From his safety. He was not wounded in the battle.

5. From his success. He routed his enemies; they fled, and he pursued, ver. 37.

6. From the greatness of the victory. It was a complete conquest; for his enemies were taken, or consumed, or wounded, so as to be unable to rally. They fell under his feet;—their necks were brought down, ver. 38—42.

7. From the cause. All was of God;—he takes nothing to himself. Thou hast girded me.—Thou hast subdued.—Thou hast given me, &c.

2. The consequences of these victories were the propagation and enlargement of David's kingdom:

1. Before these victories, there were murmurings and insurrections among his people; but now, being conqueror, they are all quiet. Thou hast delivered me from the strivings of the people, ver. 43.

2. He was exalted to be head of the heathen: Moabites, Ammonites, &c., served him, ver. 44.

3. People whom he had not known became tributary to him. Aliens shall serve me, ver. 44.

4. This, it is true, they did out of fear, not affection. They dissembled in their fidelity; and several fell off; but still they were obliged to submit, ver. 45.

IV. David's THANKSGIVING. This is the main scope of the Psalm; to celebrate and extol the name and mercy of God for his victories. This has two parts:—1. His present thanksgiving. 2. His profession for the future.

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The heavens, and their host, proclaim the majesty of God, 1-2. The excellence and perfection of the Divine law, 3-12. In conclusion, 13. The Psalmist prays for pardon and preservation from sin, 13, 14. And that his words and thoughts may be holy, 14.

IV. DAY. MORNING PRAYER.

To the chief Musician, A Psalm of David.

THE heavens declare the glory of God; and the firmament sheweth his handy-work. 2 Day unto day uttereth speech, and night unto night sheweth knowledge.

A Gen. 1. 6. Inal. 46. 22. Rom. 1. 19, 20.—b Or, without these their voices is heard. c Heb. without their voice heard.

1. He magnifies God. The Lord liveth; and blessed be my rock, and let the God of my salvation be exalted, ver. 46. And to this end, in the two next verses, he makes mention again of his victories, and attributes the whole success to God, ver. 47, 48.

2. He professes still to do it; he will not cease even among the heathen. Therefore, will I give thanks, ver. 49.

3. And he shews how much reason he had to do so: because, 1. He had great deliverances. 2. He was the man of God's choice; His king—his anointed. 3. This goodness was to survive him, and go to his posterity. To David, and to his seed. 4. It was to have no end: it was to be for evermore, ver. 50.

Here the true David and the spiritual seed are referred to; and for this the Reader is requested to examine the Notes, and the remark before this analysis.

NOTES ON PSALM XIX.

The title of this Psalm has nothing particular in it: but it is not very clear that it was written by David, to whom it is attributed; though some think that he composed it in the wilderness, while persecuted by Saul. For this opinion, however, there is no solid ground. There is no note in the Psalm itself to lead us to know, when, where, or by whom, it was written. It is a highly finished and beautiful ode.

Verse 1. The heavens declare the glory of God] Literally, The heavens number out the glory of the strong God. A first view of the starry heavens strikes every beholder with astonishment at the power by which they were made, and by which they are supported. To find out the wisdom and skill displayed in their contrivance requires a measure of science; but when the vast magnitude of the celestial bodies is considered, we feel increasing astonishment at these works of the strong God.

The firmament] The whole visible expanse;—not only containing the celestial bodies above referred to, but also the air, light, rains, dews, &c. &c. And when the composition of these principles is examined, and their great utility to the earth and its inhabitants properly understood, they afford matter of astonishment to the wisest mind, and of adoration and gratitude even to the most unfeeling heart.

Verse 2. Day unto day uttereth speech] Each day is represented as teaching another relative to some new excellence discovered in these manifold works of God. The nights also, by the same figure, are represented as giving information to each other of the increase of knowledge already gained.

"The labours of these our instructors know no intermission; but they continue incessantly to lecture us in the science of Divine wisdom. There is one glory of the sun, which shines forth by day; and there are other glories of the moon and of the stars, which become visible by night. And because day and night interchangeably divide the world between them, they are, therefore, represented as transmitting, in succession, each to other, the task enjoined them, like the two parts of a choir, chanting forth alternately the praises of God." Bishop Horne.

Verse 3. There is no speech nor language, where their voice is not heard.] Leave out the epithets here, which pervert the sense; and what remains is a tolerable translation of the original;—

אין דבור ואלו דברים בלי שומע קולם

Ejn omer ve-ein debarim, bali nishmā kalam.

"No speech, and no words; their voice without hearing."

בכל הארץ נאמרו קולם ואלו דברים בלי שומע קולם

Bekol ha-arets na'amaru kalam: U-bi-kalam lehel malleghem.

"Into all the earth hath gone out their sound; and to the extremity of the habitable world their eloquence."

The word קולם, which we translate line, is rendered sonus by the Vulgate, and φωνή, sound, by the Septuagint; and St. Paul, Rom. x. 18, uses the same term. Perhaps the idea here is taken from a stretched cord, that emits a sound on being struck; and hence both ideas may be included in the same word; and קולם, may be either their line or cord, or their sound. But I rather think that the Hebrew word originally meant sound, or

3 There is no speech nor language, where their voice is not heard.

4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

5 Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

6 His going forth is from the end of the

d Rom. 10. 18.—e Or, their rule, or direction.—f Eodem. 1. 8

noise; for, in Arabic, the verb كراها karaha, signifies he called out, cried, clamavit. The sense of the whole is this, as Bishop Horne has well expressed it,—

"Although the heavens are thus appointed to teach; yet it is not by articulate sounds that they do it. They are not endowed, like man, with the faculty of speech: but they address themselves to the mind of the intelligent beholder in another way; and that, when understood, a no less forcible way, the way of picture or representation. The instruction which the heavens spread abroad is as universal as their substance, which extends itself in lines, or rays. By this means their words, or rather their significant actions or operations are every where present; and thereby they preach to all the nations the power and wisdom, the mercy and loving kindness, of the Lord."

St. Paul applies this as a prophecy relative to the universal spread of the gospel of Christ, Rom. x. 18, for God designed that the light of the gospel should be diffused wheresoever the light of the celestial luminaries shone; and be as useful and beneficent, in a moral point of view, as that is in a natural. All the inhabitants of the earth shall benefit by the gospel of Christ as they all benefit by the solar, lunar, and stellar light. And, indeed, all have thus benefited, where even the words are not yet come. Jesus is the true light that lightens every man that cometh into the world. His light, and the voice of His Spirit, have already gone through the earth;—and His words, and the words of his apostles, are by means of the Bible and missionaries, going out to all the extremities of the habitable globe.

On these words I shall conclude with the translation in my old Psalter:—

Ver. 1. Hebans tells the joy of God: and the workes of his handes sheweth the firmament.

Ver. 2. Day till day uttereth word; and night till night sheweth conyng.

Ver. 3. Na speches er, ne na wordes, of the quilit the boundes of thaim be nought bet's.

Ver. 4. In all the land grede the moune of thaim; and in endes of the world thair wordes.

Ver. 5. In the South he sett his tabernacle; and he as a spouse comand forth of his chamber; he joyed als graunt at tyn the way.

Ver. 6. Fra heart piden the gangyng of hym: and his gaine case ill the heart of hym: nane es that hym may byde fra his bet'e.

All the Versions, except the Chaldee, render the last clause of the fourth verse thus;—in the sun he hath placed his tabernacle; as the old Psalter likewise does. They supposed that if the Supreme Being had a local dwelling, this must be it; as it was to all human appearance, the fittest place. But the Hebrew is, Among them hath he set a tabernacle for the sun. He is the centre of the universe: all the other heavenly bodies appear to serve him. He is like a general in his pavilion, surrounded by his troops; to whom he gives his orders, and by whom he is obeyed. So, the solar influence gives motion, activity, light, and heat, to all the planets. To none of the other heavenly bodies does the Psalmist assign a tabernacle;—none is said to have a fixed dwelling but the sun.

Verse 5. Which is as a bridegroom, &c.] This is a reference to the rising of the sun, as the following verse is to the setting. He makes his appearance above the horizon with splendour and majesty;—every creature seems to rejoice at his approach; and during the whole of his course, through his whole circuit, his apparent revolution from east to west, and from one tropic to the same again, no part of the earth is deprived of its proper proportion of light and heat. The sun is compared to a bridegroom in his ornaments, because of the glory and splendour of his rays; and to a giant, or strong man, running a race, because of the power of his light and heat. The apparent motion of the sun, in his diurnal and annual progress, are here both referred to. Yet both these have been demonstrated to be mere appearances. The sun's diurnal motion arises from the earth's rotation on its axis from west to east in twenty-three hours, fifty-six minutes,

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heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof;

7 The law of the LORD is perfect, converting the soul; the testimony of the LORD is sure, making wise the simple.

8 The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes.

9 The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

11 Moreover by them is thy servant warned: and in keeping of them there is great reward.

12 The statutes of the LORD are straight, as grace, and mercies are true, and righteous altogether.

and four seconds, the mean or equal time which elapses between two consecutive meridian-transits of the same fixed star. But on account of the sun's apparent ecliptic motion in the same direction, the earth must make about the three hundred and sixty-fifth part of a second revolution on its axis before any given point of the earth's surface can be again brought into the same direction with the sun as before: so that the length of a natural day is twenty-four hours at a mean rate. The apparent revolution of the sun through the twelve constellations of the zodiac is a sidereal year, is caused by the earth's making one complete revolution in its orbit in the same time. And as the earth's axis makes an angle with the axis of the ecliptic of about twenty-three degrees and twenty-eight minutes, and always maintains its parallelism, i. e. is always directed to the same point of the starry firmament; from these circumstances are produced the regular change of the seasons, and continually differing lengths of the days and nights in all parts of the terraqueous globe, except at the poles and on the equator. When we say that the earth's axis is always directed to the same point of the heavens, we mean to be understood only in a general sense;—for, owing to a very slow deviation of the terrestrial axis from its parallelism, (named the precession of the equinoctial points,) which becomes sensible in the lapse of some years, and which did not escape the observation of the ancient astronomers, who clearly perceived that it was occasioned by a slow revolution of the celestial poles around the poles of the ecliptic, the complete revolution of the earth in its orbit is longer than the natural year, or the earth's tropical revolution, by a little more than twenty minutes; so that in twenty-five thousand seven hundred and sixty-three entire terrestrial revolutions round the sun, the seasons will be renewed twenty-five thousand seven hundred and sixty-four times. And in half this period, or twelve thousand eight hundred and eighty-two natural years, the points which are now the north and south poles of the heavens, around which the whole starry firmament appears to revolve, will describe circles about the then north and south poles of the heavens, the semi-diameters of which will be nearly forty-seven degrees.

Coming out of his chamber mechuphato, from under his veil. It was a sort of canopy erected on four poles, which four Jews held over the bridegroom's head.

Verse 7. The law of the LORD is perfect. And here are two books of Divine Revelation,—1. The visible HEAVENS, and the works of creation in general: 2. The BIBLE, or divinely inspired writings contained in the Old and New Testaments. These may all be called the law of the Lord: torah, from yarah, to instruct, direct, put straight, guide. It is God's system of instruction, by which men are taught the knowledge of God and themselves, directed how to walk so as to please GOD, redeemed from crooked paths, and guided in the way everlasting. Some think that torah, means the preceptive part of Revelation. Some of the primitive Fathers have mentioned three LAWS given by God to man:—1. The law of nature, which teaches the knowledge of God, as to His eternal power and Deity, by the visible creation. 2. The law given to Moses and the prophets, which teaches more perfectly the knowledge of God. His nature, His will, and our duty. 3. The LAW of grace given by Christ Jesus, which shows the doctrine of the atonement, of purification, and of the resurrection of the body. The first is written in hieroglyphics, in the heavens and the earth. The second was written on tables of stone, and in many rites and ceremonies. The third is to be written on the heart by the power of the Holy Ghost.

Is perfect] temimah, it is perfection. It is perfect in itself as a law; and requires perfection in the hearts and lives of men. This is its character.

Converting the soul] Turning it back to God. Restoring it to right reason, or to a sound mind; teaching it its own interest in reference to both worlds. This is its use.

The testimony of the LORD] eduth, from yad, ad, beyond, forward. The various types and appointments of the law, which refer to something beyond themselves, and point forward to the Lamb of God who takes away the sin of the world. Some understand by these, the doctrinal part of the law.

Is sure] ne-emanah, are faithful; they point out the things beyond them fairly, truly, and fully, and make no vain or false report. They all bear testimony to the great atonement. This is THEIR character.

Making wise the simple.] The simple is he who has but one end in view; who is concerned about his soul, and earnestly enquiring, "What shall I do to be saved?" These testimonies point to the atonement, and thus the simple-hearted is made wise unto salvation. This is THEIR use.

Verse 8. The statutes of the LORD] pikudim, from pakad, he visited, cared, took notice of, appointed to a charge. The appointments, or charge delivered by God to man for his regard and observance.

Are right] yesharim, from yashar, to make straight, smooth, right, upright, opposed to crookedness in mind or conduct; shewing what the man should be, both within and without. This is THEIR character.

Rejoicing the heart] As they shew a man what he is to observe and keep in charge, and how he is to please God, and the Divine help he is to receive from the visitations of God, they contribute greatly to the happiness of the upright;—they rejoice the heart. This is THEIR use.

The commandment] misvath, from tsavah, to command, give orders, ordain. What God has ordered man to do, or not to do. What he has commanded, and what he has prohibited.

Is pure] From barah, to clear, cleanse, purify. All God's commandments lead to purity, enjoin purity, and point out that sacrificial offering by which cleansing and purification are acquired. This is ITS character.

Enlightening the eyes.] Showing men what they should do, and what they should avoid. It is by God's commandments that we see the exceeding sinfulness of sin, and the necessity of redemption, so that we may love the Lord with all our heart, and our neighbour as ourselves. For this is the end of the commandment; and thus to enlighten the eyes, is ITS use.

Verse 9. The fear of the LORD] yirath, from yara, to fear, to venerate;—often put for the whole of divine worship. The reverence we owe to the Supreme Being.

Is clean] tehorah, from tahar, to be pure, clean;—not differing much from barah, (see above,) to be clean, and bright as the heavens;—as purified silver. Its object is to purge away all defilement; to make a spotless character.

Enduring for ever] omedet la-ud, "standing up to perpetuity." The fear that prevents us from offending God, that causes us to revere Him, and is the beginning, as it is the safeguard of wisdom, must be carried all through life. No soul is safe for a moment without it. It prevents departure from God, and keeps that clean which God has purified. This is ITS use.

The judgments of the LORD] mishpelim, from shaphat, he judged, regulated, disposed. All God's regulations, all His decisions;—what He has pronounced to be right and proper.

Are true] emeth, truth, from am, to support, confirm, make stable, and certain. This is the character of God's judgments. They shall all stand. All dispensations in providence and grace confirm them:—they are certain, and have a fixed character.

And righteous altogether.] They are not only according to truth; but they are righteous, tsadeku, they give to all their due. They show what belongs to God, to man, and ourselves. And hence the word altogether, yachday, equally, is added:—or truth and righteousness united.

Verse 10. More to be desired are they than gold] This is strictly true;—but who believes it? By most men gold is preferred both to God and His judgments; and they will barter every heavenly portion for gold and silver!

Sweeter also than honey] To those whose mental taste is rectified; who have a spiritual discernment.

Honeycomb.] Honey is sweet;—but honey just out of the comb has a sweetness, richness, and flavour, far beyond what it has after it becomes exposed to the air. Only those who have eaten of honey from the comb can feel the force of the Psalmist's comparison:—it is better than gold, yea than fine gold in the greatest quantity; it is sweeter than honey, yea, than honey from the comb.

12 * Who can understand his errors ? * cleanse thou me from * secret faults.

13 * Keep back thy servant also from presumptuous sins ; * let them not have dominion over me ; then shall I be upright, and I shall

Ps. 118.—1. Lev. 4. 2. Gen.—1. Ps. 118. 2.—1. Gen. 22. 4. 1 Sam. 25. 22, 23, 24, 26. v. Ps. 118. 123. Rom. 6. 12, 14.

Verse 11. *By them is thy servant warned*] *וְאֵין נִיזָהָר, מִן הַיְזָהָר, לֵב טָהוֹר, פֶּלְחִיד.* By these laws, testimonies, &c., thy servant is fully instructed; he sees all clearly; and he discerns that in keeping of them there is great reward:—every man is safe, wise, holy, and happy, who observes them. All Christian experience confirms this truth. Reader, what says *this*?

Verse 12. *Who can understand his errors*] It is not possible, without much of the Divine light, to understand all our deviations from, not only the letter, but the spirituality, of the Divine law. Frequent self-examination, and walking in the light, are essentially necessary to the requisite degrees of spiritual perfection.

Cleanse thou me from secret faults.] From those which I have committed, and have forgotten;—from those for which I have not repented;—from those which have been committed in my heart, but have not been brought to act in my life;—from those which I have committed without knowing that they were sins,—sins of ignorance;—and from those which I have committed in private, for which I should blush and be confounded were they to be made public.

Verse 13. *From presumptuous sins*] Sins committed not through frailty or surprise, but those which are the offspring of thought, purpose, and deliberation. Sins against judgment, light, and conscience. The words might be translated,—*Preserve thy servant also from the proud*; from tyrannical governors, i. e. from evil spirits. Bishop Horsley. So most of the Versions understand the place.

Let them not have dominion over me] Let me never be brought into a habit of sinning. He who sins presumptuously will soon be hardened through the deceitfulness of sin.

Then shall I be upright] Let me be preserved from all the evil that the craft and malice of the devil or man work against me, then shall I continue to walk uprightly, and shall be innocent from the great transgression;—from habitual sinning,—from apostasy,—from my easily besetting sin. He who would be innocent from the great transgression must take care that he indulge not himself in any. See Bp. Horne. Most men have committed some particular sin, which they ought to deplore as long as they breathe, and on account of the enormity of which they should for ever be humbled.

Verse 14. *Let the words of my mouth*] He has prayed against practical sin,—the sins of the body; now, against the sins of the mouth and of the heart. Let my mouth speak nothing but what is true, kind, and profitable; and my heart meditate nothing but what is holy, pure, and chaste.

Acceptable in thy sight] Like a sacrifice without spot or blemish, offered up with a perfect heart to God.

O Lord, my strength] *וְאֵין טוֹרֵי, "my Fountain, my Origin."*

My redeemer.] *וְאֵין גּוֹאֵל, my Kinsman*, he whose right it is to redeem the forfeited inheritance: for so was the word used under the old law. This prayer is properly concluded; he was weak,—he felt the need of God's strength. He had sinned and lost all title to the heavenly inheritance, and therefore needed the interference of the Divine Kinsman;—of Him who, because the children were partakers of flesh and blood, also partook of the same. No prayer can be acceptable before God which is not offered up in His strength;—through Him who took our nature upon Him that He might redeem us unto God, and restore the long lost inheritance. *לֹאֵלֵךְ מִי עֵזְרָא וְיִשְׁעֵי מִי בְּרַחֵם.* Old Psalter. He who is my only Help, and He that bought me with His blood. This prayer is often, with great propriety, uttered by pious people when they enter a place of worship.

ANALYSIS OF THE NINETEENTH PSALM.

I. There are two parts in this Psalm. The first is doctrinal, the second penitential. The doctrinal part has two members:—

1. The first teaches us to know God by natural reason, from the book of creation, from ver. 1. to ver. 7.

2. But because this way is insufficient to save a soul, therefore in the second part we have a better way prescribed, which is the Book of the Scriptures; the excellencies of which are described from ver. 7 to ver. 11.

II. The penitential part begins at the twelfth verse; for since the reward to be expected proceeds from the keeping

be innocent from * the great transgression.

14 * Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, * my strength, and my * redeemer.

w Or, much.—1. Ps. 118.—1. Heb. my rock. Ps. 118. 1.—1. Gen. 22. 4. & 24. 6. & 47. 4. 1 Thim. 1. 10.

of God's law, and David's heart told him he had not kept it, therefore, he begs pardon and grace, ver. 12 to 14.

1. *The heavens declare, &c.* By the glory of God we are to understand His goodness, wisdom, power; in a word, all His attributes, of which we have a double declaration:

1. A testimony from the creatures, but especially the heavens, whose magnitude, beauty, order, variety, perpetual motion, light, influences, &c., declare that there is an omnipotent, wise, good, and gracious God who is their Creator:—with this David begins. *The heavens declare the glory of God, and the firmament sheweth forth, &c.*

2. The vicissitude of day and night, proceeding from their motions, declares this also. *Day unto day uttereth speech, &c.* 1. The heavens are diligent preachers; for they preach all day and all night, without intermission. 2. They are learned preachers, for they preach in all tongues. *There is no speech—where their voice is not heard.* 3. They are universal preachers, for they preach to the whole world. *Their sound is gone through all the earth, &c.*

3. But among all these creatures the sun, for which God in heaven has set a throne, makes the fairest and clearest evidence, and that in the three following ways:—

1. By his splendour, light, and beauty; he riseth as gloriously as a bridegroom coming from under his canopy.

2. By his wonderful celerity, not only in revolving round his own axis, which revolution, although he is one million three hundred and eighty-four thousand four hundred and sixty-two times bigger than the earth, he performs in twenty-five days fourteen hours of our time, but also in the swiftness with which his light comes to the earth. It travels at the rate of one hundred and ninety-four thousand one hundred and eighty-eight miles in a second of time; and reaches our earth in eight minutes and about twelve seconds, a distance of ninety-five millions, five hundred and thirteen thousand, seven hundred and ninety-four English miles, at a mean rate.

3. His strange and miraculous heat, from which nothing is hidden, and by which every thing is benefited.

II. But as the declaration, even from the most glorious of creatures, is not sufficient to make men wise and happy, He has been pleased to declare Himself by His WRITTEN WORD, called here the LAW generally; and is commended to us by the following reasons:—

1. From the Author. It is the Law of Jehovah.

2. From its sufficiency. It is perfect.

3. From its utility. It converts the soul:—gives wisdom to the simple.

4. From its infallibility. The testimony of the Lord is sure.

5. From its perspicuity. The statutes of the Lord are right.

6. From the effects it works in the soul. They rejoice the heart. They quiet the troubled conscience;—Being justified by faith, we have peace with God.

7. From its purity. The commandment of the Lord is pure. It is opposed to all bad opinions and evil practices.

8. From its effects in the understanding. It enlightens the eyes. It dispels all darkness and ignorance, all doubts and fears, diffidence, carnal security, false worship, &c., and gives us to see our own deformities.

9. From its incorruptness. The fear of the Lord is clean. Other religions are polluted with human inventions, strange ceremonies, uncommanded sacrifices, false gods, &c.

10. From its perpetuity. It endureth for ever. It is an endless Law, and an everlasting Gospel.

11. From its truth and equity. It is altogether true and righteous.

Out of all which David concludes that it is both precious and delightful.

1. The price of it is beyond the best gold. *More to be desired than gold; yea, than much fine gold.*

2. It was delightful. *Sweeter than honey and the honeycomb.*

3. This he knew by his own experience. *Moreover by them is thy servant illuminated.*

4. It is profitable to observe them. *For in keeping of them there is, 1. A reward. 2. A great reward.*

III. But this last consideration sent David to the throne

PSALM XX.

A prayer for the king in his enterprises, that his prayers may be heard, his offerings accepted, and his wishes fulfilled, 1-4. Confidence of victory expressed, 5, 6. Vain hopes exposed; and supplication made for the king, 7, 8.

To the chief Musician, A Psalm of David.

THE LORD hear thee in the day of trouble: the name of the God of Jacob defend thee.

2 Send thee help from the sanctuary, and strengthen thee out of Zion.

3 Remember all thy offerings, and accept thy burnt sacrifice. Selah.

4 Grant thee according to thine own heart, and fulfil all thy counsel.

a Prov. 18. 10.—b Heb. set thee on a high place.—c Heb. thy help.—d 1 Kings 6. 3. 3 Chron. 28. 3. Ps. 73. 17.—e Heb. support thee.—f Heb. turn to ashes: or, make thee strong. Ezech. 30. 9. Lev. 1. 8. Num. 23. 6. Deut. 33. 10. 1 Sam. 24. 22.

5 We will rejoice in thy salvation, and in the name of our God we will set up our banners: the LORD fulfil all thy petitions.

6 Now know I that the LORD saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand.

7 Some trust in chariots, and some in horses: but we will remember the name of the LORD our God.

8 They are brought down and fallen: but we are risen, and stand upright.

9 Save, LORD: let the king hear us when we call.

h Ps. 21. 2.—i Ps. 19. 4.—k Exod. 17. 15. Ps. 60. 4.—l Ps. 2. 2.—m Heb. from the heaven of his holiness.—n Heb. by the strength of the salvation of his right hand.—o Ps. 33. 16, 17. Prov. 21. 31. Isai. 24. 1.—p 2 Chron. 32. 8.

of mercy. What! a reward, a great reward! and only to those who keep God's law? My conscience tells me that the reward is not for me: I cannot plead this oberrance. David had public sins, secret faults and errors, to deplore. But he had at hand three means of help:—1. Confession of sin. 2. Petition for grace. 3. Faith in the Divine mercy, through the great Redeemer.

1. He knew he was an offender, but he knew not how guilty he had offended. He saw that he was guilty, and asked pardon. He felt that he was impure, and asked cleansing. Who can understand his errors! cleanse thou me from my secret faults.

2. He prays that he may be preserved from presumptuous sins; that he might not be hardened in transgression. Keep back also thy servant from presumptuous sins. For which he gives two reasons:—1. If he were not kept back from them, sin would get the dominion over him. Sin would become a king who would command, rule, and enslave him. 2. If thus kept back, he would be innocent from the great transgression; for he that gets under the strong habit of sin may at last deny God Himself, renounce the blood of the covenant, and become a castaway.

3. Lastly, That his prayer may be heard, he prays for his prayer. Let the words of my mouth and the meditations of my heart be acceptable in thy sight. This is pleading, or supplication.

That prayer and supplication may be successful, he acts faith in God, whom he

1. Claims as his strength; literally his rock, by whom alone he could resist and overcome.

2. His Redeemer, through whom alone he could get pardon for the past, and grace to help him in time of need. To this word he adds nothing, as it includes every thing necessary to saint and sinner. See the Notes.

NOTES ON PSALM XX.

It is most likely that this Psalm was penned on the occasion of David's going to war; and most probably with the Ammonites and Syrians, who came with great numbers of horses and chariots to fight with him. See 2 Sam. x. 6. 1 Chron. xix. 7. It is one of the dialogue Psalms, and appears to be thus divided. Previously to his undertaking the war, David comes to the tabernacle to offer sacrifice. This being done, the people, in the king's behalf, offer up their prayers; these are included in the three first verses. The fourth was probably spoken by the highpriest. The fifth by David and his attendants; the last clause by the highpriest. The sixth by the highpriest, after the victim was consumed. The seventh and eighth by David and his men. And the ninth as a chorus by all the congregation.

Verse 1. The LORD hear thee] David had already offered the sacrifice, and prayed. The people implore God to succour him in the day of trouble; of both personal and national danger.

The name of the God of Jacob] This refers to Jacob's wrestling with the Angel, Gen. xxxiii. 24, &c. And who was this Angel? Evidently none other than the Angel of the covenant, the Lord Jesus, in whom was the name,—the fulness of the Godhead bodily. He was the God of Jacob, who blessed Jacob, and gave him a new name and a new nature. See the Notes on the above place in Genesis.

Verse 2. Send thee help from the sanctuary] This was the place where God recorded His name; the place where He was to be sought, and the place where He manifested Himself. He dwelt between the cherubim, over the mercy-seat. He is now in Christ, reconciling the world to Himself. This is the true sanctuary where God must be sought.

Strengthen thee out of Zion.] The temple, or tabernacle where his prayers and sacrifices were to be offered.

Verse 3. Remember all thy offerings] The mincha, which is here mentioned, was a gratitude offering. It is rarely used to signify a bloody sacrifice.

Burnt sacrifice] The slatb here mentioned was a bloody sacrifice. The blood of the victim was spilt at the altar, and the flesh consumed. One of these offerings implied a consciousness of sin in the offerer; and this sacrifice he brought as an atonement; the other implied a sense of mercies already received, and was offered in the way of gratitude.

David presents himself before the Lord with offerings of both kinds.

This prayer of the people is concluded with Selah, which we have taken up in the general sense of so be it. Hear and answer. It will and must be so, &c.

Verse 4. Grant thee according to thine own heart] May God give thee whatsoever thou art setting thy heart upon, and accomplish all thy desires! This was probably the prayer of the highpriest.

Verse 5. We will rejoice in thy salvation] We expect help from Thee alone: it is in Thy cause we engage; and to Thee, as our war is a just one, we consecrate our banners, inscribed with Thy name. It is said that the Maccabees had their name from the inscription on their banners; which was taken from Exodus xv. 11, וְיָצַק מַיִם מִן הַיָּם מִיְהוָה מִיְהוָה מִיְהוָה. The word being formed from the initial letters, מַיִם מִן הַיָּם מִיְהוָה Ma Ca B I, whence Maccabeus, and Maccabees.

The words of this verse were spoken by David, and his officers; immediately after which I suppose the highpriest to have added, The LORD fulfil all thy petitions!

Verse 6. Now know I that the LORD saveth his anointed] These are probably the words of the priest after the victim had been consumed; and those signs had accompanied the offering, which were proofs of God's acceptance of the sacrifice; and consequently, that the campaign would have a successful issue. David is God's anointed;—therefore, he is under His especial care. He will hear him. David must continue to pray, and to depend on God; else he cannot expect continual salvation. David has vast multitudes of enemies against him;—he, therefore, requires supernatural help. Because of this, God will hear him with the saving strength of his right hand.

The HAND of God is His power; the right hand, His almighty power;—the STRENGTH of his right hand, his almighty power in action; the SAVING strength of his right hand, the miraculous effects wrought by His almighty power brought into action. This is what David was to expect; and it was the prospect of this that caused him and his officers to exult as they do in the following verse.

Verse 7. Some trust in chariots] The words of the original are short and emphatic: These in chariots; and these in horses; but we will record in the name of Jehovah our God. Or, as the Septuagint, ἡμῶν ἡμῶν, we shall be magnified. Or, as the Vulgate, invocabimus, we will invoke the name of the Lord. This and the following verse I suppose to be the words of David and his officers. And the mention of chariots and horses makes it likely that the war with the Ammonites and Syrians is that to which reference is made here; for they came against him with vast multitudes of horsemen and chariots, 2 Sam. x. 6—8. According to the law, David could neither have chariots nor horses; and those who came against him with cavalry must have a very great advantage: but he saw that Jehovah his God was more than a match for all his foes, and in Him he trusts with implicit confidence.

Verse 8. They are brought down and fallen] They were so confident of victory, that they looked upon it as already gained. They who trusted in their horses and chariots are bowed down, and prostrated on the earth:—they are all overthrown.

But we are risen] We who have trusted in the name of Jehovah are raised up from all despondency; and we stand upright;—we shall conquer, and go on to conquer.

PSALM XXI.

The Psalmist returns thanks to God for giving him the victory over his enemies; which victory he had earnestly requested, 1, 2. He enters into a detail of the blessings which, in consequence of the victory, he had obtained, 3-7. He predicts the destruction of all those who may persecute him up against him, 8-12. And concludes with praises to the power of Jehovah, 13.

To the chief Musician, A Psalm of David.

David, Regis Israelitarum, etc. canticum 22.

THE king shall joy in thy strength, O LORD; and in thy salvation how greatly shall he rejoice!

2 Thou hast given him his heart's desire,

a Ps. 20. 5, 6.—b Ps. 20. 4, 5.—c 2 Sam. 12. 30. 1 Chron. 20. 2.—d Ps. 61. 5, 6.

Verse 9. Save, LORD] This verse was spoken by all the congregation, and was the chorus and conclusion of the piece.

The verse may be read, Lord, save the king! He will hear us in the day of our calling. The Vulgate, Septuagint, Ethiopic, Arabic, and Anglo-Saxon, read the verse thus: Lord, save the king! and hear us whenever we shall call upon thee. The Syriac reads differently. The Lord will save us; and our king will hear us in the day in which we shall call upon him. This refers all to God; while the others refer the latter clause to DAVID, Lord, save David; and David will save us. "If Thou preserve him, he will be Thy minister for good to us." This appears to be the easiest sense of the place, and harmonizes with all the rest.

ANALYSIS OF THE TWENTIETH PSALM.

This Psalm is a form of prayer delivered by David to the people, to be used by them for the king, when he went out to battle against his enemies.

In this Psalm there are the following parts:—

I. A benediction of the people for their king, ver. 1-4.

II. A congratulation or triumph of the people after the victory; supposed to be already obtained, ver. 5-8.

III. A petition, ver. 9.

I. The benediction directed to David's person. The particulars, that he may have,

1. Audience in his necessity. The Lord hear thee in the day of trouble.

2. Protection. The name of the God of Jacob defend thee, ver. 1.

3. Help and strength in battle. Send thee help—strengthen thee:—which is amplified,—1. By the place;—help from the sanctuary. 2. Strength out of Zion.

4. Acceptance of his person: testified by the acceptance of his offerings and sacrifices, ver. 3.

5. Answers to his petitions. Grant thee according to thy own heart, and fulfil all thy counsel, ver. 4. which is plainly set down in the next verse. The Lord fulfil all thy petitions, ver. 5.

This benediction being ended, they persuade themselves that the prayer of it shall be granted, because it will rebound to God's glory; and they will be thankful, and honour Him for the victory.

1. We will rejoice in thy salvation. Or, Do this, that we may rejoice.

2. In the name of our God will we set up our banners. We will enter the city joyfully, with displayed banners, which we will erect as trophies to the honour of God.

II. Now follow the congratulation and triumph of their faith; for they give thanks as for a victory already obtained; for to their faith it was certain. Before, they prayed for audience and protection: here, they testify they are certain and secure of both.

1. Of protection. Now know I that the Lord will save &c.

2. Of audience. He will hear from his holy heaven.

3. Of help. With the saving strength of his right hand, ver. 6.

The certainty they had of this victory proceeded solely from their confidence in God. And this they illustrate by an argument drawn à dissimili: they were not like others who trust more to their arms than to their prayers; more to their numbers, than to God.

1. Some trust in chariots, and some in horses; as the Ammonites, 2 Sam. x. 6.

2. But we do not so: we will remember the name of the Lord our God;—the Lord of hosts, mighty in battle. Arms may be used by good or bad men; but the difference lies in the object, the end, and the confidence. A bad cause cannot have God's concurrence: a good cause will have His countenance and support.

3. And, therefore, the success was according to the confidence. 1. They who trusted on their arms, &c., are brought down, and fallen. 2. We who trusted in the Lord our God are risen, and stand upright, ver. 8.

III. The third part contains a short ejaculation; and is the sum of the Psalm.

and hast not withholden the request of his lips. Selah.

3 For thou preventest him with the blessings of goodness; thou settest a crown of pure gold on his head.

4 He asked life of thee, and thou gavest it him, even length of days for ever and ever.

5 His glory is great in thy salvation: honour and majesty hast thou laid upon him.

6 For thou hast made him most blessed for ever

e 2 Sam. 7. 19. Ps. 91. 16.—f Heb. set him to be blessings. Gen. 12. 2. Ps. 78. 17.

1. Save, Lord! None but Thou can save us; in Thee, and in none other, do we put our trust.

2. Let the king hear us. We purpose to continue in prayer and faith: therefore, when we call, let the king, the Messiah, which thou hast set on thy holy hill, Ps. ii. 6, hear us. Or, according to another arrangement of the words: 1. Lord, save our king. Make him wise and good; preserve his person, and prosper his government, that we may have peace in our time, and secular prosperity. 2. Hear Thou us when we call. Let us have also spiritual prosperity, that we may perfectly love Thee, and worthily magnify Thy name.—Cala bu bñit, zehaine bo cymge, "O Thou Lord, health give the king." Anglo-Saxon.

NOTES ON PSALM XXI.

In the title of this Psalm there is nothing particularly worthy of remark. The occasion of it is variously understood. Some think it was composed to celebrate the victory obtained over Sennacherib; others that it was made on the recovery of Hezekiah, and the grant of fifteen years of longer life, see ver. 4. Others, and they with most appearance of propriety, consider it a song of rejoicing composed by David for his victory over the Ammonites, which ended in the capture of the royal city of Rabba, the crown of whose king David put on his own head, see ver. 3, and to procure which victory David offered the prayers and sacrifices mentioned in the preceding Psalm. Lastly, many think that it is to be wholly referred to the victories of the Messiah: and it must be owned that there are several expressions in it which apply better to our Lord than to David, or any other person; and to Him the Targum applies it, as does likewise my old Anglo-Scottish Psalter in paraphrasing the Text

Verse 1. The king shall joy] מלכא יתב מלכא משיחא, "the King Messiah," Targ. What a difference between ancient and modern heroes! The former acknowledged all to be of God, because they took care to have their quarrel rightly founded: the latter sing a Te Deum, pro forma, because they well know that their battle is not of the Lord. Their own vicious conduct sufficiently proves that they looked no higher than the arm of human strength. God suffers such for a time: but in the end He confounds and brings them to naught.

Verse 2. Thou hast given him his heart's desire] This seems to refer to the prayers offered in the preceding Psalm; see especially verses 1-4.

Verse 3. Thou preventest him] To prevent, from praeventio, literally signifies, to go before. Hence that prayer in the communion service of our public Liturgy, "Prevent us, O Lord, in all our doings with Thy most gracious favour!" That is, "Go before us in Thy mercy; make our way plain, and enable us to perform what is right in Thy sight!" And this sense of prevent is a literal version of the original word נִקְדָּמֵנוּ tekadmenu. For thou shalt go before him with blessings of goodness.

Our ancestors used God before, in this sense. So in Henry fifth's speech, to the French herald, previously to the battle of Agincourt:—

"Go, therefore; tell thy master, here I am. My ransom is this frail and worthless trunk; My army but a weak and sickly guard; Yes, God before, tell him we will come on, Though France himself, and each man's neighbour, Stand in our way."

A crown of pure gold] Probably alluding to the crown of the king of Rabba, which, on the taking of the city, David took and put on his own head. See the history, 2 Sam. xii. 26-30.

Verse 4. He asked life of thee] This verse has caused some interpreters to understand the Psalm of Hezekiah's sickness, recovery, and the promised addition to his life of fifteen years: but it may be more literally understood of the Messiah of whom David was the type; and, in several respects, the representative.

Verse 5. His glory is great] But great as his glory was, it had its greatness from God's salvation. There is no true nobility but of the soul; and the soul has none but what it receives from the grace and salvation of God.

Verse 6. Thou hast made him most blessed for ever]

ever; * thou hast ^b made him exceeding glad with thy countenance.

7 For the king trusteth in the LORD, and through the mercy of the most High he ^c shall not be moved.

8 Thine hand shall ^b find out all thine enemies: thy right hand shall find out those that hate thee.

9 ^d Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall ^e swallow them up in his wrath, ^f and the fire shall devour them.

Ps. 11. & 45. 7. Acts 2. 22.—b Heb. glorified him with joy.—1 Ps. 18. 4. & 1 Sam. 21. 3.—1 Mal. 4. 1.—c Ps. 95. 1, 2.—d Ps. 18. 6. Eul. 95. 11.—e 1 Kings

Literally, "Thou hast set him for blessings for ever." Thou hast made the Messiah the Source whence all blessings for time and for eternity shall be derived. He is the Mediator between God and man.

Thou hast made him exceeding glad] Jesus, as Messiah, for the joy that was set before Him, of redeeming a lost world by His death, endured the cross, and despised the shame; and is for ever set down on the right hand of God.

Verse 7. The king trusteth in the LORD] It was not by my skill or valour that I have gained this victory; but by faith in the strong, protecting, and conquering arm of JEMOAH.

He shall not be moved] Perhaps this may be best understood of Him who was David's prototype. His throne, kingdom, and government, shall remain for ever.

Verse 8. Thine hand shall find out] Thy uncontrollable power shall find out all thine enemies, whosoever hidden, or howsoever secret. God knows the secret sinner; and where the workers of iniquity hide themselves.

Verse 9. Thou shalt make them as a fiery oven] By Thy wrath they shall be burnt up; and they shall be the means of consuming others. One class of sinners shall, in God's judgments, be the means of destroying another class; and at last, themselves shall be destroyed.

Verse 10. Their fruit shall thou destroy] Even their posterity shall be cut off, and thus their memorial shall perish.

Verse 11. For they intended evil] Sinners shall not be permitted to do all that is in their power against the godly: much less shall they be able to perform all that they wish.

Verse 12. Therefore shall thou make them turn their back] God can, in a moment, strike the most powerful and numerous army, even in the moment of victory, with panic; and then, even the lame, the army which they had nearly routed, shall take the prey, and divide the spoil.

Against the face of them] Thou shalt cause them to turn their backs, and fly, as if a volley of arrows had been discharged in their faces. This seems to be the sense of this difficult verse.

Verse 13. Be thou exalted] Exalt thyself, O Lord—Thy creatures cannot exalt Thee. Lift thyself up, and discomfit Thy foes, by Thy own strength! Thou canst give a victory to Thy people over the most formidable enemies, though they strike not one blow in their own defence. God's right hand has often given the victory to his followers, while they stood still to see the salvation of God. How little can the strength of man avail when the Lord raiseth up himself to the battle! His children, therefore, may safely trust in Him; for the name of the Lord is a strong tower; the righteous flee into it, and are safe.

Praise thy power] God is to receive praise in reference to that attribute which He has exhibited most in the defence, or salvation, of His followers. Sometimes He manifests His power;—sometimes His mercy;—sometimes His wisdom,—His long suffering,—His fatherly care,—His good providence,—His holiness,—His justice,—His truth, &c. Whatever attribute or perfection He exhibits most, that should be the chief subject of His children's praise. One wants teaching, prays for it, and is deeply instructed:—he will naturally celebrate the wisdom of God. Another feels himself beset with the most powerful adversaries, with the weakest of whom he is not able to cope:—he cries to the Almighty God for strength; he is heard, and strengthened with strength in his soul. He, therefore, will naturally magnify the all-conquering power of the Lord. Another feels himself lost,—condemned,—on the brink of hell:—he calls for mercy; is heard, and saved:—mercy, therefore, will be the chief subject of his praise, and the burden of his song.

The old Anglo-Scottish Psalter says, We sal make knowen thi wordes in gude wil and gude werk, for he synges well that wirkes well. For thi, sais he twice, we sal syng; and tyme for the luf of hert; another, for the schewing of ryghtwisnes, til ensampil.

10 * Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

11 For they intended evil against thee: they ^a imagined a mischievous device, which they are not able to perform.

12 Therefore ^b shalt thou make them turn their ^c back, when thou shalt make ready *thine arrows* upon thy strings against the face of them.

13 Be thou exalted, LORD, in thine own strength: *so* will we sing and praise thy power.

12. Ps. Job 18. 16, 17, 18. Ps. 57. 23. & 109. 13. Isai. 14. 20.—p Ps. 2. 1.—q Or, thou shalt set them as a butt: See Job 7. 20. & 16. 12. Lam. 3. 12.—r Heb. shoulder.

ANALYSIS OF THE TWENTY-FIRST PSALM.

This is the people's *cruciator*, or *triumphal song*, after the victory which they prayed for in the former Psalm, when David went out to war. In this, they praise God for the conquest which God gave him over his enemies, and for the singular mercies bestowed on himself. It consists of three parts:—

- I. The general proposition, ver. 1.
- II. The narration, which is two-fold, from ver. 1 to ver. 4. 1. An enumeration of the blessings bestowed on David, from ver. 1 to ver. 6. 2. An account how God would deal with his enemies, from ver. 6 to ver. 13.
- III. A vow, or acclamation, ver. 14, which is the *epilogue* of the piece.

1. *The sum of the Psalm* is contained in the first verse. *The king shall joy; the king shall be exceeding glad.* Joy is the affection with which the king and people were transported; for all that follows shows but the rise and causes of it.

1. The rise and object of it. *The strength of God; the salvation of God.* 1. His strength; by which he subdued his enemies, and contemned dangers. 2. His salvation; by which he escaped dangers, and fell not in battle.

II. 1. The narration of the goodness of God to David's person, the particulars of which are the following:—

1. God granted to him what his heart desired. *Thou hast given him his heart's desire:* and what his lips requested,—*And hast not withholden the request of his lips.*

2. He granted him more than he asked. *Thou preventedest him with the blessings of goodness.*

3. He chose him to be king. *Thou hast set a crown of pure gold upon his head;* in which God prevented him, and chose him when he thought not of it.

4. When David went to war, he asked life, and thou gavest him even length of days, for ever and ever: which is most true of Christ, the Son of David. In Him his life and kingdom are immortal.

5. A great accession of glory, honour, and majesty. Though his glory was great, it was in God's salvation:—*Honour and majesty did God lay upon him.*

All which are summed up under the word blessing in the next verse;—*for thou hast made him most blessed for ever:* and God had added the crown of all, a heart to rejoice in it. *Thou hast made him exceeding glad with thy countenance.*

6. The continuance of those blessings, which is another favour, with the cause of it;—*For the king trusted in the Lord, and through the mercy of the Most High he shall not be moved.* Thus far the first part of the narrative, which concerned David's person particularly.

2. The effects of God's goodness to David in outward things, and to the whole kingdom, in the overthrow of his enemies, (for without God's protection what kingdom is safe!) form the second part.

1. God would make David his instrument in delivering Israel by the overthrow of his enemies.—*Thine hand.*

2. He would certainly do it, for he could find them out wheresoever they were.—*Thine hand shall find out thine enemies.*

3. This was easy to be done; as easy as for fire to consume stubble.—*Thou shalt make them as a fiery oven.*

4. This destruction should be universal; it should reach even to their posterity.—*Their fruit shall thou destroy, and their seed.*

5. Their judgment should be fearful and unavoidable. God would set them up as a mark to shoot at.—*Thou shalt make them turn their back, when thou shalt make ready thine arrows.*

At last the cause is added for those judgments; of the succour He will afford His afflicted, oppressed people; and the revenge He will take upon their enemies.—*They intended evil against thee; they imagined a mischievous device.*

III. The vow or acclamation. This is properly the *epilogue*, and has two parts:—1. A petition;—*Save the king*

PSALM XXII.

Under great affliction and distress, the Psalmist prays unto God, 1-3. Appeals to God's wrothed kindness in behalf of His people, 4, 5. Relates the insults that he received, 6-8. Mentions the goodness of God to him in his youth, as a reason why he should expect help now, 9-11. Details his sufferings and the indignities offered to him, 12-18. Prays with the confidence of being heard and delivered, 19-21. Praises God, and forsooth the conversion of the nations to the true religion, 22-31.

IV. DAY. EVENING PRAYER.

To the chief Musician upon *Aijeleth Shabar*, A Psalm of David.

Psalm, Regis Jerusalemensis. cir. ann. XXXVII.

MY God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

Or, the kind of the morning.—Matt. 27. 46. Mark 15. 34.—a Heb. from my salvation.—y Heb. 5. 7.—w Heb. there is no alliance to me.—z Dent. 10. 21.—y 2 Kings

and the people. 2. A profession;—And we will give thanks to thee.

1. Be thou exalted, O Lord, in thy own strength. Show Thyself more powerful in defending Thy church than men and devils are in their attempts to destroy it.

2. We will be a thankful people; we will show that we have not received this grace of God in vain.—So we will sing, and praise thy power.

NOTES ON PSALM XXII.

The title of this Psalm, "To the chief Musician upon *Aijeleth Shabar*, a Psalm of David," has given rise to many conjectures. The words אֵיֵלֶיֶת שַׁבָּר *aiyeleth ha-shabar*, are translated in the margin, the *hind of the morning*—but what was this? Was it the name of a musical instrument? or of a tune, or of a band of music? Calmet argues for the last; and translates "A Psalm of David, addressed to the music-master who presides over the band called the Morning Hind." This is more likely than any of the other conjectures I have seen. But *aiyeleth ha-shabar* may be the name of the Psalm itself; for it was customary among the Asiatics to give names to their poetic compositions which often bore no relation to the subject itself. Mr. Harmer and others have collected a few instances from *D'Herbelot's* *Bibliothèque Orientale*. I could add many more from MSS. in my own collection.—Thus *Saad* calls a famous miscellaneous work of his, *GULISTAN, The Country of Roses, or The Rose Garden*; and yet there is nothing relative to such a country, nor concerning roses nor rose gardens, in the book. Another is called *NEGARISTAN, The Gallery of Pictures*—yet no picture gallery is mentioned. Another *BEHARISTAN, The Spring Season*—*BOSTAN, The Garden*;—*ANVAR SOHELY, The Light of Canopus*—*BAHAR DANUSH, The Garden of knowledge*;—*TUHFT ALMUMENEEN, The Gift of the Faithful, a treatise on medicines*;—*KEMERA ISADOT, The Alchymy of Life*;—*MUKHSEEN UL ASSAR, The Magazine of Secrets*;—*SULSELET AL ZAHAR, The Golden Chain*;—*ZUHFT AL ABRAH, The Rosemary of the Pious*;—*MERAT UL ABRAH, The Mirror of Secrets*;—*DUR UL DURAR, The most precious Jewels*;—*DERU MAJLIS, The Jewel of the Assembly*;—*AL BORDAH, The variegated Garmant*; a poem written by *Al Basir*, in praise of the Mohammedan religion, in gratitude for a cure which he believed he received from the prophet, who appeared to him in a dream. The poem is written in one hundred and sixty-two couplets, each of which ends with *o mim*, the first letter in the name of Mohammed.

Scarcely one of the above titles, and their number might be easily troubled, bears any relation to the subject of the work to which it is prefixed, no more than *Aiyeleth Shabar* bears to the matter contained in the twenty-second Psalm. Such titles are of very little importance in themselves; and of no further use to us than as they serve to distinguish the different books, poems, or psalms, to which they are prefixed. To me many seem to have spent their time uselessly in the investigation of such subjects. See my Note on 2 Sam. i. 18.

On the subject of the Psalm itself there is considerable diversity of opinion:—1. Some referring all to David; 2. others referring it all to Christ; and, 3. some, because of the application of several verses of it to our Lord in His sufferings, take a middle way, and apply it primarily to David; and, in a secondary or accommodated sense, to Christ. Of this opinion was *Theodore of Mopuesta*, who gave a very rational account of his own plan of interpretation; for which he was condemned by the second Council of Constantinople, or fifth oecumenic council. *Grotius* and others have nearly copied his plan; and I think, with a little correction, it is the only safe one. That several parts of it relate to David, primarily, there is very little reason to doubt;—that several passages may be applied in way of accommodation to our Lord, though originally belonging to and expressing the state of David, may be piously believed; and that it contains portions which are direct prophecies of our Lord's passion, death,

2 O my God, I cry in the day time, but thou hearest not; and in the night season, and am not silent.

3 But thou art holy, O thou that inhabitest the praises of Israel.

4 Our fathers trusted in thee: they trusted, and thou didst deliver them.

5 They cried unto thee, and were not confounded: they trusted in thee, and were not confounded.

6 But I am a worm, and no man; a reproach of men, and despised of the people.

7 All they that see me laugh me to scorn:

18. 5. Ps. 18. & Dan. 3. 28. Eph. 1. 12. 13.—a Ps. 25. 2. & 31. 1. & 71. 1. la. 49. 23. Rom. 8. 33.—a Job 25. 6. la. 41. 12.—b la. 53. 2.—c Matt. 27. 39. Mark 15. 39. Luke 23. 35.

and victory, appears too evident to be safely denied. On this plan I propose to treat it in the following paraphrase; keeping it as near to the Gospel standard as I can. Dr. *Delaney* supposes the Psalm to have been written by David when he was at *Mahanaim*, the very place where God appeared to Jacob in his distress. See Gen. xxxiii. And on this supposition the third, fourth, and fifth verses may be easily and strikingly illustrated. *Our fathers trusted in thee*,—why may not I? *Thou didst deliver them*,—why may not I expect deliverance also? *They cried unto Thee, trusted in Thee, and were not confounded*,—I cry unto Thee, trust in Thee; and why should I be confounded? For Thou art the same God, Thou changest not; and with Thee there is no respect of persons. Thus David encouraged himself in the Lord; and these considerations helped to sustain him in his painful exercises and heavy distresses.

Verse 1. *My God, my God, why hast thou forsaken me?*] Shew me the cause why Thou hast abandoned me to my enemies; and why thou seemest to disregard my prayers and cries. For a full illustration of this passage I beg the reader to refer to my note on Matt. xxvii. 46.

The words of my roaring] *רוּעַ שְׂאָגָתִי*. The Vulgate, *Septuagint, Syriac, Ethiopic, and Arabic*, with the *Anglo-Saxon*, make use of terms which may be thus translated:—"My sins, (or foolishness,) is the cause why deliverance is so far from me." It appears that these Versions have read *רוּעַ שְׂאָגָתִי*, "my sin of ignorance," instead of *רוּעַ שְׂאָגָתִי*, "my roaring;" but no MS. extant supports this reading.

Verse 2. *I cry in the daytime, and in the night season*] This seems to be David's own experience; and the words seem to refer to his own case alone. Though I am not heard, and thou appearest to forget or abandon me; yet I continue to cry both day and night after Thy salvation.

Verse 3. *But thou art holy*] Though I be not heard, even while I cry earnestly, yet I cannot impute any fault or unkindness to my Maker; for thou art holy, and canst do nothing but what is right. This is the language of profound resignation, in trials the most difficult to be borne.

Inhabitest the praises of Israel] Thou dwellest in the sanctuary where the praises, thanksgivings, and sacrifices, of Thy people are continually offered.

Verse 4. *Our fathers trusted in thee*] David is supposed to have been, at the time of composing this Psalm, at *Mahanaim*, where Jacob was once in such great distress; where he wrestled with the Angel, and was so signally blessed. David might well allude to this circumstance, in order to strengthen his faith in God. I am now in the place where God so signally blessed the head and father of our tribes. I wrestle with God, as he did;—may I not expect similar success?

Verse 5. *They cried unto thee*] So do I. *They were delivered*;—so may I. *They trusted in Thee*;—I also trust in Thee. *And were not confounded*;—and is it likely that I shall be put to confusion?

Verse 6. *But I am a worm, and no man*] I can see no sense in which our Lord could use these terms. David might well use them to express his vileness and worthlessness. The old Psalter gives this a remarkable turn:—*¶* *am a worm*,—that is, I am borne of the maiden with outen manseede: *and nout man anely*, but god als so: and nevir the latter, *¶* *am repute of men*, In spitting, buffet-ying, and punging with the thornes. *and outkastyg of folk*: for that chesed Baraban the thefe, and nought me.

Verse 7. *Laugh me to scorn*] They utterly despised me; set me at nought; treated me with the utmost contempt. *Laugh to scorn* is so completely antiquated that it should be no longer used: *derided, despised, treated with contempt*, are much more expressive, and are still in common use.

They shoot out the lip, they shake the head] This is applied by St. Matthew, (chap. xxvii. 39,) to the conduct of the Jews towards our Lord, when he hung upon the cross; as is also the following verse. But both are primarily true

they shoot out the lip, they shake the head, saying,

8 He trusted on the Lord that he would deliver him, let him deliver him, seeing he delighted in him.

9 But thou art he that took me out of the womb; thou didst make me hope when I was upon my mother's breasts.

10 I was cast upon thee from the womb: thou art my God from my mother's belly.

11 Be not far from me; for trouble is near; for there is none to help:

12 Many bulls have compassed me: strong bulls of Bashan have beset me round.

13 They gaped upon me with their mouths, as a ravening and a roaring lion.

14 I am poured out like water, and all my

d Heb. open— Job 16. 4. Ps. 109. 25.— Matt. 27. 35.—g Heb. He rolled himself on the 2 Or.— Ps. 91. 12. Or. if he delight in him.— Ps. 71. 3.— Or. I brought me in myself.— Job. 41. 3. & 46. 1.— Heb. not a helper.— Dan. 10. 14. Ps. 68. 20. Eccl. 26. 12. Amos 4. 1.—p Job 16. 10. Ps. 35. 21. Lam. 2. 16. & 3. 46. q Heb. opened their mouths against me.— Dan. 5. 4.— Or. considered.— Job. 7.

of the insults which David suffered from Shimei and others, during the rebellion of Absalom; and, as the cases were so similar, the Evangelist thought proper to express a similar conduct to Jesus Christ by the same expressions. These insults our Lord literally received; no doubt David received the same.

Verse 9. *But thou art he that took me out of the womb*] Thou hast made me; and hast guided and defended me from my earliest infancy.

Verse 11. *Be not far from me; for trouble is near*] A present God is a present blessing. We always need the Divine help; but more especially when troubles and trials are at hand.

Verse 12. *Many bulls have compassed me*] The bull is the emblem of brutal strength, that gores and tramples down all before it. Such was Absalom, Achitophel, and others, who rose up in rebellion against David; and such were the Jewish rulers who conspired against Christ.

Strong bulls of Bashan] Bashan was a district beyond Jordan, very fertile, where they were accustomed to fatten cattle, which became, in consequence of the excellent pasture, the largest, as well as the fattest, in the country. See *Camel*. All in whose hands were the chief power and influence became David's enemies; for Absalom had stolen away all the hearts of Israel. Against Christ the chiefs, both of Jews and Gentiles, were united.

Verse 13. *They gaped upon me*] They were fiercely and madly bent on my destruction.

Verse 14. *I am poured out like water*] That is, as the *Old Pealier*:—*Shal tought na mare to sla me than to spill water*.

The images in this verse are strongly descriptive of a person in the deepest distress; whose strength, courage, hope, and expectation of succour and relief had entirely failed.

Our Lord's sufferings were extreme; but I cannot think there is any sound theologic sense in which these things can be spoken of Christ, either in His agony in the garden, or His death upon the cross.

Verse 15. *My strength is dried up*] All these expressions mark a most distressed and hopeless case.

Into the dust of death.] This means only, that he was apparently brought nigh to the grave, and consequent corruption: in this latter, David saw; but Jesus Christ never saw corruption.

Verse 16. *For dogs have compassed me*] This may refer to the Gentiles, the Roman soldiers, and others, by whom our Lord was surrounded in His trial, and at His cross.

They pierced my hands and my feet.] The other sufferings David, as a type of our Lord, might pass through; but the piercing of the hands and feet was peculiar to our Lord; therefore, this verse may pass for a direct revelation. Our Lord's hands and feet were pierced when He was nailed to the cross; David's never were pierced.

But there is a various reading here which is of great importance. Instead of כָּאֲרִי *caaru*, "they pierced," which is what is called the *kethib*, or marginal reading, and which our translators have followed; the *keri*, or textual reading, is כָּאֲרִי *keari*, "as a lion." In support of both readings there are both MSS. and eminent critics. The *Chaldee has, biting as a lion my hands and my feet*: but the *Syriac, Vulgate, Septuagint, Ethiopic, and Arabic read, they pierced, or digged*: and in the *Anglo-Saxon* the words are *hi bulpon hande mine 7 fet mine. They dalve (digged) hands mine, and feet mine*.

The *Comptentian* Polyglott has כָּאֲרִי *caaru*, "they digged, or pierced," in the text; for which it gives כָּרָה *carah*, to cut, dig, or penetrate, in the margin, as the root

bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.

15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

16 For dogs have compassed me; the assembly of the wicked have inclosed me: they pierced my hands and my feet.

17 I may tell all my bones: they look and stare upon me.

18 They part my garments among them, and cast lots upon my vesture.

19 But be not thou far from me, O Lord; O my strength, haste thee to help me.

20 Deliver my soul from the sword; my darling from the power of the dog.

21 Save me from the lion's mouth: for

5. Job 22. 16.— Prov. 17. 32.— Job 30. 19. Lam. 4. 4. John 18. 22.— w Rev. 22. 15.— Matt. 27. 35. Mark 15. 34. Luke 23. 33. John 19. 20, 27, & 20. 33.— y Luke 23. 27, 32.— Luke 23. 24. John 19. 23, 24.— v Jer. 11. 1. Ps. 10. 1.— f Ps. 35. 17. g Heb. my only one.— d Heb. from the hand.— e Ver. 16.— f 2 Tim. 4. 17.— g Isai. 54. 7. Acts 6. 7.

whence כָּאֲרִי is derived. But the Polyglotts of *Potken, Antwerp, Paris, and London*, have כָּאֲרִי *keari* in the text: and כָּאֲרִי *caaru* is referred to in the margin: and this is the case with the most correct Hebrew bibles. The whole difference here lies between *god* and *vau*, which might easily be mistaken for each other: the former making *like a lion*; the latter, *they pierced*. The latter is to me most evidently the true reading.

Verse 17. *I may tell all my bones*] This may refer to the violent extension of His body when the whole of its weight hung upon the nails which attached His hands to the transverse beam of the cross. The body being thus extended, the principal bones would become prominent, and easily discernible.

Verse 18. *They part my garments*] This could be true, in no sense, of David. The fact took place at the crucifixion of our Lord. The soldiers divided His upper garment into four parts; each soldier taking a part: but His tunic or inward vestment, being without seam, woven in one entire piece, they agreed not to divide, but to cast lots whose the whole should be. Of this scripture the Roman soldiers knew nothing: but they fulfilled it to the letter. This was foreseen by the Spirit of God; and this is a direct revelation concerning Jesus Christ, which impresses the whole account with the broad seal of eternal truth.

Verse 19. *Be not thou far from me*] In the first verse He asks *Why hast thou forsaken me?* Or, as if astonished at their wickedness, *Into what hands hast thou permitted me to fall!* Now He prays, *Be not far from me*. St. *Jerom* observes here, that it is the *humanity* of our blessed Lord which speaks to His *Divinity*. Jesus was *perfect man*; and, as *man*, He suffered and died. But this *perfect and sinless man* could not sustain those sufferings so as to make them expiatory, had he not been supported by the *Divine nature*. All the expressions in this Psalm, that indicate any *weakness*, as far as it relates to Christ, (and indeed, it relates principally to Him,) are to be understood of the *human nature*; for, that in Him *God and man* were united, but not confounded, the whole New Testament to me bears evidence, the *manhood* being a perfect man; the *Godhead* dwelling bodily in that manhood. Jesus, as *MAN*, was conceived, born, grew up, increased in wisdom, stature, and favour with God and man; hungered, thirsted, suffered, and died. Jesus, as *GOD*, knew all things, was from the beginning with God, healed the diseased, cleansed the lepers, and raised the dead; calmed the raging of the sea, and laid the tempest, by a word;—quicken the human nature, raised it from the dead, took it up into heaven; where, as the Lamb newly slain, it ever appears in the presence of God for us. These are all Scripture facts. The *man* Christ Jesus could not work those miracles: the *God* in that man could not have suffered those sufferings. Yet, *one Person* appears to do and suffer all: here, then, is *God manifested in the flesh*.

O my strength] The *Divinity* being the power by which the *humanity* was sustained in this dreadful conflict.

Verse 20. *Deliver my soul from the sword*] Deliver כָּאֲרִי *naphshi*, my life; save me alive, or raise me again.

My darling] יְחִידָתִי *Yechidati*, "My only one." The only human being that was ever produced since the creation, even by the power of God itself, without the agency of man. ADAM the first was created out of the dust of the earth;—that was his mother: God was the *Framer*. ADAM the second was produced in the womb of the *virgin*: that was his mother. But that which was conceived in her was by the *power of the Holy Ghost*: hence the man Christ Jesus is the ONLY Son of God; God is His Father, and He is His ONLY ONE.

before had experience:—and, as He was the same God still, why should this Sufferer only be deserted? for they were heard and comforted.

1. *Thou art holy, propitious and benevolent; thou dwellest in the praises of Israel; Thou art continually helping them, and they are continually praising Thee for this help.*

To prove all this, He brings the example of the fathers:

2. *Our fathers trusted in thee, and thou didst deliver them.*

3. *They cried unto thee,—and were not confounded.*

But my case is worse than any other. *I am a worm and no man.*

He then details His sufferings:—

1. *The scoffs and scorns cast upon Him. I am become the reproach of men,—and the despised among the people.*

2. *Their contempt is expressed both by words and gestures. All they that see me laugh me to scorn: they shoot out the lip,—and shake the head.*

3. *They laboured to deprive Him of His God. They uttered this insulting sarcasm:—He trusted in the Lord that he would deliver him; let him deliver him since he delighted in him.*

II. He now breaks off the narration of His sufferings; has immediate recourse to God:—refutes their irony, shows His confidence in God, and prays for assistance. This He strengthens by three arguments drawn from God's goodness towards Him:—

1. *His generation and birth. Thou—looked me out of my mother's womb.*

2. *His sustenance and support ever since. Thou didst make me hope when I was upon my mother's breasts;—thou art my God from my mother's belly. In a word, He was His Saviour, Protector, and Preserver.*

3. *Trouble is near, and there is none to help. Therefore, Be not far from me.*

Now He returns to the narration of His passion; in which He sets forth the despite, cruelty, and rage, of the Jews towards Him, whom He compares to *bulls, lions, dogs, &c.*, ver. 16.

1. *They apprehended Him. Many bulls have compassed me, &c.*

2. *They longed to condemn and devour Him. They gaped on me with their mouths, as a ravening and roaring lion.*

3. *This was the cruelty of the lions and bulls, the chief rulers and chief priests; and now follows the ravin of the dogs, the multitude of the people;—they were the assembly of the wicked; and, being stirred up by the priests and rulers, they compassed him round about.*

4. *They crucify Him. And His passion is foretold, with what He should suffer in body and soul.*

1. *I am poured out like water. My blood is poured out freely; and no more account taken of it, than if it were water spilt on the ground.*

2. *All my bones (when hung on the cross) are out of joint.*

3. *My heart (at the sense of God's hatred to sin) is dissolved, and melted like wax.*

4. *My strength (my animal spirits and muscular energy) is dried up like a potsherd; or like a pot, whose fluid is evaporated by hanging long over a fierce fire.*

5. *My tongue (for thirst) cleaveth to my jaws.*

6. *Thou hast brought me to death,—to the dust of death,—to the grave.*

7. *They pierced my hands and my feet. I am crucified also, and die upon the cross.*

8. *By my long hanging upon the cross my bones are so disjointed that they may be easily told. I may tell all my bones.*

9. *They look and stare upon me. They feel no compassion,—but take pleasure in my agonies. This is an affliction which is characteristic only of a devil.*

10. *They part my garments among them. They delighted in His destruction for the sake of His spoils!*

Having thus far described His suffering, and the malice of His enemies, He begins again to pray; which is, in effect, the same with that ejaculation with which Christ gave up the ghost:—*Into thy hands, O Lord, I commend my spirit;—but, be thou not far from me, O Lord,—deliver my soul from the sword,—my darling from the power of the dog;—save me from the lion's mouth, &c.*

III. This part, which is a profession of thanks for deliverance, contains a clear prophecy of the resurrection of Christ; that, having conquered death and Satan, He was to reign and gather a church out of all nations, which was to continue for ever. This is amplified,—

1. *By a public profession of the benefit received from God. I will declare thy name in the midst of the congregation,—I will pay my vows:—in which we have,—*

1. *The propagation, proclamation, and preaching, of the gospel: which is amplified:*

1. *I will declare thy name: by the notation of the object to whom preached, honoured here by the name of, 1. Brethren. 2. Those that fear the Lord. 3. The seed of Jacob, the seed of Israel. 4. The meek or poor. 5. The fat, rich, great or eminent of the earth. 6. They that go down to the dust.*

2. *By the place; the midst of the congregation,—the great congregation, i. e. both among the Jews, and among the Gentiles.*

3. *By the worship they were to pay: 1. Praise. 2. Paying of vows. 3. Fear, or religious reverence.*

2. *An exhortation to his brethren, &c., to do this duty; and that they may be fit for it: for every one is not fit to take God's name in his mouth. It is, ye that fear the Lord, the seed of Jacob, the seed of Israel,—fear Him,—serve the Lord in fear,—rejoice before Him with reverence. Give Him both external and internal worship.*

3. *And, to engage them to this, He gives two reasons:—*

Reason 1. *Drawn from God's goodness, His acceptance of the worship, hearing our prayers, and affording help when we call. For the Lord hath not despised, nor abhorred, the affliction of the afflicted. When he cried to him, he heard him.*

Reason 2. *The great good that should happen to them who would believe and accept the gospel; whom He calls here the meek, that is, the humble, broken-hearted, the penitent, the heavy laden;—those who are oppressed with the burden of their sins, and astonished at a sense of God's wrath. To them are made three promises of comfort:—*

1. *They shall eat, and be satisfied. They shall be fed with the word and ordinances of God.*

2. *They shall praise the Lord for his mercy:—seeking His favour in His ordinances; which, under the gospel, are generally eucharistical.*

3. *Their heart shall live for ever:—their conscience being quieted, and pacified, and freed from a sense of God's wrath.*

Now the prophet proceeds, and shows us the amplitude of these benefits, that they belong not only to the Jews, but to the Gentiles; by whose conversion the kingdom of Christ is to be enlarged.

1. *All the ends of the world:—being warned by the preaching of the Gospel, and allured by these promises, shall remember,—consider the lamentable condition in which they are, and deplore their former estate, impiety, and idolatry. And the mercy of God being now manifested to them,—*

2. *They shall cast away their gods, turn from their evil ways, and seek that God from whom they have been alienated.*

3. *And being converted, they shall embrace a new form of religion under the Gospel.—All the kindreds of the nations shall worship before thee.*

4. *Of which the reason is, because Christ is advanced to the throne: All power is given to Him,—For the kingdom is the Lord's, and He is Governor among the people.*

5. *He then shews the two kinds of people who should become subjects of the kingdom;—in effect, rich and poor.*

1. *The fat upon the earth. The wealthy, the mighty;—kings, princes, great men, are to be called into the kingdom, that they may be partakers of its grace. All they that be fat upon the earth, &c.*

2. *They also that go down to the dust. That is, the poor, the neglected,—who draw out their life in misery, and sit, as it were, in the dust; those who are perpetual mourners, and have, as it were, perpetual dust and ashes upon their heads. These shall bow before him.*

Lastly,—He amplifies the greatness of this benefit, by the perpetuity of Christ's kingdom. It was not a feast of one hour; it was to continue.

1. *A seed shall serve him. But this and the preceding clause may signify the Psalmist's resolution to live to God himself, and to show others the same way. See the Notes.*

This seed, however, shall be accounted to the Lord for a generation. It shall be a peculiar people, a royal priesthood, a holy nation;—and called by Christ's own name,—CHRISTIANS.

2. *When one generation is past, another shall come up to perform this duty, being instructed by their fathers. They shall come and declare His righteousness to a people that shall be born. Manebit semper ecclesia; the church is immortal.*

3. *He concludes with the cause of all. Why called, justified, sanctified, saved. He hath done it; the God, the Author of all; the Fountain of all grace; the Giver of Jesus Christ, and eternal life through Him. For by Him, and of Him, and through Him, are all things; and to Him be glory and dominion for ever and ever.*

PSALM XXIII.

The Lord is the Pastor of his people; therefore, it may be inferred that they shall not want. 1. How he guides, feeds, and protects them. 2, 3. Even in the greatest dangers they may be confident of His support. 4. His abundant provision for them. 5. The confidence they may have of His continual mercy, and their eternal happiness, &c.

A Psalm of David.

Cyri. Regis Psalmorum. cr. ann. prim.

THE LORD is my shepherd; I shall not want.

2 He maketh me to lie down in green

a Isai. 40. 11. Jer. 23. 4. Ezek. 34. 11, 12, 23. John 10. 11. 1 Pet. 2. 25. Rev. 7. 17. b Phil. 4. 13.—c Ezek. 34. 14.—d Heb. pastures of tender grass.—e Rev. 7. 17.

NOTES ON PSALM XXIII.

There is nothing particular in the title; it is simply attributed to David: but as it appears to be a thanksgiving of the Israelites for their redemption from the Babylonish captivity, it cannot with propriety be attributed to David. Some think it was written by David in his exile; which is not likely:—others, that he penned it when he was finally delivered from the persecution of Saul. I rather incline to the opinion that it was written after the Captivity. The Chaldee seems to suppose that it was written to celebrate the goodness of God to the Israelites in the desert. It is a truly beautiful Psalm. Supposing it to have been written after the captivity, we see, 1. The redeemed captives giving thanks to God for their liberty. 2. Acknowledging that God had brought back their lives from the grave. 3. They represent themselves in Judea as a flock in an excellent pasture. 4. They declare that from the dangers they have passed through, and from which God has delivered them, they can have no fear of any enemy. 5. They conclude from what God has done for them, that His goodness and mercy shall follow them all their days. And, 6. That they shall no more be deprived of God's worship, but shall all their days have access to His temple.

Verse 1. The Lord is my shepherd] There are two allegories in this Psalm which are admirably well adapted to the purpose for which they are produced, and supported both with art and elegance. The first is that of a shepherd; the second that of a great feast, set out by a host the most kind and the most liberal. As a flock, they have the most excellent pasture; as guests, they have the most nutritive and abundant fare. God condescends to call Himself the Shepherd of his people; and His followers are considered as a flock under his guidance and direction. 1. He leads them out and in, so that they find pasture and safety. 2. He knows where to feed them, and in the course of His grace and providence leads them in the way in which they should go. 3. He watches over them, and keeps them from being destroyed by ravenous beasts. 4. If any have strayed, He brings them back. 5. He brings them to the shade in times of scorching heat: in times of persecution and affliction He finds out an asylum for them. 6. He takes care that they shall lack no manner of thing that is good.

But, who are His flock? All real penitents,—all true believers;—all who obediently follow His example, abstaining from every appearance of evil, and in a holy life and conversation shew forth the virtues of Him who called them from darkness into His marvellous light. My sheep hear my voice, and follow me.

But who are not His flock? Neither the backslider in heart;—nor the vile Antinomian, who thinks the more he sins the more the grace of God shall be magnified in saving him;—nor those who fondly suppose they are covered with the righteousness of Christ while living in sin;—nor the crowd of the indifferent and the careless, nor the immense herd of Laodicean loiterers; nor the fiery bigots who would exclude all from heaven but themselves, and the party who believe as they do. These the Scripture resemble to swine, dogs, goats, wandering stars, foxes, lions, wells without water, &c. &c. Let not any of these come forward to eat of this pasture, or take of the children's bread. Jesus Christ is the good Shepherd; the Shepherd who, to save His flock, laid down His own life.

I shall not want] How can they? He who is their Shepherd has all power in heaven and earth; therefore, He can protect them. The silver and gold are His, and the cattle on a thousand hills; and, therefore, He can sustain them. He has all that they need; and His heart is full of love to mankind; and, therefore, He will withhold from them no manner of thing that is good. The old Psalter both translates and paraphrases this clause well;—Lord governs me, and nathing sal want to me. In stede of pastour thare be me sett. "The voice of a rightwis man: Lord Crist es my kyng, and for thi (therefore) nathing sal me want: that es, in hym I sal be siker, and sufficient, for I hope in hym gastly gude and endless. And he leves me in stede of pastour, that es, understanding of his worde, and delyte in his luf. Qwar

pastures: he leadeth me beside the still waters.

3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

f Heb. waters of goodness.—g Ps. 6. 9. & 21. 2. Prov. 2. 20.—h Job 3. 5. & 10. 22. 22. & 24. 17. Ps. 44. 13.—i Ps. 3. 6. & 27. 1. & 118. 6.—k Isai. 43. 2.

I am sicker to be fild, than in that stede (place) he sett me, to be nurysh't til perfectioun." Who can say more? Who need say less than this?

Verse 2. He maketh me lie down in green pastures] מרעה במדבר beneath deshee, not green pasture, but cottages of turf or sods; such as the shepherds had in open champion countries: places in which themselves could repose safely; and pens thus constructed, where the flock might be safe all the night. They were enclosures; and enclosures where they had grass, or provender, to eat.

Beside the still waters] Deep waters, that the strongest heat could not exhale; not by a rippling current, which argues a shallow stream. Or, perhaps, he may here refer to the waters of Siloam, or Shiloah, that go softly, Isa. viii. 6, compared with the strong current of the Euphrates. Thou hast brought us from the land of our captivity, from beyond this mighty and turbulent river, to our own country streams, wells, and fountains; where we enjoy peace, tranquillity, and rest.

The old Psalter gives this a beautiful turn:—On the water of rebtyng forth be me broght. On the water of grace er we broght forth, that maketh to recover our strengthe that we loest in syn. And rebtyes (strengthens) us to do gude werkes. My saule be turnyt, that es, of a synful wreche, he made it ryghtwis, and waxyng of luf in mekenes. First he turnes our saules, til hym; and than he ledes and fedes it. Ten graces he telles in this Psalme, the qwilk God gyfs til his lufers, (i. e. them that love Him.)

Verse 3. He restoreth my soul] Brings back my life from destruction;—and converts my soul from sin, that it may not eternally perish. Or, after it has backslidden from Him, heals its backslidings, and restores it to His favour. See the old paraphrase on this clause in the preceding note.

In the paths of righteousness] במעגלי צדק bemaageley tzedek, "in the circuits" of "orbits or righteousness." In many places of Scripture man appears to be represented under the notion of a secondary planet moving round its primary; or as a planet revolving round the sun, from whom it receives its power of revolving, with all its light and heat. Thus, man stands in reference to the Sun of righteousness,—by His power alone is he enabled to walk uprightly;—by his light, he is enlightened; and by his heat he is vivified, and enabled to bring forth good fruit. When he keeps in his proper orbit, having the light of the glory of God reflected from the face of Jesus Christ, he is enabled to enlighten and strengthen others. He that is enlightened may enlighten: he that is fed may feed.

For his name's sake] To display the glory of His grace; and not on account of any merit in me. God's motives of conduct towards the children of men are derived from the perfections and goodness of His own nature.

Verse 4. Yea, though I walk through the valley of the shadow of death] The reference is still to the shepherd. Though I, as one of the flock, should walk through the most dismal valley, in the dead of the night, exposed to pitfalls, precipices, devouring beasts, &c., I should fear no evil under the guidance and protection of such a Shepherd. He knows all the passes, dangerous defiles, hidden pits, and abrupt precipices, in the way; and He will guide me around, about, and through them. See the phrase shadow of death explained, Matt. iv. 16. "Thof I war dwelland imang tha, that moutner has knowyng of God, ne luf, or in myddis of this lyf, that es schadow of ded; for it es blak for myrkenes of syn; and it ledes til dede, and il men, imang qwam gude men wones.—I sal not drede il, pryve nor apert; for thu ert with me in my hert, qwar I fele thu so, that estir the schadow of dede, I be with the in thi vera lyf." Old Psalter.

For thou art with me] He who has his God for a Companion needs fear no danger; for he can neither mistake his way, nor be injured.

Thy rod and thy staff] מטה ושבט thy sceptre, rod, ensign of a tribe, staff of office;—for so shew shebet, signifies in Scripture. And thy staff, מטה ושבטך u-mishadteca, thy prop or support. The former may signify the shepherd's crook;—the latter some sort of rest or support, similar to our camp stool, which the shepherds might carry with

5 'Thou preparest a table before me in the presence of mine enemies: thou 'anoointest 'my head with oil; my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD ' for ever.

PSALM XXIV.

The Lord is everlast. Ruler of the universe, 1, 2. The great question, Who is fit to minister to the Lord in His own temple, 3-4. The glory of God in His entrance into His temple, 7-10.

V. DAY. MORNING PRAYER.

A Psalm of David.

A. M. cir. 3468. B. C. cir. 556. Davida, Regis Israelis, etc. animum etc.

THE 'earth is the LORD's and the fulness thereof; the world, and they that dwell therein.

1. Ps. 104. 15.—as Heb. maketh out.—2. Ps. 92. 10.—to Heb. to length of days. 3. Ps. 138. 4. 15. & Dent. 10. 14. Job 41. 11. Ps. 50. 12. 1 Cor. 10. 26, 28.—4. Gen. 1. 2. Job 32. 6. Ps. 104. 5. & 138. 6. 2 Ps. 2. 5.

2 ' For he hath founded it upon the seas, and established it upon the floods.

3 ' Who shall ascend into the hill of the LORD? or who shall stand in his holy place?

4 ' He ' that hath ' clean hands, and ' a pure heart; who hath not lifted up his soul unto vanity, nor ' sworn deceitfully.

5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

6 This is the generation of them that seek him, that ' seek thy face, ' O Jacob. Selah.

7 ' Lift up your heads, O ye gates; ' and be ye lift up, ye everlasting doors; and the King of glory shall come in.

1. Ps. 15. 1.—2. Ps. 138. 15. 16.—1. Heb. the clean of hands.—2. Job 17. 9. 1. Thos. 2. 24.—7. Matt. 6. 3.—8.—9. Ps. 15. 4.—10. Ps. 2. 8. & 118. 4.—11. Or, O God of Jacob. 1. Ps. 24. 2.—2. Ps. 97. 6. Heb. 2. 7. Mal. 3. 1. 1 Cor. 2. 2.

them as an occasional seat, when the earth was too wet to be sat on with safety. With the rod or crook the shepherd could defend his sheep; and with it lay hold of their horns or legs, to pull them out of thickets, bogs, pits, or waters. We are not to suppose that by the rod correction is meant: there is no idea of this kind either in the Text, or in the original word; nor has it this meaning in any part of Scripture. Besides, correction and chastisement do not comfort;—they are not, at least for the present, joyous, but grievous;—nor can any person look forward to them with comfort. They abuse the Text who paraphrase rod correction, &c. The other term מַשְׂכָּה שְׂדֵה, signifies support;—something to rest on, as a staff, crutch, slave, or the like. The Chaldee translates thus:—"Even though I should walk in captivity, in the valley of the shadow of death, I will not fear evil. Seeing Thy Word (מִצְוַת מֵימְרָה, Thy personal Word,) is my Assistant or Support,—Thy right word, and Thy law console me." Here we find that the Word מֵימְרָה, is distinguished from any thing spoken, and even from the law itself. I cannot withhold the paraphrase of the old Psalter, though it considers the rod as signifying correction:—Sothly I sal drede na nyll; for tñ wand, that es th lyght disciplyne, that chasties me as th son: and tñ staf, that es th stalworth help, that I lene me til, and haldes me uppe; thai have comforted me; lerand, (learning, teaching,) me what I suld do; and haldand my thought in the, that es my comfort."

Verse 5. Thou preparest a table before me] Here the second allegory begins. A magnificent banquet is provided by a most liberal and benevolent Host; who has not only the bounty to feed me, but power to protect me: and, though surrounded by enemies, I sit down to this table with confidence, knowing that I shall feast in perfect security. This may refer to the favour God gave the poor captive Israelites in the sight of the Chaldeans who had grievously treated them for seventy years; and whose king Cyrus had not only permitted them now to return to their own land, but had also furnished them with every thing requisite for their passage, and for repairing the walls of Jerusalem, and rebuilding the temple of the Lord; where the sacrifices were offered as usual, and the people of God feasted on them.

Thou anoointest my head with oil] Perfumed oil was poured on the heads of distinguished guests, when at the feasts of great personages. The woman in the gospel, who poured the box of ointment of spikenard on the head of our Lord, (see Matthew xxiv. 6, 7, Mark xiv. 8, and Luke vii. 46.) only acted according to the custom of her own country; which the host, who invited our Lord, had shamefully neglected.

My cup runneth over] Thou hast not only given me abundance of food, but hast filled my cup with the best wine.

Verse 6. Goodness and mercy shall follow me] As I pass on through the vale of life, Thy goodness and mercy shall follow my every step: as I proceed, so shall they. There seems to be an allusion here to the waters of the rock smitten by the rod of Moses, which followed the Israelites all the way through the wilderness, till they came to the Promised Land. God never leaves his true followers:—providential mercies, gracious influences, and miraculous interferences, shall never be wanting when they are necessary. I will dwell in the house, וְשָׁכַנְתִּי בְּבֵיתְךָ, "and I shall return to the house of the Lord," for ever, וְלֹא יִסְרְפוּךָ יָמֶיךָ, "for length of days." During the rest of my life, I shall not be separated from God's house, nor from God's ordinances: and shall at last dwell with Him in glory. These two last verses seem to be the language of a priest returned from captivity, to live in the temple, and to serve God the rest of his life.

ANALYSIS OF THE TWENTY-THIRD PSALM.

The scope of this Psalm is to shew the happiness of that

man who has God for his Protector; and is under His care and tuition.

To illustrate this protection, &c., David proposes two allegories: the one of a shepherd; the other of a free-hearted man given to hospitality, and entertaining his guests bountifully. It has two parts:—The first sets forth, 1. God's care in providing him with all necessaries, ver. 1-4. 2. His liberality in supplying him with all that he needed, ver. 5.

The second part shews his confidence in God's grace, and his thankfulness, ver. 6.

1. He begins the first with this position, God is my shepherd: and upon it infers, Therefore, I shall not want. He will do for me what a good shepherd will do for his sheep.

1. He will feed me in green pastures, ver. 2.
2. He will there provide for my safety;—He makes me to lie down.
3. He will provide waters of comfort for me.
4. These waters shall be gentle flowing streams, still waters,—not turbulent and violent.
5. He will take care to preserve me in health; if sick, He will restore me.
6. He goes before and leads me, that I may not mistake my way;—He leads me in paths of righteousness, which is His love; for it is for His name's sake.
7. He restores. If I err and go astray, and walk through the valley of the shadow of death, (for a sheep is a straggling creature) I will fear no evil; for his rod and staff comfort me, His Law and His Gospel both contribute to my correction and support.

Thus, as a good shepherd, He supplies me with necessaries, that I want nothing: but, over and above, as a bountiful Lord, He has furnished me copiously with varieties which may be both for ornament and honour.

1. He has prepared a table for me; and that in the presence of my enemies.
 2. He hath anoointed my head with oil,—to refresh my spirits, and cheer my countenance.
 3. And my cup runneth over; with the choicest wine He glads my heart.
- II. The last verse, 1. sets out David's confidence that it shall be no worse with him:—Surely goodness and mercy shall follow me all the days of my life.
2. Then he expresses his thankfulness;—I will dwell in the house of the Lord for ever. In Thy house, among the faithful, I will praise Thy name as long as I live.

On each point in this Analysis the Reader is requested to consult the Notes.

NOTES ON PSALM XXIV.

It is probable that this Psalm was composed on occasion of bringing the ark from the house of Obed-Edom to Mount Zion; and the questions may respect the fitness of the persons who were to minister before this ark: the last verses may refer to the opening of the city gates in order to admit it. As many of the expressions here are nearly the same with those in Psalm xv. I must refer to that place for their particular illustration; though it is most likely that the two Psalms were composed on very different occasions. The first contains a general question relative to who shall be saved? This is more particular; and refers to the temple and tabernacle service, and who is fit to minister there.

Verse 1. The earth is the Lord's] He is the Creator and Governor of it; it is His own property. Men may claim districts and kingdoms of it as their property: but God is Lord of the soil.

The fulness thereof] "All its creatures." Targum. Every tree, plant, and shrub; the silver, and the gold, and the cattle on a thousand hills.

They that dwell therein.] All human beings.

Verse 2. He hath founded it upon the seas] He not

8 Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle.

9 Lift up your heads, O ye gates; even lift

only created the vast *mass*, but separated the land from the waters; so that the mountains, &c. being elevated above the waters, appear to be founded on them; and notwithstanding all the tossings and ragings of the ocean, these waters cannot prevail. It is established upon the floods, and cannot be shaken.

Verse 3. *Who shall ascend*] Who is sufficiently holy to wait at His temple? Who is fit to minister in the holy place?

Verse 4. *He that hath clean hands*] He whose conscience is irreproachable; whose heart is without deceit, and uninfluenced by unholy passions.

Who hath not lifted up his soul] Who has no idolatrous inclination; whose faith is pure, and who conscientiously fulfils his promises and engagements.

Verse 5. *He shall receive the blessing*] Perhaps alluding to Obed-Edom, at whose house the ark had been lodged, and on whom God had poured out especial blessings.

And righteousness] Mercy;—every kind of necessary good. It is the mercy of God that crowns the obedience and fidelity of good men. For what made them good and faithful? God's mercy. What crowns their fidelity? God's mercy.

Verse 6. *This is the generation*] This is the description of people who are such as God can approve of, and delight in.

That seek thy face, O Jacob.] It is most certain that *עֲבָדֶיךָ אֱלֹהִים*, "O God," has been lost out of the Hebrew text in most MSS.; but it is preserved in two of Kennicott's MSS., and also in the Syriac, Vulgate, Septuagint, Ethiopic, Arabic, and Anglo-Saxon. *Who seek thy face, O God of Jacob.*

Selah.] That is, it is confirmed; it is true. The persons who abstain from every appearance of evil, and seek the approbation of God, are those in whom God will delight.

Verse 7. *Lift up your heads, O ye gates*] The address of those who preceded the ark; the gates being addressed instead of the keepers of the gates. Allusion is here made to the triumphal entry of a victorious general into the imperial city.

Everlasting doors] There seems to be a reference here to something like our portcullis, which hangs by pulleys above the gate, and can be let down at any time so as to prevent the gate from being forced. In the case to which the Psalmist refers, the portcullis is let down; and the persons preceding the ark order it to be raised. When it is lifted up, and appears above the head or top of the gate, then the folding doors are addressed:—*Be ye lift up, ye everlasting doors*—let there be no obstruction, and the mighty Conqueror, the King of glory, whose presence is with the ark, and in which the symbol of His glory appears, He shall enter. Make due preparations to admit so august and glorious a Personage.

Verse 8. *Who is this King of glory?*] This is the answer of those who are within. Who is this glorious King, for whom ye demand entrance? To which they reply—

The Lord strong and mighty, the Lord mighty in battle.] It is Jehovah, who is come to set up His abode in His imperial city: He who has conquered His enemies, and brought salvation to Israel. To make the matter still more solemn, and give those without an opportunity of describing more particularly this glorious Personage, those within hesitate to obey the first summons; and then it is repeated, ver. 9.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.] To which a more particular question is proposed:—*Who is He, this King of glory?* To which an answer is given that admitted of no reply. *The Lord of hosts*;—He who is coming with innumerable armies! *He is this King of glory.* On which, we may suppose, the portcullis was lifted up, the gates thrown open, and the whole cavalcade admitted. This verse seems to have been spoken before the ark appeared:—Who is this (*וְיֵהוָה*) King of glory? when its coming was merely announced. In the tenth verse the form is a little altered, because the ark, the symbol of the Divine presence, had then arrived. Who is he, (*מִי הוּא*) this King of glory? Here He is, to answer for Himself. The Lord is in His holy temple; let all the earth keep silence before Him.

Though this Psalm has all the appearance of being an unfinished piece, yet there is a vast deal of dignity and

them up, ye everlasting doors; and the King of glory shall come in.

10 Who is this King of glory? The LORD of hosts, he is the king of glory. Selah.

majesty in it; and the demands from without, the questions from those within, and the answers to those questions, partake of the true sublime; where nature, dignity, and simplicity, are very judiciously mingled together. The whole procedure is natural, the language dignified, and the questions and answers full of simplicity and elevated sentiments.

Several, both among the ancients and moderns, have thought this Psalm speaks of the resurrection of our Lord, and is thus to be understood. It is easy to apply it in this way:—Jesus has conquered sin, Satan, and death, by dying. He now rises from the dead; and, as a mighty conqueror, claims an entrance into the realms of glory, the kingdom which He has purchased by His blood; there to appear ever in the presence of God for us, to which He purposes to raise finally the innumerable hosts of His followers;—for in reference to these He is the Lord of hosts; and, in reference to His victory, He is the Lord mighty in battle.

ANALYSIS OF THE TWENTY-FOURTH PSALM.

The subject of this Psalm is Christ, called the King of glory, ver. 7, and it has two parts:—

I. The first concerns Christ's lordship, which is, in general, over the whole world, ver. 1, 2; but, in particular, over the church, ver. 3 to 7.

II. An exhortation to all men to receive Christ for their King.

I. The first part of this Psalm shews that God is King of all the world: but in this kingdom He has two kinds of subjects,—

1. Either all men in general,—*For the earth is the Lord's, and all that therein is; the compass of the world, and they that dwell therein.* And of it He gives a reason, from the creation of it. He ought to have the dominion of it, and all in it;—*For he hath founded it upon the seas, and established it upon the floods.*

2. But all are not His subjects in the same way. There are a people whom He has called to be His subjects in another manner. There is a mountain which He hath sanctified and chosen above all other hills to make the seat of His kingdom, viz. the Church; and over them that live in it He is in a more peculiar manner said to be a Lord, than of the whole earth; and these are more properly called His servants and subjects. And yet among these there is a difference too;—for some only profess to be His servants, and call Him Lord, as hypocrites; there are some others that are His servants really and truly. And that this difference may be taken notice of, the prophet asks, *Quis? Who shall ascend into the hill of the Lord? And, Who shall stand in his holy place?* As if he should say, Not quaquas; it is not every one; for infidels are not so much as in the church. Hypocrites, howsoever in the church, are not true members of the mystical church; and some who come to the hill of the Lord, yet stand not in His holy place;—*For many believe only for a season, and few continue faithful unto death.*

3. That it may then be truly known who they are, over whom He is truly Rex gloriae,—*the King of glory*; the prophet gives us their character, and sets down three distinctive notes by which they may be known:—

1. *Cleanness of hands.* *He that hath clean hands; & cede furto, &c.*, is free from all external wicked actions. For the hand is *οργάνον οργάνων*, the organ of the organs.

2. *Purity of heart*] For external purity is not enough, except the heart, the fountain of our actions, be clean. *Hypocritis est in cor conscientia.*

3. *Truth of the tongue*;—Is not guilty of lies and perjuries. *He that hath clean hands and a pure heart; who hath not lift up his soul unto vanity, nor sworn deceitfully.* After the prophet has given the character by which you may know the man, he assigns his reward, and ends with an acclamation:—1. *This is he that shall receive the blessing from the Lord of righteousness, (i. e. be justified,) from the God of his salvation.* 2. *This is the generation of them that seek thee;* that is, these are the people of God: let others boast themselves, and please themselves as they list, yet these are the godly party, *these, they that seek thy face, O God of Jacob.*

II. The second part is considered by some as an exhortation to all men, especially princes, nobles, and magistrates, that they receive, acknowledge, and worship Christ, as King.

1. *Lift up your heads, ye gates*;—that is, as some

PSALM XXV.

The Psalmist, in great distress, calls upon God frequently, 1-5. Prays for pardon with the strong confidence of being heard, 6-11. Shews the blessedness of the righteous, 12-14. Again earnestly implores the Divine mercy, and prays for the restoration of Israel, 15-22.

A Psalm of David.

A. U. C. cl. 174. City of London. etc. etc. etc.

UNTO thee, O LORD, do I lift up my soul.

2 O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me.

3 Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

4 Shew me thy ways, O LORD; teach me thy paths.

5 Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.

Ps. 34. 4. & 103. 3. Lam. 3. 41. — Ps. 33. 5. & 31. 1. & 34. 9. Isai. 24. 16. & 49. 22. Rom. 11. 11. — Ps. 13. 4. — Exod. 23. 13. Ps. 5. 1. & 27. 11. & 35. 11. & 119. & 142. 3. 14.

understand it,—O ye princes, that sit in the gates, lift up your heads and hearts to Him, that the King of glory may come in.

2 To which good counsel the prophet brings in the princes asking this question:—Who is the King of glory? to which he answers,—The Lord strong and mighty, the Lord mighty in battle. One who is able to bruise you to atoms with His iron rod, and will do so if you reject Him. And that the exhortation may pierce the deeper, he doubles both it and the answer.

After all, the most natural meaning is that which is given in the Notes: from which we may infer,—

1. That the regal city is in no state of safety, if it have not the ark of the Lord.

2. That the ark, even the purest form of sound words in devotion, is nothing, unless that they who minister and worship have clean hands and pure hearts, endeavouring to worship God in spirit and in truth.

3. That where the right faith is professed, and the worshippers act according to it dictates, there is the presence and the continual indwelling of God. Lift up your heads, O ye gates—and the King of glory shall come in.

NOTES ON PSALM XXV.

This Psalm seems to refer to the case of the captives in Babylon, who complain of oppression from their enemies, and earnestly beg the help and mercy of God.

It is the first of those called acrostic Psalms, i. e. Psalms, each line of which begins with a several letter of the Hebrew alphabet, in their common order. Of acrostic Psalms there are seven, viz. xxv. xxxiv. xxxviii. cxi. cxii. cxix. and cxlv. It is fashionable to be violent in encomiums on the Jews for the very faithful manner in which they have preserved the Hebrew Scriptures: but these encomiums are, in general, ill placed. Even this Psalm is a proof with what carelessness they have watched over the sacred deposit committed to their trust. The letter vau is wanting in the fifth verse, and p koph in the eighteenth; the letter resh being twice inserted, once instead of p koph; and a whole line added at the end, entirely out of the alphabetical series.

Verse 1. Do I lift up my soul.] His soul was cast down, and by prayer and faith he endeavours to lift it up to God.

Verse 2. I trust in thee] I depend upon Thy infinite goodness and mercy for my support and salvation.

Let me not be ashamed] Hide my iniquity, and forgive my guilt.

Verse 3. Let none that wait on thee be ashamed] Though he had burthen enough of his own, he felt for others in similar circumstances, and became an intercessor in their behalf.

Transgress without cause.] Perhaps bagadim may here mean idolatrous persons. Let not them that wait upon, and worship Thee, be ashamed: but they shall be ashamed who vainly worship, or trust in false gods. See Mal. ii. 11—16. The Chaldeans have evil intreated us, and oppressed us: they trust in their idols, let them see the vanity of their idolatry.

Verse 4. Shew me thy ways] The Psalmist wishes to know God's way; to be taught His path and to be led into His truth. He cannot discern this way unless God show it; He cannot learn the path unless God teach it; and he cannot walk in God's truth unless God lead him; and even then, unless God continues to teach, he shall never fully learn the lesson of his salvation; therefore, he adds, lead me in the truth, and teach me, ver. 5.

That he may get this showing, teaching, and leading, he comes to God, as the God of his salvation; and that

6 Remember, O LORD, thy tender mercies, and thy loving-kindnesses; for they have been ever of old.

7 Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O LORD.

8 Good and upright is the LORD: therefore will he teach sinners in the way.

9 The meek will he guide in judgment: and the meek will he teach his way.

10 All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies.

11 For thy name's sake, O LORD, pardon mine iniquity; for it is great.

12 What man is he that feareth the LORD? him shall he teach in the way that he shall choose.

Ps. 103. 17. & 102. 1. & 107. 1. Isai. 63. 15. Jer. 33. 11. — Heb. thy bowels. — Job 12. 25. & 20. 11. Jer. 2. 25. — Ps. 51. 1. — Ps. 52. 9. & 51. 6. & 73. 1, & c. — Ps. 31. 2. & 73. 9. & 109. 21. & 143. 11. — See Rom. 5. 20. — Ps. 37. 23.

he may not lose his labour, he waits on him all the day. Many lose the benefit of their earnest prayers, because they do not persevere in them. They pray for a time; get remiss, or discouraged; restrain prayer; and thus lose all that was already wrought for, and in them.

Verse 5. On thee do I wait] This is the line in which vau, the sixth letter in the order of the alphabet, is lost; for the line begins with aleph, אמת, on thee. But four of Kennicot's and De Rossi's MSS. have ואתה ואתה. "AND upon thee:"—this restores the last vau, which signifies "and." The Septuagint, Syriac, Vulgate, Arabic, Ethiopic, and Anglo-Saxon, preserve the "and."

Verse 6. Remember, O LORD, thy tender mercies, and thy loving-kindness] The first word רחמים rachamim, means the commiseration that a man feels in his bowels at the sight of distress. The second word חסדיו chasadim, signifies those kindnesses which are the offspring of a profusion of benevolence.

They have been of old.] Thou wert ever wont to display Thyself as a ceaseless Fountain of good to all Thy creatures.

Verse 7. Remember not the sins of my youth] Those which I have committed through inconsiderateness, and heat of passion.

According to thy mercy] As it is worthy of thy mercy to act according to the measure, the greatness, and general practice of Thy mercy; so give me an abundant pardon; a plentiful salvation.

For thy goodness' sake] Goodness is the nature of God; mercy flows from that goodness.

Verse 8. Good and upright is the LORD] He is good in His nature; and righteous in His conduct.

Therefore will he teach sinners] Because He is good, He will teach sinners, though they deserve nothing but destruction: and because He is right, he will teach them the true way.

Verse 9. The meek will he guide] וננו אנאמim, the poor, the distressed, he will lead in judgment; He will direct them in their cause, and bring it to a happy issue,—for He will shew them the way in which they should go.

Verse 10. All the paths of the LORD] ארכות archoth signifies the tracks or ruts made by the wheels of wagons by often passing over the same ground. Mercy and truth are the paths in which God constantly walks in reference to the children of men; and so frequently does He shew them mercy, and so frequently does He fulfil His truth, that His paths are easily discerned. How frequent, how deeply indented, and how multiplied, are those tracks to every family and individual! Wherever we go, we see that God's mercy and truth have been there by the deep tracks they have left behind them. But he is more abundantly merciful to those who keep His covenant and His testimonies: i. e. those who are conformed not only to the letter, but to the spirit, of His pure religion.

Verse 11. For thy name's sake, O LORD, pardon] I have sinned; I need mercy: there is no reason why Thou shouldst shew it, but what Thou drawest from the goodness of Thy own nature.

Verse 12. That feareth the LORD] Who has a proper apprehension of His holiness, justice, and truth;—and who, at the same time, sees himself a fallen spirit, and a transgressor of God's holy law, and consequently under the curse. That is the person that truly and reverently fears God.

Him shall he teach] Such a person has a teachable spirit.

The way that he shall choose.] That way which, in the

13 His soul shall dwell at ease; and his seed shall inherit the earth.

14 The secret of the Lord is with them that fear him; and he will shew them his covenant.

15 Mine eyes are ever toward the Lord; for he shall pluck my feet out of the net.

16 Turn thee unto me, and have mercy upon me; for I am desolate and afflicted.

17 The troubles of my heart are enlarged: O bring thou me out of my distresses.

18 Look upon mine affliction and my pain: and forgive all my sins.

19 Consider mine enemies; for they are many; and they hate me with cruel hatred.

20 O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee.

21 Let integrity and uprightness preserve me; for I wait on thee.

22 Redeem Israel, O God, out of all his troubles.

n Prov. 19. 23.—o Heb. shall lodge in goodness.—p Ps. 37. 11, 29.—q Prov. 6. 22. See John 7. 17. & 15. 15.—r Or, and his covenant to make them know it.

s Ps. 141. 8.—t Heb. bring forth.—u Ps. 69. 16. & 28. 16.—v 2 Sam. 16. 12.—w Heb. hatred of violence.—x Ver. 2.—y Ps. 130. 2.

course of providence, he has chosen, as the way in which he is to gain things honest in the sight of all men, God will bless him in it, and give him as much earthly prosperity as may be useful to his soul in his secular vocation.

Verse 13. His soul shall dwell at ease] *נשׂוּתוֹ בְּטוֹב טָלִין*, shall lodge in goodness: this is the marginal reading in our Version; and is preferable to that in the Text. His seed shall inherit] His posterity shall be blessed.

For them many prayers have been sent up to God by their pious father; and God has registered these prayers in their behalf.

Verse 14. The secret of the Lord is with them] *סֵדֵי הַסֵּד*, the secret assembly of the Lord is with them that fear Him, many of them have a church in their own house.

He will shew them his covenant.] He will let them see how great blessings He has provided for them that love Him; this, some refer to the covenant of redemption by Christ Jesus.

Verse 15. Mine eyes are ever toward the Lord] All my expectation is from Him alone. If I get at any time entangled, He will pluck my feet out of the net.

Verse 16. Turn thee unto me] Probably the prayer of the poor captives in Babylon, which is continued through this and the remaining verses.

Verse 17. The troubles of my heart are enlarged] The evils of our captive state, instead of lessening, seem to multiply, and each to be extended.

Verse 18. Look upon mine affliction] See my distressed condition, and Thy eye will affect Thy heart. Forgive all my sins.] My sins are the cause of all my sufferings: forgive these.

This is the verse which should begin with the letter p koph: but, instead of it, we have *r* resh both here, where it should not be, and in the next verse where it should be. Dr. Kennicott reads *קוּמָה*, "arise," and *Houbigant*, *קוּמָה קָטוֹר*, cut short. The word which began with p koph has been long lost out of the verse; as every version seems to have read that which now stands in the Hebrew Text.

Verse 19. Consider mine enemies] Look upon them; and Thou wilt see how impossible it is that I should be able to resist and overcome them. They are many,—they hate me; and their hatred drives them to acts of cruelty against me.

Verse 20. O keep my soul] Save me from sin, and keep me alive.

Let me not be ashamed] He ends as he began, see ver. 2. Let me not be confounded, for I put my trust in thee.

Verse 21. Let integrity and uprightness] I wish to have a perfect heart, and an upright life. This seems to be the meaning of these two words.

Verse 22. Redeem Israel, O God] The people are prayed for in the preceding verses as if one person; now he includes the whole, lest his own personal necessities should narrow his heart, and cause him to forget his fellow sufferers.

This verse stands out of the order of the Psalm; and does not appear to have formed a part of the alphabetical arrangement. It is a general prayer for the redemption of Israel from captivity; and may well be applied to those of the true Israel who are seeking for complete redemption from the power, the guilt, and the pollution, of sin; and from all the troubles that spring from it. And let it be ever known, that God alone can redeem Israel.

ANALYSIS OF THE TWENTY-FIFTH PSALM.

This Psalm is a continued earnest prayer of a man or a people, pressed with danger and enemies; and sensible of God's heavy displeasure against sin. It consists of five petitions.

I. His first petition is, that his enemies may not triumph over him, ver. 2, 3.

II. His second is for instruction, ver. 4, 5, which he urges, ver. 8, 9, 10, 12, 13, 14.

III. His third is for mercy and forgiveness, ver. 6, 7, 11.

IV. His fourth is a renewal of his first, ver. 15, 16, 17, &c., with many arguments.

V. His fifth is for Israel in general, ver. 22.

I. Petition. He begins with the profession of his faith and confidence in God,—without which there can be no prayer. Unto thee, O Lord, &c. He relies not on, nor seeks after, any human help; and upon this living hope he prays,—

1. For this life, that it shame him not, as it does where a man hopes, and is frustrated. Let me not be ashamed. Make it appear that I hope not in Thee in vain.

2. Let not my enemies triumph over me. Glorifying that I am deserted. This petition he urges by this argument: the example may prove dangerous, if Thou send me no help; but it will be to Thy glory, if I be relieved. If he were delivered, the faith and hope of others would be confirmed: if deserted, the good would faint and fail, the wicked triumph;—and, therefore, he prays, O let none that wait on thee be ashamed; but let them be ashamed who transgress, that is, they that do me wrong maliciously, without any cause being given by myself.

II. He petitions for instruction that he may be always guided and governed by the word of God, that he sink not under the cross, but rely on God's promises.

1. Shew me thy ways, and teach me thy paths. Shew me that Thou often dealest severely with thy best servants: bringest down, before Thou exaltest; mortifiest, before Thou quickenest; and settest the cross before the crown. Teach me, shew me, that this is Thy way.

2. Lead me in thy truth, and teach me. Cause me to remember that Thy promises are firm and true; yea and amen to those who trust in Thee. This makes me hope still, thou art the God of my salvation, &c.

III. His third petition is for mercy. He prays for mercy, and the removal of the sin that obstructs it.

1. Remember, O Lord, thy tender mercies, &c. which have been ever of old: i. e. deal mercifully with me as Thou hast ever done with those who flee to Thee in their extremity.

2. He prays for the remission of the sins of his youth. Remember not the sins of my youth. This petition he repeats, ver. 11. For thy name sake pardon mine iniquity: and upon this confession; for it is great.

The Psalmist here breaks off prayer; and, to confirm his confidence, speaks of the nature and Person of God. It is necessary sometimes, even in the midst of our prayers, to call to mind the nature of God, and His ways with His people, lest through a sense of our unworthiness, or great unfaithfulness, we should be discouraged. And this course David takes. He says,—

1. Good and upright is the Lord. 1. Good, for He receives sinners gratis. 2. Upright, constant and true in His promises; therefore, He will teach sinners in the way.

2. The meek will He guide in judgment.—He will not suffer them to be tempted above their strength;—will teach them what to answer;—and will not proceed with rigour, but will interpret all in the most favourable sense.

3. In a word, all the ways of the Lord are mercy and truth. 1. Mercy, in that He freely offers the remission of sins, the graces of His Spirit, support in distresses, and at last eternal life, to those who by faith and a good conscience walk before Him—keep his covenant and his testimonies; for the words of the covenant are, I will be thy God, and the God of thy seed; upon which follows, Walk before me, and be thou perfect.

4. Upon the confidence of which promises and covenant the Psalmist repeats his prayer:—O Lord, pardon mine iniquity; for it is great, ver. 11.

The Psalmist now admires the happiness of him who trusts in God.—What man is he that feareth the Lord! This happiness he sets forth by the fruits that follow his piety:—

1. The first fruit he shall gather is instruction and direction in his vocation, and private life. Him shall he teach in the way, &c.

2. The second is, that his happiness shall not be momentary, but firm and lasting. His soul shall dwell at ease.

3. The third is, that he shall be happy in his posterity. His seed shall inherit the land.

PSALM XXVI.

The Psalmist appeals to God for his integrity, and desires to be brought to the Divine seat in order to have his innocence proved, &c. Shows that he had avoided all fellowship with the wicked, and associated with the upright, &c. Prays that he may not have his final lot with the workers of iniquity, &c. Purpose to walk uprightly before God, &c.

A Psalm of David.

A. U. C. CIR. 176. Olym. L. JUDGE me, O LORD; for I have trusted also in the LORD; therefore I shall not slide.

2 Examine me, O LORD, and prove me; try my reins and my heart.

3 For thy loving-kindness is before mine eyes: and I have walked in thy truth.

4 I have not sat with vain persons, neither will I go in with dissemblers.

a. Psa. 7. 3.—b. Ver. 11. 2 Kings 20. 2. Prov. 22. 7. & 31. 14. Prov. 22. 28.—d. Psa. 7. 3. & 17. 3. & 93. 16. & 138. 23. Zech. 13. 9.—e. Psa. 17. 7. & 38. 7. & 42. 11. & 51. 1. &c.—f. 2 Kings 20. 2.—g. Psa. 1. 1. Ver. 15. 17.—h. Psa. 31. 6. & 38. 21. 22.—i. Psa. 1. 1.—k. See Exod. 35. 19. Psa. 73. 13. 1 Tim. 2. 3.—l. Psa. 57.

4. The fourth is, that the redemption of mankind by Christ Jesus, with all the effects of it, pardon, holiness, &c. which is a secret unknown to the world, shall be revealed, and applied to him. The secret of the Lord is with them that fear him; and he will shew them his covenant.

IV. Being confirmed by these promises, and cheered with these fruits, he,

1. Testifies his faith in God for deliverance. My eyes are ever toward the Lord; he will pluck my feet out of the net.

He then renews his former prayer, being nearly the same as that with which he began. It is conceived in several clauses.—1. Turn thee unto me. 2. Have mercy upon me. 3. O bring me out of my distresses. 4. Look upon my affliction and trouble, and forgive me all my sins. 5. Consider mine enemies. 6. O keep my soul and deliver me! 7. Let me not be ashamed! 8. Let integrity and uprightness preserve me.

Petitioners, and men in misery, think they can never say enough. This makes him often repeat the same thing. The sum is, that God would hear and grant him defence and deliverance in his dangers; remission of sins which caused them; and protect, direct, and govern him in his troubles.

Now, that he might prevail in his suit, like an excellent orator, he uses many arguments to induce God to be propitious to him:—

1. His faith and trust in His promises. Mine eyes are ever towards the Lord.

2. The danger he was now in. His feet were in the net.

3. He was oppressed, alone, and had none to help him. I am desolate and afflicted.

4. His inward afflictions and pain were grievous. The troubles of my heart are enlarged.

5. His enemies were many, powerful, merciless, cruel. Mine enemies are many—and hate me with a cruel hatred.

6. And yet I am innocent, and desire to be so: and am Thy servant. Let integrity and uprightness preserve me; for I wait upon thee.

V. The Psalmist having thus, through the Psalm, prayed for himself, at last offers up a short but earnest petition for the whole church; which proceeds from that fellowship, or communion, which ought to be among all saints. Redeem Israel, O God, out of all his troubles!

Turn our captivity, and forgive the sins which have occasioned it.

NOTES ON PSALM XXVI.

This Psalm, with the two following, are supposed by Calmet to be all parts of one ode, and to relate to the time of the captivity, and to contain the prayers, supplications, complaints, and resolutions, of the Israelites in Babylon. This is probable: but we have not evidence enough to authorize us to be nice on such points. See on the following verse.

Verse 1. Judge me, O Lord] There are so many strong assertions in this Psalm concerning the innocence and uprightness of its author, that many suppose he wrote it to vindicate himself from some severe reflections on his conduct, or accusations relative to plots, conspiracies, &c. This seems to render the opinion probable that attributes it to David during his exile, when all manner of false accusations were brought against him at the court of Saul.

I have walked in mine integrity] I have never plotted against the life nor property of any man: I have neither coveted, nor endeavoured to possess myself of Saul's crown.

I have trusted] Had I acted otherwise, I could not have been prosperous; for Thou wouldst not have worked miracles for the preservation of a wicked man.

5 I have hated the congregation of evil doers; and will not sit with the wicked.

6 I will wash mine hands in innocence: so will I compass thine altar, O LORD:

7 That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

8 LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth.

9 Gather not my soul with sinners, nor my life with bloody men:

10 In whose hands is mischief, and their right hand is full of bribes.

11 But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

12 My foot standeth in an even place: in the congregations will I bless the LORD.

4.—m. Heb. of the tabernacle of thy honour.—n. Or, take not away.—o. See 1. Dem. 22. 29. Psa. 23. 3.—p. Heb. men of blood.—q. Heb. filled with.—r. Exod. 23. 8. Deut. 16. 19. 1 Sam. 8. 3. Isai. 53. 15.—s. Ver. 1.—t. Psa. 40. 2.—u. Psa. 57. 11.—v. Psa. 22. 32. & 107. 32. & 111. 1.

I shall not slide.] I shall be preserved from swerving from the paths of righteousness and truth.

Verse 2. Examine me, O Lord] To Thee I appeal; and feel no hesitation in wishing to have all the motives of my heart dissected and exposed to Thy view, and to that of the world.

Verse 3. For thy loving-kindness] A sense of thy favour and approbation was more to my heart than thrones and sceptres; and, in order to retain this blessing, I have walked in thy truth.

Verse 4. I have not sat with vain persons] שוה רוחו metey shavel, men of lies, dissemblers, backbiters, &c.

Neither will I go in with dissemblers] נדלמימ, nadlamim, the hidden ones, the dark designers, the secret plotters, and conspirators against the state.

Verse 5. I have hated the congregation of evil doers] I have never made one in the crowds of discontented persons: persons who, under pretence of rectifying what was wrong in the state, strove to subvert it, to breed general confusion, to overturn the laws, seize on private property, and enrich themselves by the spoils of the country.

Verse 6. I will wash mine hands in innocency] Washing the hands was frequent among the Jews; and was sometimes an action by which a man declared his innocence of any base or wicked transaction. This Pilate did, to protest his innocence of the maltreatment and death of Christ. I will maintain that innocence of life in which I have hitherto walked; and take care that nothing shall be found in my heart or life that would prevent me from using the most holy ordinance, or worshipping Thee in spirit and truth.

Verse 7. That I may publish] I have endeavoured to act so as always to keep a conscience void of offence towards Thee, and towards man. I have made a profession of faith in Thee, and salvation from Thee; and my practice gives no lie to my profession.

Verse 8. LORD, I have loved the habitation of thy house] I have carefully used Thine ordinances, that I might obtain more grace to help me to persevere. And I have not been attentive to these duties, merely because they were incumbent on me: but I have loved the place where thine honour dwelleth; and my delight in Thy ordinances has made my attendance as pleasant as it was profitable. This verse would be better translated, Jehovah, I have loved the habitation of thy house, and the place of the tabernacle of thy glory. The habitation must mean the Holy of holies, where the Divine presence was manifest: and the place of the tabernacle must refer to the mercy seat, or the place where the glory of the Lord appeared between the cherubim, upon the lid or cover of the ark of the covenant. From his dwelling there, מישכן, mishcan, the place and the appearance were called שכינה shekinah; the dwelling of Jehovah, or that glorious appearance which was the symbol of the Divine presence.

Verse 9. Gather not my soul with sinners] As I have never loved their company, nor followed their practice, let not my eternal lot be cast with them! I neither love them, nor their ways:—may I never be doomed to spend an eternity with them!

Verse 10. Their right hand is full of bribes.] He speaks of persons in office, who took bribes to pervert judgment and justice.

Verse 11. But as for me, I will walk in mine integrity] Whatever I may have to do with public affairs, shall be done with the strictest attention to truth, justice, and mercy.

Redeem me] From all snares and plots laid against my life and my soul.

PSALM XXVII.

The righteous man's confidence in God, 1-3. His ardent desire to have the spiritual privilege of worshipping God in His temple, because of the spiritual blessings which He expects to enjoy there, 4-5. His prayer to God for continual light and salvation, 7-9. His confidence that though even his own parents might forsake him, yet God would not, 10. Therefore he begs to be taught the right way to be delivered from all his enemies, and to see the goodness of the Lord in the land of the living, 11-13. He exhorts others to trust in God; to be of good courage; and to expect strength for their hearts, 14.

A. U. C. cir. 178.
Olymp. I.
cir. anno tertium.

THE LORD is ^a my light and ^b my salvation; whom shall I fear? ^c shall the LORD be the strength of my life; of whom shall I be afraid?

2 When the wicked, even mine enemies and

a *Ps. 64. 11. Lam. 40. 19, 20. Mic. 7. 8.-b Exod. 15. 2.-c Ps. 62. 2, 6. & 118. 14, 21. Lam. 19. 2.-d Heb. approached against me.-e Ps. 14. 4.*

And be merciful unto me.] I deserve no good; but Thou art merciful: deal with me ever in Thy mercy.

Verse 12. *My foot standeth in an even place*] On the above principles I have taken my stand: to abhor evil; to cleave to that which is good; to avoid the company of wicked men; to frequent the ordinances of God; to be true and just in all my dealings with men; and to depend for my support and final salvation on the mere mercy of God. He who acts in this way, *his feet stand in an even place.*

I will bless the Lord.] In all transactions with men, and in all my assemblies with holy people, I will speak good of the name of the Lord; having nothing but good to speak of that name.

ANALYSIS OF THE TWENTY-SIXTH PSALM.

There are four general parts in this Psalm:—

I. An appeal of David to God to be his Judge, ver. 1, 2.
II. The causes that induced him to make the appeal. His conscious innocence, integrity, &c.
III. A petition, ver. 9, 11.
IV. His gratitude, ver. 12.

I. He begins with his appeal to God, whom he knew to be a just Judge; and, therefore, desires to be dealt with according to law. *Judge me; examine me; prove me; try me; even my reins and my heart.*

II. Then he assigns two causes of it—his integrity, and his faith.

1. His faith and confidence in God were such, that he knew that the Judge of all the world would do him right. *I have trusted in the Lord; therefore, I shall not slide. I will not change my religion, though powerfully tempted to do so.*

2. His integrity. *I have walked in my integrity. For which he assigns the cause, Thy loving-kindness is before my eyes: I have walked in thy truth. I follow Thy word, and the principle it lays down.*

Next he sets down his integrity by an injunction of parts, which were two:—1. How he carried himself to men. 2. How he conducted himself towards God.

1. He abstained from all society, confederacy, counsels, and intimacy with wicked men: he did hate and abominate their ways. *I have not sat in council with vain persons, neither will I go in with dissemblers: I have hated the congregation of evil doers, and will not sit with the wicked.*

2. The other degree of his integrity was, his piety. *I will wash my hands in innocence, i. e. I will worship Thee: and for this end, he would keep his hands from blood, oppression, &c. in order that he might publish with the voice of thanksgiving, and tell of all the wondrous works of the Lord.*

3. He mentions a second act of his piety, his love to God's house, and the service done in it. *O Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.*

III. Upon which consciousness of his integrity he falls to prayer, that God would not suffer him to be polluted with the conversation of wicked men, nor involved in their punishment. *Gather not my soul with sinners.*

Observe the many titles he gives to wicked men:—

1. They are *vain persons*; void of the fear of God; irreligious, ver. 4.

2. *Deep, dark men*; saying one thing with the mouth, and another with their heart, ver. 4.

3. *Malignant*; doing all for their own ends, ver. 5.

4. *Impious*; regardless of God and religion, ver. 5.

5. *Sinners*; traders in wickedness, ver. 9.

6. *Blood-thirsty men*; cruel and revengeful, ver. 9.

7. *Mischivous*; ready to execute with their hands what they had plotted in their heart, ver. 10.

8. *Lovers of bribes*; perverting judgment for the sake of money, ver. 10.

With such David will have nothing to do. *But as for me, I will walk in my integrity. Redeem me from such people, and be merciful to me.*

IV. Lastly. He shows his gratitude. *My foot stands*

my foes, ^d came upon me to ^e eat up my flesh, they stumbled and fell.

3 ^f Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this *will I be confident.*

4 ^g One thing have I desired of the LORD, that will I seek after; that I may ^h dwell in the house of the LORD all the days of my life, to behold ⁱ the ^j beauty of the LORD, and to enquire in his temple.

5 For ^k in the time of trouble he shall hide me

f Ps. 2. 6.-g Ps. 92. 8.-h Ps. 65. 4. Luke 2. 27.-i Or, the delight.-k Ps. 92. 17.-l Ps. 91. 20. & 92. 2 & 91. 1. Lam. 4. 4.

in an even place: hitherto I am sure I am in the good way. I will, therefore, praise the Lord in the congregation; not only privately, but publicly.

My foot hath hitherto been kept right by Thy grace and mercy: therefore, when Thou shalt bring me back again to Thy temple, I will not be ungrateful, but will sing praises to Thy name in and with the great congregation. Amen.

NOTES ON PSALM XXVII.

In the Hebrew and Chaldee this Psalm has no other title than simply *David; To or For David*. In the Syriac, "For David; on account of an infirmity which fell upon him." In the Vulgate, *Septuagint, Arabic, and Ethiopic*, it has this title, "A Psalm of David, before he was anointed." The Anglo-Saxon omits all the titles. For this title there is small authority, in fact. However, it may be just necessary to state, that David appears to have received the royal unction three times:—1. In Bethlehem, from the hand of Samuel, in the house of his father Jesse, 1 Sam. xvi. 13. 2. At Hebron, after the death of Saul, by the men of Judah, 2 Sam. ii. 4. 3. By the elders of Israel, at Hebron, after the death of Ishbosheth, when he was acknowledged king over all the tribes, 2 Sam. v. 3. At which of these anointings the Psalm was written, or whether before any of them, we know not; nor is the question to be decided. Some commentators say, that it is a Psalm belonging to the captivity; and, upon that system, it may be well interpreted. And, lastly, it has been contended that it was written by David after he had been in danger of losing his life by the hand of a gigantic Philistine; and must have perished, had he not been rescued by Abishai. See the account, 2 Sam. xxi. 17. And was counselled by his subjects not to go out to battle any more, lest he should extinguish the light of Israel. To these advisers he is supposed to make the following reply:—

Verse 1. *The Lord is my light and my salvation*] This light can never be extinguished by man: the Lord is my Salvation, my Safeguard, my Shield, and my Defence;—of whom then should I be afraid?

Verse 2. *When the wicked—came upon me*] Near as I appeared to you to be in danger of losing my life, I was safe enough in the hands of the Lord; and those who thought to have eaten me up, stumbled, failed of their purpose, and fell;—the Philistine lost his own life.

Verse 3. *Though an host should encamp against me*] I am so confident of the Almighty's protection, that were I alone, and encompassed by a host, I would not fear. I am in the hand of God; and while in that hand, I am safe.

Verse 4. *One thing have I desired*] If I am grown too old, and, from that circumstance, unable to serve my country, I shall then prefer a retirement to the tabernacle, there to serve God the rest of my days. There I shall behold His glory; and there I may inquire, and get important answers respecting Israel.

But though these words may be thus interpreted on the above supposition, that David penned the Psalm on the occasion of his escape from the Philistine, and the desire expressed by his subjects that he should go no more out to war; yet it appears that they more naturally belong to the captivity; and that this verse especially shews the earnest longing of the captives to return to their own land, that they might enjoy the benefit of Divine worship.

Verse 5. *He shall hide me in his pavilion*] כסו *besucob*, in his tabernacles. I would make His temple my residence: I would dwell with God, and be in continual safety. *Pavilion*, comes from *papilio*, and *papilio*, a butterfly. It signifies a tent made of cloth, stretched out on poles; which in form resembles, in some measure, the insect above named.

In the secret of his tabernacle] Were there no other place, He would put me in the holy of holies, so that an enemy would not dare to approach me.

He shall set me upon a rock] He shall so strengthen and establish me, that my enemies shall not be able to prevail against me. He shall hide me where they cannot find

in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me upon a rock.

6 And now shall mine head be lifted up above mine enemies round about me; therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD.

7 Hear, O LORD, when I cry with my voice: have mercy also upon me, and answer me.

8 When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.

9 Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

in Ps. 42. 2.—a Ps. 3. 3.—b Heb. of shouting.—c Or, My heart said unto thee, Thy face seek thy face, &c.—d Ps. 21. 6. & 105. 1.—e Ps. 68. 17. & 143. 7. f Ps. 67. 7. & 68. 2. & 68. 5.—g 1st. 42. 13.—h Heb. will gather me. 1st. 42. 11. i Ps. 32. 4. & 58. 11. & 119.

me; or put me out of the reach of the fiery darts of the wicked. He who lives nearest to God, suffers least from temptation. "Draw nigh to God, and He will draw nigh to thee; resist the devil, and he will flee from thee."

Verse 6. Now shall mine head be lifted up [We shall most assuredly be redeemed from this captivity, and restored to our own land, and to the worship of our God in His own temple. There shall we offer sacrifices of joy; we will sing praises unto the Lord; and acknowledge that it is by His might and mercy alone, that we have been delivered.

Verse 7. Hear, O LORD, when I cry [This is the utmost that any man of common sense can expect: to be heard when he cries. But there are multitudes who suppose that God will bless them whether they cry or not: and there are others, and not a few, that although they listlessly pray, and cry not, yet imagine God must, and will hear them! God will answer them that pray and cry: those who do not, are most likely to be without the blessings which they so much need.

Verse 8. When thou saidst, Seek ye my face [How much labour and skill have been employed to make sense of this verse as it stands in our Translation! The original words are the following, from which our Version has been forcibly extracted:—

leca amar libbi, bakkeshu panay; eth paneyca yehovah, abakkeah; of which, I believe, the true rendering to be as follows: Unto thee, my heart, he hath said, Seek ye my face. Thy face, O Jehovah, I will seek. O my heart, God hath commanded thee to seek his face. Then, his face I will seek. Which may be paraphrased thus: Unto thee, His church, God hath said, Seek ye, all who compose it, my face. To which I, his church, have answered, Thy face, O Jehovah, I will seek. On referring to Archbishop Secker, I find that he, and indeed Bishop Horsley, are of the same mind.

I had formerly proposed another method of reading this difficult verse. Suspecting that some error had got into the Text, for bakkeshu panay, "seek ye my face," I had substituted abakkeah paneyca, "I will seek thy face;" or, with the Vulgate and Septuagint, bakkeshti paneyca, "I have sought thy face;" acquirit te, facies mea, Εξζητησα το προσωπον σου. And this small alteration seemed to make a good sense. My heart said unto thee, I have sought thy face, (or, I will seek thy face,) and thy face, O Lord, I will seek. I have not only done what it was my duty and interest to do; but I will continue to do it. Some have proposed to mend the Text thus: leca amar libbi, leca, amar libbi, "Go to, and my heart," nebakkush panay yehovah, "Let us seek the face of Jehovah." This is rather a violent emendation; and is supported by neither MSS. nor Versions. The whole verse is wanting in one of Dr. Kennicot's MSS. On the whole, I prefer what is first proposed, and which requires no alteration in the Text; next, that of the Vulgate and Septuagint.

The old Psalter paraphrases thus:—Till the waste my heart, the my face sought: thf face Lord, & sal seek. "The germyng of my hert that spekes til god, and he anely hears: aside til the my face, that es my presence sought the and no other thynge. And fra now I sal seke thy face lastandy, til my dede; and that I fynd my sekyng." i. e. To thee, said my heart; thee my face sought: thy face, O Lord, I shall seek. "The germyng of my hert, that spekes til god, and he anely hears, til the my face; that es, my presence sought the and no other thynge: and fra now I sal seke thf face lastandy, til my dede, and that I fynd my sekyng." i. e. The yearning strong desire of my heart, which speaks to God, and He alone hears; my face is to Thee; that is, myself sought Thee, and none other

10 When my father and my mother forsake me, then the LORD will take me up.

11 Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies.

12 Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

13 I had fainted, unless I had believed to see the goodness of the LORD in the land of the living.

14 Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

w Heb. a way of plainness. Ps. 26. 12.—x Heb. those which observe me. Ps. 5. 8. & 64. 5.—y Ps. 26. 25.—z 1 Sam. 22. 9. 2 Sam. 16. 7, 8. Ps. 35. 11.—a Acts 8. 1.—b Ps. 26. 13. & 118. 2. & 142. 3. Jer. 11. 19. Ezek. 26. 20.—c Ps. 34. 34. & 62. 1. & 135. 5. 1st. 2. 2. 2. 2.

thing; and from now I shall seek Thee lastingly, till my death; and till that I find what I seek.

Verse 9. Hide not thy face—from me [As my face is towards Thee, wheresoever I am; so let Thy face be turned towards me. In a Persian MS. poem entitled شاه و پادشاه Shah ve Guddah, "The King and the Beggar," I have found a remarkable couplet, most strangely and artificially involved, which expresses exactly the same sentiment:—

روي ما سوي تست از همه رو
سوي ما روي تست از همه سو

One meaning of which is,—

Our face is towards thee in all our ways;
Thy face is towards us in all our intentions.

Something similar, though not the same sentiment, is in Haftz, lib. i. gaz. v. cap. 2:—

با مردمان رو بسوي كعبه چون اريم چون
رو بسوي خاله خمار دارن پير ما

How can we with the disciples, turn our face towards the Kaaba?
When our spiritual instructor turns his face towards the wine-cellar?

I shall subjoin a higher authority than either:—

Or, ορθοδοξοι Κυριου επι Δικαιοσυ, και ωρα αυτου εις δευσι αυτου
Προσωπον δε Κυριου επι ποιουντας καρα.

1 Pet. ch. iii. ver. 12.

For the eyes of the Lord are upon the righteous;
And His ears to their supplication:
And the face of the Lord is upon the workers of evil.

Verse 10. When my father and my mother forsake me [Or, more literally, "For my father and my mother have forsaken me: but the Lord hath gathered me up." My parents were my protectors for a time: but the Lord has been my Protector always. There is no time in which I do not fall under His merciful regards.

Verse 11. Teach me thy way [Let me know the gracious designs of Thy providence towards me, that my heart may submit to thy will.

And lead me in a plain path [In the path of righteousness, because of mine enemies, who watch for my halting.

Verse 12. Deliver me not over unto the will of mine enemies [To their soul, εναντι beneplesh; their whole soul thirsts for my destruction. Let them not be gratified. They have suborned witnesses against me; but they are false witnesses; unmask their wickedness, and confound their counsels.

Verse 13. I had fainted, unless I had believed [The words in italics are supplied by our translators: but, far from being necessary; they injure the sense. Throw out the words I had fainted, and leave a break after the verse, and the elegant figure of the Psalmist will be preserved.—Unless I had believed to see the goodness of the Lord in the land of the living—What! what, alas! should have become of me!

Dr. Hammond has observed that there is a remarkable elegance in the original which, by the use of the beautiful figure apostrophe, makes an abrupt breaking off in the midst of a speech. He compares it to the speech of Neptune to the winds that had raised the tempest to drown the fleet of Aeneas.—Æneid. lib. i. ver. 131.

Berum ad se cephrineque vocat: dante talis fateri;
Tantane vos gemitus tenent fiducia vestri?
Jam colui terrarumq, meo sine numine, venti,
Hæcere, et tentata audetis tollere moles?
Quo ego—sed motus prociat composuere fluctus.

To Enear and the western blast be cried,
Does your high birth inspire this boundless pride?
Audacious winds! without a power from me,
To raise at will such mountains on the sea?
Thus to confound heaven, earth, the air, and main;
When I—be, firm, I'll calm the waves again.

Verse 14. Wait on the LORD [All ye who are in distress, wait on the Lord; take me for an example. I waited

PSALM XXVIII.

A righteous man in affliction makes application to God, and complains of the malice of his enemies, 1-4. Whom he describes as impious; and whose destruction he predicts, 5. He blesses God for hearing his prayers, and for filling him with consolation, 6, 7. Prays for God's people, 8, &c.

A Psalm of David.

UNTIL thee will I cry, O LORD my rock; 4 be not silent to me: lest, if thou be silent to me, I become like them that go down into the pit.

2 Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle.

3 Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief is in their hearts.

4 Ps. 83. 1.-4 Heb. from me.-1 Ps. 84. 4. & 143. 7.-g 1 Kings 6. 22. 28. & 6. 28. 29. Ps. 5. 7.-h Or, toward the oracle of thy sanctuary.-4 Ps. 138. 2.-k Ps. 20. 2.

on Him, and he strengthened my heart; wait ye on Him, and He will strengthen your heart. You cannot be unsuccessful;—fear not. Wait, I say, on the Lord! wait for His succour in doing His will. Age viriliter, says the Vulgate; act like a man, hope, believe, work, and fear not.

ANALYSIS OF THE TWENTY-SEVENTH PSALM.

There are four general parts in this Psalm. David shews,

I. How free he is from fear, in any danger; and he shews also the cause of his confidence, ver. 1, 2, 3.

II. He expresses his love to God's house, and His religion, ver. 4, 5, 6.

III. He prays for succour and support, ver. 7, &c.

IV. He exhorts others to dependance on the Lord, ver. 14.

I. It is possible (independently of the reason given in the Notes,) that some person, friend or foe, might ask David how he felt during the persecutions raised against him by Saul? To whom he may be supposed to return this answer: "I was never disheartened, never in despair; and the reason was, God was my Light to guide me, my Rock to save me, and my Strength to sustain and support me. The Lord is my light, &c." And this he amplifies in the next two verses,—I. By experience; he had already found this true. When the wicked, even mine enemies, came upon me to eat up my flesh, they stumbled and fell. 2. He puts a case, Say that though a host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident.

The arguments of his confidence were—1. God's goodness, ver. 1. 2. His own experience, ver. 2. To which he adds, 3. What God would do for him.

1. He would hide him in His tabernacle, ver. 5.

2. That though his father and mother should forsake him, God would take him up, ver. 10.

3. That he should see the goodness of God in the land of the living, ver. 13.

II. He expresses his great love and affection to the house of God:—One thing I have desired; and in this he was constant. THAT (emphatically) I will seek after; that I may dwell in the house of the Lord all the days of my life. For three ends:—

1. To behold the beauty of the Lord. To taste how good and gracious He is.

2. To enquire in his temple. There to search the mind of God.

3. To offer in his temple sacrifices of joy, and to sing praises to the Lord.

And this was another argument of his security:—For in the time of trouble he will hide me in his pavilion—he shall set me upon a rock, and my head shall be lifted up. And—

III. He prays for succour and support.

1. For audience, and an answer. Hear, O Lord, when I cry,—have mercy upon me, and answer me.

2. The ground of his prayer;—his having willingly received the commandment of God. He hath said, Seek ye my face. Thy face, O Lord, will I seek.

3. The matter of his prayer, in general. Hide not thy face from me; put not thy servant away in anger. In which he had good hope of success from former experience. Thou hast been my help;—be to me now as Thou hast been. Leave me not, nor forsake me, O God of my salvation, &c.

4. The matter of his prayer, in particular. Teach me thy way, O God; lead me in a plain path. That is, teach me what to do that I may please thee; and lead me in a plain path, that I may escape the snares of my enemies. Deliver me not over to their will, for they seek my ruin.—1. They are perjured men;—False witnesses have

4 Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.

5 Because they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up.

6 Blessed be the LORD, because he hath heard the voice of my supplications.

7 The LORD is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.

8 The LORD is their strength, and he is the saving strength of his anointed.

1 Ps. 12. 2. & 65. 21. & 68. 4. Jer. 9. 8.—m 2 Tim. 4. 14. Rev. 18. 6.—n Job 34. 27. Isai. 5. 12.—o Ps. 18. 2.—p Ps. 13. 5. & 24. 4.—q Or, his strength.—r Heb. strength of exaltation.—s Ps. 20. 6.

risen up against me. 2. They are mischievously bent;—They breathe out cruelty.

5. And their cruelty and falsehood are so great that, unless I had believed to see the goodness of the Lord in the land of the living—what would have become of me!

IV. He concludes with an exhortation, that all others would consider his example, and in their greatest extremities be courageous, and put their trust in God as he did. Wait on the Lord, be of good courage, and he shall strengthen thy heart; wait, I say, on the Lord. Be an expectant; for He that has promised to come will come, and will not tarry. But wait actively,—be not idle. Use the means of grace;—read,—hear,—pray,—believe,—work. Acknowledges Him in all thy ways, and He will direct thy steps. They that wait upon the Lord shall never be confounded.

NOTES ON PSALM XXVIII.

This Psalm is of the same complexion with the two preceding; and belongs most probably to the times of the captivity, though some have referred it to David in his persecutions. In the five first verses the author prays for support against his enemies, who appear to have acted treacherously against him. In the sixth and seventh he is supposed to have gained the victory, and returns with songs of triumph. The eighth is a chorus of the people sung to their conquering king. The ninth is the prayer of the king for his people.

Verse 1. O Lord my rock] לטורי tsuri not only means my rock, but my fountain, and the origin of all the good I possess.

If thou be silent] If Thou do not answer in such a way as to leave no doubt that Thou hast heard me, I shall be as a dead man. It is a modern refinement in theology which teaches that no man can know when God hears and answers his prayers, but by an induction of particulars, and by an inference from His promises. And, on this ground, how can any man fairly presume that he is heard or answered at all? May not his inductions be no other than the common occurrences of providence? and may not providence be no more than the necessary occurrence of events? And is it not possible, on this sceptic ground, that there is no God to hear or answer? True religion knows nothing of these abominations; it teaches its votaries to pray to God, to expect an answer from Him, and to look for the Holy Spirit to bear witness with their spirits that they are the sons and daughters of God.

Verse 2. Toward thy holy oracle] דביר קודשך debir kodshaka: debir properly means that place in the Holy of holies from which God gave oracular answers to the high-priest. This is a presumptive proof that there was a temple now standing; and the custom of stretching out the hands in prayer towards the temple, when the Jews were at a distance from it, is here referred to.

Verse 3. Draw me not away] Let me not be involved in the punishment of the wicked.

Verse 4. Give them] Is the same as thou wilt give them;—a prophetic declaration of what their lot will be.

Verse 5. They regard not the works of the Lord] They have no knowledge of the true God, either as to His nature, or as to His works.

He shall destroy them, and not build them up.] This is a remarkable prophecy, and was literally fulfilled:—the Babylonian empire was destroyed by Cyrus, and never built up again; for he founded the Persian empire on its ruins. Even the place where Babylon stood, is now no longer known.

Verse 7. The Lord is my strength] I have the fullest persuasion that He hears, will answer, and will save me.

Verse 8. The Lord is their strength] Instead of אל לאמו, to them, eight MSS. of Kennicott and De Rossi have אלטי le-amo, to his people;—and this reading is con-

9 Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.

PSALM XXIX.

The Psalmist calls upon the great and the mighty to give thanks unto God, and to worship Him in the beauty of holiness, on account of a tempest that had taken place, 1, 2. He shows the wonders produced by a thunder storm, which he calls the voice of God, 3-6. Speaks of the majesty of God, 10. And points out the great He will do to his people, 11.

A Psalm of David.

GIVE unto the LORD, O ye mighty, give unto the LORD glory and strength.

2 Give unto the LORD the glory due unto

1 Dent. 32. 2 Kings 8. 51. 53.—a Or, rule. Psa. 78. 71.—y Ezra 1. 4.—a 1 Chr. 16. 28. 29. Psa. 28. 7, 8.—b Heb. ye sons of the mighty.—c Heb. the honour of his name.

formed by the Septuagint, Syriac, Vulgate, Ethiopic, Arabic, and Anglo-Saxon. This makes the passage more precise and intelligible; and of the truth of the reading there can be no reasonable doubt. The Lord is the strength of his people, and the saving strength of his anointed. Both king and people are protected, upheld, and saved, by Him.

Verses 9. Save thy people] Continue to preserve them from all their enemies; from idolatry, and from sin of every kind.

Bless thine inheritance] They have taken Thee for their God: Thou hast taken them for Thy people.

Feed them] or reem signifies both to feed and to govern. Feed them, as a shepherd does his flock;—rule them as a father does his children.

Lift them up for ever.] Maintain Thy true church; let no enemy prevail against it. Preserve and magnify them for ever. Lift them up: as hell is the bottomless pit in which damned spirits sink down for ever; or, as Chaucer says, downe all downe: so heaven is an endless height of glory, in which there is an eternal rising or exaltation. Down, all down; up, all up; for ever and ever.

ANALYSIS OF THE TWENTY-EIGHTH PSALM.

There are three parts in this Psalm:

I. A prayer, ver. 1-6.

II. A thanksgiving, ver. 6-9.

III. A prayer for the church, ver. 9.

1. The first part is a prayer to God; in which he first requests audience,—ver. 2. Hear me. And his prayer is so described, that it sets forth most of the conditions requisite in one that prays:—

1. The object,—God; Unto thee, O Lord, do I cry.

2. His faith;—To thee I cry, who art my rock.

3. His fervour;—It was an ardent and vehement prayer,—I cry.

4. Humility;—It was a supplication,—Hear the voice of my supplication.

5. His gesture;—I lift up my hands.

6. According to God's order;—Towards thy holy temple.

1. The argument he uses to procure an audience;—the danger he was in. Lest if thou be silent, I become like them that go down to the pit.

2. Then he expresses what he prays for, which is, that either

1. He might not be corrupted by the fair persuasions of hypocrites:

2. Or that he might not be partaker of their punishments.—Draw me not away with the wicked. Upon whom he sets this mark,—Who speak peace—but mischief is in their hearts.

3. Against whom he uses this imprecation, which is the second part of his prayer;—Give them according to their own deeds, &c.

4. For which he gives this reason;—they were enemies to God and to His religion; far from repentance, and any hope of amendment. They regard not the works of the Lord, nor the operation of his hands; therefore he shall destroy them, and not build them up.

II. Then follows an excellent form of thanksgiving, which he begins with Blessed be the Lord; and assigns the reasons, which express the chief parts of thanksgiving.

1. That God heard him. He hath heard the voice of my supplication.

2. That He would be his Protector. The Lord is my strength and my shield.

3. For His grace of confidence. My heart trusted in him.

4. That from Him he had relief. I am helped.

The justification and annunciation of this gratitude. Therefore my heart greatly rejoiceth; and with my song will I praise him. He remembers the indenture; I will deliver thee,—thou shalt praise me. And, therefore, with heart and tongue he gives thanks.

his name; worship the LORD in the beauty of holiness.

3 The voice of the LORD is upon the waters: the God of glory thundereth: the LORD is upon many waters.

4 The voice of the LORD is powerful; the voice of the LORD is full of majesty.

5 The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.

6 He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.

7 The voice of the LORD divideth the flames of fire.

d Or, in his glorious sanctuary.—e 2 Chron. 28. 21.—f Job 37. 4, 5.—g Or, great waters.—h Heb. in power.—i Heb. in majesty.—k Isai. 2. 13.—l Psa. 114. 4. m Dent. 3. 8.—n Heb. cutteth out.

5. And that God might have all the honour, he repeats what he said before;—The Lord is their strength, &c. that is, of all them that were with Him.

III. He concludes with a prayer, in which he commends the whole church to God's care and tuition.

1. Save thy people;—In the midst of these tumults and distractions.

2. Bless thine inheritance;—That they increase in knowledge, piety, and secular prosperity.

3. Feed them;—Give them a godly king.

4. Lift them up for ever. Make their name famous among the Gentiles; let them increase and multiply till Thy church embraces all nations, and kindreds, and people, and tongues. This hath the Lord promised.

NOTES ON PSALM XXIX.

In the Hebrew this is called A Psalm for David. The Vulgate says, A Psalm of David, when the tabernacle was completed. The Septuagint says,—A Psalm of David, at the going out, or exodus, of the tabernacle. The Arabic states it to be,—A prophecy concerning the incarnation; and concerning the ark and the tent. Numb. v. 12. The Syriac, A Psalm of David, concerning oblation. The Psalm was probably written to commemorate the abundant rain which fell in the days of David, after the heavens had been shut up for three years. 2 Sam. xxi. 1-10.

Verses 1 O ye mighty] בני אלים beney elim, "sons of the strong ones," or "sons of rams." The Chaldee has,—ye hosts of angels, sons of God. The Vulgate has,—Offer to the Lord, ye sons of God; offer to the Lord the sons of rams;—in this rendering agree the Septuagint, Ethiopic, Arabic, and Anglo-Saxon. The old Psalter has,—Stinges tll Lord ye goddess sonnes; bynges tll Lord sonnes of wether: which it paraphrases thus:—that es, yourself, sonnes of apostles, that war leders of goddes folk; quam ye study to follow.

Glory and strength] Ascribe all excellence and might to Him.

The whole is employed in describing the effects produced by a thunder-storm which had lately taken place.

Verses 2. The glory due unto his name] Rather, the glory of his name. His name is Mercy; His nature is love. Ascribe mercy, love, power, and wisdom, to Him. All these are implied in the name Jehovah.

In the beauty of holiness] כבודו behaderath kedosh, "the beautiful garments of holiness." Let the priests and Levites put on their best and cleanest apparel; and let the whole service be conducted in such a way as to be no dishonour to the Divine Majesty. The Vulgate and others read, in the palace of His holiness. Let all go to the temple, and return thanks to God for their preservation during this dreadful storm. See on ver. 9.

Verses 3. The voice of the Lord] THUNDER, so called, Exod. ix. 23, 28, 29. Job xxxvii. 4. Psa. xviii. 13. Isa. xxx. 30. On this subject see the Note on Job xxxvii. 4, where there is a particular description of the nature and generation of thunder; and of the lightning, clap, rain, and other phenomena, which accompany it.

Upon many waters] The clouds, which Moses calls the waters which are above the firmament.

Verses 4. Is powerful] There is no agent in universal nature so powerful as the electric fluid. It destroys life, tears castles and towers to pieces, rends the strongest oaks, and cleaves the most solid rocks: universal animate nature is awed and terrified by it. To several of these effects the Psalmist here refers; and for the illustration of the whole I must refer to the above Notes on Job.

Full of majesty] No sound in nature is so tremendous and majestic as that of thunder; it is the most fit to represent the voice of God.

Verses 5. Breaketh the cedars] Very tall trees attract the lightning from the clouds, by which they are often torn to pieces. Woods and forests give dreadful proof of this after a thunder-storm.

8 The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh.

9 The voice of the LORD maketh the hinds to calve, and discovereth the forests; and in his temple doth every one speak of his glory.

10 The LORD sitteth upon the flood; yea, the LORD sitteth King for ever.

11 The LORD will give strength unto his people; the LORD will bless his people with peace.

o Numb. 13. 28.—p Job 39. 1, 2, 3—Cr, to be in pain.—Cr, every whit

of it uttereth, &c.—s Gen. 6. 17. Job 26. 9, 25.—Psa. 18. 15.—Psa. 28. 8.

Verse 7. *Divideth the flames of fire*] The forked zig-zag lightning is the cause of thunder; and in a thunder-storm these lightnings are variously dispersed, smiting houses, towers, trees, men, and cattle, in different places.

Verse 8. *The wilderness of Kadesh*] This was on the frontiers of Idumea and Paran. There may be a reference to some terrible thunder-storm and earthquake which had occurred in that place.

Verse 9. *Maketh the hinds to calve*] Strikes terror through all the tribes of animals; which sometimes occasions those which are pregnant to cast their young. This, I believe to be the whole that is meant by the Text. I meddle not with the fables which have been published on this subject both by ancients and moderns.

Discovereth the forests] Makes them sometimes evident in the darkest night, by the sudden flash; and often by setting them on fire.

And in his temple] Does this refer to the effect which a dreadful thunder-storm often produces? Multitudes run to places of worship as asylums in order to find safety, and to pray to God. See on ver. 2.

Verse 10. *The LORD sitteth upon the flood*] יושב יהוה על המבול יהוה יושב על המבול, "Jehovah sat upon the deluge." It was Jehovah that commanded those waters to be upon the earth. He directed the storm; and is here represented, after all the confusion and tempest, as sitting on the floods, appeasing the fury of the jarring elements; and reducing all things, by His governing influence, to regularity and order.

Sitteth King for ever] He governs universal nature: whatsoever he wills He does in the heavens above, in the earth beneath, and in all deep places. Every phenomenon is under His government and control. There is something very like this in Virgil's description of Neptune appeasing the storm raised by Juno for the destruction of the fleet of Æneas. Æn. lib. i. 124. See at the end of this Psalm.

Verse 11. *The LORD will give strength*] Prosperity in our secular affairs; success in our enterprises; and his blessing upon our fields and cattle.

The LORD will bless his people with peace] Give them victory over their enemies, and cause the nations to be at peace with them; so that they shall enjoy uninterrupted prosperity.

The plentiful rain which God has now sent is a foretaste of His future blessings and abundant mercies.

In the note on verse 10, I have referred to the following description taken from Virgil. Did he borrow some of the chief ideas in it from the 29th Psalm? The reader will observe several coincidences.

*Interea magno malarum murmuris pontum,
Æneamque hyemem senit Neptuneus, et imis
Stagna refluxa vadis: graviter commotus, et alto
Prospectans, summa periculis caput extulit unda.
Dijectam Æneæ tota videt æquore classem,
Fluctibus oppressa Troas, cœlique rotas.
Æneam ad se saphyræque vocat: debent tællæ fatum.
Sic ait: in dicto citius tumida æquora placat,
Collectæque fugat nubes, solæque reducti.
Cymothoe stimat, et Triton adnixus acuto
Detradunt naves scopulo; lævi ipse tridentis,
Et vastas aperit æquor, et temporal æquor.
Alyx rotis summas lætibus perlabitur undas.
Sic cunctos petiæi cecidit fragor, æquora postquam
Prospectans genitor, cœlique impetus aperit
Flucti equos, curruque volans dat iora secundo.*

Meanwhile, imperial Neptune heard the sound
Of raging billows breaking on the ground:
Dismas'd, and fearing for his watery reign,
He rears his awful head above the main:
Senses in majesty, then roll'd his eyes
Around the space of earth, of seas, and skies:
He saw the Trojan fleet dispers'd, durtur'd,
By stormy winds and wintry heaven oppress'd.
He summon'd Eurus and the Western Blast,
And first an angry glance on both he cast;
Then thus rebuk'd.
He spoke; and, while he spoke, he scotch'd the sea,
Dispell'd the darkness, and restored the day.
Cymothoe, Triton, and the sea-green train
Of beauteous nymphs, and daughters of the main,
Clear from the rocks the vessels with their hands;
The god himself with ready triident stands;
And opens the deep, and spreads the moving sands;
Then haves them off the shoals: where'er he guides
His levy comes, and in triumph rides:
The waves urulise, and the sea subsides.
So when the father of the flood appears,
And o'er the seas his sovereign trident rears,
Their fury fall: he strikes the liquid plains
High on his chariot; and, with ocean's reins,
Majestic moves along, and awful peace maintains.—Dryden.

Our God, Jehovah, sitteth upon the flood; yea, Jehovah sitteth King for ever.

The heathen god is drawn by his sea-horse, and assisted in his work by subaltern deities: Jehovah sits on the flood an everlasting Governor, rulling all things by his will, maintaining order, and dispensing strength and peace to His people. The description of the Roman poet is fine; that of the Hebrew poet majestic and sublime.

ANALYSIS OF THE TWENTY-NINTH PSALM.

There are two parts in this Psalm:—

I. The exhortation itself, ver. 1, 2.

II. The reasons on which it is founded. These are drawn,

1. From His power, ver. 3 to ver. 11.

2. From the protection He affords to His people, ver. 11.

I. The exhortation, which is singular. It proceeds from a king, and not from a common man; a prince, a great prince: and reminds princes and great men that there is One greater than they; and that, therefore, they should yield unto Him His due honour and worship.

1. That they freely yield and give it up: for which he is very earnest, as appears from the urged repetition, give, give, give.

2. That in giving this, they must understand they are giving Him no more than His due. Give him the honour due to his name.

3. What they are to give: glory and strength. 1. They must make His name to be glorious. 2. They must attribute their strength to Him.

4. That they bow before, and adore him.

5. That they exhibit this honour in the proper place. In his temple; and in the beauty of holiness.

II. And that they may be more easily persuaded to give the Lord the honour due to His name, He proposes two reasons to be considered:—

1. His power; for, although they be mighty ones, His power is infinitely beyond theirs; which is seen in His works of nature; but, omitting many others, He makes choice of the thunder, and the effects it produces.

1. From its nature: for, howsoever philosophers may assign it to natural causes, yet religious men will look higher; and, when they hear those fearful noises in the air, will confess with the Psalmist, that it is the voice of the Lord, which he repeats here seven times; and this voice has afflicted the stoutest hearted sinners, and the mightiest of tyrants.

2. From the place where this voice is given. The voice of the Lord is upon the waters;—upon many waters.

3. From the force and power. They are not vain and empty noises, but strike a terror. The voice of the Lord is powerful; the voice of the Lord is full of majesty.

4. From the effects; which he explains by an induction. 1. Upon the strong trees, the cedars of Lebanon. The voice of the Lord breaks the cedars, &c.

2. Upon the firmest mountains, even Lebanon and Sirion; for sometimes the thunder is accompanied with an earthquake, and the mountains skip like a calf.

3. Upon the air; which is, to common minds, no small wonder; for, as nothing is more contrary to fire than water, it is next to miraculous how, out of a watery cloud, such flames of fire should be darted. The voice of the Lord divideth the flames of fire.

4. In the brute creation; for it makes them fear and leave their caves, dens, and woods; yea, makes some of them cast their young. The voice of the Lord shaketh the wilderness, &c. it maketh the hinds to calve.

5. In the mighty rains which follow upon it; when the cataracts of heaven are opened, and such floods of water follow that a man might fear that the earth was about to be overwhelmed by a second inundation. Out of all which he draws this conclusion:—The Lord sitteth upon the flood; the Lord sitteth a king for ever; therefore, the earth is not destroyed.

2. His second reason is drawn from the works of grace. 1. When he moves men to acknowledge His voice, and to give Him glory in His temple. In his temple doth every man speak of his honour. 2. By the security He gives to His people, even in the time when He utters his voice, and speaks in thunder; whereas the wicked then tremble and quake. The Lord will give strength unto his people; the Lord will bless his people with peace, i. e. bodily security, and peace of conscience.

PSALM XXX.

The Psalmist returns thanks to God for deliverance from great danger, 1-3. He calls upon the saints to give thanks to God at the remembrance of His holiness, because of His readiness to save, 4, 5. He relates how his mind stood affected before this great trial, and how even an unexpected change took place, 6, 7. Mergions how, and in what terms, he prayed for mercy, 8-10. Shows how God heard and delivered him, and the effect it had upon his mind, 11, 12.

VI. DAY. MORNING PRAYER.

A Psalm and Song at the dedication of the house of David.

I WILL extol thee, O LORD; in that thou hast lifted me up, and hast not made my foes to rejoice over me.

2 O LORD my God, I cried unto thee, and thou hast healed me.

3 O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.

4 Sing unto the LORD, O ye saints of his, and give thanks at the remembrance of his holiness.

a. Deut. 32. 6. 2 Sam. 6. 11. & 6. 20. - b. Ps. 92. 9. - c. Ps. 35. 2. & 35. 19. 24. d. Ps. 6. 2. & 103. 2. - e. Ps. 65. 12. - f. Ps. 28. 1. - g. Ps. 40. 2. & 25. 28. & 38. 1. 6. & 143. 7. Prov. 1. 12. - h. 1 Chron. 16. 4. Ps. 97. 22. - i. Or, to the memorial. k. Ps. 103. 2. Isai. 25. 23. & 65. 7. 2 Cor. 4. 11.

NOTES ON PSALM XXX.

This Psalm or Song is said to have been made or used at the dedication of the house of David; or, rather, the dedication of a house or temple; for the word David refers not to דָּוִד ha-beith, the house; but to the term דָּוִד מִצִּיּוֹר, a Psalm. But what temple or house could this be? Some say, the temple built by Solomon; others refer it to the dedication of the second temple under Zerubabel; and some think it intended for the dedication of a third temple, which is to be built in the days of the Messiah. There are others who confine it to the dedication of the house which David built for himself on Mount Zion, after he had taken Jerusalem from the Jebusites; or to the purgation and re-dedication of his own house, that had been defiled by the wicked conduct of his own son Absalom. Calmel supposes it to have been made by David on the dedication of the place which he built on the threshing floor of Araunah, after the grievous plague which had so nearly desolated the kingdom, 2 Sam. xxiv. 25, &c. 1 Chron. xxi. 26. All the parts of the Psalm agree to this; and they agree to this so well, and to no other hypothesis, that I feel myself justified in modelling the comment on this principle alone.

Verse 1. *I will extol thee—for thou hast lifted me up*] I will lift Thee up, for Thou hast lifted me up. Thou hast made be blessed, and I will make Thee glorious. Thou hast magnified me in Thy mercy; and I will shew forth Thy praise, and speak good of Thy name.

I have made some remarks on this Psalm in the Introduction.

In the Psalm we find seven different states of mind distinctly marked:—

1. It is implied, in the first verse, that David had been in great distress, and nearly overwhelmed by his enemies.

2. He extols God for having lifted him up, and having preserved him from the cruelty of his adversaries, ver. 1-3.

3. He is brought into great prosperity, trusts in what he had received, and forgets to depend wholly on the Lord, ver. 4-6.

4. The Lord hides His face from him, and he is brought into great distress, ver. 7.

5. He feels his loss, and makes earnest prayer and supplication, ver. 8-10.

6. He is restored to the Divine favour, and filled with joy, ver. 11.

7. He purposes to glory in God alone; and to trust in Him for ever, ver. 12.

As it is impossible for any man to have passed through all these states at the same time; it is supposed that the Psalm, like many others of the same complexion, has been formed out of the memoranda of a diary. See this point illustrated in the Introduction, pages 121, and 122.

Thou hast lifted me up] Out of the pit into which I had fallen: the vain curiosity, and want of trust in God, that induced me to number the people. Bishop Horsley translates, *because thou hast depressed me*. I thank God for my humiliation and afflictions, because they have been the means of teaching me lessons of great profit and importance.

Verse 2. *Thou hast healed me*.] Thou hast removed the plague from my people by which they were perishing in thousands before my eyes.

Verse 3. *Thou hast brought up my soul from the grave*] I and my people were both about to be cut off; but Thou hast spared us in mercy, and given us a most glorious respite.

5 For his anger endureth but a moment: in his favour is life; weeping may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be moved.

7 LORD, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled.

8 I cried to thee, O LORD; and unto the LORD I made supplication.

9 What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?

10 Hear, O LORD, and have mercy upon me: LORD, be thou my helper.

11 Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness;

1 Heb. there is but a moment in his anger.—m. Ps. 63. 3.—n. Heb. in the evening. o. Ps. 126. 5.—p. Heb. singing.—q. Job 29. 18.—r. Heb. settled strength for my mountain.—s. Ps. 104. 23.—t. Ps. 6. 5. & 38. 11. & 118. 17. & 119. 17. Isai. 39. 16. & 2 Sam. 6. 14. Isai. 61. 3. Jer. 31. 4.—u. Ps. 4. 7. & 45. 15. & 103. 42. Isai. 39. 22.

Verse 4. *Sing unto the LORD, O ye saints of his*] Ye priests who wait upon Him in His sanctuary, and whose business it is to offer prayers and sacrifices for the people, magnify Him for the mercy He has now shewed in staying this most destructive plague.

Give thanks at the remembrance of his holiness. Be ye holy, saith the Lord; for I am holy. He who can give thanks at the remembrance of his holiness is one who loves holiness;—who hates sin; who longs to be saved from it; and takes encouragement at the recollection of God's holiness, as he sees in this the holy nature which he is to share, and the perfection which he is here to attain. But most who call themselves Christians hate the doctrine of holiness; never hear it inculcated without pain; and the principal part of their studies, and those of their pastors, is to find out with how little holiness they can rationally expect to enter into the kingdom of God. O fatal and soul-destroying delusion! How long will a holy God suffer such abominable doctrines to pollute His church, and destroy the souls of men!

Verse 5. *For his anger endureth but a moment*] There is an elegant abruptness in these words, in the Hebrew Text. This is the literal translation:—*For a moment, in his anger. Lives in his favour. In the evening weeping may lodge: but in the morning exultation*. So good is God, that he cannot delight in either the depression or ruin of His creatures. When He afflicts, it is for our advantage, that we may be partakers of His holiness, and be not condemned with the world. If He be angry with us, it is but for a moment;—but when we have recourse to Him, and seek His face, His favour is soon obtained; and there are lives in that favour—the life that now is, and the life that is to come. When weeping comes, it is only to lodge for the evening; but singing will surely come in the morning. The description of God's slowness to anger, and readiness to save, is given by a man long and deeply acquainted with God as his Judge, and as his Father.

Verse 6. *In my prosperity I said, I shall never be moved*.] Peace and prosperity had seduced the heart of David; and led him to suppose that his mountain, his dominion, stood so strong, that adversity could never affect him. He wished to know the physical and political strength of his kingdom; and, forgetting to depend upon God, he desired Joab to make a census of the people, which God punished in the manner related in 2 Sam. xxiv. and which he in this place appears to acknowledge.

Verse 7. *Thou didst hide thy face*] Thou didst shew Thyself displeased with me for my pride and forgetfulness of Thee; and then I found how vainly I had trusted in the arm of flesh.

Verse 8. *I cried to thee, O LORD*] I found no help but in Him against whom I had sinned. See his confession and prayer, 2 Sam. xxiv. 17.

Made supplication] Continued to urge my suit, was instant in prayer.

Verse 9. *What profit is there in my blood*] My being cut off will not magnify Thy mercy. Let not the sword, therefore, come against me. If spared and pardoned, I will declare Thy truth;—I will tell to all men what a merciful and gracious Lord I have found. Hear, therefore, O Lord, ver. 10.

Verse 11. *Thou hast turned—my mourning into dancing*.] Rather, into piping. I have not prayed in vain. Though I deserved to be cut off from the land of the living, yet Thou hast spared me, and the remnant of my people. Thou hast taken away my sackcloth, the emblem of my

12 To the end that *my glory* may sing praise to thee, and not be silent. O Lord my God, I will give thanks unto thee for ever.

PSALM XXXI.

The Psalmist, with strong confidence in God, in a time of distress, prays earnestly for deliverance, 1-5. He expresses his abhorrence of evil, 6. Gratefully mentions former interpositions of God, 7, 8. And continues to detail the miseries of his case, 9-13. Points out the privileges of them that fear God, 14, 15. Shows that God had heard his prayers, notwithstanding he had given himself over for lost, 21, 22. Calls on the saints to love God, and to have confidence in Him, because He preserves the faithful, and plentifully rewards the proud doer, 23, 24.

To the Chief Musician, A Psalm of David.

A. M. c. 2942. B. C. c. 1063. Psal. Reg. Israelitarum, c. 1. an. xxv.

IN thee, O Lord, do I put my trust; let me never be ashamed: deliver me in thy righteousness.

1. That is, my tongue, or soul: See Gen. 48. 5. Psa. 16. 8. & 67. 8.—a. Pa. 22. 5. & 95. 2. & 71. 1. Isai. 40. 23.—b. Ps. 143. 1.—c. Ps. 71. 2.—d. Heb. to me for a rock of strength.

2 Bow down thine ear to me; deliver me speedily: be thou *my strong rock*, for a house of defence to save me.

3 For thou art my rock and my fortress: therefore for thy name's sake lead me, and guide me.

4 Pull me out of the net that they have laid privily for me: for thou art my strength.

5 Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth.

6 I have hated them that regard lying vanities: but I trust in the Lord.

1. Pa. 15. 1.—f. Pa. 23. 2. & 95. 11. & 109. 21. & 143. 11. Jer. 14. 7.—g. Luke 23. 46. Acts 7. 58.—h. Exod. 15. 13. Deut. 32. 6. & 23. 8.—i. Josh. 2. 8.

distress and misery; and girded me with gladness, when Thou didst say to the destroying angel, when he stood over Jerusalem ready to destroy it, *It is enough, stay now thy hand*, 2 Sam. xxiv. 16.

Verse 12. *To the end that my glory may sing*] The word *כבוד*, which we here translate *glory*, is sometimes taken to signify the liver. Here it is supposed to mean the tongue;—why not the heart?—But does not David mean by his *glory* the state of exaltation and honour to which God had raised him, and in which he had before too much trusted; forgetting that he held it in a state of dependence on God? Now he was disciplined into a better sentiment. *My glory* before had sung praise to myself;—as it I had rested;—on it I had presumed; and, intoxicated with my success, I sent Joab to number the people. Now my *glory* shall be employed for another purpose: it shall give thanks to God, and never be silent. I shall confess to all the world that all the good, the greatness, the honour, the wealth, prosperity, and excellence, I possess, came from God alone; and, that I hold them on His mere good pleasure. It is so; therefore, O Lord my God, I will give thanks unto thee for ever.

The old Psalter translates and paraphrases the last verse thus:—*That my joy sung til the, and if he night stanged: Lord my God withouten ende I sal scheyf til the.* The *dede* and the *sorrow* of our *syn* God turns in til joy of remission; and *schere* away our *sekk*—[drives away our distress] and *umgyfs* [surrounds] when we dye, with gladnes. *That sutt joy sung til hym*, that has gyfen us that joy: for we be no more stanged [stung] with conscience of *syn*: na drede of *dede* or of *dome*; bot withouten ende we sal loue [praise] him. Na tunge may telle na herte may mynk the mykelnes of joy that es in louing [praising] of hym in gast, and in sothfastnes. i. e. *spirit* and *truth*.

ANALYSIS OF THE THIRTIETH PSALM.

There are two parts in this Psalm:—

I. The giving of thanks for delivery from a great danger, 1, 2, 3.

II. An exhortation to others to follow his example, and thus acknowledge God's merciful dealings with them, ver. 4-12.

I. He begins with thanksgiving. *I will extol thee, O Lord*; and adds the causes.

1. *Thou hast lifted me up*;—as one out of a deep dark pit.

2. *Thou hast not made my foes to triumph over me*;—but rather turned their mirth into sadness.

3. *Thou hast healed me*;—both in body and mind.

4. *Thou hast brought up my soul from the grave*;—restored me to life, when apparently condemned to death.

5. He earnestly sought these blessings. *O Lord my God, I cried unto thee*, and thou didst for me all that I have mentioned.

II. After having given thanks, he calls on the saints to acknowledge and celebrate the goodness of God to him and to others. *Sing unto the Lord, &c.* And, to induce them to do this, he gives the instance in himself; that God was angry with him, but soon appeased.

1. He was angry, but His anger endured but a moment: but life, and a continuance of it, are from His favour.

2. And justly angry he was for his sin and carnal confidence. *In my prosperity I said, I shall never be moved.*

3. The effect of his anger was,—*He hid his face, and I was troubled.*

This is the example that he sets before the saints, that they be not secure when the world goes well with them; but they have experience of God's displeasure, as he had.

Next, he shews the means he used to avert God's wrath; and this he proposeth as a pattern for all to follow in like cases.

1. He betook himself to prayer. 2. He sets down the form he used.

1. He that is ill sends for the physician:—so did I.

This was the fruit of my chastisement;—I cried unto Thee, O Lord, and unto the Lord I made supplication.

2. And the form he used was this:—I earnestly pleaded with God, thus:—1. *What profit is there in my blood when I go down to the pit? 2. Shall the dust praise thee, shall it declare thy truth? 3. Can a dead man please Thee, or canst thou make good thy promises to the dead? 4. And he concluded with, Hear, O Lord, and have mercy upon me; O Lord, be thou my helper.*

3. He shews the effect of his prayer. Thou hast turned my mourning into dancing; Thou hast put off my sackcloth, and girded me with gladness.

4. For what end God did this;—*That my glory may sing praises to thee, and not be silent.* O Lord my God, I will give thanks to thee for ever.

Now, O ye saints, 1. Ye see my case;—2. Ye see what course I took;—3. You see the effect;—4. You see the end why God was so good to me,—that I should praise Him. To you who are in my state, I propose my example. Be-take yourselves to God in your necessities, and, having obtained deliverance by earnest faith and prayer, remember to return praise to God for his ineffable goodness.

NOTES ON PSALM XXXI.

This Psalm contains no notes of time or place to help us to ascertain when, where, or on what account, it was written. Nor have we any certain evidence relative to the author: it might have been written by David, during his persecution by Saul. Some think Jeremiah to have been the author:—the thirteenth verse begins exactly with the same words as Jeremiah xx. 10. There are several other apparent references to passages in the Book of Jeremiah, which shall be produced in the Notes.

Verse 1. *In thee, O Lord, do I put my trust*] I confide in Thee for every good I need: let me not be confounded by not receiving the end of my faith, the supply of my wants, and the salvation of my soul.

Verse 2. *Bow down thine ear*] Listen to my complaint. Put Thy ear to my lips, that Thou mayest hear all that my feebleness is capable of uttering. We generally put our ear near to the lips of the sick and dying, that we hear what they say. To this the Text alludes.

Strong rock] Rocks, rocky places, or caves in the rocks, were often strong places in the land of Judea. To such natural fortifications allusions are repeatedly made by the Hebrew poetic writers.

Verse 4. *Pull me out of the net*] They have hemmed me in on every side; and I cannot escape but by miracle.

Verse 5. *Into thine hand I commit my spirit*] These words, as they stand in the Vulgate, were in the highest credit among our ancestors; by whom they were used in all dangers, difficulties, and in the article of death. *In manus tuas, Domine, commendo spiritum meum* was used by the sick when about to expire, if they were sensible; and if not, the priest said it in their behalf. In forms of prayer for sick and dying persons these words were frequently inserted in Latin, though all the rest of the prayer was English; for it was supposed there was something sovereign in the language itself. But let not the abuse of such words hinder their usefulness. For an ejaculation nothing can be better; and when the pious, or tempted, with confidence use them, nothing can exceed their effect. *Into thy hands I commend my spirit, for thou hast redeemed me, O Lord God of truth.* I give my soul to Thee, for it is thine: Thou hast redeemed it by Thy blood; it is safe nowhere but in Thy hand. Thou hast promised to save them that trust in thee; Thou art the God of truth, and canst not deny Thyself. But these words are particularly sanctified, or set apart for this purpose, by the use made of them by our blessed Lord just before He expired on the cross. *And when Jesus had cried with a loud voice, he said, Πατερ, εις χειρας σου παρατιθημι το πνευμα μου, Father, into thy hands I commend my spirit, Luke xxiii. 46.* The rest of the verse was not suitable to the Saviour of the world, and therefore He

7 I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities;

8 And hast not shut me up into the hand of the enemy: thou hast set my foot in a large room.

9 Have mercy upon me, O LORD, for I am in trouble: mine eye is consumed with grief, yea, my soul and my belly.

10 For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed.

11 I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me.

12 I am forgotten as a dead man out of mind: I am like a broken vessel.

13 For I have heard the slander of many: fear was on every side: while they took counsel together against me, they devised to take away my life.

14 But I trusted in thee, O LORD: I said, Thou art my God.

15 My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine upon thy servant: save me for thy mercies' sake.

17 Let me not be ashamed, O LORD: for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave.

18 Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous.

19 Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!

20 Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.

21 Blessed be the LORD: for he hath shewed me his marvellous kindness in a strong city.

1 John 16. 21.—Dant. 11. 20. 1 Sam. 17. 46. & 24. 15.—Ps. 4. 1. & 10. 19. & 11. 2.—Ps. 22. 3. & 102. 3.—Job 18. 12. Ps. 11. & 28. 3. 15.—Ps. 64. 3.—Ps. 137. 3.—Hah. a vessel that parteth. Jer. 23. 14.—Jer. 6. 23. & 28. 2. Lam. 2. 22.—Matt. 27. 1.

2 Num. 6. 25. 26. Ps. 4. 6. & 67. 1.—7 Ps. 25. 2.—1 Sam. 2. 9. Ps. 115. 17. & Or, let them be cut off for the grave.—Ps. 12. 3.—1 Sam. 2. 3. Ps. 94. 4. Job 11.—3 Hah. & Acrid being.—Isa. 64. 4. 1 Cor. 2. 9.—1 Ps. 27. 5. & 32. 7. & Job 5. 11.—Ps. 17. 7.—1 Sam. 25. 7.—4 Or, fenced city.

omits it: but it is suitable to us, who have been redeemed by that sacrificial death. St. Stephen uses nearly the same words, and they were the last that he uttered. Acts vii. 58.

Verse 6. I have hated them] That is, I have abominated their ways. Kolaters are the persons of whom David speaks.

I trust in the Lord.] While they trust in vanities, vain things; for an idol is nothing in the world; and in lying vanities, for as such is promised and nothing given; I trust in Jehovah, who is God All-sufficient, and is my Shepherd, and therefore I shall lack no good thing.

Verse 7. Thou hast known my soul in adversities] When all foresook me,—when none could help me;—when I could not save my own life;—when my enemies were sure that I could not escape; then I found Thee to be my Friend and Supporter. When friend, so called, finds it convenient not to know his friend when in affliction and poverty; then Thou didst acknowledge me as thine own, all worthless as I was. Human friendships may fail: but the Friend of sinners never fails. Cicero defines a real friend:—Amicus certus, in re incertis certior: "A friend in need is a friend indeed." Reader, such a Friend is the Lord.

Verse 8. Thou hast set my foot in a large room] Many hair-breadth escapes David had for his life; at that time especially, when, playing before Saul, the furious king took a spear, and endeavoured to pierce him through the body: but he escaped and got to the deserts. Here, God, who had saved his life, set his feet in a large room. The seventh and eighth verses speak of what God had done previously for him.

Verse 9. Mine eye is consumed] He now returns, and speaks of his present situation. Grief had brought many tears from his eyes; many agonies into his soul; and many distressful feelings into his whole frame.

My soul and my belly] The belly is often taken for the whole body. But the term belly, or bowels, in such a case as this, may be the most proper; for in distress and misery, the bowels, being the most tender part, and, in fact, the very seat of compassion, they are often most affected. In Greek, the word ενσπλχνος signifies a bowel; and ενσπλχνιζμαι signifies to be moved with compassion,—to feel misery in the bowels at the sight of a person in pain and distress.

Verse 10. My life is spent with grief] My life is a life of suffering and distress; and by grief my days are shortened. Grief disturbs the functions of life, prevents the due concoction of the food, injures the digestive organs, destroys appetite, impairs the nervous system, relaxes the muscles, induces morbid action in the animal economy, and hastens death. These effects are well expressed in the verse itself.

My years with sighing] נחח anachah. This is a mere natural expression of grief; the very sounds which proceed from a distressed mind;—an-ach-ah! common, with little variation, to all nations, and nearly the same in all languages. The och-och-on of the Irish is precisely the same sound, and the same sense. Thousands of beauties of this kind are to be found in the sacred language.

Verse 11. I was a reproach] When proscibed at the court of Saul, my enemies triumphed, and loaded me with execrations; my neighbours considered me as a dangerous man, now deservedly driven from society; my acquaintance, who knew me best, were afraid to hold any

communication with me; and they who saw me in my exile, avoided me, as if affected with a contagious disorder.

Verse 12. I am forgotten as a dead man] I am considered as a person adjudged to death. I am like a broken vessel; like a thing totally useless.

Verse 13. I have heard the slander of many] To this and the two foregoing verses the Reader may find several parallels, Jer. xviii. 13, to the end of chap. xix. and ten first verses of chap. xx. This has caused several to suppose that Jeremiah was the author of this Psalm.

Verse 14. But I trusted in thee] Hitherto Thou hast been my Helper, and Thou art my God; I have taken Thee for my eternal Portion.

Verse 15. My times are in thy hand] The events of my life are under Thy control. No danger can happen to me without Thy foresight: Thou seest what is prepared for, or meditated against me; Thou canst, therefore, deliver me from mine enemies.

Verse 16. Make thy face to shine upon thy servant] Only let me know that Thou art reconciled to, and pleased with me; and then, come what will, all must be well.

Save me for thy mercies' sake] Literally, save me in thy mercy.

Verse 17. Let the wicked be ashamed] Those who traduce my character, and lay snares for my life;—let them be confounded.

Verse 18. Let the lying lips be put to silence] As to my enemies, persecutors, and slanderers,—abate their pride, assuage their malice, and confound their devices. See Jer. xviii. 18.

Verse 19. Oh, how great is thy goodness] God's goodness is infinite;—there is enough for all,—enough for each, enough for evermore. It is laid up where neither devils nor men can reach it; and it is laid up for them that fear the Lord; therefore, every one who trembles at His word, may expect all he needs from this Fountain that can never be dried up.

Which thou hast wrought] Thou hast already prepared it; it is the work of Thy own hands; Thou hast provided it and proportioned it to the necessities of men; and all who trust in Thee shall have it. And for them especially it is prepared, who trust in thee before men; who boldly confess Thee amidst a crooked and perverse generation.

Verse 20. Thou shalt hide them in the secret of thy presence] נסתר בסתר de-secter paneyea, "With the covering of Thy countenance." Their life shall be so hidden with Christ in God, that their enemies shall not be able to find them out. To such a hiding place Satan himself dare not approach. There, the pride of man cannot come.

Thou shalt hide them secretly in a pavilion] Thou shalt put them in the innermost part of Thy tent. This implies that they shall have much communion and union with God; that they shall be transformed into His likeness, and have His highest approbation.

Verse 21. In a strong city.] If the Psalm was written by David, this must refer to his taking refuge with Achish, the king of Gath, who gave him Ziklag, a fortified city, to secure himself and followers in. See 1 Sam. xxviii. 6. This is more likely than that it was Keilah, where he only had intimation of the traitorous design of the inhabitants to deliver him up to Saul; so that the place was no refuge to him, howsoever fortified. Perhaps the passage may

22 For I said in my haste, "I am cut off from before thine eyes: nevertheless thou hearest the voice of my supplications when I cried unto thee.
23 O love the LORD, all ye his saints: for the

11 Sam. 23. 28. Psa. 116. 11.—1 Sam. 12. 11, 12. Lam. 2. 54. Jerem. 2. 4.

mean that, under the protection of God, he was as safe as if he had been in a fortified city.

Verse 22. *I said in my haste*] Not duly adverting to the promise of God, I was led to conclude that my enemies were so strong, so numerous, and had so many advantages against me, that I must necessarily fall into, and by their hands: however, I continued to pray, and Thou didst hear the voice of my supplication.

Verse 23. *O love the LORD, all ye his saints*] It is only the saints that can love God; as they only are made partakers of the Divine nature. Holy spirits can love God, who is the fountain of their holiness; and the saints should love him.

Preserveth the faithful] Those who, being filled with the love of God, bring forth the fruits of that love;—universal obedience to the will of God: for to such persons, His commands are not grievous,—their duty is their delight; while a man is faithful to the grace he has received, that is, uses and improves the talents with which God has entrusted him, God's service is perfect freedom.

The proud doer.] The man of the proud heart, haughty and supercilious carriage, and insulting and outrageous conduct. A proud man is peculiarly odious in the sight of God;—and, in the sight of reason, how absurd! A sinner, a fallen spirit,—an heir of wretchedness and corruption!—proud!—proud!—proud! Of an indwelling devil! Well;—such persons shall be plentifully rewarded. They shall get their due, their whole due, and nothing but their due.

Verse 24. *Be of good courage and he shall strengthen your heart*] In I Cor. xvi. 13, St. Paul says, *Watch ye, stand fast in the faith, quit you like men, be strong*; Γρηγοριου, *στανετε εν τη πιστει, αυθιςισοθε, κραινοσθε*. The latter words he seems to have borrowed from the Septuagint, who translate *Be of good courage, and he shall strengthen your heart*, by αυθιςισοθε και κραινοσθε η καρδια υμων,—*act like men, and your hearts shall be strengthened*.

They that hope in God, and are endeavouring to walk carefully before Him, may take courage at all times, and expect the fullness of the blessing of the Gospel of peace.

ANALYSIS OF THE THIRTY-FIRST PSALM.

This Psalm is composed and mixed of divers affections: for David sometimes prays, sometimes gives thanks;—now he complains, now he hopes;—at one time fears, at another exults. This vicissitude of affections is six-fold, and it may very well divide the Psalm.

I. With great confidence he prays to God, ver. 1—6.

II. He exults for mercy and help received, ver. 7, 8.

III. He grievously complains of the misery he was in, ver. 9—14.

IV. He prays again, upon the strength of God's goodness, ver. 15—18.

V. He admires, exults in, and proclaims, God's goodness, ver. 19—22.

VI. He exhorts others to love God, and be courageous, ver. 23, 24.

I. In the six first verses he prays to God, and shows his reasons:—

1. That he be never shamed in his hope. *Let me never be ashamed.*

2. That he be delivered, *speedily delivered.*

3. That God would be his rock, and a house of defence, *to save him.*

4. That God would lead and guide him. *Lead me, and guide me.*

5. That God would pull his feet out of the net which they had laid for him.

The reasons on which he founds his prayer and expectations:—

1. His faith and confidence. *In thee, O Lord, I put my trust.*

2. The reason of his faith. *Thou art my rock and fortress.*

3. His deliverance would be to the honour of God. *For thy name's sake.*

4. Thou art my strength; exert it in my behalf.

5. I rely upon Thee. *Into thy hands I commit my spirit.*

6. I expect Thee to do for me as Thou hast ever done. *Thou hast redeemed me.*

7. I rely on Thee alone; I seek no vain helps. *I have hated them that regard lying vanities: but I trust in the Lord.*

LORD preserveth the faithful, and plentifully rewardeth the proud doer.

24 Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.

1 Sam. 24. 9.—Psa. 27. 14.

His petition, and his reasons are, in effect, the same, his confidence in God to be his Deliverer, *Fortress, Rock Redeemer, &c.*

II. He exults for mercy and help already received; and, by the experience of that, doubts the less in this. *I will be glad and rejoice in thy mercy: and his reason follows from his experience.* 1. *For thou hast considered my trouble.* 2. *Thou hast known my soul in adversity.* 3. *Thou hast not shut me up in the hand of the enemy.* 4. *But hast set my feet in a large room.*

III. He prays; and grievously complains of what he suffered within and without.

1. He prays. *Have mercy upon me, O Lord!*
2. Then he complains; and his complaint shows the reason of his prayer.

1. Within, at home, he was in a distressed case. *I am in trouble; my eye is consumed with grief; my years with sighing; my strength faileth; my bones are consumed.*

2. Without. I have no comfort either from friends or enemies.

1. *I was a reproach among all my enemies.*

2. My friends stand afar off. *I was a reproach; especially, among my neighbours;—a fear to my acquaintance. They that did see me without, fled from me.*

3. He shows the greatness of his grief, and the scorn he endured. *I am forgotten as a dead man;—I am as a broken vessel, vile and useless.*

4. I am mocked by the people. *I have heard the slander of many.*

5. And the consequence was mischievous. 1. *Fear is on every side.* 2. While they conspired, or took counsel against me. 3. And their counsel was, to take away my life. What could my enemies do more, or my friends permit?

IV. After his complaint he comforts himself with his chief reason, the goodness of God. I have trusted in Thee, O Lord, and said, Thou art my God. Let them conspire, take counsel, and devise what they can; yet I know, except Thou permit them, they are not able to do it. *My times are in thy hand; not in theirs.*

He then begins to pray again; and his prayer consists of three parts:—1. Deprecation. 2. Supplication. 3. Imprecation.

1. A Deprecation. *Deliver me from the hand of my enemies, &c.*

2. A supplication. *Make thy face to shine upon thy servant; save me;—let me not be ashamed, for I have called upon thee.*

3. An imprecation. 1. *Let the wicked be ashamed, and be silent in the grave.* 2. *Let the lying lips be put to silence, which speak grievous things, &c.*

In this imprecation four arguments are used to enforce it:—

1. The quality of their persons. They are wicked impious men.

2. There is no truth in them. *They have lying lips.*

1. Their words are false. 2. Their actions are worse. *They speak grievous things, and that against the righteous.* 3. But their intention is worst of all; for they do it proudly, contemptuously, disdainfully, despitefully: all proceeding from a bad heart.

V. In the fifth part, he sets out the abundant goodness of the Lord to His people; and exclaims, in holy rapture, *O how great is thy goodness which thou hast laid up for them that fear thee,—which thou hast wrought for them that trust in thee before the sons of men!*

This goodness of God is always treasured up, and to be had at all times. But, observe,—1. It is laid up for none nor wrought for any one, but them that fear the Lord. 2. And for those who put their trust in him; and acknowledge Him, His cause, His people, and His cross, before the sons of men. And the acts of His goodness are here specified:—

1. *Thou shalt hide them in the secret of thy presence from the pride of man.*

2. *Thou shalt keep them secretly in a pavilion from the strife of tongues.* Upon which consideration he breaks out into praise. 1. *Blessed be the Lord, for he hath showed me his marvellous kindness.* 2. *He corrects his error, and former mistake: I said in my haste, rashly, imprudently, I am cut off from before thine eyes; nevertheless thou hearest the voice of my supplication.*

VI. The last part is an exhortation to the saints,—

PSALM XXXII.

The blessedness consists in remission of sin, and purification of the heart, 1, 2. What the Psalmist felt in making those blessings, 3-6. How they should be sought, 6, 7. The necessity of humility and teachableness, 8, 9. The misery of the wicked, 10. The blessedness of the righteous, 11.

V. L. DAY. EVENING PRAYER.

A Psalm of David, Maschil.

BLESSED is he whose transgression is forgiven, whose sin is covered.

2 Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

3 When I kept silence, my bones waxed old through my roaring all the day long.

4 For day and night thy hand was heavy upon me; my moisture is turned into the drought of summer. Selah.

5 I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah.

a Cr. A Psalm of David giving instruction.—b Ps. 86. 2. Rom. 4. 6, 7. 8. c 2 Cor. 5. 19.—d John 1. 47.—e 1 Sam. 5. 4. 11. Job 33. 7. Ps. 84. 2.—f Prov. 28. 13. Lam. 38. 26. Luke 15. 18, 21, &c. 1 John 1. 8.—g 1 Tim. 1. 16.—h Isai. 66. 6. John 1. 34.—i Heb. in a state of finding.

1. That they love God. 2. That they be of good courage;—for He was the same God still; and would be as good to others, as He was to him.

1. That they love God, for two reasons:—1. Because the Lord preserveth the faithful. This is His mercy. 2. That He plentifully rewardeth the proud doer. This was His justice.

2. That they be of good courage;—for then he shall strengthen your heart, all ye that hope in the Lord. They were not to despair, but keep their hearts firmly fixed in the profession of the truth; which would be a seal of their hope.

NOTES ON PSALM XXXII.

The title of this Psalm is significant, *לדוד מסכיל* *le david maschil*, A Psalm of David giving instruction, an instructive Psalm; so called, by way of eminence, because it is calculated to give the highest instruction relative to the guilt of sin, and the blessedness of pardon and holiness, or justification and sanctification. It is supposed to have been made after David's transgression with Bathsheba, previously to his having obtained pardon. The Syriac entitles it, "A Psalm of David, concerning the sin of Adam, who dared and transgressed; and a prophecy concerning Christ, because through Him we are to be delivered from hell." The Arabic says, "David spoke this Psalm prophetically concerning the redemption." The Vulgate, Septuagint, and Ethiopic, are the same in meaning as the Hebrew.

Verse 1. *Blessed is he whose transgression is forgiven*] In this and the following verse four evils are mentioned:—

1. *Transgression*, *שׁוּא פֶשַׁע*. 2. *Sin*, *רֵשָׁעוֹת חַטָּאתָא*. 3. *Iniquity*, *מַעֲוֹן אֲוֹן*. 4. *Guile*, *רֵמִיָּה* *remiyah*. The first signifies the passing over a boundary; doing what is prohibited. The second signifies the missing of a mark, not doing what was commanded: but is often taken to express *sinfulness*; or sin in the nature, producing transgression in the life. The third signifies, what is turned out of its proper course or situation;—any thing morally distorted or perverted. *Iniquity*, what is contrary to equity or justice. The fourth signifies, *fraud*, *deceit*, *guile*, &c. To remove these evils, three acts are mentioned:—*forgiving*,—*covering*,—and *not imputing*.

1. *TRANSGRESSION* *שׁוּא פֶשַׁע*, must be forgiven, *נָשַׁוּ נֵשִׁי*, borne away, i. e. by a vicarious sacrifice; for bearing sin, or bearing away sin, always implies this. 2. *SIN*, *רֵשָׁעוֹת חַטָּאתָא* must be covered, *נָכַס* *kesus* hidden from the sight. It is odious and abominable, and must be put out of sight. 3. *INQUIRY*, *מַעֲוֹן אֲוֹן*, what is perverse or distorted, must not be imputed, *לֹא יִרְשָׁעוּ* *lo yacheshob*, must not be reckoned to his account. 4. *GUILE*, *רֵמִיָּה* *remiyah*, must be annihilated from the soul. In whose spirit there is no guile. The man whose transgression is forgiven;—whose sin is hidden, God having cast it as a millstone into the depths of the sea; whose iniquity and perversion is not reckoned to his account;—and whose guile, the deceitful and desperately wicked heart, is annihilated, being emptied of sin, and filled with righteousness; is necessarily a happy man.

The old Psalter translates these two verses thus:—*Blissful quous* *like* *me* *er* *for* *given*, *and* *quous* *spines* *es* *lypta* *(covered)*. *Blissful* *man* *fil* *quam* *Lord* *reties* *(reckoned)* *might* *Son*: *ne* *na* *treson* *es* *in* *Ms* *gast*. (spirit.) In vain does any man look for or expect happiness while the power of sin remains, the guile is unpardoned, and the impurity not purged away. To the person, who has got

6 For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

7 Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.

8 I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

9 Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

10 Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about.

11 Be glad in the Lord, and rejoice ye righteous: and shout for joy, all ye that are upright in heart.

k Ps. 9. 9. & 27. 5. & 31. 20. & 119. 114.—l Exod. 15. 1. Judg. 6. 1. 2 Sam. 22. 1. m Heb. I will correct thee, mine eye shall be upon thee.—n Prov. 26. 3. James 3. 8. o Job 35. 11.—p Prov. 13. 21. Rom. 2. 9.—q Ps. 34. 8. & 84. 12. Prov. 16. 20. Jer. 17. 7.—r Ps. 64. 10. & 93. 3.

such blessings, we may say as the Psalmist said, *וְשׁוּ אֲשֶׁרֶי, O the blessedness of that man! whose transgression is forgiven, &c.*

St. Paul quotes this passage Rom. iv. 6, 7., to illustrate the doctrine of justification by faith; where, see the Notes.

Verse 3. *When I kept silence*] Before I humbled myself, and confessed my sin, my soul was under the deepest horror. I roared all the day long; and felt the hand of God heavy upon my soul.

Verse 5. *I acknowledge my sin*] When this confession was made thoroughly and sincerely, and I ceased to cover and extenuate my offence, then Thou didst forgive the iniquity of my sin. I felt the hardness of heart,—I felt the deep distress of soul. I felt power to confess and abhor my sin;—I felt confidence in the mercy of the Lord; and I felt the forgiveness of the iniquity of my sin.

Selah] This is all true; I know it; I felt it. I feel it.

Verse 6. *For this shall every one that is godly*] Because Thou art merciful;—because Thou hast shewn mercy to all who have truly turned to Thee, and believed in Thee;—every one who fears Thee, and hears of this, shall pray unto thee in an acceptable time, when thou mayest be found; in a time of finding. When the heart is softened, and the conscience alarmed, that is a time of finding. God is ever ready; men are not so. Who can pray with a hard heart, and a dark mind? While you feel relenting, pray.

Surely in the floods] In violent trials, afflictions, and temptations, when the rains descend, the wind blows, and the floods beat against that godly man, who prays to, and trusts in God; they shall not come nigh him, so as to weaken his confidence, or destroy his soul. His house is founded on a rock.

Verse 7. *Thou art my hiding place*] An allusion, probably, to the city of refuge. Thou shalt preserve me from trouble. The avenger of blood shall not be able to overtake me. And, being encompassed with an impregnable wall, I shall feel myself encompassed with songs of deliverance; I shall know that I am safe.

Verse 8. *I will instruct thee*] These are probably the Lord's words to David. Seeing thou art now sensible of the mercy thou hast received from me, and art purposing to live to my glory, I will give thee all the assistance requisite. I will become thy instructor; and will teach thee, in all occurrences, the way thou shouldst go. I will keep mine eye upon thee, and thou shalt keep thine eye upon me: as I go, Thou must follow me; and I will continually watch for thy good.

Verse 9. *Be ye not as the horse, or as the mule*] They will only act by force and constraint;—be not like them,—give a willing service to your Maker. They have no understanding;—you have a rational soul, made to be guided and influenced by reason. The service of your God is a reasonable service; act, therefore, as a rational being. The horse and the mule are turned with difficulty; they must be constrained with bit and bridle. Do not be like them; do not oblige your Maker to have continual recourse to afflictions, trials, and severe dispensations of Providence, to keep you in the way, or recover you after you have gone out of it.

Verse 10. *Many sorrows shall be to the wicked*] Every wicked man is a miserable man. God has wadded sin and misery as strongly as He has holiness and happiness. God hath joined them together: none can put them asunder.

PSALMS.

PSALM XXXIII.

The Lord is praised for His works of creation, 1-3. And for the stability of His own dominion, 10, 11. The blessedness of the people who have the knowledge of the true God, His grace, and providence, 12-15. The reality of all earthly dependance, 16-17. The happiness of them that fear God, and trust in His mercy, 18-25.

REJOICE in the LORD, O ye righteous: for His praise is comely for the upright.

2 Praise the LORD with harp: sing unto him with the psaltery and an instrument of ten strings.

3 Sing unto him a new song; play skillfully with a loud noise.

v. Ps. 32. 11. & 97. 12.—Ps. 147. 1.—Ps. 92. 2. & 144. 9.—J. Ps. 95. 1. & 98. 1. & 144. 2. & 149. 1. Intl. 42. 10. Rev. 5. 9.

But he that trusteth in the LORD] Such a person is both safe and happy.

Verse 1. *Be glad—and rejoice*] Let every righteous soul rejoice,—and glory;—but let it be in the LORD. Man was made for happiness; but his happiness must be founded on holiness; and holiness, as it comes from God, must be retained by continual union with him. Probably this verse belongs to the next Psalm; and was originally its first verse.

ANALYSIS OF THE THIRTY-SECOND PSALM.

This Psalm is doctrinal; and shews the happiness of the man whose sin is pardoned, and he restored to the favour and image of God. It is called *maschil*, or instruction; and the reason of this is shewn at the eighth verse. *I will instruct thee, and teach thee.* In it we have instruction, especially on these three points, which divide the Psalm:—

I. The happy state of a justified person, ver. 1, 2.

II. The unhappy condition of that man who is not assured that he is justified and reconciled to God, ver. 3, 4. And the way is prescribed how to gain this assurance, ver. 5.

III. A lesson given for obedience after a man is brought into that state, 8, 9.

I. The prophet first instructs us in what justification consists:—

1. It is a free remission, a covering of sin; a non-imputation of iniquities. 2. In what state a person must be in order to obtain it. He must be honest, sincere, and upright in heart,—deeply penitent, feeling the guilt of sin, and acknowledging its enormity. He must avoid guile or deceit; and not excuse, palliate, or extenuate his sin, but confess it.

II. This he proves by his own experience: he hid his sin; he confessed it not; and was, in consequence, miserable.

1. I held my peace, I confessed not. I did not ask pardon. *When I kept silence, &c.*

2. I was wounded with the sting of a guilty conscience: fears, horrors, troubles of soul, came upon me. *My bones ceased old through my roaring.*

3. And then he shews the way he took to regain happiness; it was a contrary course to that above: he concealed his sin no longer. 1. *I acknowledged my sin unto thee, and mine iniquity I have not hidden.* 2. *I said I will confess my transgressions to the Lord.*

Of which the effects were various:

1. Upon himself. He recovered his happiness in being justified. *Thou forgavest the iniquity of my sin.*

2. On the whole church. *For this shall every one that is godly pray unto thee.*

3. Comfort in extremities, and safety in the greatest danger. *Surely in the floods of great waters, in an inundation of calamities, they (the troubles) shall not come nigh him who depends upon God's goodness and mercy, and is reconciled to Him. And he shews the reason from his own experience. God was his Protector. 1. Thou art my hiding place: thou shalt preserve me from trouble. 2. Thou shalt compass me about with songs of deliverance.*

III. And now David sets down the duty of a justified person; that he is, after his pardon, obedient to God; and that not out of compulsion, but freely and willingly. In order to this, God condescends to be his Instructor.

1. *I will instruct*;—give thee general council.

2. *I will guide thee with mine eye.* A good servant needs no stripes; he will observe nutum, the nod, or nictum heri, the master's wink. As my eye is always over you, carefully to instruct; so be you as ready to observe it.

3. Be not like beasts:—the horse, headlong;—the mule, headstrong; whose mouths must be held in with bit and bridle, lest they fling, kick, hurt, or kill thee. *Constrained obedience is for a beast; free and voluntary obedience for a man.*

4. Besides, to quicken your obedience, I will teach you two reasons. 1. From inconvenience and loss. *Many errors shall be to the wicked:* their griefs, troubles, and punishments, are many and grievous. Be not, therefore, disobedient like the wicked. 2. From the gain. Your obedience shall be rewarded, and that amply. *He that*

4 For the word of the LORD is right; and all his works are done in truth.

5 He loveth righteousness and judgment: the earth is full of the goodness of the LORD.

6 By the word of the LORD were the heavens made; and all the host of them by the breath of His mouth.

7 He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses.

v. Ps. 11. 7. & 45. 7.—J. Ps. 118. 64.—Cr. mercy.—Gen. 1. 6, 7. Job. 11. 2. 2 Pet. 3. 5.—1 Gen. 2. 1.—2 Job 22. 12.—Gen. 1. 8. Job 22. 16. & 32. 6.

trusteth in the LORD, mercy shall compass him round about. It shall be like the girdle with which he is girdled. God will be present with him in his troubles. He shall perceive that he is in favour with God, that his sins are pardoned, and that he is an heir of eternal life.

Upon which he concludes with this exhortation:—*Be glad in the LORD, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart.* For this rejoicing there is great cause; for this doctrine of free remission of sin can alone quiet a guilty conscience. And this pardon can only be obtained by faith in Christ Jesus.

NOTES ON PSALM XXXIII.

This Psalm has no title in the Hebrew: and it is probable was written on no particular occasion: but was intended as a hymn of praise in order to celebrate the power, wisdom, and mercy, of God. Creation and providence are its principal subjects; and these lead the Psalmist to glance at different parts of the ancient Jewish history. In eight of Kennicott's MSS. this Psalm is written as a part of the preceding.

Verse 1. *Rejoice in the LORD*] It is very likely that the last verse of the preceding Psalm was formerly the first verse of this. As this Psalm has no title, the verse was the more easily separated. In the preceding Psalm we have an account of the happiness of the justified man: in this, such are taught how to glorify God, and to praise Him for the great things He had done for them.

Praise is comely for the upright] It is right they should give thanks to Him, who is the Fountain whence they have received all the good they possess; and thankfulness becomes the lips of the upright.

Verse 2. *Praise the LORD with harp*] כנן kinnor; probably something like our harp: but Calmet thinks it the ancient testudo, or lyre with three strings.

The psaltery] נבל nebel. Our translation seems to make a third instrument in this place, by rendering אשור אשור, an instrument of ten strings; whereas they should both be joined together, for אשור נבל be-nebel-ashor signifies the nebel, or nabla, with ten strings, or holes. Calmet supposes this to have resembled our harp. In one of Kennicott's MSS. this Psalm begins with the second verse.

Verse 3. *Sing unto him a new song*] Do not wear out the old forms: fresh mercies call for new songs of praise and gratitude.

Play skillfully with a loud noise.] Let sense and sound accompany each other: let the style of the music be suited to the words. This skill is possessed by few singers. They can make a loud noise, but they cannot adapt sound to sense.

Verse 4. *The word of the LORD is right*] He is infinitely wise, and can make no mistakes; and all His works are done in truth. All the words, laws, promises, and threatenings of God, are perfectly true and just. The dispensations of His providence and mercy are equally so. When He rewards or punishes, it is according to truth and justice.

Verse 5. *He loveth righteousness*] What He delights in Himself He loves to see in His followers.

The earth is full of the goodness of the LORD.] To hear its worthless inhabitants complain, one would think that God dispensed evil, and not good. To examine the operation of His hand, every thing is marked with mercy; and there is no place where His goodness does not appear. The overflowing kindness of God fills the earth. Even the iniquities of men are rarely a bar to His goodness: He causes His sun to rise on the evil and the good: and sends His rain upon the just and the unjust.

Verse 6. *By the word of the LORD were the heavens made*] This is illustrated in the 9th verse,—*He spake, and it was done; he commanded, and it stood fast.* This evidently refers to the account of the creation, as it stands in the first chapter of Genesis.

Verse 7. *He gathereth the waters of the sea together*] He separated the water from the earth; and, while the latter was collected into continents, islands, mountains, hills, and valleys,—the former was collected into one place, and called seas; and by His all-controlling power

PSALM XXXIII.

8 Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him.

9 For he spake, and it was done; he commanded, and it stood fast.

10 The LORD bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.

11 The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.

12 Blessed is the nation whose God is the LORD: and the people whom he hath chosen for his own inheritance.

13 The LORD looketh from heaven; he be- holdeth all the sons of men.

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

15 He fashioneth their hearts alike, he con- sidereth all their works.

16 There is no king saved by the multitude of an host: a mighty man is not delivered by much strength.

17 A horse is a vain thing for safety: neither shall he deliver any by his great strength.

18 Behold the eye of the LORD is upon them that fear him, upon them that hope in his mercy;

19 To deliver their soul from death, and to keep them alive in famine.

20 Our soul waiteth for the LORD: he is our help and our shield.

21 For our heart shall rejoice in him, be- cause we have trusted in his holy name.

22 Let thy mercy, O LORD, be upon us, ac- cording as we hope in thee.

in Gen. 1. 2. Psa. 148. 5.—in Lam. 3. 10. & 18. 3.—in Heb. maketh frustrate.—p. Job 28. 12. Prov. 19. 21. Lam. 49. 16.—in Heb. by generation and generation.—p. Psa. 6. 4. & 144. 18.—in Eccl. 19. 5. Deut. 7. 3.—4 Chron. 16. 9. Job 35. 24. Psa. 11. 4. & 14. 2. Prov. 15. 3.

u Job 34. 31. Jer. 32. 19.—v Psa. 44. 6.—w Psa. 20. 7. & 147. 10. Prov. 21. 31. x Job 26. 7. Psa. 34. 15. 1 Pet. 3. 12.—y Psa. 147. 11.—z Job 5. 20. Psa. 37. 12. & Psa. 62. 1, 5 & 150. 6.—Psa. 115. 9, 10, 11.—Psa. 123. 5. Zech. 10. 7. John 10. 22.

and providence the waters have been retained in their place, so that they have not returned to drown the earth: and He has so adapted the solar and lunar influence exerted on the waters, that the tides are only raised to certain heights, so that they cannot overflow the shores, nor become dissipated in the atmospheric regions. In this one economy there is a whole circle of science. The quantity of matter in the sun, in the moon, and in the earth, are all adjusted to each other in this astonishing provision: the course of the moon, and the diurnal and annual revolutions of the earth, are all concerned here; and so concerned, that it requires some of the nicest of the Newtonian calculations to ascertain the laws by which the whole is effected.

Verse 8. Let all the earth fear the LORD] He who has thus bound, can unloose; He who has created, can destroy. He has promised life and prosperity only to the godly; let the ungodly stand in awe of Him.

Verse 10. The counsel of the heathen to nought] This appears to be similar to what is mentioned in the second Psalm;—the useless attempts of the Gentiles to prevent the extension of the kingdom of Christ in the earth: and it may refer to similar attempts of ungodly nations or men to prevent the promulgation of the Gospel, and the universal dissemination of truth in the world.

Verse 11. The counsel of the LORD] What He has determined shall be done. He determined to make a world, and He made it;—to create man, and He created him. He determined that at a certain period God should be manifested in the flesh, and it was so;—that He should taste death for every man, and He did so;—that His Gospel should be preached in all the world; and, behold, it has already nearly overrun the whole earth. All His other counsels and thoughts, which refer to the future, shall be accomplished in their times.

Verse 12. Blessed is the nation] O how happy is that nation which has יהוה Jehovah for its אלהים Elohim:—the self-existent and eternal Lord for its covenant God;—One who should unite Himself to it by connexions and ties the most powerful and endearing. The word אלהים Elohim, which we translate God, refers to that economy in which God is manifested in the flesh.

The people whom he hath chosen] The Jews, who were elected to be His heritage; whom He preserved as such for two thousand years; and whom He has reprobated because of their unbelief and rebellion, and elected the Gentiles in their place.

Verse 13. The Lord looketh from heaven] This and the following verse seem to refer to God's providence. He sees all that is done in the earth; and His eye is on all the children of men.

Verse 15. He fashioneth their hearts alike] He forms their hearts in unity. He has formed them alike: they are all the works of His hands; and He has formed them with the same powers, faculties, passions, &c.—body and spirit having the same essential properties in every human being.

Verse 16. There is no king saved by the multitude of an host] Even in the midst of the most powerful and numerous army no king is in safety, unless he have God's protection. A king is but a man, and may as easily lose his life as one of his common soldiers.

A mighty man is not delivered by much strength.] There are times in which his might can be of no avail to him: and unless the mighty, the wise, the honourable, &c. have the protection of God, there is no time in which their might may not be turned into weakness, their wisdom into folly, and their dignity into disgrace.

Verse 17. A horse is a vain thing for safety] Even the horse, with all his fleetness, is no sure means of escape from danger: the lion or the tiger can overtake him; or he may stumble, fall, and destroy his rider.

Verse 18. Behold, the eye of the Lord] Though all the above are unavailing, yet here is one thing that can never fail: the eye of the Lord, the watchful providence of the Most High, is upon them that fear him; upon them that hope in his mercy.

Verse 19. To deliver their soul (their life,) from death] To watch over and protect them in all sudden dangers and emergencies, so that they shall not lose their lives by any accident.

And to keep them alive in famine.] Not only prevent sudden death by an instantaneous interposition of my power; but keep them from a lingering death, by extraordinary supplies granted them in an extraordinary manner: because I am all in all, and all every where.

Verse 20. Our soul waiteth] Our whole life is employed in this blessed work;—we trust in nothing but Him;—neither in multitudes of armed men;—nor in natural strength;—nor in the fleetest animals;—nor in any thing human. We trust in Him alone who is our help and our shield.

Verse 21. For our heart shall rejoice in him] Here is the fruit of our confidence: our souls are always happy, because we have taken God for our Portion.

Verse 22. Let thy mercy, O Lord, be upon us] We cannot abide in this state unless upheld by Thee: and, as we disclaim all merit, we seek for the continuance of Thy mercy; and this we cannot expect but in a continual dependence on Thee. Let thy mercy, O Lord, be upon us, according as we hope in thee.

ANALYSIS OF THE THIRTY-THIRD PSALM.

This Psalm is eucharistic: the contents are,—

- I. An exhortation to praise God, ver. 1, 2, 3.
- II. The arguments he uses to enforce the duty, 4—19.
- III. The confidence of God's people in His name. Their happiness, and petition, 20—22.

I. In the three first verses he exhorts men to praise God;—but who?

1. The upright;—those who are not upright cannot praise God.

2. That it be done with zeal and affection; with singing, with voice, and the instruments then in use;—with some new song composed on the occasion, for some new mercy: and that the whole be skilfully expressed.

II. This he urges on several good grounds:—

1. The first argument, in general drawn from the truth, the faithfulness, the justice, and goodness, of God;—1. For the word of the Lord is right. 2. All his works are done in truth. 3. He loveth righteousness and judgment. 4. The earth is full of his goodness.

2. His second argument is drawn from God's power in the creation of all things, and that by his word alone, ver. 6, 7, 9; and upon it introduces,—Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him.

3. His third argument is drawn from God's providence in governing the world, which may easily be discerned by those who will diligently consider His ways and proceedings both to other people and to His church.

1. He makes void all enterprises undertaken against His will; not only of single men, but of whole nations. The Lord bringeth the counsel of the heathen to nought; he maketh the devices of the people of none effect.

2. Whereas, on the contrary, what He hath decreed shall be done. The counsel of the Lord stands for ever;

PSALM XXXIV.

David praises God, and exhorts others to do the same, 1-5. Shows how he sought the Lord, and how He was found of him, 4-6. All are exhorted to taste and see the goodness of God; with the assurance of support and comfort, 7-10. Shows the way to attain happiness and long life, 11-14. The privileges of the righteous, and of all who sincerely seek God, 17-32.

A Psalm of David, when he changed his behaviour before Abimelech; who drove him away, and he departed.

I WILL bless the LORD at all times: his praise shall continually be in my mouth.

My soul shall make her boast in the LORD: the humble shall hear thereof, and be glad.

1 Or. Achish, 1 Sam. 27. 12.—2 Ephes. 5. 20. 1 Thes. 5. 12. 2 Thes. 1. 3. & 2. 12. & Jer. 4. 24. 1 Cor. 4. 24. 2 Cor. 10. 17.—3 Psa. 113. 74. & 122. 7.—4 Psa. 66. 30. Luke 1. 46.—5 Matt. 7. 7. Luke 11. 5.

the thoughts of his heart to all generations. On the consideration of which he breaks out into this epiphonema, or joyous reflection:—Blessed is the nation whose God is the Lord! and the people whom he hath chosen for his inheritance!

After which he returns to his discourse on God's providence, and by a hypotyposis, or splendid imagery, amplifies his former argument. For he sets God before us as some great king in his throne, providing for all the parts of his empire, examining all causes, and doing justice to every one.

1. The Lord looks from heaven, and beholds all the sons of men.

2. From the place of his habitation he looks upon all the inhabitants of the earth.

3. And He is not an idle Spectator;—He sees and considers their hearts and their works.

And He sees in what they put their confidence—in their armies, their strength, their horse, but not in Him. But all in vain;—for there is no king saved by the multitude of a host. A mighty man is not delivered by much strength. A horse is a vain thing for safety. Multitude, strength, &c. without God, are useless.

Hitherto he had given a proof of God's providence towards all men; but now he descends to a particular proof of it, by His care over His church, which he wonderfully guides, defends, and protects, in all dangers and assaults: and, that notice may be taken of it, he begins with Behold!

1. Behold, the eye of the Lord (His tenderest care) is over them that fear him, upon them that hope in His mercy.

2. To deliver their soul from death, and keep them alive in famine.

III. The three last verses contain the acclamation of God's people, who place all their hope and trust in Him; for, being stimulated by the former arguments, they do three things:—

1. They profess and express their faith and dependance on God. Our soul waiteth on God, he is our help and our shield.

2. They declare the hope by which they are upheld; and how comforted. For our heart shall rejoice in him, because we have trusted in his holy name.

3. Upon this hope they commend themselves by prayer to God. Let thy mercy, O Lord, be upon us, according as we hope in thee.

NOTES ON PSALM XXXIV.

The title states that this is "A Psalm of David, when he changed his behaviour before Abimelech; who drove him away, and he departed." The history of this transaction may be found in 1 Sam. xxi. on which Chapter see the Notes. But Abimelech is not the person there mentioned; it was Achish, king of Gath, called here Abimelech, because that was a common name of the Philistine kings. Neither MS. nor Version reads Achish in this place: and all the Versions agree in the title as it stands in our Version, except the Syriac, which states it to be "A Psalm of David, when he went to the house of the Lord, that he might give the first-fruits to the priests."

Of the occasion of this Psalm, as stated here, I have given my opinion in the Notes on 1 Sam. xxi. to which I have nothing to add. On the whole, I prefer the view taken of it by the Septuagint, which intimates that "David fell into an epileptic fit; that he frothed at the mouth, fell against the door-posts, and gave such unequivocal evidences of being subject to epileptic fits, and that during the time his intellect became so much impaired, that Achish Abimelech dismissed him from his court." This saves the character of David; and, if it cannot be vindicated in this way, then let it fall under reproach as to this thing; for hypocrisy, deceit, and falsehood, can never be right in the sight of God, whatever men may ingeniously say to excuse them.

This is the second of the acrostic, or alphabetical Psalms; each verse beginning with a consecutive letter

3 O magnify the LORD with me, and let us exalt his name together.

4 I sought the LORD, and he heard me, and delivered me from all my fears.

5 They looked unto him, and were lightened: and their faces were not ashamed.

6 This poor man cried, and the Lord heard him, and saved him out of all his troubles.

7 The angel of the LORD encampeth round about them that fear him, and delivereth them.

8 O taste and see that the LORD is good: blessed is the man that trusteth in him.

1 Or. They looked unto him.—2 Psa. 3. 4.—1 Ver. 17, 19. 2 Sam. 22. 1.—3 Dan. 6. 22. Job. 1. 16.—4 See Gen. 22. 1, 2. 3 Kings 6. 17. 2 Cor. 3. 3.—5 1 Pet. 2. 2. & Psa. 2. 12.

of the Hebrew alphabet. But in this Psalm some derangement has taken place. The verse which begins with וָשׂוּ, and which should come in between the fifth and sixth, is totally wanting: and the twenty-second verse is entirely out of the series; it is, however, my opinion that this verse, (the twenty-second) which now begins with שׂוּ, וְפָדָה, or with וְפָדָה, as more than a hundred of Dr. Kennicott's MSS. read it, thus making וְפָדָה, AND WILL REDEEM; and this reads admirably in the above connexion. I shall here place the verses at one view, and the Reader shall judge for himself:—

Ver. 5. They looked unto him, and were enlightened: and their faces were not ashamed.

Ver. 22. And the Lord will redeem the soul of his servants: and none of them that trust in him shall be desolate.

Ver. 6. This poor man cried, and the Lord heard him, and saved him out of all his troubles.

Ver. 7. The angel of the Lord encampeth round about them that fear him, and delivereth them.

Thus we find the connexion complete, with the above emendation.

Verse 1. I will bless the LORD at all times] He has laid me under endless obligations to Him, and I will praise Him while I have a being.

Verse 2. My soul shall make her boast] Shall set itself to praise the LORD; shall consider this its chief work.

The humble] וְעַבְדֵי אֲנָוִים, the afflicted, such as David had been.

Verse 3. Magnify the LORD with me] וְשִׁבְחֵנוּ לִישׁוּבֵנוּ gadetes laishobah; make greatness to Jehovah; shew His greatness; and let us exalt his name, let us shew how high and glorious it is.

Verse 4. I sought the LORD] This is the reason and cause of his gratitude. I sought the Lord, and He heard me, and delivered me out of all my fears. This answers to the history; for, when David heard what the servants of Achish said concerning him, he laid up the words in his heart, and was greatly afraid, 1 Sam. xxi. 13. To save him, God caused the epileptic fit to seize him; and, in consequence, he was dismissed by Achish, as one whose defection from his master, and union with the Philistines, could be of no use; and thus David's life and honour were preserved. The Reader will see that I proceed on the ground laid down by the Septuagint. See before, verse 1.

Verse 5. They looked unto him] Instead of וְשִׁבְחוּ הִבִּיטוּ, they looked, several of Dr. Kennicott's and De Rossi's MSS. have וְשִׁבְחוּ הִבִּיטוּ, with the point patha, "Look ye."

And their faces were not ashamed.] Some MSS., and the Complutensian Polyglott, make this clause the beginning of a new verse: and as it begins with a וּ, וְעֵינֵיהֶם upeneyhem, AND their faces, they make it supply the place of the verse which appears to be lost: but see what is said in the Introduction before the first verse.

Verse 6. This poor man cried] וְעַבְדֵי אֲנָוִים, "This afflicted man," David.

Verse 7. The angel of the Lord encampeth round] I should rather consider this angel in the light of a watchman going round his circuit, and having for the objects of his especial care, such as fear the Lord.

Verse 8. O taste and see that the Lord is good] Apply to Him by faith and prayer; plead His promises, He will fulfil them; and you shall know, in consequence, that the Lord is good. God has put it in the power of every man to know whether the religion of the Bible be true or false. The promises relative to enjoyments in this life are the grand tests of Divine revelation. These must be fulfilled to all them who, with deep repentance and true faith, turn unto the Lord; if the revelation which contains them be of God. Let any man, in this spirit, approach his Maker, and plead the promises that are suited to his case; and he will soon know whether the doctrine be of God. He

9 O fear the LORD, ye his saints: for there is no want to them that fear him.

10 The young lions do lack, and suffer hunger; but they that seek the LORD shall not want any good thing.

11 Come, ye children, hearken unto me: I will teach you the fear of the LORD.

12 What man is he that desireth life, and loveth many days, that he may see good?

13 Keep thy tongue from evil, and thy lips from speaking guile.

14 Depart from evil, and do good; seek peace, and pursue it.

15 The eyes of the LORD are upon the righteous, and his ears are open unto their cry.

16 The face of the LORD is against them

that do evil, to cut off the remembrance of them from the earth.

17 The righteous cry, and the LORD heareth, and delivereth them out of all their troubles.

18 The LORD is high unto them that are of a broken heart, and saveth such as be of a contrite spirit.

19 Many are the afflictions of the righteous; but the LORD delivereth him out of them all.

20 He keepeth all his bones: not one of them is broken.

21 Evil shall slay the wicked; and they that hate the righteous shall be desolate.

22 The LORD redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

o Psal. 31. 22.—p Job 4. 10, 11.—q Psal. 94. 11.—r Psal. 22. 3.—s 1 Pet. 3. 10, 11, 12. 1 Pet. 2. 21.—t Rom. 12. 17.—u Rom. 12. 18. Heb. 12. 14.—v Job 24. 7. Psal. 33. 18. 1 Pet. 3. 12.—w Ver. 6, 17.—y Lev. 17. 19. Jer. 44. 11. Amos 2. 4.—z Psal. 10. 7.

a Ver. 6, 15, 19. Psal. 143. 19, 20.—b Psal. 145. 18.—c Psal. 51. 17. Isai. 57. 15. & 61. 1. & 66. 2.—d Heb. to the broken of heart.—e Heb. contrite of spirit.—f Prov. 28. 16. & Tim. 3. 11, 12.—g Ver. 6, 17.—h John 18. 36.—i Psal. 14. 2. Or, shall be guilty.—l 2 Sam. 4. 8. 1 Kings 1. 27. Psal. 71. 22. & 103. 4. Lam. 3. 52.

shall taste, and then see, that the Lord is good, and that the man is blessed who trusts in him. This is what is called experimental religion; the living operative knowledge that a true believer has that he is passed from death unto life; that his sins are forgiven him for Christ's sake, the Spirit Himself bearing witness with his spirit that he is a child of God. And, as long as he is faithful, he carries about with him the testimony of the Holy Ghost; and he knows that he is of God, by the Spirit which He has given him.

Verse 3. There is no want to them that fear him.] He who truly fears God loves Him; and he who loves God obeys Him; and to him who fears, loves, and obeys God, there can be no want of things essential to his happiness, whether spiritual or temporal, for this life, or for that which is to come. This verse is wanting in the Syriac.

Verse 10. The young lions do lack] Instead of כְּבִישֵׁי הַבְּרִיָּה kabirim, the young lions, one of Kennicott's MSS. has כְּבִישֵׁי הַבְּרִיָּה kabirim, powerful men. The Vulgate, Septuagint, Ethiopic, Syriac, Arabic, and Anglo-Saxon, have the same reading. Houbigant approves of this; and, indeed, the sense and connexion seem to require it. My old Psalter reads,—The hye had nete; and that hunger: but sctans' lack, sal noight be lesed of alle gode. That is, says the paraphrase, with outen lesing that sal have God; that is alle gode; for in God, is al gode.

Verse 11. Come, ye children] All ye that are of a humble teachable spirit.

I will teach you the fear of the LORD.] I shall introduce the translation and paraphrase from my old Psalter; and the rather, because I believe there is a reference to that very improper and unholty method, of teaching youth the system of heathen mythology before they are taught one sound lesson of true divinity; till, at last, their minds are imbued with heathenism; and the vicious conduct of gods, goddesses, and heroes, here very properly called tyrants, becomes the model of their own; and they are as heathenish without, as they are heathenish within.

These Cumms sones hers me: bred of Lorde & sal you lere.

Par. Cumms, with trauch and luf: sons, qwam I gette in haly lere: hers me. With erf of bert. & sal lere you, noight the fabyls of poetes; na the storys of tyrants: bot the dred of our Lorde, that wyl bryng you til the felagheschippe of aungels; and thar in is lyte.—I need not paraphrase this paraphrase, as it is plain enough.

Verse 12. What man is he that desireth life] He who wishes to live long, and to live happily, let him act according to the following directions. For a comment upon this, and the four ensuing verses, see the Notes on 1 Peter iii. 10—12.

Verse 17. The righteous cry] There is no word in the present Hebrew Text for righteous: but all the Versions preserve it. I suppose it was lost through its similitude to the word קָוָה teaku, they cry; קָוָה קָוָה teaku teakakim, the righteous cry.

Verse 18. A broken heart] לֵב נִשְׁבָּר nishiv rey leb, the heart broken to shivers.

A contrite spirit.] דַּקְּקֵי רֹאשׁ dakkey ruach, the beaten-out spirit. In both words the hammer is necessarily implied: in breaking to pieces the ore first, and then plating out the metal, when it has been separated from the ore. This will call to the reader's remembrance Jer. xxiii. 29. Is not my word like as a fire, saith the Lord? And like a hammer that breaketh the rock in pieces? The breaking to shivers, and beating out, are metaphorical expressions: so are the hammer and the rock. What the large hammer, struck on a rock by a powerful hand, would do; so does the word of the Lord, when struck on the sinner's

heart by the power of the Holy Spirit. The broken heart, and the contrite spirit, are two essential characteristics of true repentance.

Verse 19. Many are the afflictions of the righteous] No commander would do justice to a brave and skilful soldier, by refusing him opportunities to put his skill and bravery to proof by combating with the adversary;—or by preventing him from taking the post of danger, when necessity required it. The righteous are God's soldiers. He suffers them to be tried, and sometimes to enter into the hottest of the battle; and, in their victory, the power and influence of the grace of God are shewn, as well as their faithfulness.

Delivereth him out of them all.] He may well combat heartily, who knows that if he fight in the Lord, he shall necessarily be the conqueror.

Verse 20. He keepeth all his bones] He takes care of his life; and, if he have scars, they are honourable ones.

Verse 21. Evil shall slay the wicked] The very thing in which they delight shall become their bane and their ruin. They that hate the righteous] All persecutors of God's people shall be followed by the chilling blast of God's displeasure in this world; and, if they repent not, shall perish everlastingly.

Verse 22. The LORD redeemeth] Both the life and soul of God's followers are ever in danger, but God is continually redeeming both.

Shall be desolate.] Literally, shall be guilty. They shall be preserved from sin, and neither forfeit life nor soul. This verse probably should come in after the 5th. See the Introduction to this Psalm.

ANALYSIS OF THE THIRTY-FOURTH PSALM:

This Psalm is composed with great art, and this must be attended to by those who would analyse it. The scope of it is to praise God, and to instruct in His fear. Its parts are, in general, the following:—

I. He praises God himself, and calls upon others to follow his example, 1—8.

II. He assumes the office of a teacher, and instructs both young and old in the fear of the Lord, 9—22:

- 1. He praises God, and expresses himself thus:—1. I will bless the Lord. 2. His praise shall be in my mouth.
- 3. It shall be in my mouth continually. 4. It shall be expressed by a tongue, affected by the heart. My soul shall make her boast in the Lord. 5. And so long would he continue it till others should be moved to do the like. The humble shall hear thereof, and be glad.

2. Upon which he calls upon others to join with him: O magnify the Lord with me, and let us exalt his name together. And, to encourage them, he proposes his own example. I sought the Lord, &c. Should it be said, this was a singular mercy shewn to David which others are not to expect; he in effect replies, No: a mercy it is; but it belongs to all that seek God. They looked unto him, &c. But this did not satisfy, and therefore they rejoin, This poor man (David) cried, and the Lord heard him; but David was in the Divine favour, and the Lord saved him out of all his troubles. To which he may be supposed to reply by this general maxim: The angel of the Lord encampeth round about them that fear him; and he they who they may, if they fear God, this is their privilege. It is not mine exclusively.

II. Now he assumes the chair of the teacher; and the lessons are two:—

- 1. That they make a trial of God's goodness. O taste and see that the Lord is good.
 - 2. That they become his servants. O fear ye the Lord,—for there is no want, &c.
- And this he illustrates by a comparison,—The young

PSALM XXXV.

The Psalmist, in great straits, prays for his personal safety, 1-3. And for the confusion of his enemies, 4-5. Expresses his confidence in God, 9, 10. Mentions his kindness to those who had rewarded him evil for his good, 11-13. Appeals to God against them, 17-23. Prays for those who befriended him, and praises God for his goodness, 27, 28.

VII DAY. MORNING PRAYER.

A Psalm of David.

PLEAD *my cause, O LORD, with them that strive with me: fight against them that fight against me.*

2 Take hold of shield and buckler, and stand up for mine help.

3 Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

4 Let them be confounded and put to shame that seek after my soul; let them be turned back and brought to confusion that devise my hurt.

a. Ps. 43. 1. & 119. 164. Lam. 3. 23.—b. Exod. 14. 25.—c. Isai. 42. 13.—d. Jer. 50. 44. 14. 15. & 70. 2. 3.—e. Ps. 120. 5.—f. Job 21. 14. Ps. 1. 4. & 23. 12. Isai. 59. 5. Hos. 13. 8.—g. Heb. darkness and slipperiness.—h. Ps. 73. 13. Jer. 23. 13.—i. Ps. 9. 15.

Hone (or, the rich and the powerful,) may lack and suffer hunger: but they that seek the Lord shall not.

These promises and blessings belong only to them that fear the Lord; and least some should imagine they had this fear, and were entitled to the promise, who had not this fear, he shews them what this fear is.

He calls an assembly, and thus addresses them:—*Come, ye children, and hearken unto me; and I will teach you the fear of the Lord.* That fear of the Lord which, if a man be desirous of life, and to see many days, shall satisfy him: and, if he be ambitious to see good, the peace of a quiet soul, and a good conscience, shall lodge with him.

1. Let him be sure to take care of his tongue. *Keep thy tongue from evil, and thy lips that they speak no guile.*

2. Let him act according to justice. *Depart from evil.*

3. Let him be charitable,—ready to do good works. *Do good.*

4. Let him be peaceable. *Seek peace, and ensue it.*

These are the characters of those that fear the Lord, and seek him: and these shall want no manner of thing that is good.

It might be objected, the righteous are exposed to afflictions, &c. and ungodly men have power and prosperity. To which it may be answered, afflictions do not make the godly miserable; nor does prosperity make the wicked happy. As to the righteous, they are always objects of God's merciful regards:—1. *For the eyes of the Lord are upon the righteous; and his ears open to their prayers.* 2. *But the face of the Lord is against those who do evil, &c.*

These points he illustrates,—

1. The righteous cry, and the Lord heareth him, and delivereth them out of all their troubles: either, 1. By taking them from him; or, 2. By taking him from them.

2. The Lord is nigh to them that are of a broken heart, &c. Thus He comforts, confirms, and strengthens.

3. Although the afflictions of the righteous are many, yet the Lord delivers him out of them all,—makes him patient, constant, able, cheerful in all,—superior to all.

4. He keeps all his bones. He permits him to suffer no essential hurt.

But as to the ungodly, it is not so with them: the very root of their perdition is their malice; which they shew, 1. To God. 2. To good men.

1. *Evil shall slay the wicked.*

2. *And they that hate the righteous shall be desolate.*

And then David concludes the Psalm with this excellent sentiment. Though God may suffer His servants to come into trouble, yet He delivers them from it. For it belongs to redemption to free one from misery; for redeemed one cannot be who is under no hardship. This shall be done; says David. *The Lord redeemeth the souls of his servants, and none of them that trust in him shall be desolate.* The Lord redeems from trouble and afflictions, as well as from sin. He knows how to deliver the godly from temptation: and he knows how to preserve them in it.

NOTES ON PSALM XXXV.

There is nothing in the title worthy of remark. The Psalm is simply attributed to David, and was most probably of his composing; and refers to the time of his persecution by Saul and his courtiers. The Syriac says it was composed when the Idumeans attacked David. The Arabic says it is a prophecy concerning the incarnation; and concerning the things practised against Jeremiah by the people. Some think that our Lord's sufferings are particularly pointed out here; and Bishop Horsley thinks that verses 11, 12, 13, 14, 15, and 16, apply more literally and exactly to Christ than to any other whomsoever.

5 Let them be as chaff before the wind; and let the angel of the Lord chase them.

6 Let their way be dark and slippery: and let the angel of the Lord persecute them.

7 For without cause have they hid for me their net in a pit, which without cause they have digged for my soul.

8 Let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall.

9 And my soul shall be joyful in the Lord: it shall rejoice in his salvation.

10 All my bones shall say, LORD, who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?

11 False witnesses did rise up; they laid to my charge things that I knew not.

k. 1 Thes. 5. 3.—l. Heb. which he knoweth not of.—m. Ps. 7. 15, 16. & 61. 6. & 111. 9, 10. Prov. 5. 22.—n. Ps. 13. 8.—o. See Ps. 51. 8.—p. Exod. 16. 11. Ps. 71. 23. q. Heb. Witnesses of wrong.—r. Ps. 27. 12.—s. Heb. they asked me.

Verse 1. *Plead my cause, O LORD*] Literally, *Contend, Lord, with them that contend with me.* The word is often used in a forensic or law sense.

Verse 2. *Take hold of shield and buckler*] Let them be discomfited in battle who are striving to destroy my life. It is by the shield and buckler of others, not any of his own, that God overthrows the enemies of His people. This is spoken merely after the manner of men.

Verse 3. *Say unto my soul, I am thy salvation*] Give me an assurance that Thou wilt defend both body and soul against my adversaries.

Verse 4. *Let them be confounded*] Let none of their projects or devices against me succeed. Blast all their designs.

The imprecations in these verses against enemies are all legitimate. They are not against the souls, or eternal welfare, of those sinners; but against their schemes and plans for destroying the life of an innocent man; and the holiest Christian may offer up such prayers against his adversaries. If a man aim a blow at another with the design to take away his life; and the blow would infallibly be mortal, if it took place; and the person about to be slain see that by breaking the arm of his adversary, he may prevent his own death, and thus save his enemy from actual murder; it is his duty to prevent this double evil by breaking the arm of the bloodthirsty man. It is on this principle that David prays against his adversaries in the eight first verses of this Psalm.

Verse 5. *Let the angel of the Lord chase them*] By angel we may either understand one of those spirits, whether good or bad, commonly thus denominated; or any thing used by God Himself as the instrument of their confusion.

Verse 6. *Let their way be dark*] Let them lose their way, be entangled in morasses and thickets, and be confounded in all their attempts to injure me. All these phrases are military; and relate to ambushes, hidden snares, forced marches in order to surprise, and stratagems of different kinds.

Verse 7. *For without cause have they hid for me their net in a pit*] The word *new* *shachath*, a pit, belongs to the second member of this verse; and the whole should be read thus:—For without a cause they have hidden for me their net, without a cause they have digged a pit for my life. They have used every degree and species of cunning and deceit to ruin me.

Verse 8. *Let his net that he hath hid*] See the Notes on Psalm vii. 15 and 16.

Verse 9. *My soul*] My life, thus saved,—*Shall be joyful in the Lord*] I am so circumstanced at present as to be in the utmost danger of being destroyed by my foes; if I escape, it must be by the strong arm of the Lord; and to him shall the glory be given.

Verse 10. *All my bones shall say*] My life being preserved, all the members of my body shall magnify Thy saving mercy.

Deliverest the poor] This is a general maxim; God is peculiarly mindful of the poor. Where secular advantages are withheld, there is the more need for spiritual help. God considers this, and His kind providence works accordingly.

Verse 11. *False witnesses did rise up*] There is no doubt that several of this kind were found to depose against the life of David; and we know that the wicked Jews employed such against the life of Christ. See Matt. xxvi. 59, 60.

They laid to my charge things that I knew not] They produced the most unfounded charges;—things of which I had never before heard.

12 They rewarded me evil for good to the spoiling of my soul.

13 But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom.

14 I behaved myself as though he had been my friend or brother; I bowed down heavily, as one that mourneth for his mother.

15 But in mine adversity they rejoiced, and gathered themselves together: yea the abjects gathered themselves together against me, and I knew it not; they did tear me, and ceased not:

16 With hypocritical mockers in feasts, they gashed upon me with their teeth.

17 Lord how long wilt thou look on? rescue my soul from their destructions, my darling from the lions.

18 I will give thee thanks in the great congregation: I will praise thee among much people.

19 Let not them that are mine enemies wrongfully rejoice over me; neither let them wink with the eye that hate me without a cause.

20 For they speak not peace: but they devise

deceitful matters against them that are quiet in the land.

21 Yea, they opened their mouth wide against me, and said, Aha, aha, our eye hath seen it.

22 This thou hast seen, O LORD: keep not silence: O LORD be not far from me.

23 Stir up thyself and awake to my judgment, even unto my cause, my God and my Lord.

24 Judge me, O LORD, my God, according to thy righteousness; and let them not rejoice over me.

25 Let them not say in their hearts, Aha, so would we have it: let them not say, We have swallowed him up.

26 Let them be ashamed and brought to confusion together that rejoice at mine hurt, let them be clothed with shame and dishonour that magnify themselves against me.

27 Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, Let the LORD be magnified, which hath pleasure in the prosperity of his servant.

28 And my tongue shall speak of thy righteousness, and of thy praise all the day long.

[Ps. 22, 28 & 103, 3, 4, & Jer. 12, 20. John 10, 22.— Heb. depriving.— Ps. 34, 28, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.]

[Ps. 22, 28 & 103, 3, 4, & Jer. 12, 20. John 10, 22.— Heb. depriving.— Ps. 34, 28, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.]

Verse 12. To the spoiling of my soul.] To destroy my life: so was nephech, should be translated in a multitude of places, where our translators have used the word soul.

Verse 13. When they were sick.] This might refer to the case of Absalom, who was much beloved of his father; and for whose life and prosperity he no doubt often prayed, wept, and fasted.

My prayer returned into mine own bosom.] Though, from the wayward and profligate life they led, they did not profit by my prayers; yet God did not permit me to pray in vain. They were like alms given to the miserable for God's sake, who takes care to return to the merciful man tenfold into his bosom. The bosom is not only the place where the Asiatics carry their purses, but also where they carry any thing that is given to them.

Verse 14. Mourneest for his mother.] אב אבל ab-el em, as a mourning mother. How expressive is this word!

Verse 15. But in mine adversity they rejoiced.] How David was mocked and insulted in the case of Absalom's rebellion, by Shimei and others, is well known.

The abjects נקמim nekim, the smiters; probably hired assassins. They were every where lying in wait, to take away my life.

Verse 16. With hypocritical mockers in feasts.] These verses seem to be prophetic of the treatment of Christ. They did tear me, and I knew it not. They blindfolded and buffeted him;—they placed him in such circumstances as not to be able to discern who insulted him, except by a supernatural knowledge. With hypocritical mockers in feasts may also relate prophetically to our Lord's sufferings. Herod clothed him in a purple robe, put a reed in his hand for a sceptre, bowed the knee before him, and set him at nought. Here their hypocritical conduct, (pretending one thing while they meant another,) was manifest; and, possibly, this fell out at one of Herod's feasts.

Verse 17. My darling] יחידי yehidati,—my only one, Ps. xxii. 26. My unfled one:—or, He that is alone. Perhaps this may relate to Christ. See the note Ps. xxii. 20.

Verse 18. I will give thee thanks in the great congregation.] I hope to be able to attend at the tabernacle with Thy followers, and there publicly express my gratitude for the deliverance Thou hast given me.

Verse 19. That are mine enemies] Saul and his courtiers.

Verse 21. They opened their mouth wide] Gaped upon me to express their contempt.

And said, Aha, aha, our eye hath seen it.] They said אה אה, aha, the last syllable in each word being a protracted strongly guttural sound; marking insult and triumph at the same time. It is the same word which we translate Ah, ver. 25.

Verse 22. This thou hast seen.] I have no need to adduce evidences of these wrongs; Thou, to whom I appeal, hast seen them. Therefore,—

Verse 23. Stir up thyself, and awake to my judgment] I have delivered my cause into Thy hand, and appeal to Thee as my Judge; and by Thy decision I am most willing to abide.

Verse 24. Judge me, O LORD my God] The manner of his appeal shews the strong confidence he had in his own innocence.

Verse 25. Swallowed him up] בלענוהו billenuhu, we have gulped him down.

Verse 26. Let them be ashamed] This may be a prophetic declaration against Saul and his courtiers. They were ashamed, confounded, clothed with shame, and dishonoured. All these took place in Saul's last battle with the Philistines, where he lost his crown and his life, and came to a most

PSALM XXXVI.

The miserable state of the wicked, 1-4. The excellence of God's mercy in itself, and to His followers, 5-8. He prays for the upright, 10. And for himself, that he may be saved from pride and violence, 11. Shows the end of the workers of iniquity, 12. To the chief Musician, A Psalm of David, the servant of the Lord.

THE transgression of the wicked saith within my heart, that there is no fear of God before his eyes.

2 For he flattereth himself in his own eyes, until his iniquity be found to be hateful.

a Rom. 2. 13.—b Deut. 20. 19. Ps. 10. 2 & 69. 13.—4 Heb. 10. And his integrity to him.—d Ps. 12. 2.—e Jer. 4. 22.—f Prov. 4. 16. Mic. 2. 1.—g Or, vanity.—h Isa. 66. 2.

2. Ingratitude. They rewarded me evil for good. Good he did to them; for when they were afflicted, he fasted and prayed for them.

3. They were cruel to him. In my adversity they rejoiced.

4. They mocked him, and made him their cruel sport. The subjects gathered themselves together against me, &c.

5. And a conspiracy in all, ver. 20, 21.

Then he returns again to his petition; and expostulates with God, wondering that He should be so patient with them. Lord, how long wilt thou look on? Rescue my soul from destruction, &c.

And, to move God the sooner to do it, he repeats his former reason, ver. 9, engaging himself to be thankful. I will give thee thanks in the great congregation; I will praise thee among much people.

He continues his suit to the end of the Psalm; sometimes praying, at others imprecating.

1. He deprecates. Let not my enemies wrongfully rejoice over me; neither let them wink with the eye, &c. And that God may be the readier to hear him, and stay their joy and triumph, he subjoins these reasons. 1. For they speak not peace. 2. They devise deceitful matters against them that are quiet in the land. 3. They are impudent lying people. Yea, they opened their mouth wide against me, &c. This is a truth; this is not hidden from Thee. This thou hast seen, and from them to Thee I turn my eyes; and thus renew my prayer.

1. Keep not silence. Do not appear to neglect my cause; nor to let them pass on with impunity.

2. Stir up thyself, and awake to my judgment, &c. Defend me, and confound them.

3. Judge me according to thy righteousness, which suffers not the just to be always oppressed.

4. Let them not rejoice over me,—and in me, over the truth, and over a just cause.

5. Let them not say in their hearts, So would we have it, &c. 6. But rather let that befall them which I have prayed for. Let them be ashamed,—brought to confusion,—and clothed with shame and dishonour that magnify themselves against me.

III. In the conclusion he expresses his trust and confidence in God;—and intimates that if he be heard, then he and the whole church, and all good men, will rejoice with him.

1. To them he first directs his speech. Let them shout for joy that favour my righteous cause; yea, let them say continually, let the Lord be magnified which hath pleasure in the prosperity of his servant.

2. He then declares what effect this will have upon him in particular. My tongue shall speak of thy righteousness, and of thy praise all the day long.

NOTES ON PSALM XXXVI.

The title in the Hebrew is,—To the conqueror, to the servant of Jehovah, to David. The Syriac and Arabic suppose it to have been composed on occasion of Saul's persecution of David. Calmet supposes, on good grounds, that it was written during the Babylonish captivity. It is one of the finest Psalms in the whole collection.

Verse 1. The transgression of the wicked saith within my heart] It is difficult to make any sense of this line as it now stands. How can the transgression of the wicked speak within my heart? But instead of *libbi*, My heart, four of Kennicott's and De Rossi's MSS, have *libbo*, His heart. "The speech of transgression to the wicked is in the midst of his heart." "There is no fear of God before his eyes." It is not by example that such a person sins; the fountain that sends forth the impure streams is in his own heart. There, the spirit of transgression lives and reigns; and, as he has no knowledge of God, so he has no fear of God; therefore, there is no check to his wicked propensities: all come to full effect. Lust is conceived, and sin is brought forth vigorously, and transgression is multiplied. The reading above proposed, and which should be adopted, is supported by the Vulgate, Septuagint, Syriac, Ethiopic, Arabic, and Anglo-Saxon. This latter reads the sentence thus:—*Iryeb pe unright-pira bet he aglyce on hum rlyrum: nlyr eye zober*

3 The words of his mouth are iniquity and deceit; he hath left off to be wise and to do good.

4 He deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil.

5 Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds.

6 Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast.

1 Ps. 57. 10 & 109. 4.—2 Heb. the mountains of God.—3 Job 11. 8. Ps. 77. 19. Rom. 11. 33.—4 Job 7. 20. Ps. 145. 9. 1 Tim. 4. 10.

seponan egan hly; which I shall give as nearly as possible in the order of the original. Quoth the unrighteous, that he do guilt in him self: is not fear God's at fony eyes his. That is, The unrighteous man saith in himself that he will sin: God's fear is not before his eyes. The old Psalter, in language, as well as meaning, comes very near to the Anglo-Saxon.—The unrighteous saide that he tregpas in hym self: the drede of God es nocht before his ern. And thus it paraphrases the passage:—The unrighteous, that es the kynde, [the whole generation] of wyked men; saide [in him self], qwar man sees nocht; that he tregpas, that es, he synne at his wil, als [as if] God roght nocht [did not care] qwat he did; and so it es ense, that the drede of God es nocht by fore his ern; for if he dred God, he durst not so say."

I believe these versions give the true sense of the passage. The Psalmist here paints the true state of the Babylonians; they were idolaters of the grossest kind, and worked iniquity with greediness. The account we have in the book of Daniel of this people, exhibits them in the worst light; and profane history confirms the account. Bishop Horsley thinks that the word *psahd*, which we render transgression, signifies the apostate, or devil. The devil says to the wicked within his heart, there is no fear: i. e. no cause of fear:—God is not before his eyes. Placing the colon after fear, takes away all ambiguity in connexion with the reading, His heart, already contended for. The principle of transgression, sin in the heart, says, or suggests to every sinner, there is no cause for fear:—go on, do not fear, for there is no danger. He obeys this suggestion, goes on, and acts wickedly, as God is not before his eyes.

Verse 2. For he flattereth himself] He is ruled by the suggestion already mentioned; endeavours to persuade himself that he may safely follow the propensities of his own heart, until his iniquity be found to be hateful. He sins so boldly, that at last he becomes detestable. Some think the words should be thus understood:—"He smootheth over in his own eyes, with respect to the finding out of his iniquity, to hate it. That is, he sets such a false gloss in his own eyes upon his worst actions, that he never finds out the blackness of his iniquity; which, were it perceived by him, would be hateful even to himself." Bishop Horsley.

Verse 3. The words of his mouth are iniquity] In the principle;—and deceit, calculated to pervert others, and lead them astray.

He hath left off to be wise, and to do good.] His heart is become foolish, and his actions wicked. He has cut off the connexion between himself and all righteousness.

Verse 4. He deviseth mischief upon his bed] He seeks the silent and undisturbed watches of the night, in order to fix his plans of wickedness.

He setteth himself] Having laid his plans, he fixes his purpose to do what is bad; and he does it without any checks of conscience, or abhorrence of evil. He is bent only on mischief, and lost to all sense of God and goodness. A finished character of a perfect sinner.

Verse 5. Thy mercy, O Lord, is in the heavens] That is, Thou art abundant, infinite in Thy mercy; else such transgressors must be immediately cut off: but Thy long-suffering is intended to lead them to repentance.

Thy faithfulness reacheth unto the clouds] *shechakim*, to the eternal regions; above all visible space. God's faithfulness binds Him to fulfil the promises and covenants made by His mercy. Blessings from the heavens,—from the clouds,—from the earth, are promised by God to His followers: and His faithfulness is in all those places, to distribute to His followers the mercies He has promised.

Verse 6. Thy righteousness is like the great mountains] *ke-harrerey el*, like the mountains of God; exceeding high mountains:—what, in the present language of geology, would be called primitive mountains,—those that were formed at the beginning; and are not the effects of earthquakes or inundations, as secondary and alluvial mountains are supposed to be.

Thy judgments are a great deep] *tehom*

7 How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings.

8 They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

9 For with thee is the fountain of life: in thy light shall we see light.

a Psa. 31. 13.—b Heb. precious.—c Ruth 2. 12. Psa. 17. 8. & 91. 4.—d Psa. 66. 4.—e Heb. watered.—f Job 30. 17. Rev. 22. 1.—g Psa. 16. 11.

rabah, the great abyss; as incomprehensible as the great chaos, or first matter of all things which God created in the beginning, and which is mentioned Gen. i. 2, and darkness was on the face, וַיְהִי תְהוֹמִים, of the deep, the vast profound, or what is below all conjecturable profundity. How astonishing are the thoughts in these two verses! what an idea do they give us of the mercy, truth, righteousness, and judgments, of God!

The old Psalter, in paraphrasing mountains of God, says צִיּוֹן רַחֲמָנִים, that is, righteousmen, or earnest hills of God; for that is hee in contemplation, and soer reasayes the lyght of Crist. Here is a metaphor taken from the tops of mountains and high hills first catching the rays of the rising sun. "Righteous men are spiritual hills of God; for they are high in contemplation, and soer receive the light of Christ." It is really a very fine thought; and much beyond the rudeness of the times in which this psalter was written.

Thou preservest man and beast. Doth God take care of cattle? Yes, He appoints the lions their food, and hears the cry of the young ravens;—and will He not provide for the poor; and especially for the poor of His people? He will. So infinitely and intensely good is the nature of God, that it is His delight to make all His creatures happy. He preserves the man, and He preserves the beast: and it is His providence which supplies the man, when his propensities and actions level him with the beasts that perish.

Verse 7. How excellent is thy loving-kindness. He asks the question in the way of admiration; but expects no answer from angels or men. It is indescribably excellent, abundant, and free; and, therefore, the children of Adam put their trust under the shadow of thy wings. They trust in Thy good providence for the supply of their bodies; they trust in Thy mercy for the salvation of their souls. These, speaking after the figure, are the two wings of the Divine goodness, under which the children of men take refuge. The allusion may be to the wings of the cherubim, above the mercy-seat.

Verse 8. They shall be abundantly satisfied. יִשְׂבְּעוּ יָבֵרִים, they shall be saturated, as a thirsty field is by showers from heaven. Inebriabuntur, they shall be inebriated. Vulgate. Etiam sibi beati sunt de plenitudine domus. Old Psalter. This refers to the joyous expectation they had of being restored to their own land, and to the ordinances of the temple.

Of the river of thy pleasures. נַחַל חַיִּים nachal chajim, or נַחַל עֵדֵנָה, as in four MSS., the river of thy Eden. (They shall be restored to their paradisaical estate; for here is a reference to the river that ran through the garden of Eden, and watered it, Gen. ii. 10. Or, the temple, and under it the Christian church, may be compared to this Eden; and the gracious influences of God, to be had in His ordinances, to the streams by which that garden was watered, and its fertility promoted.)

Verse 9. For with thee is the fountain of life. This, in Scripture phrase, may signify a spring of water; for such was called among the Jews living water, to distinguish it from ponds, tanks, and reservoirs, that were supplied by water either received from the clouds, or conducted into them by pipes and streams from other quarters. But there seems to be a higher allusion in the Sacred Text. כִּי לִמְעֵקֶיךָ מֵעַקְרֵי חַיִּים כִּי לִמְעֵקֶיךָ מֵעַקְרֵי חַיִּים, For with thee is the vein of lives. Does not this allude to the great aorta, which, receiving the blood from the heart, distributes it by the arteries to every part of the human body, whence it is conducted back to the heart by means of the veins. As the heart, by means of the great aorta, distributes the blood to the remotest parts of the body; so God, by Christ Jesus, conveys the life-giving streams of His providential Goodness to all the worlds and beings He has created, and the influences of His grace and mercy to every soul that has sinned. All spiritual and temporal good comes from Him, the FATHER; through Him, the SON; to every part of the creation of God.

In thy light shall we see light. No man can illuminate his own soul: all understanding must come from above. Here the metaphor is changed; and God is compared to the sun in the firmament of heaven, that gives light to all

10 O continue thy loving-kindness unto them that know thee; and thy righteousness to the upright in heart.

11 Let not the foot of pride come against me, and let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

a Jer. 2. 13. John 4. 10, 14.—v 1 Psa. 2. 9.—w Heb. draw out at length.—x Jer. 36. 16.—y Psa. 7. 10. & 91. 16. & 97. 11.—z Psa. 1. 6.

the planets and their inhabitants. God said, Let there be light; and there was light;—by that light the eye of man was enabled to behold the various works of God, and the beauties of creation: so when God speaks light into the dark heart of man, he not only beholds his own deformity and need of the salvation of God, but he beholds the light of the glory of God in the face of Jesus Christ;—God, in Christ, reconciling the world to himself. In thy light shall we see light. This is literally true, both in a spiritual and philosophical sense.

Verse 10. O continue thy loving-kindness. Literally, Draw out thy mercy. The allusion to the spring is still kept up.

Unto them that know thee. To them who acknowledge Thee in the midst of a crooked and perverse generation. And thy righteousness. That grace which justifies the ungodly, and sanctifies the unholy.

To the upright in heart. לְיֹשֵׁרֵי לֵב le-yasherey leb, to the straight of heart: to those who have but one end in view; and one aim to that end. This is true of every genuine penitent, and of every true believer.

Verse 11. Let not the foot of pride. Let me not be trampled under foot by proud and haughty men.

Let not the hand of the wicked remove me. תִּנְדֵּנִי תִנְדֵּנִי, shakes me, or causes me to wander. Both these verses may have immediate respect to the captives in Babylon. The Jews were, when compared with the Babylonians, the people that knew God; for in Jewry was God known, Psa. lxxvi. 1.; and the Psalmist prays against the treatment which the Jews had received from the proud and insolent Babylonians during the seventy years of their captivity. "Restore us to our own land: and let not the proud foot or the violent hand ever remove us from our country and its blessings; the temple, and its ordinances."

Verse 12. There are the workers of iniquity fallen. THERE, in Babylon, are the workers of iniquity fallen; and so cast down that they shall not be able to rise. A prophecy of the destruction of the Babylonish empire by Cyrus. That it was destroyed is an historical fact;—that they were never able to recover their liberty, is also a fact; and that Babylon itself is now blotted out of the map of the universe, so that the site of it is no longer known, is confirmed by every traveller who has passed over those regions.

The word עָוָר sham, THERE, has been applied by many of the Fathers to the pride spoken of in the preceding verse. There, in or by pride, says Augustin, do all sinners perish. There, in heaven, have the evil angels fallen, through pride; says St. Jerom. There, in paradise, have our first parents fallen, through pride and disobedience. There, in hell, have the proud and disobedient angels been precipitated. Eusebius, &c. THERE, by pride, have the persecutors brought God's judgments upon themselves. See Calmet. But the first interpretation is the best.

ANALYSIS OF THE THIRTY-SIXTH PSALM.

The object of this Psalm is to implore God, out of His goodness, that He would deliver the upright from the pride and malice of the wicked.

I. The Psalmist sets down the character of a wicked man, and his fearful state, 1—5.

II. He makes a narrative in commendation of God's mercy, 6—10.

III. He prays for a continuance of God's goodness to his people; petitions against his proud enemy, and exults at his fall, 10, 11, 12.

I. The character of a wicked man; and
1. There is no fear of God before his eyes;—and from this, as an evil root, all the other evils spring: and thus he enters on an induction of particulars.

2. He flattereth himself in his own eyes. A great sin, in his eyes, is no sin: vice is virtue;—falsehood, truth.

3. In this he continues, until his iniquity be found to be hateful; till God, by some heavy judgment, has passed His sentence against it.

4. He is full of hypocrisy and deceit;—the words of his mouth are iniquity and deceit. He gives goodly words; but evil is in his heart.

5. He has renounced all wisdom and goodness. He hath left off to be wise, and to do good.

PSALM XXXVII.

Godly directions for those who are in adversity, not to envy the prosperity of the wicked, because it is superficial, and of short duration, 1-22. To put their confidence in God, and live in the glory, as this is the sure way to be happy in this life, and in that which is to come, 23-40.

VII. DAY. EVENING PRAYER.

A Psalm of David.

FRET not thyself because of evil doers, neither be thou envious against the workers of iniquity.

2 For they shall soon be cut down like the grass, and wither as the green herb.

3 Trust in the Lord, and do good; so shalt

a Ver. 7. Ps. 73. 3. Prov. 22. 17. & 24. 1. 19.—b Ps. 90. 5. 6.—c Heb. in truth, or, plainness.—d Isai. 58. 14.—e Heb. *Follow thy way upon the LORD.*—f Ps. 58. 22. Prov. 16. 3. Matt. 6. 25. Luke 12. 22. 1 Pet. 5. 7.

6. He enters deliberately and coolly into evil plans and designs. 1. *He deviseth mischief upon his bed.* 2. *He sets himself,* of firm purpose, *in the way that is not good.* 3. *He abhors not evil.* He invents wickedness; he labours to perfect it: yea, though it be of the deepest stain, he abhors it not.

II. How comes it that such wicked men are permitted to live? How is it that God can bear patiently with such workers of iniquity? The Psalmist answers this question by pointing out God's mercy, from which this long-suffering proceeds; which he considers in a two-fold point of view:—1. *Absolute and general,* extending to all. 2. *Particular,* which is exhibited to the faithful only.

1. *General.* God is good to all; which is seen in His bountifulness, fidelity, justice; and in His preservation of all things. 1. *Thy mercy, O Lord, is in the heavens.* Thou preservest them. 2. *Thy faithfulness reacheth unto the clouds.* They water the earth, as Thou hast promised. 3. *Thy righteousness is like the great mountains.* Immoveable. 4. *Thy judgments are a great deep.* Unsearchable, and past finding out. 5. *Thou, Lord, preservest man and beast.* In Thee we live, move, and have our being.

2. *In particular.* He is especially careful of His followers. The providence by which He sustains them, is—1. A precious thing; *O how excellent, (quàm preciosa) how precious is thy loving-kindness, O Lord!* The operation of which, in behalf of the faithful, is hope, confidence, and comfort in distress. *Therefore, the children of men shall put their trust under the shadow, &c.* 2. The effects of this, the plenty of all good things prepared for them.—1. *They shall be abundantly satisfied with the goodness of thy house.* 2. *Thou shalt make them drink of the river of thy pleasures.* To which he adds the cause:—*For in thee is the fountain of life; in thy light we shall see light.*

III. He concludes with a prayer,—1. For all God's people. 2. For himself.

1. He prays that this excellent and precious mercy may light on all those who serve God sincerely. *O continue thy loving-kindness to them that know thee.*

2. He prays for himself; that he may be defended from the prides and violence of wicked men. *Let not the foot of pride come against me; and let not the hand of the wicked remove me.*

3. Lastly, he closes all with this exultation:—*There are the workers of iniquity fallen! There, when they promised themselves peace and security, and said, Tush! no harm shall happen to us; there, and then, are they fallen. They are cast down, and shall not be able to rise.*

NOTES ON PSALM XXXVII.

In the title this Psalm is attributed to David by the Hebrew, and most of the Versions: but it is more likely it was intended as an instructive and consoling ode for the captives in Babylon, who might feel themselves severely tempted when they saw those idolaters in prosperity; and themselves, who worshipped the true God, in affliction and slavery. They are comforted with the prospect of speedy deliverance; and their return to their own land is predicted in not less than ten different places in this Psalm.

This Psalm is one of the *acrostic, or alphabetical* kind: but it differs from those we have already seen, in having two verses under each letter; the first only exhibiting the alphabetical letter consecutively. There are a few anomalies in the Psalm. The *hemistich*, which should begin with the letter *y ain*, has now a *lamed* prefixed to the word *byy b'lam*, with which it begins; and the hemistich which should begin with *nau*, (ver. 39.) has now a *vau* prefixed, *nyvny v'ishuath*. It appears also that the letters *v daleth*, *c caph*, and *p koph*, have each lost a hemistich; and *y ain* hálf a one. The manner in which this Psalm is printed in Dr. Kennicot's Hebrew Bible gives a full view of all these particulars. To the English reader some slighter differences may appear; but it should be observed,

thou dwell in the land, and verily thou shalt be fed.

4 Delight thyself also in the Lord; and he shall give thee the desires of thine heart.

5 Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.

6 And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

7 Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

g Job 11. 17. Mic. 7. 2.—h Ps. 62. 1.—i Heb. be silent to the LORD.—k Ps. 62. 6. Isai. 58. 15. Jer. 14. 22. Lam. 3. 25, 26. 1 Thess. 1. 10.—l Ver. 1, 2. Jer. 15. 1.

that the verses in our English bibles are not always divided as those in the Hebrew. In all the Psalms that have a title, the title forms the first verse in the Hebrew: but our translation does not acknowledge any of those titles as a part of the Psalm, and very properly leaves them out of the enumeration of the verses.

Verse 1. *Fret not thyself because of evil doers*] It is as foolish, as it is wicked, to repine or be envious at the prosperity of others. Whether they are godly or ungodly, it is God who is the Dispenser of the bounty they enjoy; and, most assuredly, He has a right to do what He will with His own. To be envious in such a case, is to arraign the providence of God. And it is no small condescension in the Almighty to reason with such persons as He does in this Psalm.

Verse 2. *For they shall soon be cut down*] They have their portion in this life; and their enjoyment of it cannot be long, for their breath is but a vapour that speedily vanishes away. They fall before death, as the green-sward does before the scythe of the mower.

Verse 3. *Dwell in the land*] Do not flee to foreign climes to escape from that providence which, for thy own good, denies thee affluence in thy own country.

And verily thou shalt be fed.] God will provide for thee the necessities of life: its conveniences might damp thy intellect in its inventions, and lead thee into idleness; and its superfluities would induce thee to pamper thy passions till the concerns of thy soul would be absorbed in those of the flesh; and, after having lived an animal life, thou mightest die without God, and perish everlastingly.

The original, מְרִיחַ אֶרֶץ וְרִיחַ אֶמְנָה, might be translated, "and feed by faith." The Septuagint has καὶ συμπιπῆσαι ἐκ τῆς ἀγαθῆς ἀρετῆς, and thou shalt feed upon its riches. The Vulgate, *Æthiopic*, and *Arabic*, are the same. The Syriac, *—seek faith.* The Chaldee, *—be strong in the faith.* The Anglo-Saxon, *7 u buyr fedeb on pelum hly, and feeded thou shalt be in its welfare.* Old Psalter, and *tpu sal be fed in rlyches of ft.* But it is probable that מְרִיחַ אֶמְנָה here signifies security. And thou shalt be fed in security.

Dr. Delaney supposed that the Psalm might have been written by David in the behalf of Mephibosheth, who, being falsely accused by his servant Ziba, had formed the resolution to leave a land where he had met with such bad treatment. David, being convinced of his innocence, entreats him to dwell in the land, with the assurance of plenty and protection. It is more likely that it is addressed to the captives in Babylon; and contains the promise that they shall return to their own land, and again enjoy peace and plenty.

Verse 4. *Delight thyself also in the Lord*] Expect all thy happiness from Him, and seek it in Him.

The desires of thine heart] מִשְׁאֲלוֹת מִשְׁחָלוֹת, the petitions. The godly man never indulges a desire which he cannot form into a prayer to God.

Verse 5. *Commit thy way unto the Lord*] הַלֵּךְ בְּלִי גֹל אֶל יְהוָה, —Roll thy way upon the Lord: probably, a metaphor taken from the camel, who lies down till his load be rolled upon him.

He shall bring it to pass.] נֹרָא יַעֲשֶׂה, "He will work." Trust God, and He will work for thee.

Verse 6. *Thy righteousness as the light*] As God said in the beginning,—*Let there be light, and there was light;* so He shall say, Let thy innocence appear, and it will appear as suddenly and as evident as the light was at the beginning.

Verse 7. *Rest in the Lord*] מְנוּחָה דֹמָה, "be silent, be dumb." Do not find fault with thy Maker: He does all things well for others; He will do all things well for thee. *And wait patiently for him*] וַיִּשְׁמְרֵנוּ עִשְׂרִית צְהַלֹּלוֹ, and set thyself to expect Him; and be determined to expect, or wait for Him. Such is the import of a verb in the *hithpael* conjugation.

PSALM XXXVII.

8 Cease from anger, and forsake wrath; = fret not thyself in any wise to do evil.

9 For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth.

10 For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.

11 But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

12 The wicked plotteth against the just, and gnasheth upon him with his teeth.

13 The Lord shall laugh at him: for he seeth that his day is coming.

14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.

15 Their sword shall enter into their own heart, and their bows shall be broken.

16 A little that a righteous man hath is better than the riches of many wicked.

17 For the arms of the wicked shall be broken: but the Lord upholdeth the righteous.

18 The Lord knoweth the days of the upright: and their inheritance shall be for ever.

19 They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.

20 But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away.

21 The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.

22 For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.

23 The steps of a good man are ordered by the Lord: and he delighteth in his way.

24 Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand.

25 I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

26 He is ever merciful, and lendeth; and his seed is blessed.

m Ps. 22. 2. Eph. 4. 26.—a Job 27. 13, 14.—o Ver. 11, 22, 28. Isai. 57. 12. Hab. 2. 20, 21.—q Job 7. 10. & 22. 2.—r Matt. 5. 8.—s Or, practised.—t Ps. 32. 6.—u Ps. 32. 4.—v Job 7. 10. & 22. 2.—w Heb. the spirit of mercy.—x Mic. 6. 8. y Prov. 15. 16. & 16. 8. 1 Tim. 6. 6.—z Job 32. 15. Ps. 10. 15. Eccl. 20. 21, &c. a Ps. 1. 6.—b Isai. 28. 21.

c Job 6. 20. Ps. 32. 19.—d Heb. the preciousness of lambs.—e Ps. 102. 3.—f Ps. 112. 5. g.—g Prov. 3. 23.—h Ver. 9.—i 1 Sam. 2. 2. Prov. 16. 9.—k Or, established. l Ps. 10. 15. 22. & 22. 2. & 21. 12. Prov. 24. 15. Mic. 7. 8. 2 Cor. 4. 4.—m Job 15. 22. Ps. 26. 15. & 102. 10.—n Dent. 15. 6, 12. Ps. 122. 5. 9.—o Heb. all the day.

A heathen gives good advice on a similar subject:

Ni ergo opus est homines? Si consilium vis. Permissio tibi respondeo Numquam, quid Consensum nobile, roburque sit tibi nocentis, Non pro fueris obsequia quosque dabunt Di. Certe et illis homo, quos est.

“What then remains? Are we deprived of will? Must we not wish, for fear of wishing ill? Receive my counsel, and securely move; Instruct thy pasture to the powers above; Leave them to manage for thee, and to grant What their soaring wisdom sees thee want. In goodness, as in greatness, they excel: Ah, that we loved ourselves but half so well!” Dryden.

Verse 9. They shall inherit the earth.] The word ארץ arets, through this Psalm, should be translated land, not earth; for it is most probable that it refers to the land of Judea; and in this verse there is a promise of their return thither.

Verse 10. For yet a little while and the wicked shall not be.] A prediction of the destruction of Babylon. This empire was now in its splendour: and the captives lived to see it totally overturned by Cyrus: so that even the shadow of its power did not remain.

Thou shalt diligently consider his place.] וצוהו בעיניו, and he is not. The ruler is killed, the city taken, and the whole empire overthrown in one night! And now, even the place where Babylon stood, cannot be ascertained.

Verse 11. But the meek.] עניו אנאמ, the afflicted; the poor Jewish captives.

Shall inherit the earth.] ארץ ארעט, the land of Judea given by God Himself as an inheritance to their fathers, and to their posterity for ever.—See ver. 9.

Verse 13. He seeth that his day is coming.] The utter desolation of your oppressors is at hand. All this may be said of every wicked man.

Verse 14. The wicked have drawn out the sword.] There is an irreconcilable enmity in the souls of sinners against the godly; and there is much evidence that the idolatrous Babylonians whetted their tongue like a sword, and shot out their arrows, even bitter words, to malign the poor captives, and to insult them in every possible way.

Verse 15. Their sword shall enter into their own heart.] All their execrations and maledictions shall fall upon themselves; and their power to do mischief shall be broken.

Verse 16. A little that a righteous man hath.] This is a solid maxim. Whatever a good man has, has God's blessing in it;—even the blessings of the wicked are cursed.

Verse 17. The arms of the wicked.] Their power to do evil. Of this they are often deprived. Talents lent, and abused, shall be resumed; and the misuser called to a severe account by the Lord of the talents.

Verse 19. The Lord knoweth the days of the upright.] He is acquainted with all his circumstances, sufferings, and ability to bear them; and He will either shorten his trials, or increase his power. The Lord also approves of the man and his concerns; and his inheritance shall be for ever. He shall have God for his portion here and hereafter. This is probably another indirect promise to the captives that they shall be restored to their own land.—See ver. 11.

Verse 19. They shall not be ashamed.] They have

expressed strong confidence in the Lord; and He shall so work in their behalf, that their enemies shall never be able to say, “Ye have trusted in your God, and yet your enemies have prevailed over you.” No: for, even in the days of famine, they shall be satisfied.

Verse 20. The enemies of the Lord shall be as the fat of lambs.] This verse has given the critics some trouble. Several of the versions read thus:—“But the enemies of the Lord, as soon as they are exalted to honour, shall vanish; like smoke they vanish.” If we follow the Hebrew it intimates that they shall consume as the fat of lambs. That is, as the fat is wholly consumed in sacrifices, by the fire on the altar; so shall they consume away in the fire of God's wrath.

Verse 21. The wicked borroweth.] Is often reduced to penury, and is obliged to become debtor to those whom he before despised.

And payeth not again.] May refuse to do it, because he is a wicked man; or be unable to do it, because he is reduced to beggary.

But the righteous sheweth mercy.] Because he has received mercy from God; therefore he shows mercy to men. And even to his enemies he sheweth mercy, and giveth; his heart being disposed to it by the influence of Divine grace, and his hand being enabled to do it by the blessing of God's providence.

Verse 22. Shall inherit the earth.] ארץ ארעט, the land, as before.—See ver. 11.

Shall be cut off.] A wicked Jew shall meet with the same fate as a wicked Babylonian: and a wicked Christian shall fare no better.

Verse 23. The steps of a good man are ordered by the Lord.] There is nothing for good in the text. כנר geber, is the original word, and it properly signifies a strong man, a conqueror or hero: and it appears to be used here to shew, that even the most powerful must be supported by the Lord, otherwise their strength and courage will be of little avail.

And he delighteth in his way.] When his steps are ordered by the Lord; he delighteth in his way, because it is that into which His own good Spirit has directed him. Or, the man delights in God's way, in the law and testimonies of his Maker.

Verse 24. Though he fall, he shall not be utterly cast down.] The original is short and emphatic: ושר לא יפול כי יצטרך, to quail, which the Chaldee translates, Though he should fall into sickness, he shall not die: for which the reason is given, because the Lord sustains by his hand. Though he may for a time fall under the power of his adversaries, as the Jews have done under the Babylonian captivity, he shall not be forsaken. The right hand of God shall sustain him in his afflictions and distresses; and at last God will give him a happy issue out of them all. Neither the Text, nor any of the Versions, intimate that a falling into sin is meant; but a falling into trouble, difficulty, &c.

Verse 25. I have been young, and now am old.] I believe this to be literally true in all cases. I am now gray-headed myself, I have travelled in different countries, and

27 ^a Depart from evil, and do good; and dwell for evermore.

28 For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

29 The righteous shall inherit the land, and dwell therein for ever.

30 The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

31 The law of his God is in his heart; none of his steps shall slide.

32 The wicked watcheth the righteous and seeketh to slay him.

33 The LORD will not leave him in his hand, nor will condemn him when he is judged.

34 Wait on the LORD, and keep his way, and

he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

35 I have seen the wicked in great power, and spreading himself like a green bay tree.

36 Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found.

37 Mark the perfect man, and behold the upright: for the end of that man is peace.

38 But the transgressors shall be destroyed together: the end of the wicked shall be cut off.

39 But the salvation of the righteous is of the LORD: he is their strength in the time of trouble.

40 And the LORD shall help them, and deliver them; he shall deliver them from the wicked, and save them, because they trust in him.

^a Ps. 24. 14. Iml. 1. 16, 17.—^q Ps. 11. 7.—^r Ps. 21. 10. Prov. 2. 22. Iml. 14. 20. ^s Prov. 2. 21.—^t Matt. 12. 35.—^u Deut. 6. 6. Ps. 40. 8. & 118. 98. Iml. 51. 7.—^v Or, going.—^w Ps. 10. 8.—^x 2 Pat. 2. 9.—^y Ps. 108. 21.—^z Ver. 3. Ps. 27. 14. Prov. 20. 26.

^a Ps. 52. 5. & 51. 8.—^b Job 4. 2.—^c Or, a green tree that groweth in his own soil.—^d Job 20. 5. & 31. 17. & 51. 2.—^e Ps. 1. 4. & 28. 5.—^f Ps. 3. 8. ^g Ps. 9. 1.—^h Iml. 51. 6.—ⁱ Chron. 5. 20. Dan. 3. 17, 28. & 32.

have had many opportunities of seeing and conversing with religious people in all situations in life; and I have not, to my knowledge, seen one instance to the contrary. I have seen no righteous man forsaken, nor any children of the righteous begging their bread. God puts this honour upon all that fear Him; and thus careful is He of them, and of their posterity.

Verse 26. He is ever merciful, and lendeth] *כל חיים חסד* kol hayim chonen, all the day he is compassionate. He is confirmed in the habit of godliness; he feels for the distresses of men, and is ready to divide and distribute to all that are in necessity.

And his seed is blessed.] The preceding words were not spoken casually: his seed, his posterity, is blessed; therefore, they are not abandoned to beg their bread.

Verse 27. Depart from evil, and do good] Seeing the above is so, depart from evil, avoid all sin; and let not this be sufficient, do good. The grace of God ever gives this two-fold power to all who receive it; strength to overcome evil, and strength to do that which is right.

Dwell for evermore.] Be for ever an inhabitant of God's house. This may be also a promise of return to their own land, and of permanent residence there. See ver. 9, 11, &c.

Verse 28. Forsaketh not his saints] *חסידי רחמי לא ישיב* chasidai, his merciful or compassionate ones; those who through love to Him, and all mankind, are ever ready to give of their substance to the poor.

But the seed of the wicked shall be cut off.] The children who follow the wicked steps of wicked parents shall, like their parents, be cut off. God's judgments descend to posterity, as well as His mercies.

Verse 29. The righteous shall inherit the land] If this be not another promise of return to their own land, from that of their captivity, it must be spiritually understood, and refer to their eternal dwelling with God in glory.

Verse 30. The mouth of the righteous speaketh wisdom] Foolish and corrupt conversation cannot come out of their mouth. They are taught of God, and they speak according to the wisdom that is from above.

Verse 31. The law of his God is in his heart] The Lord promised that a time should come in which He would make a new covenant with the house of Israel;—He would put His laws in their minds, and in their hearts He would write them. This is fulfilled in the case above.

None of his steps shall slide.] His holy heart always dictates to his eyes, his mouth, his hands, and his feet. The precepts which direct his conduct are not only written in his Bible, but also in his heart.

Verse 32. The wicked watcheth the righteous, and seeketh to slay him.] Similar to what is said, ver. 8, The wicked plotteth against the righteous. But it is added, ver. 33, The Lord will not leave him in his hands; He will confound his devices, and save His own servants.

Verse 34. Wait on the LORD, and keep his way] This is the true mode of waiting on God, which the Scripture recommends—keeping God's way—using all His ordinances, and living in the spirit of obedience. He who waits thus, is sure to have the further blessings of which he is in pursuit. *נפ קוּוּה*, to wait, implies the extension of a right line from one point to another. The first point is the human heart; the line is its intense desire; and the last point is God, to whom this heart extends this straight line of earnest desire to be filled with the fulness of the blessing of the gospel of peace.

And he shall exalt thee to inherit the land] If ye keep His way, be faithful to Him in your exile; He will exalt you, lift you up from your present abject state, to inherit the land of your fathers. See before, ver. 9, 11, &c.

When the wicked are cut off, thou shalt see it.] They did

see the destruction of the Babylonish king, Belshazzar, and his empire; and it was in consequence of that destruction that they were enlarged.

Verse 35. I have seen the wicked in great power, and spreading himself like a green bay tree.] Does not this refer to Nebuchadnezzar, king of Babylon, and to the vision he had of the great tree which was in the midst of the earth, the head of which reached up to heaven?—See Dan. iv. 10, &c.

Verse 36. Yet he passed away] Both Nebuchadnezzar, and his wicked successor, Belshazzar; and in the destruction of the latter, when God had weighed him in the balance, and found him wanting; numbered his days, and consigned him to death; his kingdom was delivered to the Medes and Persians, and thus the Babylonian empire was destroyed.

Verse 37. Mark the perfect man] Him who is described above. Take notice of him: he is perfect in his soul, God having saved him from all sin, and filled him with His own love and image. And he is upright in his conduct;—and his end, die when he will, or where he may, is peace, quietness, and assurance for ever.

Almost all the Versions translate the Hebrew after this manner: preserve innocence, and keep equity in view; for the man of peace shall leave a numerous posterity.

Bishop Horsley thus translates,—“Keep (thy) loyalty, and look well to (thy) integrity; for a posterity is (appointed) for the perfect man.” He comes nearer to the original, in his note on this verse:—Keep in innocency, and regard uprightness; for the perfect man hath a posterity: “but the rebellious shall be destroyed together; the posterity of the wicked shall be cut off,” ver. 38.

Dr. Kennicott's note is, *אחריתו אכאריח*, (which we render later end,) is posterity, Pa. cix. 13. The wicked, and all his race, to be destroyed; the pious man to have a numerous progeny. See his sons' sons to the third and fourth generation. See Job viii. 19, xviii. 13—20.

I think the original cannot possibly bear our translation. I thall produce it here, with the literal version of Montanus:

שׂוֹרֵר רָבָּר וְרֵאָה יִשְׂרָאֵל כִּי אֲחֵרִית לְאִישׁ שְׁלֵמִים
פָּקֵד נִוְסִימִוּמִם וְקִבְּרָה וִיטֵה עֲטִידִים

The nearest translation to this is that of the Septuagint and Vulgate:—*φύλασσε ἀκακίας, καὶ ἰδέ εὐδοκίας, οὗτις ἐστὶν ἐγκρατείας ἀνθρώπων ἐπιτυχίας*. Custodi innocentiam, et vide æqualem; quoniam sunt reliquæ homini pacifico. “Preserve innocence, and behold equity, seeing there is a posterity to the pacific man.” The Syriac says, “Observe simplicity, and choose rectitude, seeing there is a good end to the man of peace.” The reader may choose. Our common Version, in my opinion, cannot be sustained. The 38th verse seems to confirm the translation of the Septuagint and the Vulgate, which are precisely the same in meaning; therefore, I have given one translation for both.

The old Psalter deserves a place also:—*קִבְּרֵה וְנִוְסִימִוּמִם, אֲדָבָה, אֲדָבָה, אֲדָבָה; לְפָרָה רֵאָה עַל תְּלֵה פִּסְתֵּל מִיָּאֵן*.

Verse 39. The salvation of the righteous is of the LORD] It is the Lord who made them righteous, by blotting out their sins, and infusing His holy Spirit into their hearts; and it is by His grace they are continually sustained, and finally brought to the kingdom of glory. He is their strength in time of trouble.

Verse 40. The LORD—shall deliver them] For they are always exposed to trials, and liable to fall.

Because they trust in Him.] They keep faith, prayer, love, and obedience, in continual exercise. They continue to believe in, love, and obey, God; and He continues to save them.

PSALM XXXVIII.

David prays God to have mercy upon him, and gives a most affecting account of his miserable state, 1-16. Complaints of his being forsaken by his friends, and cruelly persecuted by his enemies, 11-16. Confesses his sin, and earnestly implores help, 17-24.

VIII. DAY. MORNING PRAYER.

A Psalm of David, to bring to remembrance.

O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

a Ps. 70, title.—b Ps. 6, 1.—c Job 6, 4.—d Ps. 4.—e Ps. 6, 2.

ANALYSIS OF THE THIRTY-SEVENTH PSALM.

What is here delivered may be reduced to these two general heads:—

I. He sets down the duty of a good man, which is to be patient, and put his confidence in God when he sees the wicked prosper and flourish.

II. He gives many reasons to prove the propriety of such conduct.

I. He begins with an interdict; and then descends to give some directions.

1. His interdict is, *Fret not thyself, &c.* Be not angry, nor envious: to which he adds this reason, that their prosperity is but short. *For they shall be cut down, &c.*

2. Then he sets down some directions and rules to prevent fretting and anger.

1. The first is a perpetual rule for our whole life. *Trust in the Lord.* Rely not on human helps, friends, riches, &c.

2. *Do good.* Increase not thy state by evil arts or means.

3. *Dwell in the land.* Desert not thy station.

4. *And verily thou shalt be fed.* Enjoy quietly what thou hast at present.

5. *Delight thyself in the Lord.* Be pleased with His way.

6. *Commit thy way unto the Lord.* Labour in an honest vocation, and leave the rest to Him; for *he will work for thee.*

7. *Rest in the Lord.* Acquiesce in His will, and the dispensations of His providence; wait patiently for Him. His time is the best:—and then He repeats His interdict, *Fret not thyself.*

II. Then he resumes his former reason, mentioned verse 2; and amplifies it by an *antithesis*, viz. That it shall be well with the good; ill with the wicked, ver. 9, 10, 11; and so it falls out for the most part, but not always, which is enough for temporal blessings.

1. *Evil does shall be cut off: but those who wait on the Lord shall inherit the land.*

2. *Yet a little while, and the wicked shall not be, &c.*

To this he adds a second reason, taken from the providence of God:—

1. In protecting the righteous, and confounding their enemies.

2. In blessing the little they have; in which he seems to remove a double objection:—the first, about the tyranny of the wicked over the righteous; the second, that they were commonly in want and poverty.

The first temptation by which many pious souls are troubled is the power, the cruelty, and the implacable hatred, of wicked men. *The wicked plotteth against the just, and gnasheth upon him.* To which the Psalmist answers, *The Lord shall laugh at him; for he seeth that his day of punishment is coming.* Yea, but the wicked have drawn out their sword, and bent their bow, which is beyond plotting and derision, to cast down the poor, and slay such as are of an upright conversation. To which he answers, Be it so: *Their sword shall enter into their own heart, and their bow shall be broken.*

The other temptation is beggary and poverty, than which nothing is more afflictive. The ungodly swim in wealth: but the godly are commonly poor; and, therefore, exposed to contempt; for poverty reckons up no reputable genealogy. To this he answers:—*A little that the righteous hath is better than the riches of many wicked.* Better, because used better; better, because possessed with contentment; better, because it has God's blessing upon it. And this he proves by many reasons:—

1. *For the arms of the wicked, their riches, shall be broken; but the Lord upholdeth the righteous.*

2. *The Lord knoweth the days, good or bad, of the upright.* He loves them, and they are His care; and their inheritance shall be for ever,—firm and stable.

3. *They shall not be ashamed in the evil time,—nor destitute, nor forsaken of necessities; for in the days of famine they shall be satisfied.*

But with rich wicked men it is not so. Though they abound in wealth, yet they shall insensibly consume and perish as the fat of lambs, burnt upon the altar, *vanisheth into smoke, and passeth away.*

4. And yet there is another blessing on the good man's

2 For ^c thine arrows stick fast in me, and ^d thy hand presseth me sore.

3 *There is no soundness in my flesh because of thine anger; ^e neither is there any ^f rest in my bones because of my sin.*

4 For ^g mine iniquities are gone over mine head: as a heavy burden they are too ^h heavy for me.

f Heb. peace, or, health.—g Ezra 9, 6. Ps. 40, 12.—h Matt. 11, 23.

little: he has often over and above, and something to spare to give; whereas the wicked is a borrower, with this bad quality, that *he payeth not again.* But the righteous *showeth mercy, and giveth.*

Of which he gives this reason: for *such as God blesseth shall possess the earth; and they that be cursed of him shall be cut off.* They may have, but not enjoy, the goods of this life.

And thus much the Psalmist proved by his own experience:—*I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging their bread.* His liberality was the cause of it:—*He is ever merciful, and lendeth; and his seed is blessed.*

A third reason of God's protection is, that God upholds him. *The steps of a good man are ordered of the Lord; and should he, by infirmity, fall into error, or get into trouble or affliction, he shall not be utterly cast down, for the Lord upholdeth him with his hand.* He shall have his judgment corrected by God's teaching; and no disease shall be able to remove him till God's work be done in him, and by him.

In the rest of the Psalm he makes a repetition of all that went before: he repeats his chief rule, his promises, his comforts, and his threatenings.

He begins with his rule, ver. 3, *Depart from evil, and do good, and dwell for evermore.* In which he exhorts to obedience; and in both parts brings instances of repentance, mortification, and vivification, which he fortifies with a double reason, as before.

1. A promise to the godly. *For the Lord loveth righteousness; he forsaketh not his saints; they are preserved for ever.*

2. A threatening to the wicked. *But the seed of the wicked shall be cut off.* These two reasons he resumes, amplifies, and illustrates.

First, that of the righteous. *The righteous shall inherit the land, &c.*; and that you may know who he means by the righteous, he sets down his character.

1. He is one whose mouth speaks wisdom. He speaks reverently of God's justice and providence.

2. One whose mouth talks of judgment,—i. e. of that only which is just and right.

3. *The law of God is in his heart;—not in his tongue alone, or in his brain.*

4. *None of his steps shall slide.* He keeps on his right way, and will not be seduced. Yet this righteous man has his enemies, ver. 13, 14, 15. *For the wicked watcheth the righteous, and seeketh to slay him.*

But, although he have his enemies, yet has he also his Protector. *The Lord will not leave him in his hand, &c.* therefore, *wait on the Lord, and keep his way, and he shall exalt thee.* When the wicked are cut off, thou shalt see it.

Secondly, For they shall be cut off; as was said before, ver. 28, and this he knew from his own experience. *I have seen the wicked in great power, and flourishing like a green bay tree; yet I passed by, and, lo, he was gone; I sought him, but he could not be found.*

And what he observed, others, if attentive and diligent, may observe also, both in respect of the righteous and the wicked: 1. For, *mark the perfect man, and behold the upright; for the end of that man is peace.* 2. *But the transgressors shall be destroyed together; the end of the wicked shall be cut off.*

Should the cause be enquired why God does these things, it is added, and this sums up all the doctrine of the Psalm.

1. *The salvation of the righteous is of the Lord; he will save them because they trust in him.*

2. On the contrary, the wicked shall be cut off and perish, because they trust not in him.

NOTES ON PSALM XXXVIII.

The title in the HEBREW states this to be, *A Psalm of David, to bring to remembrance.* THE CHALDEE,—*A Psalm of David for a good memorial to Israel.* THE VULGATE, SEPTUAGINT, and ETHIOPIA,—*A Psalm of David for a commemoration concerning the sabbath.* THE ARABIC,—*A Psalm in which mention is made of the sabbath; besides, it is a thanksgiving and a prophecy.* Never was a title more misplaced, or less expressive of the

5 My wounds stink and are corrupt because of my foolishness.

6 I am troubled: I am bowed down greatly; I go mourning all the day long.

7 For my loins are filled with a loathsome disease: and there is no soundness in my flesh.

8 I am feeble and sore broken: I have roared by reason of the disquietness of my heart.

9 LORD, all my desire is before thee; and my groaning is not hid from thee.

10 My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me.

11 My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off.

12 They also that seek after my life lay snares for me: and they that seek my hurt speak mischievous things, and imagine deceits all the day long.

1 Heb. varied.—1 Ps. 35. 14.—1 Job 30. 23. Ps. 42. 2. & 43. 2.—1 Job 7. 5. a Ver. 2.—1 Job 3. 94. Ps. 52. 1. Lam. 56. 11.—1 Ps. 6. 7. & 68. 9.—1 Heb. is not with me.—1 Ps. 31. 11.—1 Luke 10. 21, 22.—1 Heb. stroke.—1 Or, my neighbours. v Luke 22. 49.—1 2 Sam. 17. 1, 2.—1 2 Sam. 18. 7, 8.—1 Ps. 35. 23.—1 See

contents. There is no mention of the sabbath in it; there is no thanksgiving in it, for it is deeply penitential; and I do not see that it contains any prophecy. The SYRIAC, — A Psalm of David when they said to the Philistine king Achish, This is David, who killed Goliath; we will not have him to go with us against Saul. Besides, it is a form of confession for us. It does not appear that, out of all the titles, we can gather the true intent of the Psalm.

Several conjectures have been made relative to the occasion on which this Psalm was composed; and the most likely is, that it was in reference to some severe affliction which David had after his illicit commerce with Bathsheba; but of what nature we are left to conjecture from the third, fifth, and seventh verses. Whatever it was, he deeply repents for it, asks pardon, and earnestly entreats support from God.

Verse 1. O LORD, rebuke me [no] He was sensible that he was suffering under the displeasure of God; and he prays that the chastisement may be in mercy, and not in judgment.

Verse 2. Thine arrows stick fast in me] This, no doubt, refers to the acute pains which he endured; each appearing to his feeling, as if an arrow were shot into his body.

Verse 3. No soundness in my flesh] This seems to refer to some disorder which so affected the muscles as to produce sores and ulcers; and so affected his bones as to leave him no peace nor rest. In short, he was completely and thoroughly diseased; and all this he attributes to his sin, either as being its natural consequence, or as being inflicted by the Lord as a punishment on its account.

Verse 4. Mine iniquities are gone over mine head] He represents himself as one sinking in deep waters, or as one oppressed by a burden to which his strength was unequal.

Verse 5. My wounds stink and are corrupt] Taking this in connexion with the rest of this Psalm, I do not see that we can understand the word in any figurative or metaphorical way. I believe they refer to some disease with which he was at this time afflicted: but whether the leprosy, the smallpox, or some other disorder that had attacked the whole system, and shed its virulence on different parts of the outer surface, cannot be absolutely determined.

Because of my foolishness.] This may either signify sin, as the cause of his present affliction; or it may import an affliction which was the consequence of that foolish levity which prefers the momentary gratification of an irregular passion, to health of body and peace of mind.

Verse 6. I am troubled]—In mind. I am bowed down—in body. I am altogether afflicted and full of distress.

Verse 7. For my loins are filled with a loathsome disease] Or, rather, a burning; נקלה nikelah, from קלה kalah, to fry, scorch, &c, hence, נקלה nikelah, a burning, or strongly feverish disease.

There is no soundness in my flesh] All without, and all within, bears evidence that the whole of my solids and fluids are corrupt.

Verse 8. I am feeble and sore broken] I am so exhausted with my disease that I feel as if on the brink of the grave, and unfit to appear before God; therefore have I roared for the disquietness of my heart.

That David describes a natural disease here cannot reasonably be doubted:—but what that disease was, who shall attempt to say? However this is evident that, what-

13 But I, as a deaf man, heard not: and I was as a dumb man that openeth not his mouth.

14 Thus I was as a man that heareth not, and in whose mouth are no reproofs.

15 For in thee, O LORD, do I hope; thou wilt hear, O LORD my God.

16 For I said, Hear me, lest otherwise they should rejoice over me: when my foot slippeth, they magnify themselves against me.

17 For I am ready to halt, and my sorrow is continually before me.

18 For I will declare mine iniquity; I will be sorry for my sin.

19 But mine enemies are lively, and they are strong: and they that hate me wrongfully are multiplied.

20 They also that render evil for good are mine adversaries: because I follow the thing that good is.

2 Sam. 16. 12.—1 Ps. 38. 2, 8.—1 Or, then do I wait for.—1 2 Sam. 16. 12. Ps. 38. 7. d Or, answer.—1 Ps. 2. 4.—1 Deut. 32. 35.—1 Ps. 35. 28.—1 Heb. for halting. Ps. 35. 15.—1 Ps. 32. 5. Prov. 28. 13.—1 2 Cor. 7. 9. 10.—1 Heb. being strong, are strong.—1 Ps. 35. 19.—1 Ps. 35. 12.—1 See 1 John 3. 12. & 1 Ps. 2. 12.

ever it was, he most deeply deplored the cause of it; and as he worthily lamented it, so he found mercy at the hand of God. It would be easy to shew a disease of which what he here enumerates are the very general symptoms: but I forbear, because in this I might attribute to one what, perhaps, in Judea would be more especially descriptive of another.

Verse 9. LORD, all my desire is before thee] I long for nothing so much as Thy favour; and for this my heart is continually going out after Thee. Instead of אדוני adonai, LORD, several of Dr. Kennicott's MSS. have ייחיי yehovah.

Verse 10. My heart panteth] שחרחר secharchar, flutters, palpitates, through fear and alarm.

My strength faileth] Not being able to take nourishment.

The light of mine eyes—is gone.] I can scarcely discern any thing through the general decay of my health and vigour, particularly affecting my sight.

Verse 11. My lovers] Those who professed much affection for me; my friends רעי reai, my companions, who never before left my company, stand aloof.

My kinsmen] קרובי kerobai, my neighbours, stand afar off. I am deserted by all; and they stand off because of נקתי neqti, my plague. They considered me as suffering under a Divine judgment; and, thinking me an accursed being, they avoided me lest they should be infected by my disease.

Verse 12. They also that seek after my life] They act towards me as huntsmen after their prey: they lay snares to take away my life. Perhaps this means only, that they wished for his death, and would have been glad to have had it in their power to end his days. Others spoke all manner of evil of him, and told falshities against him all the day long.

Verse 13. But I, as a deaf man] I was conscious of my guilt, I could not vindicate myself; and I was obliged in silence to bear their insults.

Verse 14. No reproofs] תוכחות tocochot, arguments, or vindications;—a forensic term. I was as a man accused in open court; and I could make no defence.

Verse 15. In thee, O LORD, do I hope] I have no Help-er but Thee.

Thou wilt hear, O LORD my God.] Thou art eternal in Thy compassions, and wilt bear the prayer of a penitent soul. In the printed copies of the Hebrew text we have אדוני adonai, one hundred and two of Kennicott's and De Rossi's MSS. read ייחיי yehovah. As this word is never pronounced by the Jews, and they consider it dreadfully sacred, in reading, wherever it occurs they pronounce אדוני adonai; and we may well suppose, that Jewish scribes, in writing out copies of the Sacred Scriptures, would as naturally write adonai for yehovah, as they would in reading supply the former for the latter.

Verse 16. When my foot slippeth] They watched for my halting; and, when my foot slipped, they rejoiced that I had fallen into sin!

Verse 17. For I am ready to halt] Literally, I am prepared to halt. So completely infirm is my soul, that it is impossible for me to take one right step in the way of righteousness unless strengthened by Thee.

Verse 18. I will declare mine iniquity] I will confess it with the deepest humiliation and self-abasement.

Verse 19. But mine enemies are lively] Instead of חיים chayim, lively, I would read חיים chinam, without cause; a change made by the half of one letter, a nun for a yod. See the parallel places, Psalm xxxv. 19, and lxxix. 5. See also the Preliminary Dissertation to Dr. Lowth's

21 Forsake me not, O LORD: O my God, be not far from me.

22 Make haste to help me, O LORD my salvation.

PSALM XXXIX.

The Psalmist's care and watchfulness over his thoughts, tongue, and actions, 1-3. He considers the brevity and uncertainty of human life, 4-7. Prays for deliverance from sin, 8-11. And that he may be protected and spared till he is fitted for another world, 12, 13.

To the chief Musician, even to Jeduthun, A Psalm of David.

David, Regis Israelitarum, c. cxxxix. 231.

I SAID, I will take heed to my ways, that I sin not with my

Ps. 25. 22-3 Heb. for my help.—1 Ps. 27. 1. & 62. 2, 6. Isa. 12. 2.—1 Chron. 16. 4. & 23. 1. Ps. 62. & 77. 41a.—1 Kings 2. 4. 2 Kings 10. 31.—2 Heb. a brittle,

Isaiah, p. 40. But without cause my enemies have strengthened themselves; and they who wrongfully hate me are multiplied. Here the one member of the verse answers to the other.

Verse 20. Because I follow the thing that good is] The translation is as bad as the sentence is awkward. יָרֵי יָרֵי תַחַת רַדּוּפִי יוֹ, because I follow goodness. There is a remarkable addition to this verse in the Arabic. They have rejected me, the beloved one, as an abominable dead carcass; they have pierced my body with nails. I suppose the Arabic translator meant to refer this to Christ.

None of the other Versions have any thing like this addition; only the Æthiopic adds, They rejected their brethren as an unclean dead carcass. St. Ambrose says this reading was found in some Greek and Latin copies in his time; and Theodoret has nearly the same reading with the Arabic,—Καὶ ἐκρίψαν με τὸν ἀγαθόν, οὗ νεκρὸν σβλήσασκεν, And they cast me, the beloved, out as an abominable dead carcass. Whence this reading came, I cannot conjecture.

Verse 21. Forsake me not, O LORD] Though all have forsaken me, do not Thou.

Be not far from me] Though my friends keep aloof, be Thou near to help me

Verse 22. Make haste to help me] I am dying;—save, Lord, or I perish. Whoever carefully reads over this Psalm, will see, what a grievous and bitter thing it is to sin against the Lord; and, especially, to sin after having known His mercy, and after having escaped from the corruption that is in the world. Reader, be on thy guard: a life of righteousness may be lost by giving way to a moment's temptation; and a fair character sullied for ever! Let him that most assuredly standeth take heed lest he fall.

That a grain of sweet that one can sow, To reap a harvest of wide-wasting woe.

ANALYSIS OF THE THIRTY-EIGHTH PSALM.

This Psalm may be divided into two parts:—

I. A deprecation;—begun ver. 1, and continued in ver. 21, 22.

II. A grievous complaint of sin, disease, misery, God's anger, the ingratitude of his friends, coldness of his acquaintances, and cruelty of his enemies;—all which he uses as arguments to induce God to help him, continued from ver. 2 to ver. 20.

I. In the first part he deprecates God's anger, and intreats a mitigation of it:—though rebuked, let it not be in wrath; if corrected, let it not be in rigour. O Lord, rebuke me not in thy wrath, &c.

II. His complaint, on which he falls instantly, and amplifies in a variety of ways.

1. From the prime cause,—God. Thine arrows stick fast in me, &c.

2. From the impulsive cause:—His sin, his iniquities, ver. 4. His foolishness, ver. 5.

3. From the weight of his afflictions, which were, in general, the arrows of God which stuck in him; the hand of God, by which he was pressed; which were so grievous that there was no soundness in his flesh,—no rest in his bones.

4. By an induction of particulars, where he declares many effects of the disease,—

1. Putrefaction of his flesh. My wounds stink, and are corrupt.

2. The uncomfortable posture of his body. I am troubled, I am bowed down greatly.

3. Torment in his bowels, &c. My loins are filled with a loathsome disease.

4. Disease through the whole system. There is no soundness in my flesh.

5. Debility and grievous plague. I am feeble and sore smitten.

6. Anguish that forced him to cry out. I have roared, &c.

7. His heart was disquieted. The disquietness of my heart. But that it might appear that he had not lost his hold of his hope and his confidence in God, he directs his speech to Him, and says,—Lord, all my desires is before thee, and my groaning is not hidden from thee.

tongue: I will keep my mouth with a bridle, while the wicked is before me.

2 I was dumb with silence, I held my peace, even from good, and my sorrow was stirred.

3 My heart was hot within me, while I was musing the fire burned: then spake I with my tongue.

4 LORD, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.

5 Behold, thou hast made my days as a hand-

or, muzzle for my mouth.—d Ps. 141. 2. James 2. 2.—e Col. 4. 5.—f Ps. 23. 12 of Heb. troubled.—h Jer. 20. 9.—i Ps. 90. 12. & 118. 94.—k Or, what time I have here.

8. He had a palpitation or trembling of heart. My heart pants.

9. His strength decayed. My strength fails.

10. A defect of sight. The sight of my eyes is gone from me.

All these calamities David suffered from within. He was tormented in body and mind;—but, had he any comfort from without? Not any.

1. None from his friends. My lovers and my friends stand aloof. 2. As for his enemies, they even then added to his affliction. They also that seek after my life lay snares for me. In purpose, word, and deed, they sought to undo him.

He next shows his behaviour in these sufferings;—he murmured not, but was silent and patient. I was as a deaf man;—I was as a dumb man. He made no defence.

This he uses as an argument to induce the Lord to mitigate his sufferings: and of his patience he gives the following reasons,—

1. His reliance on God for audience and redress. For in thee, O Lord, do I hope; thou wilt hear me.

2. For this he petitions; for to God he was not silent, though deaf and dumb to man. For I said, Hear me! and being assured that he should be heard, made him patient;—for, if not heard, his enemies would triumph. Hear me, lest otherwise they should rejoice over me.

3. He was thus patient when his grief was extreme. For I am ready to halt, and my sorrow is continually before me. I am under a bitter cross; and I know that if I be Thy servant, I must bear my cross; therefore, I take it up, and suffer patiently.

4. This cross I have deserved to bear;—it comes on account of mine iniquity, and I will not conceal it. I will declare mine iniquity; I will be sorry for my sin. I suffer justly, and therefore have reason to be patient.

He complains again of his enemies. Though he suffered justly, yet this was no excuse for their cruelty;—he complains of their strength, their number, and their hatred. My enemies are living, while I am at death's door;—they are multiplied, while I am diminished; they render me evil, for the good I have done them.

Then he concludes with a petition to God, in which he begs three things,—

1. God's presence. Forsake me not, O Lord; my God be not far from me.

2. He begs for help. Help me, O Lord.

3. And prays that this help may come speedily. Make haste to help me.

And these three petitions are directed to the Most High, as the God of his salvation. O Lord, my salvation; my Deliverer from sin, guilt, pain, death, and hell.

In this Psalm, deeply descriptive of the anguish of a penitential soul, most persons, who feel distress on account of sin, may meet with something suitable to their case.

NOTES ON PSALM XXXIX.

The title says, To the chief musician, Jeduthun himself, a Psalm of David. It is supposed that this Jeduthun is the same with Ethan, 1 Chron. vi. 44, compared with 1 Chron. xvi. 41, and is there numbered among the sons of Merari. And he is supposed to have been one of the four masters of music, or leaders of bands, belonging to the temple. And it is thought that David, having composed this Psalm, gave it to Jeduthun and his company to sing it. But several have supposed that Jeduthun himself was the author. It is very likely that this Psalm was written on the same occasion with the preceding. It relates to a grievous malady by which David was afflicted after his transgression with Bathsheba. See what has been said on the foregoing Psalm.

Verse 1. I said, I will take heed to my ways] I must be cautious because of my enemies; I must be patient because of my afflictions; I must be watchful over my tongue, lest I offend my God, or give my adversaries any cause to speak evil of me.

Verse 2. I held my peace, even from good] I ceased

breadth: and mine age is as nothing before thee: ^a verily every man ^a at his best state is altogether vanity. Selah.

6 Surely every man walketh in ^a vain shew; surely they are disquieted in vain: ^a he heareth up riches, and knoweth not who shall gather them.

7 And now, LORD, what wait I for? ^a my hope is in thee.

8 Deliver me from all my transgressions: make me not ^a the reproach of the foolish.

9 I was dumb, I opened not my mouth; because ^a thou didst it.

1 Ps. 90. 4.—m Ver. 11. Ps. 22. 3. & 144. 1.—o Heb. settled.—o Heb. an image. p 1 Cor. 7. 31. James 4. 14.—q Job 27. 17. Eccles. 2. 18, 21, 25. & 5. 14. Luke 12. 20. 21.—r Ps. 22. 15.—s Ps. 44. 13. & 79. 4.—t Lev. 10. 3. Job 40. 4, 5. Ps. 32. 13. u 2 Sam. 16. 10. Job 5. 10.—v Job 9. 24. & 13. 21.

from the words of the law, says the Chaldee. I spoke nothing, either good or bad. I did not even defend myself.

My sorrow was stirred] My afflictions increased; and I had an exacerbation of pain. It is a hard thing to be denied the benefit of complaint in sufferings; as it has a tendency to relieve the mind, and indeed, in some sort, to call off the attention from the place of actual suffering: and yet undue and extravagant complaining enervates the mind, so that it becomes a double prey to its sufferings. On both sides there are extremes: David seems to have steered clear of them on the right hand and on the left.

Verse 3. My heart was hot within me] A natural feeling of repressed grief.

While I was musing] What was at first a simple sensation of heat, produced a flame; the fire broke out, that had been long smothered. It is a metaphor taken from vegetables, which, being heaped together, begin to heat and ferment, if not scattered and exposed to the air; and will soon produce a flame, and consume themselves, and every thing within their reach.

Verse 4. LORD, make me to know mine end] I am weary of life: I wish to know the measure of my days, that I may see how long I have to suffer, and how frail I am. I wish to know what is wanting to make up the number of the days I have to live.

Verse 5. My days as a handbreadth] My life is but a span; *επισημα τον βιον*

And mine age is as nothing *כמו ke-in*, as if it were not before thee. All time is swallowed up in Thy eternity.

Verily every man at his best state] *כול אדם כל kol adam nitsoab*, "every man that exists is vanity." All his projects, plans, schemes, &c. soon come to nothing. His body also moulders with the dust; and shortly passes, both from the sight and remembrance of men.

Verse 6. Walketh in a vain shew] *בצלם betselem*, in a shadow. He is but the semblance of being: he appears for a while, and then vanisheth away. Some of the fathers read, *Although every man walketh in the image of God, yet they are disquieted in vain.*

He heareth up riches, and knoweth not who shall gather] *He raketh together.* This is a metaphor taken from agriculture; the husbandman raketh the corn, &c. together in the field; and yet, so uncertain is life, that he knows not who shall gather them into the granary!

Verse 7. And now, LORD, what wait I for?] Have I any object of pursuit in life, but to regain Thy favour and Thine image.

Verse 8. Deliver me from all my transgressions] I seek the pardon of my sins: I expect it from Thy mercy. Grant it, that I be not the reproach of the foolish, (the godless and the profane, who deride my expectation, and say, no such blessings can be had. Let them know, by Thy saving me, that there is a God who heareth prayer, and giveth His holy Spirit to all them that ask Him.

Verse 10. Remove thy stroke away from me] This seems to be a figure taken from gladiators, or persons contending in single combat. One is wounded so as to be able to maintain the fight no longer: he, therefore, gives in, and prays his adversary to spare his life. I am conquered; I can hold the contest no longer: thou art too powerful for me. He cries what our ancestors used to term *craven*; the word spoken by him who was conquered in the battle *ortdeal*, or *trial by combat*.

Verse 11. When thou wilt rebuke dost correct man] *תרחוק toachoth*, signifies a vindication of proceedings in a court of law, a legal defence. When God comes to maintain the credit and authority of His law against sinners, He causes his beauty to consume away:—a metaphor taken from the case of a culprit who, by the arguments of counsel, and the unimpeachable evidence of witnesses, has the facts all proved against him; grows pale; looks terrified; his fortitude forsakes him; and he faints in court.

10 Remove thy stroke away from me; I am consumed by the blow of thine hand.

11 When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: Surely every man is vanity. Selah.

12 Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were.

13 O spare me, that I may recover strength, before I go hence, and be no more.

w Heb. conflict.—x Heb. that which is to be desired in him to melt away.—y Job 4. 19. & 13. 24. Isai. 50. 9. Hos. 6. 12.—z Ver. 5.—a Lev. 25. 52. 1 Chron. 29. 15. Ps. 119. 19. 2 Cor. 5. 6. Heb. 11. 15. 1 Pet. 1. 17. & 2. 11.—b Gen. 47. 8.—c Job 19. 20, 21. & 14. 5. d—d Job 14. 10, 11, 12.

Surely every man is vanity.] He is incapable of resistance; he falls before his Maker: and none can deliver him but his Sovereign and Judge, against whom he has offended.

Selah.—This is a true saying—an everlasting truth.

Verse 12. Hear my prayer] Therefore, O Lord, shew that mercy upon me which I so much need; and without which I must perish everlastingly.

I am a stranger with thee] I have not made this earth my home; I have not trusted in any arm but Thine. Though I have sinned, I have never denied Thee, and never cast Thy words behind my back. I knew that here I had no continuing city. Like my fathers, I looked for a city that has permanent foundations, in a better state of being.

Verse 13. O spare me] Take me not from this state of probation, till I have a thorough preparation for a state of blessedness! This he terms recovering his strength: being restored to the favour and image of God, from which he had fallen. This should be the daily cry of every human spirit: Restore me to Thine image, guide me by Thy counsel, and then receive me to Thy glory!

ANALYSIS OF THE THIRTY-NINTH PSALM.

This Psalm was apparently written on the same occasion as the preceding. The Psalmist is still suffering as before, yet is silent and patient: but the suffering at last becoming very sharp, he could hold his peace no longer; then he spoke. And we have reason to be thankful that he broke silence; as, whoever considers the weighty truths which he spoke, must allow.

There are three parts in this Psalm:—

I. His own account of his resolution to keep silence, ver. 1, and the consequences of it, ver. 2, 3.

II. His expostulation with God on the shortness, uncertainty, and frailty of life, ver. 4, 5, 6.

III. His petition to have his sin pardoned, ver. 8, to be saved from punishment, ver. 10, and for farther grace and respite, ver. 12, 13.

I. David acquaints us with his resolution: I said, I fully purposed to keep silence.

1. I said I will take heed to my ways that I sin not with my tongue.

2. This resolution he kept for a while. I was dumb;—I held my peace even from good, even from making a just defence.

3. But in this I found great difficulty; nay, impossibility.

1. For all the time my sorrow was stirred. My pain was increased by silence.

2. My heart was hot. I was strongly incited to utter my mind.

3. And, while thus musing, the fire burned; what was within I saw should not be longer concealed. Then spake I with my tongue.

II. He expostulates with God: and, being greatly oppressed both in body and mind, prays to know how long he is to live; or, rather, how soon he may get rid of his maladies, false friends, and deceitful enemies. Many considerations render his life uncomfortable.

1. It is very brittle and frail. Make me to know how frail I am.

2. It is very short. Behold, thou hast made my days as a handbreadth.

3. Yea, when carefully considered, it was even less, of no consideration. Mine age is as nothing before thee.

4. It was full of vanity. Verily, every man at his best estate, in his strength, riches, power, is altogether vanity. His labours promise much; perform little.

5. It is unstable, and uncertain,—as a shadow. Surely, every man walketh in a vain shadow.

6. It is full of trouble and inquietude. Surely, they are disquieted in vain.

7. Man labours for he knows not whom. He heareth up riches, and knoweth not who shall gather them,

CHAPTER XL.

The benefit of confidence in God, 1-3. The blessedness of those who trust in God, 4, 5. The expiation of the Jewish sacrifices in that of Christ, 6-8. The Psalmist's resolution to publish God's goodness, 9, 10. Prayers to be delivered from evils, 11-13. Prayers against his enemies, 14, 15. And in behalf those who were destitute, 16, 17.

To the chief Musician, A Psalm of David.

DAVID, King of Jerusalem. I WAITED patiently for the LORD; and he inclined unto me, and heard my cry.

2 He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.

3 And he hath put a new song in my mouth,

a Heb. In waiting I waited.—b Ps. 27. 14 & 37. 7.—c Heb. a pit of noise.—d Ps. 68. 2, 14.—e Ps. 27. 3.—f Ps. 27. 32.—g Ps. 33. 3.—h Ps. 52. 6.—i Ps. 34. 8. Jer. 17. 7. Ps. 104. 3, 7.—j Ps. 173. 5.

Notwithstanding all this, he finds that even here, God is a sufficient Portion for them that trust in Him. Let others toil for riches; admire dignities, empires, pleasures; let them be proud of these, and complain that their life is too short to enjoy them;—I have a stronger hold; I am persuaded that the Lord will have mercy upon me, and be my Support in all the troubles and uncertainties of life. And now, Lord, what wait I for? My hope is in thee.

III. On this confidence he again begins to pray,—

1. For remission of sin. Deliver me from all my transgressions.

2. For defence against malicious tongues. Make me not a reproach to the foolish.

3. For submission under Divine chastisement. I was dumb, because thou didst it.

4. For a removal of his punishment. Take away thy plague from me.

1. And he adds the cause;—either remove Thy hand, or I must needs perish. I am even consumed by the blow of thy hand.

2. This he amplifies by the similitude of a moth;—and adds a second reason—When thou with rebukes dost correct, thou makest his beauty to consume away like the moth, which frets and destroys a garment. And, for confirmation, delivers his former opinion, which is to be considered as an incontrovertible maxim. Surely, every man is vanity. Selah, mark that!

3. To which he adds a third; the consideration of our present condition in this life. We, and all our fathers, are but pilgrims in this life. I am a stranger with thee, and a sojourner, as all my fathers were. Therefore, spare me!

Faith has always to struggle with difficulties. Though he was confident, ver. 7, that God was his hope; yet his calamities, his sickness, his enemies, the brevity, fugacity, and troubles, of life, come ever into his memory; and, therefore, he prays again for them. And this arises by a climax or gradation;—

1. He prays for audience. Hear my prayer, O Lord!

2. That his cry, for such it was, be heard. Give ear unto my cry.

3. For admission of his tears. Hold not thy peace at my tears. The reason, as a stranger. Thy grace, Thy favour.

4. For some relaxation and ease. O spare me, that I may recover my strength; which he urges with this motive,—Before I go hence, and be no more seen. Restore me to Thy favour in this life. Hereafter, it will be too late to expect it. Let me not die unavenged!

NOTES ON PSALM XL.

The title, to the chief musician, we have already seen; and it contains nothing worthy of particular remark. Concerning the occasion and author of this Psalm there has been a strange and numerous diversity of opinions. I shall not trouble the reader with sentiments which I believe to be ill founded; as I am satisfied the Psalm was composed by David; and about the same time, and on the same occasion, as the two preceding; with this difference, that here he magnifies God for having received the mercy which he sought there. It is, therefore, a thanksgiving for his recovery from the sore disease by which he was afflicted in his body; and for his restoration to the Divine favour. The sixth, seventh, and eighth verses contain a remarkable prophecy of the incarnation and sacrificial offering of Jesus Christ. From the eleventh to the end contains a new subject, and appears to have belonged to another Psalm. It is the same as the seventieth Psalm; only it wants the two first verses.

Verse 1. I waited patiently for the LORD] The two preceding Psalms are proofs of the patience and resignation with which David waited for the mercy of God. The reader is requested to consult the Notes on them.

And heard my cry.] The two preceding Psalms shew how he prayed, and waited; this shews how he succeeded.

Verse 2. An horrible pit] Literally, the sounding pit; where nothing was heard except the howlings of wild

even praise unto our God: many shall see it, and fear, and shall trust in the LORD.

4 Blessed is that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies.

5 Many, O LORD God, are thy wonderful works which thou hast done, and thy thoughts which are to usward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.

6 Sacrifice and offering thou didst not desire:

m Exod. 11. 15. Job 5. 8. & 10. 10. Ps. 71. 15. & 82. 5. & 139. 6, 17.—n Isai. 55. 8. o Or, none can order them unto thee.—p 1 Sam. 15. 22. Ps. 40. 6. & 50. 8. & 51. 16. Prov. 21. 3. Eccles. 5. 1. Isai. 1. 11. & 66. 3. Hos. 6. 6. Matt. 9. 13. & 12. 7. Heb. 10. 5.

beasts, or the hollow sounds of winds reverberated and broken from the craggy sides and roof.

The miry clay] Where, the longer I staid, the deeper I sunk; and was utterly unable to save myself. The Syriac and Arabic translate the pit of perdition, and the mud of corruption. These are figurative expressions to point out the dreary, dismal, ruinous state of sin and guilt; and the utter inability of a condemned sinner to save himself either from the guilt of his conscience, or the corruption of his heart.

Set my feet upon a rock] Thou hast changed my state, from guilt to pardon; from corruption to holiness; in consequence of which my goings are established. I have now power over all sin; and can walk steadily in the way that leads to God's kingdom.

Verse 3. A new song] Cheerfulness and joy had long been strangers to him. He seemed to live to utter the most doleful complaints, and be a prey to suffering and wretchedness. Praise for a sense of God's favour was a new song to him.

Many shall see it] I will publish it abroad;—and fear—to sin against the Lord, knowing by my example what a grievous and bitter thing it is.

And shall trust in the LORD.] Even the worst of sinners shall not despair of mercy, being penitent, when they see that I have found favour in His sight.

Verse 4. Blessed is that man] The man must be blessed and happy who casts his soul, with all its burden of sin and wretchedness, at the footstool of God's mercy: for He will save all who come to Him through the Son of His love.

Verse 5. Many—are thy wonderful works] The Psalmist seems here astonished and confounded at the counsels, loving-kindnesses, and marvellous works, of the Lord, not in nature, but in grace: for it was the mercy of God towards himself that he had now particularly in view.

Verse 6. Sacrifice and offering] The apostle, Heb. x. 5, &c. quoting this and the two following verses, says, When he (the Messiah) cometh into the world—was about to be incarnated, He saith to God the Father, Sacrifice and offering thou wouldst not; it was never Thy will and design that the sacrifices under Thy own law should be considered as making atonement for sin; they were only designed to point out My incarnation and consequent sacrificial death; and therefore a body hast thou prepared me, by a miraculous conception in the womb of a virgin; according to Thy word, the seed of the woman shall bruise the head of the serpent.

A body hast thou prepared me—The quotation of this and the two following verses by the apostle, Heb. x. 5, &c., is taken from the Septuagint, with scarcely any variety of reading: but, although the general meaning is the same, they are widely different in verbal expression in the Hebrew. David's words are, וְאָזְנוֹתַי אֲזַנַּיִם אֲזַנַּיִם אֲזַנַּיִם aznayim carila li, which we translate, my ears hast thou opened; but they might be more properly rendered, my ears hast thou bored; that is, Thou hast made Me thy servant for ever, to dwell in Thine own house: for the allusion is evidently to the custom mentioned Exod. xxi. 2, &c. "If thou buy a Hebrew servant, six years he shall serve, and in the seventh he shall go out free: but if the servant shall positively say, I love my master, &c. I will not go out free; then his master shall bring him to the door-post, and shall bore his ear through with an awl, and he shall serve him for ever.

But how is it possible that the Septuagint and the apostle should take a meaning so totally different from the sense of the Hebrew? Dr. Kennicott has a very ingenious conjecture here: he supposes that the Septuagint and apostle express the meaning of the words as they stood in the copy from which the Greek translation was made; and that the present Hebrew text is corrupted in the word אֲזַנַּיִם aznayim, ears, which has been written through carelessness for אֲזַנַּיִם az geyah, THEN, a BODY. The first syllable az, THEN, is the same in both; and the latter ayim,

mine ears hast thou opened: burnt-offering and sin-offering hast thou not required.

7 Then said I, Lo, I come: in the volume of the book it is written of me,

8 I delight to do thy will, O my God: yea, thy law is within my heart.

9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

10 I have not hid thy righteousness within my heart: I have declared thy faithfulness and thy salvation; I have not concealed thy loving-kindness and thy truth from the great congregation.

11 Withhold not thou thy tender mercies from me, O LORD: let thy loving-kindness and thy truth continually preserve me.

12 For innumerable evils have compassed me

q Heb. digged. Exod. 21. 6.—r Luke 24. 44.—s Psa. 119. 16, 24, 47, 82. John 4. 34. Rom. 7. 22.—t Heb. in the midst of my bowels.—u Psa. 37. 31. Jer. 31. 33. 2 Cor. 3. 2.—v Psa. 22. 25. & 26. 18.—w Psa. 119. 13.—x Psa. 139. 2.—y Acts 20. 50, 57.

which, joined to *in az*, makes *aznayim*, might have been easily mistaken for *mevav*, body; *nun*, being very like *gimel*; *yod*, like *vau*; and *he*, like final *mem*; especially if the line on which the letters were written in the MS. happened to be blacker than ordinary, which has often been a cause of mistake, it might have been easily taken for the under stroke of the *mem*, and thus give rise to a corrupt reading: add to this, the root *carah*, signifies as well to *prepare*, as to *open*, *bore*, &c. On this supposition the ancient copy translated by the Septuagint, and followed by the apostle, must have read the text thus, *in az gevah carita li*, *σωμα δε καρπιας ποτ, then a body thou hast prepared me*: thus the Hebrew text, the Version of the Septuagint, and the apostle, will agree in what is known to be an indisputable fact in Christianity; namely, that Christ was incarnated for the sin of the world.

The *Ethiopic* has nearly the same reading: the *Arabic* has both. *A body hast thou prepared me, and mine ears hast opened.* But the *Syriac*, the *Chaldee*, and the *Vulgate*, agree with the present Hebrew text; and none of the MSS. collated by *Kennicott* and *De Rossi* have any various reading on the disputed words.

It is remarkable, that all the offerings and sacrifices which were considered to be of an atoning or cleansing nature, offered under the law, are here enumerated by the Psalmist and the apostle, to shew that none of them, nor all of them, could take away sin; and that the grand sacrifice of Christ was that alone which could do it.

Four kinds are here specified, both by the Psalmist and the apostle:—viz. SACRIFICIA, *zebach*, *θεσια*; OFFERINGS, *minchah*, *προσφορα*; BURNT-OFFERINGS, *olah*, *ελοκρωματα*; SIN-OFFERINGS, *chalaah*, *επι αναγιας*.—Of all these we may say, with the apostle, it was impossible that the blood of bulls and goats, &c. should take away sin.

Thou hast had no pleasure] Thou couldst never be pleased with the victims under the law; Thou couldst never consider them as atonements for sin, as they could never satisfy Thy justice, nor make Thy law honourable.

Verse 7. *In the volume of the book*] *במגלת ספר* *beni-gallath sepher*, "in the roll of the book." Anciently, books were written on skins, and rolled up. Among the Romans, these were called *volumina*, from *volvo*, I roll; and the Pentateuch, in the Jewish synagogues, is still written in this way. There are two wooden rollers; on one they roll on, on the other they roll off, as they proceed in reading. The book mentioned here must be the Pentateuch, or five books of Moses; for, in David's time, no other part of Divine revelation had been committed to writing. This whole book speaks about Christ, and His accomplishing the will of God; not only in *The seed of the woman shall bruise the head of the serpent*, and *In thy seed shall all the nations of the earth be blessed*, but in all the sacrifices and sacrificial rites mentioned in the law.

Verse 8. *To do thy will.*] God willed not the sacrifices under the law; but He willed that a human victim of infinite merit should be offered for the redemption of mankind. That there might be such a victim, a body was prepared for the eternal Logos; and in that body He came to do the will of God; that is, to suffer and die for the sins of the world.

1. Hence we see that the sovereign WILL of God is that Jesus should be incarnated; that he should suffer and die; or, in the apostle's words, *taste death for every man*: that all should believe on Him, and be saved from their sins; for this is the WILL of God, our sanctification.

2. And as the apostle grounds this on the words of the

about: mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head: therefore my heart faileth me.

13 Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

14 Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.

15 Let them be desolate for a reward of, their shame that say unto me, Aha, aha.

16 Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified.

17 But I am poor and needy; yet the LORD thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God.

z Psa. 43. 2. & 57. 3. & 61. 7.—a Psa. 88. 4.—b Psa. 73. 28.—c Heb. forsaketh d Psa. 70. 1, &c.—e Psa. 25. 4, 26. & 70. 2, 8. & 71. 12.—f Psa. 70. 2.—g Psa. 73. 19 h Psa. 70. 4.—i Psa. 35. 27.—k Psa. 70. 5.—l 1 Pet. 5. 7.

Psalm, we see that it is the WILL of God, that that system shall end; for, as the essence of it is contained in its sacrifices, and God says He will not have these, and has prepared the Messiah to do His will, i. e. to die for men; hence it necessarily follows, from the Psalmist himself, that the introduction of the Messiah into the world, is the abolition of the law; and that His sacrifice is that which shall last for ever.

Verse 9. *I have preached righteousness*] I think it best to refer these words to Christ and His apostles. In consequence of His having become a sacrifice for sin, the Jewish sacrificial system being ended, the middle wall of partition was broken down; and the door of faith, the doctrine of justification by faith, opened to the Gentiles. Hence the gospel was preached in all the world, and the mercy of God made known to the Gentiles; and thus righteousness, justification by faith, was preached in the great congregation, to Jews and Gentiles, throughout the Roman empire.

The great congregation] Both in this and the following verse, I think, means the Gentiles, contradistinguished from the Jews.

The word *righteousness* means the plan or method of salvation by Jesus Christ,—God's method of justifying sinners by faith without the deeds of the law. See Rom. iii. 25, 26, and the Notes there.

Verse 10. *Thy faithfulness*] This means the exact fulfilment of the promises made by the prophets relative to the incarnation of Christ, and the opening of the door of faith to the Gentiles.

Loving-kindness] Shews the gift itself, of Jesus Christ; the highest proof that God could give to a lost world of His mercy, kindness, and loving-kindness.

Verse 11. *Thy tender mercies*] *רחמים* *rachameyca*, such propensities and feelings as a mother bears for her child; or animals, in general, to their young.

Let thy loving-kindness] *חסדך* *chasdeca*, Thy overflowing or superabundant mercy.

And thy truth] What is revealed in Thy word: continually preserve me. Mercy to help me; truth to direct me:—and, by the operation of both, I shall be continually preserved from sin and evil.

Verse 12. *Innumerable evils have compassed me about*] This part does not comport with the preceding; and either argues a former experience, or must be considered a part of another Psalm written at a different time, and on another occasion: and, were we to prefix the two first verses of the seventieth Psalm to it, we should find it to be a Psalm as complete in itself as that is.

They are more than the hairs of mine head] This could not be said by any person who was exulting in the pardoning mercy of God, as David was at the time that he penned the commencement of this Psalm.

Verse 15. *That say unto me, Aha, aha.*] *הא הא הא* *ha-ach, ha-ach*! See on Psa. xxxv. 21.

Verse 16. *Let all those that seek thee—be glad*] In making prayer and supplication to Thee, let them ever find Thee, that they may magnify Thee for the blessings they receive.

Love thy salvation] Who earnestly desire to be saved from sin:—saved in Thy own way, and on Thy own terms. *The LORD be magnified.*] Let God be praised continually for the continual blessings He pours down.

Verse 17. *But I am poor*] *אני* *ani*, afflicted, greatly depressed.

And needy] *עביון* *ebejon*, a beggar. One utterly destitute, and seeking help.

PSALM XLI.

The blessedness of the man who is merciful to the poor, 1-3. The Psalmist commends his enemies, and prays for support, 4-10. And blesses God for having heard his prayer, and preserved him from his adversaries, 11, 12. A fine doxology closes the Psalm, 13.

VIII. DAY. EVENING PRAYER.

To the chief Musician, A Psalm of David.

David, Right
Instruments,
etc. etc. etc.

BLESSED ^a is he that considereth
the poor: the LORD will deliver
him ^c in time of trouble.

^a Prov. 14. 21.—^b Or, the weak, or, sick.—^c Heb. in the day of evil.—^d Ps. 77. 12.

The Lord thinketh upon me] The words are very emphatic: *vvw adonai*, my prop, my support, *thinketh*, (*vvw yachoshah*,) meditateth upon me. On which he concludes,—*Thou art my help and deliverer*. Seeing that my miserable state occupies Thy heart, it will soon employ Thy hand. Thou who meditatest upon me, wilt deliver me.

Makes no tarrying] Seeing Thou art disposed to help, and I am in such great necessity, delay not, but come speedily to my assistance. The Old Psalmist speaks to this effect:—"Let us not be so long under distress and misery that we lose our patience, or our love to Thee."

ANALYSIS OF THE FORTIETH PSALM.

There are two main parts in this Psalm:—

I. A thanksgiving, ver. 1-11.

II. A prayer, from ver. 12 to the end.

Thankfulness consists in the exercise of two virtues,—*truth, and justice*.

1. Truth calls upon us to acknowledge the benefit, and Him from whom we receive it.

2. Justice obliges us to be grateful, and to perform some duties as evidences of our thankful minds;—and both these we meet with in the first part.

I. David begins with a profession of thankfulness; shews his confidence,—*I waited patiently for the Lord*; then shews the success, or what God did for him.1. *He inclined his ear, and heard my cry.*2. *He brought me out of the horrible pit, and out of the miry clay.*3. *He set my feet upon a rock*. Being redeemed from danger, He set me in a safe place.4. *He established my goings*. He confirmed my steps, so that I slipped and slid no more.5. And He hath moved me to be thankful. *He hath put a new song in my mouth*. The deliverance was not common; and, therefore, the praise should not be common,—but expressed by a new and exquisite song.

And in this he supposed his example would be a common document. Many shall see my deliverance, and my thanksgiving; and shall fear God, and acknowledge His grace, His providence, and protection; and be led thereby to put their trust in Him. And then he produces his form of thanksgiving:—

First, He pronounces the man blessed who relies on God. 1. *Blessed is the man that maketh the Lord his trust*. 2. *And blessed is he who respects not the proud*. Men proud of their wealth and power; or such as turn aside to lies.Secondly, Then by exclamation admires God's mercies, and goodness to His people. 1. For their grandeur and multitude. *Many, O Lord my God, are thy works*. 2. For their supernatural appearance. *Thy wonderful works*.3. For the incomparable wisdom by which they are ordered. *Many, O Lord, are thy wondrous works; and thy thoughts to us-ward, they cannot be reckoned up, &c.*

And, having acknowledged his thankfulness, he speaks of the other part,—his gratitude; to which, in equity, he thought himself bound, viz. to be obedient to God's voice, which is, indeed, the best sacrifice, and far beyond all those that are offered by the law; as is apparent in Christ, to whom these words and the obedience contained in them is principally attributed; and by way of accommodation belongs to every one of his members who means to be thankful for his redemption.

1. And first, he tells us that outward worship is of little worth, if sincerity and true piety be wanting. *Sacrifice and offering thou didst not require*. Not these absolutely, but as subservient to true piety, and significative of the obedience of Christ unto death.2. To this end *mine ears thou hast opened*;—bored, made docile, and took me for Thy servant.3. And I will be Thy voluntary and obedient servant. *Then said I, Lo, I come!* I am ready to hear Thy commands.

4. He describes his ready obedience:—

1. That he performed it cheerfully. *I delight to do thy will*.2. That he did it heartily. *Thy law is in my heart*.

2 The LORD will preserve him, and keep him alive: and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies.

3 The LORD will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness.

4 I said, LORD, be merciful unto me: heal my soul; for I have sinned against thee.

^e Or, do not thou deliver.—^f Heb. burn.—^g 2 Chron. 20. 20. Ps. 6. 2. & 147. 3.

The obedience of eyes, hands, and feet, may be hypocritical;—that which is of the heart cannot. The heart Thou requirest, and the heart Thou shalt have;—and to that purpose *I have put thy law in my heart*.

3. He did this for the benefit of others:—He published the Gospel. 1. *I have preached righteousness in the great congregation*. 2. *I have not refrained my lips; that thou knowest*. 3. *I have not hid thy righteousness within my heart*. 4. *I have declared thy faithfulness and thy salvation*. 5. *I have not concealed thy loving-kindness and truth from the great congregation*.

In this verse we have the commendation of the Gospel;—that it is *righteousness*. Jesus, who is the Sum and Substance of it, *purifies and sanctifies*. It is God's truth and faithfulness; for in it His promises are performed. It is our salvation, freeing us from sin, death, the curse of the law, and hell-fire. It must, as such, be preached in the great congregation. And to it obedience must be yielded; and to this four things are necessary:—

1. The help of God's Spirit. *Thou hast opened mine ears*.2. A ready and willing mind. *Then said I, Lo, I come*.3. A ready performance in the work. *I delight to do thy will*.4. That respect be had to God's law. *Thy law is within my heart*.

But all that is here spoken must be considered as resting on the sacrificial offering which Christ made: for we must be justified by His blood; and through Him alone can we have remission of sins, the help of God's Spirit, or any power to do any kind of good.

II. This second part of the Psalm appears rather to be a part of another, or a Psalm of itself, as it relates to a different subject.

In the first part of the following prayer we have the sorrowful sighing of a distressed heart, vented in the most earnest petitions on account of the greatness of its sins, and the evils by which it was surrounded. A fear of being cut off causes the penitent to pray, *Withhold not thy mercy from me, O Lord*. 1. *For innumerable evils have compassed me, &c.* 2. *My iniquities have taken fast hold upon me, &c.* 3. *Therefore, my heart faileth me*. My agony is great, my vital spirit fails;—and, therefore, he prays again, 4. *Be pleased, O Lord, to deliver me! make haste to help me!*

The second part of his prayer is for the confusion of his wicked enemies. *Let them be ashamed and confounded together,—that say, Aha! aha!*

The third part of the prayer is for all good men. Let all those who seek Thee be joyful and glad in Thee; let them say—*The Lord be magnified*.

In the close he prays for himself;—and to move Divine mercy the sooner,—

1. He puts himself in the number of the poor and afflicted. He boasts not that he is a king, a prophet, a great man;—but, *I am poor and needy*.2. He shews his hope and confidence. *Yet the Lord thinketh upon me*.3. He casts himself wholly upon God. *Thou art my help and my deliverer*.4. Therefore, delay not. *Make no long tarrying, O my God!*

NOTES ON PSALM XLI.

The title, as before. The Syriac says it was—"A Psalm of David, when he appointed overseers to take care of the poor." The Arabic says,—*"It is a prophecy concerning the incarnation: and also of the salutation of Judas."* It appears to me to have been written on the same occasion as the three former; and to relate to David's malady and cure, and the evil treatment he had from his enemies during his affliction. Our Lord, by accommodation, applies the ninth verse to the treachery of Judas, John xiii. 18: but other direct reference to Christ or His history I believe the Psalm has none.

Verse 1. *Blessed is he that considereth*] God is merciful; He will have man to resemble Him: as far as he is merciful, feels a compassionate heart, and uses a benevolent hand, he resembles his Maker; and the mercy he

5 Mine enemies speak evil of me, When shall he die, and his name perish?

6 And if he come to see me, he speaketh vanity: his heart gathereth iniquity to itself; when he goeth abroad, he telleth it.

7 All that hate me whisper together against me; against me do they devise my hurt.

8 An evil disease, say they, cleaveth fast unto him: and now that he lieth he shall rise up no more.

9 Yea, mine own familiar friend, in whom

h Ps. 12. 2. Prov. 26. 24, 25, 26.—i Heb. evil to me.—k Heb. a thing of Belial. 12 Sam. 15. 12. Job 19. 19. Psa. 55. 12, 13, 20. Jer. 20. 10.

shews to others God will shew to Him. But it is not a sudden impression at the sight of a person in distress, which obliges a man to give something for the relief of the sufferer, that constitutes the merciful character. It is he who considers the poor; who endeavours to find them out; who looks into their circumstances; who is in the habit of doing so; and actually, according to his power and means, goes about to do good; that is the merciful man of whom God speaks with such high approbation, and to whom He promises a rich reward.

Verse 2. The Lord will preserve him, and keep him alive. It is worthy of remark, that benevolent persons who consider the poor, and especially the sick poor; who search cellars, garrets, back lanes, and such abodes of misery, to find them out, (even in the places where contagion keeps its seat,) very seldom fall a prey to their own benevolence. The Lord in an especial manner keeps them alive, and preserves them; when many, who endeavour to keep far from the contagion, are assailed by it, and fall victims to it. God loves the merciful man.

Verse 3. The Lord will strengthen him. Good, benevolent, and merciful as he is, he must also die: but he shall not die as other men,—he shall have peculiar consolations, refreshment, and support, while passing through the valley of the shadow of death.

Thou wilt make all his bed. הטהב הטהב, thou hast turned up, tossed, and shaken it; and thou wilt do so to all his bed;—Thou wilt not leave one uneasy place in it; not one lump, or any unevenness, to prevent him from sleeping. Thou wilt do every thing consistently with the accomplishment of the great decree, Undo dust thou shalt return, to give him ease, refreshment, and rest. We may sum up the privileges of the merciful man.—1. He is generally blessed, ver. 1. 2. He will be delivered in the time of trouble, ver. 1. 3. He will be preserved by a particular Providence, ver. 2. 4. He shall be kept alive amidst infection and danger, ver. 2. 5. He shall be blessed on the earth in his temporal concerns, ver. 2. 6. His enemies shall not be able to spoil, or destroy him, ver. 2. 7. He shall be strengthened on a bed of languishing, to enable him to bear his afflictions, ver. 3. 8. He shall have ease, comfort, and support, in his last hours, ver. 3.

Verse 4. I said, Lord, be merciful unto me. I need Thy mercy especially, because I have sinned against Thee: and my sin is a deadly wound to my soul; therefore, heal my soul, for it has sinned against thee.

Verse 5. Mine enemies speak evil. It is often a good man's lot to be evil spoken of; to have his motives, and even his most benevolent acts, misconstrued.

Verse 6. And if he come to see me. This may relate to Ahithophel; but it is more likely that it was to some other person who was his secret enemy; who pretended to come and inquire after his health, but with the secret design to see whether death was despatching his work.

When he goeth abroad he telleth it. He makes several observations on my dying state; intimates that I am suffering deep remorse for secret crimes;—that God is shewing his displeasure against me, and that I am full of sorrow at the approach of death.

Verse 7. All that hate me whisper together against me. This is in consequence of the information given by the hypocritical friend, who came to him with the lying tongue, and whose heart gathered iniquity to itself, which, when he went abroad, he told to others as ill-minded as himself; and they also drew their wicked inferences.

Verse 8. An evil disease, say they, cleaveth fast unto him. His disease is of no common sort; it is a diabolical malady. He shall rise up no more. His disease is incurable without a miracle; and he is too much hated of God to have one wrought for him. Some apply this to the death and resurrection of Christ: He lieth,—he is dead and buried; he shall never rise again from the dead.

Verse 9. Mine own familiar friend. This is either a direct prophecy of the treachery of Judas; or it is a fact in

I trusted, which did eat of my bread, hath lifted up his heel against me.

10 But thou, O Lord, be merciful unto me, and raise me up that I may requite them.

11 By this I know that thou favour'st me, because mine enemy doth not triumph over me.

12 And as for me, thou upholdest me in mine integrity, and pretestest me before thy face for ever.

13 Blessed be the Lord God of Israel from everlasting, and to everlasting. Amen, and Amen.

m Heb. the man of my peace.—n Obad. 7. John 13. 18.—o Heb. magnified.—p Job 36. 7. Psa. 34. 16.—q Psa. 108. 48.

David's distresses which our Lord found so similar to the falsity of His treacherous disciple, that he applies it to him, John xiii. 18. What we translate mine own familiar friend, שׁוֹמֵר שְׁלוֹמִי ish shalom, is the man of my peace. The man who, with the שְׁלוֹמִי ish shalom lets, "peace be to thee," kissed me; and thus gave the agreed-on signal to my murderers, that I was the person whom they should seize, hold fast, and carry away.

Did eat of my bread. Was an inmate in my house. Applied by our Lord to Judas, when eating with Him out of the same dish. See John xiii. 18, 26. Possibly it may refer to Ahithophel, his counsellor,—the man of his peace,—his prime minister; who, we know, was the strength of Absalom's conspiracy.

Verse 10. Raise me up. Restore me from this sickness, that I may requite them. This has also been applied to our Lord; who, knowing that He must die, prays that He may rise again, and thus disappoint the malice of His enemies.

Verse 11. By this I know that thou favour'st me. If thou hadst not been on my side, I had perished by this disease: and then my enemies would have had cause to triumph.

This also has been applied to our Lord; and Calmet says it is the greatest proof we have of the Divinity of Christ, that he did not permit the malice of the Jews, nor the rage of the devil, to prevail against Him. They might persecute, blaspheme, mock, insult, crucify, and slay him; but His resurrection confounded them; and by it He gained the victory over sin, death, and hell.

Verse 12. Thou upholdest me. I am still enabled to shew that my heart was upright before God.

Settest me before thy face for ever. Thou shewest that Thou dost approve of me; that I stand in thy presence, under the smiles of thy approbation.

This also has been applied to our Lord, and considered as pointing out His mediatorial office at the right hand of God.

Verse 13. Blessed be the Lord God of Israel. By all these circumstances and events, glory shall redound to the name of God for ever; for the record of these things shall never perish, but be published from one generation to another; and it has been so.

From everlasting, and to everlasting. מִתְּחִלָּתָא עַד עַד מֵהַחַיִּים לְעַד הַחַיִּים. From the hidden time to the hidden time; from that which had no beginning to that which has no end.

To which he subscribes, Amen, and Amen. Fiat, fiat—Vulgate. Γενοιο, γενοιο—Septuagint. The Chaldee says, And let the righteous say, Amen, and Amen. פְּזַבְלֵתְרֹב דְּבַרְתָּן גֹּד יִרְבֵּלְהָא מְרַם פֻּזְבֵּלְבֵּי ָּן אֲנִי פֻזְבֵּלְבֵּי. bochit p̄yhtyrrpa. "Be blessed, Lord God of Israel, from world, and in world. Be it! So it be!"—Anglo-Saxon. To which the Old Psalter approaches very nearly:—Blissset Loth God of Xcel, fra werld, and in werld: Be it done! be it done! Thus illustrated by the same,—fra werld fr werld: that es, fra the byggyning of this werld, in til werld that lastes ay. Be it done! be it done. This dubbingy schewes that it es at do of al men. In latyn, it es, fiat, fiat! in Ebru, Amen, Amen es writyn: tharfore that Aquila translated verē, vel fideliter, that es, sothfastly or traw.

Thus ends what the Hebrews call the first book of Psalms; for the reader will recollect that this book is divided by the Jews into five books, the first of which ends with this Psalm.

This Doxology, Dr. Kennicott supposes, may have been added by the collector of this book; and he thinks that the division into books is not arbitrary; and that the Psalms were collected at different times by different persons. See the Introduction, p. 117. There is certainly a considerable variety in the style of the several books; in the examination of which the Hebrew critic will not lose his labour.

ANALYSIS OF THE FORTY-FIRST PSALM.

In this Psalm David shews how men should, and how commonly they do, carry themselves towards men in affliction and trouble.

PSALM XLII.

The Psalmist earnestly longs for the ordinances of the Lord's house, 1-4. Describes his deep distress, 5-7. Endeavours to take comfort from the consideration that the Lord would appear in his behalf, 8, 9. Speaks of the insults of his enemies, 10. And again takes encouragement, 11.

To the chief Musician, ^a Maschil, for the sons of Korah.

As the hart ^b panteth after the water brooks, so panteth my soul after thee, O God.

2 My soul thirsteth for God, for ^c the living God: when shall I come and appear before God?

a Or, ^a Psalm giving instruction of the sons, &c. See 1 Chron. 6. 33. 37. & 25. 5. ^b Hart. ^c Strength.—^c Ps. 63. 1. & 84. 2. John 7. 37.—^d 1 Thess. 1. 8.

I. They should behave compassionately and kindly, which would tend to their own happiness, and cause them to find mercy from God, 1-4.

II. But they commonly behave unkindly and afflict the afflicted, ver. 4-10.

III. On which unkindness he flies to God, and prays for mercy, ver. 11. Shews his hope and confidence in God, ver. 11, 12.

I. He begins with an excellent grave sentence:—*Blessed is he who considereth the poor*; that is, any man in trouble and want, &c. This is a happy man. His particular comforts and privileges are six:—

1. *The Lord will deliver him in the time of trouble.*
2. *The Lord will preserve him,—that he faint not in his troubles.*
3. *The Lord will keep him alive.* Prolong his life and days.

4. *He shall be blessed upon earth.* God shall enrich him, and bless his substance.

5. *He shall not be delivered unto the will of his enemies,—never to their full desire, though often into their hands.*

6. *The Lord will strengthen him upon a bed of languishing, and make all his bed in his sickness.* He shall have comfort and assurance of God's favour.

II. He begins the second part with an ejaculation:—

1. *I said, The Lord be merciful unto me! Pardon my sin.*

2. *Heal my soul.* Extract the sting of sin, and all inward corruption.

3. He prays thus, because he is sensible that he has sinned against the Lord.

The complaint against himself being ended, he begins to complain of others.

1. *Of their hatred and malice. Mine enemies speak evil of me.*

2. *Of their cruelty;—they longed for his death. When shall he die, and his name perish?* They would have even his memorial cut off.

3. *Their perfidious dealing and dissimulation. They came to visit him: but it was fraudulently to search out his counsels, and to entrap him in his words; and then to detail them abroad. If he comes to see me, &c.*

4. *Of their plots and conspiracies. All they that hate me, whisper, &c.*

5. *Their exultation at his misery. An evil disease, say they, cleaveth unto him, &c.*

6. *Of the perfidiousness of some particular friend, perhaps Ahithophel. Yea, mine own familiar friend hath lifted up his heel against me.*

III. And then, against all these evils, and in his own defence, he prays,—*But thou, O Lord, be merciful unto me, and raise me up.* For which he gives these reasons:

1. *That thereby, as a king, he should have power to do justice on traitors. That I may requite them.*

2. *By this he should have experience of God's favour. By this I know thou favour'st me, &c.*

3. *It will be a testimony unto me that Thou favour'st not only my person, but my cause. As for me, Thou upholdest me in mine integrity, and settest me before thy face for ever.*

The Psalm, and with it the first book of the Psalms, according to the Jewish division, is closed with a doxology to God. *Blessed be the Lord God of Israel, from everlasting to everlasting. Amen, and Amen.*

NOTES ON PSALM XLII.

The title,—“To the chief musician, giving instruction to the sons of Korah.” This is the first of the Psalms that have this title prefixed; and it is probable that such Psalms were composed by the descendants of Korah during the Babylonish captivity, or by some eminent person among those descendants; and that they were used by the Israelites during their long captivity, as means of consolation: and, indeed, most of the Psalms which bear this inscription are of the *consoling* kind; and the sentiments appear to belong to that period of the Jewish history, and to none other. The word *maskil*, from *מָסַל* *sakal*, signifies to make wise, to direct wisely, to give in-

struction; and here is so understood by our translators, who have left this signification in the margin: and so the *Versions* in general.

The Syriac says, *It is a Psalm which David sung when he was an exile, and desired to return to Jerusalem.*

The Arabic says,—*A Psalm for the backsliding Jews.*

Verse 1. *As the hart panteth after the water brooks*] The hart is not only fond of feeding near some water for the benefit of drinking; “but, when he is hard hunted, and nearly spent, he will take into some river or brook, in which, says *Tuberville*, he will keep as long as his breath will suffer him. Understand that when a hart is spent and sore run, his last refuge is to the water; and he will commonly descend down the streams and swimme in the very midst thereof; for he will take as good heed as he can to touch no boughs or twygges that grow upon the sides of the river, for fears lest the hounds should there take scent of him. And sometimes the hart will lie under the water, all but his very nose; and I have seen divers lie so until the bounds have been upon them, before they would rise: for they are constrained to take the water as their last refuge.” *Tuberville's Art of Venerie*, chap. xl. Lond. 4to. 1611.

2. *Why art thou cast down, O my soul?* and

^a Ps. 90. 5. & 102. 9.—^b Ver. 10. Ps. 79. 10. & 115. 2.—^c Job 30. 16. Ps. 62. 8.—^d Isa. 33. 23.—^e Ver. 11. & Ps. 43. 5.—^f Heb. bowed down.

The above extracts will give a fine illustration of this passage. The hart feels himself almost entirely spent,—he is nearly hunted down,—the dogs are in full pursuit,—he is parched with thirst,—and in a burning heat pants after the water;—and, when he comes to the river, plunges in as his last refuge. Thus pursued, spent, and nearly ready to give up the ghost, the Psalmist pants for God, for the living God! for Him who can give life, and save from death.

Verse 2. *When shall I come?* When, when shall I have the privilege of appearing in His courts; before God! In the mouth of a Christian these words would import;—*When shall I see my heavenly country! When shall I come to God, the Judge of all; and to Jesus, the Mediator of the new covenant!* He who is a stranger and a pilgrim here below, and feels a heart full of piety to God, may use these words in this sense: but he who feels himself here at home, whose soul is not spiritual, wishes the earth to be eternal, and himself eternal on it; no panting in him after the living God.

Verse 3. *My tears have been my meat day and night*] My longing has been so intense after spiritual blessings, that I have forgotten to take necessary food; and my sorrow has been so great, that I have had no appetite for any. And I feel more for the honour of my God and His truth, than for myself; when the idolaters, who have thy people in captivity, insultingly cry, *Where is thy God?*

Verse 4. *When I remember these things*] Or, *these things I shall remember.* They often occur to me, and sharpen my distressful feelings. My soul is dissolved, becomes weak as water, when I reflect on what I have had, and what I have lost. Or, *I pour out my soul to myself* in deep regrets and complaints, when reflecting on these things. I once enjoyed all the ordinances of God, and now I have none. I once had the joyous communion of saints in God's ordinances: but that communion no longer exists, for there are no ordinances to support it. There was a multitude to worship God in public; with these I often went; but, alas, this is no more: now, there are found only a few solitary individuals who sigh for the desolations of Zion. There, we had our holy days, our appointed feasts, to commemorate the wonderful works of the Lord: now, there are no processions, no festivals, no joyous assemblies; all is desolation in Zion, and all is mourning in our captivity. I have endeavoured to give a general sense to this verse: but there are several difficulties in it; and different commentators and critics have given it a great variety of translations, and as many different meanings. My plan will not permit me to follow them. Much may be seen in Dr. *Horsley's* work on this verse.

Verse 5. *Why art thou cast down, O my soul!* Bad as the times are,—desolate as Jerusalem is,—insulting as are our enemies,—hopeless as in the sight of man our condition may be;—yet there is no room for despair. All things are possible to God. We have a promise of restoration:

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why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance.

6 O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.

7 Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

8 Yet the Lord will command his loving-kindness in the daytime, and in the night his

1 Lam. 3. 54.—in Or, give thanks.—in Or, his presence is consolation.—in Or, the little hill, Psa. 136. 2.—p Jer. 4. 20. Ezek. 7. 26.—q Psa. 93. 7. Jonah 2. 3.

He is as good as He is powerful;—hope, therefore, in Him.

I shall yet praise him] For restoration from this captivity. He is the health of my soul. I shall have the light and help of his countenance, His approbation, and a glorious deliverance wrought by His right hand.

Verse 6. *O my God, my soul is cast down*] It is impossible for me to lighten this load: I am full of discouragements, notwithstanding I labour to hope in Thee.

Therefore will I remember thee from the land of Jordan] That is, from Judea, this being the chief river of that country. *And of the Hermonites*] הַרְמוֹנִים the Hermonim, used in the plural, because Hermon has a double ridge joining in an angle, and rising in many summits. The river Jordan, and the mountains of Hermon, were the most striking features of the Holy Land.

From the hill Mizar.] מִצַּר מֵיָם mehar mitsar, from the little hill, as in the margin. The little hill probably means Zion, which was little in comparison of the Hermons.—Bishop Horsley.

Verse 7. *Deep calleth unto deep*] One wave of sorrow rolls on me, impelled by another. There is something dismal in the sound of the original, מֵי מַרְמָר עַל מַרְמָר *tehm el tehm koré*; something like, "And hollow howlings hung in air." *Thompson's Ellenore.* Or, like *Homer's* well known verse,—

Ἐν δ' ἄκρων παρα θίνα πολυφθοῦσθαι θάλασσης.

"He went silently along the shore of the vastly sounding sea." II. i. v. 34.

The rolling up of the waves into a swell, and the break of the top of the swell, and its dash upon the shore, are surprisingly represented in the sound of the two last words.

The Psalmist seems to represent himself as cast away at sea; and by wave impelling wave, is carried to a rock, around which the surges dash in all directions, forming hollow sounds in the creeks and caverns. At last, several waves, breaking over him, tear him away from that rock to which he clung, and where he had a little before found a resting place; and, apparently, an escape from danger. *All thy waves and thy billows are gone over me*; he is then whelmed in the deep, and God alone can save him.

Waterspouts] A large tube formed of clouds by means of the electric fluid, the base being uppermost, and the point of the tube let down perpendicularly from the clouds. This tube has a particular kind of circular motion at the point; and, being hollow within, attracts vast quantities of water, which it pours down in torrents upon the earth. These spouts are frequent on the coast of Syria; and Dr. Shaw has often seen them at Mount Carmel. No doubt the Psalmist had often seen them also, and the ravages made by them. I have seen vast gullies cut out of the sides of mountains by the fall of waterspouts.

Verse 8. *The Lord will command*] Every day the Lord will give an especial commission to His loving-kindness to visit me. During the night I shall sing of His mercy and goodness; and alternately mingle my singing with prayer for a continuance of His mercy and for power to make the best use of these visitations.

Verse 9. *I will say unto God my rock*] God, my Fortress and Support.

Why hast thou forgotten me?] This and the following verse is badly pointed in our Bibles. *Why go I mourning as with a sword in my bones, because of the oppression of the enemy? Mine enemies reproach me daily, while they say unto me, Where is thy God?* See on ver. 3. Their reproaches are to my soul as cutting and severe as a sword thrust into my body, and separating between my bones; because these reproaches are intended to fall on Thee, my God, as if Thou hadst not power to save us from the hands of our oppressors.

Verse 11. *Why art thou cast down*] There is no reason why thou shouldst be distressed. God will appear, and release thee and thy brother captives; and soon thy sighing and sorrowing shall flee away.

song shall be with me, and my prayer unto the God of my life.

9 I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

10 As with a sword in my bones, mine enemies reproach me: while they say daily unto me, Where is thy God?

11 Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance and my God.

r Lev. 25. 21. Dent. 28. 2. Ps. 133. 2.—s Job 25. 10. Ps. 32. 7. & 63. 6. & 109. 6.—t Ps. 32. 6. & 43. 2.—u Or, killing.—v Ver. 3. Joel 2. 17. Mic. 7. 10.—w Ver. 5. & Ps. 43. 6.

Who is the health of my countenance] As a healthy state of the constitution shews itself in the appearance of the face; God will so rejoice thy heart, heal all thy spiritual maladies, that thy face shall testify the happiness that is within thee.

There is a curious gloss on the first verse of this Psalm in my old Psalter, which I cannot withhold from the Reader. The author translates and paraphrases the verse thus:—

Trans. Als the Hert yernes til the wellles of waters; so my saule yernes til the God.

Par. This Psalm is of al perite men, that er brinnand in the flamme of Goddes luf, and passes in til the contemplaty lyf: and tharfore it es sungen in the office of the dede men: for than haf thai, that thai yerned; that es, the syght of God. For thi, sais he, als the Hert that has elen the nedder, gredly yernes to come til the wellles of waters for to drynk and wax yong ogayne: so destroyed in me vices and unclennes, my saule desyres with brinnand yernyng, to come til the God.

Ælian, Appian, Aristotle, Nicander, and Pliny, all inform us that one cause why the hart thirsts for the waters is, that they eat serpents, and that the poison of them diffused through their entrails produces a burning heat and fever; to ease and cure themselves of which they have recourse to the water. Many of the fathers tell the same tale; and from them the paraphrast in the old Psalter has borrowed what is inserted above,—*Like as the hart, which has eaten the adder, greatly longs to come to the fountains of water to drink that he may grow young again.* The hart is undoubtedly a cunning animal: but it would be as difficult to believe that he eats serpents, as it would be to believe that he seeks for and eats the fresh water crab, or cray fish, in order to cure and make him grow young again, as *Eusebius, Didymus, Theodoret, Jerom, Epiphanius, Gregory Nyssen*, and others of the primitive fathers, gravely inform us.

ANALYSIS OF THE FORTY-SECOND PSALM.

The Psalmist, driven from the assemblies of God's people, complains: and as men, overwhelmed with troubles, are also oppressed with grief, so is he; and as they abruptly express their thoughts, so does he; and for sometimes he *expostulates*, sometimes he *complains*, sometimes he *corrects* and *checks* himself for his weakness. One while he opens his doubts, and presently again sets forth his confidence in God. It is difficult, on this account, to analyze this Psalm: but it may be reduced to these four heads,—

I. The zeal of the Psalmist to serve God in God's own house, ver. 1, 2, 4, 6.

II. His complaint and expressions of grief for his absence, for his affliction; and his enemies' insults on that ground, ver. 3, 4, 7, 10.

III. His expostulation with his soul for its diffidence, ver. 5, 6, and again with God for his desertion, ver. 9.

IV. His faith and confidence in God's promises, ver. 5, 8, 11.

I. 1. He begins with an expression of his grief for his exile from the ordinances of God, and the assemblies of His people. And he sets forth his zeal and longing desire under the expressive similitude of a hard-hunted and thirsty stag. *As the hart panteth, &c.* ver. 1, 2.

2. He shews the state he was in. 1. *My tears have been my meat day and night*, ver. 3. 2. And the cause was the bitter sarcasm of his enemies. *Where is now thy God? Where is thy Protector? Him in whom thou trustest?*

II. That which added to his grief was that which gave occasion to this sarcasm, his banishment from the sanctuary.

1. When I remember these things,—my absence,—their insults, I pour out my heart to myself—*tear follows tear*, and one complaint succeeds to another.

2. And much reason I have to grieve, when I compare my present with my former condition. Formerly, *I went with the multitude to the house of God,—with the voice of joy and praise, &c.* I had gone; now I cannot, and must not go.

PSALM XLIII.

The psalmist begs God to take his part against his enemies, 1, 2. To send his light and truth to guide him to the tabernacle, 3. Promises, if brought thither, to be faithful in the Divine service, 4. Chides himself for despondency, and takes courage, 5.

JUDGE me, O God, and **plead** my cause against an **ungodly nation**: O deliver me from the **deceitful and unjust man**.

For thou art the God of my strength: why doest thou cast me off? why go I mourning because of the **oppression of the enemy**?

1. Ps. 26. 1. & 25. 24.—b. Ps. 26. 1.—c. Or, *unmerciful*.—d. Heb. *from a man of deceit and iniquity*.—e. Ps. 25. 7.

III. Hitherto he had expressed his zeal, his sorrow, and complaints, with their causes. These put his soul in a sad condition;—and thus he expostulates with himself:—

1. Blaming himself for his weakness and diffidence. *Why art thou cast down, O my soul, &c.*

2. Then presently fortifies himself in God's promises. *Hope thou in God, for I shall yet praise him, &c.*

In all which is describ'd the combat that a good man has, when he is in heaviness through manifold temptation, and finds great difficulty to struggle between hope and despair; but at last conquers by faith, and inherits the promises.

3. But his conflict is not yet over; he exclaims again, and still more affectingly, *O my God my soul is cast down*. Of which he assigns two causes:—

1. That though he was ready to remember and serve God, yet he was forced to do it in an improper place. He remembered the pleasant *land of Palestine*, the stately *mountains of Hermon*, and the *little hill of Zion*: but there he could not worship; he was in an enemy's country, and in captivity in that country.

2. The greatness and continual succession of his troubles. *Deep calleth unto deep*. Calamity on calamity, one trial on the heels of another; so that he might well say, *All thy waves and thy billows are gone over me*.

3. And yet he despairs not, he encourages himself in the Lord. *Yet the Lord will command his loving-kindness, &c.* 1. *His song shall be with me*. 2. *And my prayer unto the God of my life*.

IV. On which he grows more confident and courageous; and again expostulates, not now with his soul as before, but with his God. *I will say unto God my rock*.

1. *Why hast thou forgotten me?*

2. *Why go I mourning because of the oppression of the enemy.*

3. *Why am I wounded with grief—as with a sword in my bones*;—while they use the sarcasm, *Where is now thy God?*

But in the conclusion, after all his complaints and expostulations, he gains a full assurance of God's favour and protection.

1. Chiding himself for his discontent and diffidence. *Why art thou cast down*.

2. Then he encourages his heart in God's goodness and faithfulness. *Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God*.

The *forty-third* is most probably a part of this Psalm: they should be read and expounded together; as the subject is not complete in either, taken as separate Psalms. See, therefore, on the following.

NOTES ON PSALM XLIII.

There is no title to this Psalm in the Hebrew, nor in the Chaldee. The Syriac says it was composed "by David when Jonathan told him that Saul intended to slay him." The Arabic says of this as of the preceding, that it is a prayer for the backsliding Jews. It is most evidently on the same subject with the *forty-second* Psalm; had the same author or authors; and contains the remaining part of the complaint of the Jews, captives in Babylon. It is written as a part of the *forty-second* Psalm, by *forty-six* of Kennicott's and *De Rossi's* MSS.

Verse 1. *Judge me, O God, and plead my cause* יִשְׁפֹּט יְיָ אֱלֹהֵי רִיבִי *riḇah riḇi*, a forensic term, properly enough translated, *plead my cause, be my counsellor and advocate*.

Ungodly nation] The Babylonians; the impious, perfidious, wicked, and deceitful Babylonians.

The deceitful and unjust man] Nebuchadnezzar.

Verse 2. *For thou art the God of my strength*] The Psalmist speaks here as in other places, in the person of the whole Israelitish people then captive in Babylon. We still acknowledge Thee for our God. *Why are we cast off?* Now that we are humbled and penitent, why are we not enlarged? Why are we not saved from this oppression of the Babylonians?

Verse 3. *O send out thy light and thy truth*] We are in darkness and distress, O send light and prosperity: we look for the fulfilment of Thy promises; O send forth Thy truth. Let Thy light guide me to Thy holy hill, to

3 *O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.*

4 Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God.

5 Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, who is the health of my countenance, and my God.

1. Ps. 42. 9.—g. Ps. 40. 11. & 57. 3.—h. Ps. 3. 4.—i. Heb. *the gladness of my joy*. k. Ps. 42. 5, 11.

the country of my fathers; let Thy truth lead me to Thy tabernacles, there to worship Thee in spirit and in truth.

Verse 4. *Then will I go unto the altar*] When Thy light, a favourable turn in our affairs, leads us to the land of our fathers; and Thy truth, the fulfilment of thy gracious promises, has placed us again at the door of Thy tabernacles; then will we go to Thy altar, and joyfully offer those sacrifices and offerings which Thy law requires, and rejoice in Thee with exceeding great joy.

Verse 5. *Why art thou cast down*] Though our deliverance be delayed, God has not forgotten to be gracious. The vision, the prophetic declaration relative to our captivity, was for an appointed time. Though it appear to tarry, we must wait for it. In the end it will come, and will not tarry;—why then should we be discouraged? Let us still continue to trust in God, for we shall yet praise him for the fullest proofs of His approbation in a great outpouring of His benedictions.

ANALYSIS OF THE FORTY-THIRD PSALM.

This Psalm, which is of the same nature with the former, and properly a part or continuation of it, contains two chief things:—

I. A petition, which is double. 1. One in the first verse. 2. The other in the fourth verse.

II. A comfortable apostrophe to his own soul, ver. 5. First, He petitions God,—

1. That, being righteous, He would be his Judge. *Judge me, O Lord*.

2. That, being merciful, He would plead his cause. *Plead my cause*.

3. That, being almighty, He would deliver him. *Deliver me, ver. 1*.

For this petition, he assigns two reasons:—

1. The unmerciful dispositions of his enemies. 1. They were a factious bloody inhuman people. *Plead my cause against an ungodly nation, who will go to chase, a people without mercy*.

2. They were men of deceit and iniquity. *Deliver me from the deceitful and unjust man, ver. 1*.

2. The other reason he draws from the nature of God, and his relation to Him. *For thou art the God of my strength*. Thou hast promised to defend me. On this he expostulates. 1. *Why hast thou cast me off?* For so, to the eye of sense, it at present appears. 2. *Why go I mourning because of the oppression of the enemy?* ver. 2. Secondly, The second part of his petition is, that he may be restored to God's favour, and brought back to his own country, ver. 3.

1. *O send forth thy light and thy truth*, the light of Thy favour and countenance;—and make Thy promises true to me. *Let them lead me, ver. 3*.

2. *Let them guide me*—whither? To dignity and honour? No, I ask not these: I ask to be guided to Thy holy hill and tabernacles, where I may enjoy the exercises of piety in Thy pure worship, ver. 3.

Thirdly, That he might the better move God to hear his petition, he does as good as vow that he would be thankful, and make it known how good God had been to him.

1. *Then will I go unto the altar of God, my exceeding joy*. The joy and content he would take in this should not be of an ordinary kind.

2. *Yea, upon the harp will I praise thee, O God*. His joy should be expressed outwardly by a Psalm, doubtless composed for the occasion; the singing of which should be accompanied by the harp, or such instruments of music as were then commonly used in the Divine worship.

The petitions being ended, and now confident of audience and favour, he thus addresses his heavy and mournful heart, as in the former Psalm. 1. Chiding himself. 2. Encouraging himself.

1. *Why art thou cast down, O my soul? and why art thou disquieted within me?* Chiding.

2. *Hope in God: for I shall yet praise him who is the health of my countenance, and my God*. Encouraging. See notes and Analysis of the preceding Psalm.

PSALM XLIV.

The Psalmist recounts the mercies of God, shews to his people how God in ancient times gave them the victory over all their enemies, 1-8. Points out their present miserable state, 9-16. Asserts that they have not apostasied, and appeals to God for the truth of his assertion, 17-22. And calls upon the Lord for deliverance from their enemies, 23-25.

IX. DAY. MORNING PRAYER.

To the chief Musician for the sons of Korah, Maschil.

WE have heard with our ears, O God, *our fathers have told us, *what work thou didst in their days, in the times of old.*

2 *How^b thou didst drive out the heathen with thy hand, and plantdest them: how thou didst afflict the people, and cast them out.*

3 *For^c they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, ^dbecause thou hadst a favour unto them.*

4 *Thou art my King, O God: command deliverances for Jacob.

5 Through thee^f will we push down our enemies: through thy name will we tread them under that rise up against us.

6 For^g I will not trust in my bow, neither shall my sword save me.

7 But thou hast saved us from our enemies, and hast^h put them to shame that hated us.

8 In God we boast all the day long, and praise thy name for ever. Selah.

9 Butⁱ thou hast cast off, and put us to shame; and goest not forth with our armies.

^a Exod. 12. 28. 27. Ps. 78. 3-6 Exod. 16. 17. Deut. 1. 1. Ps. 78. 55. & 80. 8. ^b Deut. 8. 17. Josh. 24. 12-13. Deut. 4. 37. & 7. 7. 8. Ps. 74. 12. Dan. 8. 4. ^c Ps. 33. 16. Hos. 1. 7. Ps. 40. 14. Ps. 34. 2. Jer. 8. 24. Rom. 2. 17. Ps. 80. 1. 10. & 74. 1. & 80. 14. & 80. 23. & 108. 11. Lev. 26. 17. Deut. 26. 25. Josh. 7. 9. 12. Rom. 8. 28. Heb. as sheep of meat.

NOTES ON PSALM XLIV.

The title here is the same as that in *Ps. xliii.* which see. The *Syriac* says it was "A Psalm of the sons of Korah, which the people and Moses sung at Horob." Such titles are fancies to which no credit should be attached. Like the preceding, it appears to belong to the time of the *Captivity*.

Verse 1. *We have heard with our ears*] The Psalmist begins with recounting the marvellous interpositions of God in behalf of the Jewish people, that he might the better strengthen his confidence, and form a ground on which to build his expectation of additional help.

Verse 2. *Thou didst drive out the heathen*] The *Canaanites* were as a bad tree planted in a good soil, and bringing forth bad fruit with great luxuriance. God plucked up this bad tree from the roots; and in its place planted the Hebrews as a good tree, a good vine, and caused them to take root and fill the land.

Verse 3. *For they got not the land*] Neither by their valour, nor cunning, nor for their merit; yet, they were obliged to fight. But how did they conquer? By the right hand of the Lord, and by His arm; by His strength alone, and the light of his countenance, His favour most manifestly shewed unto them.

Verse 4. *Thou art my king*] What Thou wert to them, be to us. We believe in Thee as they did; we have sinned and are in captivity, but we repent and turn unto Thee;—command, therefore, deliverances to Jacob, for we are the descendants of him in whose behalf Thou hast wrought such wonders.

Verse 5. *Through thee will we push down*] Through thy word, כַּסְפָּא כַּסְפָּא be-meymra, Thy substantial Word. *Chaldee*. If Thou be with us, who can be successfully against us? Literally, We will toss them in the air with our horn;—a metaphor taken from an ox or bull tossing the dogs into the air which attack him.

Through thy name] *Jehovah*,—the infinite, the omnipotent, the eternal Being; whose power none is able to resist.

Verse 6. *I will not trust in my bow*] As he is speaking of what God had already done for his forefathers, these words should be read in the past tense:—*We have not trusted, &c.*

Verse 8. *In God we boast*] We have told the heathen how great and powerful our God is. If Thou do not deliver us by Thy mighty power, they will not believe our report, but consider that we are held in bondage by the superior strength of their gods.

Verse 9. *But thou hast cast off*] Our enemies have dominion over us.

And goest not forth with our armies] Were we to attempt to muster our several tribes and form a host, like

10 Thou makest us to turn back from the enemy: and they which hate us spoil for themselves.

11 *Thou hast given us *like sheep appointed for meat; and hast^a scattered us among the heathen.

12 *Thou sellest thy people^b for nought, and dost not increase thy wealth by their price.

13 *Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

14 *Thou makest us a byword among the heathen, *a shaking of the head among the people.

15 My confusion is continually before me, and the shame of my face hath covered me,

16 For the voice of him that reproacheth and blasphemeth; *by reason of the enemy and avenger.

17 *All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.

18 Our heart is not turned back, *neither have our^c steps declined from thy way;

19 Though thou hast sore broken us in^d the place of dragons, and covered us^e with the shadow of death.

20 If we have forgotten the name of our God, or^f stretched out our hands to a strange god;

21 *Shall not God search this out? for he knoweth the secrets of the heart.

^a Deut. 4. 27. & 28. 64. Ps. 68. 1-4. Gen. 2. 4. Jer. 18. 12. Heb. without riches. Deut. 32. 57. Ps. 78. 4. & 81. 4. Jer. 21. 9. 2 Kings 18. 25. Job 10. 4. Ps. 52. 7. Ps. 8. 2. Dan. 8. 12. Job 23. 11. Ps. 118. 51. 103. 1. Or, going. Job 11. 12. & 25. 7. Ps. 22. 4. Job 11. 12. Ps. 82. 3. Job 21. 1. Ps. 128. 1. Jer. 17. 13.

our fathers when they came out of Egypt, Thou wouldst not accompany us as Thou didst them: the horses and chariots of the Babylonians would soon overtake and destroy us.

Verse 10. *Thou makest us to turn back*] This Thou didst;—and our enemies profiting by the occasion, finding our strength was departed from us, made us an easy prey; captivated our persons, and spoiled us of our property.

Verse 11. *And hast scattered us among the heathen.*] This most evidently alludes to the Captivity. From the successful wars of the kings of Assyria and Chaldea against the kings of Israel and Judah, and the dispersion of the tribes under Tiglath-pileser, Shalmanezar, and Nebuchadnezzar, Jews have been found in every province of the East; there they settled, and there their successors may be found to the present day.

Verse 12. *Thou sellest thy people for nought*] An allusion to the mode of disposing of slaves by their proprietors, or sovereigns. Instead of seeking profit, Thou hast made us a present to our enemies.

Verse 14. *Thou makest us a byword*] We are evidently abandoned by Thee; and are become so very miserable in consequence, that we are a proverb among the people. "See the Hebrews! see their misery and wretchedness! see how low the wrath of God has brought down an offending people!" And the worst curse that can be imprecated against a wicked nation is,—*Mayest thou become as wretched as the Jews;* or, as the old *Psalter*,—"Thou hast sct us reproach til our neighbours; scornung and bethung til tha that et in our ungang. That es, gref, tourment that es of our neighbours, and that hethung as noht some gave or passand, that we suffer of the, that er al aboute us. When men saie, so byfal ye, als byfel him."

Verse 17. *Yet have we not forgotten thee*] These are bold words; but they must be understood in a qualified sense. We have not apostasied from Thee;—we have not fallen into idolatry. And this was strictly true: the charge of idolatry could never be brought against the Jewish nation from the time of the Captivity.

Verse 19. *Thou hast sore broken us in the place of dragons*] Thou hast delivered us into the hands of a fierce, cruel, and murderous people. We, as a people, are in a similar state to one who has fallen into a wilderness, where there are no human inhabitants; who hears nothing round about him but the hissing of serpents, the howlings of beasts of prey, and the terrible roaring of the lion; and who expects every moment to be devoured.

Verse 20. *If we have forgotten the name of our God*] That name *יהוה Jehovah*, by which the true God was particularly distinguished; and which implied the exclusion of all other objects of adoration.

Or stretched out our hands] Made supplication;—

22 *Yea, for thy sake, are we killed all the day long; we are counted as sheep for the slaughter.

23 *Awake, why sleepest thou, O Lord? arise, *cast us not off for ever.

24 *Wherefore hidest thou thy face, and

forgettest our affliction and our oppression?

25 For *our soul is bowed down to the dust; our belly cleaveth unto the earth.

26 Arise * for our help, and redeem us for thy mercies' sake.

o Rom. 2. 28.—d Ps. 7. 6 & 25. 22 & 28. 4, 5 & 78. 55.—e Ver. 9.

f Job 12. 94. Ps. 12. 1. & 24. 14.—g Ps. 112. 10.—h Heb. a help for us.

offered prayer or adoration to any strange god; a god that we had not known, nor had been acknowledged by our fathers. It has already been remarked, that from the time of the Babylonish captivity the Jews never relapsed into idolatry.

Verse 21. *Shall not God search this out?*] We confidently appeal to the true God, the Searcher of hearts, for the truth of this statement.

Verse 22. *For thy sake are we killed all the day long*] Because of our attachment to Thee and to Thy religion, we are exposed to continual death; and some of us fall a daily sacrifice to the persecuting spirit of our enemies; and we still carry our lives continually in our hands. In the same state were the primitive Christians; and St. Paul applies these words to their case, Rom. viii. 36.

Verse 23. *Awake, why sleepest thou, O Lord?* That is, Why dost thou appear as one asleep; who is regardless of the safety of his friends. This is a freedom of speech which can be allowed only to inspired men; and in whose mouths it is to be always figuratively understood.

Verse 24. *Wherefore hidest thou thy face*] Shew us the cause why Thou withdrawest from us the testimony of Thy approbation.

Verse 25. *Our soul is bowed down*] Our life is drawing near to the grave. If Thou delay to help us, we shall become extinct.

Verse 26. *Arise for our help*] Shew forth Thy power in delivering us from the hands of our enemies.

Redeem us] Ransom us from our thralldom. *For thy mercies' sake.* לְמַעַן לְמַעַן חַסְדֶּךָ, On account of thy mercy. That we may have that proper view of Thy mercy which we should have, and that we may magnify it as we ought to do, redeem us. The Vulgate has, *Redime nos, propter nomen tuum.* "Redeem us on account of Thy name;" which the old Psalter thus paraphrases:—"Help us in righteousness, and by us, (bury) that us, deliver us that we be withouten drede; and all this for thine name Jehou; nocht for oure merite."

ANALYSIS OF THE FORTY-FOURTH PSALM.

In this Psalm is lively expressed the sufferings, the complaints, the assurances, the petitions, which are offered to God by good men, who suffer, together with others, in the common afflictions that God brings on His people.

The parts are two:—

I. A petition, from ver. 24 to the end.

II. The arguments by which the petition is quickened, from ver. 1 to 24.

First, He begins with the arguments, of which the first is drawn from God's goodness, of which he gives, in particular, His benefits and miracles done for their fathers, as if he had said, *This thou didst for them; why art thou so estranged from us?*

I. *We have heard with our ears, O God, and our fathers have told us what works thou didst in their days, and in the times of old.* The particulars of which are:—

1. *How thou didst drive out the heathen*, namely, the Canaanites.

2. *How thou plantedst them.*

3. *How thou didst afflict the people, and cast them out*, ver. 2.

II. This we acknowledge to be thy work; expressed thus,—

1. *How thou didst drive out the heathen*:—negatively, by removal of what some might imagine; *They got not the land in possession by their own sword, neither was it their own arm that helped them*, ver. 3. *Not unto us, O Lord, not unto us, but unto thy name be the praise.*

2. *How thou plantedst them*; positively,—*For it was thy right hand and thy arm, and the light of thy countenance.* A mere gratuitous,—because thou hadst a favour unto them; no other reason can be assigned but that, ver. 3.

3. Upon this consideration, by an apostrophe, he turns his speech to God, and sings a song of triumph, of which the strains are,—

1. An open confession. *Thou art my king, O God.*

2. A petition. *Send help unto Jacob*, ver. 4.

3. A confident persuasion of future victory; but still with God's help and assistance, ver. 5, 6, 7. 1. *Through thee will we push down our enemies.* 2. *Through thee will we tread them under that rise up against us.* All through Thee—in thy name,—by thy power.

4. An abrenunciation of his own power, or arm. *For I will not trust in my bow, neither shall my sword save me.*

5. A reiteration, or a second ascription of the whole victory to God. *But thou hast saved us from our enemies; thou hast put them to shame that hated us*, ver. 7.

6. A grateful return of thanks; which is, indeed, the tribute God expects, and which we are to pay upon our deliverance. *In God we boast all the day long, and praise thy name for ever.*

Secondly, The second argument by which he wings his petition is drawn from the condition in which, for the present, God's people were in before He had done wonders for their deliverance; but now he had delivered them to the will of their enemies. This would move a man to think that His good-will was changed toward them. *But thou hast cast us off, and put us to shame, and goest not forth with our armies.*

Of which the consequences are many and grievous, although we acknowledge that all is from Thee, and comes from Thy hand and permission.

1. The first is, *Thou makest us to turn back from the enemy*, ver. 10.

2. The second, We become a prey. *They which hate us spoil for themselves*, ver. 10.

3. The third, We are devoured. *Thou hast given us as sheep appointed for meat*; killed cruelly, and when they please, ver. 11.

4. The fourth, We are driven from our country, and made to dwell where they will plant us. *Thou hast scattered us among the heathen*, (inter gentes); and that is a great discomfort, to live among people without God in the world.

5. The fifth, We are become slaves, sold and bought as beasts; and that for any price, upon any exchange. *Thou sellest thy people for nought, and dost not increase thy wealth by their price*, ver. 12, putteth them off as worthless things.

6. The sixth, We are made a scorn, a mock;—and to whom? To our enemies, but that might be borne; but even to our friends and neighbours. *Thou makest us a reproach to our neighbours, a scorn and derision to them that are round about us.*

And this he amplifies,—

1. From the circumstance that they are a proverb of reproach. *Thou makest us a byword among the heathen.*

2. That in scorn any one that would, used a scornful gesture toward them. *We are become a shaking of the head among the people.*

3. That this insulting is continual. *My confusion is daily before me.*

4. It is superlative; shame so great that he had not what to say to it. *The shame of my face hath covered me.*

5. It is public; their words and gestures are not concealed, they speak out what they please. *Ashamed I am for the voice of him that reproacheth and blasphemeth; for the enemy and avenger.*

Thirdly, And yet he useth a third argument, that the petition may be the more grateful, and more easily granted; drawn from the constancy and perseverance of God's people in the profession of the truth, notwithstanding this heavy loss, persecution, and affliction. *All this is come upon us*; thus we are oppressed, devoured, banished, sold, derided; yet we continue to be thy servants still;—we retain our faith, hope, service.

1. *We have not forgotten thee*, not forgotten Thou art our God.

2. *We have not dealt falsely in thy covenant.* We have not juggled in Thy service; dealing with any side for our advantage, renouncing our integrity.

3. *Our heart is not turned back.* Our heart is upright, not turned back to the idols our fathers worshipped.

4. *Our steps are not gone out of thy way.* Slip we may, but not revolt; no, not though great calamities are come upon us. 1. *Broken.* 2. *Broken in the place of dragons*, i. e. enemies fierce as dragons. 3. *Though covered with the shadow of death.* Now, that all this is true, we call this our God to witness, who knoweth the very secrets of the heart, and is able to revenge it. *We have not forgotten the name of our God, or stretched out our hands, &c. Shall not God search it out? for he knows the very secret of the heart.*

PSALM XLV.

The contents of this Psalm are generally summed up thus:—The majesty and grace of Christ's kingdom; or, an epithalamium of Jesus Christ, and the Christian church;—the duty of this church, and its privileges. The Psalm contains a magnificent description of the beauty, ornaments, valour, justice, and truth, of the Divine Bridegroom;—the beauty, magnificence, and riches of the bride, who was to become mother of a numerous and powerful posterity. The preamble is found in the side, end verse 1. The description and obituary of the Bridegroom, 2-3. The address to the bride by her companions, 10-15. A prediction of her successful and glorious descendants, 16, 17.

To the chief Musician upon Shoshannim, for the sons of Korah, Maschil, A Song of loves.

Solomon, Reg. Insularum, or. ansem vii. MY heart is inditing a good matter: I speak of the things which I have

Ps. 68. & 90, title.—b Or, of instruction.—c Heb. boileth, or bubbleth up. d Luke 4. 22.—e Isa. 63. 2. Heb. 4. 12. Rev. 1. 16. & 19. 15.

Fourthly. But the last argument is more pressing than the other three. It is not for any thing we have done to those that oppress us, that we are thus persecuted by them; it is for Thee, it is because we profess Thy name, and rise up in defence of Thy truth. Yea, for thy sake are we killed all the day long; for thy sake are we counted as sheep for the slaughter. The sum then is,—since Thou hast been a good God to our fathers; since we suffered great things under bitter tyrants; since, notwithstanding all our sufferings, we are constant to Thy truth; since these our sufferings are for Thee, for Thy sake, Thy truth; therefore, awake, arise, help us: for upon these grounds he commences his petition.

II. This is the second part of the Psalm, which begins at ver. 23, and continues to the end, in which petition there are these degrees,—

1. That God, who to flesh and blood, in the calamities of His church, seems to sleep, would awake, and put an end to their trouble. Awake, why sleepest thou, O Lord, ver. 23.

2. That He would arise and judge their cause, and not seem to neglect them as subjects. Arise, cast us not off for ever, ver. 23.

3. That He would shew them some favour, and not seem to forget their miseries. Wherefore hidest thou thy face, and forgettest our affliction and oppression?

4. Lastly, That He would be their Helper, and actually deliver them. Arise for our help, and redeem us for thy mercies' sake.

Which petition, that it might be the sooner and more readily granted, he briefly repeats the second argument,—For our soul is bowed down to the dust, our belly cleaveth to the earth, ver. 25. Brought we are as low as low may be, even to the dust, to death, to the grave.

NOTES ON PSALM XLV.

The title is nearly the same with that of Psa. lix. and lxxx. To the chief musician, or master of the band of those who played on the six-stringed instruments, giving instruction, for the sons of Korah; a song of loves, or amatory ode; or, a song of the beloved maids. The Vulgate and Septuagint have, For those who shall be changed, or brought into another state, which some have interpreted as relating to the resurrection of the just: but, if I could persuade myself that the title came by Divine inspiration, I would say more properly belonged to the calling and conversation of the Gentiles, and bringing them over from idolatry to the worship of the true God. By some the word שושנים shoshannim, is translated lilies; and a world of labour has been spent to prove that these lilies mean the saints, Jesus Christ Himself, and the Divine light which is a banner to them that fear Him. I cannot believe that any such meaning is intended; and consequently, I cannot attempt to interpret the Psalm after this model. I believe it to be an epithalamium, or nuptial song, which primarily respected Solomon's marriage with the daughter of Pharaoh; and that it probably has a prophetic reference to the conversion of the Gentiles, and the final aggrandizement of the Christian church.

Verse 1. My heart is inditing a good matter] ורר רצחתי, boileth or bubbleth up, as in the margin. It is a metaphor taken from a fountain that sends up its waters from the earth in this way. The Vulgate has eructavit, which is most literally translated by the old Psalter: פתח הרת תיפת גודו מורב. Bealecetes heortce min. My heart belcath.—Anglo-Saxon.

I speak of the things which I have made touching the king] וספר אנוני ספתי ללך literally, "I dedicate my work unto the king." Or, as the old Psalter, I say my works till the king. This was the general custom of the Asiatic poets. They repeated their works before princes and honourable men: and, especially, those parts in which there was either a direct or constructive compliment to the great man. Virgil is reported to have read a part of his Æneis before Augustus, who was so pleased with it that he ordered ten sestertia to be given him for every line. And the famous Persian poet Ferdusi read a part of his Shah

made touching the king: my tongue is the pen of a ready writer.

2 Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.

3 Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty.

4 And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.

5 Thine arrows are sharp in the heart of the

Isa. 6. 6.—g Rev. 6. 2.—h Heb. prosper thou, ride thou.—i Numb. 24. 3. 2 Sam. 22. 15 Job 6. 4.

Name before Sultan Mahmoud, who promised him thirty thousand denars for the poem.

My tongue is the pen of a ready writer.] I shall compose and speak as fluently the Divine matter which is now in my heart, as the most expert scribe can write from my recitation. My tung of master stuffly trytand. "That es, my tung is pen of the Holy Gast; and nout bot als his instrument, whom he ledis als he wil. For I speke nocht bot that he settis on my tung; als the pen dos nocht without the writer. Stuffly trytand—for the vertu of goddes inspiracioun is nocht, for to thynk with mons stady, that he schewis til other of the purete of heven: that es sone for to com that he wrytes. Old Psalter.

Verse 2. Thou art fairer than the children of men] By whom are these words spoken? As this is a regular epithalamium, we are to consider that the bride and bridegroom have compliments paid them by those called the friends of the bridegroom, and the companions or maids of the bride. But it seems that the whole Psalm, except the first verse, was spoken by those who are called in the title יודיות yedidoth, the beloved maids, or female companions, who begin with his perfections, and then describe hers. And afterwards there is a prophetic declaration concerning his issue. We may, therefore, consider that what is spoken here is spoken by companions of the bride, or what are called yedidoth in the title. It would be unauthenticated to say, Solomon was the most beautiful man in the universe: but to the perfections of the Lord Jesus they may be safely applied.

Grace is poured into thy lips] This probably refers to his speech, or the gracious words which he spoke. Solomon was renowned for wisdom, and especially the wisdom of his conversation. The queen of Sheba came from the uttermost parts of the land to hear the wisdom of Solomon; and, so far did she find him exceeding all his fame, that she said, one half had not been told her: but, behold,—a greater than Solomon is here. No man ever spoke like this man; his enemies themselves being judges.

God hath blessed thee for ever.] This, I am afraid, could in no sense be ever spoken of Solomon: but of the man Christ Jesus it is strictly true.

Verse 3. Gird thy sword upon thy thigh, O most mighty] This clause should be translated, O hero, gird thy sword upon thy thigh! This, I think, cannot be spoken of Solomon. He was not a warlike prince; he never did any feats of arms. It has been said he would have been a warrior if he had had enemies. It might have been so: but the words more properly apply to Christ, who is King of kings, and Lord of lords; whose sword with two edges, proceeding from his mouth, cuts all His adversaries to pieces.

With thy glory and thy majesty.] Be as warlike as thou art glorious and majestic. Solomon's court was splendid; and his person was majestic. These words may be well said of him. But the majesty and glory of Christ are above all: He is higher than all the kings of the earth; and has a name above every name; and at it every knee shall bend, and every tongue confess.

Verse 4. In thy majesty ride prosperously] These words cannot be spoken of Solomon: they are true only of Christ. His riding is the prosperous progress of His gospel over the earth. He uses no sword, but the sword of the Spirit;—and what religion, system of truth pretended or real, ever made such progress as the religion of Christ has done, without one sword being ever drawn to propagate it from the first introduction of Christianity to the present time? His gospel is TRUTH, proclaiming HUMILITY, מור אנהוב, and RIGHTEOUSNESS. This, indeed, is the sum of the gospel; and an epitome of its operations in the hearts of men. 1. The gospel is a revelation of eternal TRUTH; in opposition to all false systems of religion, and to all figurative and ceremonial representations of the true religion. It is truth concerning GOD, His NATURE, and His WORKS. It is truth concerning MAN, his ORIGIN, his INTENTS, his DUTIES, and his END. It is truth in what it says concerning the natural, the moral,

king's enemies; whereby the people fall under thee.

k. Psa. 93. 2

and the invisible world. 2. It teaches the doctrine of meekness, or HUMILITY; opposes pride and vain glory; strips man of his assumed merits; proclaims and enforces the necessity of humiliation, or repentance, because of sin.—Humiliation under the providential hand of God, and humility in imitation of the character of the Lord Jesus Christ throughout life. 3. The Gospel teaches righteousness; shews the nature of sin, wrong, injustice, transgression, &c.; works righteousness in the heart; and directs and influences to the practice of it in all the actions of life. The Gospel leads him who is under its influences to give to all their due: to God,—to his neighbour,—to himself. And it is by the propagation of truth, humility, and righteousness, that the earth has become so far blessed, and the kingdom of Christ become extended among men.

And thy right hand shall teach thee terrible things.] The Chaldee is different: And the Lord will teach thee to perform terrible things by thy right hand. The Arabic.—And with admiration shall thy right hand direct thee. The Septuagint.—And thy right hand shall lead thee wonderfully. To the same purpose are the Vulgate, Anglo-Saxon, and the old Psalter. The meaning is, nothing shall be able to resist Thee; and the judgments which Thou shalt inflict on thine enemies shall be terrible.

Verse 6. Thine arrows are sharp] The arrows here may mean the convictions produced in the hearts of men by the preaching of the gospel. The King is God Himself; His enemies are sinners of all sorts. The people the Jews—thousands of whom were pricked in their hearts under the preaching of Peter and others. All fall before Christ: those who received the word rose again by repentance and faith; those who did not, fell down—all down!

Verse 6. Thy throne, O God, is for ever] כִּסֵּא אֱלֹהִים לְעוֹלָם וָעֶד תְּהִי כִּסֵּא אֱלֹהִים לְעוֹלָם וָעֶד. "O God, Thy throne is for ever, and eternal!" The word *elohim* here is the very first term, or name, by which the Supreme God has made Himself known to the children of men. See Gen. i. 1, and this very verse the apostle, Heb. i. 8, has applied to Jesus Christ. On this I shall make a very short remark, but it shall be conclusive.—If the apostle did not believe Jesus Christ to be the true and eternal God, he has utterly misapprehended this Scripture.

The translation in the old Psalter, and the paraphrase, will, on this controverted text, be considered of some importance. *Thi settil God in werld of worlde: bewte of ryghting hande of thi kyngdome.* Here he loues [celebrates] God Crist of dome. *Thi settil of demyng and of kynges pouste.* God es werld of weuld for al that he demes es nocht chaunged and that byfalles the. for the wande that es ceptre and the governing of thi kyngdome es wande of ryghtyng, that ryghtes croked men this es the wand of godden evenes that ay es ryght and never croked that reules ryghtwis men and amyes wiked men. The Reader will observe a blank space between the word *Crist*, and *of dome*: it is the same in the original. A word has been so carefully erased with the scalpel, in the above place, that not a vestige of a letter is left. From the following words I should suspect it to have been *kyng* or *werld*. Here he praises God, Christ, king of judgment. However this may be, it is evident that this ancient commentator understood the word *God* to be applied to Christ. I have given the sentence as it is pointed in the original.

I have mentioned above that the author of the Epistle to the Hebrews, chap. i. 8, 9, quotes verses 6, 7, of this Psalm. I shall subjoin the substance of what I have written on these verses, in that place:—

“Ver. 8. Thy throne, O God, is for ever and ever—If this be said of the Son of God, i. e. Jesus Christ; then Jesus Christ must be God: and indeed the design of the apostle is to prove this. The words here quoted are taken from Psa. xlv. 6, 7, which the ancient Chaldee paraphrast, and the most intelligent rabbins, refer to the Messiah. On the third verse of this Psalm, *Thou art fairer than the children of men*, the Targum says, ‘Thy beauty, מְרֹאָה מְלֹכָא מִשְׁחִיחָא, O King Messiah, is greater than the children of men.’ *Aben Ezra* says, This Psalm speaks of David, or rather of his Son the Messiah, for this is His name, Ezek. xxxiv. 24. *And David my servant shall be a Prince over them for ever.* Other rabbins confirm this opinion.

“This verse is very properly considered a proof, and indeed a strong one, of the Divinity of Christ: but some late versions of the New Testament have endeavoured to avoid the evidence of this proof, by translating the words thus, *God is thy throne for ever and ever*; and if this version be correct, it is certain the text can be no proof of the doc-

6 * Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

Heb. i. 8.

trine. Mr. Wakefield vindicates this translation at large in his *History of Opinions*: and *θεος* being the nominative case, is supposed to be a sufficient justification of this version. In answer to this it may be stated that the nominative case is often used for the vocative, particularly by the Attics; and the whole scope of the place requires it should be so used here: and, with due deference to all of a contrary opinion, the original Hebrew cannot be consistently translated any other way: כִּסֵּא אֱלֹהִים לְעוֹלָם וָעֶד תְּהִי כִּסֵּא אֱלֹהִים לְעוֹלָם וָעֶד, *Thy throne, O God, is for ever, and to eternity.* It is in both worlds; and extends over all time; and will exist through all endless duration. To this our Lord seems to refer, Matt. xxviii. 18. *All power is given unto me, both in HEAVEN and EARTH.* My throne, i. e. my dominion, extends from the creation to the consummation of all things. These I have made, and these I uphold: and from the end of the world, throughout eternity, I shall have the same glory, sovereign unlimited power and authority, which I had with the Father before the world began, John xvii. 5. I may add that none of the ancient versions has understood it in the way contended for by those who deny the Godhead of Christ, either in the Psalm from which it is taken, or in this place where it is quoted. Aquila translates אֱלֹהִים *Elohim*, by *Θεο*, *O God*, in the vocative case: and the Arabic adds the sign of the vocative *يا* *ya*, reading the place thus: *يا الله ابي ابن آدم يا الله يا الله* *korsee yallah ila-abadilabada*, the same as in our Version. And, even allowing that *θεος* here is to be used as the nominative case, it will not make the sense contended for, without adding *εσ*: to it, a reading which is not countenanced by any Version, nor by any MS. yet discovered. Wickliff, Coverdale, and others, understood it as the nominative, and translated it so; and yet it is evident that this nominative has the power of the vocative; forsothe to the sone God thi troone into the worlde of worlde: a gerde of equite the gerde of thi reume. I give this, pointing and all, as it stands in my old MS. Bible. Wickliff is nearly the same, but is evidently of a more modern cast: but to the sone he settil, God thy trone is into the worlde of worlde, a gerde of equite is the gerde of thi reume. Coverdale translates it thus, *But unto the sonne he sayeth; God, thy seate endureth for ever and ever: the ceptre of thi kyngdome is a right ceptre.* Tindal and others follow in the same way, all reading it in the nominative case, with the force of the vocative; for none of them has inserted the word *εσ*, *is*, because not authorized by the original: a word which the opposers of the Divinity of our Lord are obliged to beg, in order to support their interpretation.

“A sceptre of righteousness—The sceptre, which was a sort of staff, or instrument of various forms, was the ensign of government, and is here used for government itself. This the ancient Jewish writers understand also of the Messiah.

“Ver. 9. Thou hast loved righteousness—This is the characteristic of a just governor: He abhors and suppresses iniquity; He countenances and supports righteousness and truth.

“Therefore God, even thy God—The original *θις θεος* *εσ*, *θεος*, *θεος* *ου*, may be thus translated, *Therefore, O God, thy God hath anointed thee.* The form of speech is nearly the same with that in the preceding verse: but the sense is sufficiently clear, if we read, *Therefore God, thy God hath anointed thee, &c.*

“With the oil of gladness—We have often had occasion to remark that, anciently, kings, priests, and prophets, were consecrated to their several offices by anointing; and that this signified the gifts and influences of the Divine Spirit. Christ, *θε Χριστος*, signifies *The anointed One*; the same as the Hebrew Messias; and He is here said to be anointed with the oil of gladness above his fellows. None was ever constituted prophet, priest, and king, but Himself; some were kings only, prophets only, and priests only; others were kings and priests; or priests and prophets; or kings and prophets; but none had ever the three offices in his own person, but Jesus Christ: and none but Himself can be a King over the universe, a Prophet to all intelligent beings, and a Priest to the whole human race. Thus He is infinitely exalted beyond his fellows; all that had ever borne the regal, prophetic, or sacerdotal offices.

“Some think that the word *μετρητος*, *fellows*, refers to believers, who are made partakers of the same Spirit, but cannot have its infinite plenitude. The first sense seems the best. Gladness is used to express the festivities which took place on the inauguration of kings, &c.”

7 'Thou lovest righteousness, and hatest wickedness: therefore " God, " thy God, " hath anointed thee with the oil " of gladness above thy fellows.

8 'All thy garments *smell of myrrh*, and aloe, and cassia, out of the ivory palaces, whereby they have made thee glad.

9 'Kings' daughters *were* among thy honourable women: ' upon thy right hand did stand the queen in gold of Ophir.

10 Harken, O daughter, and consider, and incline thine ear; ' forget also thine own people, and thy father's house;

11 So shall the king greatly desire thy beauty: " for he is thy Lord; and worship thou him.

1 Ps. 23. 5.—m Or, O God.—n Isa. 61. 1.—o 1 Kings 1. 39, 40.—p Ps. 21. 5.—q Cant. 1. 2.—r Cant. 6. 9.—s See 1 Kings 2. 9.—t See Deut. 31. 12.

Verse 8. *All thy garments smell of myrrh*] The Asiatics are very partial to perfumes: every thing with them is perfumed, and especially their garments. And the *ivory palaces* mentioned are the *wardrobes* inlaid with ivory, in which their numerous changes of raiment were deposited. *Myrrh* and *aloe* are well known: *cassia* is probably the bark or wood of the *cinnamon* tree. These with *frankincense*, *galbanum*, and other odoriferous drugs, were, and are, frequently used in the perfumes of the Asiatic nations.

Whereby they have made thee glad.] Referring to the effect of strong perfumes, refreshing and exhilarating the spirits.

Verse 9. *Kings' daughters were among*] Applied to Solomon, these words have no difficulty. We know he had *three hundred wives, princesses*:—and the mention of those here may be intended only to shew how highly respected he was among the neighbouring sovereigns, when they cheerfully gave him their daughters to constitute his harem. If we apply it to Solomon's marriage with the daughter of the king of Egypt, it may signify no more than the *princesses and ladies of honour*, who accompanied her to the Israelitish court. Applied to *Christ*, it may signify that the gospel, though preached particularly to the *poor*, became also the means of salvation to many of the *kings, queens, and nobles* of the earth. The *Chaldee* interprets the *queen standing at his right hand, of the law*; and the *honourable women*, as the different regions and countries coming to receive that *law from his right hand*. Perhaps, by *kings' daughters* may be meant different regions and countries, which are represented as constituting the *families of potentates*. Whole nations shall be converted to the Christian faith: and the *queen*, the Christian church, shall be most elegantly adorned with all the graces and good works which at once constitute and adorn the Christian character.

Verse 10. *Harken, O daughter, and consider*] This is the beginning of the address by the *companions of the bride* to their mistress: after having, in the preceding verses, addressed the bridegroom; or, rather, given a description of his person, qualities, and magnificence. Suppose the daughter of Pharaoh to be intended, the words import,—Thou art now become the spouse of the most magnificent monarch in the universe. To thee he must be all in all:—*forget, therefore, thy own people* the Egyptians, and take the Israelites in their place. *Forget also thy father's house*; thou art now united to a new family. *So shall the king, Solomon, greatly desire thy beauty*:—thou wilt be, in all respects, pleasing to him. And it is right thou shouldst act so; for he is now become thy *lord*, thy supreme governor. *And worship thou him*;—submit thyself reverently and affectionately to all his commands.

Taken in reference to *Christ*, and the *gospel*, this is an address to the Gentiles to forsake their idolatrous customs and connexions; to embrace *Christ* and His *gospel* in the spirit of reverence and obedience; with the promise that, if beautified with the graces of His Spirit, *Christ* will delight in them, and take them for His peculiar people:—which has been done.

Verse 12. *The daughter of Tyre shall be there with a gift*] The Tyrians shall pay tribute to thy spouse, and assist him in all his grand and magnificent operations.

As, at this time, Tyre was the greatest maritime and commercial city in the world, it may be here taken as representing those places which lay on the coasts of the sea, and carried on much traffic; such as parts of Syria, Egypt, Asia Minor, Greece, Italy, France, the British isles, &c. which first received the gospel of *Christ*, and were the instruments of sending it to all the other nations of the earth.

Rich among the people] The most powerful and opu-

12 And the daughter of Tyre shall be there with a gift; *even* " the rich among the people shall entreat " thy favour.

13 " The king's daughter is all glorious within; her clothing is of wrought gold.

14 " She shall be brought unto the king in raiment of needlework; the virgins her companions that follow her shall be brought unto thee.

15 With gladness and rejoicing shall they be brought; they shall enter into the king's palace.

16 Instead of thy fathers shall be thy children, " whom thou mayest make princes in all the earth.

17 " I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

n Ps. 95. 6. Isai. 54. 5.—p Ps. 22. 29. & 72. 16. Isai. 60. 23. & 69. 2.—q High, thy face. r Rev. 19. 7, 8.—y Cant. 1. 4.—z 1 Pet. 2. 9. Rev. 1. 6. & 2. 10. & 20. 6.—a Mal. 1. 11.

lent empires, kingdoms, and states, shall embrace Christianity, and entreat the *favour* of its Author.

Verse 13. *The king's daughter is all glorious within*] This, in some sense, may be spoken of Solomon's bride, the daughter of the king of Egypt; and then the expression may refer either to the cultivation of her mind, or the ornaments and splendour of her palace. The Asiatic queens, sultanas, and begums, scarcely ever appear in public. They abide in the harem in the greatest luxury and splendour: and to this, as its literal meaning, the text may possibly refer.

Her clothing is of wrought gold] Of the most costly embroidery; her palace, and her person, are decorated in the very highest state of elegance and magnificence.

Spiritually, the king's daughter may mean the *Christian church* filled with the *spirit* that was in *Christ*, and adorned with the graces of the Holy Spirit; while the whole of its outward conduct is pure and holy, ornamented with the works of faith and love, and always bringing forth the fruits of the Spirit.

Verse 14. *She shall be brought unto the king*] When an Asiatic princess is brought to her spouse, she is enclosed in a *palatke*, and no part of her person is visible. She is attended with her principal friends and companions, who follow the *palatke*; and the ceremony is accompanied with great rejoicing; and thus they enter into the palace of the king.

This part of this parabolical Psalm may refer to the glories of a future state. The *Christian church* shall be brought to the *King eternal* in the *great day*, adorned with the graces of the *Divine Spirit*; and thus shall all the redeemed of the *Lord* enter into the *king's palace*,—into the everlasting joy of their *Lord*.

Verse 16. *Instead of thy fathers shall be thy children*] This is the third part, or prophetic declaration relative to the numerous and powerful issue of this marriage. Instead of the kindred, which thou hast left behind in Egypt, thou shalt have numerous children. This cannot refer either to Solomon, or to the daughter of Pharaoh: for there is no evidence that he ever had a child by Pharaoh's daughter; and it is very certain that Rehoboam, Solomon's successor, was not son to the daughter of Pharaoh; nor did any princes of that line ever occupy a foreign throne; nor by successive generations ever continue the remembrance of Solomon and his Egyptian queen. The *children* mentioned here are generally supposed to mean the *apostles* and their successors in the *Christian ministry*; founding churches all over the world, by whom the *Christian name* becomes a memorial all over the earth.

Verse 17. *Therefore shall the people praise thee*] They shall magnify the heavenly Bridegroom, and sing the wonderful displays of His love to the Church His spouse. And the constant use of this Psalm in the Christian church is a literal fulfilment of the prophecy.

ANALYSIS OF THE FORTY-FIFTH PSALM.

The type of the *Messiah* is *Solomon*: of the church, especially of the *Gentiles* to be espoused, *Pharaoh's daughter*.

There are three parts in this Psalm:—

- I. A preface, ver. 1, 2.
- II. The body of the Psalm, containing two commendations,—
 1. Of the bridegroom, from ver. 3 to 9.
 2. Of the bride, from ver. 10 to 15.
- III. The conclusion promissory, and laudatory, ver. 16 to 17.

I. In the preface the prophet commends the subject he is to treat of,—

1. Signifying that it is a *good thing*; *good*, as speaking of the Son of God, who is the *chief good*.
2. And *good* for us; for, on our union with the church, and *Christ's* union with that, depends our eternal good.

5 God is ⁱⁿ the midst of her: she shall not be moved: God shall help her, ^{and that} right early.

6 ^{The} heathen raged, the kingdoms were moved: he uttered his voice, ^{the} earth melted.

7 ^{The} Lord of hosts is with us; the God of Jacob is ^{our} refuge. Selah.

8 ^{Come,} behold the works of the Lord, what desolations he hath made in the earth.

1. Deut. 28. 14. Isai. 12. 6. Ezek. 43. 7. 9. Hos. 11. 9. Joel 2. 27. Zeph. 3. 15. Zech. 2. 5. 10. 11. & 8. 2.—1. Hab. when the morning appeared: See Ezek. 14. 24. 27. 3 Chron. 20. 30. Ps. 102. 6. & 142. 8.

and, instead of ruining and destroying the poor Jews, preserved them alive, and gave them their liberty: and thus the city of God, and the tabernacle of the Most High, were gladdened.

Verse 5. *God is in the midst of her*] God will not abandon them that trust in Him; He will maintain His own cause; and, if His church should at any time be attacked, He will help her, *and that right early*;—with the utmost speed. As soon as the onset is made, God is there to resist. As, by the day-break, the shadows and darkness are dissipated; so, by the bright rising of Jehovah, the darkness of adversity shall be scattered.

Verse 6. *The heathen raged*] There had been terrible wars on all hands, and mighty states were crushed; when the poor Jews were, by the especial favour of God, kept in peace and safety. Kingdoms were moved, while they were preserved.

He uttered his voice] These words seem to refer to thunder, lightning, and earthquake. The expressions, however, may be figurative, and refer to the wars and desolations already mentioned. God gave the command; and one empire was cast down, and another was raised up.

Verse 7. *The Lord of hosts is with us*] We, feeble Jews, were but a handful of men: but the *Lord of hosts*, the God of armies, was on our side. Him none could attack with hope of success; and His legions could not be overthrown.

The God of Jacob] The God who appeared to Jacob in his distress, and saved him out of all his troubles, appeared also for us, his descendants, and has amply proved to us that He has not forgotten His covenant.

Verse 8. *Come, behold the works of the Lord*] See empires destroyed and regenerated; and in such a way as to shew that a supernatural agency has been at work. By the hand of God alone could these great changes be effected.

Verse 9. *He maketh wars to cease*] By the death of Cambyses, and setting Darius son of *Hystaspes* upon the Persian throne, He has tranquilized the whole empire. That same God, who for our unfaithfulness has delivered us into the hands of our enemies, and subjected us to a long and grievous captivity and affliction, has now turned our captivity, raised us up the most powerful friends and protectors in the very place in which we have been enduring so great a fight of afflictions.

He breaketh the bow] He has rendered useless all the implements of war;—and so profound and secure is the general tranquillity, that the *bow* may be safely broken, the *spear snapped asunder*, and the *chariot burnt in the fire*.

Verse 10. *Be still, and know that I am God*] *הרפו* *haphu*, Cease from your provocations of the Divine justice;—cease from murmuring against the dispensations of His providences;—cease from your labour for a season, that ye may deeply reflect on the severity and goodness of God: severity to those who are brought down and destroyed,—goodness to you who are raised up and exalted. Cease from sin and rebellion against your God; let that disgrace you no more, that ye may no more be brought into distress and desolation.

Know that I am God;—understand that I am the Fountain of power, wisdom, justice, goodness, and truth.

I will be exalted among the heathen] By the dispensation of punishments, the heathen shall know me to be the God of justice: by the publication of my Gospel among them, they shall know me to be the God of goodness.

I will be exalted in the earth] I will have my salvation proclaimed in every nation, among every people, and in every tongue.

Verse 11. *The Lord of hosts is with us*] Having heard these declarations of God, the people cry out with joy and exultation.—The Lord of hosts, the God of armies, is with us; we will not fear what man can do unto us.

The God of Jacob is our refuge] He who saved our fathers will save us, and will never abandon His people in distress.

Selah.] This is a firm, lasting, unshaken, well-tryed truth.

9 ^{He} maketh wars to cease unto the end of the earth: ^{he} breaketh the bow, and cutteth the spear in sunder; ^{he} burneth the chariot in the fire.

10 Be still, and know that I am God: ^I will be exalted among the heathen, I will be exalted in the earth.

11 ^{The} Lord of hosts is with us; the God of Jacob is ^{our} refuge. Selah.

m. Ps. 2. 1.—q. Job. 2. 9, 10.—Ver. 11. Numb. 14. 9. 3 Chron. 12. 12.—p. Heb. a high place for us. Ps. 9. 8.—q. Ps. 65. 4.—Isai. 2. 4.—p. Ps. 75. 2.—Ezek. 20. 9.—d. Isai. 2. 11, 17.—v. 7.

ANALYSIS OF THE FORTY-SIXTH PSALM.

Two things especially are to be considered in this Psalm:—

I. The confidence the church has in God, ver. 1 to 8.
II. The exhortation to consider Him as the Lord of hosts, the Punisher of the refractory and disobedient nations, often by means of war; and the only Giver of peace and tranquillity, ver. 8—10.

I. He begins with a maxim which is the ground of all the confidence which the people of God can have. God is our *Asylum*, or *Place of refuge* to fly to; our *Strength*, *Stay*, *Munition*, on which to rely. *A very present help to deliver us in time of trouble*.

From which maxim this conclusion is drawn:—*therefore will we not fear*; not even in the greatest calamities, nor in the midst of the most numerous adversaries. This he expresses, first, *metaphorically*; next, in *plain terms*:—

1. Though the earth on which the church is seated be moved, or removed.

2. Though the mountains be carried into the midst of the sea;—that is, the greatest and strongest empires and kingdoms should be ruined, and overwhelmed.

3. Though the waters roar, and be troubled. Though multitudes of people threaten, and join their forces to ruin, the church.

4. Though the mountains (i. e. kingdoms) shake with the swelling thereof. Waters mean people. Rev. xvii.

More plainly, for we have the interpretation of these metaphors, ver. 6, *Though the heathen raged, and the kingdoms were moved*; yet we were not afraid, nor will we fear. We have a fine illustration of this bold feeling, (from a consciousness of rectitude, and consequently Divine protection,) from the pen of a heathen poet:—

*Justum et tenacem propositi virum,
Non clementer arbor preta submittunt,
Non velut insaniis tyranni
Mente possit collida: Neque duster.
Dux inquit turbidus Adria,
Nec fulminantis magna Jovis manus,
Si fractus illibor orbis,
Impendium ferient ruitis.*—Hor. Car. lib. iii. Od. 8.

“The man in conscious virtue bold,
Who dares his secret purpose hold,
Unshaken bears the crowd’s tumultuous cries,
And the impetuous tyrant’s angry brow defies.
Let the wild winds that rattle the seas
Tempestuous, all their horrors raise:
Let Jove’s dread arm with thunders rend the spheres;
Beneath the crash of worlds, unshaken he appears.”—Francis.

2. Of this undaunted state of mind he next descends to shew the reasons:—

1. *There is a river, &c.* The city of God was Jerusalem, the type of the church; and the holy place of the tabernacles was the temple. The little *Shiloh*, that ran softly, watered Jerusalem; and the promises of the gospel, that shall always flow in the church, shall make glad the hearts of God’s people.

2. *God is in the midst of her*, to keep, to defend her; therefore, she shall not be moved, i. e. utterly removed, but shall remain for ever.

3. *God shall help her, and deliver her—right early*—in the proper season.

4. *He uttered his voice, and the earth melted*. The hearts of the men of the earth, that exalted themselves against His church, at the least word uttered from His mouth, melted; were struck with fear and terror.

5. *The Lord of hosts is with us*. And even the armies of our enemies are at His command, and will fight for us whenever He pleases. *He is the Lord of all hosts*.

6. *The God of Jacob is our refuge*. He is our *Asylum*, and He will save us, ver. 7, 11.

II. The second part contains two exhortations:—

I. He calls on all to behold the works of the Lord; and he produces two instances worthy of observation:—

1. JUDGEMENT is His work; and he afflicts refractory and sinful nations by WAR. See what desolations he hath made in the earth! 2. PEACE is His work. *He maketh wars to cease to the end of the earth*.

2. Then, in the person of God, he exhorts the enemies of the church to be quiet; for their endeavours are vain, and their rage to no purpose. *Be still, and know that I am God*.

PSALM XLVII.

The Gentiles are invited to celebrate the praises of God as the Sovereign of the world, 1, 2. The Jews exult in his kindness to them, 3, 4. All then join to celebrate His majesty as reigning over the heathen, and gathering the dispersed Jews and Gentiles together into one church, 5-8.

IX. DAY. EVENING PRAYER.

To the chief Musician, A Psalm * for the sons of Korah.

A. U. C. 395. An. Danti I. Reg. Parmense, vi.

O CLAP your hands, all ye people; shout unto God with the voice of triumph.

2 For the Lord most high is terrible; * he is a great King over all the earth.

3 * He shall subdue the people under us, and the nations under our feet.

a Or, of.—b Isai 55. 12.—c Deut. 7. 21. Neh. 1. 5. Psa. 75. 12.—d Mal. 1. 14. e Psa. 118. 47.—f 1 Isai. 1. 4.—g Psa. 93. 24, 25.—h Zech. 14. 9.—i 1 Cor. 14. 15, 16. k Or, every one that hath understanding.—l 1 Chron. 15. 31. Psa. 93. 1. & 95. 10. &

3. And he concludes with a gracious promise, of being celebrated among the heathen, and through the whole earth. NOTES ON PSALM XLVII.

The title, "A Psalm for the sons of Korah," has nothing remarkable in it. The Psalm was probably written about the same time with the preceding; and relates to the happy state of the Jews, when returned to their own land. They renewed their praises and promises of obedience, and celebrate Him for the deliverance they had received. See the Introduction to the preceding Psalm. In a spiritual sense, it appears to relate to the calling of the Gentiles to be made partakers of the blessings of the gospel with the converted Jews.

Verse 1. O clap your hands, all ye people] Let both Jews and Gentiles magnify the Lord: the Jews for being delivered from the Babylonish captivity;—the Gentiles for being called to enter into the glorious liberty of the children of God.

Verse 2. For the Lord most high is terrible] He has insufferable majesty; and is a great king,—the mightiest of all emperors, for He is Sovereign over the whole earth.

Verse 3. He shall subdue the people under us] He shall do again for us what He had done for our forefathers; give us dominion over our enemies, and establish us in our own land. I would rather read this in the past tense, relative to what God did for their fathers in destroying the Canaanites, and giving them the Promised Land for their possession, and taking the people for His own inheritance. This is also applied to the conversion of the Gentiles who, on the rejection of the Jews, have become His inheritance; and whom He has chosen to inherit all those spiritual blessings typified by the sacrifices and other significant rites and ceremonies of the Jewish church.

Verse 5. God is gone up with a shout] Primarily, this may refer to the rejoicing and sounding of trumpets, when the ark was lifted up to be carried on the shoulders of the Levites. But it is generally understood as a prophetic declaration of the ascension of our Lord Jesus Christ; and the shout may refer to the exultation of the Evangelists and apostles in preaching Christ crucified, buried, risen from the dead, and ascended to heaven, ever to appear in the presence of God for us. This was the triumph of the apostles: and the conversion of multitudes of souls by this preaching was the triumph of the cross of Christ.

Verse 6. Sing praises] שירי זמרו: this word is four times repeated in this short verse; and shews at once the earnestness and happiness of the people. They are the words of exultation and triumph. Feel your obligation to God:—express it in thanksgiving;—be thankful;—be eternally thankful to God your King.

Verse 7. For God is the King of all the earth] He is not your King only, but the King of the universe. He has no limited power, no confined dominion.

Sing ye praises with understanding.] שירי זמרו זמרו זמרו זמרו maskil, sing an instructive song. Let sense and sound go together. Let your hearts and heads go with your voices. Understand what you sing; and feel what you understand: and let the song be what will give instruction in righteousness to them that hear it. פתח פיך, Sing wisely, Anglo-Saxon. Multitudes sing foolishly.

Verse 8. God reigneth over the heathen] Though this is literally true in God's universal dominion, yet more is here meant. God reigns over the heathen when, by the preaching of the gospel, they are brought into the church of Christ.

God sitteth upon the throne of his holiness.] He is a holy God;—He proclaims holiness. His laws are holy; He requires holiness; and his genuine people are all holy. The throne of his holiness is the heaven of heavens; also the temple at Jerusalem; and, lastly, the hearts of the faithful.

Verse 9. The princes of the people are gathered together] שירי זמרו נסיבי אמימ. The voluntary people;—

4 He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.

5 * God is gone up with a shout, the Lord with the sound of a trumpet.

6 Sing praises to God, sing praises: sing praises unto our King, sing praises.

7 * For God is the King of all the earth: sing ye praises * with understanding.

8 * God reigneth over the heathen: God sitteth upon the throne of his holiness.

9 * The princes of the people are gathered together, * even the people of the God of Abraham: * for the shields of the earth belong unto God: he is * greatly exalted.

97. 1. & 98. 1. Rev. 19. 6.—m Or, The voluntary of the people are gathered unto the people of the God of Abraham.—n Rom. 4. 11, 12.—o Psa. 99. 12.—p Psa. 119. 9. Isai. 2. 11, 17. & 53. 10. Phil. 2. 9.

the princely, noble, or free-willed people;—those who gladly receive the word of life;—those who, like the Bereans, were of a noble or liberal disposition; and, when they heard the gospel, searched the Scriptures to see whether these things were so. It is a similar word which is used Psa. cx. 3, and I believe both texts speak of the same people; the Gentiles who gladly come unto his light, and present themselves a freewill-offering to the Lord.

The people of the God of Abraham] Who were Abraham's people? Not the Jews: the covenant was made with him while yet in uncircumcision. Properly speaking, Gentiles are those whom he represented: for the covenant was made with him while yet a Gentile; and in his seed all the nations, the Gentiles, of the earth, were to be blessed. The people of the God of Abraham are the Gentiles, who, receiving the gospel, are made partakers of the faith of Abraham, and are his spiritual children. The God of Abraham, has Abraham's spiritual posterity, the believing Gentiles, for His own people.

The shields of the earth belong unto God] The Septuagint translate this εἰς παρασις, the strong ones of the earth. The Vulgate reads quoniam dii fortes terra vehementer elevati sunt, "Because the strong gods of the earth are exceedingly exalted." These are supposed to mean kings, and rulers of provinces, which were present at the dedication of the temple; (for some suppose the Psalm to have been composed for this solemnity,) and that they are said here to be greatly exalted, because they exercised a very high degree of power over their respective districts. The words refer to something by which the inhabitants of the earth are defended; God's providence, guardian angels, &c. &c.

He is greatly exalted.] Great as secular rulers are, God is greater, and is above all; King of kings, and Lord of lords: and the hearts of kings and governors are in His hand; and He turns them whithersoever He pleases.

ANALYSIS OF THE FORTY-SEVENTH PSALM.

This Psalm, under the figure of the ark being brought into the temple, foretells the ascension of Christ to heaven; who was the true ark of the covenant, and the propitiatory or mercy seat. It contains a prophecy of Christ's kingdom, and has two especial parts:—

First, An invitation to sing praises to Christ. Secondly, The reasons why we should do it.

1. The ascension of Christ is typified under the ark's ascension, ver. 1. God is gone up with a shout; the Lord with the sound of a trumpet.

2. On which he invites the people to do now, what was then done; that we clap our hands, and sing praises. This should be done,—1. Cheerfully. Clap your hands;—for this is a sign of inward joy, Nah. iii. 19. 2. Universally. O clap hands, all ye people. 3. Vocally. Shout unto God with the voice of triumph. 4. Frequently. Sing praises,—sing praises,—sing praises,—sing praises, ver. 6. and again sing praises, ver. 7. It cannot be done too frequently. 5. Knowingly, and discreetly. Sing ye praises with understanding: know the reason why ye are to praise Him.

3. Now these reasons are drawn from His greatness, and from His goodness.

1. He is GREAT. 1. He is the Lord the Most High. 2. He is terrible. 3. He is a great King over all the earth. All power, at His ascension, was given unto Him in heaven and earth.

2. He is GOOD. 1. In collecting His church by subduing the nations, not by the sword, but by His Word and Spirit; by which he would subdue their iniquities; the iniquity of the Jew first, and then of the Gentile: for the law was to come out of Zion, and the word of the Lord from Jerusalem. To the discipline of that religion both were to submit; and, therefore, both might well be said to be subdued to us, and brought under our feet.

PSALM XLVIII.

The ornaments and privileges of the church, 1-8. The duty of God's people, 9-11.

A Song and Psalm for the sons of Korah.

1 GREAT is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness.

2 Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.

3 God is known in her palaces for a refuge.

4 For, lo, the kings were assembled, they passed by together.

5 They saw it, and so they marvelled: they were troubled, and hasted away.

6 Fear took hold upon them there, and pain as of a woman in travail.

7 Thou breakest the ships of Tarshish with an east wind.

8 As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever, Selah.

9 We have thought of thy loving-kindness, O God, in the midst of thy temple.

10 According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness.

11 Let mount Zion rejoice, let the daughters of Judah be glad because of thy judgments.

12 Walk about Zion, and go round about her: tell the towers thereof.

13 Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.

14 For this God is our God for ever and ever: he will be our guide even unto death.

2. In honouring and rewarding His church. He shall choose out our inheritance for us, the excellency of Jacob whom he loved.

1. His church was His choice. It is a chosen generation, a particular people.

2. His heritage; for He will dwell among them, and provide an inheritance for them, blessings on earth, and glory in heaven.

3. This is the excellency of Jacob;—of Jacob after the Spirit; the kingdom, priesthood, and all the promises made unto Jacob and the fathers, being theirs.

4. The cause. His love only—He chose—the excellency of Jacob whom he loved.

3. In the increase and amplification of His church. God is now the king of all the earth: not of the Jews only; for He reigns over the heathen also. He sits upon a throne of holiness;—rules by His holy word and Spirit.

1. Making them holy, who were unholy. 2. They are a willing people also. For the princes, the volunteers among the people, are gathered together; even the people of the God of Abraham, the Gentiles converted and reconciled to God.

4. In protecting His church, whether by Himself or by the princes He raises up; His providence, or His angels, or all together. For the shields of the earth belong unto God. Secular rulers, and ecclesiastical governors, are shields of the church. But God is the Head of it, and the Chief. He is greatly exalted.

NOTES ON PSALM XLVIII.

The title, A song, a Psalm for the sons of Korah. To which the Vulgate, Septuagint, Ethiopic, and Arabic, add, for the second day of the week; for which I believe it would be difficult to find a meaning. It is evidently of the same complexion with the two preceding, and refers to the Jews returned from captivity; and perhaps was sung at the dedication of the second temple, in order to return thanks to the Lord for the restoration of their political state, and restoration of their worship.

Verse 1. Great is the Lord] This verse should be joined to the last verse of the preceding Psalm, as it is a continuation of the same subject: and, indeed, in some of Kennicott's MSS. it is written as a part of the foregoing. That concluded with He is greatly exalted;—this begins with Great is the Lord, and greatly to be praised; i. e. He should be praised according to His greatness,—no uncommon praise is suited to the nature and dignity of the Supreme God.

In the city of our God] That is, in the temple; or in Jerusalem, where the temple was situated.

The mountain of his holiness] Mount Moriah, on which the temple was built. The ancient city of Jerusalem, which David took from the Jebusites, was on the south of Mount Zion on which the temple was built; though it might be said to be more properly on Mount Moriah, which is one of the hills of which mount Zion is composed. The temple, therefore, was to the north of the city as the Psalmist here states, ver. 2. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great king. But some think that it is the city that is said to be on the north; and Reland contends that the temple was on the south of the city.

Verse 2. The joy of the whole earth] Commentators have been greatly puzzled to shew in what sense Zion, or the temple, could be said to be the joy of the whole earth. If we take the earth here for the habitable globe, there is no sense in which it ever was the joy of the whole earth: but, if we take עֲרֵבָה as col ha-arets, as signifying the whole

of this land, and it has no other meaning, then the assertion is plain and easy to be understood; for the temple was considered the ornament and glory of the whole land of Judæa.

Verse 3. God is known in her palaces for a refuge] All those who worship there in spirit and truth, find God for their refuge. But the words may be understood: God is known for the defence of her palaces; and to this view of the subject agree the three following verses.

Verse 4. For, lo, the kings were assembled] Many of the neighbouring potentates, at different times, envied the prosperity of the Jewish nation; and coveted the riches of the temple: but they had no power against it till the cup of Jewish transgression was full. In vain did they assemble, confederate, invade the land. Saw it, reconnoitred the place, marvelled at its excellence and strength; for they were troubled, struck with fear,—hasted away for fear of destruction: for fear took hold of them as pains seize on a woman in travail. Those who came to destroy were glad to make their own escape.

Verse 7. Thou breakest the ships of Tarshish] Calmet thinks this may refer to the discomfiture of Cambyses, who came to destroy the land of Judæa. "This is apparently," says he, "the same tempest which struck dimay into the land-forces of Cambyses, and wrecked his fleet which was on the coasts of the Mediterranean sea, opposite to his army near the port of Acco, or the Ptolemais: for Cambyses had his quarters at Ecbatane, at the foot of mount Carmel; and his army was encamped in the valley of Jezreel." Ships of Tarshish, he conjectures, to have been large stout vessels, capable of making the voyage of Tarsus, in Cilicia.

Verse 8. As we have heard, so have we seen] Our fathers have declared what mighty works Thou didst in their time: and we have seen the same. God has often interposed, and afforded us a most miraculous defence. So was it when they were invaded by the Assyrians, Syrians, Egyptians, Babylonians, Persians, and Greeks under Alexander.

The city of the Lord of hosts] His hosts defended the city, and it was known to be the city of the great King.

God will establish it for ever] This must refer to the true temple, the Christian church, of which the Jewish temple was a type. The type perished; but the antitype remains, and will remain till time shall be no more.

Selah] So he it;—and so it will be for evermore.

Verse 9. We have thought of thy loving-kindness] We went to Thy temple to worship Thee; we meditated on Thy goodness; we waited for a display of it:—and the panic that in the first instance struck us, was transferred to our enemies; and fear took hold upon them—they marvelled, were troubled, and hasted away.

Verse 10. According to thy name] As far as Thou art known, so far art Thou praised: and where Thou art known Thou wilt have praise to the end of the earth. And why? Thy right hand is full of righteousness. Thou art continually dispensing Thy blessings to the children of men.

Verse 11. Let Mount Zion rejoice] The temple is restored in majesty, which was threatened with total destruction;—it is again repaired.

Let the daughters of Judah be glad] That Thou hast turned her captivity, and poured out Thy judgments upon her oppressors.

Verse 12. Walk about Zion] Consider the beauty and magnificence of the temple; count the towers by which it is fortified.

Verse 13. Mark ye well her bulwarks] See the redoubts by which she is defended.

Consider her palaces] See her courts, chambers, altars,

1. Or, of—b Ps. 46. 4. & 87. 3.—c Isai 2. 2, 3. Mic. 4. 1. Zech. 8. 3.—d Ps. 50. 2. Jer. 3. 18. Lam. 2. 15. Dan. 9. 5. A. 11. 16.—e Ezek. 20. 6.—f Isai 14. 13.—g Matt. 6. 25.—h 2 Sam. 10. 6, 14, 16, 18, 19.—i Exod. 13. 15.—k 1 Ths. 13. 13.—l Ezek. 27. 26.

m Jer. 18. 17.—n Ver. 1, 2.—o Isai 2. 2. Mic. 4. 1.—p Ps. 35. 3. & 40. 10.—q Deut. 28. 59. Josh. 7. 9. Ps. 113. 3. Mat. 1. 11, 14.—r 11th. S'4 your heart to her bulwarks.—s Or, raise up.—t Ps. 14. 14. & 77. 13. & 95. 7.—u Isai 58. 11.

PSALM XLIX.

All men are invited to attend to lessons of wisdom, relative to the insufficiency of earthly good to save or prolong life; to secure the resurrection from the dead, 1-3. Death is inevitable, 10. The vain expectations of rich men, 11-13. Death reaches all alike, 14. The Psalmist encourages and fortifies himself against envying the apparently prosperous state of the wicked, who are brutish, and die like beasts, 15-18.

To the chief Musician, A Psalm *for the sons of Korah.

HEAR this, all ye people; give ear, all ye inhabitants of the world:

2 Both ^b low and high, rich and poor, together.

a Or, of.—b Ps. 62. 2.—c Ps. 78. 2. Matt. 13. 35.—d Ps. 33. 4.

&c. &c.; make an exact register of the whole, that ye may have to tell to your children how Jerusalem was built in troublesome times;—how God restored you;—and how He put it into the hearts of the heathen to assist to build, beautify, and adorn, the temple of our God.

Verse 14. *For this God*] Who did all these wonderful things,—

Is our God] He is our Portion, and He has taken us for His people.

He will be our guide] Through all the snares and difficulties of life,—

Even unto death] He will never leave us; and we, by His grace, will never abandon Him. He is just such a God as we need; infinite in *mercy, goodness, and truth.* He is our *Father*, and we are the *sons and daughters* of God Almighty. Even unto, and in, death, He will be our Portion.

ANALYSIS OF THE FORTY-EIGHTH PSALM.

Under the type of Jerusalem is set down the happiness of the church, which is always protected by the Divine favour. There are *three* parts in this Psalm:—

I. The excellencies and privileges of the city of God, ver. 1-3.

II. A narration of a miraculous deliverance she obtained, and the terror that fell upon her enemies, ver. 4-8.

III. An exhortation to consider it, and to praise God, ver. 9-14.

I. The Psalmist begins with a *maxim*,—*Great is the Lord, and greatly to be praised.* Great in Himself; and greatly to be praised for *all things, in all places*; but especially in the *city of our God, in the mountain of holiness.*

Then he descends to set forth the excellencies and ornaments of the church.

1. It is the *city of God*, built and governed by Him; and in it He resides.

2. It is a *holy mountain.* The religion in it holy; the people, a holy people.

3. It is *Beautiful for situation.* God has put His beauty upon it.

4. *The joy of the whole earth is mount Zion.* The joy and ornament of all the Land of Judea then; and afterward of the whole world, because the law was to come out of Zion.

5. It is the *city of the great King*, i. e. God. He founded, and rules in it.

6. *God is known in her palaces.* In her is the knowledge of God; yea, and by an experimental knowledge, is found to be an asylum, a *sure refuge.*

II. And it is well that it is so; for Jerusalem, i. e. the church, has many and great enemies, which (ver. 5.) the prophet begins to describe; and desires that notice may be taken of them, for he points them out with *Lo! or Behold!*

1. They are many and powerful. They were *kings*,—a plurality of them.

2. Confederate kings. *The kings were assembled.* United power is the more effectual.

. But all the endeavours of those kings,—those confederate kings, came to nothing.

1. *They passed by together.* Together they came, together they vanished.

2. *They saw—they marvelled.* They saw the strength of this city, and wondered how it could be so strangely delivered out of their hands.

3. On this they were troubled, they trembled, and *hasted away.* Fear took hold upon them:—which the prophet illustrates by a double similitude,—1. By a *travelling woman.* Fear took hold upon them, and pain as of a woman in *travail.* 2. By the fear of mariners at sea, when Euroclydon threatens to destroy their ship;—their amazement was such as *when thou breakest the ships of Tarshish with an east wind.*

III. In this third part of the Psalm there are *two* especial points,—

A grateful acknowledgment of God's protection of His church. *As we have heard, so have we seen in the city of*

3 My mouth shall speak of wisdom; and the meditation of my heart *shall be of understanding.*

4 *I will incline mine ear to a parable: I will open my dark saying upon the harp.*

5 Wherefore should I fear in the days of evil: *when* ^d the iniquity of my heels shall compass me about?

6 They that ^e trust in their wealth, and boast themselves in the multitude of their riches:—

e Job 31. 24, 25. Ps. 52. 7. & 82. 10. Mark 10. 24. 1 Tim. 6. 17.

our God. We have heard that He will protect this city, and we see that He hath done it; and persuaded we are, that He will always do it. *God will establish it for ever.*

2. And this shall never be forgotten by us. *We have thought of thy loving-kindness in the midst of thy temple.*

3. And so thought of it as to praise Thee for it. *According to thy name, so is thy praise; thy right hand is full of righteousness.* All the earth shall know that Thou dost help with Thy powerful hand thy afflicted and oppressed people. Thou wilt punish their adversaries, *for thy right hand is full of righteousness—and justice.*

The second point of this third part is an exhortation to God's people.

1. That they exult and rejoice for what God does for them. *Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments in defending Thy church, and punishing their enemies.*

2. That they take especial notice of His miraculous deliverance of Jerusalem; that, notwithstanding the army was great that lay against it, yet no harm was done. *Walk about Zion, tell the towers thereof,—mark well her bulwarks,—and her palaces.* See whether they be not all standing and entire.

3. And do it for this end:—*That you may tell it to the generation following.* Leave it on record how miraculously God hath delivered you.

4. For this there are *two* strong reasons:—1. *For this God, who protects and defends us, is our God for ever.* 2. *He will be our guide unto death.* He will not leave us when all the world leaves us. In the time in which we need Him most, we shall find Him most powerfully present to help us. Therefore, exult, rejoice, mark it; and make it known to the generations to come.

NOTES ON PSALM XLIX.

The title, "To the chief Musician, a Psalm for the sons of Korah," has nothing particular in it; and the *Versions* say little about it. One of the descendants of the children of Korah might have been the author of it: but *when*, or on *what occasion* it was made, cannot now be discovered. The author aimed to be *obscure*, and has succeeded; for it is very difficult to make out his meaning. It is so much in the style of the book of Job, that one might believe they had the same author; and that this Psalm might have made originally a part of that book. "It seems," says Dr. Dodd, "to be a meditation on the vanity of riches, and the usual haughtiness of those who possess them. As a remedy for this he sets before them the near prospect of death, from which no riches can save, in which no riches can avail. The author considers the subject he is treating as a kind of wisdom concealed from the world; a mystery, an occult science with respect to the generality of mankind." Dr. Kennicott has given an excellent translation of this Psalm, which is very literal, simple, and elegant; and by it the reader will be convinced that a good translation of a difficult passage is often better than a comment.

Verse 1. *Hear this, all ye people*] The four first verses contain the author's exordium, or introduction, delivered in a very pompous style, and promising the deepest lessons of wisdom and instruction. But what was rare then, is common place now.

Verse 4. *I will incline mine ear to a parable*] This was the general method of conveying instruction among the Asiatics. They used much figure and metaphor to induce the reader to study deeply, in order to find out the meaning. This had its use, it obliged men to *think*, and *reflect* deeply; and thus, in some measure, taught them the use, government, and management, of their minds.

My dark saying upon the harp] Music was sometimes used to soothe the animal spirits, and thus prepare the mind for the prophetic influx.

Verse 5. *The iniquity of my heels*] Perhaps אָבִיב *akabey*, which we here translate *my heels*, should be considered the contracted plural of אָבִיב *akabim*, *supplanters*. The verse would then read thus: *Wherefore should I fear in the days of evil, though the iniquity of my supplant-*

PSALM L.

That, the Sovereign Judge, thus before His throne all His people, and the priests and the judges, &c. And reproaches them for their vain confidence in the sacrifices they had offered, 7-13. And shews them the worship He requires, 14, 15. And then enters into a particular detail of their hypocrisy, injustice, and union with censurable transgressors, all of whom He threatens with heavy judgment, 16-22. The blindness of him who worships the right, and walks unblissfully, 23.

X. DAY. MORNING PRAYER.

A Psalm of Asaph.

THE mighty God, even the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

a Cr. for Asaph. See 1 Chr. 15. 17. & 23. 2. 2 Chr. 29. 30.—b Neh. 9. 22. Isa. 9. 6. Jer. 22. 12.—c Ps. 42. 2.—d Dent. 32. 2. Ps. 101. 1.

of wisdom, &c. I will speak of what I know, and speak so that others may understand. 2. I will incline my ear. I will teach you nothing but what I teach myself. 3. It is a parable which I am about to deliver, and will require all your attention. 4. That it may be brought to your ear with more delight, I shall accompany it with the harp. I will open my dark saying upon the harp.

II. Having now assembled his congregation; endeavoured to make them attentive, docile, and well disposed, lest any should suppose that he was envious at the prosperity of the wicked, or had so little trust in God that he lived in terror of his adversaries; he says,—Wherefore should I fear in the days of evil, though the iniquity of my supplanters surrounds me? He had no reason thus to fear: but the wealthy and ambitious had. And this he demonstrates two ways: for he takes away happiness from the one, ver. 8-15, and places happiness in the other, ver. 16.

1. They that trust in their wealth, and boast themselves in the multitude of their riches, are not happy, ver. 6. For wealth will not deliver in the evil day.

1. It will save no man's life, None of them, (the rich men) can redeem his brother, nor give to God a ransom for him. God will not be bribed to save any man's life.

2. It will save no man's soul. The ransom required for that is more valuable than any thing the earth can produce.

3. Suppose he was wise, and a long-lived man, yet he must die at last. For he seeth that wise men die; like-wise the fool and the brutish.

4. Which sufficiently shews the vanity of their riches:—1. They leave them. 2. They leave these great riches. 3. They leave them to others;—sometimes to children, but often to strangers, such as they thought never would have entered into their labours.

5. Their thoughts are vain. For, 1. Their inward thoughts are that their houses shall continue, &c. 2. To this end, They call their lands after their own names:—They not only study to be rich, but they are vain-glorious also. But their study is,—1. Vanity. 2. Folly.

1. Vanity. Nevertheless, man being in honour, abideth not; a change there will be, and the most glorious man will be like the beasts that perish.

2. Folly. This their way is their foolishness. A great foolery to place their chief good in riches; yet their posterity act in the same way, tread in their steps, and pant after riches and honours.

To correct this propensity, he lays before them certain considerations relative to their future condition.

1. Like sheep they are laid in the grave. That is their common condition; like sheep they are fated for slaughter.

2. Death shall feed on them. The second death; for, like Dives, they shall be burned in hell; and the fire that cannot be extinguished shall feed upon their souls and bodies.

3. In the morning of the resurrection, the upright shall have power over them. The righteous shall shine like the sun, when they shall be Christ's footstool. The godly shall be placed on the right hand, and seated on thrones to judge them; when they shall be seated on the left, and be condemned.

4. Their beauty shall consume in the grave. Their riches, power, and glory, shall wax old as doth a garment:—For the figure of this world passeth away. Therefore, the rich of this world, and the possessors of great glory, are not happy. He, therefore, sets down the happy man: the man who trusts in God, and lives to Him, he is happy in life, notwithstanding his afflictions; and he shall be happy for ever. Therefore he says, God will redeem my soul from the power of the grave, &c.

1. He shall redeem me. All good men's souls.

2. Not from the grave, for die we must; but from the hand, that is, the dominion and power of death. Death shall not reign over them.

3. The reason is,—For he shall receive me; adopt me into His family, and make me a partaker of the Divine nature.

III. On these considerations, relative to good and bad men, and their different conditions, he admonishes the good that they be not troubled at the prosperity of the wicked. Be thou not afraid, &c.

2 Out of Zion, 'the perfection of beauty,' God hath shined.

3 Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

4 He shall call to the heavens from above, and to the earth that he may judge his people.

5 Gather 'my saints together unto me; b those that have made a covenant with me by sacrifice.

a Lev. 16. 2. Num. 16. 25. Ps. 97. 3. Dan. 7. 10.—f Dent. 4. 26. & 31. 28. & 32. 1. Isa. 1. 2. Mic. 6. 1, 2.—g Dent. 33. 3. Isa. 12. 3.—h Exod. 24. 1.

1. Not at the great wealth of the rich. Be not afraid when one is made rich.

2. Not at the glory and honour of the mighty. Nor when the glory of his house is increased.

And he repeats the former reason. For when he dieth, he shall carry nothing away; his glory shall not descend after him. Their happiness, such as it was, was only momentary.

This he amplifies:—Be it granted, that they flattered themselves, and were flattered by others,—

1. Though while he lived he blessed his own soul. Soul, take thy ease, &c.

2. Though men will praise thee, and sound in thy ears, Well done! so long as thou dost well to thyself; heapest up riches, and gapest after honour.

1. A mortal thou art, short-lived as all that went before thee. He shall go to the generation of his fathers. And,—

2. If wicked, be cast into utter darkness. They shall never see the light.

3. Surely, any man, however rich, however great, who understands not thus much, must be a beast,—and with this sentiment concludes the Psalm; and it is doubled that it may be remembered. Man, who is in honour, and understandeth not, is like the beasts that perish. Even while he lives, without this understanding his life is little more than the life of the beast.

NOTES ON PSALM L.

In the title this is said to be A Psalm of Asaph. There are twelve that go under his name: and most probably he was author of each, for he was of high repute in the days of David; and is mentioned second to him as a composer of Psalms. Moreover Hezekiah the king, and the princes, commanded the Levites to sing praise unto the Lord, with the words of DAVID, and of ASAPH the SEER. His band, sons, or companions, were eminent in the days of David, as we learn from 1 Chron. xxv. 1, &c. Asaph himself was one of the musicians who sounded with cymbals of brass, 1 Chron. xv. 19. And he is mentioned with great respect, Nehem. xii. 46. And in the days of DAVID and ASAPH of old there were CHIEF of the SINGERS, and SONGS of PRAISE and THANKGIVING unto God. He was certainly a prophetic man:—he is called a seer, one on whom the Spirit of God rested; and seems from this, his education, and natural talent, to be well qualified to compose hymns or psalms in the honour of God. Persons capable of judging, on a comparison of those Psalms attributed to Asaph with those known to be of David, have found a remarkable difference in the style. The style of David is more polished, flowing, correct, and majestic, than that of Asaph; which is more stiff and obscure. He has been compared to Pervius and to Horace; he is keen, full of reprehensions, and his subjects are generally of the doleful kind; which was probably caused by his living in times in which there was great corruption of manners, and much of the displeasure of God either threatened or manifested. It is not known on what particular occasion this Psalm was written: but at most times it was suitable to the state of the Jewish church.

Verse 1. The mighty God, even the LORD, hath spoken.] Here the essential names of God are used: אלהים אלהים EL, ELOHIM, YEOVAH, hath spoken. The six first verses of this Psalm seem to contain a description of the great judgment: to any minor consideration or fact it seems impossible, with any propriety, to restrain it. In this light I shall consider it, and shew—

First, The preparatives to the coming of the great Judge. El Elohim Jehovah hath spoken, and called the earth, all the children of men, from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, (ציון מְעוֹלָה מְעוֹלָה מְעוֹלָה) God hath shined, ver. 1, 2. 1. He has sent His Spirit to convince men of sin, righteousness, and judgment. 2. He has sent His Word; has made a revelation of Himself, and has declared both His Law and His Gospel to mankind. Out of Zion, the perfection of beauty, hath God shined, ver. 2. For out of Zion the Law was to go forth, and the word of the Lord from Jerusalem. Isa. ii. 3.

6 And the heavens shall declare his righteousness: for God is judge himself. Selah.

7 Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God.

8 I will not reprove thee for thy sacrifices or thy burnt-offerings, to have been continually before me.

9 I will take no bullock out of thy house, nor he-goats out of thy folds.

10 For every beast of the forest is mine, and the cattle upon a thousand hills.

11 I know all the fowls of the mountains: and the wild beasts of the field are mine.

12 If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats?

14 Offer unto God thanksgiving; and pay thy vows unto the Most High:

15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

1. Ps. 97. 6.—k. Ps. 135. 7.—l. Ps. 81. 8.—m. Exod. 30. 2.—n. Luit. 1. 11. Jer. 7. 22. o. Hos. 6. 8.—p. Mic. 6. 8. Acta 17. 25.—q. Heb. with me.—r. Exod. 19. 5. Deut. 10. 14. Job 41. 11. Ps. 34. 1. 1. Cor. 10. 30. 28.—s. Hos. 14. 2. Heb. 13. 15.—t. Deut. 23. 21. Job 22. 27. Ps. 78. 11. Eccles. 5. 4, 5.—u. Exod. 22. 27. Ps. 91. 15. & 107. 6, 13, 19, 22. Zech. 13. 8.

Secondly, The accompaniments. 1. His approach is proclaimed, ver. 3. *Our God shall come*. 2. The trumpet proclaims His approach, *He shall not keep silence*. 3. Universal nature shall be shaken, and the earth and its works be burnt up. *A fire shall devour before him, and it shall be very tempestuous round about him*, ver. 3.

Thirdly, The witnesses are summoned and collected, from all quarters; some from heaven, and some from earth. 1. Guardian angels. 2. Human associates. *He shall call to the heavens from above, and to the earth, that he may judge his people*, ver. 4.

Fourthly, The procedure. As far as it respects the righteous, orders are issued. *Gather my saints, those who are saved from their sins and made holy, together unto me*. And, that the word *saints* might not be misunderstood, it is explained by *Those that have made a covenant with me by sacrifice*; those who have entered into union with God, through the sacrificial offering of the Lord Jesus Christ. All the rest are passed over in silence: we are told who they are that shall enter into the joy of their Lord; viz. only the *saints*, those who have made a covenant with God by sacrifice. All, therefore, who do not answer this description, are excluded from glory.

Fifthly, The final issue; all the angelic host, and all the redeemed of the Lord, join in applauding acclamation at the decision of the Supreme Judge. The heavens (for the earth is no more, it is burnt up,) shall declare His righteousness, the exact justice of the whole procedure, where justice alone has been done without partiality, and without severity; nor could it be otherwise, for *God is Judge himself*. Thus the assembly is dissolved; the righteous are received into everlasting glory; and the wicked turned into hell, with all those who forget God. Some think that the sentence against the wicked is that which is contained from ver. 16 to ver. 22. See the analysis at the end.

Verse 7. *Hear, O my people*] As they were now amply informed concerning the nature and certainty of the general judgment, and were still in a state of probation, Asaph proceeds to shew them the danger to which they were exposed, and the necessity of repentance and amendment, that, when that great day should arrive, they might be found among those who had made a covenant with God by sacrifice. And he shews them that the sacrifice with which God would be well pleased was quite different from the bullocks, he-goats, &c. which they were in the habit of offering. In short, he shews here that God has intended to abrogate those sacrifices, as being no longer of any service: for when the people began to trust in them, without looking to the thing signified, it was time to put them away. When the people began to pay Divine honours to the *brazen serpent*, though it was originally an ordinance of God's appointment for the healing of the Israelites, it was ordered to be taken away, called *Nehushtan*, a bit of brass, and broken to pieces. The sacrifices under the Jewish law were of God's appointment: but now that the people began to put their trust in them, God despised them.

Verse 8. *I will not reprove thee*] I do not mean to find fault with you for not offering sacrifices;—you have offered them, they have been continually before me:—but you have not offered them in the proper way.

Verse 10. *Every beast of the forest is mine*] Can ye

16 But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?

17 Seeing thou hatest instruction, and castest my words behind thee.

18 When thou sawest a thief, then thou consentedst with him, and hast been a partaker with adulterers.

19 Thou givest thy mouth to evil, and thy tongue frameth deceit.

20 Thou sittest and speakest against thy brother; thou slanderest thine own mother's son.

21 These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.

22 Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.

23 Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God.

v. Ver. 23. Ps. 22. 23.—w. Rom. 2. 21, 22.—x. Neh. 9. 26.—y. Rom. 1. 32.—z. Heb. thy portion was with adulterers.—a. 1. Tim. 5. 22.—b. Heb. Thou renderest.—c. Ps. 22. 4.—d. Eccles. 8. 11, 12. Luit. 26. 10. & 27. 11.—e. See Rom. 2. 4.—f. Ps. 68. 3. Job 8. 13. Ps. 8. 17. Luit. 51. 13.—h. Ps. 27. 8. Rom. 12. 1.—i. Gal. 6. 16.—h. Heb. thus disposeth his way.

suppose that ye are laying me under obligation to you, when ye present me with a part of my own property?

Verse 12. *The world is mine, and the fulness thereof*.] Ye cannot, therefore, give me any thing that is not my own.

Verse 13. *Will I eat the flesh of bulls*] Can ye be so simple as to suppose that I appointed such sacrifices for my own gratification? All these were significative of a spiritual worship, and of the sacrifice of that Lamb of God which, in the fulness of time, was to take away, in an atoning manner, the sin of the world.

Verse 14. *Offer unto God thanksgiving; and pay thy vows unto the Most High*.] זבח זבחה, "sacrifice unto God, אלוהים elohim, the תודה todah, thank-offering," which was the same as the *sin-offering*, viz. a bullock, or a ram, without blemish; only there was in addition, unleavened cakes mingled with oil, and unleavened wafers anointed with oil; and cakes of fine flour mingled with oil and fried, Lev. vii. 12.

And pay thy vows—נדארה נדארה, thy vow-offerings, to the Most High. The *nedar* or *vow-offering*, was a male without blemish, taken from among the beees, the sheep, or the goats. Compare Lev. xxii. 19, with ver. 22. Now these were offerings, in their spiritual and proper meaning, which God required of the people: and as the sacrificial system was established for an especial end, to shew the *sinfulness* of sin, and the *purity* of Jehovah; and to shew how sin could be atoned for, forgiven, and removed; this system was now to end in the thing that it signified, the grand sacrifice of Christ, which was to make atonement, feed, nourish, and save, the souls of believers unto eternal life;—to excite their praise and thanksgiving; bind them to God Almighty, by the most solemn vows, to live to Him in the spirit of gratitude and obedience all the days of their life. And, in order that they might be able to hold fast faith and a good conscience, they were to make continual prayer to God, who promised to hear and deliver them, that they might glorify him, ver. 15.

From the 16th to the 22d verse, Asaph appears to refer to the final rejection of the Jews from having any part in the true covenant sacrifice.

Verse 16. *But unto the wicked*] The blood-thirsty priests, proud Pharisees, and ignorant scribes of the Jewish people.

Verse 17. *Seeing thou hatest instruction*] All these rejected the counsel of God against themselves; and refused to receive the instructions of Christ.

Verse 18. *When thou sawest a thief*] Rapine, adulteries, and adulterous divines, were common among the Jews in our Lord's time. The gospels give full proof of this.

Verse 21. *These things hast thou done*] My eye has been continually upon you, though my judgments have not been poured out:—and, because I was silent, thou didst suppose I was such as thyself: but I will reprove thee, &c. I will visit for these things.

Verse 22. *Now consider this*] Ye have forgotten your God, and sinned against Him. He has marked down all your iniquities, and has them in order to exhibit against you. Beware, therefore, lest he tear you in pieces, when there is none to deliver; for none can deliver you, but the Christ you reject. And how can ye escape, if ye neglect so great a salvation?

PSALM LI.

The Psalmist, with a deeply professed heart, prays for remission of sins, 1-4. Which he confesses, and deeply deplores, 5-14. States his willingness to offer sacrifices, but is convinced that God prefers a broken heart to all kinds of offerings, 15-17. Prays for the restoration of the walls of Jerusalem; and promises, that then the Lord's mercies shall be properly performed, 18, 19.

To the chief Musician, A Psalm of David, * when Nathan the prophet came unto him, after he had gone in to Bathsheba.

David, Regis Israelitarum, &c. &c. &c. **H**AVE mercy upon me, O God, according to thy loving kindness:

v. 3 Sam. 12. 1. & 11. 2, 4-6 Ver. 2. Isa. 42. 25. & 44. 22. Col. 2. 14.-c Heb. 9. 14. 1 John 1. 7, 9. Rev. 1. 5

Verse 22. *Whoso offereth praise*] These are the very same words as those in verse 14, וְזָבַח וְזָבַח; and should be read the same way independently of the points; *zebach todah*, "sacrifice the thank-offering." Jesus is the great *eucharistic Sacrifice*:—offer Him up to God in your faith and prayers. By this Sacrifice is God glorified, for in Him is God well pleased; and it was by the grace, or good pleasure, of God, that He tasted death for every man.

Ordereth his conversation] וְדָרַשׁ דְּרָשׁ sam derech, DISPOSETH his way,—Margin;—has his way THERE, דָּרַשׁ דְּרָשׁ sam derech, as many MSS. and old editions have it; or, makes that His custom.

Will I show the salvation of God.] אֲרַמֵּן arem, I will cause him to see פָּדוּתָא de-yeshu'a, into the salvation of God; into God's method of saving sinners by Christ. He shall witness my saving power to the end, to the uttermost; such a salvation as it became a God to bestow, and as a fallen soul needs to receive. The salvation from all sin, which Christ has purchased by His death. * וְאֵל שָׁרְעוּ מִיָּמִן, the belt of God; that as JESU, that he se him in the faired of his majesty: *Old Psalter*.

ANALYSIS OF THE FIFTIETH PSALM.

The prophet, by a prolepsis, brings in God prescribing rules for His own worship. The point in debate is how God will be honoured in his own church; and, as none can teach this but God, he brings Him in speaking to His people.

The Psalm has two general parts:—

I. The majesty and authority of the Person who is to judge this debate, ver. 1-6.

II. The sentences which he pronounces, ver. 7-23.

The prophet begins with calling an assize. He summons a court; presents us with a Judge; produces witnesses;—cites those who are to answer; and, having seated the Judge on His throne, gives forth His charge.

1. He, First, presents the Judge in authority and majesty. The mighty God, even the Lord, hath spoken, ver. 1.

2. The place to which He comes to hold His court. The church. Out of Zion, the perfection of beauty, hath God skinned. To Zion the law was given; and out of Zion the law was to come, by which He would judge; and, therefore, it was rightly said, Out of Zion the Lord hath shined.

3. His appearance is terrible. It was so, when He gave His law on mount Sinai; and it will be so when He comes to require it. Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. See 2 Pet. iii. 10. Luke xxi. 25, 26.

Secondly, Those who are cited to appear before Him. His saints,—those who had undertaken to worship Him as He had appointed. Gather my saints together—those who have made a covenant with me by sacrifice.

Thirdly, Against these He produces His witnesses, whom he collects,—1. From heaven. 2. From earth. He shall call the heavens from above, and the earth, that he may judge his people. 3. All the inhabitants of the whole earth,—from the rising of the sun until the going down thereof. 4. The award shall be universally approved. The heavens shall declare his righteousness, His just method of procedure. For God himself is Judge.

II. Next follows the charge given by God Himself the Judge: and, to engage attention, He proclaims, Hear, O my people, and I will speak, &c.

1. I am God;—therefore worship and obedience are due to me from all creatures.

2. I am thy God; and thou my people;—therefore, due from thee especially.

3. I will speak. I will judge and determine this controversy about my worship.

4. I will testify against thee,—and convict thee of what thou hast done amiss.

There is a twofold worship:—1. Ceremonial and external. 2. Spiritual and moral. And I will speak and testify of both.

It was the duty of the people to bring the sacrifices, and perform the ceremonies appointed by the law;—but God is not pleased with the outward act merely;—nothing pleases Him where the heart and affections are wanting.

1. I will not reprove thee for thy sacrifices. These

according unto the multitude of thy tender mercies blot out my transgressions.

2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.

3 For I acknowledge my transgressions: and my sin is ever before me.

4 Against thee, thee only, have I sinned, and done this evil in thy sight: that thou might-

d Psa. 32. 5. & 34. 18.-c Genesis 30. 6. & 39. 8. Lev. 5. 13. & 6. 2. 2 Sam. 12. 13. 1 Luke 15. 21.-f Rom. 3. 4.

thou bringest, and these I accept. But in this I reprove thee, because thou thinkest that I must be pleased with the external service, howsoever performed; and that thou hast a right to expect pardon, and all blessings.

2. Unless the heart be penitent, and the offerings be made in faith, I will not accept them. I will take no bullock out of thy house, nor he-goat, &c. And this for two reasons:—

1. I do not need them:—every beast of the forest is mine,—the cattle on a thousand hills,—the fowls of the mountain,—the wild beasts of the field,—the world and its fulness.

2. My perfection is such, that I could not use them.—Thinkest thou that I will eat the flesh of bulls, or drink the blood of goats?

The heathen priests taught the people that the gods fed on the odour of the sacrifices; and they represented them as complaining of being starved, when they were withheld.

For these reasons the sacrifices, as you have performed them, do not please me: but I shall acquaint you with those that do please me, thanksgiving, and prayer, or invocation.

1. Thankfulness.—Offer unto God thanksgiving, and pay thy vows, &c.

2. Invocation.—Call upon me in the day of trouble.

Which being done, He makes an indenture with us:—

1. On His part, that He will save us. I will deliver thee.

2. On our part,—that we have given Him the glory of our salvation. Thou shalt glorify me.

3. And yet He makes an exception to some men's prayers, and praises, hypocrites, and impious men.—Praise is not comely in the mouth of a sinner; and petitions offered by the profane shall not be heard.

1. To the wicked God saith, What hast thou to do to declare my statutes, &c.

2. The reason is, thou professest to love me, but in works thou deniest me: for thou hatest instruction,—and hast cast my words behind thee:—how then can I be pleased with thee? I shall now prove this against thee.

1. Thou hast broken the eighth commandment. Thou sawest the thief, and consented to him,—joined with him to carry off the spoil: or, when he stole, thou didst receive.

2. Thou hast broken the seventh commandment. Thou hast been a partaker with the adulterers.

3. And the ninth. Thou givest thy mouth to evil, and thy tongue frameth deceit;—thou sittest and speakest against thy brother, and slanderest thy own mother's son. Thou didst do all this deliberately. Thou didst sit and speak.

4. Thou hast broken the first commandment. Because I did not execute judgment upon thy evil works. Thou thoughtest that I was altogether such an one as thyself; or, in a word, that there was no God, or none worthy of fear and reverence.

This wickedness I will not suffer to go unpunished;—for the day will come when I will reprove thee,—set thy sins in order before thee, and punish the wickedness which thou hast attempted to hide. Yet in judgment God remembers mercy;—He gives warning to the wicked, and threatens that He may spare, and that they may repent and perish not.

1. Now, while you have respite,—consider this, that God is not pleased with outward rites and formalities; and that they who trust in merely having performed them are far from being in a safe state. They do the outward work, and forget God. Take heed, lest as a lion He rush out upon you, and tear you to pieces.

2. To the pure and spiritual worshippers He makes a gracious promise of defence, help, and salvation. He who sacrifices the thank-offering, with a humble believing heart, glorifies me; and to Him who places his feet in that path, and thereas determinately abides, going the right way which God's words direct, I will show the salvation of God. He shall be saved; and shall know that he worships not God in vain. See the preceding Notes on this Psalm.

NOTES ON PSALM LI.

The title is long:—"To the chief musician, a Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba." The propriety of this title

est be justified when thou speakest, and be clear when thou judgest.

5 ^h Behold, I was shapen in iniquity; ⁱ and in sin did my mother ^k conceive me.

6 Behold, thou desirest truth ^l in the inward parts; and in the hidden *part* thou shalt make me to know wisdom.

7 ^m Purge me with hyssop, and I shall be clean: wash me, and I shall be ⁿ whiter than snow.

8 Make me to hear joy and gladness; ^o that the bones *which* thou hast broken ^p may rejoice.

9 ^q Hide thy face from my sins, and ^r blot out all mine iniquities.

^h Job 14. 4. ⁱ Ps. 52. 1. John 3. 6. Rom. 5. 12. ^j Eccl. 2. 3.—^k Job 14. 4.—^l Heb. *uwrn* me—^m Job 25. 38.

^m Lev. 14. 4, 6, 49. Num. 19. 12. ⁿ Heb. 9. 12.—^o Lam. 1. 12.—^p Matt. 5. 4.—^q Jer. 16. 13.—^r Ver. 1.

has been greatly suspected, says Bishop Horsley. "That this Psalm was not written on the occasion to which the title refers is evident from the 4th and 18th verses. The 4th verse ill suits the case of David, who laid a successful plot against Uriah's life, after he had defiled his bed: and the 18th verse refers the Psalm to the time of the captivity, when Jerusalem lay in ruins." Dr. Kennicott is of the same mind. He says, "The title is misplaced: that it was written during the captivity, and the cessation of the temple worship: the author under great depression of mind, arising from the guilt of some crime, probably some compliance with heathen idolatry: not murder, nor adultery, plain from the 4th verse, *Against thee only have I sinned.*"

The crime mentioned in the title was not only against God, but against the whole order of civil society,—against the life of the noble and valiant captain whose wife Bathsheba was, and against every thing sacred in friendship and hospitality. It was a congeries of sins against God and society. Were it not for the 4th, 18th, and 19th verses, the rest of the Psalm would accord well enough with the title: and the deep penitence it expresses would be suitable enough to David's state. But see on verses 4, 13, 19.

Verse 1. *Have mercy upon me, O God!* Without mercy I am totally, finally, ruined and undone.

According to thy loving-kindness] Mark the gradation in the sense of these three words, *have mercy on me*, *רחמי חנני*,—*Thy loving-kindness*, *רחמי חסידים*; *Thy tender mercies*, *רחמי רחמים*, here used to express the Divine compassion. The propriety of the order in which they are placed deserves particular observation.

The first, rendered *have mercy*, or *pity*, denotes that kind of affection which is expressed by moaning over an object we love and pity; that natural affection and tenderness which even the brute creation shew to their young by the several noises which they respectively make over them.

The second, rendered *loving-kindness*, denotes a strong proneness, a ready, large, and liberal disposition to goodness and compassion, powerfully prompting to all instances of *kindness* and bounty; flowing as freely as waters from a perpetual fountain. This denotes a higher degree of goodness than the former.

The third, rendered *tender mercies*, denotes what the Greeks called *σπλαγχνισθος*, that most tender pity which we signify by the moving of the heart and bowels, which argues the highest degree of compassion of which nature is susceptible. See Chandler.

Blot out my transgressions.] *מח* *mechah*, wipe out. There is a reference here to an indictment: the Psalmist knows what it contains: he pleads guilty; but begs that the writing may be defaced; that a proper fluid may be applied to the parchment, to discharge the ink, that no record of it may ever appear against him; and this only the *mercy, loving-kindness, and tender compassions*, of the Lord can do.

Verse 2. *Wash me thoroughly*] *כבסי* *herbeh* *cadsemi*; "Wash me again and again,"—"cause my washings to be multiplied." My stain is deep; ordinary purification will not be sufficient.

Verse 3. *For I acknowledge my transgressions*] I know, I feel, I confess, that I have sinned.

My sin is ever before me] A true, deep, and unsophisticated mark of a genuine penitent. Wherever he turns his face, he sees his sin, and through it the eye of an angry God.

Verse 4. *Against thee, thee only, have I sinned*] This verse is supposed to shew the impropriety of affixing the above title to this Psalm. It could not have been composed on account of the matter with Bathsheba, and the murder of Uriah:—for, surely, these sins could not be said to have been committed against God only, if we take the words of this verse in their common acceptation. That was a public sin, grievous, and against society at large, as well as against the peace, honour, comfort, and life, of an innocent, brave, and patriotic man. This is readily granted: but see below.

That thou might be justified when thou speakest] Perhaps, to save the propriety of the title, we might understand the verse thus:—David, being king, was not liable to be called to account by any of his subjects; nor was

there any authority in the land by which he could be judged and punished. In this respect, *God alone* was greater than the king; and to him alone, as king, he was responsible. *Nam quando rex deliquit, soli Deo reus est; quia hominem non habet qui ejus facta disjunctet*, says Casiodorus. "For when a king transgresses, he is accountable to God only: for there is no person who has authority to take cognizance of his conduct." On this very maxim, which is a maxim in all countries, David might say, *Against thee only have I sinned.* "I cannot be called to the bar of my subjects: but I arraign myself before Thy bar. They can neither judge, nor condemn me; but Thou canst: and such are the crimes, that Thou wilt be justified in the eyes of all men, and cleared of all severity, shouldst Thou inflict upon me the heaviest punishment." This view of the subject will reconcile the Psalm to the title. As to the eighteenth and nineteenth verses, we shall consider them in their own place; and probably find that the objection taken from them has not much weight.

Verse 5. *Behold, I was shapen in iniquity*] A genuine penitent will hide nothing of his state; he sees and bewails not only the acts of sin which he has committed, but the disposition that led to those acts. He deploras not only the transgression, but the carnal mind, which is enmity against God. The light that shines into his soul, shews him the very source whence transgression proceeds: he sees his fallen nature, as well as his sinful life; he asks pardon for his transgressions,—and he asks washing and cleansing for his inward defilement. Notwithstanding all that Grotius and others have said to the contrary, I believe David to speak here of what is commonly called *original sin*; the propensity to evil which every man brings into the world with him; and which is the fruitful source whence all transgression proceeds. The word *חולית* *choleth*, which we translate *shapen*, means more properly, *I was brought forth from the womb*: and *יחמתי* *yechematni*, rather signifies, *made me warm*, alluding to the whole process of the formation of the *fœtus in utero*; the formative heat which is necessary to develop the parts of all embryo animals; to incubate the *ova* in the female, after having been impregnated by the male; and to bring the whole into such a state of maturity and perfection as to render it capable of subsisting and growing up by aliment received from without. "As my parts were developed in the womb, the sinful principle diffused itself through the whole, so that body and mind grew up in a state of corruption and moral imperfections."

Verse 6. *Behold, thou desirest truth*] I am the very reverse of what I should be. *Thou desirest truth in the heart*: but in me there is nothing but sin and falsity.

Thou shalt make me to know wisdom] Thou wilt teach me to restrain every inordinate propensity, and to act according to the dictates of sound wisdom the rest of my life.

Verse 7. *Purge me with hyssop*] *טחאתי* *techateni*, "thou shalt make a sin-offering for me;" probably alluding to the cleansing of the leper, Levit. xiv. 1, &c. The priest took two clean birds, cedar-wood, scarlet, and hyssop, one of the birds was killed; and the living bird, with the scarlet, cedar, and hyssop, dipped in the blood of the bird that had been killed, and then sprinkled over the person who had been infected. But it is worthy of remark, that this ceremony was not performed till the plague of the leprosy had been healed in the leper; (Lev. xiv. 3.) and the ceremony above mentioned was for the purpose of declaring to the people that the man was healed, that he might be restored to his place in society, God having healed him of a disease that the finger of God alone could remove. This David seems to have full view: hence he requests the Lord to make the sin-offering for him, and to shew to the people that He had accepted him, and cleansed him from his sin.

Verse 8. *Makes me to hear joy*] Let me have a full testimony of my reconciliation to Thee; that the soul, which is so deeply distressed by a sense of Thy displeasure, may be healed by a sense of Thy pardoning mercy.

Verse 9. *Hide thy face from my sins*] The sentiment here is nearly the same as that in ver. 3. *His sin was ever before his own face*; and he knew that the eye of God

10 Create in me a clean heart, O God; and renew a right spirit within me.

11 Cast me not away from thy presence; and take not thy Holy Spirit from me.

12 Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

13 Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness.

15 O LORD, open thou my lips; and my mouth shall shew forth thy praise.

16 For thou desirest not sacrifice; else would I give it: thou delightest not in burnt-offering.

17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering: then shall they offer bullocks upon thine altar.

v Acts 15. 2. Ephesians 2. 13.—w Or, a constant spirit.—x Genesis 4. 14. 2 Kings 13. 21.—y Romanus 8. 9. Ephesians 4. 23.—z 1 Cor. 3. 17.—w Heb. bloods.—x 2 Sam. 11. 17. & 12. 2.

v Psa. 35. 23.—w Numb. 15. 27, 30. Psa. 40. 6. & 50. 8. Isai. 1. 11. Jer. 7. 32. Hos. 6. 6.—x Or, that I should give it.—y Psa. 34. 13. Isai. 57. 15. & 66. 2.—z Psa. 4. 5. Mal. 3. 3.

was constantly upon him, and that his purity and justice must be highly incensed on the account. He, therefore, with a just horror of his transgressions, begs God to turn away his face from them, and to blot them out, so that they might never more be seen. See the Note on ver. 1.

Verse 10. Create in me a clean heart] Mending will not avail; my heart is altogether corrupted; it must be new made,—made as it was in the beginning. This is exactly the sentiment of St. Paul: neither circumcision availeth any thing, nor uncircumcision, but a new creation. And the salvation given under the gospel dispensation is called a being created anew in Christ Jesus.

A right spirit within me] רוח נקי ruach nacon, a constant, steady, determined spirit; called ver. 12. רוח נדבחה ruach nedibah, a noble spirit, a free, generous, princely, spirit; cheerfully giving up itself to Thee; no longer bound and degraded by the sinfulness of sin.

Verse 11. Cast me not away from thy presence] Banish me not from Thy house and ordinances;—and

Take not Thy Holy Spirit from me.] I know I have sufficiently grieved it to justify its departure for ever; in consequence of which I should be consigned to the blackness of darkness, either to utter despair, or to a hard heart and seared conscience; and so work iniquity with greediness, till I fell into the pit of perdition. While the Spirit stays, painfully convincing of sin, righteousness, and judgment, there is hope of salvation: when it departs, then the hope of redemption is gone. But, while there is any godly sorrow, any feeling of regret for having sinned against God, any desire to seek mercy, then the case is not hopeless; for these things prove, that the light of the Spirit is not withdrawn.

Verse 12. Restore unto me the joy of thy salvation] This is an awful prayer. And why? Because it shews he once had the joy of God's salvation; and had lost it by sin!

Uphold me with thy free spirit.] Prop me up: support me with a princely spirit, one that will not stoop to a mean or base act. See on ver. 10.

Verse 13. Then will I teach transgressors] I will shew myself to be grateful; I will testify of Thy loving-kindness; I will call on transgressors to consider the error of their ways; and shall set before them so forcibly, Thy justice and mercy, that sinners shall be converted unto Thee. With a little change I can adopt the language of Dr. Delaney on this place:—"Who can confide in his own strength, when he sees David fall? Who can despair of Divine mercy, when he sees him forgiven? Sad triumph of sin over all that is great or excellent in man! Glorious triumph of grace over all that is shameful and dreadful in sin!"

Verse 14. Deliver me from blood-guiltiness] This is one of the expressions that gives most colour to the propriety of the title affixed to this Psalm. Here he may have in view the death of Uriah, and consider that his blood cries for vengeance against him; and nothing but the mere mercy of God can wipe this blood from his conscience. The prayer here is earnest and energetic:—O God! thou God of my salvation! deliver me! The Chaldee reads, "Deliver me, מידין כתיב midin ketob,) from the judgment of slaughter."

My tongue shall sing aloud] My tongue shall praise Thy righteousness. I shall testify to all that Thou hast the highest displeasure against sin, and wilt excuse it in no person; and that, so merciful art Thou, that if a sinner turn to Thee with a deeply penitent and broken heart, Thou wilt forgive his iniquities. None, from my case, can ever presume; none, from my case, need ever despair.

Verse 15. O LORD, open thou my lips] My heart is believing unto righteousness; give me Thy peace, that my tongue may make confession unto salvation. He could not praise God for pardon till he felt that God had par-

doned him;—then, his lips would be opened, and his tongue would shew forth the praise of his Redeemer.

Verse 16. For thou desirest not sacrifice] This is the same sentiment which he delivers in Psa. xl. 6, &c. where, see the Notes. There may be here, however, a farther meaning:—Crimes, like mine, are not to be expiated by any sacrifices that the Law requires; nor hast Thou appointed in the Law any sacrifices to atone for deliberate murder and adultery: if Thou hadst, I would cheerfully have given them to Thee. The matter is before Thee, as Judge.

Verse 17. The sacrifices of God are a broken spirit] As my crimes are such as admit of no legal atonement, so Thou hast reserved them to be punished by exemplary acts of justice, or to be pardoned by a sovereign act of mercy: but, in order to find this mercy, Thou requirest that the heart and soul should deeply feel the transgression, and turn to Thee with the fullest compunction and remorse. This, thou hast enabled me to do. I have the broken spirit, שבר רוח ruach nishberah, and the broken and contrite heart, שבר ונכה לב nishber ve-nidakeh. These words are very expressive. שבר shavar, or shabar, signifies exactly the same as our word shiver, to break into pieces, to reduce into splinters; and נכה naka, signifies to beat out thin,—to beat out masses of metal, &c. into laminae, or thin plates. The spirit broken all to pieces, and the heart broken all to pieces, stamped and beaten out, are the sacrifices which, in such cases, Thou requirest; and these Thou wilt not despise. We may now suppose that God had shone upon his soul, healed his broken spirit, and renewed and removed his broken and distracted heart; and that he had now received the answer to the preceding prayers. And here the Psalm properly ends; as, in the two following verses, there is nothing similar to what we find in the rest of this very nervous and most important composition.

Verse 18. Do good in thy good pleasure unto Zion] This and the following verse most evidently refer to the time of the captivity, when the walls of Jerusalem were broken down, and the temple service entirely discontinued; consequently, long posterior to the times of David. Hence it has been concluded that the Psalm was not composed by David, nor in his time; and that the title must be that of some other Psalm inadvertently affixed to this. The 4th verse has also been considered as decisive against this title: but the note on that verse has considerably weakened, if not destroyed, that objection. I have been long of opinion that, whether the title be properly or improperly affixed to this Psalm, these two verses make no part of it: the subject is totally dissimilar; and there is no rule of analogy by which it can be interpreted as belonging to the Psalm, to the subject, or to the person. I think they originally made a Psalm of themselves; a kind of ejaculatory prayer for the redemption of the captives from Babylon, the rebuilding of Jerusalem, and the restoration of the temple worship. And, taken in this light, they are very proper, and very expressive.

The cxviiith Psalm contains only two verses; and is an ejaculation of praise from the captives who had just then returned from Babylon. And it is a fact that this Psalm is written as a part of the cxviiith in no less than thirty-two of Kennicott's and De Rossi's MSS.; and in some early editions. Again, because of its smallness, it has been absorbed by the cxviiiith, of which it makes the commencement, in twenty-eight of Kennicott's and De Rossi's MSS. In a similar way I suppose the two last verses of this Psalm li. to have been absorbed by the preceding, which originally made a complete Psalm of themselves; and this absorption was the more easy, because, like the cxviiith, it has no title. I cannot allege a similar evidence relative to these two verses, as ever having made a distinct Psalm: but of the fact I can have no doubt, for the reasons assigned above. And I still think that Psalm is too dignified, too energetic, and too elegant, to have been the

composition of any but David. It was not Asaph; it was not any of the sons of Korah; it was not Heman or Jeduthun: the hand and mind of a greater master are here.

ANALYSIS OF THE FIFTY-FIRST PSALM.

In general the Psalm contains David's prayer,

I. For himself, ver. 1—12.

II. Three vows or promises, ver. 13—18.

III. For the church, ver. 19.

David, being in deep distress on account of his sins, prays to God for *mercy*; and, while he feels that he is unworthy of the name of *king*, of *God's anointed*, of *His son*, or of *His servant*, he uses *no plea of his own merit*, but,—1. Of the loving-kindness of God. *According to thy loving-kindness.* 2. Of the compassion of God. *According to the multitude of thy tender mercies.*

The general petition for mercy being offered, next he offers three particular petitions:—

1. *His first* was for *forgiveness of sins*. The fact was past, but the guilt remained; therefore, he earnestly petitions, *Put away mine iniquities*—my sin is a deep stain. *Wash me thoroughly from mine iniquities and cleanse me from my sin*—multiply washing; my sin is a deep defilement.

To this petition he joins *confession of sin*; from which we may learn the conditions requisite in a genuine confession:—

He considers the *nature* of his sin;—he feels the *weight* of it,—the *burden*,—and the *anguish* of it; and *abhors* it.

1. *I know my iniquity*. It is no longer hidden from me.

2. *It is ever before me*; and the sight breaks my heart.

3. He uses different *epithets* for it, in order to aggravate the guilt, and deepen the repentance. 1. It is *transgression*, *vs's peash*; rebellion. 2. It is *iniquity*, *ny avon*, crooked dealing. 3. It is *sin*, *mon chala*, error and wandering.

Then he begins his earnest *confession*,—*I have sinned*. And this he aggravates by two circumstances:—

1. Of the *person*. It is against Thee; a good and gracious God, who of a *shepherd* made me a *king* over Thy own people. *Against thee*, the great and terrible God. The people are my *subjects*, and they cannot judge me; it is against Thee I have sinned, and to Thee I must give account, and by Thee be judged and punished.

2. Of the *manner*. It was an *impudent* sin;—not committed by *surprise*, but done openly in *thy sight*. Therefore, the threatenings by Thy prophet are all right. Whatever punishment Thou mayest inflict upon me, both Thy justice and mercy will stand clear. *That thou mightest be justified, &c.*

3. He shews from what *root* his sin sprang;—from his *original corruption*. *Behold, I was shapen in iniquity, and in sin did my mother conceive me*. I am all corruption *within*, and defilement *without*. The evil fountain hath sent forth bitter waters.

4. Another aggravation of his sin was, that he was in *principle* devoid of that which God *loves*. *Thou desirest truth in the inward parts*.

5. The greatest aggravation of all was his having sinned against light and knowledge. God had endued him with *wisdom in the hidden part*, by the motions of His own Spirit: but he had permitted his passion to obscure that light, and had quenched the Spirit.

Having made this general confession, he names the *particular sin* that lay heaviest on his conscience. *Deliver me from blood-guiltiness*. And then renews his petition for *pardon* under a *type* then in use, and a *metaphor*. The type, *hyssop*;—the metaphor, *wash me*.

1. *Purge me with hyssop*. With a bunch of hyssop, dipped in the blood of the paschal lamb, the Israelites sprinkled their doors. It was also used in the sprinkling of the *leper*, and in the *sacrifice for sin*: and the *blood* and *sprinkling* were a *type of Christ's blood*, and the *pardon* and *holiness* that came through it. Sprinkled with this, David knew he must be clean: *for the blood of Christ cleanseth from all sin*; and it is *the blood of Christ that justifies*.

2. *Sanctified* also he wishes to be; and there, he says, *Wash me*. And this is done by the influence of God's Spirit: *I will sprinkle clean water upon you, and you shall be clean*. Ezek. xxxvi. 25.

David, having ended his *petitions for pardon*, proceeds,—

1. To pray that the *evil effects* which had been produced by his sin might be removed. *Make me to hear joy and gladness, &c.*

2. That his *body*, which was in a *pining condition*, might be restored. *That the bones which thou hast broken may rejoice*.

3. A *third evil effect* of his sin was, that God's *favour*, that is, His *favour*, was *turned away from him*: he, therefore, begs,—

1. *Hides thy face from my sins*. Remember them not against me.

2. *And blot out mine iniquities*. I know there is a long and black catalogue in Thy book against me; *blot it out! blot out the hand writing of ordinances that is against me*. Now follows David's *third petition*—in which he again craves more particularly the grace of *sanctification*. He first prayed for *remission*; next for *reconciliation*; and now for *renovation*, which he asks of God in the *three following verses*:—1. *Create in me a clean heart*. 2. *Renew a right spirit within me*. 3. *Cast me not away from thy presence*. 4. *Take not thy Holy Spirit from me*. 5. *Restore me the joy of thy salvation*. 6. *Uphold me with thy free Spirit*. In which petitions we are to consider,—

1. The *subject* on which the work is to be done. The *heart*,—the *spirit*. For as the heart is that part that first lives in nature; so it is the first that lives in grace. The work must begin *within*, else *outward* renovation will be to little purpose.

2. The *work* itself, which is,—

1. A *creation*. Sin had reduced David's heart to *nothing* in respect to heavenly affections and things; and to bring it into a state in which it would answer the *end of its creation*, was to bring *something out of nothing*; which, in all cases, is the work of Almighty God. *Create in me, O God, &c.*

2. It is a *renovation*. All in David was the *old man*, nothing left of the *new man*. He prays, therefore, to be *renewed in the spirit of his mind*. *Renew a right spirit within me*.

3. *Reconciliation and restitution*. *Cast me not away*—as a dead man; *nor take away thy Spirit from me*, by which I live. *Cast me not away*;—take not thy Holy Spirit from me.

4. A *confirmation* in what was good. *Uphold—confirm me*.

3. Who was to do this work? Not *himself*;—God alone. Therefore, he prays, *O God create*;—*O Lord, renew*—*uphold by thy Spirit*.

4. The *quality* of this. A *cleansing*—implied in these remarkable words:—a *right spirit*,—a *holy spirit*,—a *free spirit*; in which some have thought they saw the *mystery of the Holy Trinity*.

1. A *right spirit*. He felt that he might easily go *wrong*;—a *crooked and perverse* spirit had prevailed within him, which had led him out of the *right way* to salvation. *Renew in me a right spirit*.

2. A *holy spirit*;—one opposed to the *carnal spirit* that was *enmity* against God; the motions and desires of which were from the *flesh*, and tended only to its gratification. *Take not thy Holy Spirit from me*. It is God's Holy Spirit that makes the spirit of man *holy*. *Holiness of heart* depends on the indwelling of the *Holy Ghost*.

3. A *free spirit*. A *noble*, a *princely* spirit. Ever since his fall, he felt he did nothing good; but by *constraint*; he was in *bondage* to corruption. There was no *dignity* in his mind; sin had *debased* it. "Ennobled by a birth from above;" and by Thy *noble Spirit uphold me!*

II. He had now presented his *three petitions*; and now he makes his *vows*:—*First*, To teach others. *Secondly*, To praise God. And, *thirdly*, to offer him such a sacrifice as He could accept.

1. His *first* vow. *Then*, after pardon obtained, *I shall teach*;—for a man under guilt, is not able to declare *pardon* to others.

2. *I will teach thy way to sinners*,—viz. that to the *stubborn* Thou wilt shew Thyself *froward*: but to the *penitent* Thou wilt shew *mercy*.

3. And the *effect* will be, *sinners shall be converted unto thee*. They who hear of Thy *justice and mercy*, as manifested in my case, will *fear*, turn from *sin*, have *faith*, and turn to *THEE*.

2. His *second* vow and promise is to *praise God*. *My tongue shall sing aloud of thy righteousness*. But to this he was, 1. *Unapt*; and must be so, till received into *favour*. And, 2. *Unable*, till he received the healthful Spirit: of the grace of God. Therefore, he prays for a *capacity* to do both:—1. *Deliver me from blood-guiltiness, O God; then my tongue shall sing*. 2. *O Lord, open my lips*;—and *my mouth shall shew forth thy praise*.

3. His *third* vow is, about a *sacrifice*. Not of any animal, but of a *broken spirit*; a *broken and contrite heart*, which he knew God would not despise. 1. *Thou desiredst no sacrifice, else I would give it thee*. No *outward* sacrifice can be of any avail, if the *heart* be not offered. 2. Nor will the *heart* be accepted, if it be not *sacrificed*. *The broken spirit and contrite heart*,—this sacrifice he vowed to bring.

PSALM LII.

The Psalmist points out the malvolence of a powerful enemy, and predicts his destruction, &c. At which destruction the righteous should rejoice, &c. 7. The Psalmist's confidence in God, &c.

To the chief Musician, Maschil, A Psalm of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

Swaff, Regis Ierusalitarum, etc. can. xxxiv. WHY boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually.

2 Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.

3 Thou lovest evil more than good; and lying rather than to speak righteousness. Selah.

a 1 Sam. 22. 9.—b Ezech. 22. 9.—c 1 Sam. 31. 7.—d Psom. 50. 10.—e Psom. 51. 4 & 69. 2 & 92. 2.—f Jer. 2. 4, 5.—g Psom. 2. 2, 4, 5 & 4. 5, 6 & 7. 5 & 9. 16, &c.—h Or, and the deceitful tongue.

III. Having finished his prayers and vows for himself, he forgets not Jerusalem. He petitions for God's church: and the reason might be, he might be afraid that Jerusalem should suffer because of his sins: for peccant reges, placentifer Achivi; the king sins, the people suffer. This was the case when he sinned against God by numbering the people.

His method and his charity in this are both instructive.

1. His method. First, To be reconciled to God himself; and then to pray for others. The prayers of the righteous avail much.

2. His charity: for we are always bound to remember the afflictions of Joseph, and pray for the peace of Jerusalem. He prays,—

1. That God, who out of His good pleasure did choose a church, would out of His mere good will do it good, and preserve it. Do good in thy good pleasure, to Zion.

2. That he would have a special favour, even to the building. Build thou the walls of Jerusalem: for these fall not alone; religion and the service of God fall, when the people permit their churches and chapels to be dilapidated, or get out of repair. Of this there are multitudes of proofs.

3. For the consequence of Jerusalem's prosperity would be this: that religion would flourish with it; then there would be sacrifices, burnt-offerings, and holocausts. Then they shall offer bullocks upon thine altar.

4. And what is yet more, and better: we shall offer, and Thou wilt accept. Then shall thou be pleased with the sacrifices of righteousness. Being reconciled to Thee, justified, and sanctified; and righteous in all our conduct; all our sacrifices, springing from Thy own grace and love in us, shall find a gracious acceptance.

NOTES ON PSALM LII.

The title is,—“To the chief musician, an instructive Psalm of David, when Doeg the Edomite came and informed Saul, and said to him,—David came to the house of Ahimelech.” The history to which this alludes is the following:—David having learned that Saul was determined to destroy him, went to take refuge with Achish, king of Gath: in his journey he passed by Nob, where the tabernacle then was, and took thence the sword of Goliath; and, being spent with hunger, took some of the shew-bread. Doeg, an Edomite, one of the domestics of Saul, being there, went to Saul, and informed him of these transactions. Saul immediately ordered Ahimelech into his presence, upbraided him for being a partisan of David, and ordered Doeg to slay him and all the priests. Doeg did so; and there fell by his hand eighty-five persons. And Saul sent and destroyed Nob and all its inhabitants, old and young, with all their property; none escaping but Abiathar, the son of Ahimelech, who immediately joined himself to David. The account may be found 1 Sam. xxi. 1—7, xxii. 9—23. All the Versions agree in this title except the Syriac, which speaks of it as a Psalm directed against vice in general, with a prediction of the destruction of evil.

Though the Psalm be evidently an invective against some great, wicked, and tyrannical man; yet I think it too mild in its composition for a transaction the most barbarous on record, and the most flagrant vice in the whole character of Saul.

Verse 1. Why boastest thou thyself? It is thought that Doeg boasted of his loyalty to Saul in making the above discovery: but the information was aggravated by circumstances of falsehood that tended greatly to inflame and irritate the mind of Saul. Exaggeration and lying are common to all informers.

O mighty man? This character scarcely comports with Doeg, who was only chief of the herdsmen of Saul, 1 Sam. xxi. 7, but I grant this is not decisive evidence that the Psalm may not have Doeg in view, for the chief herdsmen may have been a man of credit and authority.

Verse 2. Deviseth mischiefs? Lies and slanders pro-

4 Thou lovest all devouring words, O thou deceitful tongue.

5 God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. Selah.

6 The righteous also shall see, and fear, and shall laugh at him:

7 Lo this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness.

8 But I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.

1 Heb. beat thee down.—1 Prov. 2. 32.—1 Job 22. 12. Ps. 37. 94. & 60. 3 & 64. 2. Mal. 1. 6.—m Psom. 50. 10.—n Psom. 43. 6.—o Or, substance.—p Jer. 11. 15. Ho. 14. 6.

ceeding from the tongue argue the desperate wickedness of the heart.

Like a sharp razor, working deceitfully.] Which, instead of taking off the beard, cuts and wounds the flesh; or, as the operator, who, when pretending to trim the beard, cuts the throat.

Verse 3. Thou lovest evil? This was a finished character. Let us note the particulars:—1. He boasted in the power to do evil. 2. His tongue devised, studied, planned, and spoke mischiefs. 3. He was a deceitful worker. 4. He loved evil, and not good. 5. He loved lying; his delight was in falsity. 6. Every word that tended to the destruction of others he loved. 7. His tongue was deceitful; he pretended friendship while his heart was full of enmity, ver. 1, 2, 3, 4. Now behold the punishment!—

Verse 5. God shall likewise destroy thee? 1. God shall set Himself to destroy thee; ירד יצטטעא, “He will pull down Thy building;” He shall unroof it, dilapidate, and dig up thy foundation. 2. He shall bruise, or break, thee to pieces for ever: thou shalt have neither strength, consistency, nor support. 3. He will mow thee down, and sweep thee away like dust or chaff, so that thou shalt be scattered to all the winds of heaven. Thou shalt have no residence, no tabernacle; that shall be entirely destroyed. 4. Thou shalt be rooted out for ever from the land of the living. The bad fruit which it has borne shall bring God's curse upon the tree; it shall not merely wither, or die, but it shall be plucked up from the roots; intimating that such a sinner shall die a violent death. Selah, So it shall, and so it ought to be.

Verse 6. The righteous also, shall see, and fear? The thing shall be done in the sight of the saints: they shall see God's judgments on the workers of iniquity; and they shall fear a God so holy and just, and feel the necessity of being doubly on their guard lest they fall into the same condemnation. But instead of ויראו ve-yirau, and they shall fear, three of Kennicott's and De Rossi's MSS. with the Syriac, have ויראו ve-yimachu, and they shall rejoice; and from the following words, “and shall laugh at him,” this appears to be the true reading: for laughing may be either the consequence, or accompaniment, of rejoicing.

Verse 7. Made not God his strength? Did not make God his portion.

In the abundance of his riches? Literally, in the multiplication of his riches. He had got much, he hoped to get more, and expected that his happiness would multiply as his riches multiplied. And this is the case with most rich men.

Strengthened himself in his wickedness.] Loved money instead of God; and thus, his depravity being increased, was strengthened.

Crescit amor mundi, quantum ipse pecunia crescit. In proportion to the increase of wealth, so is the love of it.

Where is the religious man, in whose hands money has multiplied, who has not lost the spirit of piety in the same ratio? To prevent this, and the perdition to which it leads, there is no way but opening both hands to the poor.

Verse 8. But I am like a green olive tree in the house of God? I shall be in the house of God, full of spiritual vigour, bringing forth evergreen leaves and annual fruit, as the olive does when planted in a proper soil and good situation. It does not mean that there were olive trees planted in God's house; but he was in God's house, as the olive was in its proper place and soil.

I trust in the mercy of God? The wicked man trusts in his riches; I trust in my God. He, like a bad tree, bringing forth poisonous fruit, shall be caressed, and pulled up from the roots: I, like a healthy olive in a good soil, shall, under the influence of God's mercy, bring forth fruit to His glory. As the olive is evergreen, so shall I flourish in the mercy of God for ever and ever.

9 I will praise thee for ever, because thou hast done it: and I will wait on thy name; ^a for it is good before thy saints.

PSALM LIII.

The sentiments of Atheists and Deists, who deny Divine providence. Their character. They are corrupt, foolish, abominable, and cruel, 1.—4. God fills them with terror, 5. Reproaches them for their oppression of the poor, 6. The Psalmist prays for the restoration of Israel, 6.

X. DAY. EVENING PRAYER.

To the chief Musician upon Mahalath, Maschil.

A Psalm of David.

THE ^a fool hath said in his heart, *There is no God.* Corrupt are they, and have done abominable iniquity: ^b there is none that doeth good.

2 God ^c looked down from heaven upon the

^a Psa. 54. 6.—^b Psa. 10. 4. & 14. 1, &c.—^c Rom. 3. 10.—^d Psa. 33. 15.—^e 2 Chron. 12. 2. & 18. 2.—^f Jer. 4. 24.—^g Lev. 24. 17, 28. Prov. 23. 1.

Verse 9. *I will praise thee for ever*] Because I know that all my good comes from Thee;—therefore, will I ever praise Thee for that good.

I will wait on thy name] I will expect all my blessings from the all-sufficient Jehovah, who is eternal and unchangeable.

It is good before thy saints.] It is right that I should expect a continuation of Thy blessings by uniting with Thy saints in using Thy ordinances. Thus I shall wait.

ANALYSIS OF THE FIFTY-SECOND PSALM.

There are three parts in this Psalm:—

I. An invective against Doeg, and a prediction of his fall, ver. 1—5.

II. The comfort which God's people should take in this, ver. 6, 7.

III. The security and flourishing state of those who trust in God, and the Psalmist's thanks for it, ver. 8, 9.

I. David begins with an abrupt apostrophe to Doeg:—*Why boastest thou thyself in mischief, thou mighty man?*

And answers that this boasting was but vain; because the goodness of God endureth continually. This was sufficient to quiet all those who might be afraid of his boasting.

Having giving a general character of this man, as having a delight in mischief, he enters into particulars; and especially he considers the bad use he made of his tongue.

1. *Thy tongue deviseth mischief, like a razor, working deceitfully.* Perhaps there may be here a reference to a case where a man, employed to take off or trim the beard, took that opportunity to cut the throat of his employer. In this manner had Doeg often acted: while pretending by his tongue to favour, he used it in a deceitful way to ruin the character of another.

2. *Thou lovest evil more than good.* His wickedness was habitual; he loved it.

3. *Thou lovest lying more than righteousness.* He was an enemy to the truth, and by lies and flatteries a destroyer of good men.

4. This is expressed more fully in the next verse: *Thou lovest all deceitful words, O thou false tongue!* He was all tongue; a man of words: and these the most deceitful and injurious.

This is his character; and now David foretells his fall and destruction, which he amplifies by a congeries of words.

1. *God shall likewise destroy thee for ever.* 2. *He shall take thee away.* 3. *He shall pluck thee out of thy dwelling place.* 4. *He shall root thee out of the land of the living.* See the Notes.

II. Then follows how God's people should be affected by Doeg's fall.

1. *The righteous shall see it, and fear.* They shall reverence God more than formerly, as taking vengeance on this singularly wicked man.

2. They shall laugh at him, using this bitter sarcasm, *Lo, this is the man that made not God his strength, &c.* He trusted in his gold more than in his God.

III. But such a fearful end shall not fall on any good man: while the wicked is plucked up from the roots, the righteous shall flourish like a healthy olive tree.

1. *As for me, I am like the green olive tree; ever fruitful and flourishing.*

2. I am planted in the house of the Lord; and derive all my nourishment from him, through His ordinances.

3. The olive is perhaps one of the most useful trees in the world. Its fruit and its oil are of great use to the inhabitants of those countries where the olive is cultivated; and are transported to most parts of the world, where the culture of the olive is unknown.

children of men, to see if there were any that did understand, that did ^a seek God.

3 Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one.

4 Have the workers of iniquity ^a no knowledge? who eat up my people as they eat bread: they have not called upon God.

5 ^a There ^a were they in great fear, where no fear was: for God hath ^b scattered the bones of him that encampeth against thee: thou hast put them to shame, because God hath despised them.

6 ^a Oh ^a that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

^a Heb. They feared a fear. Psa. 14. 5.—^b Ezek. 6. 5.—^c Psa. 14. 7.—^d Heb. who will give salvation, &c.

4. The reason why he shall be like the olive:—His faith in God. *I trust in the mercy of God for ever.*

Hence, the Psalmist's conclusion is full of confidence:—

1. *I will praise thee for ever, because thou hast done it.*

2. *I will wait on thy name.* I will continue to use those means by which Thou communicatest Thy grace to the soul.

3. I shall do this because it is my duty, and because it is right in the sight of Thy people. *For it is good before thy saints.*

NOTES ON PSALM LIII.

The title, "To the chief Musician upon Mahalath, an instructive Psalm of David." The word מַחֲלָלָת *machalath*, some translate the president; others, the master, or leader of the dance; others, hollow instruments; others, the chorus. A flute, pipe, or wind instrument with holes, appears to be what is intended. "To the chief player on the flute;" or, *To the master of the band of pipers.*

Verse 1. *The fool hath said in his heart*] The whole of this Psalm, except a few inconsiderable differences, is the same as the fourteenth; and, therefore, the same Notes and Analysis may be applied to it: or, by referring to the fourteenth, the Reader will find the subject of it amply explained. I shall add a few short notes.

Have done abominable iniquity] Instead of לַי אֵיבֹ, evil, or iniquity, eight of Kennicott's and De Rossi's MSS. have מַעֲשֵׂי אֱלִילָה, work, which is nearly the same as in Psa. xiv.

Verse 4. *Have the workers of iniquity*] For לַיִם פְּעָלַי, workers, seventy-two of Kennicott's and De Rossi's MSS., with several ancient editions, the Chaldee, (though not noticed in the Latin translation in the London Polyglott,) the Syriac, Vulgate, Septuagint, Ethiopic, and the Arabic, with the Anglo-Saxon, add the word לַיִם, ALL,—all the workers of iniquity; which is the reading in the parallel place in Psa. xiv. It may be necessary to observe, that the Chaldee, in the Antwerp and Paris Polyglotts, and in that of Justiniani, have not the word לַיִם, ALL.

Have not called upon God.] אֱלֹהִים *elohim*: but many MSS. have יְהוָה, LORD.

Verse 5. *For God hath scattered the bones of him that encampeth against thee: thou hast put them to shame, because God hath despised them*] The Reader will see, on comparing this with the fifth and sixth verses of Psa. xiv. that the words above are mostly added here to what is said there; and appear to be levelled against the Babylonians, who sacked and ruined Jerusalem, and who were now sacked and ruined in their turn. The sixth verse of Psa. xiv. *Ye have shamed the counsel of the poor, because the Lord is his refuge,* is added here by more than twenty of Kennicott's and De Rossi's MSS.

Verse 6. *O that the salvation of Israel were come out of Zion!*] I have already shewn that the proper translation is,—*Who shall give from Zion salvation to Israel?* The word salvation is in the plural here,—*deliverances*: but many MSS., with the Septuagint, Vulgate, Arabic, and Anglo-Saxon, have it in the singular.

When God bringeth back] When Jehovah bringeth back is the reading of more than twenty of Kennicott's and De Rossi's MSS. with the Septuagint, Syriac, and Chaldee, and Justiniani's Polyglott Psalter.

For larger Notes and an Analysis the Reader is requested to refer to Psa. xiv. And for a comparison of the two Psalms he may consult Dr. Kennicott's Hebrew Bible, where, under Psalm xiv. in the lower margin, the variations are exhibited at one view.

PSALM LIV.

The Psalmist complains that strangers were risen up against him to take away his life, 1-3. Expresses his confidence in God that He will uphold him, and punish his enemies, 4, & 5. On which he promises to sacrifice to God, 6. He speaks of his deliverance, 7.

To the chief Musician on Neginoth, Maschil, A Psalm of David, * when the Ziphites came and said to Saul, Doth not David hide himself with us?

SAVE me, O God, by thy name, and judge me by thy strength.

2 Hear my prayer, O God; give ear to the words of my mouth.

a 1 Sam. 23. 19. & 26. 1.—b Ps. 86. 14.—c Ps. 118. 7.—d Heb. those that observe me, Ps. 6. 8.—e Ps. 92. 9.

3 For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah.

4 Behold, God is mine helper: the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies: cut them off in thy truth.

6 I will freely sacrifice unto thee: I will praise thy name, O Lord; for it is good.

7 For he hath delivered me out of all trouble; and mine eye hath seen his desire upon mine enemies.

f Ps. 22. 9. & 100. 5. & 103. 1. & 107. 1. & 118. 1. 29. & 135. 3. & 136. 1. & 145. 9. g Ps. 68. 10. & 92. 11.

NOTES ON PSALM LIV.

The title is,—“To the chief Musician upon Neginoth, an instructive Psalm of David, when the Ziphites came to Saul and said, Doth not David conceal himself among us?”

Ziph^a was a village in the southern part of Palestine. David having taken refuge in the mountains of that country, the Ziphites went to Saul, and informed him of the fact. Saul, with his army, immediately went thither; and was on one side of a mountain while David was on the other. Just when he was about to fall into the hands of his merciless pursuer, an express came to Saul that the Philistines had invaded Israel, on which he gave up the pursuit, and returned to save his country, and David escaped to En-gedi. See the account in 1 Sam. xxiii. 19—29. It is supposed to have been after this deliverance that he composed this Psalm. *Neginoth*, from נגן nagan, to strike, or play, on some kind of instrument, probably signifies *stringed instruments*, such as were played on with a plectrum.

Verse 1. *Save me, O God, by thy name*] Save me by Thyself alone; so name here may be understood. The name of God is often God himself. David was now in such imminent danger of being taken and destroyed, that no human means were left for his escape; if God, therefore, had not interfered, he must have been destroyed. See the Introduction above.

Verse 2. *Hear my prayer*] In his straits he had recourse to God; for from Him alone, for the reasons alleged above, his deliverance must proceed.

Verse 3. *Strangers are risen up against me*] The Ziphites.

And oppressors] Saul, his courtiers, and his army. *They have not set God before them.*] It is on no religious account, nor is it to accomplish any end, on which they can ask the blessing of God.

Selah.] This is true.

Verse 4. *Behold, God is mine helper*] This would naturally occur to him when he saw that Saul was obliged to leave the pursuit, and go to defend his territories, when he was on the very point of seizing him. God, whose providence is ever watchful, had foreseen this danger; had stirred up the Philistines to make this inroad just at the time in which Saul and his army were about to lay hands on David. Well might he then say,—*Behold God is mine helper.*

Is with them that uphold my soul.] נָשָׂא naphshi, my life. This may even refer to the Philistines, who had at this time made an inroad on Israel. God was even with his own enemies, by making them instruments to save the life of His servant.

Verse 5. *He shall reward evil*] Saul and his courtiers, instead of having God's approbation, shall have His curse.

Cut them off in thy truth.] Thou hast promised to save me;—these have purposed to destroy me. Thy truth is engaged in my defence: they will destroy me if permitted to live:—to save Thy truth and to accomplish its promises, Thou must cut them off.

Verse 6. *I will freely sacrifice unto thee*] Or, *I will sacrifice nobly unto thee.* Not only with a willing mind, but with a liberal hand, will I bring sacrifice unto Thee.

For it is good.] Thy name is good; it is descriptive of Thy nature; full of goodness and mercy to man. And it is good to be employed in such a work:—whoever worships Thee in sincerity is sure to be a gainer. To him who orders his conversation aright, thou dost shew Thy salvation.

Verse 7. *For he hath delivered me*] Saul had now decamped, and was returned to save his territories; and

David in the meanwhile escaped to En-gedi. God was most evidently the Author of this deliverance.

Mine eye hath seen his desire upon mine enemies.] It is not likely that this Psalm was written after the death of Saul; and, therefore, David could not say that he had seen his desire. But, there is nothing in the Text for his desire; and the words might be translated,—*my eye hath seen my enemies*: they have been so near, that I could plainly discover them. Thus almost all the Versions have understood the Text. *I have seen them*, and yet they were not permitted to approach me. God has been my Deliverer.

ANALYSIS OF THE FIFTY-FOURTH PSALM.

There are three parts in this Psalm:—

I. David's prayer for help and salvation, ver. 1—3.

II. His confidence that he should have help, ver. 4, 5.

III. His gratitude and obedience, ver. 6, 7.

I. 1. David's petition: *Save me.* 2. Plead my cause.

3. *Hear my prayer.* 4. *Give ear to my words.* He is much in earnest; and yet does not desire his prayer to be heard, unless his cause be just. If just, then let God plead it.

2. He produces two grounds upon which he petitions,—

1. *God's name.* 2. *God's strength.* 1. He that calls on the name of the Lord shall be saved. I call, *save me in thy name!* 2. Thou art a powerful God, able to do it. *Save me in thy strength.*

The greatness of his danger causes him to urge his prayers.

1. His enemies were *strangers*; from whom no favour could be expected.

2. They were *violent oppressors*;—formidable cruel tyrants, from whom he could expect no mercy.

3. They were such as could be satisfied with nothing less than his blood. *They rise to seek after my life.*

4. They had no fear of God. *They have not set God before them.*

II. Notwithstanding they are all that I have already stated; and, humanly speaking, I have nothing but destruction to expect:—yet I will not fear: because—1. For God is with me. 2. He is against them.

1. *God is my Helper.* As He has promised, so He has done, and will do to me.

2. *God is with them also that uphold my soul.* Selah. *Behold this!*

But He opposes them, who oppose me; is an enemy to them who are mine enemies.

1. *He shall reward evil* to such. Of this being assured, he proceeds to imprecate,—

2. Destroy Thou them. *Cut them off in thy truth.* Thou hast promised that it shall be well with the righteous; and that snares, fire, and brimstone, shall be rained on the wicked. Let God be true. *Fiat justitia; ruat cælum, percat mundus.* They must be cut off.

III. For such a mercy David promises not to be unthankful.

1. For this he would offer a princely sacrifice. *I will freely sacrifice.*

2. He would praise the name of the Lord. *I will praise thy name.*

For this he gives two reasons:—

1. That which internally moved him. *For it is good.*

2. That which was outwardly impulsive. His deliverance. 1. His deliverance was great and effectual. *Thou hast delivered me out of all my trouble.* 2. His danger was so imminent that, humanly speaking, there was no escape. The enemy was within sight who was bent on his destruction; yet he was delivered; and they were confounded. On these accounts it was right that he should sing praise, and offer sacrifice. To the grateful God is bountiful.

PSALM LV.

David, in great danger and distress, from the treacherable malice of his enemies, calls on God for mercy, 1-4. Whom he had the wings of a dove that he might fly away, and be at rest, 6, 7. Prays against his enemies, and describes their wickedness, 8-11. Speaks of a false friend who had been the principal cause of all his distresses, 12-14. Prays against his enemies, 15. Expresses his confidence in God, 16-18. Gives a farther description of the chief musician, 19, 20. Encourages himself in the Lord, and foretells the destruction of his enemies, 20, 22.

To the chief Musician on Neginoth, Maschil, A Psalm of David.

DAVID. **G**IVE ear to my prayer, O God; and hide not thyself from my supplication.

2 Attend unto me and hear me: I ^a mourn in my complaint and make a noise;

3 Because of the voice of the enemy, because of the oppression of the wicked: ^b for they cast iniquity upon me, and in wrath they hate me.

4 ^c My heart is sore pained within me: and the terrors of death are fallen upon me.

5 Fearfulness and trembling are come upon me, and horror hath ^d overwhelmed me.

6 And I said, Oh that I had wings like a dove! for ^e then would I fly away, and be at rest.

7 Lo, then would I wander far off, and remain in the wilderness. Selah.

^a Lxx. 26. 16. - ^b 2 Sam. 16. 7. 5. & 19. 18. - ^c Psa. 116. 3. - ^d Heb. covered me. ^e Jer. 6. 7. - ^f Psa. 41. 9. - ^g Psa. 25. 26. & 30. 16. - ^h Heb. a man according to my rank.

NOTES ON PSALM LV.

The title "To the chief musician on Neginoth, a Psalm of David, giving instruction." This is the same as the preceding, which see.

Verse 1. Give ear to my prayer] The frequency of such petitions shews the great earnestness of David's soul. If God did not hear and help, he knew he could not succeed elsewhere: therefore he continues to knock at the gate of God's mercy.

Verse 2. I mourn in my complaint] *וַיִּבַּח בִּדְחִי*, in my sighing:—a strong guttural sound, expressive of the natural accents of sorrow.

And make a noise] I am in a tumult. I am strongly agitated.

Verse 3. They cast iniquity upon me] To give a colourable pretence to their rebellion, they charge me with horrible crimes,—as if they had said, Down with such a wretch, he is not fit to reign. Clamour against the person of the sovereign, is always the watchword of insurrection, in reference to rebellion.

Verse 4. The terrors of death are fallen upon me.] I am in hourly expectation of being massacred.

Verse 5. Fearfulness] How natural is this description! He is in distress; he mourns;—makes a noise; sobs and sighs. His heart is wounded;—he expects nothing but death: this produces fear,—which produces tremor,—which terminates in that deep apprehension of approaching and inevitable ruin that overwhelms him with horror. No man ever described a wounded heart like David.

Verse 6. Oh that I had wings like a dove.] He was so surrounded, so hemmed in, on every side by his adversaries, that he could see no way for his escape unless he had wings, and could take flight. The dove is a bird of very rapid wing; and some of them passing before his eyes at the time, might have suggested the idea expressed here.

And be at rest.] Get a habitation. Verse 7. Would I wander far off] He did escape; and yet his enemies were so near, as to throw stones at him: but he escaped beyond Jordan. 2 Sam. xxi. 22, 23.

A passage in the Octavia of SENECA has been referred to as being parallel to this of David. It is in the answer of Octavia to the Chorus. Act. v. ver. 914—923.

Quis mea digne deflere potest
Mela? Quis lacrimis nostris quiescere
Raddet Aedon? cuius pennas
Utriusq; mitemi mihi, fatis daretur!
Fugarem luctus oblata meae
Penna volucris, prociat at ostus
Hominum tristes sedantque feram.
Sola in vacuo nemore, et laevi
Ramo pendens, querulo possum
Guttur meum fundere murrur.

My woes who enough can bewail?
O what notes can my sorrow express?
Sweet Philomel's self even would fall
To respond with her plaintive distress.
O had I her wings! I would fly
To where swallows I ne'er should feel sore
Explore on her plumes through the sky,
Regions, far from mankind, would explore,
In a grove where sad silence should reign,
On a spray would I seat me alone;
In shrill lamentations complain,
And in wailings would pour forth my moan.

8 I would hasten my escape from the windy storm and tempest.

9 Destroy, O Lord, and divide their tongues: for I have seen ^a violence and strife in the city.

10 Day and night they go about it upon the walls thereof: mischief also and sorrow are in the midst of it.

11 Wickedness is in the midst thereof: deceit and guile depart not from her streets.

12 ^b For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did ^c magnify himself against me; then I would have hid myself from him.

13 But it was thou, ^d a man mine equal, ^e my guide, and mine acquaintance.

14 ^f We took sweet counsel together, and ^g walked unto the house of God in company.

15 Let death seize upon them, and let them ^h go down quick into ⁱ hell: for wickedness is in their dwellings, and among them.

16 As for me, I will call upon God; and the LORD shall save me.

17 ^j Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.

¹ 2 Sam. 16. 12. & 16. 20. Psa. 41. 9. Jer. 9. 4. - ² Heb. Who executed counsel. ³ Psa. 62. 4. - ⁴ on Num. 16. 20. - ⁵ Or, the grass. - ⁶ Dan. 6. 10. Luke 12. 1. Act. 1. 8 & 10. 3, 20. ⁷ Thesa. 5. 17.

Verse 8. The windy storm] From the sweeping wind and tempest; Absalom and his party, and the mutinous people in general.

Verse 9. Destroy, O Lord] Swallow them up,—confound them.

Divide their tongues] Let his counsellors give opposite advice. Let them never agree; and let their devices be confounded. And the prayer was heard. Hushai and Ahithophel gave opposite counsel. Absalom followed that of Hushai; and Ahithophel, knowing that the steps advised by Hushai would bring Absalom's affairs to ruin, went and hanged himself. See 2 Sam. xv. xvi. and xvii.

Violence and strife in the city.] They have been concerting violent measures; and thus are full of contention.

Verse 10. Day and night they go about] This and the following verse shew the state of Jerusalem at this time. Indeed, they exhibit a fair view of the state of any city in the beginning of an insurrection. The leaders are plotting continually; going about to strengthen their party, and to sow new dissensions, by misrepresentation, hypocrisy, calumny, and lies.

Verse 12. It was not an enemy] It is likely that in all these three verses Ahithophel is meant, and who it appears had been at the bottom of the conspiracy from the beginning; and probably was the first mover of the vain mind of Absalom to do what he did.

Verse 14. Walked unto the house of God in company.] Or with haste; for the rabbins teach that we should walk hastily to the temple, but slowly from it.

Verse 15. Let death seize upon them] This is a prediction of the sudden destruction which should fall on the ringleaders in this rebellion. And it was so. Ahithophel, seeing his counsel rejected, hanged himself. Absalom was defeated; and, fleeing away, he was suspended by the hair in a tree, under which his mule had passed; and, being found thus by Joab, he was despatched with three darts: and the people, who espoused his interests, were almost all cut off. They fell by the sword, or perished in the woods. 2 Sam. xviii. 8.

Let them go down quick into hell] Let them go down alive into the pit. Let the earth swallow them up! And something of this kind actually took place. Absalom and his army were defeated; twenty thousand of the rebels were slain on the field; and the wood devoured more people that day than the sword devoured, 2 Sam. xviii. 7, 8. The words might be rendered, Death shall exact upon them; they shall descend alive into sheol. And death did exact his debt upon them, as we have seen above.

Verse 16. I will call upon God] He foresaw his deliverance, and the defeat of his enemies; and, therefore, speaks confidently, The Lord shall save me; or, as the Targum, The Word of the Lord shall redeem me.

Verse 17. Evening and morning, and at noon, will I pray] This was the custom of the pious Hebrews. See Dan. vi. 10. The Hebrews began their day in the evening, and hence David mentions the evening first. The rabbins say, men should pray three times each day, because the day changes three times. This was observed in the primitive church: but the times, in different places, were va-

PSALM LVI.

David prays for support against his enemies, whose wickedness he describes, 1-6. And foretells their destruction, 7. Expresses his confidence in God's mercy, exposes delinquency, and promises thanksgiving and obedience, 8-13.

XI. DAY. MORNING PRAYER.

To the chief Musician upon Jonath-elem-rechokim, * Mich-tam of David, when the Philistines took him in Gath.

BE merciful unto me, O God; for man would swallow me up; he fighting daily oppresseth me.

a Or, a golden Psalm of David. So Ps. 16.—b 1 Sam. 31. 11.—c Ps. 57. 1. d Heb. mine observers. Ps. 54. 6.

2. That he would do it with speed. *I would hasten my escape from the windy storm and tempest.* Such turbulent and impetuous creatures his enemies were, that threw down all before them, as a wind, storm, and tempest.

III. To his prayer he adds an imprecation:—

1. *Destroy them, O Lord; destroy them in their own counsels.*

2. Or, else, *divide their tongue.* Let them not agree in their counsels.

Of this he gives the reason in the following words: viz. that they were a band of violent, contentious, ungodly, troublesome, crafty and fraudulent people.

1. Violent they were, and litigious. *I have seen violence and strife in the city.*

2. Ungodly, and workers of iniquity they were; and incessant in it. *Day and night they go about it upon the walls thereof: mischief also and sorrow are in the midst of it.*

3. Crafty and fraudulent also. *Deceit and guile depart not from her streets.* It was then a city, a corporation, a society, of evil doers.

And of this he produces an instance, which, whether it were some bosom friend of David who stole out of the city of Gath, and betrayed his counsels to Saul; or else Ahithophel, who, being formerly his great favourite and counsellor, fell to Absalom, it is uncertain. Whoever it was, such a treacherous person there was, and of him he complains: and well he might; for *εδεν μεϊσον ελεος η φιλος δεικων*, "there is not a greater sore than a treacherous friend." This treachery he exaggerates most eloquently by an incrementum and apostrophe, drawing his aggravation from the laws of friendship, which he had broken. Had it been an enemy, he could have borne it: but that it was a friend was intolerable, and also inexcusable. Thus the climax stands:—

1. *For it was not an enemy that reproached me; then I could have borne it.*

2. *Neither was it he that hated me that did magnify himself; that is, arise and insult me; then I would have hid myself from him, never admitted him to my bosom.*

But, mark this emphatic adverbative; for now he turns his speech to the man:—

1. *It was thou, emphatically thou, principally and beyond all others. None but thou.*

2. *A man, according to my own rank; mine equal, my guide or counsellor; my acquaintance, or own familiar friend.*

3. *We took sweet counsel together. One to whom I communicated my secrets.*

4. *And walked unto the house of God in company. Professors we were of the same religion.*

Now all these circumstances much heighten and aggravate the treachery that thou, my equal, my director, my familiar friend, one whom I made the master of all my secrets, one who was a great professor of the same religion with me, that thou shouldst betray me, even break my heart. *Σε, τρεπες! Judas,—betrayest thou?*

Being thus much wronged and moved, as he had just reason; he begins again with an imprecation, not only on him, but on all who believed him, even upon the whole faction. *Let death seize upon them; and let them go down quick into hell, have Corah, Dathan, and Abiram's wages.* And he adds the reason. They are signally and incorrigibly wicked. *For wickedness is in their dwellings, and among them.*

IV. Hitherto hath David prayed, complained, imprecated: but now he shews how he recovered courage again, being certain of God's help, and a revenge to be taken on his enemies.

1. *As for me, I will call upon God fervently; and the Lord shall save me.*

2. *Evening, and morning, and at noon-day, incessantly, will I pray and cry aloud; and he shall hear me.*

3. And I pray in faith: experience I have of His deliverance; He hath done it, and He will do it again. *He hath redeemed my soul in peace from the battle which was against me.* Even in the midst of the battle I was as safe as in a time of peace; miraculously delivered, as if there had been no danger.

2^d Mine enemies would daily swallow me up: for they be many that fight against me, O thou Most High.

3 What time I am afraid, I will trust in thee. 4 In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.

5 Every day they wrest my words: all their thoughts are against me for evil.

e Ps. 57. 3.—f Ver. 10, 11.—g 1 Chron. 5. 26. Ps. 5. 11. & 7. 1. & 9. 10.—h Ps. 112. 4. Isai. 24. 3. Heb. 12. 6.

4. For there were many with me. Many enemies, say some: others, many angels. Those, refer it to the danger, these, to the protection. Many enemies round about me, and then it is a wonder I should be delivered. Many angels press to help me, and then it was no wonder that my life was saved. But as for the ungodly, it was not so with them; for this verse is opposed to the former.

1. *God shall hear, viz. me and my prayers, and the wrongs they do me.*

2. *And shall afflict them, i. e. my enemies.*

3. *Even he that abideth of old. Selah.* Mark that, for He is immutable. His power and strength is the same, and His care and love to His people; therefore, He will afflict them.

And, besides, there are those who will provoke him to it,—

1. *Because they have no changes.* Obstinate they are, impertinent, and change not their ways. Or else they prosper, they have perpetual success, and meet with no alterations; this makes them secure and proud.

2. *They fear not God. They ask, Who is the Lord, that we should let Israel go?*

3. They are truce-breakers, violators of oaths, leagues, covenants, articles of war. He, that is, some chief commander among them, *hath put forth his hands, made war, imbrued his hands in blood, against such as are at peace with him.* He hath broken and profaned his covenant, his oath.

4. He is a gross hypocrite; his deeds answer not his words. *The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet were they drawn swords.*

V. In the epilogue of the Psalm he exhorts good men to rely upon God. *Cast thy burden, (the cares, troubles, &c. with which thou art loaded,) on the Lord; and he fits it to his present purpose, both as it concerns the godly and the ungodly.*

1. To the godly he gives this comfort.—1. *He, that is, God, shall sustain thee.* He will uphold thee, and give thee strength under the heaviest burdens. *Come unto me, all ye that are heavy laden.* 2. *He shall never suffer the righteous to be moved.* With the temptation He will also give the issue: pressed they may be, but not oppressed so as finally to be overthrown.

2. To the ungodly.—1. *Overthrown they shall be, and utterly destroyed. Thou, O God, shalt bring them down into the pit of destruction.* The grave;—hell. 2. *Bloody and deceitful men shall not live out half their days.* They come commonly to some untimely death; as Absalom, and Ahithophel, concerning whom the Psalm was composed.

He concludes with the use he would make of it; as if he had said,—Let these bloody and deceitful men reprove their confidence in their armies, in their violence, in their crafty and subtle ways: I will take another course. *But I will trust in thee.*

NOTES ON PSALM LVI.

The title of this Psalm is very long.—"To the conqueror, concerning the dumb dove in foreign places: a golden Psalm of David." The Vulgate translates the original thus:—"To the end. For the people who were afar off from holy things." This inscription David placed here for a title when the Philistines took him in Gath; so the Septuagint and Ethiopic. The Chaldees is profuse:—"To praise, for the congregation of Israel, which are compared to the silence of a dove, when they were afar off from their cities; but being returned, they praise the Lord of the world, like David, contrite and upright, when the Philistines kept him in Gath." The Syriac,—"A thanksgiving of the righteous man, because he was delivered from his enemy, and from the hand of Saul. Also concerning the Jews, and Christ." Bochart translates, "To the tune of the dove, in the remote woods."

If the title be at all authentic, David may mean himself and his companions by it, when he escaped from the hands of the Philistines; particularly from the hands of Achish, king of Gath. *שמ אלמ* signifies to compress, or bind together; also, a small band, or body of men; and *רנן יונת*, from *רנן* *yesnah*, to oppress, or afflict, is properly

6¹ They gather themselves together, they hide themselves, they mark my steps, ² when they wait for my soul.

7 Shall they escape by iniquity? in *their anger* cast down the people, O God.

8 Thou tellest my wanderings: put thou my tears into thy bottle: *are they* not in thy book?

9 When I cry unto thee, then shall mine enemies turn back: this I know; for ¹⁰ God is for me.

10¹⁰ In God will I praise *his* word: in the Lord will I praise *his* word.

11 In God have I put my trust: I will not be afraid what man can do unto me.

12 Thy vows are upon me, O God: I will render praises unto thee.

13 For ¹⁴ thou hast delivered my soul from death: *wilt not thou deliver* my feet from falling, that I may walk before God in ¹⁵ the light of the living?

1 Sam. 2. 2. & 102. 2.—2 Sam. 7. 10.—1 Mat. 2. 14.

in Rom. 8. 31.—2 Cor. 4.—o Ps. 116. 2.—p Job 33. 30.

applied to the *doves*, because of its being so defenceless, and often becoming the prey of ravenous birds. It is possible, therefore, that the title may imply no more than — "A prayer to God in behalf of himself, and the oppressed band that followed him, and shared his misfortunes in distant places."

Others will have it to mean a simple direction *To the master of the band, to be sung to the tune of a well-known ode, called, "The dumb dove, in distant places."* There is no end to conjectures; and all the titles in the whole book are not worth one hour's labour. Perhaps there is not one of them authentic. They may have been notices that such a Psalm was to be sung to such and such a tune; giving the catch-words of some well known song or ode: a custom that prevails much among us in songs and hymns, and is to be found even among the Asiatics.

Verse 1. *Be merciful unto me*] I am assailed both at home and abroad. I can go no whither without meeting with enemies: unless Thou, who art the Fountain of mercy and the Most High, stand up in my behalf, my enemies will most undoubtedly prevail against me. *They fight against me continually*, and I am in the utmost danger of being swallowed up by them.

Verse 2. *O thou Most High*] מְרוֹם מַרְוֹם. I do not think that this word expresses any attribute of God, or indeed is at all addressed to Him. It signifies, literally, *from on high*; or, *from a high, or elevated place*. "For the multitudes fight against me from the high or elevated place;" the place of authority; the court and cabinet of Saul.

Most of the Versions begin the next verse with this word: *From the light of the day, though I fear, yet will I trust in thee*. From the time that persecution was hot against me, though I often am seized with fear; yet I am enabled to maintain my trust in Thee. Dr. Kennicott thinks there is a corruption here; and proposes to read, — *I look upwards all the day long*.

Verse 4. *In God I will praise his word*] בְּיְהוָה בְּעֵלֹהִים may mean here, *through God, or by the help of God, I will praise his word*. And, that he should have cause to do it, he says, *In God I have put my trust*; and therefore he says, *I will not fear what flesh can do to me*. Man is but flesh, weak, and perishing; God is an infinite Spirit, almighty, and eternal. He repeats this sentiment in the tenth and eleventh verses.

Verse 5. *Every day they wrest my words*] They have been spies on my conduct continually: they collected all my sayings, and wrested my words out of their proper sense and meaning, to make them by insinuations speak treason against Saul. They are full of evil purposes against me.

Verse 6. *They gather themselves together*] They form cabals; have secret meetings and consultations how they may most effectually destroy me, under the pretence of justice, and safety to the state.

They hide themselves] They do all secretly.

They mark my steps] They are constantly at my heels.

They wait for my soul] They lie in wait for my life. Our translators have missed the meaning of *וּבְנֵי נֶפֶשׁ*, and *פְּשָׁעִים*, (which generally signify the animal life, not the immortal spirit,) more than any other words in the Old or New Testaments.

Verse 7. *Shall they escape by iniquity?*] Shall such conduct go unpunished? Shall their address, their dexterity in working iniquity, be the means of their escape? No. *In anger, O God, wilt thou cast down the people*.

Verse 8. *Thou tellest my wanderings*] Thou seest how often I am obliged to shift the place of my retreat. I am hunted every where: but Thou numberest all my hiding-places, and seest how often I am in danger of losing my life.

Put thou my tears into thy bottle] Here is an allusion to a very ancient custom, which we know long obtained among the Greeks and Romans, of putting the tears which were shed for the death of any person into small phials, called *lachrymatories*, or *urnæ lachrymales*, and offering them on the tomb of the deceased. Some of these

were of glass, some of pottery, and some of agate, sardonyx, &c. A small one in my own collection is of hard baked clay.

Are they not in thy book?] Thou hast taken an exact account of all the tears I have shed in relation to this business; and Thou wilt call my enemies to account for every tear.

Verse 9. *When I cry unto thee, then shall mine enemies turn back*] As soon as they know that I call upon Thee, then, knowing that Thou wilt hear and save, my enemies will immediately take flight. The cry of faith and prayer to God is more dreadful to our spiritual foes, than the warwhoop of the Indian is to his surprised brother savages.

This I know] I have often had experience of the Divine interposition; and I know it will be so now, for God is with me. He who has God with him need not fear the face of any adversary.

Verse 10, 11. See on verse 4, where the same words occur.

Verse 12. *Thy vows are upon me*] I have promised in the most solemn manner to be Thy servant; to give my whole life to Thee; and to offer for my preservation sacrifices of praise and thanksgiving.

Reader, what hast thou vowed to God? To renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful desires of the flesh; to keep God's holy word and commandment, and to walk before him all the days of thy life. These things hast thou vowed: and these vows are upon thee. Wilt thou pay them?

Verse 13. *Thou hast delivered my soul from death*] My life from the grave, and my soul from endless perdition.

My feet from falling] Thou hast preserved me from taking any false way, and keepest me steady in my godly course; and so supportest me that I may continue to walk before thee in the light of the living, ever avoiding that which is evil, and moving towards that which is good: letting my light shine before men, that they may see my good works, and glorify my Father which is in heaven. *To walk before God*, is to please Him: the *light of the living* signifies the whole course of human life, with all its comforts and advantages.

ANALYSIS OF THE FIFTY-SIXTH PSALM.

David, in banishment among the Philistines, and being then in great danger of his life, complains, and professes his confidence in God.

The contents of this Psalm are the following:—

I. David's prayer, ver. 1, 7, 8.

II. The cause; the fear of his enemies, whom he describes, ver. 1, 2, 5, 6.

III. His confidence in God's word, ver. 3, 4, 9, 10, 11.

IV. His thankfulness, ver. 4, 10, 12, 13.

I. He begins with a prayer for mercy. Little was he likely to find from man: from his God he expected it; and, therefore, he prays,—*Be merciful unto me, O God*.

II. And then presently he subjoins the cause; the danger he was in by his bloody and cruel enemies, whom he begins to describe,—

1. From their insatiable rapacity. Like a wolf they would swallow me up. Enemies at home and abroad would swallow me up.

2. From the time. Daily they would do it; without intermission.

3. From their number. Many there be that fight against me.

Of these he gives us a farther description in the fifth and sixth verses:—

1. From their incessant malice. *Every day they wrest my words. All their thoughts are against me for evil*.

2. From their secret treachery, craft, and vigilance. *They gather themselves together, they hide themselves; their counsels lying, as it were, in ambush for me. They mark my steps*. Go where I will, they are at my heels.

3. From their implacable hatred; nothing could satisfy them but his blood. *They lay wait for my soul*.

PSALM LVII.

David cries to God for mercy, with the strongest confidence of being heard, 1-2. He describes his enemies as lions, &c. Thanks God for his deliverance, 3. And petitions to publish the praises of the Lord among his people, 4-11.

To the chief Musician, * Al-taschith, Michtam of David, when he fled from Saul in the cave.

BE merciful unto me, O God, be merciful unto me; for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast.

2 I will cry unto God most high: unto God that performeth all things for me.

3 He shall send from heaven and save me

a Or, Destroy not, A golden Psalm.—b 1 Sam. 22. 1. & 24. 2. Psa. 142, title. c Psa. 142. 1.—d Psa. 117. 2. & 133. 7.—e 1 Sam. 22. 20.—f Psa. 133. 2.—g Psa. 144. 5, 7. h Or, he reproacheth him that would swallow me up.

In the very midst of this complaint he inserts his courage and confidence.

1. *What time I am afraid I will trust in thee.*
2. *I will not fear.* He rises higher: even when he fears, he will not fear. His word, His promise, is passed to me for protection; and I will trust in it. *In God will I praise his word: in God have I put my trust, I will not fear what flesh,* (for the proudest, the mightiest enemy I have, is but flesh, and all flesh is grass,) *I will not then fear what flesh can do unto me.*

This reason he repeats again, ver. 10, 11.

1. *In God I will praise his word; in the Lord I will praise his word.*
2. *In God have I put my trust, I will not fear what man can do to me.*

III. And this, his confidence, he quickens and animates,—

1. From his assurance that God would punish and bring down his enemies. *Shall they escape for their iniquity? No, no; in thine anger thou wilt cast them down.*

2. From his assurance of God's tutelage, and paternal eye over him in all his dangers, griefs, complaints, petitions, and banishment.

Men think God does not meddle with little things: he knew otherwise.

1. *Thou tellest, and hast upon account, my wanderings: my fights, exile.*

2. *Thou puttest my tears into thy bottle;—preservest them as rich wine.*

3. *Thou keepest a record for them. Are they not in thy book?*

4. *Thou puttest my enemies to flight. When I cry unto thee, then I know mine enemies shall be turned back; for God is with me.*

IV. And therefore, at last, he concludes with thanks, to which he holds himself bound by vow.

1. *Thy vows are upon me. I owe Thee thanks by vow, and I will pay them. I will render praises unto thee.*

2. *The reason is,—For thou hast delivered my soul from death.*

3. *Thou wilt deliver me. Will not thou deliver my feet from falling?*

4. *The end is,—That I may walk before God in the light of the living.* That I may live awhile, and walk as before Thy eye; as in Thy sight, uprightly, sincerely, and prosperously. That in me, men may behold how powerfully Thou hast saved both my body and soul.

NOTES ON PSALM LVII.

The title is, "To the chief Musician, *Al-taschith*, (destroy not,) a golden Psalm of David, (or one to be engraven) when he fled from Saul in the cave." It is very likely that this Psalm was made to commemorate his escape from Saul in the cave of *En-gedi*, where Saul had entered without knowing that David was there, and David cut off the skirt of his garment. And it is not improbable, that when he found that Saul was providentially delivered into his hand, he might have formed the hasty resolution to take away his life, as his companions counselled him to do; and at that moment the Divine monition came, *וּמִן אֵל תִּשְׁמָעֵת!* *Destroy not! lift not up thy hand against the Lord's anointed!* Instead, therefore, of taking away his life, he contented himself with taking away his skirt, to show him that he had been in his power. When, afterwards, he composed the Psalm, he gave it for title the words which he received as a Divine warning. See the history, 1 Sam. xxiv. See also my Note upon the fourth verse of that chapter.

Verse 1. *Be merciful unto me*] To show David's deep earnestness, he repeats this twice: he was in great danger, surrounded by implacable enemies, and he knew that God alone could deliver him.

My soul trusteth in thee] I put my life into Thy hand;

from the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth.

4 My soul is among lions: and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.

5 Be thou exalted, O God, above the heavens; let thy glory be above all the earth.

6 They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen themselves. Selah.

1 Psa. 26. 1.—2 Psa. 40. 11. & 43. 2. & 61. 7.—3 Prov. 30. 14.—4 Psa. 26. 21. & 64. 3.—5 Ver. 11. Psa. 103. 5.—6 Psa. 7. 15, 16. & 12.

and my immortal spirit knows no other portion than Thyself.

In the shadow of thy wings] A metaphor taken from the brood of a hen taking shelter under her wings when they see a bird of prey; and there they continue to hide themselves till their enemy disappears. In a storm, or tempest of rain, the mother covers them with her wings to afford them shelter and defence. This the Psalmist has particularly in view, as the following words show: *Until these calamities be overpast.*

Verse 2. *I will cry unto God most high*] He is the Most High; and, therefore, far above all my enemies, though the prince of the power of the air be at their head.

Unto God—אֱלֹהֵי לֵעֵל, unto the strong God, one against whom no human or diabolic might can prevail. David felt his own weakness, and he knew the strength of his adversaries; and, therefore, he views God under those attributes and characters which were suited to His state. This is a great secret in the Christian life: few pray to God wisely; though they may do it fervently.

That performeth all things for me.] Who works for me; *גֹּמֵר*, He who completes for me, and will bring all to a happy issue.

Verse 3. *He shall send from heaven, and save me*] Were there no human agents or earthly means that he could employ, He would send His angels from heaven to rescue me from my enemies. Or, He will give His command from heaven that this may be done on earth.

Selah] I think this word should be at the end of the verse.

God shall send forth his mercy and his truth.] Here mercy and truth are personified. They are the messengers that God will send from heaven to save me. His mercy ever inclines Him to help and save the distressed. This He has promised to do;—and His truth binds Him to fulfil the promises or engagements His mercy has made, both to saints and sinners.

Verse 4. *My soul is among lions*] *לִבְנֵי לֵאָוִם* *below lebaim*. I agree with Dr. Kennicott that this should be translated, "My soul dwells in parched places," from *אֵל* *laab*, he thirsted. And thus the Chaldee seems to have understood the place, though it be not explicit.

I lie even among them that are set on fire] I seem to be among coals. It is no ordinary rage and malice by which I am pursued: each of my enemies seems determined to have my life.

Verse 5. *Be thou exalted, O God, above the heavens*] Let the glory of Thy mercy and truth be seen in the heavens above, and in the earth beneath. Several of the fathers apply what is said above to the passion of our Lord, and what is said here to His resurrection.

Verse 6. *They have prepared a net for my steps*] A gin or spring, such as huntsmen put in the places where they know the prey they seek frequents: such, also, as they place in passages in hedges, &c. through which the game creeps.

They have digged a pit] Another method of catching game and wild beasts. They dig a pit, cover it over with weak sticks and turf. The beasts not suspecting danger, where none appears, in attempting to walk over it, fall through, and are taken. Saul digged a pit, laid snares for the life of David; and fell into one of them himself, particularly at the cave of *En-gedi*; for he entered into the very pit, or cave, where David and his men lay hidden; and his life lay at the generosity of the very man whose life he was seeking! The rabbins tell a curious and instructive tale concerning this:—"God sent a spider to weave her web at the mouth of the cave in which David and his men lay hid. When Saul saw the spider's web over the cave's mouth, he very naturally conjectured that it could never be the haunt of men nor wild beasts; and, therefore, went in with confidence to repose." The spider here, a vile and contemptible animal, became the instru-

7 ^p My heart is fixed, O God, my heart is fixed: I will sing and give praise.

8 Awake up, my glory: awake, psaltery and harp: I myself will awake early.

9 I will praise thee, O Lord, among the peo-

p Ps. 103. 1, &c.—q Or, prepared.—r Ps. 10. 9. & 30. 12. & 103. 1, 2.

ment, in the hand of God, of saving David's life, and of confounding Saul in his policy and malice. This may be a fable: but it shews by what apparently insignificant means God, the universal Ruler, can accomplish the greatest and most beneficent ends. Saul continued to dig pits to entrap David; and at last fell a prey to his own obstinacy. We have a proverb to the same effect:—*Harm watch, harm catch.* The Greeks have one also:—*Η τὸ κακὸν βουλή τῷ βουλεύοντι κατίζει*, "an evil advice often becomes most ruinous to the adviser." The Romans have one to the same effect:—

*Neque enim lex justior ulla est
Quam necis artificem arte perire sua.*

"There is no law more just than that which condemns a man to suffer death by the instrument which he has invented to take away the life of others."

Verse 7. *My heart is fixed*] My heart is prepared to do and suffer Thy will. It is fixed: it has made the firmest purpose through His strength by which I can do all things.

Verse 8. *Awake up, my glory*] Instead of *קבוֹדִי kebodi*, "my glory," one MS., and the Syriac, have *קבוֹרִי kinori*, "my harp." Dr. Kennicott reads *קבוֹרִי kebori*, which he supposes to be some instrument of music; and adds that the instrument used in church-music by the Ethiopians is now called *קבוֹרִי kaberi*. I think the Syriac likely to be the true reading:—*Awake up, my harp; awake, psaltery and harp: I will awake early.* Such repetitions are frequent in the Hebrew poets. If we read *my glory*, it may refer either to his tongue; or, to what is more likely, his skill in composition, and in playing on different instruments. The last five verses of this Psalm are nearly the same with the five first verses of Ps. cviii. The reason of this may be, the notes or memoranda from the Psalmist's diary were probably, through mistake, twice copied. The insertion at the beginning of the cviii Psalm seems to bear no relation to the rest of that ode.

Rabbi Solomon Jarchi tells us that David had a harp at his bed's head, which played of itself when the north wind blew on it; and then David arose to give praise to God. This account has been treated as a ridiculous fable by grave Christian writers. I would, however, hesitate; and ask one question:—Does not the account itself point out an instrument then well known, similar to the comparatively lately discovered *Eolian harp*? Was not this the instrument hung at David's bed's head, which, when the night breeze (which probably blew at a certain time) began to act upon the cords, sent forth those dulcet, those heavenly sounds, for which the *Eolian harp* is remarkable? "Awake, my harp, at the due time: I will not wait for thee now, I have the strongest cause for gratitude; I will awake earlier than usual to sing the praises of my God."

Verse 9. *Among the people*] The Israelites.

Among the nations.] The Gentiles at large. A prophecy either relating to the gospel time, Christ being considered as the Speaker: or a prediction that these Divine compositions should be sung, both in synagogues and in Christian churches, in all the nations of the earth. And it is so: wherever the name of Christ is known, there is David's known also.

Verse 10. *Thy mercy is great unto the heavens*] It is as far above all human description and comprehension as the heavens are above the earth. See the Notes on Psalm xxxvi. 5, 6, where nearly the same words occur.

Verse 11. *Be thou exalted, O God, above the heavens*] The same sentiments and words which occur in verse 5. See the Note there.

David was not only in a happy state of mind when he wrote this Psalm, but in what is called a state of triumph. His confidence in God was unbounded; though encompassed by the most ferocious enemies, and having all things against him except God and his innocence. David will seldom be found in a more blessed state than he here describes. Similar faith in God will bring the same blessings to every true Christian in similar circumstances.

ANALYSIS OF THE FIFTY-SEVENTH PSALM.

The contents of this Psalm are,—

I. David's petition, ver. 1.

II. The reasons which induced him to offer it, ver. 2—6.

III. His resolution to give God due praise, ver. 5, 7—11.

ple: I will sing unto thee among the nations.

10 For thy mercy is great unto the heavens, and thy truth unto the clouds.

11 Be thou exalted, O God, above the heavens: let thy glory be above all the earth.

p Ps. 103. 3.—r Ps. 26. 5. & 71. 19. & 103. 11. & 108. 4.—u Ver. 5.

I. His petition is ardent. The repetition shews this: it is for grace and protection. *Be merciful unto me, be merciful unto me, O God!*

II. He adduces his reasons to persuade the Lord to be merciful.

First reason. The faith and confidence he had in God. *My soul trusteth in thee; and under the shadow of thy wings, as the chickens do under those of the hen, shall be my refuge until these calamities be overpast.*

Second reason. The sufficiency and efficiency of God. *I will call upon God.*

1. He is the Most High;—then He is sufficient and able to deliver me.

2. He will perform all things for me: therefore, He will effect this.

In the following verse he insists on this argument.

He shall send from heaven. He will do it in a miraculous way, if there be no other way. *He will send from heaven, and save me.* He will send forth his mercy and his truth.—He will perform His word, and graciously save me.

The third reason of his petition is the extreme danger he was then in by a cruel and merciless enemy.

1. *My soul is among the lions*, a ravenous, strong, and bloody creature.

2. *I lie even among those who are set on fire.* Their anger and hatred to me are implacable.

3. Even among those whose teeth are spears and arrows, and their tongue a sharp sword. They wound by calumniating me. A spear wounds near; an arrow afar off; a sword at hand:—near or far off, they spare not to disgrace me.

He now brings another argument, stronger than all the rest, viz. *God's glory.* It will be to His glory to be merciful, to save, and to deliver; and, therefore, he prays,—*Be thou exalted, O God, above the heavens, and let thy glory, &c.* That is, display Thy power, and assert thy glory, let not the wicked triumph; which, if Thou do, Thy glory will be conspicuous above in the heavens, and below over all the earth.

He then begins his complaint, describing the practices of his enemies:—

1. *They have prepared a net for my feet.* They lay snares as fowlers do.

2. Through which my soul is bowed down. My life is in extreme danger.

3. *They have digged a pit before me:* intending to take me like some wild beast: but, praised be God, I foresee the event. *They are fallen into the pit themselves.*

III. In confidence of this David gives thanks; which may be considered a fourth argument: for there is no such way to procure a new favour as to be thankful. Our thanksgiving should consist of two especial points:—1. Commemoration. 2. Declaration.

1. He that will be thankful should treasure up in his heart and memory the kindness that is done to him. This David had done. *My heart is fixed, my heart is fixed.*

2. After he remembers it, he should be affected by it, and resolve on it. So does David. *My heart is ready, prepared, fixed. I will be thankful. I am determined.*

3. It is not enough that a man have a thankful heart; he must declare it, and make publicly known what God has done for him. *I will sing and give praise.*

4. He should use all means in his power to make it known; tongue, psaltery, harp, are all little enough. To these he addresses himself,—*Awake, tongue, lute, harp, &c.*

5. He must not do it carelessly. *Awake! Awake! Myself will awake.*

6. He must take the first opportunity, and not delay it. *I will awake early.*

7. He should do it in such a way as most tends to God's glory. *I will praise thee among the people;—I will sing of thee among the nations.*

That all this may be done David gives a sufficient reason: *God's mercy and truth.* His infinite mercy in promising; His truth in performing. *Thy mercy is great unto the heavens; thy truth unto the clouds.*

And then he concludes with a repetition of the fifth verse. *Be thou exalted above the heavens, and thy truth unto the clouds.* Let all give Thee the glory due to Thy name.

PSALM LVIII.

David reproves wicked counsellors and judges, who pervert justice, and stir up the strong against the weak and innocent, 1-8. Foretells their destruction, and describes the nature of it, 9-8. The righteous seeing this, will magnify God's justice and providence, 10, 11.

To the chief Musician, * Al-taschith, b Michtam of David.

DO ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?

2 Yea, in heart ye work wickedness; * ye weigh the violence of your hands in the earth.

3 ^d The wicked are estranged from the womb:

* Or, Destroy not, A golden Psalm of David.—b Ps. 57, title.—c Ps. 94, 20. Im. 10. 1.—d Ps. 51. 8. Im. 43. 9.—e Hab. from the belly.—f Ps. 140. 3. Eccles. 10. 11.

NOTES ON PSALM LVIII.

The *title* seems to have no reference to the subject of the Psalm. See the introduction to the preceding. Saul having attempted the life of David, the latter was obliged to flee from the court, and take refuge in the deserts of Judea. Saul, missing him, is supposed, by Bishop Patrick, to have called a council, when they, to ingratiate themselves with the monarch, adjudged David to be guilty of treason in aspiring to the throne of Israel. This being made known to David, was the cause of this Psalm. It is a good lesson to all kings, judges, and civil magistrates; and from it they may obtain maxims to regulate their conduct, and influence their decisions; and, at the same time, they may discern the awful account they must give to God, and the dreadful punishment they shall incur who prostitute justice to serve sinister ends.

Verse 1. *Do ye indeed speak righteousness*] Or, O cabinet, seeing ye profess to act according to the principles of justice, why do ye not give righteous counsels, and just decisions, ye sons of men! Or, it may be an irony, What excellent judges you are! well do ye judge according to law and justice, when ye give decisions not founded on any law, nor supported by any adequate evidence! To please your master, ye pervert judgment; and take part against the innocent, in order to retain your places and your emoluments. Saul's counsellors appear to have done so; though, in their consciences, they must have been satisfied of David's innocence.

Verse 2. *Yea, in heart ye work wickedness*] With their tongues they had spoken maliciously, and given evil counsel. In their hearts they meditated nothing but wickedness. And though in their hands they held the scales of justice, yet in their use of them they were balances of injustice and violence. This is the fact to which the Psalmist alludes; and the figure which he uses is that of justice with her scales or balances, which was the emblem of the court, but did not prevail in the practice of these magistrates and counsellors.

Verse 3. *The wicked are estranged from the womb*] "This," says Dr. Kennicott, "and the next two verses, I take to be the answer of Jehovah to the question in the two first verses, as the 6th, 7th, and 8th, are the answer of the Psalmist; and the remainder contains the decree of Jehovah." He calls these wicked men;—men who had been always wicked; originally and naturally bad; and brought up in falsehood, flattery, and lying. The part they acted now was quite in character.

Verse 4. *Their poison is like the poison of a serpent*] When they bite, they convey poison into the wound as the serpent does. They not only injure you by outward acts; but, by their malevolence, they poison your reputation. They do you as much evil as they can; and propagate the worst reports, that others may have you in abhorrence, treat you as a bad and dangerous man; and thus, as the poison from the bite of the serpent is conveyed into the whole mass of blood, and circulates with it through all the system, carrying death every where; so their injurious speeches and vile insinuations circulate through society, and poison and blast your reputation in every place. Such is the slanderer, and such his influence in society. From such no reputation is safe; with such no character is sacred; and against such there is no defence. God alone can shield the innocent from the envenomed tongue and lying lips of such inward monsters in the shape of men.

Like the deaf adder that stoppeth her ear] It is a fact, that cannot be disputed with any shew of reason, that in ancient times there were persons that charmed, lulled to inactivity, or professed to charm, serpents, so as to prevent them from biting. See Eccles. x. 11. Jer. viii. 17. The prince of Roman poets states the fact, VIRG. Æcl. viii. ver. 71.

Frigidus in pratis CANTANDO, rumpitur anguis.
"In the meadows the cold snake is burst by incantation."

they go astray * as soon as they be born, speaking lies.

4 ^r Their poison is * like the poison of a serpent: they are like ^b the deaf ^d adder that stoppeth her ear;

5 Which will not hearken to the voice of charmers * charming never so wisely.

6 ^l Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O Lord.

7 ^l Let them melt away as waters which run continually: when he bendeth his bow to shoot his arrows, let them be as cut in pieces.

g Heb. according to the Shemone.—h Jer. 8. 17.—i Or, asp.—k Or, be the charmer never so cunning.—l Job 4. 10. Ps. 3. 7.—m Job 7. 5. Ps. 112. 10.

The same author, Æn. vii. ver. 750, gives us the following account of the skill of Umbro, a priest of the Marrubians:—

*Quin et Marrubia venit de gente sacerdos,
Fronde super galeam, et aliri comptus olivæ,
Arohippi regis mænu, fortissimus Umbro:
Viperæ generi, et graviter spirantibus hybris,
Spargere qui scævæ cunctaque mæserque solabat,
Mullebatque iras, et movens arte lavabat.*

"Umbro, the brave Marrubian priest, was there,
Sent by the Marrian monarch to the war.
The snailing olive with her verdant boughs
Shades his bright helmet, and adorns his brows.
His charms in peace the furious serpents keep,
And lull th' envenom'd viper's rage to sleep;
His healing hand allay'd th' raging pain;
And at his touch the poisonous fell again." Pht.

See at the end of this Psalm.

Verse 5. *Which will not hearken to the voice of charmers*] The old Psalter translates and paraphrases these two verses curiously:—

Vulg. Furor illis secundum similitudinem serpentis: sicut apidis surde et obturantis aures suas: Quæ non exaudiet vocem incantantium et venefici incantantis sapienter.

Trans. Woudnes (madness) til thaim affit the likking of the nebbit, as of the snake dumb and stoppans her eers.

Paraph. Right calles he thaim *mad* for thai hafe na witte to se whider thai ga: for thai louke thair eghen, and rennyis till the are thaire wodness til clumasted that wil nocht be turned as of the snake that festis (*fastens*) the ta ere till the erth, and the tother ere stoppis with hir taile: Sua do thai that thai here nocht Godis word: thai stoipe thaire eris with luf of ertill thing that thai delite thaim in; and with thair taile, that es with all synnes, that thai wil nocht amend.

Trans. The whilk salle nocht here the boyce of charmant, and of the venim fit assure of charmant wisil.

Paraph. This snake stopis hir eers that she be nocht broth to light; for if she herd it, as come forth some, he charmes awa wysil in his craft. Swa the wilkidd men wil nocht here the voyce of Crist and his lufers that are wys charmes; for thir wild (*would*) bring thaim till light of heven. Wyt ye well (*know*) that he (i. e. *Christ*) lufes nocht charmers and venim makers but be (*by*) vices of bestes, he takes likening of vices of men.

It seems as if there were a species of snake or adder that is nearly deaf: and, as their instinct informs them that if they listen to the sounds which charmers use they shall become a prey; therefore, they stop their ears to prevent the little hearing they have from being the means of their destruction. To this the *Old Psalter* refers. We have also an account of a species of snake, which, if it casts its eye on the charmer, it feels itself obliged to come out of its hole: it therefore keeps close, and takes care neither to see nor be seen. To this also the *Old Psalter* alludes; and of this fact, if it be one, he makes a good use.

Verse 6. *Break their teeth*] He still compares Saul, his captains, and his courtiers, to lions; and as a lion's power of doing mischief is greatly lessened if all his teeth be broken, so he prays that God may take away their power and means of pursuing their bloody purpose. But he may probably have the serpents in view, of which he speaks in the preceding verse:—*break their teeth, destroy the fangs of these serpents, in which their poison is contained.* This will amount to the same meaning as above. Save me from the *adders*, the sly and poisonous slanderers:—save me also from the *lions*, the tyrannical and blood-thirsty men.

Verse 7. *Let them melt away as waters*] Let them be minished away like the waters which sometimes run in the desert; but are soon evaporated by the sun, or absorbed by the sand.

When he bendeth his bow] When my adversaries aim their envenomed shafts against me, let their arrows not only fall short of the mark, but be broken to pieces in their flight. Some apply this to Gon. When He bends His bow against them, they shall all be exterminated.

8 As a snail which melteth, let every one of them pass away: ^a like the untimely birth of a woman, that they may not see the sun.

9 Before your pots can feel the thorns, he shall take them away, ^a as with a whirlwind, ^b both living, and in his wrath.

^a Job 2. 14. Eccles. 6. 3.—^b Prov. 10. 25.—^c Heb. as living as wrath.—^d Psa. 62. 6. & 110. 6. & 107. 42.

Verse 8. As a snail which melteth] The Chaldee reads the verse thus:—"They shall melt away in their sins as water flows off;—as the creeping snail that smears its track;—as the untimely birth, and the blind mole, which do not see the sun."

The original word שֶׁבֶלֶל shabelul a snail, is either from שֶׁבֶל shebel, a path, because it leaves a shining path after it by emitting a portion of slime, and thus glaring the ground; and, therefore, might be emphatically called the path-maker; or, from שָׁבַשַׁב shashab, to be in, שֶׁבֶל לֵל, a winding, or spiral shell, which is well known to be its house, and which it always inhabits; for, when it is not coiled up within this shell, it carries it with it where-soever it goes. See Bochart. These figures need no further explaining.

Verse 9. Before your pots can feel the thorns] Ye shall be destroyed with a sudden destruction. From the time that the fire of God's wrath is kindled about you it will be but as a moment before ye are entirely consumed by it: so very short will be the time, that it may be likened to the heat of the first blaze of dry thorns under a pot, that has not as yet been able to penetrate the metal, and warm what is contained in it.

A whirlwind] Or, the suffocating smother that destroys life in an instant, without previous warning: so, without pinning sickness, while ye are living, lively and active, the whirlwind of God's wrath shall sweep you away.

Verse 10. The righteous shall rejoice when he seeth the vengeance] He shall have a strong proof of the Divine providence, of God's hatred against sinners, and His continual care of His followers.

He shall wash his feet in the blood of the wicked.] This can only mean that the slaughter would be so great, and at the same time so very nigh to the dwelling of the righteous, that he could not go out without dipping his feet in the blood of the wicked. The Syriac, Vulgate, Septuagint, Ethiopic, Arabic, and Anglo Saxon, read hands instead of feet. Every thing that is vindictive in the Psalms must be considered as totally alien from the spirit of the Gospel; and not at all, under our dispensation, to be imitated. If the passage above be really vindictive, and it certainly will admit of the interpretation given above, it is to be considered as not belonging to that state in which the Son of man is not come to destroy men's lives, but to save.

Verse 11. So that a man shall say] That is, people, seeing these just judgments of God, shall say—There is a reward (רְשׁוּת פְּרִי, fruit) to the righteous man. He has not sown his seed in vain; he has not planted and watered in vain: he has the fruit of his labours, he eats the fruit of his doings. But woe to the wicked, it is ill with him; for the reward of his hands has been given him.

He is a God that judgeth in the earth.] There is a God who does not entirely defer judgment till the judgment-day; but executes judgment now, even in this earth; and thus continues to give such proof of His hatred to sin and love to His followers that every considerate mind is convinced of it. And hence arises the indisputable maxims:—"There is, even here, a reward for the righteous;"—"there is a God who, even now, judgeth in the earth."

I have seen Indian priests who professed to charm not only serpents, but the most ferocious wild beasts; even the enraged elephant, and the royal tiger! Two priests of Budhoo, educated under my own care, repeated the Sanscrit incantations to me, and solemnly asserted that they had seen the power of them repeatedly and successfully put to the test. I have mislaid these incantations, else I should insert them as a curiosity; for to charms of the same nature the Psalmist most undoubtedly alludes.

The term חֹבֵר chober, which we translate charmer, comes from חָבַר to join, or put together, i. e. certain unintelligible words or sentences, which formed the spell.

I once met with a man who professed to remove diseases by pronouncing an unintelligible jingling jargon, of oddly tacked together words. I met with him one morning proceeding to the cure of a horse affected with the farcin. With a very grave countenance he stood before the diseased animal; and, taking off his hat, devoutly muttered the following words, which, as a matter of peculiar favour, he afterwards taught me, well knowing that I could never use them successfully, because not taught me by a woman: for, said he,—"To use them with success, a

10 The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked.

11 So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth.

^a Psa. 62. 23.—^b Psa. 92. 15.—^c Heb. fruit of the, &c. Lml. 3. 10.—^d Psa. 67. 4. & 96. 13. & 98. 9.

man must be taught them by a woman; and a woman by a man." What the genuine orthography may be I cannot pretend to say, as I am entirely ignorant of the language, if the words belong to any language; but the following words exactly express his sounds,—

Murry fin a hiff ore
Murry fin a hiff ore
And fin deriv dibo
Murry fin firey fu
Murry fin elph yew.

When he had repeated these words nine times, he put on his hat and walked off: but he was to return the next morning, and so on for nine mornings successively, always before he had broken his fast. The mother of the above person, a very old woman, and by many reputed a witch, professed to do miracles by pronouncing, or rather muttering, certain words, or sounds; and by measuring with a cord the diseased parts of the sick person. I saw her practise twice:—1st, on a person afflicted with a violent headach, or rather the effects of a coup de soleil: and, 2dly, on one who had got a dangerous mote or splinter in his eye. In the first case she began to measure the head, round the temples, marking the length: then from the vertex, under the chin, and so up to the vertex again, marking that length. Then, by observing the dimensions, passed judgment on the want of proportion in the two admeasurements, and said the brain was compressed by the sinking down of the skull. She then began her incantations, muttering under her breath a supplication to certain divine and angelic beings to come and lift up the bones, that they might no longer compress the brain. She then repeated her admeasurements; and shewed how much was gained towards a restoration of the proportions, from the spell already muttered. The spell was again muttered; the measurements repeated; and at each time a comparison of the first measurement was made with the succeeding, till at last she said she had the due proportions; the disease, or rather the cause of it, was removed: and that the operations were no longer necessary.

In the case of the diseased eye, her manner was different. She took a cup of clean pure water, and washed her mouth well. Having done so, she filled her mouth with the same water, and walked to and fro in the apartment, (the patient sitting in the midst of the floor,) muttering her spell, and of which nothing could be heard but a grumbling noise. She then emptied her mouth into a clean white basin; and shewed the moats which had been conveyed out of the patient's eye into the water in her mouth, while engaged in muttering the incantation! She offered to teach me her wonder-working words: but the sounds were so very uncouth, if not barbarous, that I know no combination of letters by which I could convey the pronunciation.

Ridiculous as all this may appear, it shews that this incantation-work is conducted in the present day, both in Asia and Europe where it is professed, in precisely the same manner in which it was conducted formerly, by pronouncing, or rather muttering, certain words or sounds, to which they attach supernatural power and efficiency. And from this came the term, spell—Anglo-Saxon *rpell*, a word, a charm, composed of such supposed powerful words; and *pyncan rpell* (*wyrkan spell*) signified among our ancestors to use enchantments.

ANALYSIS OF THE FIFTY-EIGHTH PSALM.

David deprecates the danger that hung over his head from Saul and his council.

The Psalm is divided into three parts:—

I. A sharp invective, or reprehension, of his enemies, ver. 1.

II. An imprecation, or denunciation of God's judgment on them, ver. 6—9.

III. The benefits that from thence redound to the righteous, ver. 10, 11.

I. 1. David begins with an apostrophe; and figures it with an erotesis, which makes his reproof the sharper. 1. O congregation; O ye council of Saul. 2. Do ye indeed speak righteously? 3. Do ye judge uprightly, O ye sons of men? By which he intimates that, indeed, they do neither.

2. Which in the next verse he affirms in plain terms, and brings home to their charge. Yea, in heart you work wickedness; you weigh the violence of your hands in the

PSALM LIX.

The Psalmist prays for deliverance from his enemies, whose desperate wickedness he describes, 1-7. Professes strong confidence in God, 8-10. Speaks of the destruction of his enemies, 11-15. Praises God for benefits already received, and determines to trust in Him, 16, 17.

XI. DAY. EVENING PRAYER.

To the chief Musician = Al-taschith, ^b Michtam of David; when Saul sent, and they watched the house to kill him.

Artaseres I. Reg. Persarum. c. 1. annam xx. **D**ELIVER ^d me from mine enemies, O my God: ^e defend me from them that rise up against me.

2 Deliver me from the workers of iniquity, and save me from bloody men.

3 For, lo, they lie in wait for my soul: ^f the mighty are gathered against me; ^g not for my transgression, nor for my sin, O Lord.

4 They run and prepare themselves without my fault: ^h awake ⁱ to help me, and behold.

5 Thou therefore, O Lord God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah.

6 ^k They return at evening; they make a noise like a dog, and go round about the city.

7 Beheld, they belch out with their mouth: ^l swords are in their lips: for ^m who, say they, doth hear?

8 But ⁿ thou, O Lord, shalt laugh at them; thou shalt have all the heathen in derision.

9 Because of his strength will I wait upon thee: ^o for God is ^p my defence.

^a Or, Destroy not, A golden Psalm of David.—b Ps. 57, title.—c 1 Sam. 19. 11. d Ps. 18. 43.—e Heb. set me on high.—f Ps. 68. 6.—g 1 Sam. 24. 11.—h Ps. 35. 21 & 44. 23.

ⁱ Heb. to meet me.—k Ver. 14.—l Ps. 57. 4. Prov. 12. 16.—m Ps. 16. 11, 22. & 81. 5. & 73. 11. & 94. 7.—n 1 Sam. 18. 16. Ps. 2. 4.—o Ver. 17. & Ps. 62. 2.—p Heb. my high place.

earth; heart and hand are bent to do evil, which the words, well considered, do exaggerate. 1. They were iniquities; a plurality of them. 2. It was their work. 3. Their hearty work. 4. Their handy work. 5. Weighed out by their scale of justice. 6. Which indeed, under the colour of justice, was but violence. 7. And it was in this earth, in Israel, where no such thing was to be done.

3. This, their wickedness, he amplifies, both from their origin and progress:—

I. The root of it was very old; brought into the world with them. 1. *The wicked are estranged from the womb:* from God, and all goodness. 2. *They go astray:* from their cradle they take the wrong way. 3. *As soon as they be born, speaking lies:* from their birth inclined to falsehood.

2. And in this their falsehood they are malicious and obstinate. 1. *Malicious.* The poison of their tongue is like the poison of a serpent, innate, deadly. 2. *Obstinate.* For they will not be reclaimed by any counsel or admonition. *They are like the deaf adder that stoppeth her ear, which refuseth to hear the voice of the charmer, charm he never so wisely.*

II. Their wickedness, malice, and obstinacy, being so great, he now prays against and devotes them to God's judgments. He prays, in general, for their ruin, esteeming them no better than lions. Saul, the old lion; and his council, lions' whelps.

1. To God he turns his speech; and prays against their means to hurt, whether near or afar off.

2. And thence, against their persons. *O God, break their teeth in their mouth; break out the great teeth of the lions.* O Lord, remove their strength; their nearest instruments to hurt, to destroy. *O God, when they purpose to harm us, let it be in vain; when he bends his bow to shoot his arrows, let them be as cut in pieces.*

Thus let it fall to their arms: but, as for their persons,—

1. *Let them melt away as waters.* Great brooks, that run with great force from the mountains, and overrun for a little while the valleys; but run quickly into the channels, and thence to the sea, and are swallowed up.

2. *Let them be as a snail that melts in her passage, and leaves a slimy track behind, which yet quickly passeth away.* So let them be like a snail, whose shell being taken off, grows cold, and dies.

3. *Let them be like the untimely fruit of a woman, that they may not see the sun.*

4. *Before your pots can feel the thorns.* Ere they do mischief, he shall take them away as with a whirlwind, both living, and in his wrath.

III. The benefits which, from his judgment upon the wicked, shall flow to the righteous.

1. Joyfulness. *The righteous shall rejoice when he seeth the vengeance.*

2. Amendment. Being warned thus,—*He shall wash his footsteps in his blood.* Their slaughter shall be great; and he shall be near it, yet unhurt.

3. Confirmation of their faith, and giving glory to God. *So that a man shall say, Verily, there is a reward for the righteous; doubtless, there is a God that judgeth in the earth.*

NOTES ON PSALM LIX.

The title, "To the chief Musician, Al-taschith, Michtam of David," has already occurred: and perhaps means no more than that the present Psalm is to be sung as Psalm vii. the first which bears this title. But there is here added the supposed occasion on which David made this Psalm: it was, "when Saul sent, and they watched the house to kill him."—When the Reader considers the whole of this Psalm carefully, he will be convinced that the title does not correspond to the contents.—There is scarcely any thing in it that can apply to the circumstance of Saul's sending his guards by night to keep the avenues to the house of David that when the morning came they

might seize and slay him; and his being saved through the information given him by his wife Michal, in consequence of which he was let down through a window, and so escaped. See 1 Sam. xix. 10, 11. There is not in the whole Psalm any positive allusion to this history; and there are many things in it which shew it to be utterly inconsistent with the facts of that history. The Psalm most evidently agrees to the time of Nehemiah, when he was endeavouring to rebuild the walls of Jerusalem,—when the enterprise was first mocked; then opposed by Sanballat the Horonite, Tobiah the Ammonite, and Geasem the Arabian, who watched day and night that they might cause the work to cease; and laid ambuscades for the life of Nehemiah himself. Every part of the Psalm agrees to this: and I am, therefore, of Calmet's opinion, that the Psalm was composed in that time, and probably by Nehemiah, or by Esdras.

Verse 1. *Deliver me from mine enemies, O my God!* A very proper prayer in the mouth of Nehemiah, when resisted in his attempts to rebuild the walls of Jerusalem by Sanballat, Tobiah, and Geasem, who opposed the work, and endeavoured to take away the life of the person whom God had raised up to restore and rebuild Jerusalem. I conceive the Psalm to have been made on this occasion; and on this hypothesis alone, I think it capable of consistent explanation.

Verse 2. *The workers of iniquity!* Principally Sanballat the Horonite, Tobiah the Ammonite, and Geasem the Arabian; who were the chief enemies of the poor returned captives.

Bloody men.] The above, who sought the destruction of the Israelites; and, particularly, that of Nehemiah, whom four several times they endeavoured to bring into an ambush, that they might take away his life. See Neh. vi. 1-4.

Verse 3. *For lo, they lie in wait for my soul!* For my life. See the passages referred to above.

Verse 4. *They run and prepare themselves!* They leave no stone unturned that they may effect my destruction, and prevent the building.

Verse 5. *O Lord God of hosts!* This was a proper view to take of God, when Israel, a handful of poor distressed captives, were surrounded and opposed by the heathen chiefs above mentioned, and their several tribes. But Jehovah, God of hosts, was the God of Israel; and hence Israel had little to fear.

Be not merciful to any wicked transgressors.] Do not favour the cause of these wicked men. They are ^{וְאֵין בִּגְדָאֵי אֵינֶן} bogadley aen, "changers of iniquity!" they go through the whole round of evil; find out and exercise themselves in all the varieties of transgression. How exactly does this apply to Nehemiah's foes! They sought by open attack, wiles, flattery, foul speeches, fair speeches, threats, and ambuscades, to take away his life. Do not shew them favour, that they may not succeed in their wicked designs. The prayer here is exactly the same in sentiment, with that of Nehemiah, chap. iv. 4, 5. Hear, our God, for we are despised; turn their reproach upon their own heads;—cover not their iniquity, and let not their sin be blotted out.

Verse 6. *They return at evening!* When the beasts of prey leave their dens, and go prowling about the cities and villages to get offal, and entrap domestic animals, these come about the city to see if they may get an entrance, destroy the work, and those engaged in it.

Verse 7. *They belch out with their mouth!* They use the lowest insult, the basest abuse. They deal in sarcasm, ridicule, slander and lies.

Verse 8. *Thou, O Lord, shalt laugh at them!* They have mocked us: God will turn them, and their schemes, into ridicule and contempt. *Thou shalt have all these heathenish nations in derision.*

Verse 9. *Because of his strength will I wait upon thee.* With this reading, I can make no sense of the passage.

10 The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget; scatter them by thy power; and bring them down, O Lord our shield.

12 For the sin of their mouth and the words of their lips let them even be taken in their pride: and for cursing and lying, which they speak.

13 Consume them in wrath, consume them that they may not be: and let them know that God roaleth in Jacob unto the ends of the earth. Selah.

14 And at evening let them return; and let them make a noise like a dog, and go round about the city.

15 Let them wander up and down for meat, and grudge if they be not satisfied.

16 But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning; for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for God is my defence, and the God of my mercy.

g Psa. 21. 3.—r Psa. 54. 7. & 92. 11. & 112. 8.—s Heb. mine observers. Psa. 56. 2. & 58. 12. 13.—t Psal. 12. 12. & 18. 7.—v Psa. 7. 8.—w Psa. 35. 12.

x Ver. 6.—y Job 16. 93. Psa. 100. 10.—z Heb. to eat.—a Or, if they be not satisfied, then they will stay all night.—b Psa. 18. 1.—c Ver. 5, 10.

But instead of *my sin*, his strength, *וְיָ אֱזִי*, my strength, in the reading of fourteen of Kennicott's and De Rossi's MSS., of the Vulgate, Septuagint, Chaldee, and in effect of the *Æthiopic, Syriac, and Arabic*; and also of the *Anglo-Saxon*. To thee I commit all my strength; all I have I derive from Thee; and all the good I possess I attribute to Thee. The old Psalter translates, *for strength I will keep till the, for myn uptaker thou art*. See on ver. 17.

Verse 10. The God of my mercy shall prevent me] The mercy of God shall go before me, and thus help me in all my doings.

God shall let me see my desire.] The sentence is short. God will let me see concerning my enemies, i. e. how He will treat them.

Verse 11. Slay them not, lest my people forget] I believe the Chaldee gives the true sense of this verse:—"Do not slay them suddenly, lest my people should forget. Drive them from their habitations by Thy power, and reduce them to poverty by the loss of their property." Preserve them long in a state of chastisement, that Israel may see Thou hast undertaken for them; that Thy hand is on the wicked for evil, and on them for good. The Canaanites were not suddenly destroyed; they were left to be pricks in the eyes, and thorns in the sides, of the Israelites. It is in a sense somewhat similar the words are used here.

Verse 12. For the sin of their mouth] This verse has puzzled all the commentators. If we take *חַטָּאת* *chattath*, for *sin-offering*, instead of *sin*, we might get a better sense. Some of Nehemiah's enemies made a profession of the Jewish religion. Tobiah and his son were allied by marriage to the Jews; for Eliashib the priest had married his grandson to the daughter of Sanballat; and this produced a connexion with Tobiah, the fast friend of Sanballat. Besides, this very priest had given Tobiah one of the great chambers in the house of the Lord, where formerly the meat-offerings, the frankincense, the vessels, and the tythe of the corn, and wine, and oil, were kept, Neh. xiii. 4, 5, 7, 8, 9. And there were children of Tobiah (probably the same family) who professed to be of the Levites, Nathaniah, or children of Solomon's servants: but as they could not shew their fathers' houses and their seed, whether they were of Israel; these, and others which were children of the priests, were put out of the priesthood, and out of the sacred service, as polluted; as having sprung from intermarriages with Heathens. See Ezra ii. 59, 60, 61, 62. Tobiah was expelled from the house of the Lord by Nehemiah, and all his household stuff thrown out of doors. Neh. xiii. 7, 8. And this was doubtless one ground of the enmity of Tobiah to Nehemiah; and in this verse of the Psalm he may allude particularly to his occupancy of the chamber of offerings, which offerings, instead of being given to the Levites, were consumed by Tobiah and his household. This may be fairly gathered from Neh. xiii. 5, 10, 11. Here, then, we have the sin of their mouth; their eating the offerings that belonged to the Levites; so that the temple service was deserted, the Levites being obliged to go and till the ground in order to obtain the means of life. And, if we take *חַטָּאת* *chattath*, for *sin-offering*, it may refer to promises of sacrifice and offering which Tobiah and his family made, but never performed. They ate instead of offering them; and here was the sin of their mouth, in connexion with the words of their lips, and their cursing and lying which they spoke, for which the Psalmist calls upon the Lord to consume them that they may not be, ver. 17.

Verse 14. At evening let them return] He had mentioned before, ver. 6, that these persons came like beasts of prey round the city striving to get in, that they might take possession. Now being fully assured of God's protection, and that they shall soon be made a public example, he says, Let them return and make a noise like a dog, &c.; like dogs, jackals, and other famished creatures, who come howling about the city-walls for something to eat, and wander up and down for meat, grumbling because they are not satisfied,

ver. 15. Nehemiah had made up all the breaches; and had the city guarded so well day and night, by watches who continually relieved each other, that there was no longer any fear of being taken by surprise: and now they must feel like the hungry beasts who were disappointed of their prey.

Verse 16. I will sing of thy power] For it was because Thy hand was upon me for good, that I have thus succeeded in my enterprises.

Yes, I will sing aloud of mercy] I shall publish abroad what thou hast done; and done not for my worthiness, nor for the worthiness of the people; but for Thy own mercy's sake.

In the day of my trouble.] When I came with small means, and feeble help; and had the force and fraud of many enemies to contend with, besides the corruption and unfaithfulness of my own people;—Thou wert then my defence; and in all attacks, whether open or covered, my sure refuge. I will, therefore, sing of thy mercy in the morning; I will hasten to acquit myself of a duty I owe to Thee for such singular interpositions of mercy and power.

Verse 17. Unto thee, O my strength] A similar sentiment to that expressed, ver. 9. But the words are very emphatic: God is my strength;—God is my elevation. My God is my mercy. I have nothing good but what I have from God. And all springs from his dwelling in me. God, therefore, shall have all the glory, both now and for ever.

As many persons may still think that the inscription to this Psalm is correct, the following analysis may be applied in that way; or considered as containing a general resolution of the Psalm, without referring it to any particular occasion.

ANALYSIS OF THE FIFTY-NINTH PSALM.

- The contents of this Psalm are:—
- I. The Psalmist's prayer for deliverance, ver. 1, 2, and against his foes, ver. 5.
- II. He complains of and expresses his enemies' cruelty and improbity, ver. 3—6.
- III. He comforts himself being confident of his own preservation, ver. 8—10.
 - 1. And of their punishment, for which he prays, ver. 14.
 - 2. And of their vain endeavours, for which he insults over them, ver. 14, 15.
- IV. He concludes with thanks, ver. 16, 17.
 - 1. He begins with a petition for deliverance, defence, salvation; and urges it from the qualities of his enemies.
 - 1. Deliver me, defend me from mine enemies:—1. Them that rise up against me. 2. From the workers of iniquity. 3. From bloody men. These considerations make him pray. O my God, deliver, &c.
 - 2. And yet, more particularly, he expresses their cruelty and treachery; to aggravate which he pleads his innocence towards them.
 - II. 1. Their cruelty. Lo, they lie in wait for my soul.
 - 2. Their treachery. The mighty are gathered against me. They run and prepare themselves.
 - 3. 1. They are diligent about it. They return at evening. 2. Mad, and set to do it. They make a noise like a dog, and threaten boldly. 3. Unwearied and odourate in their purpose. They go round about the city. 4. Impudent, and brag what they will do to me. Behold, they belch out with their mouth. 5. And their words are bloody. Swords are in their lips.
 - 4. And the cause of this is, that they are proud and atheistical. Who, say they, doth hear? They think themselves secure, supposing they may contemn God and man; neither regarding what is done or become of poor David.
 - 5. In the midst of which aggravations he asserts his own innocence. They gather themselves together, not for my transgression, nor for my sin, O Lord.
 - Then he renews his petition:—
 - 1. Awake to help me, and behold. 1. Thou, therefore, the Lord God of hosts, the God of Israel. The Lord God of hosts; therefore, powerful. 2. The God of Israel, therefore, merciful.

PSALM LX.

The Psalmist complains of the desolations which had fallen on the land, and prays for deliverance, 1-5. Promises himself victory over Bechem, Secoth, Gilead, Ephraim, Moab, Idumea, and the Philistines, by the peculiar help and assistance of God, 6-12.

To the chief Musician ^a upon Shuahan-eduth, ^b Michtam of David, to teach; ^c when he strove with Aram-nabairam and with Aram-zobah, when Joab returned, and smote of Edom in the valley of Salt twelve thousand.

O GOD, ^d thou hast cast us off, thou hast ^e scattered us, thou hast been displeased; **O** turn thyself to us again.

Olymp. LX.
dir. sac. prin.
A. U. C. cr. 24.

^a Ps. 80, title.—^b Or, A golden Psalm.—^c 2 Sam. 8. 2, 12. 1 Chron. 18. 3, 12. d Ps. 44. 9.

2. *Asaaks, to visit all the heathen, & c.* punish the heathen; and the Israelites, in this no better.

3. And be not merciful to any wicked transgressors, *i. e.* nations obstinate.

III. To this rage and implacable hatred of his enemies he now begins to oppose the comfort he had in God's promises. *This I know:—*

1. *Thou, O Lord, shall laugh at them.* As it were in sport, destroy them, be their power never so great. *Thou wilt laugh them to scorn.*

2. *Them and all that are like them. Thou shalt have all the heathen in derision.*

3. *I confess that Saul's strength is great: but my Protector greater. Because of his strength will I wait upon thee, for God is my defence.*

4. *This I am assured also, that the God of my mercy, that hath hitherto shewed me mercy, shall prevent me, come in season to my help. And God shall let me see my desire upon mine enemies.*

And to the 16th verse he expresses what his desires were:—

1. *Negatively; he would not have them slain and eradicated; and he gives his reason for it: Slay them not, lest my people forget; for a dead man is quickly out of mind, and his punishment also, and few the better for it.*

2. *Positively; the first degree of which is dispersion, vagrancy, banishment. Scatter them, which, however severe a judgment, let the Jews witness it.*

3. *Humiliation. Bring them down, O Lord, our shield, Bring them from their power, command, honour, to a low degree, which is no small heart-breaking to a great spirit. Fictus Troas, is never remembered without a groan.*

And now he assigns the cause why he would have them scattered, and brought low; that their blasphemies and lies may never be forgotten, but stand as a terror to all liars and blasphemers.

1. *For the sin of their mouth, and the words of their lips, let them be even taken in their pride: the Jews cried Beelzebub, notumus hunc; and they were taken.*

2. *And for cursing and lying which they speak. They cursed themselves. His blood be upon us; and upon them, and indeed it was.*

3. *He goes on in his desires. Consums them, O Lord, emphatically, consume them in wrath, that they may not be; which, at first sight, appears contrary to the first desire, Slay them not: but he speaks not of their life as if he would have it consumed; but he desires only a consumption of their power, royalty, command. And so these words are a further explication of his second desire,—Bring them down. He would have them brought down in their strength, dignity, command, wealth, riches, which made them proud; that they might never be able to oppose God any more, hurt His people, trample upon religion and his church: but he would have them live.*

4. *And shews the end why he would have them live, and still remain,—that they might know by their calamities and miseries, that it is God that ruleth in Jacob, and unto the ends of the earth; that He doth wonderfully govern and preserve His church that is scattered over all the earth.*

5. *And now, by a bitter epitrope, or syncharesis rather, he insults over them. In the sixth verse he shewed their double diligence to do mischief.*

1. *They return at evening. Well esto, be it so. At evening let them return.*

2. *They make a noise like a dog. Well, let them make a noise like a dog.*

3. *They go round about the city. Well, let them go round about the city.*

They know that they shall be in a miserable poor mean condition:—

1. *Let them wander up and down for meat. Let them find no settled habitation, but seek necessary food in a strange nation.*

2. *And grudge if they be not satisfied. Let them be always grudging, if they have not content. If they be not*

2 *Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh.*

3 *Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment.*

4 *Thou hast given a banner to them that feared thee, that it may be displayed because of the truth. Selah.*

5 *That thy beloved may be delivered; save with thy right hand, and hear me.*

^e Heb. broken.—^f 2 Chron. 7. 14.—^g Ps. 71. 20.—^h Jer. 51. 17, 22. Jer. 51. 61. 1 Ps. 20. 6.—ⁱ Ps. 103. 6, &c.

satisfied, they will stay all night; be importunate and unmannerly beggars.

IV. The conclusion is a doxology; and contains David's thanks that *God is his defence, his refuge, his strength. Of Him, therefore, he makes his song.*

1. *I will sing of thy power.*

2. *I will sing of thy mercy.* 1. *Aloud.* 2. *In the morning.*

3. *The reason he gives. For thou hast been my refuge and defence in the day of my trouble.*

Both he repeats again:—

1. *Unto thee, O my strength, will I sing.*

2. *The reason. For God is my defence, and the God of my mercy.*

And he joins these two attributes *strength and mercy.* Take away *strength* from him, and he cannot; remove *mercy*, and he will not protect. Both must go together; *power* that he can, *mercy* that he will: otherwise it is in vain that we hope for help from Him. David found God to be both, and for both he extols Him.

NOTES ON PSALM LX.

The title, "To the chief musician upon the *hezachord, or lily of the testimony*, a golden Psalm of David, for instruction; when he strove with Aram Nabaraim, Syria of the two rivers, (Mesopotamia) and Aram-Zobah, Syria of the watchmen, (Celosyria): when Joab returned, and smote twelve thousand Edomites in the Valley of Salt."

I have only to remark here, that there is nothing in the contents of this Psalm that bears any relation to this title. According to the title it should be a *Song of victory and triumph*; instead of which the first part of it is a tissue of *complaints of disaster and defeat*, caused by the Divine desertion. Besides, it was not *Joab* that slew *twelve thousand men in the Valley of Salt*; it was *Abishai*, the brother of *Joab*; and the number *twelve thousand* here is not correct; for there were *eighteen thousand* slain in that battle, as we learn from 1 Chron. xviii. 12. *The valley of salt, or salt pits*, is in Idumea. To reconcile the difference between the numbers, various expedients have been hit on: but still the insuperable objection remains—the contents of this Psalm and this title are in opposition to each other. That the Psalm deploras a *defeat* is evident from the three first, and two last verses. And the *Targumist* seems to have viewed it in this light, perhaps the proper one, by expressing the title thus:—"To give praise for the ancient testimony (מִשְׁמַרְתֵּנוּ sahadutha) of the sons of Jacob and Laban, (see Gen. xxxi. 47.) an exemplar by the hand of David, to give instruction; when he gathered together the people, and passed by the *heap of testimony*, מִשְׁמַרְתֵּנוּ אַיִן ayegor sahadutha) and set the battle in array against Aram, which is by the Euphrates; and against Aram which is by Izobah. And after this Joab returned and smote the Idumeans in the Valley of Salt; and of the armies of David and Joab there fell *twelve thousand men.*" The Psalm, therefore, seems to deploras this disastrous event; for, although they had the victory at last, *twelve thousand* of the troops of Israel were justly considered too great a sacrifice for such a conquest, and a proof that God had not afforded them that succour which they had long been in the habit of receiving. The latter part of the Psalm seems to be intended to put God in remembrance of His ancient promise, of putting Israel in possession of the whole land by driving out the ancient iniquitous inhabitants. Others consider the Psalm as descriptive of the distracted state of the land after the fatal battle of Gilboa, till David was anointed king of the whole at Hebron.

This is the last of the six Psalms to which *michtam* is prefixed; the others are Psa. xvi. lvi. lviii. and lix. I have said something relative to this word in the introduction to Psa. xvi.: but some observations of Mr. Harmer lead me to consider the subject more at large. It is well known that there were *seven* most eminent Arabic poets, who flourished before, and at the commencement of the career of *Mohammed*: their names were *Amriolkais, Amru, Hareth, Tharafah, Zohair, Lebeid, and Antarah.*

6 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.
 7 Gilead is mine, and Manasseh is mine;

8 Ephraim also is the strength of mine head; Judah is my lawgiver:
 9 Moab is my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me.

1 Ps. 22. 25.—2 Josh. 1. 6.—3 Gen. 12. 6.—4 Josh. 13. 27.—5 See Deut. 32. 17. 6 Gen. 49. 10.—7 2 Sam. 2. 2.

1 Ps. 103. 2. 2 Sam. 2. 14.—3 2 Sam. 2. 1.—4 Or, triumph thou over me: (by an irony): See Ps. 103. 10.

These poets produced each a poem, which, because of its excellence, was deemed worthy to be suspended on the walls of the temple of Mecca; and hence the collection of the seven poems was termed Al Modllakat, *The Suspended*; and Al Modhahebat, *The Gilded, or Golden*, because they were written in letters of gold upon the Egyptian papyrus. The six *miktams* of David might have this title for the same reason: they might have been written in letters of gold, or on gilded vellum, or the Egyptian papyrus; for the word מִכְתָּם *miktam* is generally supposed to signify *golden*; and מְרֻכְתָּם is used to signify *gold*, probably stamped or engraven with figures or letters. That the *Modllakat* were written in this way, there can be no question; and that the works of men of great eminence in Asiatic countries are still thus written, my own library affords ample evidence. Copies of the following works are written on paper all powdered with gold, with gold borders, and highly illuminated *anvans or titles*:—*THE MISNAVI of Jelaluddeen Raumi*; *THE DREVAN of Zuheer Faryabi*; *THE HADIKATUBANI, or Garden of Praise*; *THE SHEHET AL ASBAR*; *THE DREVAN of Hafis*; *GULISTAN of Saady*; *DREVAN of Shaky*; with many more, all works of eminent authors, written in the finest manner, ruled with gold borders, &c.

Copies of the Koran are often done in the same manner. One in 12mo. so thickly powdered over with gold that the ground on which the text is written appears to be almost totally gilded; another large octavo, all powdered with gold, and golden flowers down every margin; another small octavo, that might be almost called the *Codex Aureus*, with rich golden borders on every page. And, lastly, one in large folio, which, besides superbly illuminated *anvans*, has three gold lines in every page; one at the top, one in the middle, and one at the bottom. To the above may be added a small folio, that opens out about eleven feet, every page of which is like a plate of solid gold, with the characters engraven on it. It is a collection of elegant extracts. Another of the same kind, large folio, opens out sixty-two feet, on which every page is finished in the same manner; with a vast variety of borders, sprigs, and flowers. And, to close the whole, a copy of the *Borda*, supposed to be the most elegant MS. in Europe, all covered over with gold flowers and lines, the writing the most perfect I ever saw; that of this MS. it might be truly said, splendid as it is, *materiam superabit opus*.

As Mr. Harmer has alluded to accounts which he has collected from other writers in order to illustrate the *miktams* of David, I have above produced a number of evidences to bear witness to the fact that such is and such was the custom in the East, to write the works of the most eminent authors in letters of gold, or on a page highly ornamented with the utmost profusion of golden lines, figures, flowers, &c. In this way these Psalms might have been written, and from this circumstance they may have derived their name. I may just add, that I think these titles were made long after the Psalms were composed.

Verse 1. *O God, thou hast cast us off*! Instead of being our General in the battle, Thou hast left us to ourselves; and then there was only the arm of flesh against the arm of flesh; numbers and physical power were left to decide the contest. We have been scattered, our ranks have been broken before the enemy, and Thou hast caused the whole land to tremble at our bad success;—the people are become divided and seditious. *Thou hast made the land to tremble: heal the breaches of it, for it shaketh; it is all in commotion, ver. 2.*

Verse 3. *Thou hast made us to drink the wine of astonishment*! We reel as drunken men; we are giddy, like those who have drunk too much wine: but our giddiness has been occasioned by the astonishment and dismay that have taken place in consequence of the prevalence of our enemies, and the unsettled state of the land. It has been remarked that the three first verses of this Psalm do not agree with the rest, and it also appears that the three first verses of Psa. lxxxv. do not agree with the rest of that Psalm. But let them change places, and the three first verses of this be set instead of the three first verses of Psa. lxxxv. and let them be placed here instead of these; and then the whole of each Psalm will be consistent. This was first suggested by Bishop Hare, and the supposition seems to be well founded. Some imagine that the whole of the Psalm refers to the distracted state of the

land after the death of Saul till the time that David was anointed king over all Israel, at Hebron; others, to the disastrous war with the Syrians. See before.

Verse 4. *Thou hast given a banner*] *וַיִּשָׂא* *lethithnosos*, that it may be unfurled.

Because of the truth] *וַיִּשָׂא* *lethithnosos*, that it may be unfurled. *Because of the truth*] *וַיִּשָׂא* *lethithnosos*, that it may be unfurled. *Because of the truth*] *וַיִּשָׂא* *lethithnosos*, that it may be unfurled. *Because of the truth*] *וַיִּשָׂא* *lethithnosos*, that it may be unfurled.

Mr. Mudge, thus:—"Thou givest to them that fear thee a signal to be displayed before the truth. That thy favoured ones may be delivered, clothe Thy right arm with victory and answer us. God speaketh in His sanctuary, I will exult: I shall portion out Shechem, and measure the valley of Succoth." The fourth verse seems to mean that God had appointed for the consolation of His people a certain signal of favour, with which, therefore, he prays him to answer them. This, accordingly, He does. *God speaketh in his sanctuary*, called *וַיִּשָׂא* *debir, or oracle*, for that very reason. What he desires then, as he stands imploring the mercy of God before the oracle, is, that he may see the usual signal of favour proceed from it: a voice, perhaps joined with some luminous emanation, whence the phrase of the light of God's countenance. The expression in the sixth verse seems to be proverbial; and means,—"I shall divide the spoils of my enemies with as much ease as the sons of Jacob portioned out Shechem, and measured out for their tents the valley of Succoth."

Mr. Harmer gives a very ingenious illustration of the giving the banner. *Albertus Aqueensis* informs us that when Jerusalem was taken in 1099 by the crusaders, about three hundred Saracens got on the roof of a very high building, and earnestly begged for quarter: but could not be induced by any promises of safety to come down, till they had received the banner of Tancred, one of the crusade generals, as a pledge of life. The event shewed the faithlessness of these zealots; they put the whole to the sword. But the Saracens surrendering themselves upon the delivery of a standard to them, proves in how strong a light they looked upon the giving a banner, since it induced them to trust it, when they would not trust any promises. Perhaps the delivery of a banner was anciently esteemed in like manner an obligation to protect; and that the Psalmist might here consider it in this light when he says, *Thou hast shewn thy people hard things;—but thou hast given a banner to them that fear thee*. Though Thou didst for a time give up Thy Israel into the hands of their enemies, Thou hast now given them an assurance of Thy having received them under Thy protection. Thus God gave them a banner, or standard, that it might be displayed, or lifted up; or rather, that they may lift up a banner to themselves, or encourage themselves with the confident persuasion that they are under the protection of God;—because of the truth, the word of promise, which is an assurance of protection: like the giving me and my people a banner, the surest of pledges. *Harmer's Observations*. See at the end of the Chapter.

Verse 6. *God hath spoken*] Judah shall not only be re-established in Jerusalem; but shall possess Samaria, where Shechem is, and the country beyond Jordan, in which is situated the valley of Succoth. *Dividing and meeting out signify possession*.

Verse 7. *Gilead is mine*] This country was also beyond Jordan, and Manasseh and Ephraim are put for the tribes that formed the kingdom of Israel. All these, after the return from the captivity, formed but one people; the Jews and Israelites being united.

The strength of mine head] It shall be the principal support of the new-formed kingdom, when all distinctions shall be buried.

Judah is my lawgiver] This tribe was chief of all those who returned from the Captivity; and Zorobabel, who was their leader, was chief of that tribe, and of the family of David. As this part of the Psalm appears to relate to the return of the captives from Babylon, and their re-possession of their own land, the Psalmist may refer not only to the promises of their restoration, but also to the principal person under whose superintendance they returned.

9 Who will bring me into the strong city? who will lead me into Edom?
 10 Wilt not thou, O God, which hadst cast us off? and thou, O God, which didst not go out with our armies?

11 Give us help from trouble: for 'vain is the help of man.
 12 Through God we shall do valiantly: for he it is that shall tread down our enemies.

v Heb. city of strength, 2 Sam. 11. 1. & 12. 2.—v Ver. 1. & Ps. 44. 2. & 103. 11.
 x Josh. 7. 12.

y Ps. 111. 3. & 146. 2.—v Heb. celebration.—v Numb. 24. 18. 1 Chron. 19. 12.
 b Isai. 63. 3.

Verse 8. *Moab is my washpot*] The Moabites shall be reduced to the meanest slavery.

Over Edom will I cast out my shoe] I will make a complete conquest of Idumea; and subject the Edomites to the meanest offices, as well as the Moabites.

Philistia, triumph thou because of me.] John Hyrcanus subdued the Idumeans; and caused them to receive circumcision, and profess the Jewish religion. The words here seem to predict their entire subjugation.

In an essay for a new translation of the Bible, there is what appears to me a correct paraphrase of the seventh and eighth verses:—"Gilead and Manasseh have submitted unto me: Ephraim furnishes me with valiant men; and Judah with men of prudence and wisdom. I will reduce the Moabites to servitude; I will triumph over the Edomites, and make them my slaves; and the Philistines shall add to my triumph."

Verse 9. *Who will bring me into the strong city*] If this part of the Psalm, from the sixth to the twelfth verse, refer to the return of the captives from Babylon, as I think probable; then the strong city may mean either Petra, the capital of Idumea; Bosra, in Arabia, near the mountains of Gilead; Rabba, the capital of the Ammonites; or, Tyre, according to the Chaldæes, the capital of Phœnicia; or Jerusalem itself, which, although dismantled, had long been one of the strongest cities of the East. Or, it may imply, Who shall give me the dominion over the countries already mentioned? who will lead me into Edom? who will give me the dominion over that people?

Verse 10. *Wilt not thou, O God*] It is God alone from whom we can expect our enlargement. He who has cast us off, and has abandoned us in battle; it is that very God alone from whom we expect complete enlargement, the repossession of our own land, and the subduetion of the surrounding nations; and we expect this, because He has graciously promised these mercies.

Verse 11. *Give us help from trouble: for vain is the help of man.*] We have done all we can do, and have trusted too much in ourselves; now, Lord, undertake for us.

Verse 12. *Through God we shall do valiantly*] Through Thee alone shall we do valiantly; Thou alone canst tread down our enemies; and to Thee alone we look for conquest.

The author to whom Harmer refers, in the Note on the fourth verse, is one of the writers in a work intitled *Gesta Dei per Francos*, fol. Hanovien, 1611, 2 vols. And the place quoted by Harmer may be found in vol. i. p. 282; and as the passage is singular, and a good use has been made of it for the illustration of a difficult passage, I shall lay the words of the original before the Reader. "*Proxima ab hinc die sabbati clarescente, quidam Sarracenenorum epe vita in summitatem tecti domus præcelesæ Solomonis ab armis elapsi, circiter trecenti, confugerant. Qui multâ præce pro vitâ flagitantes, in mortis articulo positi, nullius fiducia aut promissione audebant decedere, quousque vexillum Tankradi in signum protectionis viveandi susceperunt. Sed minime miscellus profuit. Nam plurimis super hoc indignantibus, et Christianis furore commotis, ne unus quidem illorum evasit.*"

It is very properly added by Albertus, that the noble spirit of Tancred was filled with indignation at this most horrible breach of faith: and he was about to take a summary revenge on the instigators and perpetrators of this unprincipled butchery, when the chiefs interposed; and not only maintained the expediency of the massacre that had already been committed, but the necessity of putting all the inhabitants to the sword. On this the savage fiends, called Christians, flew to arms, and made a universal slaughter of all that remained of the inhabitants. They drew out the prisoners, and chopped off their heads; stabbed all they met with in the streets, and— but I can translate no further;—it is too horrible. I shall give my author's words, who was an ecclesiastic, and wrote down the account from eye-witnesses. "*Concilio hoc accepto, (the determination of the chiefs to put all to the sword) tertio die post victoriam egressa est sententia a majoribus: et ecce universæ arma rapiunt, et miserabili cæde in omnes vulgus Gentilium, quod adhuc erat residuum, arsurunt, alios producentes è vinculis et decollantes: alios per vias et plateas civitatis insentes trucidantes, quibus*

antea causâ pecuniâ aut humanâ pietate pepercerunt. Puellas verò, mulieres, matronas nobiles, et fœtas cum puellis tenellis detrucebant, aut lapidibus obruebant, in nullis aliquam considerantes ætatem. E contra, puella, mulieres, matrona, metu momentanea mortis angustiatæ et horrore gravissimæ necis concussa Christianos in jugulum utriusque sexus dabachantes ac sævientes, medias pro liberandâ vitâ amplexbantur, quædam pedibus eorum adolvebantur, de vitâ, et salute eius illos nimium miserando fletu et ejulatu sollicitantes. Pueri vero quinquennes aut triennes matrum patrumque crudelium casum insipientes, unâ miserum clamorem et fletum multiplicabant. Sed frustra hæc pietatis et misericordiæ signa fiebant: nam Christiani sic neci totum laxaverunt animum, ut non lugens masculus aut femina, nedum infans unius anni vivens, manum percussoris evaderet. Undè plateæ lotius civitatis Jerusalem, corporibus extinctis virorum et mulierum, lacerisque membris infantium aded strata et operæ fuisse referuntur, ut non solum in vicis, solitiis et palatiis, sed etiam in locis desertæ solitudinis copia occisorum reperiretur innumerabit."

GESTA DEI, vol. i. p. 283.
 This is one specimen of the spirit of the crusaders;—and is it any wonder that God did not shine on such villainous measures! No wonder that the Mohammedans have so long hated the name of Christian, when they had no other specimen of Christianity than what the conduct of these ferocious brutes exhibited.

There are many difficulties in this Psalm: whether they are in general removed by the preceding Notes, the Reader must judge. The following Analysis is constructed on the supposition that the Psalm speaks of the distracted state of the kingdom from the fatal battle of Gilboa, in which Saul fell, to the death of Ishboosheth, when the whole kingdom was united under David.

ANALYSIS OF THE SIXTIETH PSALM.
 Before David's time, and in the beginning of his reign, Israel was in a distressed condition: he composed and quieted the whole. Edom only was not vanquished. In this Psalm he gives thanks for his victories, and prays for assistance for the conquest of Edom.

There are three general parts in this Psalm:
 I. A commemoration of the former lamentably distracted condition of the Israelites, ver. 1, 2, 3.

II. The condition of it under his reign much better, ver. 4—9.

III. His thankfulness in ascribing all his victories to God, ver. 9—12.

I. In the first he shows that God was angry with Israel. 1. Of which he laments the effects of his anger. 2. And then prays for the aversion:—1. *O Lord, thou hast, or hadst, cast us off.* 2. *Thou hast scattered us abroad; thou hast been displeas'd.* 3. *Thou hast made the earth to tremble.* 4. *Thou hast broken it.* 5. *Thou hast shewed thy people hard things.* 6. *Thou hast given us to drink the wine of astonishment.* Every syllable of which congeries will appear to be most true when we examine the history of the Israelites before Saul's reign, under his government, and upon his death; and the first entrance of David upon his reign; his wars with the house of Saul, until Ishboosheth was taken out of the way.

All which wars, civil and external,—with the calamities that flowed from them, he imputes to God's anger. *Thou hast been displeas'd,* ver. 1.

2. And upon it he prays:—1. *O turn thee to us again.* Let us again enjoy Thy countenance. 2. *Heal the breaches of the land.* Close the wounds made by these contentions: they were not closed; for he adds, *It shaketh.*

II. And now the condition of it was much better; all being brought under one king, and he victorious over his foreign enemies.

1. *Thou hast now given a banner to them that fear thee.* All Israel, all those that are Thy servants, are brought to acknowledge Thee, and fight under one standard; in effect, have received me as their sole king, their factions and parties being quieted.

2. *That it may be display'd.* Set up, that Israel may know under whom to fight, and whose part to take.
 3. *Because of thy truth.* Who by this hast made it appear that it was no fiction nor ambition of mine to set up this standard: but a truth that I was by Samuel, by Thy special appointment, anointed to be king. And I am

PSALM LXI.

The Psalmist's prayer for those who were banished from their own land, and from the ordinances of God, 1, 2. He praises God for His past mercies, 3. Purpose to devote himself entirely to His service, 4, 5. He prays for the king, 6, 7. And promises to perform his vow to the Lord daily, 8.

To the chief Musician upon Neginah, A Psalm of David.
Glynn. LXI.
 Ch. Am. prim.
 A. U. C. of. 212. **H**EAR * my cry, O God; attend
 unto my prayer.

2 From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I.

a 1 Kings 18. 37.—b Prov. 18. 10.—c Psa. 72. 4.—d Psa. 117. 8. & 87. 1. & 91. 4.—e Or, make my refuge.—f Psa. 31. 4.

now invested with the crown for the performance of Thy truth and promise.

4. And the end is especially, that I should bring deliverance to Thy servants: it was that *thy beloved may be delivered*. That the godly and good men, and those that fear Thee, living hitherto oppressed, and in these distractions kept low, might be delivered.

5. Which, that it may be done, he inserts a short ejaculation for himself and them. *Saves with thy right hand, and hear thou me*. And now he begins to commemorate the particulars that God had done for him, and the several victories he had obtained; also, in what manner he ruled this people. All which he prefaces with this oracle:—

God hath spoken in his holiness. He certainly and truly hath promised to save us. *I will be glad and rejoice in it*. With much joy and gladness I will enter upon the kingdom, being confirmed by His promise, which I will administer in a different manner:—my government shall be paternal to the Israelites, which are His people;—but more severe to the Moabites, Ammonites, and Syrians, because they are aliens to the commonwealth of Israel.

1. *I will divide Shechem, and mete out the valley of Succoth*. I will bring under my power those places of Israel; and, as a true lord of them, I will divide and measure out what portions I shall think fit to the inhabitants.

2. *Gilead also is mine, and Manasseh is mine*. The Israelites that followed the house of Saul are come into my power, and I will divide and apportion them also. Yet, as being mine, I will deal mildly with them.

3. *Of Ephraim I shall make reckoning*. Ephraim shall be the strength of my head. As this tribe had more men than any other, so they were great soldiers; and these he esteemed as his life-guard.

4. *Judah is my lawgiver*. His chief counsel were of this tribe, in whom, with himself, was the legislative power, according to the prophecy of Jacob,—*The sceptre shall not depart from Judah, nor a lawgiver from between his feet, till Shiloh come*. And thus, having shewed his kingdom, and the administration over the Israelites, he passes to the strangers whom he had conquered, over whom he would carry a severe hand, putting them into a slavish subjection, and to base offices.

1. *Moab is my washpot*. A servant to hold the basin, and to wash my feet.

2. *Over Edom I will cast my shoe*. Trample on their necks.

3. *Philistia, triumph thou because of me*: which is either spoken ironically, as if he would say, "O Philistines, whom I have subdued, go, go triumph because I have conquered thee." Or else, triumph thou in the triumph I shall celebrate for my conquest; bear among the rest, thy part, though unwillingly. Follow the train with acclamations, and proclaim me thy king.

III. After the enumerations of his victories, and form of government, that no man should take this for a vain boast of his own strength, he thankfully ascribes all the glory to God, both of what he had done, and what he was yet to do. One people he had yet to conquer; and that could not be done, except that God, who had hitherto gone out with his armies, would again vouchsafe to lead them; and, therefore, he asks,—

1. *Who will bring me into the strong city? who will lead me into Edom?* No question had Joab, Abisai, &c., or any of his worthies been by, they would have striven who should have performed this service. Every one would have said, *I will be the man*.

2. But he prevents them all; and returns this answer to himself, that none but God should do it, and that he was persuaded that He would do it; even that God who was formerly displeased with them, had cast them off, but was now reconciled. *Will not thou, O God, lead us into the strong city, which hadst cast us off? and thou, O God, bring us into Edom, which didst go forth with our armies*.

3. And to that purpose he prays, *Give us help from trouble*. And he adds his reason, that nothing can be well

3 For thou hast been a shelter for me, and a strong tower from the enemy.

4 I will abide in thy tabernacle, for ever; I will trust in the covert of thy wings. Selah.

5 For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name.

6 Thou wilt prolong the king's life; and his years as many generations.

7 He shall abide before God for ever; O prepare mercy and truth, which may preserve him.

g Heb. Thou shalt add days to the days of the king.—h Heb. as generation and generation.—i Psa. 40. 11. Prov. 80. 25.

done without God's assistance; and for the strength, power, prudence, and skill of man, without God, are to little purpose. *Vain is the help of man*.

And he concludes all with this eptiphonema. *In God we shall do great or valiant acts; for he it is that shall tread down our enemies*. In war these two must be joined; and, indeed, in all actions. *He, we; God and man*.

1. *We shall do valiantly, for God helps not remiss, or cowardly, or negligent men*.

2. And yet that being done, the work is His: *He shall tread down; the blow, and overthrow are not to be attributed to us, but to Him*.

NOTES ON PSALM LXI.

The title "To the chief musician upon Neginah," מנצח. The verb *nagan*, signifies to strike or play on a musical instrument, especially one of the stringed kind: but the *neginoth*, as it is written in about thirty MSS. may signify either the players on the instruments, or the instruments themselves. The Psalm appears to have been written about the close of the captivity; and the most judicious interpreters refer it to that period. On this supposition the Notes are formed.

Verse 1. *Hear my cry, O God*] In the midst of a long and painful captivity, oppressed with suffering, encompassed with cruel enemies and insolent masters, I addressed my humble prayer to THEE, O my God.

Verse 2. *From the end of the earth*] *רמ ארצי*, should be here translated *land, not earth*; and so it should be in numerous places besides. But here it seems to mean the country beyond the Euphrates; as it is thought to do, Psa. lxxv. 5, 8, called there also the ends of the earth, or land. It may be remarked that the Jews were always more pious and devoted to God in their afflictions and captivities, than when in their own land, in ease and affluence. But who can bear prosperity! How many hearts filled with heavenly ardour in affliction and persecution, have grown cold under the beams of the sun of prosperity!

Lead me to the rock that is higher than I] Direct me to a place of refuge and safety. It is a metaphorical expression; and *Calmet* interprets it of the liberty granted to the Jews by Cyrus to return to their own land. This was a privilege far higher than any thing they could expect. The Fathers think Jesus Christ is meant by this high rock.

Verse 3. *Thou hast been a shelter for me*] During the whole duration of the captivity God marvellously dealt with the poor Jews; so that, although they were cast down, they were not utterly forsaken.

Verse 4. *I will abide in thy tabernacle*] The greater portion of those Psalms which were composed during, and after the captivity, says *Calmet*, had Levites and priests for their authors. Hence we find the ardent desire so frequently expressed of seeing the temple; of praising God there; of spending their lives in that place, performing the functions of their sacred office. There, *I shall sojourn*;—there, *I shall dwell*,—*be at rest*,—*be in safety*,—*be covered with thy wings* as a bird in its nest covered with the wings of its mother. These simple comparisons drawn from rural affairs, and ordinary occurrences, are more pleasing and consolatory in the circumstances in question, than allegories derived from subjects the most noble and sublime.

Verse 5. *Hast heard my voice*] Often have I purposed to be wholly Thine,—to serve Thee alone,—to give up my whole life to Thy service: and Thou hast heard me, and taken me at my word; and given me that heritage, the privilege of enjoying Thee in Thy ordinances, which is the lot of them that fear Thy name. The Psalm seems to have been composed either after the captivity, or at the time that Cyrus published his decree in their favour, as has been remarked before.

Verse 6. *Thou wilt prolong the king's life*] The words are very emphatic, and can refer to no ordinary person. Literally, *days upon days thou wilt add to the king; and his years shall be like the generations of this world, and the generations of the world to come*. This is precisely the paraphrase I had given to this text before I had look'd

PSALM LXIII.

David's soul thirsts after God, while absent from the sanctuary, and longs to be restored to the Divine ordinances, 1, 2. Expresses his strong confidence in the Most High, and praiseth him for His goodness, 3-5. Shows the misery of those who do not seek God, 9, 10. And his own safety as king of the people, 11.

A Psalm of David, "when he was in the wilderness of Judah.

GOD, thou art my God; early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; To see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy loving-kindness is better than life, my lips shall praise thee.

a 1 Sam. 26. 5. & 28. 14. 15. 16.—b Ps. 42. 2. & 64. 2. & 143. 6.—c Heb. weary. d Heb. without water.—e See 1 Sam. 4. 21. 1 Chron. 14. 11. Ps. 27. 4. & 73. 61. f Ps. 30. 8.—g Ps. 104. 33 & 146. 2.

higher than vanity. Make trial of them, as of things in a scale; and you shall find them so vain and light that they carry no proportion to what is weighty; they ascend as an empty scale.

2. Nor wealth, nor riches; especially, if unjustly heaped together. Trust not in oppression, and become not vain in robbery; if riches increase, set not your heart upon them.

V. In the close, he sets down the grounds of his confidence, taken upon God's word. God hath spoken; twice have I heard the same; or, I have heard these two things:—

1. That power belongs to God; and, therefore, He is to be trusted.

2. That mercy belongs to God; and, therefore, also you may have the utmost confidence in Him.

The consequence of both is, Thou renderest to every one according to his works; bonis vera, malis male: rely upon Him. Bad work cannot have good wages: good work cannot have bad wages. "What a man soweth that shall he reap. The righteous shall inherit glory: but shame shall be the promotion of fools." A man may deserve hell by a wicked life: but he cannot merit heaven by a good life; because he cannot do good but through the grace of God; and the merit of the work belongs to the grace by which it was wrought. Reader, hear God's sentence on this subject: The wages of sin is death. This is desert. But the gift of God is eternal life. Here is no desert, for it is by Jesus Christ our Lord. To Him be glory for ever, Amen.

NOTES ON PSALM LXIII.

The title of this Psalm is, A Psalm of David when he was in the wilderness of Judæa: but, instead of Judæa, the Vulgate, Septuagint, Æthiopic, Arabic, several of the ancient Latin Psalters, and several of the Latin Fathers, read Idumæa, or Edom; but there is no evidence that David had ever taken refuge in the deserts of Idumæa. The Hebrew text is that which should be preferred; and all the MSS. are in its favour. The Syriac has, "Of David; when he said to the king of Moab, My father and mother fled to thee from the face of Saul; and I also take refuge with thee." It is most probable that the Psalm was written when David took refuge in the forest of Hareth, in the wilderness of Ziph, when he fled from the court of Achish. But Calmet understands it as a prayer by the captives in Babylon.

Verse 1. O God, thou art my God] He who can say so, and feels what he says, need not fear the face of any adversary. He has God, and all sufficiency in Him.

Early will I seek thee] From the dawn of day. De luce, from the light, Vulgate; as soon as day breaks:—and often before this, for his eyes prevented the night-watches; and he longed and watched for God more than they who watched for the morning. The old Psalter says, God my God, till the first light I wake: and paraphrases thus, "God of all, though myght; thou is my God, thurgh lufe and devocion; specially till the I wak. The light, that is, fra the tym that the light of thy grace be in me, that excites fra night of sine.—And makes me wak till the in delite of luf, and swetes in saul. That wak till God, that sees all thar thought on God, and for gets the world. That step till God, that settis thair hert on ani creatur.—I wak till the, and that gars me thirist in saule and body."

What first lays hold of the heart in the morning is likely to occupy the place all the day. First impressions are the most durable, because there is not a multitude of ideas to drive them out, or prevent them from being deeply fixed in the moral feeling.

In a dry and thirsty land] כָּאֵרֶבּ de erets, in a land: but several MSS. have כָּאֵרֶבּ ke-erets—as a dry and thirsty land, &c.

4 Thus will I bless thee while I live: I will lift up my hands in thy name.

5 My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips:

6 When I remember thee upon my bed, and meditate on thee in the night watches.

7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

8 My soul followeth hard after thee: thy right hand upholdeth me.

9 But those that seek my soul to destroy it, shall go into the lower parts of the earth.

10 They shall fall by the sword: they shall be a portion for foxes.

h Ps. 26. 8.—i Heb. fatness.—k Ps. 42. 5. & 119. 55. & 149. 5.—l Ps. 17. 8. & 26. 7. & 57. 1. & 64. 1. & 91. 4.—m Heb. They shall make him run out like water by the hands of the sword.—n Eccl. 35. 5.

Verse 2. To see thy power and thy glory—in the sanctuary.] In His public ordinances God had often showed His power in the judgments He executed, in the terror He impressed, and in awakening the sinful; and His glory in delivering the tempted, succouring the distressed, and diffusing peace and pardon through the hearts of His followers. God shews his power and glory in his ordinances: therefore, public worship should never be neglected. We must see God, says the old Psalter, that He may see us. In His temple He dispenses His choicest blessings.

Verse 3. Thy loving-kindness is better than life] This is the language of every regenerate soul. But O, how few prefer the approbation of God to the blessings of life! or, even to life itself, in any circumstances. But the Psalmist says, Thy loving-kindness חַסְדִּים chasdeca, Thy effusive mercy, is better, חַסְדִּים me-chayim, than חַיִּים—it is better, or good beyond countless ages of human existence. My lips shall praise thee.] Men praise, or speak well, of power, glory, honour, riches, worldly prospects and pleasures: but the truly religious speak well of God, in whom they find infinitely more satisfaction and happiness than worldly men can find in the possession of all earthly good.

Verse 4. I will lift up my hands in thy name.] I will take God for my portion. I will dedicate myself to Him, and will take Him to witness that I am upright in what I profess and do. Pious Jews, in every place of their dispersion, in all their prayers, praises, contracts, &c. stretched out their hands toward Jerusalem, where the true God had His temple, and where he manifested his presence.

Verse 5. My soul shall be satisfied] I shall have, in the true worshipping of Thee, as complete a sensation of spiritual sufficiency and happiness, so that no desire shall be left unsatisfied, as any man can have who enjoys health of body, and a fulness of all the necessaries, conveniences, and comforts, of life.

Verse 6. When I remember thee upon my bed] I will lie down in Thy fear and love; that I may sleep soundly under Thy protection, and awake with a sense of Thy presence and approbation; and when I awake in the night watches, or be awakened by them, I will spend the waking moments in meditation upon Thee.

Verse 7. Therefore, in the shadow of thy wings] I will get into the very secret of Thy presence,—into the Holy of holies, to the mercy-seat over which the cherubs extend their wings. If the Psalmist do not allude to the overshadowing of the mercy-seat, by the extended wings of the cherubim, he may have in view, as a metaphor, the young of fowls seeking shelter, protection, and warmth, under the wings of their mothers. See the same metaphor, Psa. lxi. 4. When a bird of prey appears, the chickens will, by natural instinct, run under the wings of their mothers for protection.

The old Psalter translates, And in billing of thy wings I shall joy. The paraphrase is curious. "Thou art my helper, in perels; and I can joy in gode dedes in thil hiling (covering) for I am thil bride (bird) and if thou hil (cover) me noight, the glede (hawk) will rawis me (carry me away)."

Verse 8. My soul followeth hard after thee] דָּבַעַבּ דָּבֵעָבָא dabecan naphshi acharayca, "My soul cleaves (or) is glued after thee." This paraphrase not only shews the diligence of the pursuit, and the nearness of the attainment, but also the fast hold he had got of the mercy of his God.

Verse 9. Lower parts of the earth.] They are appointed, in the just judgment of God, to destruction; they shall be slain and buried in the earth, and shall be seen no more. Some understand the passage as referring to the punishment of hell; which many supposed to be in the centre of the earth. So the old Psalter,—Thou shalt enter

11 But the king shall rejoice in God; * every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

PSALM LXIV.

The Psalmist prays for preservation from the wicked, 1, 2. Whom he describes, 2-6. Shows their punishment, 7, 8. And the effect that this should have on the godly, 9, 10.

To the chief Musician, a Psalm of David.

HEAR my voice, O God, in my prayer: preserve my life from fear of the enemy.

2 Hide me from the secret counsel of the wick-

ed; from the insurrection of the workers of iniquity:

ed; from the insurrection of the workers of iniquity:

3 * Who whet their tongue like a sword, * and bend their bows to shoot their arrows, even bitter words:

4 That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.

5 * They encourage themselves in an evil matter: they commune * of laying snares privily; * they say, Who shall see them?

6 They search out iniquities; * they accomplish

in till lagher pine of hell. Lagher, or laigher, lower, undermost.

Verse 10. They shall fall by the sword] They shall be poured out by the hand of the sword, Heb. That is, their life's blood shall be shed either in war, or by the hand of justice.

They shall be a portion for foxes.] They shall be left unburied, and the jackalls shall feed upon their dead bodies. Or, being all cut off by utter destruction, their inheritance shall be left for the wild beasts. That which was their portion shall shortly be the portion of the wild beasts of the forest. If he here refers to the destruction of the Babylonians, the prediction has been literally fulfilled. Where ancient Babylon stood, as far as it can be ascertained, it is now the hold of dangerous reptiles, and ferocious beasts.

Verse 11. But the king shall rejoice] David shall come to the kingdom according to the promise of God. Or, if it refer to the captivity,—the blood royal shall be preserved in and by Zerubbabel till the Messiah come, who shall be David's spiritual Successor in the kingdom for ever.

That sweareth by him] It was customary to swear by the life of the king. The Egyptians swore by the life of Pharaoh; and Joseph conforms to this custom, as may be seen in the Book of Genesis, chap. xlii. 15, 16. See also 1 Sam. i. 26, and xvii. 35, and Judith xi. 7. But here it may refer to God. He is TAN KING,—and swearing by His name signifies binding themselves by His authority, acknowledging His supremacy, and devoting themselves to His glory and service alone.

The Chaldee has "And the King shall rejoice, ושמח כמור מאלוה, In the word of God;" or, in the Word God; meimar, Word, being taken here substantially, as in many other places, by the Targumist.

The mouth of them that speak lies] The mouth of those who acknowledge lying vanities,—that worship false gods, they shall be stopped. All false religions shall be destroyed by the prevalence of the truth. For He, Caesar, shall reign till all His enemies shall be put under His feet. "Thy kingdom come, and hell's o'erpower;—and to Thy sceptre, all subdue." Amen and Amen.

ANALYSIS OF THE SIXTY-THIRD PSALM.

The contents are.— I David's ardent desire to be in the assembly of the saints, ver. 1. And the reasons on which this desire was founded, ver. 2, 3, 4, 5.

II. That though absent from God's ordinances, yet he forgot not his Maker, ver. 6, 7, 8.

III. A double prophecy. 1. What should befall his enemies, ver. 9, 10. And, 2. What should come to himself, ver. 11.

I. 1. In the first part he states his confidence in God, as the foundation of his desires, contemplations, meditations, invocations, and consolations. O God, thou art my God, ver. 1.

2. Then he expresses his ardent desire and fervent affection. 1. Early will I seek thee. There, not other things. 2. My soul thirsteth for thee, &c. There is no doubt that he wanted many things in this barren thirsty land: but of this he does not complain, but of his want of God in the sanctuary.

And so he expresses himself in the following verse:— He was about to see the power and glory of God in the sanctuary, as he had formerly done. He gives the reason of this. Because thy loving-kindness is better than life, ver. 2. To see Thy goodness in the use of Thy ordinances I count far beyond all the blessings of life; and could I again be admitted there, then those effects would follow:

1. Praise. My lips shall praise, &c. ver. 4.

2. Invocation and prayer. I will lift up my hands, &c. ver. 4.

3. The satisfaction he should receive from these. My mouth shall be satisfied as with marrow and fatness, &c. ver. 5.

Heb. to hide snares.—[Psa. 10. 11. & 69. 7.—g Or, we are consumed by that which they have thoroughly searched.

II. Though David is now in the wilderness, he does not forget his duty.

1. Even there he remembered God upon his bed; and meditated, &c. ver. 6.

2. Because thou hast been my help; therefore, &c. ver. 7.

3. My soul followeth hard after thee, &c. ver. 8. It is evident, therefore, that even here David was not without comfort; for, 1. He meditates, and remembers what God had done for him. 2. He remembers that He had been his help; and, therefore, he rejoices. 3. He still adheres to Him, and follows hard after Him for help still.

III. And now, being secure of God's protection, he foretells, 1. What would befall his enemies; and, 2. What would come to himself.

1. To his enemies, ruin. Those who seek after my soul, they shall go (some) into the lower parts of the earth,—the grave, or hell.

2. Others should fall by the sword, lie unburied, and be devoured by wild beasts—

—Ελωπητα ροϋς ροϋστωϋ,

Ολοστωϋ τε νει.

Il. i. v. 4.

Whose limbs outburst on the naked shore,

Denouncing dogs and hungry vultures torn.

Pope

2. To himself, honour, and a crown. But the king (David) shall rejoice in God. The reason is,—

1. Every one that swears by Him—that is, who worships and fears God, an oath being put by synecdoche for the whole worship of God. See the Notes.

2. The mouth of them that speak lies,—utter blasphemies, curses, and perjuries: or pray and confess to strange gods, shall be stopped; they shall be ashamed and confounded, and an end be put to their iniquity by a sudden and violent death. The mouth of God's people shall glory;—but the mouth of the wicked be stopped, and be silent in the dust.

NOTES ON PSALM LXIV.

The title.—To the chief musician, or conqueror, A Psalm of David. The Syriac says, "composed by David when warned by God the prophet, who said, Stay not in Masrob, because Saul seeks thy life." Some think it was composed by David when he was persecuted by Saul; or during the rebellion of Abimelech. But Calmet thinks it is a complaint of the captives in Babylon.

Verse 1. Hear my voice] The Psalmist feared for his life, and the lives of his fellow captives; and he sought help of God. He prayed,—and he lifted up his voice; and thus shewed his earnestness.

Verse 2. Hide me from the secret counsel] They plotted his destruction, and then formed insurrections in order to accomplish it.

Workers of iniquity] Those who made sin their labour, their daily employment. It was their occupation and trade. It is supposed that by this title the Babylonians are intended. See Psa. vi. 3, xiv. 4, xxxvi. 12, liii. 4, lix. 2.

Verse 3. Who whet their tongue like a sword] They devise the evil they shall speak, and meditate on the most provoking, injurious, and defamatory words; as the soldier whets his sword that he may thereby the better cut down his enemies.

Their arrows—bitter words] Their defamatory sayings are here represented as deadly as poisoned arrows; for to such is the allusion here made.

Verse 4. That they may shoot in secret] They lurk, that they may take their aim the more surely, and not miss their mark.

Suddenly] When there is no fear apprehended, because none is seen.

Verse 5. They commune of laying snares] They lay snares to entrap those whom they cannot slay by open attack, or private ambush.

Verse 6. They search out iniquities; they accomplish a diligent search] The word שׁוּרֵי חַפְזֵי, which is used three times, as a noun and a verb, in this sentence, signifies to strip off the clothes. "They investigate iniquities; they perfectly investigate an investigation." Most energetically

a diligent search: both the inward thought of every one of them, and the heart, is deep.

7 ¹ But God shall shoot at them with an arrow; suddenly ^b shall they be wounded.

8 So they shall make ¹ their own tongue to fall upon themselves: ² all that see them shall flee away.

9 ^a And all men shall fear, and shall ^c declare the work of God; for they shall wisely consider of his doing.

10 ^p The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory.

^h Heb. a search searched.—1 P. 12, 12.—ⁱ Heb. their wound shall be.—1 Prov. 12, 12. & 12. 7.—^j Ps. 21, 1. & 22. 4.—^k Ps. 42, 3.—^l Jer. 52, 23. & 51, 10.—^m P. 22, 11. & 22, 10. & 22, 3.

translated by the old *Psalter*.—That ransacked wickednesses; that fallen ransacked in ransacking. To ransack signifies to search every corner, to examine things part by part;—to turn over every leaf, to leave no hole nor cranny unexplored. But the word *investigate* fully expresses the meaning of the term; as it comes either from *in*, taken privatively, and *vestire*, to clothe, *stripping the man bare*, that he may be exposed to all shame, and be the more easily wounded: or from the word *investige*, which may be derived from *in*, intensive, and *vestigium*, the *footstep* or *track* of man or beast. A metaphor from hunting the stag; as the *slot*, or *mark of his foot*, is diligently sought out, in order to find whither he is gone;—whether he is *old* or *young*,—for huntsmen can determine the age by the *slot*; and *Tuberville*, in his *Treatise of Hunting*, gives rules to form this judgment. To this the next verse seems to refer.

Verse 7. *But God shall shoot at them with an arrow*] They endeavour to trace me out, that they may shoot me: but God will shoot them. This, if the Psalm refer to the times of David, seems to be prophetic of Saul's death. The archers pressed upon him, and sorely wounded him with their arrows. 1 Sam. xxxi. 3.

Verse 8. *Their own tongue to fall upon themselves*] All the plottings, counsels, and curses, they have formed against me, shall come upon themselves.

Verse 9. *And all men shall fear*] They endeavoured to hide their mischief: but God shall so punish them, that all shall see it; and shall acknowledge in their chastisement the just judgment of God. The wicked, in consequence, shall fear, and,—

Verse 10. *The righteous shall be glad*] They shall see that God does not abandon His followers to the malice of bad men. The rod of the wicked may come into the heritage of the just; but there it shall not rest. Calmet thinks that this is a prediction of the destruction of the Chaldeans, in consequence of which the Jewish people became highly respected by all the surrounding nations. But it may be applied more generally to the enmity of the wicked against the righteous; and how God counterworks their devices, and vindicates and supports His own followers.

ANALYSIS OF THE SIXTY-FOURTH PSALM.

I. The Psalmist, in danger, commends his cause to God, ver. 1, 2.

II. Complains of his enemies, who are described by their inward devices, and outward conduct, ver. 3—6.

III. He foretells their ruin, and the consequences, ver. 7—10.

I. 1. He prays in general. *Hear my voice.*
2. Then in special, that his life may be safe. *Hide me from the secret counsel, &c.* ver. 2.

He describes his enemies generally:—
1. They were wicked men.
2. They were workers of iniquity.
3. They work secret counsel against him.
4. They acted according to their counsels.

II. After this general character, he particularly describes their villany.

1. They were calumniators;—no sword sharper than their tongue,—no arrow swifter than their accusations. They were diligent and active to wound his credit; and the evil of their conduct was aggravated by two circumstances:—1. It was in secret. 2. It was against the innocent and upright. *They whet their sword; and bend their bow, to shoot their arrows, &c.*

2. They were obstinate, and confirmed in mischief. 1. *They encourage themselves in an evil thing.* 2. *They commune, lay their heads together, how to lay snares, &c.*

3. They are impudent and atheistical. *They say, Who shall see them?*

4. They are indefatigable,—they are carried on with an earnest desire to do mischief:—they invent all crafty ways to circumvent the righteous.

PSALM LXV.

God is praised for the fulfilment of His promise, and for His mercy in forgiving sin, 1—3. He is praised for the wonders which He works in nature, which all mankind must acknowledge, 4—8. For the fertilizing showers which He sends upon the earth, and the abundance thereby produced, both for men and cattle, 9—13.

XII. DAY. EVENING PRAYER.

To the chief Musician, A Psalm and Song of David.

PRAISE ^a waiteth for thee, O God, ^b in Sion: and unto thee shall the ^c vow be performed.

2 O thou that hearest prayer, ^b unto thee shall all flesh come.

3 ^a Iniquities ^d prevail against me: as for our transgressions, thou shalt ^e purge them away.

^a Heb. is silent, Ps. 62, 1.—^b Isai. 65, 28.—^c Ps. 24, 4. & 42, 12.—^d Heb. Words, or, Matters of iniquity.—^e Ps. 51, 2. & 78, 9. Isai. 6, 7. Heb. 1. 7, 8.

5. All this they do *subtly*, *craftily*,—both the inward thought and heart of them is deep: it is not easy to find out their snares.

III. Now he foretells, 1. *Their punishment*; and, 2. *The event*.

1. *Their punishment* was to be—hasty,—sharp,—deadly,—and very just. 1. *God shall shoot at them with an arrow; suddenly shall they be wounded.* 2. *Most just.* For they shall make *their own tongues fall upon themselves*. By their tongues did they mischief; by their tongues shall they fall.

2. *The event shall be double*;—1. In general, to all. 2. In particular, to the righteous.

1. Universally—all that see them shall flee away,—fear, desert, forsake them.

2. All men shall see and declare the work of the Lord, and consider it as his doing.

The effect it shall have on the righteous. They shall acknowledge God's justice; and farther,

1. They shall be glad in the Lord;—in the judgments He has shewn.

2. They shall trust in him,—that He will always protect and deliver them.

3. They shall glory; make their boast in God, and tell to all the wonders which in His justice and His mercy He has wrought for them.

NOTES ON PSALM LXV.

The title, "To the chief musician,—or conqueror; a Psalm and Song of David." So the Hebrew; and in effect the *Chaldee*, *Ethiopic*, and best copies of the *Sep-tuagint*. The Arabic has, "A Psalm of David concerning the transmigration of the people."

The Vulgate is singular,—"*A Psalm of David. A hymn of Jeremiah and Ezekiel for the people of the transmigration, when they began to go out,*" from Babylon, understood. This title is of no authority;—it neither accords with the subject of the Psalm, nor with the truth of history. Calmet has very properly remarked that *Jeremiah* and *Ezekiel* were never found together, to compose this Psalm, neither before, at, nor after, the Captivity. It should, therefore, be utterly rejected. In the *Com-plutensian* edition *Haggai* is added to *Jeremiah* and *Ezekiel*; all with equal propriety.

It is supposed to have been written after a great drought, when God had sent a plentiful rain on the land. I rather think that there was no direct drought or rain in the prophet's view; but a celebration of the praises of God for His giving rain and fruitful seasons, and filling men's mouths with food, and their hearts with gladness. There is a particular Providence manifested in the quantity of rain that falls upon the earth, which can neither be too much admired nor praised.

Verse 1. *Praise waiteth for thee*] Praise is silent, or dumb, for Thee. Thou, alone, art worthy of praise: all other perfections are lost in Thine; and he who considers Thee aright can have no other subject of adoration.

Unto thee shall the vow be performed.] All offerings and sacrifices should be made to Thee. All human spirits are under obligation to live to and serve Thee. All Jews and Christians by circumcision and baptism belong to Thee; and they are all bound to pay the vow of their respective covenants to Thee alone; and the spirit of this vow is, to love Thee with all their powers; and to serve Thee with a perfect heart and willing mind all the days of their life.

Verse 2. *Unto thee shall all flesh come*] All human beings should pray to God; and from Him alone the sufficient portion of human spirits is to be derived. It is supposed to be a prediction of the calling of the Gentiles to the faith of the Gospel of Christ. A minister, immensely corrupt, began his address to God in the pulpit with these words, "O Thou that hearest prayer, unto Thee shall all flesh come!"—and most unluckily laid a strong emphasis on ALL FLESH. The coincidence was ominous;—and I need

4 'Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

5 By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea:

6 Which by his strength setteth fast the mountains; being girded with power.

7 Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

8 They also that dwell in the uttermost parts

[Ps. 33. 12. & 94. 4.—g. Ps. 4. 2.—h. Ps. 36. 8.—i. Ps. 22. 27.—k. Ps. 65. 1. l. Ps. 59. 2. & 107. 29. Matt. 9. 30.—m. Ps. 76. 10. Isai. 17. 12, 13.—n. Or. to sing. o. Deut. 11. 12.—p. Or, after thou hadst made it to desire rain.—q. Gen. 2. 6. Lev.

not say, the people were not edified, for the effect was ludicrous. I mention this fact, which fell under my own notice, to warn those who minister in righteousness to avoid expressions which may be capable, from a similar circumstance, of a ludicrous application. I have known many good men who, to their no small grief, have been encumbered with a preternatural load of muscles: an evil to be deprecated and deplored.

Verse 3. Iniquities prevail against me] This is no just rendering of the original *יָרִיב עִמָּי בְּרִי עֲוֹנוֹתַי* *idibrey avonoth gabru emi*. Iniquitous words have prevailed against me,—or, The words of iniquity are strong against me. All kinds of calumnies, lies, and slanders, have been propagated to shake my confidence, and ruin my credit.

Our transgressions, thou shalt purge them away] Whatsoever offences we have committed against Thee, Thou wilt pardon; *תְּכַפֵּר אֲשֶׁר־עָשִׂיתִי* *tecapherem*, Thou wilt make atonement for them; when, with hearty repentance and true faith, we turn unto Thee. This verse has been abused to favour Antinomian licentiousness. The true and correct translation of the former clause will prevent this.

The old Scottish version of this verse, in their singing Psalms, is most execrable:—

"Iniquities, I must confess,
Prevail against me do:
And as for our transgressions
Thou purge away with Thou."

O David, if thou art capable of hearing such abominable doggerel, substituted for the nervous words thou didst compose by the inspiration of the Holy Ghost, what must thou feel, if chagrin can affect the inhabitants of heaven!

Verse 4. Blessed is the man whom thou choosest] This is spoken in reference to the priests who were chosen of God to minister at the tabernacle; and who were permitted to approach, draw nigh, to the Divine Majesty by the various offerings and sacrifices which they presented.

We shall be satisfied with the goodness of thy house] Though we are not priests, and have not the great felicity to minister before Thee in holy things; yet we can worship at Thy temple, feel the outpouring of thy Spirit, and be made happy with the blessings which Thou dispensest there to Thy true worshippers.

Verse 5. By terrible things in righteousness] The Vulgate joins this clause to the preceding verse. Thy holy temple is wonderful in righteousness: thou wilt hear us, O God of our salvation. But the Psalmist may refer to those wonderful displays of God's providence in the change of seasons, and fertilization of the earth; and, consequently, in the sustenance of all animal beings.

The confidence of all the ends of the earth] Thou art the Hope of Thy people scattered through different parts of the world, and through the isles of the sea. This passage is also understood of the vocation of the Gentiles.

Verse 6. Setteth fast the mountains] It is by Thy strength they have been raised; and by Thy power they are girded about, or preserved. He represents the mountains as being formed and pitched into their proper places by the mighty hand of God; and shews that they are preserved from splitting, falling down, or mouldering away, as it were, by a girdle by which they are surrounded. The image is very fine. They are hooped about by the Divine power.

Verse 7. Stilleth the noise of the seas] Thou art Sovereign over all the operations of sea and land. Earthquakes are under Thy control:—so are the flux and reflux of the sea;—and all storms and tempests by which the great deep is agitated. Even the headstrong multitude is under thy control:—for Thou stillest the madness of the people.

Verse 8. Are afraid at thy tokens] Thunder and lightning, storms and tempests, eclipses and meteors, tornadoes and earthquakes, are proofs to all who dwell even in the remotest parts of the earth, that there is a Supreme Being

are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.

9 Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it.

10 Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof.

11 Thou crownest the year with thy goodness; and thy paths drop fatness.

12 They drop upon the pastures of the wilderness: and the little hills rejoice on every side.

26. 4. Dent. 11. 14. 1 Kings 18. 44, 45. Ps. 68. 9, 10. & 104. 13. Jer. 5. 24. Matt. 5. 47. r. Ps. 46. 4.—s. Or, thou causedst rain to descend into the furrows thereof.—t. Heb thou discoonest it.—u. Heb. the year of thy goodness.—v. Heb. are girded with joy.

who is wonderful and terrible in His acts. By these things an eternal power and Godhead become manifest even to the most barbarous. From this verse to the end of the Psalm there is a series of the finest poetic imagery in the world.

The outgoings of the morning, &c.] The rising and setting sun, the morning and evening twilight, the invariable succession of day and night, are all ordained by Thee, and contribute to the happiness and continuance of man and beast. Or, all that fear Thee praise Thee in the morning, when they go to their work, and in the evening, when they return home, for thy great goodness, manifested in the continuance of their strength, and the success of their labour.

Verse 9. Thou visitest the earth] God is represented as going through the whole globe, and examining the wants of every part; and directing the clouds how, and where, to deposit their fertilizing showers; and the rivers where to direct their beneficial courses.

The river of God] Some think the Jordan is meant; and the visiting and watering refer to rain after a long drought. But the clouds may be thus denominated, which properly are the origin of rivers.

Thou preparest them corn] Or, Thou wilt prepare them corn, because Thou hast provided for it. Thou hast made all necessary provision for the fertilization of the earth. Thou hast endued the ground with a vegetative power. Rains, dews, and the genial heat of the sun, enable it to put forth that power in providing grass for cattle, and corn for the service of man.

Verse 10. Thou waterest the ridges] In seed-time Thou sendest that measure of rain that is necessary, in order to prepare the earth for the plough: and then, when the ridges are thrown into furrows, Thou makest them soft with showers, so as to prepare them for the expansion of the seed, and the vegetation and development of the embryo plant.

Thou blessest the springing thereof.] Literally, Thou wilt bless the germinations, its springing buds: Thou watchest over the young sprouts; and it is by Thy tender, wise, and provident care that the ear is formed; and by Thy bountiful goodness that mature grains fill the ear; and that one produces thirty, sixty, or one hundred, or one thousand fold.

Verse 11. Thou crownest the year] A full and plentiful harvest is the crown of the year; and this springs from the unmerited goodness of God. This is the diadem of the earth. *תְּכַרְתֵּם אֲתָרָא* "Thou encirclest," as with a diadem. A most elegant expression to shew the progress of the sun through the twelve signs of the Zodiac, producing the seasons; and giving a sufficiency of light and heat alternately to all places on the surface of the globe, by its north and south declination (amounting to 23° 28' at the solstices) on each side of the equator. A more beautiful image could not have been chosen; and the very appearance of the space termed the zodiac on a celestial globe, shews with what propriety the idea of a circle, or diadem, was conceived by this inimitable poet.

Thy paths drop fatness.] *תִּשְׁרֹטוּ מַלְגָּלֵיכָא* "thy orbits." The various planets, which all have their revolutions within the zodiacal space, are represented as contributing their part to the general fructification of the year. Or, perhaps, the solar revolution through the twelve signs, dividing the year into twelve parts or months, may be here intended; the rains of November and February, the frosts and snows of December and January, being as necessary for the fructification of the soil, as the gentle showers of spring, the warmth of summer, and the heat and drought of autumn. The earth's diurnal rotation on its axis, its annual revolution in its orbit, and the moon's course is accompanying the earth,—are all wheels, or orbits of God, which drop fatness, or produce fertility in the earth.

Verse 12. The pastures of the wilderness] Even the 251

13 The pastures are clothed with flocks; and the valleys also are covered over with corn; they shout for joy, they also sing.

PSALM LXVI.

The Psalmist exhorts all to praise God for the wonders He has wrought, 1-4. Calls on Israel to consider His mighty acts in behalf of their fathers, 5-7. His goodness in their own behalf, 8-12. His resolves to pay his vows to God, and offer his promised sacrifices, 13-15. Calls on all to hear what God had done for his soul, 16-19.

To the chief Musician, a Song or Psalm.

Dart I. Regis
Fermium, or
suo. secundum.

MAKE a joyful noise unto God, all ye lands:

2 Sing forth the honour of his name: make his praise glorious.

3 Say unto God, How terrible art thou in thy works! through the greatness of thy

w. Isrl. 55. 12-18. Ps. 100. 1-3. Heb. all the earth. - Ps. 65. 5-7. Ps. 18. 44. Or, yield feigned obedience. Ps. 18. 44. & 81. 15.

places which are not cultivated have their sufficiency of moisture, so as to render them proper places of pasturage for cattle. The terms wilderness and desert, in the Sacred Writings, mean, in general, places not inhabited and uncultivated, though abounding with timber, bushes, and herbage.

The little hills rejoice] Literally, the hills gird themselves with exultation. The metaphor appears to be taken from the frisking of lambs, bounding of kids, and dancing of shepherds and shepherdesses, in the joy-inspiring summer season.

Verse 13. The pastures are clothed with flocks] Cattle are seen in every plain, avenue, and vista, feeding abundantly: and the valleys are clothed, and wave with the richest harvests; and transports of joy are heard every where in the cheerful songs of the peasantry, the singing of the birds, the neighing of the horse, lowing of the ox, and bleating of the sheep.

Shout for joy, they also sing] They are not loud and unmeaning sounds,—they are both music and harmony in their different notes: all together form one great concert, and the bounty of God is the subject which they all celebrate. What an inimitable description. And yet the nervous Hebrew is not half expressed, even by the amended translation and paraphrase above.

ANALYSIS OF THE SIXTY-FIFTH PSALM.

This is wholly a poem of thanksgiving; and teaches us how, and for what, we are to praise God. 1. For spiritual; 2. For temporal blessings; and, 3. This publicly; in Zion—in His church.

It has two general parts:—

I. Praise to God for His blessings to His followers, ver. 1-5.

II. His common benefits to all mankind, ver. 6-13.

I. He sets forth God's grace to His followers, of which he reckons several particulars:—

1. He has established a public ministry among them, and an atoning sacrifice.

2. He directs and hears their prayers; and to Him by sacrifice, prayer, and praise, may all human beings come.

3. Though evil tongues may prevail against them for a time, yet He will deliver them.

4. The transgressions committed against Him He will accept an atonement for, and pardon, ver. 1-4. See the Notes.

5. All that truly worship Him in His ordinances shall be made partakers of spiritual blessedness. We shall be satisfied with the goodness of thy house, ver. 4.

6. He works powerfully, and terribly; but righteously in behalf of His followers, against their enemies. By terrible things in righteousness, ver. 5. 1. He answers them when they call. 2. By terrible things,—as in Egypt, the wilderness, &c. 3. And the motive to it is, His justice or righteousness, by which He punishes His enemies, and gives retribution to His people.

All this He concludes with a double eulogy of God:—

1. Shewing what He is peculiarly to His people. O God of our salvation.

2. What He is to all;—the confidence of all the ends of the earth, for He sustains all, be they where they may.

II. He descends from His peculiar providence,—the care He takes of, and the benefits He bestows on His church,—to His general providence, His ordering and sustaining the whole world; of which he gives several instances:—

1. By his strength he setteth fast the mountains, &c. which is true literally; but, tropologically, it may mean kingdoms and states.

2. He stilleth the noise of the sea,—and of the waves,—for to them He sets bounds. And the tumult of the people. He stills devils, tyrants, armies, seditions, &c.

power shall thine enemies submit themselves unto thee.

4 All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah.

5 Come and see the works of God: He is terrible in his doing toward the children of men.

6 He turned the sea into dry land: they went through the flood on foot: there did we rejoice in him.

7 He ruleth by his power for ever: his eyes behold the nations: let not the rebellious exalt themselves. Selah.

8 O bless our God, ye people, and make the voice of his praise to be heard:

f. Heb. 46.—g. Ps. 22. 27. & 67. 2. & 117. 1.—h. Ps. 95. 1, 2.—i. Ps. 46. 4.—k. Exod. 14. 21.—l. Josh. 2. 16, 18.—m. Ps. 11. 4.

3. He does this so, so that even those who are in the uttermost parts of the sea are afraid of His tokens. They see from the phenomena of nature how powerful and fearful God is.

4. The sun, moon, planets, and stars, are under His guidance. Day and night are ordered by Him. Those maketh the outgoings of the morning and evening to rejoice.

5. The earth and its inhabitants are His peculiar care. Thou visitest the earth, &c. ver. 9-11. In all of which the prophet shews, 1. God's mercy in the rain. 2. In the rivers. 3. In the growing of the corn. 4. In providing grass for cattle. 5. In providing store in the summer and autumn. 6. His clouds drop fatness upon the earth,—and all nature rejoices. The meaning of all is,—Man may plough, sow, dig, manure, prune, watch, fence, &c.: but it is God that gives the increase.

For an account of the imagery here employed, see the Notes. The Psalm is grand beyond description, and can never be sufficiently admired.

NOTES ON PSALM LXVI.

There is nothing particular in the title of the Psalm. It is not attributed to David either by the Hebrews, Chaldee, Syriac, Septuagint, Vulgate, or Ethiopic. The Arabic alone prefixes the name of David. The Vulgate, Septuagint, Ethiopic, and Arabic, call it a Psalm of the resurrection: but for this there is no authority. By many of the ancients it is supposed to be a celebration of the restoration from the Babylonish captivity. Others think it commemorates the deliverance of Israel from Egypt, their introduction into the Promised Land, and the establishment of the worship of God in Jerusalem.

Verse 1. Make a joyful noise] Sing aloud to God, all ye lands; all ye people who, from different parts of the Babylonish empire, are now on return to your own land.

Verse 2. The honour of his name] Let His glorious and merciful acts be the subject of your songs.

Verse 3. How terrible art thou] Consider the plagues with which He afflicted Egypt before He brought your fathers from their captivity, which obliged all His enemies to submit.

Thine enemies submit themselves] Literally, lie unto thee. This was remarkably the case with Pharaoh and the Egyptians. They promised again and again to let the people go, when the hand of the Lord was upon them: and they as frequently falsified their word.

Verse 4. All the earth] The whole land shall worship Thee. There shall no more an idol be found among the tribes of Israel. This was literally true. After the Babylonish captivity the Israelites never relapsed into idolatry.

Selah] Remark it: this is a well attested truth.

Verse 5. Come and see the works of God] Let every man lay God's wonderful dealings with us to heart; and compare our deliverance from Babylon to that of our fathers from Egypt.

Verse 6. He turned the sea into dry land] This was a plain miracle: no human art or contrivance could do this. Even in the bed of the waters they did rejoice in him. We have not less cause to praise, and be thankful.

Verse 7. He ruleth by his power] His omnipotence is employed to support His followers, and cast down His enemies.

His eyes behold the nations] He sees what they purpose, what they intend to do; and what they will do, if He restrain them not.

Let not the rebellious exalt themselves.] They shall not succeed in their designs: they have their own aggrandisement in view, but Thou wilt disappoint and cast them down.

Selah] Mark this. It is true. Verse 8. O bless our God] Who have so much cause

9 Which holdeth our soul in life, and safereth our foot to be moved.

10 For thou, O God, hast proved us: thou hast tried us, as silver is tried.

11 Thou broughtest us into the net: thou laidest affliction upon our loins.

12 Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place.

13 I will go into thy house with burnt-offerings: I will pay thee my vows,

14 Which my lips have uttered, and my mouth hath spoken, when I was in trouble.

15 I will offer unto thee burnt-sacrifices of fatnings, with the incense of rams; I will offer bullocks with goats. Selah.

16 Come and hear, all ye that fear God, and I will declare what he hath done for my soul.

17 I cried unto him with my mouth, and he was exalted with my tongue.

18 If I regard iniquity in my heart, the Lord will not hear me;

19 But verily God hath heard me: he hath attended to the voice of my prayer.

20 Blessed be God, which hath not turned away my prayer, nor hath his mercy from me.

1 Heb. psalm. — Ps. 132. 2 — Ps. 17. 8. — Isai. 42. 10 — Zech. 13. 9. | Ps. 1. 7. — Lam. 1. 13 — Isai. 51. 22. — Isai. 63. 10 — Heb. psalm. — Ps. 102. 4. 2

118. 14, 17, 18, 19 — w. Eccles. 5. 4. — r. Heb. psalm. — Ps. 34. 11. 2. Job 27. 4. Prov. 15. 23. & 28. 9. Isai. 1. 15. John 9. 31. James 4. 3. — Ps. 116. 1, 2

as you to sing praises to the Lord? Hear what he has done for you:—

Verse 9. *Which holdeth our soul in life*] Literally, "he who placeth our soul, *חַיִּים* *be-chayim*, in lives." We are preserved alive; have health of body, and the life of God in our hearts.

And suffereth not our feet to be moved.] Keeps us steadfast in His testimonies. We have our life, our liberty, and our religion. O, what hath the Lord wrought for us! make, therefore, the voice of his praises to be heard. Let God and man know you are thankful.

Verse 10. *For thou, O God, hast proved us*] This is a metaphor taken from melting and refining metals: afflictions and trials of various kinds are represented as a furnace where ore is melted, and a crucible where it is refined. And this metaphor is used especially to represent cases where there is doubt concerning the purity of the metal, the quantity of alloy, or even the nature or kind of metal subjected to the trial. So God is said to try the Israelites that He might know what was in them; and whether they would keep his testimonies: and then, according to the issue, His conduct towards them would appear to be founded on reason and justice.

Verse 11. *Thou broughtest us into the net*] This refers well to the case of the Israelites, when in their departure from Egypt, pursued by the Egyptians, having the Red sea before them, and no method of escape, Pharaoh said, *The wilderness hath shut them in,—they are entangled*: comparing their state to that of a wild beast, in a net.

Affliction upon our loins.] Perhaps this alludes to that sharp pain in the back and loins which is generally felt on the apprehension of sudden and destructive danger.

Verse 12. *Thou hast caused men to ride over our heads*] Thou hast permitted us to fall under the dominion of our enemies; who have treated us as broken infantry are when the cavalry dashes among their disordered ranks, treading all under the horses' feet.

We went through fire and through water] Through afflictions of the most torturing and overwhelming nature. To represent such, the metaphors of fire and water are often used in Scripture. The old Psalter considers these trials as a proof of the uprightness of those who were tried—" *Et cetera passus thurib' fire and water*: that is, thurgh we and wele, as a man that leveis nocht his waye for hete na for kold, for dry na for wette; and thou poust leve us fra tribulacion intill boiling (cooling) that is, in till endles rite, that we hope to hafe after this travell."

Wealthy place.] Well watered place, to wit, the land of Judea.

Verse 13. *I will go into thy house with burnt-offerings*] Now that Thou hast restored us to our own land, and established us in it, we will establish Thy worship, and offer all the various kinds of sacrifices required by Thy law.

I will pay thee my vows] We often vowed, if Thou wouldst deliver us from our bondage, to worship and serve Thee alone: now Thou hast heard our prayers, and hast delivered us; therefore, will we fulfil our engagements to Thee. The old Psalter gives this a pious turn:—" *I shall praise till the my bowels, that is, the vowes of louyng (praising) the; whilk vowes my lipes dividid sayand, that I am nocht, and thou arte all: and I hafe nede of the; nocht thou of me. This is a right distincion.*"—It is certainly a good distincion, and it is strictly true. The all sufficient God needs not His creatures.

Verse 14. *When I was in trouble.*] This is generally the time when good resolutions are formed, and vows made:—but how often are these forgotten when affliction and calamity are removed!

Verse 15. *I will offer, &c.*] Thou shalt have the best of the herd and of the fold: the lame and the blind shall never be given to Thee for sacrifice.

The incense of rams.] The fine effluvia arising from the burning of the pure fat.

Verse 16. *Come and hear, all ye that fear God*] While in captivity, the Psalmist had sought the Lord with frequent prayer for his own personal salvation, and for the deliverance of the people; and God blessed him, heard his prayer, and turned the captivity. Now that he is returned in safety, he is determined to perform his vows to the Lord; and calls on all them that fear their Maker, who have any religious reverence for Him, to attend to his account of the Lord's gracious dealings with him. He proposes to tell them his spiritual experience;—what he needed,—what he earnestly prayed for,—and what God has done for him. Thus he intended to teach them by example, more powerful always than precept, however weighty in itself, and impressively delivered.

Verse 17. *I cried unto him with my mouth*] My prayer was fervent.—He heard and answered,—and my tongue celebrated His mercies; and He as graciously received my thanksgiving, as He compassionately heard my prayer.

Verse 18. *If I regard iniquity in my heart*] If I have seen (*רָאִיתִי* *rati*) iniquity in my heart,—if I have known it was there, and encouraged it: if I pretended to be what I was not; if I loved iniquity, while I professed to pray and be sorry for my sin:—the Lord, *אֲדֹנָי* *adonai*, my Prop, Stay, and Supporter, would not have heard; and I should have been left without help or support.

Verse 19. *Verily God hath heard me*] A sure proof that my prayer was upright, and my heart honest before Him.

Verse 20. *Blessed be God*] I, therefore, praise God who has not turned aside my prayer; and who has not withheld His mercy from me. Thus he told them what God had done for his soul.

ANALYSIS OF THE SIXTY-SIXTH PSALM.

There are five parts in this Psalm:—

I. An invitation:—

1. To praise God, ver. 1—4.

2. To consider His works, ver. 5—7.

II. A repetition of the invitation, ver. 8, for the benefit and deliverance lately received, ver. 9—12.

III. A protestation and vow for himself, that he would serve the Lord, ver. 13—15.

IV. A declaration of God's goodness to him, which he invites all to come and hear, ver. 16—19.

V. A doxology, with which he concludes, ver. 20.

1. The invitation to praise God affectionately and heartily.

1. Make a joyful song. 2. Sing the honour of his name. 3. Make his praise glorious. 4. Say unto God, &c. Where he prescribes the form in which God shall be praised.

He calls all men to consider His works, and the double effect,—1. On God's enemies.—2. On His people.

1. On His enemies, a feigned obedience, ver. 3. See the Note.

2. On His people, a willing service, ver. 4.

He calls on them again, ver. 5, to consider God's means specially, in delivering His people,—1. At the Red sea. 2. In passing Jordan on foot, ver. 6.

He calls them to behold God's power and providence. 1. His power in ruling:—2. His providence in beholding; and 3. His justice in punishing, the rebellious, ver. 7.

II. He again invites them to praise God for some special mercy, without which they would have been destroyed, ver. 8. 1. He kept them alive. 2. Suffered not their feet to slip, ver. 9. 3. He tried that He might purify them.

He illustrates this trial by five similes taken,—1. From silver. 2. From a net. 3. From a burthen laid on the loins. 4. From bondage and slavery—men rode over us. 5. From fire and water; useful servants but cruel masters, ver. 10—12.

But the issue of all these trials was good:—they were brought through all, and profited by each.

III. For this he gives thanks, and purposes to pay his vows.

PSALM LXVII.

The Psalmist prays for the enlargement of God's kingdom, 1, 2. Calls upon all nations to serve Him, because He judges and governs righteously, 3-5. Promises prosperity to the faithful and obedient, 6, 7.

To the chief Musician on Neginoth, A Psalm or Song. David I. Regis Pesarum, or. non. octonarium.

GOD be merciful unto us, and bless us; and cause his face to shine upon us. Selah.
 2 That thy way may be known upon earth, thy saving health among all nations.
 3 Let the people praise thee, O God; let all the people praise thee.
 4 O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.
 5 Let the people praise thee, O God; let all the people praise thee.

a Numb. 6. 25. Psa. 4. 6. & 51. 14. & 80. 3, 7, 18. & 118. 135.—b Heb. with us.—c Acts 18. 25.—d Luke 2. 30, 31. Tit. 2. 11.—e Psa. 68. 4.—f Psa. 96. 10, 12. & 98. 8.

1. He would attend God's worship. *I will go into thy house, ver. 13.*
2. He would there present his offerings, ver. 14.
3. These should be of the best kind, ver. 15.
- IV. He declares God's goodness, and invites all that fear God to hear what he has got to say. Not of what he was to offer to God,—but of what God had done for him.
 1. He cried to God, and he heard him.
 2. He took care to avoid iniquity, that his prayers might not be cast out. *For God heareth not sinners.*
- V. He closes the Psalm with a doxology, blessing God that not through his merit, but His own mercy, he had heard and answered him. He attributes nothing to himself; but all mercy to his God, ver. 20.

NOTES ON PSALM LXVII.

The title here is the same with that of Psalm iv. where see the Notes. It is supposed to have been written at the return from the Babylonish captivity, and to foretell the conversion of the Gentiles to the Christian religion. The prayer for their salvation is very energetic.

Verse 1. *God be merciful unto us*] Shew the Jewish people Thy mercy, bless them in their bodies and souls, and give a full evidence of Thy approbation. This is nearly the same form of blessing as that used Numb. x. 35, where see the Notes.

Verse 2. *That thy way may be known*] That Thy will, gracious designs towards the children of men,—Thy way of reconciling them to Thyself,—of justifying the ungodly, and sanctifying the unholy, may be known to all the nations upon earth! God's way, is God's religion;—what He walks in before men; and in which men must walk before Him. A man's religion is his way of worshipping God, and going to heaven. The whole Gospel is called *thy way*, Acts xix. 9.

Thy saving health] תְּשׁוּבָתְךָ *yeshu'atēka*, "Thy salvation." The great work which is performed in God's way, in destroying the power, pardoning the guilt, cleansing from the infection, of all sin; and filling the soul with holiness, with the mind that was in Christ. Let all nations, the whole Gentile world, know that way, and this salvation!

Verse 3. *Let the people praise thee*] When this is done, the people, (the Gentiles,) will praise Thee; all will give thanks to God for His unspeakable gift.

Verse 4. *Glad and sing for joy*] They shall be made happy in Thy salvation. Even their political state shall be greatly meliorated; for God will be acknowledged the Supreme Judge; *their laws* shall be founded on His Word; and the nations of the earth shall be governed according to judgment, justice, and equity.

Selah.] This is true. There are innumerable facts to confirm it. All the nations who have received the Gospel of Christ have been benefited politically, as well as spiritually, by it.

Verse 5. *Let the people praise thee*] Seeing the abundance of the blessings which the Gentiles were to receive, he calls again and again upon them to magnify God for such mercies.

Verse 6. *The earth yield her increase*] As the ground was cursed for the sin of man, and the curse was to be removed by Jesus Christ, the fertility of the ground should be influenced by the preaching of the Gospel; for as the people's minds would become enlightened by the truth, they would, in consequence, become capable of making the most beneficial discoveries in arts and sciences; and there should be an especial blessing on the toil of the pious husbandman. Whenever true religion prevails, every thing partakes of its beneficent influence.

Verse 7. *God shall bless us*] He shall ever be speaking good to us, and ever showering down good things upon us.

6 Then shall the earth yield her increase; and God, even our own God, shall bless us.
 7 God shall bless us; and all the ends of the earth shall fear him.

PSALM LXVIII.

The Psalmist calls upon God to arise, bless His people, and scatter His enemies, 1-3. Exhorts them to praise Him, for His greatness, tenderness, compassion, and judgment, 4-6. Describes the grandeur of His march when He went forth in the redemption of His people, 7, 8. How He dispersed His blessings, 9, 10. What He will still continue to do in their behalf, 11-13. The effects produced by the manifestations of God's mercy, 14-18. He is praised for His goodness, 19, 20. For His judgments, 21-23. He tells in what manner the Divine worship was conducted, 24-27. How He is to be honoured, 28-31. All are invited to sing His praises, and extol His greatness, 32-35.

XIII. DAY. MORNING PRAYER.

To the chief Musician, A Psalm or Song of David.

LET God arise, let his enemies be scattered: let them also that hate him flee before him.

M. cr. 2962. B. C. cir. 1042. Davids, Regis Ierusalitanum, cir. ann. xiv.

g Heb. lead.—h Lev. 26. 4. Psa. 95. 12. Ezek. 34. 21.—i Psa. 22. 27.—a Numb. 16. 25. Isai. 38. 3.—b Heb. from his face.

The last clause of the sixth verse should be joined to the seventh, as it is in several of the Versions, and should be in all. Many of the fathers, and several commentators, have thought that there is a reference to the Holy Trinity in the triple repetition of the word God. "God, our God, shall bless us; God shall bless us;" thus paraphrased in the old Psalter: "Bless us God the Father: and our God the son: and bless us and multipli us God the Hali Gast; that awa drede him God, all the ends of erth; for he will comme to deme rightwysly that unrightwysly was demed. He that kan drede him, he cesses noight to lufe him."

When, or by whom, this Psalm was written cannot be ascertained. It seems to be simply a prophecy concerning the calling of the Gentiles, the preaching of the apostles, and the diffusion and influence of Christianity in the world. It is a fine piece of devotion; and it would be nearly impossible to read or repeat it with a cold and unaffected heart.

ANALYSIS OF THE SIXTY-SEVENTH PSALM.

This Psalm may be divided into three parts:—

- I. A general prayer, ver. 1. And the reason of it, ver. 2.
- II. A double vow, ver. 3, 4. With the reason. The vow repeated, ver. 6.
- III. The effects that were to follow, ver. 6, 7.

I. The first part, a prayer for mercy! *God be merciful to us!* for God's mercy is the fountain of all our blessings.

2. *Then bless us*, through that mercy, with temporal and spiritual good.

3. *Cause his face to shine.* Give us a sense of Thy approbation.

4. Let these blessings be extended to all men. For this reason:—1. *That thy way*,—Thy will, word, worship, &c. may be known upon earth. 2. *Thy saving health*,—the redemption by Christ, to all nations.

II. Then shall God be honoured; one will readily flow from the other; for mercy brings knowledge of God and His goodness; and this knowledge brings praises. This verse is emphatic:—

1. In respect of the object; *Thee*, not strange gods.

2. *All shall praise*—not mutter or meditate praise,—but make it illustrious.

3. This should be done frequently,—an example of which we have in this Psalm.

4. It should be done cheerfully,—with a glad heart;—not words merely, but affections of praise.

For this also he gives a reason which is twofold:—

1. His equity in judging. *Thou shalt judge the people righteously.*

2. His wisdom in governing. *Thou shalt lead them, וְנָתַתָּם תְּנָחֶם*, Thy government shall be full of wise teachings. *Wisdom and knowledge shall be the stability of his times.*

III. The effects of His blessing and our praise.

1. *The earth shall yield her increase.* The people shall be multiplied. The harvests shall be ample, and the church shall overflow with converts.

2. God shall bless this increase; for, without this, temporal blessings may become a curse. He doubles this, that it may not be forgotten.

3. The last and finest effect is, that God shall be worshipped over all the earth. *All the ends of the earth shall fear him.* Amen. The fear of God is frequently used to express the whole of His worship.

NOTES ON PSALM LXVIII.

In the title of this Psalm there is nothing particular to be remarked. It is probable that this Psalm was composed by David to be sung in the ceremony of transporting the ark from Kiriat-Jearim, to Jerusalem; or from the house of Obed-Edom to the tabernacle erected at Zion.

2 * As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish in the presence of God.

3 But * let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.

4 * Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

5 * A father of the fatherless, and a judge of the widows, is God in his holy habitation.

6 * God setteth the solitary in families: he bringeth out those which are bound with chains: but * the rebellious dwell in a dry land.

7 O God, * when thou wentest forth before thy people, when thou didst march through the wilderness; Selah:

8 * The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.

1. Heb. 9. 18. Hos 13. 2. -d. Psa. 97. 5. Mic. 1. 4. -e. Psa. 32. 11. & 53. 10. & 64. 10. f. Heb. rejoice with gladness. -g. Psa. 62. 4. -h. Deut. 33. 9. Ver. 33. -i. Exod. 6. 3. k. Psa. 14. 13. & 165. 2. -l. Sam. 2. 5. Psa. 113. 9. -m. Heb. in a house. -n. Psa. 139. 10. 14. & 166. 7. Acta 12. 6. &c. -o. Psa. 107. 34. 40. -p. Exod. 13. 21. 11. 17. & 14. 16. 15. & 16. 13. 14. 15. Judg. 6. 4. 1. Heb. 6. 11. 1. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

9 * Thou, O God, didst * send a plentiful rain, whereby thou didst * confirm thine inheritance when it was weary.

10 Thy congregation hath dwelt therein: * thou, O God, hast prepared of thy goodness for the poor.

11 The LORD gave the word: great was the company of those that published it.

12 * Kings of armies * did flee apace: and she that tarried at home divided the spoil.

13 * Though ye have lien among the pots, * yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

14 * When the Almighty scattered kings * in it, it was white as snow in Salomon.

15 The hill of God is as the hill of Bashan; an high hill as the hill of Bashan.

16 * Why leap ye, ye high hills? * this is the hill which God desireth to dwell in: yea, the LORD will dwell in it for ever.

34. 28. -a. Heb. shake out. -b. Heb. confirm it. -c. Deut. 28. 5. 9. Ps. 74. 18. -d. Heb. army. -e. Numb. 31. 8. 9. 54. Josh. 10. 16. & 12. 5. -f. Heb. did see. did see. y. Psa. 81. 6. -g. Psa. 105. 37. -h. Numb. 31. 2. Josh. 10. 10. & 12. 1. &c. -i. Or, for her, she sees. -j. Psa. 114. 4. & -k. Deut. 12. 5. 11. 1 Kings 9. 3. Psa. 57. 1. 2. & 132. 13. 14.

I know not how to undertake a comment on this Psalm: it is the most difficult in the whole Psalter. And I cannot help adopting the opinion of Simon de Muis,—In hoc Psalmo tot ferme scopuli, tot labyrinthi, quot versus, quot verba. Non immeritò crux ingeniorum, et interpretum opprobrium dici potest. "In this Psalm there are as many precipices and labyrinthi, as there are verses or words. It may not be improperly termed, the torture of critics, and the reproach of commentators." To attempt any thing new on it would be dangerous; and to say what has been so often said would be unsatisfactory. I am truly afraid to fall over one of those precipices, or be endlessly entangled and lost in one of those labyrinthi. There are customs here referred to, which I do not fully understand:—there are words whose meaning I cannot, to my own satisfaction, ascertain; and allusions, which are to me inexplicable. Yet of the composition itself I have the highest opinion:—it is sublime beyond all comparison;—it is constructed with an art truly admirable;—it possesses all the dignity of the Sacred language;—none but David could have composed it; and, at this lapse of time, it would require no small influence of the Spirit that was upon him, to give it its true interpretation. I shall subjoin a few Notes, chiefly philological; and beg leave to refer the Reader to those who have written profusely and laboriously on this sublime Psalm, particularly Venema, Calmet, Dr. Chandler, and the writers in the Critici Sacri.

Verse 1. Let God arise] This was sung when the Levites took up the ark upon their shoulders. See Numb. x. 35, 36, and the Notes there.

Verse 4. Extol him that rideth upon the heavens by his name JAH] "Extol Him who sitteth on the throns of glory, in the ninth heaven; YAH is His name; and rejoice before Him." Targum.

בְּרָאשֵׁי בָּאֵרֶב ba'araboth, which we render in the high heavens, is here of doubtful signification. As it comes from the root אָרַב arab, to mingle, (hence ereb the evening or twilight, because it appears to be formed of an equal mixture of light and darkness; the Septuagint translate it οὐρανός, the west, or setting of the sun; so does the Vulgate and others); probably it may mean the gloomy desert, through which God, in the chariot of His glory, led the Israelites. If this interpretation do not please, then let it be referred to the darkness in which God is said to dwell, through which the rays of His power and love, in the various dispensations of His power and mercy, shine forth for the comfort and instruction of mankind.

By his name Jah] יָהּ yah, probably a contraction of the word יְהוָה Yehovah; at least, so the ancient Versions understood it. It is used but in a few places in the Sacred Writings. It might be translated the Self-existent.

Verse 6. The solitary in families] רַמִּים yechidim, the single persons. Is not the meaning, God is the Author of marriage; and children, the legal fruit of it, are an inheritance from Him.

Verse 7. O God, when thou wentest forth] This and the following verse most manifestly refer to the passage of the Israelites through the wilderness.

Verse 9. Didst send a plentiful rain] גֶּשֶׁם נֹדֶדֶת geshem nodedeth, a shower of liberality. I believe this to refer to the manna by which God refreshed and preserved alive the weary and hungry Israelites.

Verse 10. Thy congregation hath dwell therein] חַיִּית chayyalea, Thy living creature; רַא רַא, Septuagint;

animalia, Vulgate: so all the Versions. Does not this refer to the quails that were brought to the camp of the Israelites; and dwell, as it were, round about it? And was not this (with the manna, and the refreshing rock,) that goodness which God had provided for the poor needy Israelites?

Verse 11. Great was the company of those that published it.] חַמְּבַסָּרוֹת חַמְּבַסָּרוֹת ham-mebasaroth (taba rab. Of the female preachers there was a great host. Such is the literal translation of this passage; the reader may make of it what he pleases. Some think it refers to the women who with music, songs, and dances, celebrated the victories of the Israelites over their enemies.

Verse 12. Kings of armies did see] Jabin and the kings of the Canaanites, who united their forces to overwhelm the Israelites.

And she] Deborah the prophetess, a woman accustomed to tarry at home, and take care of the family; she divided the spoils, and vanquished their kings.

Verse 13. Though ye have lien among the pots] The prophet is supposed here to address the tribes of Reuben and Gad, who remained in their inheritances, occupied with agricultural, maritime, and domestic affairs, when the other tribes were obliged to go against Jabin, and the other Canaanitish kings. Ye have been thus occupied, while your brethren sustained a desperate campaign:—but while you are inglorious, they obtained the most splendid victory, and now dwell under those rich tents which they have taken from the enemy; coverings of the most beautiful colours, adorned with gold and silver. The words בִּרְאֵי בִּרְאֵי birakrak charuts, native gold, so exceedingly and splendidly yellow as to approach to greenness,—from בִּרְאֵי yarak, to be green; and the doubling of the last syllable denotes an excess in the denomination,—excessively green—glistening green. The Targum gives us a curious paraphrase of this and the following verse:—"If ye, O ye kings, slept among your halls, the congregation of Israel, which is like a dove covered with the clouds of glory, divided the prey of the Egyptians, purified silver, and coifers full of the finest gold. And when it stretched out its hands in prayer over the sea, the Almighty cast down kingdoms; and for its sake cooled hell like snow, and snatched it from the shadow of death." Perhaps the Romanists got some idea of purgatory here. For the sake of the righteous, the flames of hell are extinguished!

Verse 15. The hill of God is as the hill of Bashan] This, and the following verse, should be read thus:—"Is mount Bashan the craggy mount, mount Bashan, the mount of God? Why envy ye, ye craggy mounts? This is the mount of God in which He has desired to dwell." The Targum countenances this translation:—"Mount Meriah, the place where our fathers of old worshipped God, is chosen to build on it the house of the sanctuary; and mount Sinai for the giving of the law. Mount Bashan, mount Tabor, and Carmel, are rejected; they are made as mount Bashan."

Verse 16. Why leap ye, ye high hills?] "God said, Why leap ye, ye high hills? It is not pleasing to me to give my law upon high and towering hills. Behold, mount Sinai is low; and the WORD of the Lord has desired to place on it the Divine majesty. Moreover, the Lord dwells for ever in the heaven of heavens." Targum.

The Psalmist is speaking particularly of the mountains of Judea, and those of Gilead: the former were occupied

17 * The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place.

18 * Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.

19 Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah.

20 He that is our God is the God of salvation; and unto God the Lord belong the issues from death.

21 But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses.

22 The Lord said, I will bring again from Bashan, I will bring my people again from the depths of the sea:

23 * That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same.

24 They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary.

* Deut. 32. 2. 2 Kings 6. 16. 17. Dan. 7. 10. Hab. 12. 22. Rev. 9. 16.—f Or, even myriads thousands.—g Acts 1. 8. Eph. 4. 8.—h Judg. 5. 12.—i Acts 2. 4. 23.—k Heb. in the max.—l 1 Chr. 1. 13.—m Ps. 78. 69.—n Dent. 32. 39. Prov. 4. 52. Rev. 1. 15. & 20. 1.—o Ps. 110. 6. Hab. 2. 13.—p Ps. 55. 20.—q Numb. 31. 23.—r Exod. 14. 22. s Ps. 53. 10.—t Or, red.—u 1 Kings 2. 18.—v 1 Chron. 13. 5. & 15. 16. Ps. 67. 5. w Or, ye that are of the fountain of Israel.

by the Canaanites; and the others by Og, king of Bashan, and Sihon, king of the Amorites, whom Moses defeated.

Verse 17. The chariots of God are twenty thousand] רבבות אלפי עשרות rebobotim alpey eshenan, "two myriads of thousands doubled." Does not this mean simply forty thousand? A myriad is 10,000; two myriads 20,000: these doubled, 40,000. Or, thus: 10,000+10,000+20,000=40,000. The Targum says, "The chariots of God are two myriads; two thousand angels draw them; the majesty of God rests upon them in holiness on mount Sinai." But what does this mean? We must die to know.

Verse 18. Thou hast ascended on high] When the ark had reached the top of Zion, and was deposited in the place assigned for it, the singers joined in the following chorus. This seems to be in allusion to a military triumph. The conqueror was placed on a very elevated chariot.

Led captivity captive] The conquered kings and generals were usually tied behind the chariot of the conqueror;—bound to it, bound together, and walking after it; to grace the triumph of the victor.

Thou hast received (given) gifts for men] At such times the conqueror threw money among the crowd. Thou hast received gifts for men—באדם ba-adam, IN MAN, in human nature; and God manifest in the flesh dwells among mortals! Thanks be to God for this unspeakable gift! By establishing His abode among the rebellious, the prophet may refer to the conquest of the land of Canaan, and the country beyond Jordan.

Yea, for the rebellious also] Even to the rebellious. Those who were his enemies, who traduced his character and operations, and those who fought against him, now submit to him, and share his munificence: for it is the property of a hero to be generous.

That the Lord God might dwell among them] ואלוהים יראה elohim, the self-existing God, see on ver. 4. The conqueror now coming to fix his abode among the conquered people, to organize them under his laws, to govern and dispense justice among them. The whole of this is very properly applied by St. Paul, Eph. iv. 5. to the resurrection and glory of Christ; where the Reader is requested to consult the Note.

Verse 19. Blessed be the Lord, who daily loadeth us] With benefits is not in the Text. Perhaps, it would be better to translate the clause thus: "Blessed be Adonai, our Prop day by day, who supports us." Or, "Blessed be the Lord who supports us day by day." Or, as the Vulgate, Septuagint, and Arabic, Blessed be the Lord daily, our God who makes our journey prosperous; even the God of our salvation. The Syriac, Blessed be the Lord daily who hath chosen our inheritance. The word עמא, which we translate to load, signifies to lift, bear up, support—or, to bear a burthen for another. Hence it would not be going far from the ideal meaning to translate, Blessed be the Lord day by day, who bears our burthens for us. But, Loadeth us with his benefits, is neither a translation, nor a meaning.

Verse 20. The issues from death.] The going out, or

25 * The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels.

26 Bless ye God in the congregations, even the Lord, from the fountain of Israel.

27 There is little Benjamin with their ruler, the princes of Judah and their counsel, the princes of Zebulun, and the princes of Naphtali.

28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

29 Because of thy temple at Jerusalem shall kings bring presents unto thee.

30 Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: scatter thou the people that delight in war.

31 Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.

32 Sing unto God ye kingdoms of the earth; O sing praises unto the Lord; Selah:

33 To him that rideth upon the heavens of heavens, which were of old; he doth send out his voice, and that a mighty voice.

* Deut. 32. 22. Isai. 46. 1.—y 1 Sam. 6. 21.—z Or, with their company.—a Ps. 68. 2.—b 1 Kings 10. 10, 24, 25. 2 Chron. 22. 23. Ps. 72. 10. & 72. 11. Isai. 22. 15, 17.—c Or, the hearts of the reeds. Jer. 51. 22, 25.—d Ps. 22. 12.—e 2 Sam. 2. 5.—f Or, he scattereth.—g Isai. 18. 19, 21.—h Ps. 72. 9. Isai. 45. 14. Soph. 2. 10. Acts 8. 27.—i 1 Sam. 44. 20.—k Ps. 13. 10. & 104. 3. Ver. 4.—l Ps. 28. 2, & in Heb. give.

crocodus, from death—from the land of Egypt and house of bondage. Or the expression may mean, life and death are in the hand of God. "He can create, and He destroy."

Verse 21. The hairy scalp] קרקע קרקע kadked nash. Does this mean any thing like the Indian scalping? Or does it refer to a crest on a helmet, or headcap? I suppose the latter.

Verse 22. From the depths of the sea.] All this seems to speak of the defeat of the Egyptians, and the miraculous passage of the Red sea.

Verse 23. That thy foot may be dipped in the blood] God will make such a slaughter among His enemies, the Amorites, that thou shalt walk over their dead bodies; and beasts of prey shall feed upon them.

Verse 24. They have seen thy goings] These kings of the Amorites have seen Thy terrible majesty in their discomfiture, and slaughter of their subjects.

Verse 25. The singers went before] This verse appears to be a description of the procession.

Verse 26. Bless ye God] This is what they sung.

Verse 27. There is little Benjamin] This is a description of another part of the procession.

Verse 28. Thy God hath commanded] This and the following verse is what they sung.

Verse 30. Rebuke the company of spearmen] קרבן חיהי חיהי chait kaneh, the wild beast of the reed;—the crocodile, or hippopotamos, the emblem of Pharaoh and the Egyptians: thus all the Versions. Our translators have mistaken the meaning: but they have put the true sense in the margin.

Verse 31. Ethiopia shall soon stretch out her hands unto God.] This verse had its literal fulfilment under Solomon, when Egypt formed an alliance with that king by his marriage with Pharaoh's daughter—and when the queen of Sheba came to Jerusalem to hear the wisdom of Solomon. But as this may be a prophetic declaration of the spread of Christianity, it was literally fulfilled after the resurrection of our Lord. There were Egyptians at Jerusalem on the day of Pentecost, who, St. Hilary tells us, on their return to their own country, proclaimed what they had seen, and became in that country the ambassadors of Christ. The Ethiopian eunuch was one of the first among the Gentiles, who received the Gospel. Thus princes, or chief men, came out of Egypt; and Ethiopia stretched out her hand to God. The words themselves refer to the sending ambassadors, and making alliances. The Hebrew is very emphatic:—והיא תושטף ויהי עושף terite yadaic lo-Elohim; Cush will cause her hands to run out to God. She will, with great alacrity and delight, surrender her power and influence unto God. The Chaldee paraphrases well.—"The sons of Cush will run, that they may spread out their hands in prayer before God."

Verse 32. Sing unto God] All the inhabitants of the earth are invited to sing unto God, to acknowledge Him as their God, and give Him the praise due to His name.

Verse 33. Rideth upon the heavens] He who manageth the heavens, directing their course and influence, He formed every orb, ascertained its motion, proportioned its solid contents to the orbit in which it was to revolve, and the

34 Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.

n Ps. 28. 1.—o Or, Assensus.

other bodies which belong to the same system. As an able and skilful rider manages his horse; so does God the sun, moon, planets, and all the hosts of heaven.

He doth send out his voice.] At His word of command they run, shed, or reflect their light; and, without the smallest deviations obey His will.

Mighty voice.] He thunders in the heavens, and men tremble before Him.

Verse 34. *His strength is in the clouds.]* This refers to the bursting, rattling, and sending of thunder and lightning: for all nations have observed that this is an irresistible agent; and even the most enlightened have looked on it as an especial manifestation of the power and sovereignty of God.

Verse 35. *O God, thou art terrible out of thy holy places]* The sanctuary and heaven. Out of the former, He had often shone forth with consuming splendour. See the case of Korah and his company: out of the latter He had often appeared in terrible majesty in storms, thunder, lightning, &c.

He that giveth strength and power unto his people] Therefore, that people must be invincible who have this strong and irresistible God for their support.

Blessed be God.] He alone is worthy to be worshipped. Without Him, nothing is wise, nothing holy, nothing strong; and from Him, as the inexhaustible Fountain, all good must be derived. His mercy over His creatures is equal to His majesty in the universe; and, as he has all good in His possession, so is He willing to deal it out; to supply the utmost necessities of His creatures. Blessed be God! The Arabic adds, *Alleluiah!*

The best analysis I find of this Psalm is that by Bishop Nicolson. I shall give it at large, begging the Reader to refer particularly to those passages on which the preceding Notes are written, as in some of them the analysis gives a different view of the subject. The old Psalter gives the whole Psalm a spiritual and mystical interpretation. And this is commonly the case in the commentaries of the Fathers.

ANALYSIS OF THE SIXTY-EIGHTH PSALM.

There are many conjectures as to the occasion of the composing of this Psalm: but the most probable is, that it was composed by David when he brought up the ark of God, which was the type of the church, and symbol of God's presence to Jerusalem. After the ark was sent home by the Philistines, it rested first in the obscure lodge of *Aminadab*; it then for a time staid with Obed-edom, nearly sixty years in both places. It was David's care to provide a fit room for it in the head of the tribes, even in his own city: and to express his joy, and honour the solemnity, David led the way, dancing with all his might in a linen ephod; and all the house of Israel followed with shouts and instruments of music, in a triumphant manner. Now that the quire might not want to know how to express their joyful affections, the sweet singer of Israel made this anthem, beginning the verse himself, as was commanded at the removal of the ark, Numb. x. 3, 5. The Psalm has six parts:—

I. The entrance, or exordium, ver. 1—4.

II. The invitation to praise God, ver. 4.

III. The confirmation of it by many arguments, ver. 4—24.

IV. A lively description of triumph, or pomp of the ark's deportation, ver. 24—28.

V. A petition, which has three parts, ver. 28—31.

VI. An exhortation to all nations to praise God, ver. 31, to the end.

I. *Let God arise* is either a prayer, or acclamation: a prayer that He would, or an acclamation that He does, shew his power and presence. Of which the consequences would be double:—

1. Towards his enemies destruction; for he prays, *Let his enemies be scattered; let those that hate him fly before him.*

He illustrates it by a twofold comparison:—

1. *As smoke, when it is at the highest, is driven away, so drive them away.*

2. *As wax melteth before the fire, so let the wicked perish in the presence of God.*

2. Towards good men His servants, which is quite contrary to the other. *Let the righteous be glad, let them rejoice before God; yea, let them exceedingly rejoice.* Thus it happened; for when the ark was taken by the Philistines, the glory was departed from Israel, and there was nothing but sadness and sorrow: but with the return

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35 O God, *thou art* terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God.

p Ps. 45. 4. & 65. 5. & 68. 3. & 78. 12.

of the ark; the glory returned; and all was joy and gladness.

II. And, so by an apostrophe, he turns his speech to all good men, and exhorts them to praise God.

1. *Sing unto God.* Let it be, done with your voice, publicly.

2. *Psalte.* Sing praises to his name, with instruments of music.

3. *Exult him.* Shew His way, as in a triumph. Thus, when our Saviour rode into Jerusalem, they cut down branches, and strewed their garments in the way.

III. And so David enters upon his confirmation, producing his reasons why they should praise God.

1. Drawn from His majesty. *He rideth upon the heavens;* that is, He rules in the heavens.

2. From His essence. *By his name Jah,* the contraction of Jehovah, I am. He gives essence to all things; therefore, *rejoice before him.*

3. From his general providence and goodness towards His church.

1. *He is the father of the fatherless.* Loves, cares, and provides an inheritance, for them.

2. *A Judge of the widows.* He cares for his people when deserted, and for whom no man cares, and when exposed to injury. Such is God in His holy habitation; whose presence is represented by this ark.

3. *God seeketh the solitary in families.* He makes the barren woman to keep house, and to be the joyful mother of children. As also the barren woman, the children, the Gentile church, that had no husband, to bring forth children to God.

4. He brings forth those which are bound with chains; as Joseph, Jeremiah, Daniel, Peter, Paul.

5. On the contrary. *But the rebellious dwell in a dry land;* perish for want and hunger.

IV. From His special providence toward His people Israel, which he introduces by an elegant apostrophe. *O God, when thou wentest forth before thy people;* thus amplified:—

1. God's going before them, and marching along with them in Egypt, in the wilderness. These signs manifested His presence. *The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.*

2. God's provision for them after He gave them the possession of the good land. He fed, sustained them there; counted them His inheritance, and gave them rain and fruitful seasons. *Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary. The congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.*

3. The victories He gave them over their enemies, ver. 12, which he prefaces by imitation of the song of the victory, sung usually by the women and damsels of those times, ver. 11. *The Lord gave the word,* that is, either the word of war, or else the song; and then *great was the company of those that published it.* As Miriam, Deborah, &c. And in these songs they sung, *Kings of armies did flee apace; and she that tarried at home divided the spoil.* So great was the prey.

4. The deliverance He sends from troubles, and the joy He gives after them. *Though ye have lien among the pots,* that is, cast aside as some useless or broken pot, the offscouring of all things; *yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold;* i. e. shining and glorious. The allusion seems to be taken from some standard, whose portraiture and device was a dove so overlaid. The Babylonian ensign was a dove. But see the Note on this passage.

And this he farther declares by another similitude:—*When the Almighty scattered kings in it: or, for her, i. e. His church, it was white; glittering, glorious, to be seen afar off; it was white as snow in Salmon, with which it is generally covered.*

5. From God's especial presence among them; which, that He might make it the more evident, David enters upon the commendation of the hill of Zion to which the ark was at this time to be brought, comparing it with other hills, especially with *Bashan.* That is a hill of God; a high, plentiful, and fertile hill. As if He had said, *So much I grant. But, why leap ye, ye high hills? Why are ye so proud? Why do ye boast your vines, your fruits, your pastures, your cattle? Zion has the pre-eminence of you all in two respects:—*

PSALM LXIX.

The Psalmist describes his afflicted state, and the wickedness of his adversaries, 1-21. He declares the mercies that should come upon his enemies, 22-38. Enlarges on his afflicted state, and expresses his confidence in God, 39-44. Prophecies the restoration of the Jews to their own land and temple, 45, 46.

XIII. DAY. EVENING PRAYER.

To the chief Musician upon Shoshannim, A Psalm of David.

SAVE me, O God; for the waters are come in unto my soul.

a. Ps. 45, title.—b. Ver. 2, 14, 15. *Josh. 2. 8.—c. Ps. 40. 2.—d. Heb. the mire of depth.*

1. For God's continual habitation and common presence is there. *This is the hill which God desireth to dwell in; yea, the Lord will dwell in it for ever.*

2. For His defence of it. *The chariots of God are twenty thousand, even thousands of angels; and these are for the defence of Zion His church; for God is among them as in Sinai, in the holy place; in glory and majesty, in Sinai, and in Zion.*

And yet he goes on to persuade us to praise God.—1. For His strange and wonderful works. 2. For the performance of His promises. Among His great works there was none so glorious as the ascension of our Saviour, of which the ark's ascension to Jerusalem at this time was a type.

1. Before the ark David and the people used this acclamation,—*Thou hast ascended on high.* Thou, O God, whose presence is shadowed out by the ark, hast ascended from an obscure house to a kingly palace, Zion.

2. *Thou hast led captivity captive;* those that led us captives being captives themselves, and now led in triumph.

3. *Thou hast received gifts for men;* spoils and gifts from the conquered kings; or who may become homagers unto Him, and redeem their peace.

4. *Yea, for the rebellious also.* Formerly so, but now tributaries.

5. *That the Lord God might dwell among them;* might have a certain place to dwell in; and the ark not carried, as before, from place to place.

This is the literal sense; but the mystical refers to our Saviour's ascension. St. Paul says, Eph. iv. 5.

1. *Thou hast ascended on high;* when the cloud carried Him from earth to heaven.

2. *Thou hast led captivity,* those who captured us, captive; death, the devil, sin, the power of hell, the curse of the law.

3. *He received, and gave gifts to men.* The apostles, evangelists, prophets, doctors, and teachers, were these gifts, graces, gifts of the Spirit.

4. *Yea, for the rebellious also.* Paul, a persecutor; Austin, a Manichæan.

5. *That the Lord God might dwell among them;* for to that end St. Paul says these gifts were given, to the work of the ministry, to the edification of the church, to the building up of the body of Christ, Eph. 4.

The two effects of His ascension then were,—one towards His enemies, the other for His friends. *When thou ascendedst up on high,—*

1. *Thou ledst captivity captive.* This was the consequence to His enemies.

2. *Thou receivedst, and gavest gifts.* This for His friends. For which he sings *Blessed be God;* for he comes over both again.

1. The gifts to his friends. *Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation.* He that is our God is the God of salvation; and unto God the Lord belong the issues from death. He knows many ways to deliver in death itself, when there is no hope.

2. The conquest of His enemies; for such he counts obdurate impenitent sinners; those He will destroy. *God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses.*

3. His last argument is, God's performance of His promise to save them. When you were in the wilderness; when you fought with Og, king of Bashan; when at the Red sea I delivered you. The Lord saith still to His people:—

1. *I will bring again from Bashan;* from equally great dangers.

2. *I will bring my people again from the depths of the sea;* when there is no hope.

3. And for Thy enemies they shall be destroyed by a great effusion of blood. *That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same;* Thou shalt waste, and make a great slaughter.

4. And now He descends to set before our eyes the pomp and show which were used in the ascent and bringing back of the ark, and the proceeding of it.

1. The people were present to witness it. *They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary.*

2. *I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow me.*

3. *I am weary of my crying; my throat is dried; mine eyes fail while I wait for my God.*

4. They that hate me without a cause are more than the hairs of mine head; they that would destroy me, being mine enemies were

c. Heb. depth of waters.—f. Ps. 6. 5.—g. Ps. 119. 94, 123. *Isa. 38. 14.—h. Ps. 95. 19. John 15. 25.*

2. The manner of the pomp. *The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels.*

3. In the pomp they were not silent; and that they be not, he exhorts them, *Bless ye God in the congregations, even the Lord, from the fountain of Israel, Jacob's posterity.*

4. And he gives in the catalogue of the tribes that were present, but these especially,—

1. *There is little Benjamin, Jacob's youngest son, or now the least, wasted with war, with their ruler, the chief prince of their tribe.*

2. *The princes of Judah, and their council.*

3. *The princes of Zebulun, and the princes of Naphtali;* the farthest tribes; therefore, the nearest.

V. And in the midst of the pomp he makes a prayer which has three vows, before which he prefixes the acknowledgment that all the power and strength of Israel was from God. *Thy God hath commanded thy strength.* He then prays,—

1. For the confirmation, establishment, and continuance, of this strength. *Strengthen, O God, that which thou hast wrought for us;* and let this be evinced by the kings and tributaries that shall bring gifts. *Because of thy temple at Jerusalem shall kings bring presents unto thee.*

2. For the conquest and subduing of the enemy, until they become tributaries, and do homage. *Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people; kings, princes, and their potent subjects; till every one submit himself with pieces of silver: scatter thou the people that delight in war.* See the Note.

3. For the increase of Christ's kingdom, of which David's was but a type, by the access of the Gentiles. *Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.* These, by a *synecdoche*, put for all nations.

VI. This excellent Psalm draws now towards a conclusion; and it is a resumption of that he principally intended, that is, that God be blessed, honoured, praised. He first exhorts, then shows the reasons for it.

1. He exhorts all nations to perform this duty: at first, the Jews, but now all universally. *Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord.*

2. His reasons to induce them to do it. The majesty of God testified.

1. By His works. *To him that rideth upon the heaven of heavens, which were of old.*

2. His power, in His thunder, in His word. *He doth send out his voice, and that a mighty voice.*

3. His wise protection, and providence to His people. *Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.*

4. His communication of Himself, to His church in particular.—1. *O God, thou art terrible out of thy holy places.* 2. *The God of Israel is he that giveth strength and power unto his people.* 3. *Blessed be God.* With that epiphonema, he concludes.

NOTES ON PSALM LXIX.

The title is, *To the chief musician upon Shoshannim, a Psalm of David.* See this title explained on Psalm xlv.

The Psalm is supposed to have been written during the captivity; and to have been the work of some Levite, divinely inspired. It is a very fine composition; equal to most in the Psalter. Several portions of it seem to have a reference to our Lord; to His advent, passion, resurrection, the vocation of the Gentiles, the establishment of the Christian church, and the reprobation of the Jews. The ninth verse is quoted by St. John, chap. ii. 17. The twenty-first verse is quoted by St. Matthew, chap. xxvii. 34, 48; by St. Mark, chap. xv. 23; by St. John, chap. xix. 29; and applied to the sufferings of our Lord, in the treatment he received from the Jews. St. Paul quotes the twenty-second as a prophecy of the wickedness of the Jews, and the punishment they were to receive. He quotes the twenty-third verse in the same way. See the marginal references. Those portions which the writers of the New Testament apply to our Lord we may apply also: of others we should be careful.

PSALM LXIX.

fully, are mighty: then I restored that which I took not away.

5 O God, thou knowest my foolishness; and my sins are not hid from thee.

6 Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.

7 Because for thy sake I have borne reproach; shame hath covered my face.

8 I am become a stranger unto my brethren, and an alien unto my mother's children.

9 For the zeal of thine house hath eaten me up: and the reproaches of them that reproached thee are fallen upon me.

10 When I wept, and chastened my soul with fasting, that was to my reproach.

11 I made sackcloth also my garment; and I became a proverb to them.

12 They that sit in the gate speak against me; and I was the song of the drunkards.

13 But as for me, my prayer is unto thee, O Lord, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

14 Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

15 Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

16 Hear me, O Lord; for thy loving-kindness is good: turn unto me according to the multitude of thy tender mercies.

17 And hide not thy face from thy servant; for I am in trouble: hear me speedily.

18 Draw nigh unto my soul, and redeem it: deliver me because of mine enemies.

19 Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee.

20 Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.

21 They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

22 Let their table become a snare before them: and that which should have been for their welfare, let it become a trap.

1 Heb. *goddiness*.—Ps. 21. 11. Isai. 23. 3. John. 1. 11. & 7. 5.—1 Ps. 118. 139. John 2. 17.—2 Ps. 68. 25, 24. Rom. 15. 2.—3 Ps. 25. 12, 14.—4 1 Kings 9. 7. Jer. 24. 9.—5 Job 23. 9. Ps. 35. 15, 16.—6 Heb. *drinkings of strong drink*.—7 Isai. 23. 2 & 25. 1. 2 Cor. 6. 2.—8 Ps. [44. 7.—9 Ver. 1, 15.

10 Numb. 16. 28.—11 Ps. 63. 3.—12 Ps. 25. 16 & 54. 16.—13 Ps. 27. 9 & 102. 2. y Heb. *make haste to hear me*.—14 Ps. 12. 6, 7. Isai. 53. 3. Heb. 12. 2.—15 Ps. 142. 4. Isai. 53. 5.—16 Heb. *to lament with me*.—17 Job 16. 2.—18 Matt. 27. 34, 48. Mark 15. 23. John 19. 29.—19 Rom. 11. 9, 10.

Verse 1. *The waters are come in unto my soul.*] I am in the deepest distress. The waters have broken their dikes, and are just ready to sweep me away! Save me, Lord! In such circumstances I can have no other help.

In the first, second, third, fourteenth and fifteenth verses the Psalmist, speaking in the person of the captives in Babylon, compares their captivity to an abyss of waters, breaking all bounds, and ready to swallow them up; to a deep mire in which there was no solid bottom, and no standing; and to a pit, in which they were about to be inclosed for ever. This is strongly figurative, and expressive.

Verse 3. *I am weary with my crying.*] A pathetic description of the state of the poor captives for about seventy years.

Verse 4. *Then I restored that which I took not away.*] I think, with Calmet, that this is a sort of proverbial expression; like such as these,—“Those who suffered the wrong, pay the cost.”—*Delirant reges, plectuntur Achivi.* “Kings sin, and the people are punished.”—“The fathers have eaten sour grapes, and the children's teeth are set on edge.”—Our fathers have grievously sinned against the Lord; and we their posterity suffer for it. See on ver. 12. Some have applied it to our Lord. I restored, by my suffering and death, that image of God and the Divine favour, which I took not away. That is, in my human nature, I expiated the crime that human beings had committed against God. But such applications are very gratuitous.

Verse 5. *Thou knowest my foolishness.*] Though we have been brought into captivity in consequence of the crimes of our fathers, yet we have guilt enough of our own to merit a continuation of our miseries. How can such words as are in this verse be attributed to our blessed Lord, however twisted or turned!

Verse 6. *Be ashamed for my sake.*] The sins of the Jews were a great stumbling block in the way of the conversion of the Gentiles. They had been the peculiar people of the Lord. “How,” says the Gentiles, “can a pure and holy Being love such people?” They were now punished for their crimes. “How,” say the Gentiles, “can God deal so hardly with those whom He professes to love?” The pious among the captives felt keenly, because this reproach seemed to fall upon their gracious and merciful God.

Verse 7. *For thy sake I have borne reproach.*] The Gentiles have said, “Why such an obstinate attachment to the worship of a Being who treats us so rigorously, and who interests not Himself in your comfort and deliverance?”—And in these cutting reproaches some of the ungodly Jews took a part: *I am an alien to my mother's children.*

Verse 9. *The zeal of thine house hath eaten me up.*] The strong desire to promote Thy glory has absorbed all others. All the desires of my body and soul are wrapped up in this. This verse is very properly applied to our Lord, John ii. 17, who went about doing good; and gave up his life not only for the redemption of man; but to magnify the law, and make it honourable.

Verse 12. *They that sit in the gate.*] At the gates were

the courts for public justice: there were complaints lodged, and causes heard. No doubt many vexatious complaints were made against the poor captives; and false accusations through which they grievously suffered; so that, literally, they were often obliged to restore that which they had not taken away. See ver. 4.

The song of the drunkards.] These poor miserable people were exposed to all sorts of indignities. Though the conduct is base, the exultation over a fallen enemy is frequent. How miserable was this lot! Forsaken by friends; scorned by enemies, insulted by inferiors; the scoff of libertines, and the song of drunkards; besides hard travail of body, miserably lodged and fed; with the burning crown of all, a deep load of guilt upon the conscience. To such a life any death was preferable.

Verse 13. *My prayer is unto thee, O Lord, in an acceptable time.*] This seems to refer to the end of the captivity, which Jeremiah had said should last seventy years, Jer. xxv. 11, 12. *The whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, &c.* The conclusion of this period, was the accepted time of which the Psalmist speaks. Now, they incessantly pray for the fulfilment of the promise made by Jeremiah;—and to hear them would be the truth of God's salvation; it would show the promise to be true, because the salvation, the deliverance, was granted.

Verse 16. *Thy loving-kindness is good.*] The word *chesed*, signifies *exuberance of kindness*; and the word *rachamim*, which we translate *tender mercies*, signifies such affection as mothers bear to their young; and in God, there is *רחם*, a multitude of such tender mercies towards the children of men!

Verse 18. *Deliver me because of mine enemies.*] Probably they now began to think that the redemption of these captives was not an impossible thing; that it was not far off: and, therefore, they had great rage, because they found their time was but short.

Verse 19. *Thou hast known my reproach.*] This is one of the most forcible appeals to mercy and compassion that was ever made. The language of these two verses is imitable; and the sentiment cannot be mended. I can devise no comment that would not lessen their effect.

Verse 21. *They gave me also gall for my meat.*] Even the food, necessary to preserve us in their slavery, was frequently mingled with what rendered it unpleasant and disgusting, though not absolutely unwholesome. And vinegar, sour small wines, was given us for our beverage. This is applied to our Lord, Matt. xvii. 34, where the reader is requested to consult the Notes.

Verse 22. *Let their table become a snare.*] The execrations here and in the following verses should be read in the future tense, because they are predictive; and not in the imperative mood, as if they were the offspring of the Psalmist's resentment.—*Their table shall become a snare;—their eyes shall be darkened;—thou wilt pour out thine indignation upon them;—thy wrathful anger*

23 ' Let their eyes be darkened, that they see not; and make their loins continually to shake.
 24 ' Pour out thine indignation upon them, and let thy wrathful anger take hold of them.
 25 ' Let ' their habitation be desolate; and ' let none dwell in their tents.
 26 For ' they persecute ' him whom thou hast smitten; and they talk to the grief of ' those whom thou hast wounded.
 27 ' Add ' iniquity unto their iniquity: ' and let them not come into thy righteousness.
 28 Let them ' be blotted out of the book of the living, ' and not be written with the righteous.
 29 But I am poor and sorrowful: let thy salvation, O God, set me up on high.

30 ' I will praise the name of God with a song and will magnify him with thanksgiving.
 13 ' This also shall please the Lord better than an ox or bullock that hath horns and hoofs.
 32 ' The ' humble shall see this, and be glad: and ' your heart shall live that seek God.
 33 For the Lord heareth the poor, and despiseth not ' his prisoners.
 34 ' Let the heaven and earth praise him, the seas, ' and every thing that ' moveth therein.
 35 ' For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.
 36 ' The seed also of his servants shall inherit it; and they that love his name shall dwell therein.

[Isai. 6. 9, 10. John. 12. 39, 40. Rom. 11. 10. 2 Cor. 3. 14.—g.] Thom. 2. 16. h Matt. 23. 33. Act. 1. 20.—i Heb. their palace.—k Heb. let there not be a dweller. l See 2 Chron. 28. 9. Zech. 1. 15.—an Isai. 63. 4.—n Heb. they wounded.—o Rom. 1. 28.—p Or, punishment of iniquity.—q Isai. 28. 10. Rom. 9. 31.—r Exod. 32. 32.

Phil. 4. 3. Rev. 3. 5 & 13. 8.—s Psal. 1. 36. Luke 10. 40. Heb. 12. 23.—t Psal. 96. 7 u Psal. 50. 13, 14, 33.—v Psal. 34. 2.—w Or, meek.—x Psal. 22. 28.—y Ephes. 2. 1. z Psal. 96. 11. & 148. 1. Isai. 44. 23. & 46. 12.—a Isai. 65. 12.—b Heb. creepeth. c Psal. 61. 18. Isai. 44. 28.—d Psal. 102. 28.

SHALL take hold of them;—their habitation shall be desolate,—and none shall dwell in their tents.

The Psalmist prophesies that the evils which they had inflicted on the Israelites should be visited on themselves; that as they had made them eat, drink, labour, and suffer, so God should in His judgment treat them.

Verse 27. Add iniquity unto their iniquity [by ny ny ny tenah avon al avonam; give iniquity, that is, the reward of it, upon or for their iniquity. Or, as the original signifies perverseness, treat their perverseness with perverseness:—act, in Thy judgments, as crookedly towards them, as they dealt crookedly towards Thee. They shall get, in the way of punishment, what they have dealt out in the way of oppression.]

Verse 28. Let them be blotted out [They shall be blotted out of the land of the living. They shall be cut off from life, which they have forfeited by their cruelty and oppression. The Psalmist is speaking of retributive justice; and in this sense all these passages are to be understood.]

And not be written with the righteous. [They shall have no title to that long life which God has promised to His followers.]

Verse 29. I am poor and sorrowful [Literally, I am laid low, and full of pain or grief. Hence the prayer, Let thy salvation, O God, set me on high! My oppression has laid me low; Thy salvation shall make me high.]

Verse 31. An ox or bullock that hath horns and hoofs. [Oxen offered in sacrifice had their horns and hoofs gilded; and the Psalmist might mention these parts of the victim more particularly, because they were more conspicuous. Others think that full-grown animals are intended, those that had perfect horns, in opposition to calves or steers. I think the first the preferable sense.]

Verse 32. The humble shall see this, and be glad [Those who are low, pressed down by misfortune or cruelty, shall see this, and take courage; expecting that Thou wilt lift them up also: and thus the heart of those who seek the Lord shall be revived.]

Verse 33. For the Lord heareth the poor [עביונים ebiyomim, of the beggars. He perhaps refers here to the case of the captives, many of whom were reduced to the most abject state, so as to be obliged to beg bread from their heathen oppressors.]

His prisoners [The captives, shut up by His judgments in Chaldea, without any civil liberty; like culprits in a prison.]

Verse 34. Let the heaven and earth praise him [The Psalmist has the fullest confidence that God will turn their captivity; and, therefore, calls upon all creatures to magnify Him for His mercy.]

Verse 35. God will save Zion [This fixes the Psalm to the time of the captivity. There was no Zion belonging to the Jews in the time of Saul, when those suppose the Psalm to be written, who make David the author; for David, after he came to the throne, won the strong hold of Zion from the Jebusites. 2 Sam. v. 2: 1 Chron. xi. 5.]

Will build the cities of Judah [This refers to the return from the Captivity, when all the destroyed cities should be rebuilt, and the Jews repossess their forfeited heritages. Some apply this to the redemption of the human race;—and suppose that Zion is the type of the Christian church into which the Gentiles were to be called. What evangelists and apostles apply to our Lord we safely may. What others see so clearly in this Psalm relative to Gospel matters, I cannot discern.]

ANALYSIS OF THE SIXTY-NINTH PSALM. There are three parts in this Psalm:—

- I. The Psalmist's prayer, and the reasons for it, ver. 1—21.
- II. Declaration of God's judgments against His enemies, ver. 22—23.

III. His profession of thanks, ver. 29—36.

I. His prayer. Save me, O God! And then his reasons.

1. His present condition. The waters are come in unto my soul.
2. I sink in deep mire.
3. I am come into deep waters.
4. I am weary of my crying.
5. My throat is dried with calling on Thee.
6. Mine eyes fail while I wait for my God.

When he considered his enemies, he found reason to cry. They were,—

1. Malicious;—they hate me without a cause.
 2. Many;—more than the hairs of my head.
 3. Mighty. My enemies are mighty, &c. ver. 1—4.
1. He declares his innocence with respect to their accusations, and the oppression he suffered. I restored that which I took not away.
2. Begs to be heard, lest he should be confounded before his enemies.
 3. Shows that he suffers for God's cause.
 4. He was zealous for the Divine worship.
 5. He was a deep penitent.
- On which account he was a subject of reproach,—
1. To the high—those who sat in the gate.
 2. To the low and base. I was the song of the drunkards.
- He renews his petition, and presses on God to hear him:—
1. Because of his being ready to sink, ver. 13—15.
 2. Because of God's goodness, mercy, and truth. In the multitude of thy mercies, &c.
 3. Because he was God's servant, and would not desert his Master.
 4. Because of his enemies, who would have a sinful triumph if he was not delivered.

And he pleads their ill usage as a reason why God should help him.

1. They were scorners, and God knew it. They are all before thee, ver. 19.
2. Reproach had almost broken his heart.
3. His friends had abandoned him, ver. 20.
4. His enemies were inhuman. They gave me gall, &c. ver. 22.

II. Prophetic declaration of God's judgments against them:—

1. Their table should be a snare to them, v. 22.
2. They should be given up to judicial blindness, ver. 23.
3. They should be enfeebled in their bodies. Make their loins shake, ver. 23.
4. God's wrath should be poured out upon them, ver. 24.
5. Their country should be wasted, ver. 25.
6. They should have the punishment due to their iniquity, ver. 27.
7. They should come to an untimely death. Let them be blotted out, &c. ver. 23.

III. His profession of thanks. Having spoken of his own condition that he was poor and sorrowful, he now breaks out into praise:—

1. I will praise the name of God, ver. 30.
 2. This will be the most acceptable sacrifice, ver. 31.
- The effect of his deliverance would be double:
1. It would gladden the poor, ver. 32, 33.
 2. All creatures would take an interest in it, ver. 34.
- All shall praise God.

And for this he gives the following reasons:—

1. God's goodness to his church.—He will save Zion.
2. He will confirm his kingdom among them. He will build, &c.
3. They shall have peace and security. That they may dwell there, and have it in possession, ver. 35.

PSALM LXX.

The Psalmist prays for speedy deliverance, 1. Prays against those who sought his life, 2, 3. And for the forgiveness of those who sought God, 4. Urges his speedy deliverance, 5.

To the chief Musician, A Psalm of David, to bring to remembrance.

MAKE haste, O God, to deliver me; make haste to help me, O LORD.

2 Let them be ashamed and confounded that seek after my soul: let them be turned backward and put to confusion, that desire my hurt.

3 Let them be turned back for a reward of their shame that say, Aha, aha.

4 Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.

5 But I am poor and needy: make haste unto me, O God; thou art my help and deliverer; O LORD, make no tarrying.

PSALM LXXI.

The prophet, in confidence, prays for God's favour, 1-5. Reminds God's kindness to him from youth to old age, 6-8. Shows what his adversaries plot against him, and prays for their confusion, 10-13. Promises fidelity, and determines to be a diligent preacher of righteousness, even in old age, 14-19. Takes encouragement in God's mercy, and foresees the confusion of all his adversaries, 20-24.

XIV. DAY. MORNING PRAYER.

In thee, O LORD, do I put my trust: I let me never be put to confusion.

2 Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me.

3 Be thou my strong habitation, whereunto

I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress.

4 Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5 For thou art my hope, O Lord God: thou art my trust from my youth.

6 By thee have I been hidden up from the womb; thou art he that took me out of my mother's bowels: my praise shall be continually of thee.

7 I am as a wonder unto many; but thou art my strong refuge.

8 Let my mouth be filled with thy praise and with thy honour all the day.

9 Cast me not off in the time of old age; forsake me not when my strength faileth.

10 For mine enemies speak against me; and they that lay wait for my soul take counsel together,

11 Saying, God hath forsaken him: persecute and take him; for there is none to deliver him.

12 O God, be not far from me: O my God, make haste for my help.

13 Let them be confounded and consumed that are adversaries to my soul; let them be covered with reproach and dishonour that seek my hurt.

14 But I will hope continually, and will yet praise thee more and more.

f Psa. 44, 4—g Psa. 140, 1, 4—h Jer. 17, 7, 17—i Psa. 22, 9, 10. Iam. 65, 3—k Isa. 8, 18. Zech. 3, 8. l Cor. 4, 8—m Ver. 18—n Heb. watch, or, observe—o 3 Sam. 17, 1. Matt. 31, 1—p Psa. 22, 11, 19, & 35, 22 & 38, 21, 22—q Psa. 70, 1—r Ver. 24. Psa. 35, 4, 26, & 40, 14, & 70, 2.

Verse 3. *Be thou my strong habitation*] Instead of *נוצו מאון*, habitation, many of Kennicott's and De Rossi's MSS. read *נוצו מאוז*, munition or defence. "Be thou my rock of defence."

Thou hast given commandment to save me] Thou hast determined my escape; and hast ordered Thy angels to guard me. See Psa. xci. 11, 12.

Verse 4. *Out of the hand of the wicked*] Probably, his unnatural son Absalom, called here *רשד* *rashd*, the wicked, because he had violated all laws, human and divine.

The unrighteous and cruel man] Probably, *Aithophel*, who was the iniquitous counsellor of a wicked and rebellious son.

Verse 5. *My trust from my youth*] When I was born into the world, Thou didst receive me, and Thou tookedst me under Thy especial care. *My praise shall be continually of thee*. Rather, *I have always made thee my boast*.

Verse 7. *I am as a wonder unto many*] I am *כסופ* *kemopheth*, "as a portent," or "type;" I am a typical person; and many of the things that happen to me are to be considered in reference to Him of whom I am a type. But he may mean, I am a continual prodigy. My low estate,—my slaying the lion and the bear,—conquering the Philistine,—escaping the fury of Saul, and being raised to the throne of Israel, are all so many wonders of Thy providence, and effects of Thy power and grace.

Verse 9. *Cast me not off in the time of old age*] The original might be translated and paraphrased thus:—"Thou wilt not cast me off till the time of old age; and, according to the failure of my flesh, Thou wilt not forsake me." My expectation of rest and happiness will not be deferred till the time that I shall be an aged man. Thou wilt not withdraw Thy presence from me as my flesh decays, and as my natural strength abates: but, on the contrary, as my outward man decays, my inward man shall be renewed day by day. It was in David's old age, that the rebellion of Absalom took place.

Verse 10. *Lay wait for my soul*] They seek to destroy my life.

Verse 11. *God hath forsaken him*] "God, who has been his special help all through life, and who has guarded him so, that no hand could be raised successfully against him, has now cast him off; therefore, we shall easily prevail against him. His present adversity shews that God is no longer his Friend." Thus men judge. "Secular prosperity is a proof of God's favour; adversity is a proof of His displeasure."—But this is not God's way, except in especial judgments, &c. He never manifests His pleasure or displeasure by secular good or ill.

Verse 13. *Let them be confounded*] They shall be confounded: these are prophetic denunciations.

f Psa. 33, title—g Psa. 40, 13, &c. & 71, 12—h Heb. to my help—i Psa. 35, 4, 26, & 31, 12—j Psa. 40, 17—k Psa. 141, 4—l Psa. 35, 2, 3 & 31, 1—m Psa. 31, 1—n Psa. 17, 6—o Psa. 31, 2, 3—p Heb. Be thou to me for a rock of habitation.

4. All that love His name should have it perpetually, ver. 36.

The cruel,—the oppressor,—the scorner,—the irreligious,—the hypocrite,—shall have nothing of God's approbation here; and shall be excluded from his heavenly kingdom for ever.

NOTES ON PSALM LXX.

The title, in the Hebrew, is, *To the chief musician, a Psalm of David, to bring to remembrance*. There seems little sense in this title. It seems to intimate that the Psalm was written as a memorial that David had been in sore affliction; and that God had delivered him. So the Vulgate, Septuagint, Ethiopic, and Arabic. It is almost word for word the same with the five last verses of Psalm xl. to the Notes on which the Reader is referred.

Verse 1. *Make haste to help me*] I am in extreme distress, and the most imminent danger. *Haste to help me, or I am lost*.

Verse 2. *Let them be turned backward*] They are coming in a body against me. Lord, stop their progress!

Verse 3. *That say, Aha, aha.*] *הא הא* *heach! heach!* a note of extreme contempt. See on Psalm xl. 15.

Verse 4. *Let God be magnified.*] Let His glory, mercy, and kindness, continually appear in the increase of His own work in the souls of His followers!

Verse 5. *But I am poor and needy*] *אני רעבון* *ani rebbion*, I am a poor man, and a beggar,—an afflicted beggar—*a sense of my poverty causes me to beg*.

Thou art my help] I know Thou hast enough, and to spare; and, therefore, I come to Thee.

Make no tarrying.] My wants are many, my danger great, my time short. O God, delay not!

ANALYSIS OF THE SEVENTIETH PSALM.

The contents of this Psalm are the following:

- I. The prayer of David for himself that he may be freed from his enemies, ver. 1, repeated, ver. 5.
- II. For the speedy overthrow of the wicked, ver. 2, 3.
- III. For the prosperity of the godly, ver. 4.
- IV. The arguments be uses to induce God to answer his prayer.
 1. His miserable condition. *I am poor and needy*.
 2. God's office. Thou art my Helper and Redeemer.
 For a farther analysis, see at the end of the fortieth Psalm.

NOTES ON PSALM LXXI.

There is no title to this Psalm either in the Hebrew or Chaldee; and the reason is, it was written as a part of the preceding Psalm, as appears by about twenty-seven of Kennicott's and De Rossi's MSS. The Vulgate, Septuagint, Ethiopic, and Arabic, have, *A Psalm of David for the sons of Jonadab, and the first of those who were led captives*. For the first, second and third verses see the Notes on their parallels, Psa. xxxi. 1-3.

15 * My mouth shall shew forth thy righteousness, and thy salvation all the day; for I know not the numbers thereof.

16 I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only.

17 O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

18 * Now also * when I am old and gray-headed, O God, forsake me not; until I have shewed * thy strength unto this generation, and thy power to every one that is to come.

19 * Thy righteousness also, O God, is very high, who hast done great things: * O God, who is like unto thee!

* Ver. 8, 24. Psa. 33: 23.—† Psa. 40: 5. & 129: 17, 18.—u Ver. 9.—v Heb. unto old age and gray hairs.—w Heb. I have sworn.—x Psa. 67: 10.—y Psa. 35: 10. & 98: 8. & 98: 6, 8.

20 * Thou, which hast shewed me great and sore troubles, * shalt quicken me again, and shalt bring me up again from the depths of the earth.

21 Thou shalt increase my greatness, and comfort me on every side.

22 I will also praise thee * with c the psaltery, even thy truth, O my God: unto thee will I sing with the harp, O thou * Holy One of Israel.

23 My lips shall greatly rejoice when I sing unto thee; and * my soul, which thou hast redeemed.

24 * My tongue also shall talk of thy righteousness all the day long: for * they are confounded, for they are brought unto shame, that seek my hurt.

* Psa. 60: 5.—a Hos. 6: 1, 2.—b Heb. with the instrument of psaltery.—c Psa. 92: 1, 2. & 159: 3.—d 2 Kings 19: 22. Isai. 60: 9.—e Psa. 108: 4.—f Ver. 8, 14. & Ver. 13.

Verse 14. *I will hope continually*] I shall expect deliverance after deliverance, and blessing after blessing;—and, in consequence, I will praise Thee more and more. As Thy blessings abound, so shall my praises.

Verse 15. *I know not the numbers*] I must be continually in the spirit of gratitude, praise, and obedience; for Thy blessings to me are innumerable.

Verse 16. *I will go* אבנא אבו, I will enter, i. e. into the tabernacle, in the strength or mightinesses of Adonai Jehovah: the Supreme God, who is my Prop, Stay, and Support.

I will make mention of thy righteousness] I will continually record and celebrate the acts of Thy mercy and goodness. They are without number, (verse 15) and of these alone will I speak.

Verse 17. *Thou hast taught me from my youth*] I have had Thee for my continual Instructor: and Thou didst begin to teach me Thy fear and love from my tenderest infancy. Those are well taught, whom God instructs; and when He teaches, there is no delay in learning.

Verse 18. *Old and gray-headed*] In the ninth verse he mentioned the circumstance of old age: here he repeats it with the addition of hoary-headedness, which, humanly speaking, was calculated to make a deeper impression in his favour. Though all these things are well known to God, and He needs not our information, yet he is pleased to say, *Come now, and let us reason together*. And when His children plead and reason with Him, they are acting precisely as He has commanded.

Verse 19. *Thy righteousness—is very high* אד מרומ—is up to the exalted place,—reaches up to heaven. The mercy of God fills all space and place. It crowns in the heavens, what it governs upon earth.

Who hast done great things גדולות גדולות, Thou hast worked miracles, and displayed the greatest acts of power.

Who is like unto thee! מי כמוך mi camoca. God is alone,—who can resemble him? He is eternal. He can have none before, and there can be none after—for in the infinite unity of His Trinity He is that eternal, unlimited, impartible, incomprehensible and uncompounded ineffable being, whose essence is hidden from all created intelligences, and whose counsels cannot be fathomed by any creature that even His own hand can form. WHO IS LIKE UNTO THEE! will excite the wonder, amazement, praise, and adoration, of angels and men to all eternity.

Verse 20. Thou, which hast showed me great and sore troubles] Multiplied straits and difficulties. And Thou hast only shewed them. Hadst thou permitted them to have fallen upon me with all their own energy and natural consequences, they would have destroyed me. As it was, I was nearly buried under them.

Shalt quicken me again] Shalt revive me—put new life in me. This has been applied to the passion of our Lord, and His resurrection: for it is added, Thou

Shalt bring me up again from the depths of the earth.] Death shall not prey upon my body; Thy Holy One can see no corruption. As applicable to David, it might mean his being almost overwhelmed with afflictions; and his deliverance was like a life from the dead.

Verse 21. *Thou shalt increase my greatness*] Thou wilt restore me to my throne and kingdom; and it shall be done in such a way that all shall see it was the hand of God; and I shall have the more honour on the account.

Comfort me on every side.] I shall have friends in all quarters: and the tribes on all sides will support me.

Verse 22. *I will also praise thee with the psaltery* בכלי נבל bi-celi nebel, with the instrument nebel. Unto Thee will I sing with the harp; כנור be-kinnor, with the kinnor. Both were stringed instruments, and the principal used

in the Jewish worship; and with which or any thing like them, in Divine worship, we, as Christians, have nothing to do.

Verse 23. *My lips shall greatly rejoice—and my soul*] My lips shall use words expressive of my soul's happiness and gratitude. Thou hast redeemed me, and thou shalt have the eternal praise.

Verse 24. *Talk of thy righteousness*] The righteousness of God is frequently used in this Psalm, and in other places, to signify His justice, judgments, faithfulness, truth, mercy, &c. There are few words of more general import in the Bible.

They are confounded] The counsel of Abithophel is confounded, and turned to foolishness; and he was so ashamed that he went and hanged himself. As to the vain and wicked Absalom, he met with the fate that he had meditated against his father. Though not yet done, David sees all these things as actually accomplished; for he had got a Divine assurance that God would bring them to pass.

ANALYSIS OF THE SEVENTY-FIRST PSALM.

The parts of this Psalm, generally, are these two:—

I. A prayer that God would help and deliver him, which he urges by many arguments, ver. 1—21.

II. His vow of thanksgiving, ver. 22, to the end.

1. I. His petition in general. *Let me never be put to confusion.*

2. He intimates the cause. *I put my trust in thee, &c.* ver. 2.

To induce the Lord to hear, he uses many arguments drawn

1. From His justice and equity. *Deliver me in thy righteousness.*

2. From His word and promise. *Thou hast given commandment, &c.*

3. From His power. *Thou art my rock, &c.*

4. From His relation to him. *My God, my hope.*

5. From the qualities of his adversaries. *They were wicked, unrighteous, and cruel.*

6. From His confidences. *Thou art my hope.*

7. From His gracious providence. *By thee have I been holden up, &c.*

8. From His thankful heart. *My praise shall be continually, &c.*

9. He had *none to trust to* but God. *Thou art my refuge.*

3. He resumes his prayer. *Cast me not off in the time of old age, &c.*

He describes his enemies:—

1. They were continual calumniators. *Mine enemies speak against me.*

2. They laboured to take away his life.

3. They studied mischief against him. *They take counsel together.*

4. Their words were cruel. *God hath forsaken him: persecute, &c.*

5. He resumes his prayer, and predicts his enemies' downfall. *O my God, be not far from me; make haste for my help.*

He prays against his enemies,—

1. *Let them be confounded, &c.* They shall be confounded.

2. *He expresses his hope. I will hope continually.*

3. And his purpose of gratitude. *I will praise thee more and more.*

4. He pleads from his past experience of God's mercy to him.

1. God had taught him from his youth both by His word and Spirit.

2. Hitherto he had declared God's wondrous works.

3. Therefore, forsake me not now that I am old and gray-headed.

PSALM LXXII.

David prays to God for Solomon, 1. Prescribes Solomon's work, 2. The effects of his education, 3-7. The extent of his dominion, 8-11. His mercy and kindness to the poor, and the perpetuity of his praise, 12-17. God is blessed for His power and goodness; and the Psalmist prays that the whole earth may be filled with His glory, 18-20.

A Psalm * for b Solomon.

Give the king thy judgments, O God, and thy righteousness unto the king's son.

2 He shall judge thy people with righteousness, and thy poor with judgment.

3 The mountains shall bring peace to the people, and the little hills, by righteousness.

4 He shall judge the poor of the people, he

* Or, of.—b Ps. 137, 140.—c Isai. 11, 2, 3, 4, & 52, 1.—d Ps. 35, 10. Isai. 52, 17. & 53, 7.—e Isai. 11, 4.—f Yer. 7, 17. Ps. 39, 35, 37.—g 2 Sam. 33, 4. Hos. 6, 8.

4. I have still much to do. Until I have shewed thy strength, &c.

From all these considerations, he feels gratitude, and praises God.

1. Thy righteousness is very high. There is nothing like it.

2. God is wonderful. There is none like HIM. Of all this he had full and satisfactory proof.

1. Thou hast shewed me troubles—sore troubles.

2. Yet Thou shalt revive me.

3. Thou shalt bring me from the depths of the earth.

4. Thou shalt increase my greatness.

5. Thou shalt support me on every side.

II. The second part contains David's thanksgiving.

1. He will praise the truth of the Holy One of Israel. Not only with nabal and kinnor—instruments of music then used,—

2. But with his lips and soul, heart and mouth going together.

3. With his tongue speaking of God's goodness to others.

4. And for this reason, they are confounded, for they are brought to shame that seek my hurt.

NOTES ON PSALM LXXII.

The title notes's to-shalemah, we translate "A Psalm for Solomon." The Chaldee says, "By the hand of Solomon, spoken prophetically." The Syriac, "A Psalm of David, when he had constituted Solomon king." All the other Versions attribute it to Solomon himself. But in the conclusion of the Psalm it appears to be attributed to David. "The prayers of David the son of Jesse are ended." It is most probably a Psalm of David, composed in his last days, when he had set his beloved son on the throne of the kingdom. "Then," says Calmet, "transported with joy and gratitude, he addressed this Psalm to God, in which he prays Him to pour out His blessings on the young king, and upon the people. He then, wrapped up in a Divine enthusiasm, ascends to a higher subject; and sings the glory of the Messiah, and the magnificence of His reign. Hence it is that we may see in this Psalm a great number of expressions which cannot relate to Solomon, unless in a hyperbolical and figurative sense: but, applied to Christ, they are literally and rigorously exact."

Verse 1. Give the king thy judgments.] Let Solomon receive Thy law, as the civil and ecclesiastical code by which he is to govern the kingdom.

And thy righteousness unto the king's son.] Righteousness may signify equity. Let him not only rule according to the strict letter of Thy law, that being the base on which all his decisions shall be founded; but let him rule also according to equity, that rigorous justice may never become oppressive. Solomon is called here the king, because now set upon the Jewish throne; and he is called the king's son, to signify his right to that throne on which he now sat.

Verse 2. He shall judge thy people with righteousness.] With justice and mercy mixed, or according to equity.

And thy poor with judgment.] Every one according to the law which Thou had appointed; but with especial tenderness to the poor and afflicted.

Verse 3. The mountains shall bring peace.] Perhaps mountains and hills are here taken in their figurative sense, to signify princes and petty governors: and is a prediction that all governors of provinces, and magistrates, should administer equal justice in their several departments and jurisdictions; so that universal peace should be preserved, and the people be every where prosperous; for shalom, signifies both peace and prosperity, for without the former the latter never existed.

But what is the meaning of the little hills by righteousness? Why, it has no meaning: and it has none, because it is a false derivation of the verse. The word בְּרִיָּה be-riyah, "in righteousness," at the end of verse 3, should begin verse 4, and then the sense will be plain. Ver. 3.

shall save the children of the needy, and shall break in pieces the oppressor.

5 They shall fear thee ' as long as the sun and moon endure, throughout all generations.

6 He shall come down like rain upon the mown grass; as showers that water the earth.

7 In his days shall the righteous flourish; and abundance of peace ' so long as the moon endureth.

8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

9 They that dwell in the wilderness shall

h Isai. 2, 4. Dan. 2, 44. Luke 1, 53.—i Heb. still there be no moon.—k See Exod. 23, 31. 1 Kings 4, 21, 24. Ps. 2, 8. & 80, 11. & 89, 95. Zach. 2, 10.—l Ps. 74, 14.

The mountains and the hills shall bring prosperity to the people. Ver. 4. In righteousness he shall judge the poor of the people: he shall save the children of the needy, and shall break in pieces the oppressor.

The effects mentioned in the fourth verse shew—that king Solomon should act according to the law of his God; and that all officers, magistrates, and governors, should minister equal justice through every part of the land. The Septuagint has the true division. Αρραδοντες τα ορη εισηγησεν τη λαω σου, και οι βουνοι. Εν δικαιοσυνη ερισει τους πτωχεις του λαου κ. τ. λ. "The mountains shall bring peace to thy people, and the hills: in righteousness shall He judge the poor of Thy people," &c.

Verse 5. They shall fear thee.] There is no sense in which this can be spoken of Solomon; nor, indeed, of any other man: it belongs to Jesus Christ, and to Him alone. He is the Prince of peace who shall be feared and revered through all generations, and as long as the sun and moon endure.

Verse 6. He shall come down like rain upon the mown grass.] The word is gaz, which we translate mown grass, more properly means pastured grass, or pastured land; for the dew of the night is intended to restore the grass which has been eaten in the course of the day. This very idea the Chaldee has seized, and renders the place thus:—"He shall descend gently, like rain upon the grass which has been eaten by the locust." But there seems to be a reference to the thick night dew which in summer fall on the pasturages, and become the means of restoring the grass consumed in the daytime by the cattle. This is finely expressed by the most accomplished of all poets and agriculturalists:—

Et quantum longis carpent armenta stibus
Erigua tantum gaudius rose nocte reposit.

Virg. Geor. l. v. 201.

"For what the day devours, the nightly dew
Shall to the morn by poorly drops renew." Dryden.

Or to leave poetry, which always says too much, or too little, the plain prose is:

"As much as the frosts crop in the long days,
So much shall the cold dew restore in one short night."

As showers that water the earth.] The influence of the doctrine and Spirit of Christ on the soul of man shall be as grateful, as refreshing, and as fructifying, as the nightly dews on the cropped fields, and the eternal showers on the cultivated lands. Without His influence all tillage is vain; without Him there can neither be seed nor fruit.

Verse 7. In his days shall the righteous flourish.] There was nothing but peace and prosperity all the days of Solomon: for, in his days Judah and Israel dwell safely; every man under his vine and under his fig-tree, from Dan even to Beersheba. 1 Kings iv. 25.

So long as the moon endureth.] עד זמון עד זמון ad belu ya-reach. "Till there be no more moon."

Verse 8. He shall have dominion also from sea to sea.] The best comment on this, as it refers to Solomon, may be found in 1 Kings iv. 21—24. "And Solomon reigned over all kingdoms from the river unto the land of the Philistines; and unto the border of Egypt—for he had dominion over all on this side the river, from Tiphshah even to Azzah, over all the kings on this side the river; and he had peace on all sides round about him."

Solomon, it appears, reigned over all the provinces from the river Euphrates to the land of the Philistines, even to the frontiers of Egypt. The Euphrates was on the east of Solomon's dominions; the Philistines were westward on the Mediterranean sea; and Egypt was on the south. Solomon had therefore, as tributaries, the kingdoms of Syria, Damascus, Moab, and Ammon, which lay between the Euphrates and the Mediterranean. Thus he appears to have possessed all the land which God covenanted with Abraham to give to his posterity.

Unto the ends of the earth.] Or, land, must mean the tract of country along the Mediterranean sea, which was

bow before him; and his enemies shall lick the dust.

10 * The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

11 * Yea, all kings shall fall down before him: all nations shall serve him.

12 For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

13 He shall spare the poor and needy, and shall save the souls of the needy.

14 He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight.

in Isai. 49. 23. Mic. 7. 17.—2 Chron. 9. 21. Ps. 46. 12 & 69. 20. Isai. 60. 7. & 60. 9. 9.—Isai. 43. 22. 23.—Job 28. 12.—Psa. 116. 15.—Heb. one shall give. 1 Kings 1. 22.—Psa. 69. 24.—Heb. shall be.

the boundary of the land on that side:—but, as the words may refer to Christ, every thing may be taken in its utmost latitude and extent.

Verse 9. *They that dwell in the wilderness*] The *T&lmim* were termed *Ethiopian*s by the *Vulgate*, *Septuagint*, *Ethiopic*, and *Arabic*. The *Syriac* terms them the *islands*. But it is likely that those who dwell by the sea-coasts, and support themselves by navigation and fishing, are here intended.

His enemies shall lick the dust.] Shall be so completely subdued, that they shall be reduced to the most abject state of vassalage; till they shall become proselytes to the Jewish faith.

Verse 10. *The kings of Tarshish and of the isles shall bring presents*] Though Solomon did not reign over *Cilicia*, of which *Tarusus* was the capital, yet he might receive gifts, not in the sense of tribute: for *מנחה* *minchah*, the word here used, signifies a *gratitude* or *friendly offering*.

The kings of Sheba and Seba] Both countries of Arabia. From the former came the *queen of Sheba*, to hear the wisdom of Solomon. And she brought exceeding great presents or gifts, but not in the way of tribute; for Solomon had no jurisdiction in her country. And certainly many sovereigns, to obtain his friendship, sent him various presents of the choicest produce of their respective countries: and no doubt he did with them as with the queen of Sheba; gave them gifts in return. Hence the word *שכח* *sehkkar*, is used, which signifies, "a *compensative present*, made on account of benefits received."

Verse 11. *All kings shall fall down before*] They shall reverence him on account of his great wisdom, riches, &c.

All nations shall serve him.] All the surrounding nations. This and the preceding verses are fully explained by 1 Kings v. 23—25. *King Solomon exceeded all the kings of the earth for riches, and for wisdom. And all the earth sought unto Solomon to hear his wisdom. And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses and mules, a rate year by year.* If we take these expressions to mean literally *all the habitable globe*, then they cannot be applied to Solomon: but if we take them as they are most evidently used by the sacred writer, then they are literally true. When all the earth receives the Gospel of Christ, then they may be applied to him.

Verse 12. *He shall deliver the needy when he crieth*] The poor and the rich shall, in the administration of justice, be equally respected: and the strong shall not be permitted to oppress the weak.

Verse 14. *From deceit and violence*] Because they are poor and uneducated, they are liable to be deceived; and because they are *helpless*, they are liable to *oppression*: but his equal justice shall duly consider these cases; and no man shall suffer because he is deceived, though the *letter of the law* may be against him.

And precious shall their blood be] If the blood or life of such a person shall have been spilt by the hand of violence, he shall seek it out, and visit it on the murderer, though he were the chief in the land. He shall not be screened, though he were of the blood royal, if he have wilfully spilt the life of a man.

Verse 15. *To him shall be given of the gold of Sheba*] The Arabians shall pay him tribute.

Prayer also shall be made for him continually] In all conquered countries two things marked the subjection of the people:—1. Their money was stamped with the name of the conqueror. 2. They were obliged to pray for him in their acts of public worship.

Dail shall he be praised.] He shall not act by the

15 And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.

16 There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.

17 His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.

18 Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

19 And blessed be his glorious name for

Heb. shall be as a son to continue his father's name for ever.—Gen. 12. 13. & 22. 13. Jer. 4. 2.—x Luke 1. 48.—y 1 Chron. 29. 10. Ps. 41. 13. & 106. 48.—Kerol. 15. 11. Ps. 77. 14. & 136. 4.—Neh. 9. 5.

conquered, like conquerors in general: he shall treat them with benignity; and shall give them the same laws and privileges as his natural subjects; and therefore, *he shall be daily praised*. All shall speak well of him.

Verse 16. *There shall be a handful of corn*] The earth shall be exceedingly fruitful. Even a handful of corn sown on the top of a mountain shall grow up strong and vigorous: and it shall be, in reference to crops in other times, as the cedars of Lebanon are to common trees or shrubs:—and as the earth will bring forth in handfuls; so the people shall be multiplied who are to consume this great produce.

And they of the city shall flourish like grass of the earth.] There have been many puzzling criticisms concerning this verse. What I have given I believe to be the sense.

Verse 17. *His name shall endure for ever*] Hitherto this has been literally fulfilled. Solomon is celebrated in the east and in the west, in the north and in the south: his writings still remain, and are received, both by Jews and by Gentiles, as a revelation from God; and it is not likely that the name of the author shall ever perish out of the records of the world.

All nations shall call him blessed.] Because of the extraordinary manner in which he was favoured by the Most High. I well know that all these things are thought to belong properly to Jesus Christ;—and, in reference to Him, they are all true, and ten thousand times more than these. But I believe they are all properly applicable to Solomon: and it is the business of the commentator to find out the literal sense, and historical fact; and not seek for allegories and mysteries, where there is no certain evidence of their presence. Where the Sacred Writers of the New Testament quote passages from the Old, and apply them to our Lord, we not only may, but should follow them. And I am ready to grant there may be many other passages equally applicable to Him with those they have quoted, which are not thus applied. Indeed, HE is the sum and substance of the whole Scripture. HE spoke by his Spirit in the prophets; and Himself was the Subject of their declarations. See our Lord's saying, Luke xxiv. 44.

Verse 18. *Blessed be the Lord God*] David foresaw all Solomon's grandeur; his justice, equity, and the happiness of the subjects under his government: and his soul has, in consequence, sensations of pleasure, and gratitude to God, which even his own wondrous pen cannot describe. But it is worthy of remark, that God did not reveal to him the apostasy of this beloved son. He did not foresee that this once holy, happy, wise and prosperous man would be the means of debasing the Divine worship, and establishing the grossest idolatry in Israel. God hid this from his eyes, that his heart might not be grieved, and that he might die in peace. Besides, there was still much *contingency* in the business. God would not predict a thing as *absolutely certain*, which was still poised between a *possibility of being and not being*; and which He had left, as he does all contingencies, to the free-will of His creatures to turn the scale.

Who only doeth wondrous things.] God alone works miracles: wherever there is a miracle, there is God. No creature can invert or suspend the course and laws of nature; this is properly the work of God. Jesus Christ, most incontrovertibly, wrought such miracles:—therefore, most demonstrably, Jesus Christ was God.

Verse 19. *Let the whole earth be filled with his glory*] Let the gospel, the light, the Spirit, and power of Christ, fill the world!

Amen! So let it be.

And Amen.] So it shall be! Hallelujah!

ever: and let the whole earth be filled with his glory: Amen, and Amen.

b Numb. 14. 21.

Verse 20. *The prayers of David the son of Jesse are ended.* This was most probably the last Psalm he ever wrote. There may be several in the after part of this Book which were written by him: but they were probably composed in a former period of his life; for this was the end of the poetic prayers of David, the son of Jesse.

ANALYSIS OF THE SEVENTY-SECOND PSALM.

David, being near his death, makes his prayer for his son Solomon, that he may be a just, peaceable, and great king, and his subjects happy under his government. But this is but the shell of the Psalm: the kernel is Christ and His kingdom, under whom righteousness, peace, and felicity, shall flourish; and unto whom all nations shall do homage for ever and ever.

The parts of this Psalm are the following, viz.

- I. The petition, ver. 1.
- II. The general declaration of the qualities of this kingdom, ver. 2, 3, 4.
- III. The particular unfolding of these in their effects, ver. 4—18.
- IV. The doxology, ver. 18—20.

I. David being taught, by experience, how hard a matter it is to govern a kingdom well, prays God to assist his son Solomon, to whom, being near death, he was to leave his crown and sceptre.

1. Give the king thy judgments, O God; the true knowledge of Thy law.

2. And thy righteousness unto the king's son; that he may not decline to the right or left hand, but administer by justice, judge for God.

II. For then this will follow,—

1. Justice will flourish in his kingdom. *He shall judge thy people with righteousness, and thy poor with judgment.*

2. And peace also, and prosperity. *The mountains, that is, the chief magistrates; and the little hills,—the lesser officers, shall bring peace to the people: but by righteousness; for justice upholds the world.*

III. And now he proceeds to unfold himself upon the two former generals: first, justice;—then, peace.

Of justice he assigns two effects:—

1. The defence of good men. *He shall judge the poor of the people: he shall save the children of the needy.*

2. The punishment of the wicked. *He shall break in pieces the oppressor.*

The consequences of peace are:—

1. Fear, and reverence, and the service of God. *They shall fear thee as long as the sun and moon endure, throughout all generations.*

2. Plenty and abundance. *He shall come down like rain upon the mown grass: as showers that water the earth.*

3. Prosperity of good men. *In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.*

Now he shews the greatness and amplitude of this kingdom, which will not be so true of Solomon, as of Christ and His kingdom.

1. His kingdom will be very large. *He shall have dominion from sea to sea, and from the river unto the ends of the earth.*

2. His subjects shall be many. Some willingly, others, against their will, shall obey Him. *They that dwell in the wilderness shall bow before him. His enemies shall lick the dust; crouch at His feet.*

3. Homage shall be done to him by Asiatic, European, and Arabian princes. 1. *The kings of Tarshish, and of the isles, shall bring presents; the kings of Sheba and Seba shall offer gifts.* 2. *Yea, all kings shall fall down before him; all nations shall serve him.*

He sets down many excellent qualities of this king.

1. He should be ready to do good; a gracious lord to the meanest subject. *For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.*

2. He should be far from loading his subjects with exactions. *He shall spare the poor, and shall save the souls of the needy.*

3. Far from all tyranny. *He shall redeem their soul from deceit and violence.*

4. Far from shedding innocent blood. *And precious shall their blood be in his sight.*

And he shall be kind and loving to his subjects; so shall his subjects shew great love and affection to him.

1. They shall pray for his life. *He shall live.*

2. And they shall offer him presents. *And to him shall be given of the gold of Arabia.*

3. They shall pray for him. *Prayer also shall be made for him continually.*

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20 The prayers of David the son of Jesse are ended.

Zech. 14. 9.

4. They shall speak well of him. *Daily shall he be praised.*

And that which would induce them to it might be, that besides the equity, and justice, love and kindness, he shewed to all, they find that under him they enjoy great plenty and abundance of all things.

1. For the earth brought forth corn, and the mountains afforded them an ample harvest. *There shall be a handful of corn in the earth upon the top, the highest part of the mountains; the fruit thereof shall shake, (stand so thick that the ears shall brush one against another) as the trees in Lebanon.*

2. The kingdom shall abound in people. *They of the city shall flourish like grass of the earth; which is thick and green.* In a word, the king shall be dear to his people; and they shall love his name when living, and honour him when dead, and continue it to all posterities.

1. *His name shall endure for ever: his name shall be continued as long as the sun.*

2. *Men shall be blessed in him.* God shall bless thee, as He did Solomon.

3. *All nations shall call him blessed.* Acknowledge his happiness, and wish a blessing to themselves after Solomon's example.

IV. In the close of the Psalm, as usual, he gives thanks for taking into consideration the happiness that was to accrue to his people under such a king, even when he was laid in the grave. He brexds forth,—

1. *Blessed be the Lord God, the God of Israel, who only doeth wondrous things:* for, indeed, such a king is a wonder; and it is the grace of God must make him such.

2. And again, *Blessed be his glorious name for ever.*

3. And that not in Judea alone, but in all the world. *And let the whole world be filled with his glory. Amen, Amen.*

The prayers of David the son of Jesse are ended. Of which, some, indeed most, judge this was the last prayer David made.—See the Notes at the end of the Psalm.

With the seventy-second Psalm the SECOND BOOK of the Psalter ends, according to the division of the Jewish Masorites. The THIRD BOOK commences with a series, chiefly composed by other inspired writers.

The following poetical version of some of the principal passages of the foregoing Psalm, was made and kindly given me by my much respected friend, James Montgomery, Esq., of Sheffield. I need not tell the intelligent Reader that he has seized the spirit, and exhibited some of the principal beauties of the Hebrew bard; though, (to use his own words in his letter to me,) his "hand trembled to touch the harp of Zion." I take the liberty here to register a wish, which I have strongly expressed to himself, that he would favour the church of God with a metrical version of the whole Book.

Hail to the Lord's Anointed,
Great David's greater Son!
Hail, in the time appointed,
His reign on earth begun!

He comes to break oppression,
To let the captive free,
To take away transgression,
And reign in equity.

He comes with succour speedy
To those who suffer wrong;
To help the poor and needy,
And bid the weak be strong:

To give them songs for singing,
Their darkness turn to light,
Whose souls in misery dying
Were precious in His sight.

By such shall He be feared,
While men and moors endure,
Beloved, adored, revered,
For He shall judge the poor.

Through changing generations,
With justice, mercy, truth,
While stars maintain their stations,
And moons renew their youth.

He shall come down like showers
Upon the fruitful earth,
And joy and hope like fountains,
Spring in his path to birth:

Before Him, on the mountains,
Shall Fens, the herak, go,
And righteousness, in fountain,
From hill to valley flow.

Arabia's desert rangers
To Him shall bow the knee;
The Ethiopian stranger
His glory come to see:

With offerings of devotion,
Ships from the Isles shall meet,
To pour the wealth of ocean
In tribute at His feet.

Kings shall fall down before Him,
And gold and incense bring
All nations shall adore Him,
His praise all people sing:

For He shall have dominion
Over river, sea, and shore,
Far as the eagle's pinion,
Or dove's light wave, can soar.

PSALM LXXIII.

12 Behold, these *are* the ungodly, who ' prosper in the world; they increase *in* riches.

13 ' Verily I have cleansed my heart *in* vain, and ' washed my hands *in* innocence.

14 For all the day long have I been plagued, and ' chastened every morning.

15 If I say, I will speak thus: behold, I should offend *against* the generation of thy children.

16 ' When I thought to know this, ' it was too painful for me.

17 Until ' I went into the sanctuary of God; *then* understood I ' their end.

18 Surely ' thou didst set them in slippery places: thou castedst them down into destruction.

19 How are they *brought* into desolation, as in a moment! they are utterly consumed with terrors.

20 ' As a dream when *one* awaketh; so, O

1 Ver. 2.—a Job 21. 16. & 34. 9. & 35. 3. Mal. 3. 14.—v Psa. 26. 6.—w Heb. my chastisement was.—x Eccles. 5. 17.—y Heb. It was labour in mine eyes.—z Psa. 77. 13.—a Psa. 37. 39.—b Psa. 35. 6.—c Job 20. 8. Psa. 90. 5. Lam. 20. 7, 9.—d Psa.

LORD, ' when thou awakest, thou shalt despise their image.

21 Thus my heart was ' grieved, and I was pricked in my reins.

22 ' So foolish was I, and ' ignorant: I was as a beast ' before thee.

23 Nevertheless I *am* continually with thee: thou hast holden *me* by my right hand.

24 ' Thou shalt guide me with thy counsel, and afterward receive me to glory.

25 ' Whom have I in heaven *but* thee? and there is none upon earth *that* I desire beside thee.

26 ' My flesh and my heart faileth: *but* God is the ' strength of my heart, and ' my portion for ever.

27 For, lo, ' they that are far from thee shall perish: thou hast destroyed all them that ' go a whoring from thee.

28 65.—v Ver. 2.—f Psa. 92. 6. Prov. 20. 2.—g Heb. I know not.—h Heb. with thee. i Psa. 32. 8. Lam. 53. 8.—k Phil. 3. 8.—l Psa. 84. 2. & 118. 51.—m Heb. rock.—n Psa. 16. 5. & 119. 57.—o Psa. 119. 165.—p Exod. 34. 15. Num. 15. 39. James 4. 4.

Verse 12. *These are the ungodly*] The people still speak. It is the ungodly that prosper; the irreligious and profane.

Verse 13. *I have cleansed my heart in vain*] It is no advantage to us to worship the true God, to walk according to the law of righteousness, and keep the ordinances of the Most High.

Verse 14. *For all the day long have I been plagued*] Far from enjoying worldly prosperity, we are not only poor, but we are afflicted also; and every succeeding day brings with it some new trouble.

Verse 15. *If I say, I will speak thus*] I have at last discovered that I have reasoned incorrectly; and that I have the uniform testimony of all Thy children against me. From generation to generation, they have testified that the Judge of all the earth does right; they have trusted in Thee, and were never confounded. They also met with afflictions and sore trials, but Thou didst bring them safely through all:—didst sustain them in the worst, and sanctifiedst the whole to their eternal good.

Verse 16. *When I thought to know this*] When I reviewed the history of our fathers, I saw that, though Thou hadst from time to time hidden Thy face because of their sins, yet Thou hadst never utterly abandoned them to their adversaries: and it was not reasonable to conclude that Thou wouldst do now what Thou hadst never done before; and yet the continuance of our captivity, the oppressive hardships which we suffer, and the small prospect there is of release, puzzle me again. These things have been very painful to me.

Verse 17. *Until I went into the sanctuary*] Until, in the use of Thy ordinances, I entered into a deep consideration of Thy secret counsels; and considered the future state of the righteous and the wicked: that the unequal distribution of temporal good and evil argued a future judgment; that the present is a state of trial; and that God exercises His followers according to His godly wisdom and tender mercy. Then, light sprang up in my mind; and I was assured that all these exercises were for our benefit, and that the prosperity of the wicked here was a prelude to their destruction. And this I saw to be their end.

That this Psalm was written during the Captivity, there is little room to doubt. How then can the Psalmist speak of the sanctuary?—there was none at Babylon; and at Jerusalem, it had been long since destroyed. There is no way to solve this difficulty but by considering that מקדש, *mikdash*, may be taken in the sense of *holy places*,—places set apart for prayer and meditation. And that the captives had such places in their captivity, there can be no doubt: and the place that is set apart to meet God in, for prayer, supplication, confession of sin, and meditation, is *holy* unto the Lord; and is there, His *sanctuary*, whether a house or the open field. *Calmel* thinks holy meditations, a view of the Divine secrets, to which he refers, ver. 24, is here meant.

Verse 18. *Thou didst set them in slippery places*] Affluence is a slippery path: few have ever walked in it without falling. It is possible to be faithful in the *wrighteous mammon*: but it is very difficult. No man should desire riches; for they bring with them so many cares and temptations as to be almost unmanageable. Rich men, even when pious, are seldom happy: they do not enjoy the consolations of religion. A good man, possessed of very extensive estates, unblameable in his whole deportment, once said to me: "There must be some strange malignity in riches thus to keep me in continual bondage,

and deprive me of the consolations of the gospel." Perhaps to a person, to whom his estates are a snare, the words of our Lord may be literally applicable: *Sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up thy cross, and follow me.* But he went away sorrowful; for he had great possessions! May we not then say with the Psalmist, *Surely, thou didst set them in slippery places, &c.*

Verse 19. *Are they brought into desolation*] This is often a literal fact. I have known several cases where persons, very rich, have by sudden losses been brought into desolation as in a moment: in consequence of which they were utterly consumed with terrors.

Verse 20. *As a dream when one awaketh*] So their goods fled away. Their possession was a dream;—their privation real.

Thou shalt despise their image.] While destitute of true religion, whatever appearance they had of greatness, nobility, honour, and happiness; yet, in the sight of God, they had no more than the *ghost or shade* of excellence, which God is said here to despise. Who would be rich at such a risk and dishonour?

Verse 21. *Thus my heart was grieved*] The different views which I got of this subject quite confounded me: I was equally astonished at their sudden overthrow, and my own ignorance. I felt as if I were a *beast* in stupidity. I permitted my mind to be wholly occupied with *sensible things*, like the beasts that perish, and did not look into a future state; nor did I consider, nor submit to, the wise designs of an unerring Providence.

Verse 23. *I am continually with thee*] I now see that myself and my people are under Thy guardian care,—that we are continually upheld by Thee; and, while in Thy right hand, we shall not be utterly cast down.

Verse 24. *Thou shalt guide me with thy counsel*] After we have suffered awhile, receiving directions and consolations from Thy good Spirit by means of Thy prophets, who are in the same captivity with ourselves; Thou wilt grant us deliverance, restore us to our own land, and crown us with honour and happiness. Any sincere follower of God may use these words in reference to this and the coming world. *Thy counsel, Thy word and Spirit, shall guide me* through life; and, when I have done and suffered Thy righteous will, Thou wilt receive me into Thy eternal glory.

Verse 25. *Whom have I in heaven but thee?*] The original is more emphatic. מי לי בשמים ומי לי בארץ? *Mi li ba-shamayim; ve-immeca lo chaphatesti ba-arets.* "Who is there to me in the heavens? And with Thee I have desired nothing in the earth." No man can say this who has not taken God for his Portion in reference to both worlds.

Verse 26. *My flesh—faileth*] We shall soon die;—and my heart, even our natural courage, will fail;—and no support, but what is supernatural, will then be available. Therefore, he adds,—

God is the strength of my heart] Literally, *the rock of my heart.*

And my portion] Allusion is here made to the division of the Promised Land. I ask no inheritance below; I look for one above. I do not look for this in the possession of any place; it is God alone that can content the desires and wishes of an immortal spirit. And even this would not satisfy, had I not the prospect of its being for ever, עולם, *le-olam*, "to eternity!"

Verse 27. *They that are far from thee shall perish*] 267

23 But *it is good for me to draw near to God*: I have put my trust in the Lord God, that I may declare all thy works.

PSALM LXXIV.

The Psalmist complains of the desolations of the sanctuary, and pleads with God, 1-3. Shews the impotence and wickedness of their enemies, 4-5. Prays to God to act for them as He had done for their fathers, written, by His miraculous power, He had saved, 6-17. Began God to arise and vindicate His own honour against His enemies, and the enemies of His people, 18-23.

Asaph.

O GOD, why hast thou cast us off for ever? why doth thine anger smoke against the sheep of thy pasture?

1 Heb. 10. 22.—2 Ps. 107. 22 & 118. 17.—3 Or, A Psalm for Asaph to give instruction.—4 Ps. 44. 9, 23 & 28. 1, 10 & 77. 7. Jer. 31. 37. & 33. 26.—5 Deut. 29. 26.

The term *perish* is generally used to signify a coming to nothing,—being annihilated; and by some it is thus applied to the finally impenitent, they shall all be annihilated. But where is this to be found in the Scriptures? In no part, properly understood. In the new heavens and the new earth none of the wicked shall be found; for therein dwells righteousness, nothing but God and righteous spirits: but at the same time the wicked shall be in their own place. And to suppose that they shall be annihilated, is as great a heresy, though scarcely so absurd, as to believe that the pains of damnation are emendatory, and that hell-fire shall burn out. There is presumptive evidence from Scripture to lead us to the conclusion, that if there be not eternal punishment, glory will not be eternal; as the same terms are used to express the duration of both. No human spirit, that is not united to God, can be saved. Those who are far from thee shall perish—they shall be lost, undone, ruined, and that without remedy. Being separated from God by sin, they shall never be rejoined; the great gulf must be between them and their Maker eternally.

All them that go a whoring from thee.] That is, all that worship false gods; all idolaters. This is the only meaning of the word in such a connexion. I have explained this elsewhere.

Verse 23. It is good for me to draw near.] We have already seen that those who are far off shall perish: therefore, it is ill for them. Those who draw near, who come in the true spirit of sacrifice, and with the only available sacrifice, the Lord Jesus, shall be finally saved: therefore, it is good for them.

I have put my trust in the Lord God.] I confide in Jehovah, my Prop and Stay. I have taken Him for my Portion.

That I may declare all thy works.] That I may testify to all how good it is to draw nigh to God; and what a sufficient Portion He is to the soul of man.

The Vulgate, Septuagint, Ethiopic, and Arabic, add, in the gates of the daughter of Sion. These words appear to make a better finish: but they are not acknowledged by any Hebrew MS.

ANALYSIS OF THE SEVENTY-THIRD PSALM.

The prophet shews the grief that many good men feel at the prosperity of the wicked, and the distresses of the godly: but at last, consulting the will of God, he finds that the felicity of the wicked ends in wretchedness, and the crosses of the godly are the way to happiness; and, with this consideration, he gains quiet to his troubled mind. Let the question be, Who is the happy man? The godly, or ungodly? And then the parts of the Psalm will be as follows:—

I. The arguments produced for the happiness of the wicked, ver. 1-9.

II. The impression these arguments make in carnal minds, ver. 2, 3, 10-14.

III. The rejection of these doubts and impressions, ver. 15-17.

IV. The refutation of the former arguments, ver. 18-20.

V. The Psalmist's censure of himself for his precipitate judgment, ver. 21, 22.

VI. His full resolution of the doubt, after the full examination of the reasons on both sides. That true happiness consists in union with God; and, therefore, the wicked who are far from Him, however they flourish, are unhappy, ver 23-28.

But more particularly the Psalm is divisible into the following parts:—

I. There is, first, an assertion, Certainly God is good to Israel, to such as are of a clean heart, ver. 1. But can this comport with their present afflicted state? With this he was greatly harassed, ver. 2. He saw the wicked in prosperity, which he states in several particulars.

II. What carnal minds think of them.

1. They have no conflicts in their death, ver. 4.

2. They are not troubled like other men, ver. 5.

2 Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this mount Zion, wherein thou hast dwelt.

3 Lift up thy feet unto the perpetual desolations; even all that the enemy hath done wickedly in the sanctuary.

4 Thine enemies roar in the midst of thy congregations; they set up their ensigns for signs.

5 A man was famous according as he had lifted up axes upon the thick trees.

1 Ps. 96. 7. & 103. 3.—2 Exod. 15. 16. Deut. 9. 26.—3 Or, arise.—4 Gen. 22. 9. Jer. 10. 16.—5 Lam. 2. 7.—4 Dan. 6. 27.

3. They are proud and haughty, ver. 6, and yet are not punished.

4. They are oppressive tyrants. Violence covereth them.

5. They feed luxuriously, ver. 7.

6. They speak evil against the poor, ver. 8.

7. They even speak against God, and all the dispensations of His providence. Their tongue walketh through the earth, ver. 9.

8. They assert that He takes no cognizance of their ways, ver. 10, 11.

III. The evil conclusion formed from these premises refuted.

1. It is the ungodly that prosper in the earth, ver. 12.

2. If so, then of what avail are my religious observances and sufferings, &c. ver. 13, 14.

He resolves the question,—

1. From the testimony of all the godly, v. 15.

2. He tried to solve it by reason, but did not succeed, v. 16.

3. He consults with God, and the whole is made plain, ver. 17.

From Him he learns,—

1. That the happiness of the wicked is unstable, ver. 18.

2. They stand on a precipice, and are cast down, ver. 19.

3. Their desolation comes suddenly and unexpectedly, ver. 19.

4. Their ruin is fearful. They are consumed with terrors.

5. Thus it is demonstrated that their happiness was vain, empty, as unsubstantial as a dream, ver. 20.

IV. He now acknowledges that he had formed an erroneous judgment.—1. That he gave way to animosity. 2. That he acted rather like a beast than a man, in looking only to the present life, ver. 21, 22. He now receives instruction and encouragement.

1. The godly are not neglected. They are continually with God, ver. 23.

2. They are tenderly led as by the hand of a loving father, ver. 23.

3. They are directed by the word and Spirit of God, ver. 24.

4. They are often crowned with signal marks of God's esteem, even in this life, ver. 24.

V. His resolution to live to God, as he sees that such alone are happy.

1. He expects nothing in heaven but God. Whom have I in heaven, &c.

2. He will seek no other Portion on earth. There is none on earth, ver. 25.

3. I will cleave to Him in life and death. When my flesh and my heart fail.

4. My confidence in Him shall be unshaken, ver. 26.

VI. He draws two conclusions from what he had learned:—

1. They that are far from God perish.

2. They that draw nigh to Him are saved, ver. 27.

Therefore, I will so trust in God, that I shall be able to declare his works, ver. 28.

NOTES ON PSALM LXXIV.

The title is Maschil of Asaph,—or "A Psalm of Asaph to give instruction." That this Psalm was written at a time when the temple was ruined, Jerusalem burnt, and the prophets scattered or destroyed, is evident. But it is not so clear whether the desolations here refer to the days of Nebuchadnezzar, or to the desolation that took place under the Romans about the seventieth year of the Christian era. Calmet inclines to the former opinion; and supposes the Psalm to be a lamentation over the temple destroyed by Nebuchadnezzar.

Verse 1. O God, why hast thou cast us off for ever? Hast thou determined that we shall never more be Thy people? Are we never to see an end to our calamities?

Verse 2. Remember thy congregation, which thou hast purchased of old.] We are the descendants of that people whom Thou didst take unto Thyself; the children of Abraham, Isaac, and Jacob. Wilt thou never more be reconciled to us?

6 But now they break down * the carved work thereof at once with axes and hammers.

7 They * have cast fire into thy sanctuary, they have defiled * by casting down the dwelling-place of thy name to the ground.

8 They said in their hearts, Let us * destroy them together: they have burned up all the synagogues of God in the land.

9 We see not our signs: * there is no more any prophet: neither is there among us any that knoweth how long.

10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

11 Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom.

12 For * God is my King of old, working salvation in the midst of the earth.

13 Thou didst * divide the sea by thy strength: * thou brakest the heads of the * dragons in the waters.

14 Thou brakest the heads of leviathan in pieces, and gavest him * to be meat * to the people inhabiting the wilderness.

15 * Thou didst cleave the fountain and the flood: * thou driedst up * mighty rivers.

16 The day is thine, the night also is thine: * thou hast prepared the light and the sun.

h 1 Kings 6. 13, 18, 21, 35.—i 2 Kings 25. 8.—n Heb. They have sent thy sanctuary into the fire.—p Ps. 29. 32.—q Ps. 83. 4.—r Heb. break.—s 1 Sam. 3. 1. Amos 9. 11. 1 Mac. 4. 46.—t Lam. 2. 3.—u Ps. 44. 4.—v Exod. 14. 21.—w Heb. break.

v Isai. 51. 9, 10. Ezek. 29. 3. & 32. 2.—w Or, withdraw.—x Numb. 14. 9.—y Ps. 72. 8. z Exod. 17. 5, 6. Numb. 30. 11. Ps. 103. 14. Am. 4. 21.—a Josh. 3. 13, &c.—b Heb. rivers of strength.—c Gen. 1. 14, &c.

Verse 3. *Lift up thy feet*] Arise, and return to us;—our desolations still continue. Thy sanctuary is profaned by Thine and our enemies.

Verse 4. *Thine enemies roar*] Thy people, who were formerly a distinct and separate people, and who would not even touch a Gentile, are now obliged to mingle with the most profane. Their boisterous mirth, their cruel mockings, their insulting commands, are heard every where in all our assemblies.

They set up their ensigns for signs.] מִצַּחֲמֵי אֱלֹהִים סָמָוּ אֱלֹהֵיהֶם סָמָוּ, they set up their standards in the place of ours. All the ensigns and trophies were those of our enemies; our own were no longer to be seen.

The fifth, sixth, and seventh verses give a correct historical account of the ravages committed by the Babylonians, as we may see from 2 Kings xxv. 4, 7, 8, 9, and Jer. lii. 7, 13, 19, "And the city was broken up, and all the men fled by night by the way of the gate. They took Zedekiah, and slew his sons before his eyes; and put out his eyes, and bound him with fetters of brass, and carried him to Babylon. And on the second day of the fifth month of the nineteenth year of Nebuchadnezzar, Nebuzaradan, the captain of the guard, came unto Jerusalem; and he burnt the house of the Lord, and the king's house, and every great man's house; and all the houses of Jerusalem burnt he with fire. And they broke down the walls of Jerusalem round about. And the pillars of brass,—and the bases, and the brasen sea, they broke in pieces, and carried the brass to Babylon. And the pots, shovels, saucers and spoons,—and the fire pans and bowls, and such things as were of gold and silver,—they took away." Thus they broke down, and carried away, and destroyed, this beautiful house;—and, in the true barbarian spirit, neither sanctity, beauty, symmetry, nor elegance of workmanship, was any thing in their eyes. What hammers and axes could ruin was ruined;—Jerusalem was totally destroyed, and its walls laid level with the ground! Well might the Psalmist sigh over such a desolation.

Verse 8. *Let us destroy them*] Their object was totally to annihilate the political existence of the Jewish people.

They have burned up all the synagogues of God in the land.] It is supposed that there were no synagogues in the land till after the Babylonian captivity. How then could the Chaldeans burn up any in Judea? The word מִדְּבָרֵינוּ *middey*, which we translate *synagogues*, may be taken in a more general sense, and mean any places where religious assemblies were held: and that such places and assemblies did exist long before the Babylonian captivity, is pretty evident from different parts of Scripture. It appears that Elisha kept such at his house on the sabbath and new moons. See 2 Kings iv. 23. And perhaps to such St. James may refer, Acts xv. 23, a species of synagogues where the law was read of old, in every city of the land. And it appears that such religious meetings were held at the house of the prophet Ezekiel, chap. xxxiii. 31. And perhaps every prophet's house was such. This is the only place in the Old Testament where we have the word *synagogus*. Indeed, wherever there was a place in which God met with patriarch or prophet, or any memorial of it was preserved, there was a *synagogus*, or place of religious meeting;—and all such places the Chaldeans would destroy, pursuant to their design to extinguish the Jewish religion, and blot out all its memorials from the earth. And this was certainly the most likely means to effect their purpose. How soon would Christianity be destroyed in England, if all the churches, chapels, and places of worship, were destroyed; and only the poor of the people left in the land; who, from their circumstances, could not build a place for the worship of God! After such desolation what a miracle was the restoration of the Jews!

Verse 9. *We see not our signs*] "They have taken

away all our trophies; and have left us no memorial that God has been among us. Even Thou Thyself hast left us destitute of all those supernatural evidences that have so often convinced us that Thou wert among us of a truth." But we may say that they were not totally destitute even of these. The preservation of Daniel in the lion's den,—and of the three Hebrews in the fiery furnace;—the metamorphosis of Nebuchadnezzar;—the hand-writing that appeared to Belshazzar; were all so many prodigies and evidences that God had not left them without proofs of His being, and His regard.

There is no more any prophet] That there was not one among them in that place, that could tell them how long that Captivity was yet to endure. But there were prophets in the Captivity. Daniel was one: but his prophecies were confined to one place. Ezekiel was another: but he was among those captives who were by the river Chebar. They had not, as usual, prophets who went to and fro through the land, preaching repentance and remission of sins.

Verse 11. *Why withdrawest thou thy hand*] It has been remarked, that as the outward habit of the easterns had no sleeves, the hands and arms were frequently covered with the folds of the robe; and, in order to do any thing, the hand must be disentangled and drawn out. The literal version of the Hebrew is: *to what time will Thou draw back Thy hand; yea, Thy right hand, from within Thy bosom? Consume:* that is, manifest Thy power, and destroy Thy adversaries. I have, in the Introduction to the Book of Psalms, spoken of the old metrical version by Sternhold and Hopkins; and have stated that it was formed from the original Text. A proof of this may be seen by the learned Reader in this and the preceding verse; where, though their version is harsh, and some of their expressions quaint almost to ridicule, yet they have hit the true meaning which our prose translators have missed.

Ver. 10. When wilt Thou once, Lord, end this shame, And cease Thine enemies strife? Shall they always blaspheme Thy name, And rail on Thee so long?

Ver. 11. Why dost Thou draw Thy hand back, And hide it in Thy lap? O, pluck it out, and be not slack, To give Thy foes a rap!

Verse 12. *For God is my King of old*] We have always acknowledged Thee as our Sovereign; and Thou hast reigned as a King in the midst of our land, dispensing salvation and deliverance from the centre to every part of the circumference.

Verse 13. *Thou didst divide the sea*] When our fathers came from Egypt.

Thou brakest the heads of the dragons in the waters.] Pharaoh, his captains and all his host, were drowned in the Red sea, when attempting to pursue them.

Verse 14. *The heads of leviathan*] Leviathan might be intended here as a personification of the Egyptian government; and its heads, Pharaoh and his chief captains. *To the people inhabiting the wilderness.*] Probably meaning the birds and beasts of prey. These were the people of the wilderness, which fed on the dead bodies of the Egyptians, which the tides had cast ashore. The Vulgate, Septuagint, Ethiopic, and Arabic, read, *Thou hast given him for meat to the Ethiopians, or Abyssinians.*

Verse 15. *Thou didst cleave the fountain*] Thou didst cleave the rock in the wilderness, of which all the congregation drank.

Thou driedst up mighty rivers.] Does not this refer to the cutting off the waters of the Jordan, so that the people passed over dry-shod?

Verse 16. *The day is thine, the night also is thine*] Thou art the Author of light; and of the sun, which is the means of dispensing it.

17 Thou hast ^d set all the borders of the earth: ^e thou hast ^f made summer and winter.

18 ^g Remember this, that the enemy hath reproached, O Lord, and that ^h the foolish people have blasphemed thy name.

19 O deliver not the soul ⁱ of thy turtle-dove unto the multitude of the wicked: ^k forget not the congregation of thy poor for ever.

20 ^l Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

21 O let not the oppressed return ashamed: let the poor and needy praise thy name.

22 Arise, O God, plead thine own cause: ^m remember how the foolish man reproacheth thee daily.

23 Forget not the voice of thine enemies: the

tumult of those that rise up against thee ⁿ increaseth continually.

PSALM LXXV.

The Psalmist praises God for present mercies, 1. The Lord answers, and promises to judge the people righteously, 2, 3. Rebukes the proud and haughty, 4, 5. Shows that all authority comes from Himself, 4-7. First He will punish the wicked, 8. The Psalmist resolves to praise God, 9. And the Most High promises to cast down the wicked, and raise up the righteous, 9, 10.

XV. DAY. MORNING PRAYER.

To the chief Musician, ^a Al-taschith, ^b A Psalm or Song ^c of Asaph.

UNTO thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near thy wondrous works declare.

2 ^d When I shall receive the congregation I will judge uprightly.

3 The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

d Acts 17. 24.—e Gen. 8. 22.—f Heb. made them.—g Ver. 22. Rev. 16. 19.—h Psal. 22. 3.—i Cant. 2. 11.—k Psal. 63. 10.—l Gen. 17. 7, 9. Lev. 25. 41, 45. Psal. 105. 45.

Jer. 33. 21.—m Ver. 18. Psal. 98. 51.—n Heb. ascendeth, Jonah 1. 2.—o Or, Destroy not.—p Psal. 67. title.—q Or, For Asaph.—r Or, When I shall take a set time.

Verse 17. *Thou hast set all the borders of the earth*] Thou alone art the Author of all its grand geographical divisions.

Thou hast made summer and winter.] Thou hast appointed that peculiarity in the poise and rotation of the earth, by which the seasons are produced.

Verse 18. *Remember this*] The Heathen not only deny these things; but give the honour of them to their false gods, and thus blaspheme Thy name.

Verse 19. *Deliver not the soul of thy turtle-dove*] Thy people Israel are helpless, defenceless, miserable, and afflicted—O, deliver them no longer into the power of their brutal adversaries.

Verse 20. *Have respect unto the covenant*] חַבְדֵּת לַאֲבֵרֶת. Pay attention to the covenant sacrifice; to that offered by Abraham, Gen. xv. 9, &c. when the contracting parties, God and Abram, passed through between the separated parts of the covenant sacrifice. An indisputable type of Jesus Christ; and of God and man meeting in His sacrificed humanity.

The dark places of the earth] The caves, dens, woods, &c. of the land are full of robbers, cut-throats, and murderers, who are continually destroying Thy people; so that the holy seed seems as if it would be entirely cut off, and the covenant promise thus be rendered void.

The words may either apply to Chaldea, or Judea. Judea was at this time little else than a den of robbers, its own natural inhabitants being removed. Chaldea was infested with hordes of banditti also.

Verse 21. *Let not the oppressed return ashamed*] Do not permit us to be so diminished, that when, according to Thy promise, we are restored to our own land, we may appear a people, and not a handful of men.

Verse 22. *Plead thine own cause*] Thy honour is concerned, as well as our safety and salvation. *The fool, the idolater, reproacheth thee daily.* He boasts of the superiority of his idols, by whose power, he asserts, we are brought under their domination.

Verse 23. *Forget not the voice*] While we pray to Thee for our own salvation, we call upon Thee to vindicate Thy injured honour: and let all the nations see that Thou lovest Thy followers, and hatest those who are Thy enemies. Let not man prevail against Thee, nor Thine.

ANALYSIS OF THE SEVENTY-FOURTH PSALM.

This Psalm divides itself into two parts:—

I. The Psalmist's complaint, ver. 1-10.

II. His prayer, ver. 10-23.

Both the complaint and petition are summarily comprised in the three first verses; and afterwards amplified throughout the Psalm.

1. He expostulates with God about their calamity.

1. From the Author of it—*Thou, O God.*

2. From the extremity of it—*Cast us not off.*

3. From the duration of it—*for ever.*

4. From the cause—*Thy anger smokes against us.*

5. From the object of it—*the sheep of thy pasture.*

To his complaint he subjoins his petition; in which every word has the strength of an argument.

1. *Remember thy congregation.*—Thy chosen people.

2. *Whom thou hast purchased.*—by a mighty hand from Pharaoh.

3. *Of old.*—Thy people ever since Thy covenant with Abraham.

4. *The rod of thine inheritance;* dwelling in that land which Thou didst measure out to them.

5. *Whom thou hast redeemed.*—from the Canaanites, &c.

6. *This mount Zion, wherein thou hast dwelt.*—Where we gave Thee the worship which belonged to the true God; and Thou wert pleased with our sacrifices and ser-

vices. Remember this people, and all these engagements; and cast us not off for ever.

7. *Lift up thy feet.*—consider Thy own dishonour;—they are Thy enemies, as well as ours. See what they have done against Thee, Thy temple, Thy ordinances. Look at their blasphemies—and avenge the quarrel of Thy covenant, ver. 3-11.

Consider what Thou hast done for our forefathers.

1. Thou hast been long our King, and Deliverer. See the proofs, ver. 12-15.

2. Thy general providence respects all men. Thou hast given them light;—the sun and moon, the vicissitude of seasons, &c. ver. 16, 17.

II. The Psalmist's prayer:—

1. That God would remember the reproaches of His enemies, ver. 18.

2. That He would deliver the souls of His children, ver. 19.

3. That He would not forget the congregation of the poor, ver. 19.

4. That He would remember his covenant with Abram,—to make them an innumerable people, and a blessing to all mankind, ver. 20.

5. That, when they did return, they might not be a diminished people;—for their enemies were determined to destroy them, ver. 21.

6. That they might be led from all considerations to praise his name, ver. 21.

At the conclusion he urges his petition:—

1. *Arise.*—plead thine own cause.

2. *Remember the foolish.*

3. *Forget not thine enemies.*

4. They make a tumult, and their partisans daily increase, ver. 22, 23.

NOTES ON PSALM LXXV.

The title is, "To the chief musician or conqueror, Al-taschith, destroy not, a Psalm or song of Asaph." See this title Al-taschith explained Psa. lvi. The Chaldee supposes that this Psalm was composed at the time of the pestilence, when David prayed the Lord not to destroy the people. Some of the Jews suppose that Al-taschith is the beginning of a Psalm, to the air of which this Psalm was to be set and sung. The Psalm seems to have been composed during the Captivity; and appears to be a continuation of the subject in the preceding.

Verse 1. *Unto thee, O God, do we give thanks*] Thou canst not forget Thy people. The numerous manifestations of Thy providence and mercy shew that Thou art not far off, but near:—this

Thy wondrous works declare.] These words would make a proper conclusion to the preceding Psalm, which seems to end very abruptly. The second verse is the commencement of the Divine answer to the prayer of Asaph.

Verse 2. *When I shall receive the congregation*] When the proper time is come that the congregation, my people of Israel, should be brought out of captivity, and received back into favour, I shall not only enlarge them, but punish their enemies. They shall be cut off, and cast out, and become a more miserable people than those whom they now insult. I will destroy them as a nation, so that they shall never more be numbered among the empires of the earth.

Verse 3. *The earth and all the inhabitants thereof are dissolved*] They all depend on me; and whenever I withdraw the power by which they exist and live, they are immediately dissolved.

I bear up the pillars of it.] By the word of my power all things are upheld;—and without me nothing can subsist. Those who consider this Psalm to have been written by

PSALM LXXVI.

4 I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn:

5 Lift not up your horn on high: speak not with a stiff neck.

6 For promotion cometh neither from the east, nor from the west, nor from the south.

7 But God is the Judge; he putteth down one, and setteth up another.

8 For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture: and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.

9 But I will declare for ever; I will sing praises to the God of Jacob.

10 All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted.

PSALM LXXXVI.

The true God known in Judah, Israel, Schem, and Zion, 1, 2. A description of His defeat of the enemies of His people, 3-6. How God is to be worshipped, 7-9. He should be considered as the chief Ruler: all the potentates of the earth are subject to Him, 10-12.

To the chief Musician on Neginoth, A Psalm or Song of Asaph.

IN Judah is God known: his name is great in Israel.

o Mech. 1. 21.—[Heb. desert.—p. Ps. 50. 6. & 53. 11.—h. 1 Sam. 2. 7. Dan. 2. 21.—] Job 21. 20. Ps. 67. 3. Jer. 33. 15. Rev. 14. 10. & 16. 13.

h Prov. 23. 30.—1 Sam. 73. 10.—2 Sam. 101. 3. Jer. 48. 25.—n. Ps. 59. 17. & 143. 14. o Or, for Asaph.—p. Ps. 48. 1, &c.

David before he was anointed king over all Israel, understand the words thus:—"All is at present in a state of confusion; violence and injustice reign: but when I shall receive the whole congregation, when all the tribes shall acknowledge me as king, I will re-organize the whole constitution. It is true that the land, and all its inhabitants, are dissolved: unsettled and unconnected by the bands of civil interest. The whole system is disorganized. I bear up the pillars of it;—the expectation of the chief people is placed upon me; and it is the hope they have of my coming speedily to the throne of all Israel that prevents them from breaking out into actual rebellion."

Verse 4. I said unto the fools] I have given the idolatrous Chaldeans sufficient warning to abandon their idols, and worship the true God: but they would not. I have also charged the wicked, to whom for a season I have delivered you because of your transgressions, not to lift up their horn, not to use their power to oppress and destroy. They have, notwithstanding, abused their power in the persecutions with which they have afflicted you. For all these things they shall shortly be brought to an awful account. On the term horn see the Note on Luke i. 69.

Verse 5. Speak not with a stiff neck.] Mr. Bruce has observed that the Abyssinian kings have a horn on their diadem; and that the keeping it erect, or in a projecting form, makes them appear as if they had a stiff neck; and refers to this passage for the antiquity of the usage, and the appearance also.

Verse 6. For promotion cometh neither from the east, &c.] As if the Lord had said, speaking to the Babylonians, None of all the surrounding powers shall be able to help you: none shall pluck you out of my hand. I am the Judge: I will pull you down, and set my afflicted people up, ver. 7.

Catmel has observed that the Babylonians had Medea, Armenia, and Mesopotamia, on the east; and thence came Darius the Mede: that it had Arabia, Phœnicia, and Egypt, on the west; thence came Cyrus, who overthrew the empire of the Chaldeans. And by the mountains of the desert, מִדְבַּר חָרִים midbar harim, which we translate soeris, Persia may be meant; which government was established on the ruins of the Babylonian empire. No help came from any of those powers to the sinful Babylonians: they were obliged to drink the cup of the red wine of God's judgment, even to the very dregs. They were to receive no other punishment: this one was to annihilate them as a people for ever.

Verse 8. It is full of mixture] Alluding to that mingled potion of stupefying drugs given to criminals to drink previous to their execution. See a parallel passage to this, Jer. xxv. 15—26.

Verse 9. I will sing praises to the God of Jacob.] These are the words of the Psalmist, who magnifies the Lord for the promise of deliverance from their enemies.

Verse 10. All the horns of the wicked] All their power and influence, will I cut off: and will exalt and extend the power of the righteous. The Psalmist is said to do these things, because he is as the mouth of God to denounce them. All was punctually fulfilled: the wicked, the Babylonians, were all cut off; the righteous, the Jews, called so from the holy covenant, which required righteousness, were delivered and exalted.

ANALYSIS OF THE SEVENTY-FIFTH PSALM.

Bishop Nicholson supposes that David was the author of this Psalm; and that he composed it on his inauguration, or entrance upon the kingdom: and by it he gives us an example of a good king.

There are three chief parts in this Psalm:—

- I. A doxology, ver. 1, repeated, ver. 9.
- II. His profession how to perform the regal office, ver. 2, 3, 10.
- III. His rebuke of mistakes in foolish men, occasioned,—
 - 1. Partly for their pride when they rise to great places, ver. 4, 5.

2. That they do not consider whence their preferment comes, ver. 6, 7.

3. That they judge not rightly of afflictions, ver. 8.

I. The doxology or thanksgiving.

1. He doubles it to shew that it should be frequently done. Unto thee do we give thanks; unto thee, &c.

2. His reason for it. For that thy name is near.—Thy help is always at hand. The Lord is nigh to all that call upon him.

3. Of which he had experience in his exaltation to the kingdom, which he calls God's wondrous works.

II. How the office of a good king is to be discharged.

1. I will judge uprightly.

2. To rectify disorders. They had need of a just and upright king. 1. The land and its inhabitants were disorganized. 2. He was the only stay and support of the state. I bear up the pillars.

III. His rebuke of bad men.

1. They were fools, and dealt unjustly.

2. Wicked, and vaunted their wealth and power.

3. They used their power to oppress.

4. They were obstinate in their oppression of the poor.

—He refers to their false judgments.

1. They supposed that their authority and influence came by their own merit; and for them they were accountable to none.

2. They did not consider that God was the Author of power, &c.

3. Their third mistake was, they imputed afflictions to a wrong cause, and did not consider that they came from God.

To shew this, the Psalmist uses an elegant comparison, comparing God to the master of a feast, who invites and entertains all kinds of men at his table; who has a cup of mixed wine in his hand, by which he represents the miseries of this life. To all God reaches this cup; and every one drinks of it, some more, some less.

1. In the hand of the Lord there is a cup. He apporitions the afflictions of men.

2. The wine is red. The high-coloured feulent wine, i. e. afflictions.

3. It is full of mixture; not all sour, nor sweet, nor bitter. The strength of it is tempered by God to the circumstances of His creatures.

4. He poureth out of the same. He gives to all; some even to his own children. ALL must drink of this cup.

5. But the lees or dregs of it all the wicked of the earth shall wring out. Those who are incorrigible have afflictions without benefit;—they wring the dregs out. On them God's judgments fall without mitigation.

He concludes the Psalm with—

1. A repetition of his thanks. I will declare for ever; I will sing praises to the God of Jacob.

2. A protestation of his duty. 1. I will cut off the horns of the wicked. 2. I will exalt the horns of the righteous. Those who exalt themselves shall be abased: those who humble themselves shall be exalted.

Tu regere imperio populos, Romana, memento, (Haec tibi erunt artes) parcas imponere mores Parcere subiectis, et debellare superbis. Virg. Æn. lib. vi. vers. 851.

"But, Rome, 'tis thine alone, with awful sway, To rule mankind, and make the world obey; } Disposing peace and war thy own majestic way: } To tame the proud, the fetter'd slave to free: } These are imperial arts, and worthy thee." Dryden.

These lines of the Roman poet, contain precisely the same sentiment that is expressed in the tenth verse of the Psalm. And thus God acts in the government of the world, dealing with nations as they have dealt with others; so the conquerors are conquered: the oppressed raised to honour and dominion.

NOTES ON PSALM LXXXVI.

The title, "To the chief musician on Neginoth: a Psalm or song of Asaph." See the titles to Psalms iv. and vi. The Vulgate, Septuagint, and others, have A Psalm for the Assyrians; and it is supposed to be a

2 In Salem also is his tabernacle, and his dwelling-place in Zion.

3 There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.

4 Thou art more glorious and excellent than the mountains of prey.

5 The stout-hearted are spoiled, they have slept their sleep: and none of the men of might have found their hands.

6 At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.

7 Thou, even thou, art to be feared: and who may stand in thy sight when once thou art angry?

8 Thou didst cause judgment to be heard from heaven; the earth feared and was still.

9 When God arose to judgment, to save all the meek of the earth. Selah.

10 Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

11 Vow, and pay unto the Lord your God, let all that be round about him bring presents unto him that ought to be feared.

12 He shall cut off the spirit of princes: he is terrible to the kings of the earth.

On Psal. 46. 3. Ezek. 39. 9. — 1 Esdr. 3. 12. 13. 14. 29. 4. — 1 Esdr. 46. 12. — 1 Esdr. 13. 3. Jer. 51. 29. — 2 Esdr. 13. 1, 21. Ezek. 39. 20. Nah. 2. 13. Zech. 12. 4. — Nah. 1. 6. — 1 Esdr.

38. 30. — 1 Chr. 20. 29. 30. — 1 Pa. 9. 7. 8. 9. 4. 72. 4. — 2 Esdr. 10. 16. & 18. 11. Pa. 68. 7. n. Eccles. 5. 4, 5, 6. — 1 Chr. 32. 22, 23. Pa. 93. 29. & 95. 7. — 1 Esdr. 10. 1. — Pa. 62. 35.

thanksgiving for the defeat of the Assyrians. The Syriac says it is a thanksgiving for the taking of Rabbah, belonging to the children of Ammon. It is considered by some of the best commentators to have been composed after the defeat of Sennacherib. That it was composed after the death of David, and after the two kingdoms of Israel and Judah were separated, is evident from the first verse. If *Asaph* was its author, it could not be the *Asaph* that flourished in the days of David; but some other gifted and divinely inspired man of the same name, by whom several others of the Psalms appear to have been composed during the Captivity.

Verse 1. *In Judah is God known*] The true God revealed Himself to the Jews. The Israelites, after the separation of the tribes, had the same knowledge: but they greatly corrupted the Divine worship, though still God was great, even in Israel.

Verse 2. *In Salem also is his tabernacle*] Salem was the ancient name of *Jebus*, afterwards called *Jerusalem*. Here was the tabernacle set up: but afterwards, when the temple was built on mount Zion, there was his habitation. The Psalm was evidently composed after the building of Solomon's temple.

Verse 3. *There brake he the arrows of the bow*] *וַיִּשְׁפֹּךְ וַיִּשְׁפֹּךְ* *the fiery arrows*. Arrows, round the heads of which inflammable matter was rolled, and then ignited, were used by the ancients, and shot into towns to set them on fire; and were discharged among the towers and wooden works of besiegers. The Romans called them *phalarica*; and we find them mentioned by Virgil, *Æn. lib. ix. ver. 705*.

Sed magnum stridens contorta phalarica venis, Palmiris adde moas.

On this passage *Servius* describes the *phalarica* as a dart or spear with a spherical leaden head to which fire was attached. Thrown by a strong hand, it killed those whom it hit; and set fire to buildings, &c. It was called *phalarica* from the towers called *phalac*, from which it was generally projected. In allusion to these St. Paul speaks of the *fiery darts of the devil*, *Eph. vi. 16*, on which the Reader is requested to refer to the *Note*.

The shield, and the sword] If this refers to the destruction of Sennacherib's army, it may be truly said that God rendered useless all their warlike instruments, His angel having destroyed 185,000 of them in one night.

Verse 4. *Than the mountains of prey*.] This is an address to mount Zion. Thou art more illustrious and excellent than all the mountains of prey, i. e. where wild beasts wander, and prey on those that are more helpless than themselves. Zion was the place where *God dwelt*, — the other mountains were the *abode of wild beasts*.

Verse 5. *The stout-hearted are spoiled*] The boasting blasphemers, such as Sennacherib, Rab-shakeh, and their master, the king of Assyria.

They have slept their sleep] They were all asleep in their tent, when the destroying angel, the suffocating wind, destroyed the whole: — they, over whom it passed, never more awoke.

None of the men of might] Is not this a strong irony? Where are your mighty men? their boasted armour? &c.

Verse 6. *At thy rebuke*] It was not by any human means that this immense army was overthrown: it was by the power of God alone. Not only *infantry* was destroyed, but the *cavalry* also.

The chariot and horse] That is, the chariot horses, as well as the men, were

Cast into a dead sleep.] Were all suffocated in the same night. On the destruction of this mighty host the reader is requested to refer to the notes on 2 Kings, xix.

Verse 7. *Thou, even thou, art to be feared*] The Hebrew is simple, but very emphatic. *אֲתָּה אֲתָּה אֲתָּה נֹרָא אֲתָּה נֹרָא אֲתָּה*, "Thou art terrible: Thou art." The repetition of the pronoun deepens the sense.

When once thou art angry?] Literally, *From the time*

Thou art angry. In the moment Thy wrath is kindled, in that moment judgment is executed. How awful is this consideration! If *one hundred and eighty-five thousand* men were, in one moment, destroyed by the wrath of God, canst thou, thou poor, miserable, feeble sinner, resist His will, and turn aside His thunder!

Verse 8. *Thou didst cause judgment to be heard*] When God declared by His prophet that the enemy should not prevail, but, on the contrary, be destroyed, — the earth, the land, and by *metonymy*, the *inhabitants* of the land, were struck with astonishment and terror, so as not to be able to move. The great boaster Sennacherib, who carried terror, dismay, and desolation every where, was now struck dumb with amazement; and the angel of the Almighty, in a moment, stopped the breath of those hosts in which he confided.

Verse 9. *The meek of the earth*] *The humbled or oppressed people of the land*. The poor Jews, now utterly helpless, and calling upon the Lord for succour.

Verse 10. *Surely the wrath of man shall praise thee*] The rage of Sennacherib shall only serve to manifest Thy glory. The stronger he is, and the more he threatens, and the weaker Thy people; the more shall Thy majesty and mercy appear in his destruction, and their support.

The remainder of wrath shall thou restrain] The Hebrew gives rather a different sense. *Thou shalt gird thyself with the remainder of wrath*. Even, after Thou hast sent this signal destruction upon Sennacherib and his army. Thou wilt continue to pursue the remnant of the persecutors of Thy people: their wrath shall be the cause of the excitement of Thy justice to destroy them. As a man girds himself with his girdle, that he may the better perform his work; so Thou wilt gird Thyself with wrath, that Thou mayest destroy Thy enemies. A good maxim has been taken from this verse: — "God often so counterworks the evil designs of men against His cause and followers, that it turns out to their advantage, and His glory: nor does He permit them to go to the extent of what they have purposed, and of what they are able to perform. He suffers them to do some mischief; but not all they would or can do." But how different is the reading of the *Vulgate*! *Quoniam cogitatio hominis confitebitur tibi: et reliqua cogitationis diem festum agent tibi*. "The thought of man shall praise Thee; and the remains of thought shall celebrate a feast day to Thee." The *Septuagint* and the *Æthiopic* have understood the Text in the same way. Some translate thus, "Certainly, the ferocity of the man (Sennacherib) shall praise Thee; and Thou shalt gird Thyself with the spoils of the furious." The spoils of this great army shall be a booty for Thy people. Probably, this is the true notion of the place. The old *Psalter* renders it thus: — *For thought of man shall schreife (confess) to thee, and leuyngs (remains) of thought a feast day (fill) the sal work*. The paraphrase is curious, of which this is the substance: — "When man forsakes perfitly his syane, and sithen (afterwards) rightwisnesse werks; it is a feste day; whenne the conscience is clered, and makes feste with the swetes of goddes lufe, restand fra beaynes of any creatur in erth: Than is God at hame with his spouse dwelland."

Verse 11. *Vow, and pay unto the Lord*] *Bind yourselves to Him; and forget not your obligations*.

Let all that be round about him] All the neighbouring nations, who shall see God's judgments against His enemies, should

Bring presents unto Him] Give him that homage which is due unto God.

He ought to be feared.] *לֹא מֹרָא* *la-mora*, "to the terrible One" — lest they be consumed as the Assyrians have been

Verse 12. *He shall cut off the spirit of princes*] Even in the midst of their conquests He can fill them with terror and dismay; or cut them off in their career of victory.

He is terrible to the kings of the earth.] "He is the

PSALM LXXVII.

The Psalmist's ardent prayer to God in the time of distress, 1-4. The means he used to excite His compassion, 5-12. God's wonderful works in behalf of His people, 13-26.

To the chief Musician, ° to Jeduthan, A Psalm ° of Asaph.

I CRIED unto God with my voice, *even* unto God with my voice; and he gave ear unto me.

2 ^a In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted.

3 I remembered God, and was troubled: I complained, and ° my spirit was overwhelmed. Selah.

a. Psa. 26, & 62, title.—b (or, for Asaph).—c Psa. 2, 4.—d Psa. 50, 15.—e Isai. 26, 9, 16. f Heb. my hand.—g Ps. 142, 3. & 143, 1.—h Deut. 32, 7. Ps. 142, 5. Isa. 51, 9.

only Ruler of princes;" to Him they must account. And a terrible account most of them will have to give to the great God; especially those who, instigated by the lust of dominion, have in the lust of conquest which it generates, laid countries waste by fire and sword; making widows and orphans without number, and extending the empire of desolation and death.

Thus all are under his dominion; and are accountable to Him. Even those whom man cannot bring to justice, God will: and to judge them is one grand use of a final judgment day.

ANALYSIS OF THE SEVENTY-SIXTH PSALM.

In this Psalm there are three parts:—

- I. The prerogative of Judah and Israel, ver. 1, 2.
- II. A narration of God's majesty in the church, ver. 3—11.
- III. An exhortation to worship and serve God.

I. The prerogatives of the Jews above all other nations. 1. God was known among them. In Judah is God known.

2. His name was great in Israel. Illustrious for his manifold deliverances.

3. At Salem was His tabernacle,—His seat of worship, His peculiar presence.

4. His dwelling in Zion. His constant habitation.

II. A narration of God's power and majesty.

He was glorious,—among good men;—more glorious than the mountains of prey; kingdoms acquired by violence, murder, and robbery.

And this glory was manifest in the following particulars:—

- 1. They who came to spoil were spoiled, ver. 5.
- 2. They were slain. They have slept their sleep, ver. 5.
- 3. They could make no head against their destroyer, though they were both numerous and strong. None of the men of might have found their hands, ver. 5.

The cause of their conternation:—

- 1. The rebuke of God, ver. 6.
- 2. He was terrible. None could stand in His sight, ver. 7.

3. He was determinate.—Judgment was heard from heaven, ver. 8. Sennacherib and his host were destroyed.

The effects produced by this were,—

- 1. Praise from the wicked. They shall acknowledge this as the hand of God, ver. 10.
- 2. Victory;—though they rally, and return again to the battle, they shall be routed. The remainder of wrath shall thou restrain, ver. 10. See the Notes.

III. He exhorts all to praise Him. 1. Voice, and pay.

2. Fear and submit to him, ver. 11.

This exhortation he founds on the following reasons:—

- 1. He shall cut off the spirit of princes;—take away from tyrants their prudence and courage.
- 2. He is terrible to the kings of the earth. They also shall know that He is God.

NOTES ON PSALM LXXVII.

The title "To the chief musician (or conqueror) to Jeduthan, A Psalm of Asaph." On this title we may observe that both Asaph and Jeduthan were celebrated singers in the time of David; who, no doubt, were masters or leaders of bands which, long after their times, were called by their names. Hence Psalms composed during and after the captivity have these names prefixed to them. But there is reason to believe also, that there was a person of the name of Asaph in the Captivity at Babylon; for the best judges allow that this Psalm was written during that Captivity. The author must be considered as speaking in the persons of the captive Israelites. It may, however, be adapted to the case of any individual in spiritual distress through strong temptation; or from a sense of the Divine displeasure in consequence of backsliding.

Verse 1. *I cried unto God*] The repetition here marks the earnestness of the Psalmist's soul: and the word *voiced* shows that the Psalm was not the issue of private medita-

4 Thou holdest mine eyes waking: I am so troubled that I cannot speak.

5 ^a I have considered the days of old, the years of ancient times.

6 I call to remembrance my song in the night: my heart communed with mine own heart: and my spirit made diligent search.

7 Will the Lord cast off for ever? and will he be favourable no more?

8 Is his mercy clean gone for ever? doth his promise fail for evermore?

9 Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

1 Psa. 42, 8.—2 Psa. 4, 4.—1 Psa. 74, 1.—3 Psa. 85, 1.—4 Rom. 9, 6.—5 Heb. 12 generation and generation.—6 Isai. 42, 15.

tion, but of deep mental trouble, which forced him to speak his grief aloud.

Verse 2. *My sore ran in the night, and ceased not*] This is a most unaccountable translation: the literal meaning of יד יד יד *yadi nigerah*, which we translate *my sore ran*, is *my hand was stretched out*, i. e. in prayer. He continued during the whole night with his voice and hands lifted up to God; and ceased not, even in the midst of great discouragements.

Verse 3. *My spirit was overwhelmed*.] As the verb is in the *Hithpael* conjugation, the word must mean *my spirit was overpowered in itself*. It purposed to involve itself in this calamity. I felt exquisitely for my poor suffering countrymen.

"The generous mind is not confined at home: It spreads itself abroad through all the world, And feels for every member of the land."

Verse 4. *Thou holdest mine eyes waking*] Literally, *Thou keepst the watches of mine eyes*: my grief is so great that I cannot sleep.

I am so troubled that I cannot speak.] This shows an increase of sorrow and anguish. At first, he felt his misery, and called aloud. He receives more light, sees and feels his deep wretchedness, and then his words are swallowed up by excessive distress. His woes are too big for utterance. "Small troubles are loquacious: the great are dumb." *Cura leves loquuntur; ingentes stupent*.

Verse 5. *I have considered the days of old*] *חשבתו chashabti*, I have counted up; I have reckoned up the various dispensations of Thy mercy on the behalf of the distressed, marked down in the history of our fathers.

Verse 6. *I call to remembrance my song in the night*] I do not think that *שיר נגינתי*, means *my song*. We know that *שיר נגינתי*, signifies some stringed musical instrument that was struck with a plectrum: but here it possibly might be applied to the Psalm that was played on it. But it appears to me rather, that the Psalmist here speaks of the circumstances of composing the short ode contained in the seventh, eighth, and ninth verses; which, it is probable, he sung as a kind of dirge to his harp; if, indeed, he had one in that distressful captivity.

My spirit made diligent search] The verb *שחפא*, signifies such an investigation as a man makes who is obliged to strip himself in order to do it. Or, to lift up coverings,—to search fold by fold;—or, in our phrase, to leave no stone unturned. The Vulgate translates it *scopebam spiritum meum*. As *scopebam* is no pure Latin word, it may probably be taken from the Greek *σκαπτα*, *scopeo*, "to look about, to consider attentively." It is, however, used by no author but St. Jerom; and by him only here, and in Isa. xiv. 22. *And I will sweep it with the besom of destruction*; *scopeo eam in scopis terens*. Hence we see that he has formed a verb from the noun *scopea*; a sweeping brush or besom; and this sense my old Psalter follows in this place, translating the passage thus:—*אניף א' שופעתי מג' גאט*—which is thus paraphrased,—*and awa I swept my gate, (I swept my soul) that is, I purged it of all filth.*

Verse 7. *Will the Lord cast off for ever?*] Will there be no end to this Captivity? Has He not said, *Turn, ye backsliders; for I am married unto you: I will heal your backsliding, and love you freely. Will he then be favourable no more?* Thus he pleads and reasons with his Maker.

Verse 8. *For evermore*] *לדור לדור le-dor va-dor*, "to generation and generation." From race to race; shall no mercy be shewn even to the remotest generation of the children of the offenders?

Verse 9. *Hath God—in anger shut up his tender mercies?*] The tender mercies of God are the source whence all his kindness to the children of men flows. The metaphor here is taken from a spring; the mouth of which is closed, so that its waters can no longer run in the same channel; but, being confined, break out, and take some

10 And I said, This is ^a my infirmity : but I will remember the years of the right hand of the Most High.

11 I will remember the works of the Lord : surely I will remember thy wonders of old.

12 I will meditate also of all thy work, and talk of thy doings.

13 Thy way, O God, is in the sanctuary : who is so great a God as our God!

14 Thou art the God that doest wonders : thou hast declared thy strength among the people.

15 Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah.

q Psa. 13. 22.—r Psa. 143. 5.—s Psa. 73. 17.—t Exod. 15. 11.—u Exod. 6. 6. Dent. 2. 28.—v Exod. 14. 21. Josh. 3. 15, 16. Psa. 114. 3. Hab. 2. 8, &c.—w Heb. The clouds were poured forth with water.

16 The waters saw thee, O God, the waters saw thee; they were afraid : the depths also were troubled.

17 The clouds poured out water : the skies sent out a sound : thine arrows also went abroad.

18 The voice of thy thunder was in the heaven : the lightnings lightened the world : the earth trembled and shook.

19 Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.

20 Thou leddest thy people like a flock by the hand of Moses and Aaron.

x 2 Sam. 22. 15. Hab. 3. 11.—y Psa. 97. 4.—z Psa. 22. 8.—a Hab. 3. 15. b Exod. 14. 22.—c Exod. 13. 21. & 14. 19. Psa. 78. 32 & 80. 1. Isai. 63. 11, 12. Hos. 12. 13.

other course. Wilt Thou take Thy mercy from the Israelites, and give it to some other people? This He most certainly did. He took it from the Jews, and gave it to the Gentiles.

Verse 10. And I said, This is my infirmity] The Hebrew is very obscure, and has been differently translated. עָוֹן עֲוֹן עֲוֹן עֲוֹן עֲוֹן עֲוֹן *aa-omar challoti hi shenoth yemin elion*. "And I said, Is this my weakness? Years the right hand of the Most High." If עֲוֹן *challoti* comes from עָוֹן *chalah*, and signifies to pray, as *De Dieu* has thought, then his translation may be proper: *Precari, hoc meum est: mutare dextram Altissimi*, "To pray, this is my business: to change the right hand of the Most High." I can do nothing else than pray; God is the Ruler of events. Mr. N. M. Berlin translates, "Dolere meum hoc est; mutare est dextra Altissimi." "To grieve is my portion: to change (my condition) belongs to the right hand of the Most High. Here עֲוֹן *shenoth*, which we translate years, is derived from עָוֹן *sanah*, to change. This latter appears to me the better translation: the sum of the meaning is, "I am in deep distress; the Most High alone can change my condition." The old Psalter, following the Vulgate, *Et dixi: nunc cessi: hoc mutatio dextera Excelsi*, translates, אָנֹכִי חָסַד, נֹמֵר חָסַד *began this chaunchyng of myght hand of blyghst* (highest) Alewra say, God sal nogt kast al man kynde fra his sigt with outen ende: for nowe I began to understand the syker; (the truth) that man sal be brogt to endles; and thar fore, now I said, that this chaunchyng fra wreth to mercy, is thrugh Ihu Criste that chaunges me fra ill to gude, fra noy to gladnes.

Once more, Coverdale (who is followed by Mathews and Becke) takes the passage by storm: *At last I came to this paynte, that I thought: O why art thou so foolish? The right hande of the Most Hyest can chaunge all.*

Verse 11. I will remember the works of the Lord] I endeavour to recollect what Thou hast done in behalf of our fathers in past times: in no case hast Thou cast them off, when, with humbled hearts, they sought Thy mercy.

Verse 13. Thy way—is in the sanctuary] See Psa. lxxiii. 17. I must go to the sanctuary now to get comfort, as I went before to get instruction. What a mercy to have the privilege of drawing near to God in His ordinances! How many doubts have been solved, fears dissipated, hearts comforted, darknesses dispelled, and snares broken, while waiting on God in the means of grace!

Some understand the words, Thy way is in holiness. All Thy dispensations, words, and works, are holy, just, and true. And as is Thy majesty, so is Thy mercy!—O, who is so great a God as our God!

Verse 14. Thou—doest wonders] Every act of God, whether in nature or grace, in creation or providence, is wondrous: surpasses all power but His own; and can be comprehended only by His own wisdom. To the general observer His strength is most apparent; to the investigator of nature His wisdom; and to the genuine Christian His mercy and love.

Verse 15. The sons of Jacob and Joseph.] "The sons which Jacob begat, and Joseph nourished," says the Chaldee. The Israelites are properly called the sons of Joseph as well as of Jacob, seeing *Joseph* and *Manasse*, his sons, were taken into the number of the tribes. All the latter part of this Psalm refers to the deliverance of the Israelites from Egypt: and the Psalmist uses this as an argument to excite the expectation of the captives. As God delivered our fathers from Egypt, so we may expect Him to deliver us from Chaldea. It required His arm to do the former; and that arm is not shortened that it cannot save.

Verse 16. The waters saw thee] What a fine image! He represents God approaching the Red sea; and the waters, seeing Him, took fright, and ran off before Him; and divided to the right and left to let Him pass. I have not found any thing more majestic than this.

The depths also were troubled.] Every thing appears here to have life and perception. The waters saw the Almighty; did not wait for His coming, but in terror fled away! the deeps, uncovered, are astonished at the circumstance; and, as they cannot fly, they are filled with trouble and dismay. Under the hand of such a poet, inanimate nature springs into life: all thinks, speaks, acts; all is in motion, and the dismay is general.

Verse 17. The clouds poured out water] It appears from this that there was a violent tempest at the time of the passage of the Red sea. There was a violent storm of thunder, lightning, and rain. These three things are distinctly marked here. 1. The skies sent out a sound: the THUNDER. 2. Thine arrows went abroad: the LIGHTNING. 3. The clouds poured out water: the RAIN. In the next verse we have, 4. AN EARTHQUAKE: the earth trembled and shook, ver. 18.

Verse 19. Thy way is in the sea] Thou didst walk through the sea,—Thy path was through a multitude of waters.

Thy footsteps are not known.] It was evident from the effects that God was there: but His track could not be discovered. Still he is the Infinite Spirit, without parts, limits, or passions. No object of sense.

Verse 20. Thou leddest thy people like a flock] This may refer to the pillar of cloud and fire. It went before them, and they followed it. So, in the eastern countries, the shepherd does not drive, but leads, his flock. He goes before them to find them pasture, and they regularly follow him.

By the hand of Moses and Aaron.] They were God's agents; and acted, in civil and sacred things, just as directed by the Most High.

ANALYSIS OF THE SEVENTY-SEVENTH PSALM. In this PSALM the prophet shews the bitter agony which a troubled spirit undergoes from a sense of God's displeasure; and the comfort which it afterwards receives through faith in His promises.

There are two parts in this Psalm:— I. The Psalmist sets forth the strife between the flesh and the spirit: and how the flesh tempts to despair, and calls in question the goodness of God, ver. 1—10.

II. Next, he shews the victory of the spirit over the flesh; being raised, encouraged, and confirmed, by the nature, promises, and works, of God, ver. 11—20.

This is an excellent Psalm, and of great use in spiritual desertions.

I. The strife. The prophet betakes himself to God. 1. He prays. 2. Prays often. 3. Prays earnestly. 4. And with a troubled soul. The Psalm is, therefore, not the expression of a despairing soul, but of one that has a great conflict with temptation.

Though he complains, yet he despairs not. 1. His complaint is bitter, and he sets down how he was exercised.

1. He found no intermission;—day and night he was in distress. His voice was continually lifted up, and his hands constantly stretched out to God in prayer. When no man saw him, he prayed. His complaint was in secret, and far from hypocrisy, which always loves to have witnesses.

2. He refused to be comforted, ver. 2. 3. Even the remembrance of God troubled him, ver. 3. 4. His soul was overwhelmed, ver. 3. 5. He became at last speechless through grief, ver. 4. 6. All sleep departed from him, ver. 4.

x. He shews that his grief was aggravated by a consideration of the happiness he once enjoyed, and had lost.

1. I have considered the days of old, ver. 5. 2. He could rejoice in and praise God, ver. 6. 3. But now, on diligent search, all good is gone, ver. 6. 4. His debate between hope and despair, which leads him to break out in the following interrogations. 1. Will the Lord cast off for ever? 2. Will he be favourable no

PSALM LXXVIII.

An commemoration of the principal effects of the goodness of God to His people, 1-16. Of their rebellions and punishment, 17-33. Their feigned repentance, 34-37. God's compassion towards them, 38, 39. Their backsliding, and forgetfulness of His mercy, 40-42. The plagues which he brought upon the Egyptians, 43-51. The deliverance of His own people, and their repeated ingratitude and disobedience 52-55. Their punishment, 56-61. God's wrath against their adversaries, 62, 65. His rejection of the tribes of Israel, and His choice of the tribe of Judah, and of David to be king over His people 62-72.

XV. DAY. EVENING PRAYER.

• Maschil of Asaph.

GIVE ear, O my people, to my law: incline your ears to the words of my mouth.

2 I will open my mouth in a parable: I will utter dark sayings of old:

3 Which we have heard and known, and our fathers have told us.

4 We will not hide them from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.

5 For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children:

6 That the generation to come might know them, even the children which should be born; who should arise and declare them to their children:

7 That they might set their hope in God, and

more? 3. Is His mercy clean gone? 4. Doth His promise fail? 5. Hath God forgotten to be gracious? 6. Hath He in anger shut up His tender mercies? ver. 7, 8, 9.

II. How he is restored. 1. He begins with a correction of himself. I said, This is my infirmity, ver. 10. 2. Takes encouragement from a remembrance,— 1. Of God's ways. I will remember—the right hand of the Most High, ver. 10. 2. Of His works.—I will remember thy wonders of old, ver. 11. 3. On these he will meditate and discourse, ver. 12. 1. He then addresses his speech to God; whom he understands to be sought in His sanctuary, ver. 13. 2. And who is infinitely great and good, ver. 13. 3. Who has declared His strength among the people, ver. 14. 4. And particularly to the descendants of Jacob, ver. 15. III. He amplifies the story of their deliverance from Egypt by several instances of God's power. 1. In the RED SEA. The waters saw thee, ver. 16. 2. In the HEAVENS. The clouds poured out water, ver. 17. 3. In the EARTH. The earth trembled and shook, ver. 18. IV. The final cause of all was that He might lead His people out of their bondage, and destroy their enemies, ver. 19, 20.

NOTES ON PSALM LXXVIII.

The title, Maschil of Asaph; or, according to the margin, A Psalm for Asaph to give instruction; contains nothing particular. The Arabic has, A sermon from Asaph to the people. The Psalm was probably not written by David, but after the separation of the ten tribes of Israel, and after the days of Rehoboam; and before the Babylonish captivity, for the temple was still standing, ver. 69. Calmet supposes that it was written in the days of Aza, who had gained, by the aid of the Syrians, a great victory over the Israelites; and brought back to the pure worship of God many out of the tribes of Ephraim, Manasseh, and Simeon. See 2 Chron. xv. and xvi.

Verse 1. Give ear, O my people] This is the exordium of this very pathetic and instructive discourse.

Verse 2. In a parable] Or, I will give you instructions by numerous examples; see Psa. xlii. 1-4, which bears a great similarity to this; and see the Notes there. The term parable, in its various acceptations, has already been sufficiently explained: but yet machal may here mean example, as opposed to nora torah, law, or precept, ver. 1.

Verse 3. Which we have heard and known] We have heard the law, and known the facts.

Verse 4. We will not hide them] In those ancient times there was very little reading, because books were exceedingly scarce; tradition was, therefore, the only, or nearly the only, means of preserving the memory of past events. They were handed down from father to son by parables, or pithy sayings, and by chronological poems. This very Psalm is of this kind; and must have been very useful to

not forget the works of God, but keep his commandments:

8 And I might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God.

9 The children of Ephraim, being armed, and carrying bows, turned back in the day of battle.

10 They kept not the covenant of God, and refused to walk in his law;

11 And forgot his works, and his wonders that he had shewed them.

12 Marvellous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan.

13 He divided the sea, and caused them to pass through: and he made the waters to stand as an heap.

14 In the daytime also he led them with a cloud, and all the night with a light of fire.

15 He clave the rocks in the wilderness, and gave them drink as out of the great depths.

16 He brought streams also out of the rock, and caused waters to run down like rivers.

17 And they sinned yet more against him by provoking the Most High in the wilderness.

18 And they tempted God in their heart, by asking meat for their lust.

2 Chr. 30. 33.—p Heb. shewing forth.—q 2 Kings 17. 16.—r Ps. 106. 13.—s Exod. 7. 2, 8, 9, 10, & 11, & 12.—t Gen. 32. 2. Numb. 13. 22.—u Ver. 63. Isai. 10. 11, 12. Ezek. 33. 14.—v Exod. 16. 31.—w Exod. 16. 3. Ps. 78. 7.—x Exod. 13. 21, & 14. 24. Ps. 103. 30.—y Exod. 17. 6. Numb. 20. 11. Ps. 105. 41. 1 Cor. 10. 4.—y Deut. 8. 21. Ps. 105. 41.—z Deut. 8. 22. Ps. 95. 3. Heb. 3. 18.—a Exod. 16. 2.

the Israelites, as giving instruction in their ancient history, and recounting the wonderful deeds of the Almighty in their behalf.

Verse 5. A testimony in Jacob] This may signify the various ordinances, rites, and ceremonies, prescribed by the Law; and the word law may mean the moral law, or system of religious instruction, teaching them their duty to God, to their neighbour, and to themselves. These were commanded to the fathers, the patriarchs, and primitive Hebrews, that they should make them known to their children,—who should make them known to the generation that was to come,—whose children should also be instructed that they might declare them to their children, to the end that their hope might be in God, that they might not forget His works, and might keep His commandments: that they might not be as their fathers, but have their heart right and their spirit steadfast with God, ver. 6-8. Five generations appear to be mentioned above,—1. Fathers; 2. Their children; 3. The generation to come; 4. And their children; 5. And their children. They were never to lose sight of their history through all their generations. Some think the testimony here may mean the tabernacle.

Verse 9. The children of Ephraim—turned back] This refers to some defeat of the Ephraimites; and some think to that by the men of Gath, mentioned 1 Chron. vii. 21. R. D. Kimchi says this defeat of the Ephraimites was in the desert; and although the story be not mentioned in the Law, yet it is written in the Books of the Chronicles, where we read, on the occasion of Zabab the Ephraimite, and Shuthela, &c. whom the men of Gath, who were born in the land, slew; and Ephraim their father mourned many days, and his brethren came to comfort him, 1 Chron. vii. 20-22: but to what defeat of the Ephraimites this refers is not certainly known; probably the Israelites, after the division of the two kingdoms, are intended.

Verse 10. They kept not the covenant of God] They abandoned His worship, both moral and ritual. They acted like the Ephraimites in the above case, who threw down their bows and arrows, and ran away.

Verse 12. The field of Zoan.] "In campo Tanee,"—Vulgate. Tanis was the capital of Pharaoh, where Moses wrought so many miracles. It was situated in the Delta, on one of the most easterly branches of the Nile. It was afterwards called Thanis; and from it the district was called the Thanitic Canton. See Calmet. Dr. Shaw thinks Zoan was intended to signify Egypt in general.

Verse 13. He divided the sea, and caused them to pass through] The Reader is requested to consult the Notes on the parallel passages marked in the margin on this verse and verses 14, 15, 16, 17, &c. where all these miracles are largely explained.

Verse 18. By asking meat for their lust.] swab lo-naphsham, "for their souls," i. e. for their lives;—for they said in their hearts that the light bread, the manna, was not sufficient to sustain their natural force, and pre-

19 ^b Yea, they spake against God; they said, Can God ^c furnish a table in the wilderness?

20 ^d Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?

21 Therefore the Lord heard *this*, and ^e was wroth: so a fire was kindled against Jacob, and anger also came up against Israel;

22 Because they ^f believed not in God, and trusted not in his salvation:

23 Though he had commanded the clouds from above, ^g and opened the doors of heaven,

24 ^h And had rained down manna upon them to eat, and had given them of the corn of heaven.

25 ⁱ Man did eat angels' food: he sent them meat to the full.

26 ^j He caused an east wind ^k to blow in the heaven: and by his power he brought in the south wind.

27 He rained flesh also upon them as dust, and ^l feathered fowls like as the sand of the sea:

28 And let *it* fall in the midst of their camp, round about their habitations.

29 ^m So they did eat, and were well filled: for he gave them their own desire;

30 They were not estranged from their last. But ⁿ while their meat was yet in their mouths,

31 The wrath of God came upon them, and slew the fattest of them, and ^o smote down the ^p chosen men of Israel.

32 For all this ^q they sinned still, and ^r believed not for his wondrous works.

33 ^s Therefore their days did he consume in vanity, and their years in trouble.

34 ^t When he slew them, then they sought him: and they returned and inquired early after God.

35 And they remembered that ^u God was their rock, and the high God ^v their Redeemer.

36 Nevertheless they did ^w flatter him with their mouth, and they lied unto him with their tongues.

37 For ^x their heart was not right with him, neither were they steadfast in his covenant.

38 ^y But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time ^z turned he his anger away, ^{aa} and did not stir up all his wrath.

39 For ^{ab} he remembered ^{ac} that they were but flesh; ^{ad} a wind that passeth away, and cometh not again.

^b Numb. 11. 4.—^c Heb. order.—^d Exod. 17. 6. Numb. 10. 11.—^e Numb. 11. 1, 10. (Heb. 2. 18. Jude 5.—^f Gen. 7. 11. Mal. 3. 10.—^g Exod. 16. 4, 14. Ps. 105. 40. Job 6. 24. 1 Cor. 13. 1.—^h Or, Every one did eat the bread of the mighty, Ps. 103. 23.—ⁱ Numb. 11. 31.—^j Heb. to go.—^k Heb. food of wing.—^l Numb. 11. 32. ^m Numb. 11. 33.

ⁿ Heb. made to bow.—^o Or, young men.—^p Numb. 14. & 16. & 17.—^q Ver. 22. ^r Numb. 14. 29, 35. & 25. 64, 65.—^s See Hos. 5. 15.—^t Deut. 22. 4, 15. Ps.—^u Exod. 14. 13. Deut. 7. 8. Jer. 41. 14. & 44. 6. & 53. 9.—^v Exod. 33. 31.—^w Ver. 5.—^x Numb. 14. 19, 20.—^y Jer. 23. 8.—^z Job 21. 29.—^{aa} Ps. 103. 14, 15.—^{ab} Gen. 6. 2. Job 3. 6.—^{ac} Job 7. 7, 14. James 4. 14.

serve their lives. It seems, however, from the expression, that they were wholly carnal; that they had no spirituality of mind; they were earthly, animal, and desitish.

Verse 22. *They believed not in God*] After all the miracles they had seen, they were not convinced that there was a Supreme Being! and consequently, they did not trust in his salvation; did not expect the glorious rest which he had promised them. Their descendants in the present day are precisely in this state. Multitudes of them disbelieve the Divine origin of their Law, and have given up all hopes of a Messiah.

Verse 24. *The corn of heaven.*] The manna. It fell about their camp in the form of seeds; and, as it appeared to come down from the clouds, it was not improperly termed heavenly corn, or heavenly grain, מן דגן degan shamayim. The word shamayim is frequently taken to express the atmosphere.

Verse 25. *Man did eat angels' food*] לֶחֶם אֱבִירִים אֶלֶּי אִישׁ lechem abirim acal aish, "Man did eat the bread of the mighty ones"; or, each person ate, &c. They ate such bread as could only be expected at the tables of the rich and great;—the best, the most delicate food. How little did this gross people know of the sublime excellence of that which they called light bread, and which they said their soul loathed. Numb. xxi. 5. It was a type of Jesus Christ, for so says St. Paul. *They all ate the same spiritual meat, and drank the same spiritual drink*, &c. I Cor. x. 3, 4. And our Lord calls himself the Bread that came down from heaven, that giveth life unto the world, John x. 31—35; but a Jew sees nothing but with the eyes of flesh. It is true their doctors, or rabbins, are full of allegories, mysteries, and conceits; but they are, in general, such as would disgrace the Cabinet des Fees, and would not be tolerated in the nursery. O how thick a veil hangs over their gross and hardened hearts!

Verse 26. *He caused an east wind to blow*] See the Note on Numb. xi. 31.

Verse 32. *For all this they sinned still*] How astonishing is this! *They were neither drawn by mercies, nor cured by judgments!* But we shall cease to wonder at this, if we have a thorough acquaintance with our own hearts.

Verse 33. *Their days did he consume in vanity*] By causing them to wander forty years in the Wilderness, vainly expecting an end to their labour, and the enjoyment of the promised rest, which, by their rebellions, they had forfeited.

Verse 34. *When he slew them*] While His judgments were upon them, then they began to humble themselves, and deprecate His wrath. When they saw some fall, the rest began to tremble.

Verse 35. *That God was their rock*] They recollected in their affliction that Jehovah was their Creator, and their Father;—the Rock, the Source, not only of their being, but of all their blessings; or, that He was their sole Protector. *And the high God their Redeemer*] מֶלֶךְ עֵלְיוֹן אֱלֹהֵי עֹלָם elohim gasham. "And the strong God, the Most High, their Kingman." That One who possessed the right of re-

demption; the nearest a-kin to him who had forfeited his inheritance:—so the word originally means, and hence it is often used for a redeemer. The Hebrew word *ba' goel* answers to the Greek *sworn, a saviour*; and is given to the Lord Jesus Christ, the strong God, the Most High, the Redeemer of a lost world. After this verse there is the following Masoretic note: מֵסָר חֵטְאֵי חַשְׁפֵּהר, "The middle of the book." And thus the Reader has arrived at the middle of the Psalter, a book for excellence unparalleled.

Verse 36. *Nevertheless they did flatter him with their mouth.*] What idea could such people have of God, whom they supposed they could thus deceive? They promised well,—they called Him their God, and their fathers' God; and told Him how good, and kind, and merciful, He had been to them. Thus, *their mouth flattered Him.* And they said, Whatever the Lord their God commanded them to do, that they would perform.

And they lied unto Him.] I think the Vulgate gives the true sense of the Hebrew:—*Dixerunt eum in ore suo; et lingua sub mentis eunt ei.*—"They loved Him with their mouth; and they lied unto Him with their tongue." "That is," says the old Psalter, "thai sayde thai lufed God, bot thai lighed, als thair dedes schewes: for thai do nocht als thai hight; for when God ceses to make man rad; than cesse thai to do wele."

Verse 37. *Their heart was not right*] When the heart is wrong, the life is wrong: and because their heart was not right with God; therefore, they were not faithful in His covenant.

Verse 38. *But he, being full of compassion*] Feeling for them, as a father for his children,—

Forgave their iniquity] יָעָפֵר yeapher, made an atonement for their iniquity.

And did not stir up all his wrath] Though they often grieved His Spirit, and rebelled against Him, yet he seldom punished them; and, when He did chastise them, it was as a tender and merciful father. *He did not stir up all his wrath*,—the punishment was much less than the iniquity deserved.

Verse 39. *He remembered that they were but flesh*] Weak mortals. He took their feeble perishing state always into consideration, and knew how much they needed the whole of their state of probation; and, therefore, He bore with them to the uttermost. How merciful is God!

A wind that passeth away, and cometh not again.] I believe this to be a bad translation, and may be productive of error; as if, when a man dies, his being were ended, and death were an eternal sleep. The original is רֵיחַ מַיִם רוּחַ חֹלֶק, *ruach holes, ve-lo yashub*; and the translation should be,—*the spirit goeth away, and it doth not return.* The present life is the state of probation: when, therefore, the flesh, the body, fails, the spirit goeth away into the eternal world, and returneth not hither again.—Now, God being full of compassion, spared them, that their salvation might be accomplished before they went into that state where there is no change; where the pure are pure still,

60 * So that he forsook the tabernacle of Shiloh, the tent which he placed among men;
 61 * And delivered his strength into captivity, and his glory into the enemy's hand.
 62 * He gave his people over also unto the sword; and was wroth with his inheritance.
 63 The fire consumed their young men; and their maidens were not given to marriage.
 64 * Their priests fell by the sword; and their widows made no lamentation.
 65 Then the LORD * awaked as one out of sleep, and * like a mighty man that shouteth by reason of wine.
 66 And * he smote his enemies in the hinder part; he put them to a perpetual reproach.

p 1 Sam. 4. 11. Jer. 7. 12. 14. & 26. 6, 9. — q Judg. 18. 30. — r 1 Sam. 4. 10. — s Jer. 7. 34. & 16. 9. & 22. 10. — t Heb. praised. — u 1 Sam. 4. 11. & 22. 18. — v Job 37. 15. Ezek. 24. 23. — w Ps. 44. 23. — x Lam. 42. 13.

the instrument in question. On the *refovo θησις* of Homer I have written a dissertation elsewhere. The image is very correct; these Israelites, when brought out of their natural bent, soon recoiled, and relapsed into their former state.

Verse 60. *He forsook the tabernacle of Shiloh*] The Lord, offended with the people, and principally with the priests, who had profaned His holy worship, gave up his ark into the hands of the Philistines. And so true it is that He forsook the tabernacle of Shiloh, that He never returned to it again. See 1 Sam. vi. 1. 2 Sam. vi. 1 Kings viii. 1; where the several removals of the ark are spoken of, and which explain the remaining part of this Psalm. Because God suffered the Philistines to take the ark, it is said, ver. 61, *He delivered his strength into captivity, and his glory into the enemy's hand*; and ver. 67, that *He refused the tabernacle of Joseph, and chose not the tribe of Ephraim*: for Shiloh was in the tribe of Ephraim the son of Joseph; and God did not suffer His ark to return thither, but to go to Kirjath-Jearim, which was in the tribe of Benjamin; from thence to the house of Obed-Edom; and so to Zion in the tribe of Judah, as it follows, ver. 68.

The tabernacle which Moses had constructed in the wilderness, remained at Shiloh, even after the ark was taken by the Philistines, and afterwards sent to Kirjath-Jearim. From Shiloh it was transported to Nob; afterwards to Gibeah, apparently under the reign of Saul; and it was there at the commencement of Solomon's reign, for this prince went thither to offer sacrifices, 1 Kings iii. 4. From the time in which the temple was built, we know not what became of the tabernacle of Moses: it was probably laid up in some of the chambers of the temple. See *Calmet*.

Verse 63. *Their maidens were not given to marriage.*] *לוליהן הלוליהן* *hullahin*, were not celebrated with marriage songs.

Verse 64. *Their priests fell by the sword*] *חופני ופינעה* Hophni and Phineas, who were slain in that unfortunate battle against the Philistines, in which the ark of the Lord was taken. 1 Sam. iv. 11.

A Chaldee targum on this passage says, "In the time in which the ark of the Lord was taken by the Philistines, Hophni and Phineas, the two priests, fell by the sword at Shiloh: and when the news was brought, their wives made no lamentation, for they both died the same day."

Verse 65. *Then the Lord awaked*] He seemed as if He had totally disregarded what was done to His people, and the reproach that seemed to fall upon Himself and His worship by the capture of the ark.

Like a mighty man] *כגבור* *ke-gibbor*, like a hero that shouteth by reason of wine. One who, going forth to meet his enemy, having taken a sufficiency of wine to refresh himself, and become a proper stimulus to his animal spirits, shouts, gives the war-signal for the onset; impatient to meet the foe, and sure of victory. The idea is not taken from the case of a drunken man. A person in such a state would be very unfit to meet his enemy, and could have little prospect of conquest.

Verse 66. *He smote his enemies in the hinder part*] This refers to the hemorrhoids with which He afflicted the Philistines. See the Note on 1 Sam. v. 6—10.

Verse 67. *He refused the tabernacle of Joseph*] See the Note on ver. 60.

Verse 69. *He built his sanctuary like high palaces*] *במקום כמו רמנים* *ramim*, which several of the Versions understand of the monoceros, or rhinoceros. The temple of God at Jerusalem was the only one in the land; and stood as prominent on Mount Zion as the horn of the unicorn or rhinoceros does upon his snout. And there He established His ark, to go no more out as long as the temple should last. Before this time it was in a frequent migratory state;

67 Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:
 68 But chose the tribe of Judah, the mount Zion which he loved.
 69 And he * built his sanctuary like high palaces, like the earth which he hath * established for ever.
 70 * He chose David also his servant, and took him from among the sheepfolds:
 71 * From following the * ewes great with young, he brought him * to feed Jacob his people, and Israel his inheritance.
 72 So he fed them according to the * integrity of his heart; and guided them by the skillfulness of his hands.

y 1 Sam. 5. 6, 12 & 4. — z Ps. 37. 2. — a 1 Kings 6. 9. — b Heb. founded. — c 1 Sam. 16. 11, 12. 9 Sam. 7. 8. — d Heb. From after. — e Gen. 28. 13. Lam. 48. 11. — f 2 Sam. 5. 2. 1 Chron. 11. 2. — g 1 Kings 9. 4.

not only in the wilderness, but afterwards in the Promised Land. See the Notes on ver. 60.

Verse 70. *He chose David*] See the account, 1 Sam. xvi. 11, &c.

Verse 71. *From following the ewes*] Instances of this kind are not unfrequent in the ancient Greek and Roman history. *Cresus* said that *Gyges*, who was the first of his race, was a *stave*, and rose to *sovereignty*, succeeding his predecessor, of whose sheep he had been the pastor.

Verse 72. *So he fed them*] Here David is mentioned as having terminated his reign. He had fed the people, according to the integrity of his heart; for that was ever disposed to do the will of God in the administration of the kingdom: and his hand being skilful in war, he always led them out to victory against their enemies.

ANALYSIS OF THE SEVENTY-EIGHTH PSALM.

The Psalmist, considering that it is God's command that His works be not forgotten, but that the father should deliver his former doings to posterity that they might be to them both comfort and instruction, deter them from sin, and persuade them to fear God,—gives, in this Psalm, a long catalogue of God's dealings with His people, even from their coming out of Egypt to the conclusion of the reign of David.

There are three principal parts in this Psalm:—

I. A preface, in which the Psalmist exhorts men to learn and declare the way of God; ver. 1—9.

II. A continued narrative of God's administration among the people, and their stubbornness, disobedience, and contumacy; together with the punishments which God inflicted upon them, ver. 9—67.

III. His mercy, manifested in the midst of judgment;—that He did not cut them off, but, after the rejection of Ephraim, (Israel) made choice of Judah, Zion and David.

I. In the PREFACE, or exordium, he labours to gain attention. Give ear, O my people, ver. 1.

1. Shows that he is about to deliver doctrines and precepts from heaven. It is God's law, and it should be heard:—1. For its excellence, ver. 2. 2. For its certainty, ver. 3.

2. He shews the end, which is another argument for attention. 1. It must not be hidden from their children, that God might be praised, ver. 4. 2. And His power magnified; and, 3. His people edified, ver. 5.

Then follow the duties of their children, which are three:—1. That they might know God,—His law,—His works, ver. 6. 2. That they might trust in Him, ver. 7. 3. That they might be obedient, ver. 8.

II. THE NARRATION. Their fathers were stubborn and rebellious, of which he gives several examples:—

1. In Ephraim. They turned back in the day of battle, ver. 9.

2. They kept not the covenant of God, ver. 10.

3. They forgot his works in Egypt, ver. 11.

The Psalmist extends his narrative; and shews,—

1. God's goodness. 2. Israel's obstinacy. 3. Their punishment.

1. His goodness in bringing them out of Egypt in such a marvellous way, ver. 12. 1. He divided the Red sea, ver. 13. 2. He made the waters to stand as an heap, ver. 13.

1. His care in guiding them. 1. In the day-time by a cloud, ver. 14. 2. In the night by fire, ver. 14.

2. His love in providing for them. 1. He clave the rock that they might have water, ver. 15. 2. He caused these waters to follow them as rivers, ver. 16. 3. And thus they had an abundant supply, ver. 16.

II. Israel's obstinacy. 1. They sinned. 2. More and more. 3. Provoked the Holy One of Israel, ver. 17, 18.

They were incredulous. 1. They tempted God by desiring other supplies than

PSALM LXXIX.

The Psalmist complains of the cruelty of his enemies, and the desolations of Jerusalem, and prays against them, 1-7. He prays for the peace and restoration of his people, and promises gratitude and obedience, 8-13.

XVI. DAY. MORNING PRAYER.

A Psalm of Asaph.

O GOD, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps.

2. The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

3. Their blood have they shed like water round

about Jerusalem; and there was none to bury them.

4. We are become a reproach to our neighbours, a scorn and derision to them that are round about us.

5. How long, LORD? wilt thou be angry for ever? shall thy jealousy burn like fire?

6. Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

7. For they have devoured Jacob, and laid waste his dwelling-place.

8. O remember not against us former iniquities.

His providences had designed. He gave them manna; they would have flesh.

2. They questioned His power, ver. 19.

3. They were foolishly impatient; and must have immediately whatever they thought proper, else they murmured. 1. They said, He smote the rock, and the water gushed out. 2. But can he give bread also? ver. 20.

m. Their punishment. 1. The Lord was wroth, ver. 21. 2. A fire was kindled. 3. Because they believed him not, nor trusted in His salvation, ver. 22.

He provided manna for them; an especial blessing on various considerations.

1. It came from heaven, ver. 23.

2. It came abundantly. He rained it down, ver. 24.

3. It was most excellent. Man did eat angels' food, ver. 25.

Wearied of this, they desired flesh. In this also God heard them. 1. He brought quails. 2. In abundance. 3. Brought them to, and about, the camp, so that they had no labour to find them, ver. 25, 26, 28. 4. They were all gratified with them, ver. 29.

See God's justice in their punishment, and the cause of it. 1. They were not estranged from their lust, ver. 30. 2. His wrath came upon them. 3. It came suddenly. 4. It slew them. 5. Even the chief of them, ver. 31.

See their sin notwithstanding. 1. For all this, they sinned yet more. 2. They were incredulous, ver. 32. 3. He caused them to consume their days in vanity. 4. And their years (forty long years) in trouble, ver. 33.

They began apparently to relent. 1. They sought Him. 2. They returned. 3. They sought after God. 4. They remembered that He was their Rock. 5. And the Most High their Redeemer, ver. 34, 35.

But in this, their apparent amendment, they were guilty.—1. Of hypocrisy, ver. 36. 2. Of insincerity, ver. 37. 3. Of instability. They were not steadfast in his covenant, ver. 37.

On a review of this the prophet extols the goodness of God that bore with such a people.

1. He opened to them the fountain of mercy. He being full of compassion.

2. He displayed an act of this mercy. He forgave their iniquity.

3. Though he punished in a measure, yet He restrained His vindictive justice, and destroyed them not, ver. 38.

His motives for his tenderness:—1. He remembered that they were but flesh. 2. That their probation once ended, their state was fixed for ever, ver. 39. See the Note.

He proceeds with the story of their rebellions. 1. They provoked Him often in the wilderness. 2. They grieved Him in the desert, ver. 40. 3. They returned to sin. Tempted Him. 4. Insulted Him. 5. And forgot all his past mercies, ver. 41, 42, 43. More particularly,—1. They remembered not His hand, ver. 42. 2. Nor His signs in Egypt, ver. 44.

The wonders which He wrought in Egypt. Five of the plagues mentioned:—

First plague. He turned their rivers into blood, ver. 44.

Fourth plague. He sent divers flies, ver. 45.

Second plague. The frogs destroyed them, ver. 45.

Eighth plague. The locusts, ver. 46.

Seventh plague. Their vines, &c. were destroyed, ver. 47.

1. He cast upon them the fierceness of His wrath. 2. Sent evil angels among them. 3. And made a path for his anger, ver. 48.

The first plague. He gave their life to the pestilence, ver. 50.

The last plague. He slew their first-born, ver. 51.

He now gives a recital of God's mercy in the following particulars:—

1. He brought His people through the Red sea, ver. 52.

2. He guided them as a flock.

3. He kept them in safety, ver. 53.

4. He did not suffer them still to wander, but brought them,—1. To the borders of his sanctuary. 2. Even to Mount Zion. 3. Cast out the heathen before them. 4. And divided them an inheritance by lot, ver. 54, 55.

Yet still, 1. They tempted and provoked him. 2. Kept not his testimonies. 3. Turned aside from his worship. 4. Were unfaithful. 5. And idolatrous, ver. 56-58.

For this,—1. God's wrath grows more hot against the people. 2. He greatly abhorred Israel. 3. Forsook the tabernacle. 4. Delivered up the ark. 5. Gave the people to the sword. 6. Gave up the priests to death. 7. And brought upon them general desolation, ver. 59-64.

Once more, God—1. Remembers them in mercy. 2. Fixes His tabernacle among them. 3. Chooses David to be their king. 4. During the whole of whose days they had prosperity in all things, ver. 65-72.

Behold here the goodness and severity of God. Reader, learn wisdom by what those have suffered.

NOTES ON PSALM LXXIX.

The title, *A Psalm of Asaph*, must be understood as either applying to a person of the name of *Asaph* who lived under the Captivity; or else to the family of *Asaph*, or to a band of singers still bearing the name of that *Asaph* who flourished in the days of *David*; for most undoubtedly the Psalm was composed during the Babylonish Captivity, when the city of Jerusalem lay in heaps, the temple defiled, and the people in a state of captivity. *David* could not be its author. Some think it was composed by *Jeremiah*; and it is certain that the sixth and seventh verses are exactly the same with *Jer. x. 25. Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him; and have made his habitation desolate.*

Verse 1. *The heathen are come into thine inheritance*] Thou didst cast them out, and take Thy people in; they have cast us out, and now taken possession of the land that belongs to Thee. They have defiled the temple, and reduced Jerusalem to a heap of ruins; and made a general slaughter of Thy people.

Verse 2. *The dead bodies of thy servants*] It appears that in the destruction of Jerusalem the Chaldeans did not bury the bodies of the slain, but left them to be devoured by beasts and birds of prey. This was the grossest inhumanity.

Verse 3. *There was none to bury them.*] The Chaldeans would not; and the Jews, who were not slain, were carried into captivity.

Verse 4. *We are become a reproach to our neighbours*] The Idumeans, Philistines, Phœnicians, Ammonites, and Moabites, all gloried in the subjugation of this people; and their insults to them were mixed with blasphemies against God.

Verse 5. *How long, LORD? Wilt Thou continue thine anger against us; and suffer us to be insulted, and Thyself blasphemed?*

Verse 6. *Pour out thy wrath*] Bad as we are, we are yet less wicked than they. We, it is true, have been unfaithful; but they never knew Thy name, and are totally abandoned to idolatry.

Verse 7. *Laid waste his dwelling-place*] The Chaldees understands this of the temple. This, by way of eminence, was *Jacob's place*. I have already remarked that these two verses are almost similar to *Jer. x. 25*, which has led many to believe that *Jeremiah* was the author of this Psalm.

Verse 8. *Remember not against us former iniquities*] Visit us not for the sins of our forefathers.

Speedily prevent us] Let them go before us, and turn us out of the path of destruction; for there is no help for us but in Thee.

ties: let thy tender mercies speedily prevent us: for we are brought very low.

9 Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake.

10 Wherefore should the heathen say, Where is their God? let him be known among the heathen in our sight by the revenging of the blood of thy servants which is shed.

11 Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die;

12 And render unto our neighbours sevenfold into their bosom their reproach, wherewith they have reproached thee, O Lord.

13 So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations.

PSALM LXXX.

A prayer for the captives, 1-3. A description of their misery, 4-7. Israel compared to a vineyard, 8-11. Its desolate state, and a prayer for its restoration, 12-16.

To the chief Musician upon Shoshannim-Eduth, A Psalm of Asaph.

GIVE ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth.

1. Deut. 32. 6. Ps. 122. 6. 2 Chron. 14. 11. Jer. 14. 7. 21. Ps. 62. 10. & 113. 2. Heb. vengeance.—a. Ps. 102. 25.—w. Heb. this arm.—w. Heb. reserve the children of death.—7. Gen. 4. 15. Gen. 4. 7. Jer. 32. 15. Luke 6. 38.—7. Ps. 74. 13. 22. & 35. 7.—7. Ps. 74. 1. & 102. 2.—a. Gen. 4. 21.—7. Heb. to generation and generation.—c. Ps. 45. & 102. 2.—d. Or, for Asaph.—7. Ps. 77. 20.—f. Exod. 25. 22. 21. 1 Sam. 4. 4. 2 Sam. 6. 2. Ps. 98. 1.—g. Deut. 32. 2. Ps. 92. 2. & 94. 1.

We are brought very low.] Literally, *We are greatly thinned.* Few of us remain.

Verse 9. *Purge away our sins]* כפר *capet*, be propitiated, or receive an atonement (אָתוּמָהּ by *al chatoletinu*) on account of our sins.

Verse 10. *Where is their God?]* Shew where Thou art by rising up for our redemption, and the infliction of deserved punishment upon our enemies.

Verse 11. *The sighing of the prisoner]* The poor captive Israelites in Babylon, who sigh and cry because of their bondage.

Those that are appointed to die.] בני תמוה *beney temulah*, "sons of death." Either those who were condemned to death because of their crimes: or condemned to be destroyed by their oppressors. Both these senses apply to the Israelites: They were sons of death, i. e. worthy of death, because of their sins against God; they were condemned to death, or utter destruction, by their Babylonian enemies.

Verse 12. *Sevenfold into their bosom]* That is, Let them get in this world what they deserve for the cruelties they have inflicted on us. Let them suffer in captivity, who now have us in bondage. Probably, this is a prediction.

Verse 13. *We thy people]* Whom Thou hast chosen from among all the people of the earth.

And sheep of thy pasture] Of whom Thou, Thyself, art the Shepherd. Let us not be destroyed by those who are Thy enemies; and we, in all our generations, will give thanks unto Thee for ever.

ANALYSIS OF THE SEVENTY-NINTH PSALM.

This Psalm contains the four following parts:

- I. A complaint for the desolation of Jerusalem, ver. 1-5.
- II. A deprecation of God's anger, ver. 5.
- III. A twofold petition:—
 1. Against the enemies of God's people, ver. 6, 7, 10-12.
 2. For the people, ver. 8, 9.
- IV. A doxology, ver. 13.
- I. The complaint is bitter, and is amplified by a climax,—
 1. The heathen are come into Thy inheritance, ver. 1.
 2. The holy temple they have defiled, ver. 1.
 3. They have laid Jerusalem in heaps, ver. 2.
 4. They have exercised cruelty towards the dead.
 5. They have shed blood like water, ver. 3.
 6. They have not even buried those whom they slaughtered.
 7. We are become a reproach, a scorn, and a derision, ver. 4.
- II. Next comes the cause of their calamity.
 1. God's anger was kindled because of their sins, ver. 5.
 2. This anger he deprecates, ver. 5.
- III. The twofold prayer,—
 1. Against the enemy:—1. Pour out Thy wrath on them, not on us, ver. 6. 2. He adds the reason. *They have desecrated Jacob*, ver. 7.

2 Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us.

3 Turn us again, O God, and cause thy face to shine; and we shall be saved.

4 O Lord God of hosts, how long will thou be angry against the prayer of thy people?

5 Thou feedest them with the bread of tears; and givest them tears to drink in great measure.

6 Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.

7 Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.

10 The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars.

11 She sent out her boughs unto the sea, and her branches unto the river.

12 Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her?

1. Numb. 2. 18-21.—1. Heb. come for salvation to us.—1. Ver. 7. 18. Lam. 5. 21. 1 Numb. 2. 25. Ps. 4. 5 & 67. 1.—2. Heb. with thy smoke. Ps. 74. 1.—3. Ps. 44. 2. & 102. 5. Lam. 5. 22.—4. Ps. 44. 13. & 78. 4.—5. Ver. 3. 18.—6. Lam. 5. 7. Jer. 2. 21. Ezek. 15. 6. & 17. 8. & 18. 10.—7. Ps. 44. 2. & 78. 55.—8. Exod. 23. 22. Josh. 24. 12.—1. Heb. the cedars of God.—a. Ps. 72. 8.—7. Ps. 20. 41. Lam. 5. 2. Nah. 2. 2.

2. The second part of the prayer is in behalf of the people.—1. Remember not against us former offences, ver. 8. 2. Let thy mercy prevent us. The reason,—We are brought very low. 3. His prayer is directed for help to the God of salvation. 4. For deliverance, and pardon of sin, ver. 9.

His arguments to prevail with God:—

1. The blasphemy of the heathen, ver. 10.
2. The misery of the people, ver. 11. And another prayer against the enemy, ver. 12.

IV. The doxology.
 1. We, who are Thy people, will be thankful.
 2. We will leave a record of Thy mercy to all generations, ver. 13.

NOTES ON PSALM LXXX.

The title.—see Psalm xlv. lx. and lxix. where every thing material is explained. This Psalm seems to have been written on the same occasion with the former. One ancient MS. in the public library in Cambridge writes this, the *eightieth*, and the *seventy-ninth*, all as one Psalm: the subject-matter is precisely the same;—was made on the same occasion, and probably, by the same author.

Verse 1. *O Shepherd of Israel]* The subject continued from the last verse of the preceding Psalm.

Leadest Joseph] Israel and Joseph mean here the whole of the Jewish tribes:—all were at this time in captivity,—all had been the people of the Lord,—and all, no doubt, made supplication unto Him now that His chastening was upon them; and for all, the Psalmist makes supplication.

That dwellest between the cherubim] It was between the cherubim, over the cover of the ark, called the propitiatory, or mercy-seat, that the glory of the Lord, or symbol of the Divine presence, appeared. It is on this account that the Lord is often said to dwell between the cherubim. On these symbolical beings there is a long and painful account, or system of conjectures, in Parkhurst's Hebrew Lexicon, of about twenty quarto pages! under the word כִּרְיָב *carab*.

Shine forth.] Restore Thy worship; and give us such evidences of Thy presence now, as our fathers had under the first tabernacle, and afterwards in the temple built by Solomon.

Verse 2. *Before Ephraim, and Benjamin, and Manasseh]* It is supposed that these three tribes represent the whole;—Benjamin being incorporated with Judah, Manasseh comprehending the country beyond Jordan, and Ephraim all the rest. *Dadid*.

Verse 3. *Turn us again]* אָתוּמָהּ *haabenu*, convert, or restore us. There are four parts in this Psalm, three of which end with the above words;—see the *third*, *seventh*, and *nineteenth* verses; and one with words similar, ver. 14.

Verse 5. *Thou feedest them with the bread of tears]* They have no peace, no comfort, nothing but continual sorrow.

In great measure] שָׂבַע *shalish*, threefold. Some

13 The bear out of the wood doth waste it, and the wild beast of the field doth devour it.

14 Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;

15 And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.

16 It is burned with fire, it is cut down: they perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself.

18 So will not we go back from thee: quicken us, and we will call upon thy name.

19 Turn us again, O Lord God of hosts, cause thy face to shine; and we shall be saved.

a. Lat. 63. 15.—v. Lat. 68. 5.—v. Psa. 31. 1. & 22. 7.

x. Psa. 68. 21.—v. Ver. 3, 7.

think it was a certain measure used by the Chaldeans, the real capacity of which is not known. Others think it signifies abundance, or abundantly.

Verse 6. *Thou madest us a strife*] The neighbouring districts have a controversy about us; we are a subject of contention to them. A people so wonderfully preserved, and so wonderfully punished, is a mystery to them. They see in us both the goodness and severity of God. Or, all the neighbouring nations join together to malign and execute us. We are hated by all; derided and cursed by all.

Verse 8. *Thou hast brought a vine out of Egypt*] This is a most elegant metaphor, and every where well supported. The same similitude is used by Isaiah, chap. v. 1, &c.; by Jeremiah, chap. ii. 21; by Ezekiel, chap. xvii. 5, 6; by Hosea, chap. x. 1; by Joel, chap. i. 7; by Moses, Deut. xxxii. 32, 33; and often by our Lord Himself, Matt. xx. 1, &c.; xxi. 33, &c.; Mark xii. 1, &c. And this was the ordinary figure to represent the Jewish church. We may remark several analogies here:—

1. This vine was brought out of Egypt that it might be planted in a better and more favourable soil. The Israelites were brought out of their Egyptian bondage, that they might be established in the land of Canaan, where they might grow, and flourish, and worship the true God.

2. When the husbandman has marked out a proper place for his vineyard, he hews down, and roots up, all other trees; gathers out the stones, brambles, &c. that might choke the young vines, and prevent them from being fruitful. So God cast out the Heathen nations from the land of Canaan, that His pure worship might be established, and that there might not remain there any incitements to idolatry.

Verse 9. *Thou preparedst before it*] 3. When the ground is properly cleared, then it is well digged and manured; and the vines are placed in the ground at proper distances, &c. So when God had cast out the Heathen, He caused the land to be divided by lot to the different tribes, and then to the several families of which these tribes were composed.

And didst cause it to take deep root] 4. By sheltering, propping up, and loosening the ground about the tender plants, they are caused to take a deep and firm rooting in the ground. Thus did God, by especial manifestations of His kind providence, support and protect the Israelites in Canaan; and by various religious ordinances, and civil institutions, He established them in the land; and, by the ministry of priests and prophets, did every thing necessary to make them morally fruitful.

It filled the land.] 5. To multiply vines, the gardener cuts off a shoot from the old tree, leaving a joint or knob both at top and bottom; then plants it in proper soil: the lower knob furnishes the roots, and the upper the shoot, which should be carefully trained as it grows, in order to form another vine. By these means one tree will soon form a complete vineyard, and multiply itself to any given quantity. Thus God so carefully, tenderly, and abundantly, blessed the Israelites, that they increased and multiplied; and, in process of time, filled the whole land of Canaan. Vines are propagated not only by cullings, but by layers, seed, grafting, and inoculation.

Verse 10. *The hills were covered*] 6. The vine, carefully cultivated in a suitable soil, may be spread to any extent. In the land of Judea it formed shades, under which the people not only sheltered and refreshed themselves in times of sultry heats; but it is said they even ate, drank, and dwelt, under the shelter of their vines. See 1 Kings iv. 25; Mic. iv. 4; 1 Mac. xiv. 12. So God blessed the Jews, particularly in the days of David and Solomon, that all the neighbouring nations were subdued, the Syrians, Idumeans, Philistines, Moabites, and Ammonites.

Verse 11. *She sent out her boughs unto the sea, and her branches unto the river.*] The Israelitish empire extended from the river Euphrates on the East to the Mediterranean sea on the West, and from the same Euphrates on the North of the Promised Land to its farthest extent on the South; Syria bounding the North, and Arabia and Egypt the South. And this was according to the promises which God had made to the fathers, Exod. xxiii. 31; Deut. xi. 24.

Verse 12. *Why hast thou broken down*] 7. When a vineyard is planted, it is properly fenced to preserve it from being trodden down, or otherwise injured, by beasts; and to protect the fruit from being taken by the unprincipled passenger. So God protected Jerusalem and His temple by His own Almighty arm; and none of their enemies could molest them as long as they had that protection. As it was now spoiled, it was a proof that that protection had been withdrawn; therefore, the Psalmist addresses the Lord with, *Why hast thou broken down her hedges?* Had God continued His protection, Jerusalem would not have been destroyed.

Verse 13. *The bear out of the wood*] Nebuchadnezzar, king of Babylon, who was a fierce and cruel sovereign.

Verse 14. *Return—O God of hosts*] Thou hast abandoned us; and, therefore, our enemies have us in captivity. Come back to us, and we shall again be restored.

Behold, and visit this vine] Consider the state of Thy own people, Thy own worship, Thy own temple. Look down! Let Thine eye affect Thy heart.

Verse 15. *The vineyard which thy right hand hath planted*] Thy holy and pure worship which Thy Almighty power had established in this city.

And the branch—thou madest strong for thyself.] The original is, *בן עץ* ve-*el ben*, "and upon the Son whom Thou hast strengthened for Thyself." Many have thought that the *Lord Jesus* is meant. And so the Chaldee understood it, as it translates the passage thus: *משיח בן עץ* ve-*al* maleca messicha, *And upon the King Messiah, whom Thou hast strengthened for Thyself.* The Syrian, Vulgate, Septuagint, Æthiopic, and Arabic, have the son of man, as in the seventeenth verse. *Eighteen of Kennicott's* and *De Rossi's* MSS. have *בן אדם* ben Adam, "Son of man"—and as the Versions have all the same reading, it was probably that of the original copies. As Christ seems here to be intended, this is the first place in the Old Testament, where the title *Son of man* is applied to Him. The old Psalter understands this of setting Christ at the right hand of God.

Verse 17. *The man of thy right hand*] The only Person who can be said to be at the right hand of God, as Intercessor, is Jesus the MESSIAH. Let him become our Deliverer: appoint Him for this purpose, and let His strength be manifested in our weakness! By whom are the Jews to be restored, if indeed they ever be restored to their own land, but by Jesus Christ? By Him alone can they find mercy; through Him alone can they ever be reconciled to God.

Verse 18. *So will we not go back from thee*] We shall no more become idolaters: and it is allowed on all hands that the Jews were never guilty of idolatry after their return from the Babylonish captivity.

Quicken us] Make us alive, for we are nearly as good as dead.

We will call upon thy name] We will invoke Thee. Thou shalt be for ever the Object of our adoration, and the centre of all our hopes.

Verse 19. *Turn us again*] Redeem us from this Captivity. O Lord God of hosts] Thou who hast all power in heaven and earth; the innumerable hosts of both worlds being at Thy command.

Cause thy face to shine] Let us know that Thou art reconciled to us. Let us once more enjoy Thy approbation. Smile upon Thy poor rebels, weary of their sins, and prostrate at Thy feet imploring mercy.

And we shall be saved] From the power and oppression of the Chaldeans, from the guilt and condemnation of our sins, and from Thy wrath and everlasting displeasure. Thus, O God, save us!

ANALYSIS OF THE EIGHTIETH PSALM.

- The parts of this Psalm are the following:—
 I. A prayer, ver. 1—3.
 II. A complaint by way of expostulation, ver. 4—7.
 III. In the twelve last verses, to move God's mercy, he 1. Shews God's love to Israel under the allegory of a vine, ver. 8—12. 2. Deplores the waste made upon it, ver. 12, 13. 3. Prays for its restoration, ver. 13—16.
 IV. He makes a vow of perpetual service, ver. 19.

PSALM LXXXI.

An exhortation to the people to praise God for His benefits, 1-7. And to attend to what He had provided, 8-10. Their disobedience insinuated, 11. The music brought on themselves by their transgressions, 12-14.

To the chief Musician upon Gittith, A Psalm of Asaph. SING aloud unto God our strength: make a joyful noise unto the God of Jacob.

2 Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

3 Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.

4 For this was a statute for Israel, and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony, when he went out through the land of Egypt: where I heard a language that I understood not.

6 I removed his shoulder from the burden: his hands were delivered from the pots.

a Psa. 8, title.—b Or, for Asaph.—c Lev. 23. 21. Numb. 10. 10.—d Or, against. e Psa. 114. 1.—f Lam. 3. 4. & 10. 37.—g Heb. passed away.—h Exod. 1. 14.—i Exod. 2. 26. & 14. 10. Psa. 90. 15.—k Exod. 12. 13.—l Exod. 17. 6, 7. Numb. 20. 12.—m Or, str.—n Psa. 53. 7.

I. The first part, his petition, ver. 1. 1. For audience, ver. 2. 2. For assistance, ver. 3. 3. For grace to amend, ver. 3.

The arguments he uses to induce the Lord to hear. 1. He was formerly thy shepherd. 2. He sat between the cherubim, on the mercy seat. 3. He has only to shine forth, and shew Himself; and they shall be saved.

II. The second part, his complaint. He complains, 1. That God was angry with them. 2. That the people were in the most distressed circumstances, ver. 5. 3. Of what they suffered from their neighbours, ver. 6.

On which he redoubles his prayer. 1. Turn us. 2. Cause Thy face to shine. And, 3. Then we shall be saved, ver. 7.

III. The third part: what God had done for His people. 1. He brought the vine out of Egypt, ver. 8. 2. He cast out the Heathen, ver. 8. 3. He planted it. 4. He prepared the soil for it. 5. He caused it to take deep root. 6. And it filled the land,—from the river Euphrates to the Mediterranean sea, ver. 9—11.

He deploras the waste made upon it. 1. The fence was broken down. 2. It was spoiled by those who passed by; and by the wild beasts.

Then he prays;—1. Look down from heaven. 2. Visit this vine. 3. It is cut down. 4. It is burnt with fire. 5. Let Thy power in its behalf be shewn by the Man of Thy right hand. (See the Notes.)

Some think Zerubbabel is meant; others think the Jewish nation is thus called the son of man and the man of God's right hand.

IV. The last part of the Psalm:—gratitude and obedience are promised. 1. We will beakside no more, ver. 18. 2. We are nearly dead; quicken us, and we will live to Thee. 3. We will invoke Thy name. We will serve Thee alone, and never more bow down to any strange god, ver. 18.

All these things considered, he thinks he has good ground for his prayer; and, therefore, confidently repeats what he had twice before said. Turn us again, O Lord God of hosts, cause thy face to shine, &c.

NOTES ON PSALM LXXXI.

The title is the same as at Psalm viii. which see. There are various opinions concerning the occasion and time of this Psalm: but it is pretty generally agreed that it was either written for, or used at, the celebration of the Feast of Trumpets, (see on Lev. xxiii. 24.) which was held on the first day of the month Tisri, which was the beginning of the Jewish year; and on that day it is still used in the Jewish worship. According to Jewish tradition, credited by many learned Christians, the world was created in Tisri, which answers to our September. The Psalm may have been used in celebrating the Feast of Trumpets on the first day of Tisri, the Feast of Tabernacles on the fifteenth of the same month, the creation of the world, the Feasts of the New Moons, and the deliverance of the Israelites from Egypt; to all which circumstances it appears to refer.

Verse 1. Sing aloud unto God our strength] There is much meaning here: as God is our strength, let that strength be devoted to His service; therefore, sing aloud! This is principally addressed to the priests and Levites.

Verse 2. Take a psalm] זמרה zimrah. I rather doubt this was the name of a musical instrument.

Bring hither the timbrel] תוף toph; some kind of drum, or tom tom.

The pleasant harp] קנור kinnor. Probably, a sistrum, or something like it. A STRINGS or WIRED instrument.

With the psaltery.] נבל nabel, the nabla;—the cythara, Septuagint.

7 Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved thee at the waters of Meribah. Selah.

8 Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me; 9 There shall no strange god be in thee; neither shalt thou worship any strange god.

10 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

11 But my people would not hearken to my voice; and Israel would none of me.

12 Sol gave them up unto their own hearts' lust: and they walked in their own counsels.

13 Oh that my people had hearkened unto me, and Israel had walked in my ways;

o Exod. 20. 3, 5.—p Dent. 22. 12. Lam. 43. 12.—q Exod. 20. 2.—r Psa. 37. 3, 4. John 18. 7. Ephes. 5. 20.—s Exod. 22. 1. Dent. 22. 15, 18.—t Acts 7. 42 & 14. 16. Rom. 1. 24. 25.—u Or, to the hardness of their hearts, or, imaginations.—v Dent. 5. 22. & 10. 12, 13. & 28. 29. Lam. 43. 12.

Verse 3. Blow up the trumpet] שופר shophar, a species of horn. Certainly, a wind instrument; as the two last were stringed instruments. Perhaps, some chanted in recitative a Psalm, while all these instruments were used as accompaniments. In a representative system of religion, such as the Jewish, there must have been much outside work,—all emblematical of better things: no proof that such things should be continued under the Gospel dispensation, where outsides have disappeared, shadows flown away, and the substance alone is presented to the hearts of mankind. He must be ill off for proofs in favour of instrumental music in the church of Christ, who has recourse to practices under the Jewish ritual!

The Feast of the New Moon was always proclaimed by sound of trumpet. Of the ceremonies on this occasion I have given a full account in my Discourse on the Escharist. For want of astronomical knowledge the poor Jews were put to sad shifts to know the real time of the new moon. They generally sent persons to the top of some hill or mountain, about the time which, according to their supputations, the new moon should appear. The first who saw it was to give immediate notice to the Sanhedrim: they closely examined the reporter as to his credibility; and whether his information agreed with their calculations. If all was found satisfactory, the president proclaimed the new moon by shouting out, מיקדוש! "It is consecrated." This word was repeated twice aloud by the people; and was then proclaimed every where by blowing of horns, or what is called The sound of trumpets.

Verse 4. This was a statute for Israel] See the statute, Numb. x. 10. and Lev. xxiii. 24.

Verse 5. I heard a language I understood not.] This passage is difficult. Who heard? And what was heard? All the Versions, except the Chaldee, read the pronoun in the third person, instead of the first. "He heard a language that he understood not." And to the Versions Kennicott reforms the Text, ושמעו את נשוא שפחה לו יאדאח יזמרה; "a language which he did not understand he heard." But what was that language? Some say the Egyptian;—others, who take Joseph to signify the children of Israel in general, say it was the declaration of God by Moses, that Jehovah was the true God, that He would deliver their shoulder from their burthens, and their hands from the pots,—the moulds and furnaces in which they formed and baked their brick.

Verse 7. Thou calledst in trouble] They had cried by reason of their burthens, and the cruelty of their task-masters; and God heard that cry, and delivered them. See Exod. iii. 7, &c.

In the secret place of thunder] On mount Sinai: where God was heard, but not seen. They heard a voice, but they saw no shape.

At the waters of Meribah.] See this transaction, Exod. xvii. 1, &c.

Verse 8. Hear, O my people] These are nearly the same words with those spoken at the giving of the law, Exod. xx. 2.

Verse 10. Open thy mouth wide] Let thy desires be ever so extensive, I will gratify them if Thou wilt be faithful to me. Thou shalt lack no manner of thing that is good.

Verse 11. Israel would none of me.] ויזמרו לו עבא ה, They would me not,—they would not have me for their God.

Verse 12. Unto their own hearts' lust] To the obstinate wickedness of their heart.

In their own counsels.] God withdrew His restraining grace, which they had abused; and then they fulfilled the inventions of their wicked hearts.

14 I should soon have subdued their enemies, and turned my hand against their adversaries.

15 The haters of the LORD should have submitted themselves unto him: but their time should have endured for ever.

16 He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee.

PSALM LXXXII.

A warning to correct judges. 1, 2. An exhortation to them to dispense justice without respect of persons. 3-5. They are threatened with the judgments of the Lord, 6-8.

XVI. DAY. EVENING PRAYER.

A Psalm of Asaph.

GOD standeth in the congregation of the mighty; he judgeth among the gods.

Josephat, Regis Judæe, etc. versus III.

Or, Psal. 12. 46. Rom. 1. 20. Or, yielded feigned obedience. Psal. 12. 44. & 69. 3. Heb. Eccl. 1. 2. Dent. 22. 15. 14. Psal. 147. 16. Heb. with the fat of wheat. 1. Job 29. 6. Or, for Asaph. 4. 2 Chron. 18. 6. Eccles. 5. 3. Exod. 21. 6. & 22. 22. 1 Chron. 15. 3 Chron. 29. 7. Prov. 15. 8.

Verse 13. Oh that my people had hearkened unto me, Israel had walked in my ways. Nothing can be more plaintive than the original: sense and sound are surprisingly united. I scruple not to say to him who understands the Hebrew; however learned, he has never found in any poet, Greek or Latin, a finer example of deep-seated grief, unable to express itself in appropriate words without frequent interruptions of sighs and sobs, terminated with a mournful cry.

לֵי יָמֵי שָׁמַיִל
יִשְׂרָאֵל בְּרַחֲמֵי יְהוָה

L35-ghammes-shomeagh-l35
Yisrael-bid'rahams-yehovah

He who can give the proper guttural pronunciation to the letter y ayin; and gives the y auw, and the y od, their full Asiatic sound; and not pinch them to death by a compressed and worthless European enunciation; will at once be convinced of the propriety of this remark.

Verse 14. I should soon have subdued] If God's promise appeared to fail in behalf of His people; it was because they rejected His counsel, and walked in their own. While they were faithful, they prospered; and not one jot or tittle of God's word failed to them.

Verse 15. Their time should have endured for ever.] That is, their prosperity should have known no end.

Verse 16. With the finest of the wheat] מֵחֶלֶב מֵחֵלֶב chelab chillah; literally, with the fat of wheat, as in the margin.

Honey out of the rock] And he fed them of the grease of wheat: And of the honey stone be thaim filled, old Psalter. Thus paraphrased: "He fed thaim with the body of Criste and gastely understandyng; and of hony that ran of the stone, that is, of the wiselome, that is swete to the hert." Several of the fathers understand this place of Christ.

ANALYSIS OF THE EIGHTY-FIRST PSALM.

The contents of this Psalm are the following:—

I. The Psalmist exhorts them to celebrate God's name in their festivals, ver. 1-4.

II. The reasons why they should do this: God's benefits conferred on Israel, ver. 5-10.

III. Israel's ingratitude, and its consequences, ver. 11, 12.

IV. God's love and call to amendment, with the reasons for obedience, ver. 13-16.

I. He exhorts them to rejoice: but this must be,—I. In God, ver. 1. 2. At His festivals, ver. 2, 3.

II. The reasons. 1. It was God's command, ver. 4. 2. It was an ancient ordinance, ver. 5. 3. Their deliverance from base servitude, ver. 6. 4. When in deep affliction, ver. 7. 5. In a miraculous manner, ver. 7. 6. His mercy shewn at the waters of Meribah, ver. 7. 7. His giving them His law, ver. 8, 9.

He then inculcates obedience, for which he gives three reasons:—1. I am the Lord thy God, ver. 10. 2. Who redeemed thee from bondage, ver. 10. 3. He will make thee truly happy:—Open thy mouth wide, and I will fill it, ver. 10.

III. Israel's ingratitude, and its consequences. 1. God gave them up; left them to themselves, ver. 12. 2. They walked in their own counsels, ver. 12. And came to ruin.

IV. God's love and call, &c.

He calls them to repentance, ver. 13. The fruits of which would be three great benefits. 1. The subjugation of their enemies, ver. 14. 2. A long uninterrupted prosperity. 3. An abundance of all temporal and spiritual blessings, ver. 15, 16.

Under the emblem of the finest wheat, and the purest honey, from the hives of bees in the rocks, where they abounded in Judæa, he shews them that His followers

2 How long will ye judge unjustly, and accept the persons of the wicked? Selah.

3 Defend the poor and fatherless: do justice to the afflicted and needy.

4 Deliver the poor and needy: rid them out of the hand of the wicked.

5 They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.

6 I have said, Ye are gods; and all of you are children of the Most High.

7 But ye shall die like men, and fall like one of the princes.

8 Arise, O God, judge the earth: for thou shalt inherit all nations.

g Heb. Judge.—h Jer. 2. 1.—i Job 20. 12. Prov. 24. 11.—k Mic. 6. 1.—l Psal. 11. 2. & 75. 2.—m Heb. moved.—n Exod. 22. 8, 9. Ver. 1. John 10. 34.—o Job 28. 22. Psal. 48. 12. Ezech. 31. 14.—p Mic. 7. 2, 7.—q Psal. 2. 8. Rev. 11. 15.

should have so much of earthy and spiritual blessings, that they should be satisfied; and say it is enough. But alas! Israel, would not be obedient; and, therefore, Israel is under the curse.

NOTES ON PSALM LXXXII.

This Psalm, which, in the title, is attributed to Asaph, was probably composed in the time when Jehoshaphat reformed the courts of justice throughout his states, see 2 Chron. xix. 6, 7, where he uses nearly the same words as in the beginning of this Psalm.

Verse 1. God standeth in the congregation of the mighty] The Hebrew should be translated God standeth in the assembly of God. God is among his people: and He presides especially in those courts of justice which Himself has established. The Court of King's Bench is properly the place where the king presides, and where he is supposed to be always present. But the kings of England seldom make their appearance there. King James I. sometimes attended: at such times it might be said, "The king is in the king's court." I believe the case above to be similar. Judges! beware what you do! God is in His court—and in the midst (of the assembly) God will judge: See Parkhurst under נָשָׂא.

Verse 2. Accept the persons of the wicked?] "Lift up their faces"—encourage them in their oppressions.

Selah.] "Mark this: ye do it, and sorely shall ye suffer for it.

Verse 3. Defend the poor] You are their natural protectors under God. They are oppressed: punish their oppressors, however rich or powerful; and deliver them.

Verse 5. They know not] The judges are not acquainted with the law of God, on which all their decisions should be founded!

Neither will they understand] They are ignorant, and do not wish to be instructed. They will not learn: they cannot teach. Happy England! how different from Judæa, even in the days of Jehoshaphat. All thy judges are learned, righteous, and impartial. Never did greater men in their profession dignify any land or country.—(1822.)

All the foundations of the earth] "All the civil institutions of the land totter." Justice is at the head of all the institutions in a well regulated state: when that gets poisoned or perverted, every evil, political and domestic, must prevail. Even religion itself ceases to have any influence.

Verse 6. Ye are gods] Or, with the prefix of כּ he, the particle of similitude, כְּאֱלֹהִים ke-elohim, "like God." Ye are my representatives, and are clothed with my power and authority to dispense judgment and justice; therefore, all of them are said to be children of the Most High.

Verse 7. But ye shall die like men] כְּאָדָם ke-adam, "Ye shall die like Adam," who fell from his high perfection and dignity, as ye have done. Your high office cannot secure you an immortality.

And fall like one of the princes.] Justice shall pursue you, and judgment shall overtake you; and you shall be executed like public state criminals. Ye shall not, in the course of nature, fall into the grave:—but your life shall be brought to an end by a legal sentence, or a particular judgment of God.

Verse 8. Arise, O God, judge the earth] Justice is perverted in the land: take the sceptre, and rule, Thyself.

For thou shalt inherit all nations.] Does not this last verse contain a prophecy of our Lord, the calling of the Gentiles, and the prevalence of Christianity over the earth? Thus several of the Fathers have understood the passage. It is only by the universal spread of Christianity over the world, that the reign of righteousness and justice is to be established—and of whom can it be said that he shall inherit all nations, but of Jesus Christ?

PSALM LXXXIII.

The Psalmist calls upon God for immortals help against a multitude of confederate enemies who had risen up against Judah, 1-2. He mentions them by name, 5-8. Shows how they were to be punished, 9-17. And this was to be done for the glory of God, 18.

A Song or Psalm of Asaph.

KEEP not thou silence, O God! hold not thy peace, and be not still, O God.

2 For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.

3 They have taken crafty counsel against thy people, and consulted against thy hidden ones.

n On, for Asaph.—Ps. 22. 1. & 23. 2. & 103. 1.—Ps. 2. 1. Acts 4. 25.—Ps. 51. 15. & Ps. 57. 5. & 51. 20.—See Esther 2. 6, 9. Jer. 11. 19. & 21. 22.

4 They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.

5 For they have consulted together with one consent: they are confederate against thee:

6 The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;

7 Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre;

8 Assur also is joined with them: they have holpen the children of Lot. Selah.

9 Do unto them as unto the Midianites;

g Heb. Assur.—h See 2 Chron. 20. 1, 10, 11.—i Heb. they have been an arm to the children of Lot.—k Num. 31. 7. Judg. 7. 22.

ANALYSIS OF THE EIGHTY-SECOND PSALM.

There are three parts in this Psalm:—

I. The prophet's proclamation, ver. 1.

II. God's controversy with the judges of the land, ver. 2-7.

III. The prophet's prayer that God would rise and judge, ver. 8.

I. God's presence proclaimed in court. At an assize the judge sits in the midst of the justices. God standeth in the congregation, &c. ver. 1.

II. 1. He reproves them, ver. 2. 1. For their unjust judgment. Ye judge unjustly. 2. For their obstinate continuance in it. How long will ye, &c. Ye have not done it once, but often. 3. For their partiality; they accepted persons, ver. 2.

2. He exhorts them to do their duty. 1. Defend the poor and fatherless. Do right to every man. 2. Deliver the poor and needy, ver. 3.

3. He acquaints them with the events that shall follow where justice is not done:—all is out of order; and the judges are the cause of it.

1. Through ignorance. They know not the law, ver. 5.

2. Through obstinacy. They will not learn it, ver. 5.

3. Through their determination to walk in their own way, ver. 5.

4. They should, in consequence, be brought,—1. To an untimely death. Ye shall die like men. 2. To a shameful death. Ye shall fall like one of the princes,—ye shall have a mighty fall, ver. 7.

III. The prophet's prayer. Since judgment and justice have failed in the land, he says, 1. Arise, O Lord! He does not say, Arise, O people, and put down those unjust judges. No; their function is from God, and God alone is to reform, or strip, or punish them. 2. Judge the earth. Take the state of all people into Thy consideration: there is much injustice in the earth. 3. For this petition he gives a reason. For thou shalt inherit all nations, ver. 8. Publish Thy own laws, appoint Thy own officers; and let them in Thy name dispense righteousness and true holiness throughout the world!

NOTES ON PSALM LXXXIII.

The title, A Song or Psalm of Asaph, has nothing particular. Among a multitude of conjectures relative to the time and occasion of this Psalm, that which refers it to the confederacy against Jehoshaphat, king of Judah, mentioned 2 Chron. xx. is the most likely. The following reasons make it probable. 1. The children of Ammon, that is, the Ammonites, and Moabites, were the principal movers in this war. 2. The Idumeans came to their assistance, 2 Chron. xx. 22, with certain Ammonites or Moabites, referred to here in verse 8, and in 2 Chron. xx. 1. 3. There were also in this confederacy many strangers of Syria, and from beyond the sea, most likely the Dead sea, which seems to indicate the Assyrians, Hagarenes, and Ishmaelites, designed expressly here, ver. 7, 8. 4. In that transaction there was a prophet of the race of Asaph, named Jahaziel; who foretold to Jehoshaphat their total overthrow, 2 Chron. xx. 14, &c. and probably this Jahaziel is the same with Asaph, the author of this Psalm. In the course of the Notes we shall see other circumstances relative to the war of the Moabites and Ammonites against Jehoshaphat, which illustrate several particulars in this Psalm. See Calmet.

Verse 1. Keep not thou silence] A strong appeal to God just as the confederacy was discovered. Do not be inactive; do not be neuter. Thy honour and our existence are both at stake.

Verse 2. Thine enemies make a tumult] They are not merely the enemies of Thy people, but they are the enemies of Thyself: Thy worship, ordinances and laws. They make a tumult,—they throng together.

They have lifted up the head.] They had made an intrusion into the land of Judah, and encamped at Engaddi, by the Dead sea. 2 Chr. xx. 1, 2.

Verse 3. Consulted against thy hidden ones.] תרצו תשפחנעו—Thy hidden things,—places, persons. The hidden things in thy treasures.—CHALDÆE. Thy holy ones.—SYRIAC. Thy saints.—VULGATE and SEPTUAGINT; and so the Æthiopic and Arabic. The people of Israel are probably meant. Or, perhaps, the temple, the ark, and the treasures of the temple, are intended.

Verse 4. Let us cut them off] Let us exterminate the whole race, that there may not be a record of them on the face of the earth. And their scheme was well laid: eight or ten different nations united themselves in a firm bond to do this; and they had kept their purpose so secret, that the king of Judah does not appear to have heard of it, till his territories were actually invaded, and the different bodies of this coalition had assembled at Engaddi. Never was Judah before in greater danger.

Verse 5. They have consulted together with one consent] With a united heart, יחד לב; leb yachadav. Their heart and soul are in the work.

They are confederate against thee] "They have made a covenant," ברית יצרו berith yikaritu, "They have cut the covenant sacrifice." They have slain an animal; divided him in twain; and passed between the pieces of the victim; and thus bound themselves to accomplish their purpose.

Verse 6. The tabernacles of Edom] The tents of these different people are seen in the grand encampment. Tents are probably mentioned because it was the custom of some of these people, particularly the Ishmaelites, to live a migratory or wandering life: having no fixed habitation, but always abiding in tents. Their posterity remain to the present day; and act, and live, in the same manner.

Hagarenes.] These people dwelt on the east of Gilead; and were nearly destroyed in the days of Saul, being totally expelled from their country, 1 Chron. v. 10; but afterwards recovered some strength and consequence: but where they dwell after their expulsion by the Israelites, is not known.

Verse 7. Gebal] The Gibeites, who were probably the persons here designed, were a tribe of the ancient inhabitants of the Land of Canaan, and are mentioned as unconquered at the death of Joshua, chap. xiii. 5. They are called stone-squarers, or Gibeites, 1 Kings v. 18, and were of considerable assistance to Hiram, king of Tyre, in preparing timber and stones for the building of the temple. They appear to have been eminent in the days of Ezekiel, who terms them the ancients of Gebal, and the wise men thereof, who were ship-builders, chap. xxvii. 3. What is now called Gibyle, a place on the Mediterranean sea, between Tripoli and Sidon, is supposed to be the remains of the city of the Gibeites.

Ammon and Moab were the descendants of the children of Lot. Their bad origin is sufficiently known. See Gen. xix. 30, &c. Calmet supposes that Ammon is put here for Men, or Maon, the Moabites, a people who lived in the neighbourhood of the Amalekites and Idumeans. See the Notes on 2 Chron. xx. 1, xxvi. 7.

Awalek] The Amalekites are well known as the ancient and inveterate enemies of the Israelites. They were neighbours to the Idumeans.

The Philistines] These were tributaries to Jehoshaphat, 2 Chron. xviii. 11, but it seems took advantage of the present times, to join in the great confederacy against him.

The inhabitants of Tyre] These probably joined the confederacy in hopes of making conquests, and extending their territory on the main land.

Verse 8. Assur also is joined] The Ammonites might have got those auxiliaries from beyond the Euphrates, against Jehoshaphat, as formerly they were brought against David.—See 2 Sam. x. 16.

They have holpen the children of Lot.] The Ammonites, who appear to have been the chief instigators in this war.

as to Sisera, as to Jabin, at the brook of Kison:

10 Which perished at En-dor: " they became as dung for the earth.

11 Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmonna:

12 Who said, let us take to ourselves the houses of God in possession.

13 O my God, make them like a wheel; " as the stubble before the wind.

14 As the fire burneth a wood, and as the flame " setteth the mountains on fire;

15 So persecute them " with thy tempest, and make them afraid with thy storm.

1 Judg. 4. 15, 21. & 5. 2. — 2 Kings 9. 37. Zeph. 1. 17. — Judg. 7. 25. — Judg. 8. 12, 13. — 1 Sam. 17. 13, 14.

Verse 9. *Do unto them as unto the Midianites*] Who were utterly defeated by Gideon, Judg. vii. 21, 22.

As to Sisera] Captain of the army of Jabin, king of Canaan, who was totally defeated by Deborah and Barak, near mount Tabor, by the river Kishon; and himself, after having fled from the battle, slain by Jael, the wife of Heber the Kenite. See Judg. iv. 15, &c.

Verse 10. *Perished at En-dor*] This refers to the defeat of the Midianites by Gideon, who were encamped in the valley of Jazreel, at the foot of mount Gilboa, and near to Tabor, Judg. vi. 33, vii. 1, and consequently in the environs of En-dor. There Gideon attacked and defeated them; and, in various places during their flight, they were destroyed, and left to rot upon the earth. Judg. vii. 22, 23, 24, 25.

Verse 11. *Make their nobles like Oreb and like Zeeb*] They were two of the chiefs, or generals, of the Midianites; and were slain in the pursuit of the Midianites, by the men of Ephraim; and their heads brought to Gideon on the other side of Jordan. See Judg. vii. 24, 25.

Yea, all their princes as Zebah, and as Zalmonna.] These were the kings of Midian, who were encamped at Kerioth with fifteen thousand men, whom Gideon attacked there, and defeated, and took the kings prisoners; and, finding that they had killed his own brothers, slew them both. See Judg. viii. 10—21. Of the Midianites there fell at this time one hundred and twenty thousand men.

Verse 12. *Let us take to ourselves the houses of God in possession.*] Nearly the words spoken by the confederates when they came to attack Jehoshaphat. *They come (says the king in address to God) to cast us out of thy possession, which thou hast given us to inherit.* See 2 Chron. xx. 11.

Verse 13. *O my God, make them like a wheel*] Alluding to the manner of threshing corn in the east. A large broad wheel was rolled over the grain on a threshing floor, which was generally in the open air; and the grain being thrown up by a shovel against the wind, the chaff was thus separated from it, in the place where it was threshed.

Verse 14. *The flame setteth the mountains on fire*] This may refer to the burning of the straw and chaff after the grain was threshed and winnowed. And as their threshing floors were situated often on the hills or mountains, to take the advantage of the wind; the setting the mountains on fire, may refer to the burning of the chaff, &c. in those places. Let them be like stubble driven away by the wind, and burnt by the fire.

Verse 15. *So persecute them*] In this and the two following verses we find several awful execrations: and all this seems to be done in reference to that ancient custom,—"pouring execrations on an enemy previously to battle." Of this I have already given specimens in this work; and the Reader is particularly requested to refer to the case of Balaam being hired by the king of Moab to curse Israel previously to his intended attack:—see the Note on Numb. xxi. 4, where the subject is treated at large.

This custom prevailed much among the Romans, and the ancient Druids of Britain. In all cases the priests were employed to utter the execrations, as they were supposed to have the greatest influence with the gods, in whose name the curses were uttered.

Verse 16. *That they may seek thy name*] Let them be confounded in all their attempts on Israel; and see, so manifestly, that Thou hast done it, that they may invoke Thy name, and be converted to Thee.

Verse 17. *Let them—perish.*] That is, in their present attempts. Some have objected to the execrations in this Psalm, without due consideration. None of these execrations refer either to their souls, or to their eternal state;—but merely to their discomfiture in their present attempts.

16 Fill their faces with shame; that they may seek thy name, O LORD.

17 Let them be confounded and troubled for ever; yea, let them be put to shame, and perish!

18 "That men may know that thou, whose name alone is JEHOVAH, art " the Most High over all the earth.

PSALM LXXXIV.

The Psalmist longs for communion with God in the sanctuary, 1—3. The blessedness of those who enjoy God's ordinances, 4—7. With confidence in (Gd), he prays for restoration to His house and worship, 8—12.

To the chief Musician " upon Gittith, A Psalm " for the sons of Korah.

HOW " amiable are thy tabernacles, O LORD of hosts!

q Ps. 86. 6.—Deut. 32. 22.—Job 6. 17.—1 Sam. 35. 4, 22.—Ps. 28. 13.—Ezod. 6. 3.—1 Sam. 32. 8.—Ps. 6. 5, 11.—3 Chr. 29. 27. 4.

Suppose the continental powers should join together to subjugate Britain, and destroy the Protestant religion:—is there a Christian in the land that would not be justified in meeting them with the same or similar execrations? On the knees of my soul would I offer every one of them to God against such invaders. Selah. A. C.

Verse 18. *That men may know*] That they may acknowledge, and be converted to Thee. Here is no malice;—all is self-defence.

ANALYSIS OF THE EIGHTY-THIRD PSALM.

This Psalm divides itself into these four parts:—

I. A short ejaculation, ver. 1.

II. A complaint against God's enemies, which is the reason of this prayer, ver. 2—10.

III. A fearful imprecation against them, ver. 12—17.

IV. The charitable ends proposed, ver. 18.

I. The ejaculation or prayer. *Keep not thou silence—be not still.* Thy enemies are loud in their threatenings, and active in their endeavours, to destroy Thy people, and Thy worship. *Hold not thy peace!*

II. He complains—these are enemies,—1. To Thy people, ver. 2. 2. To God himself, ver. 5. Then he describes them, ver. 6—8.

1. They were banditti, spoilers. *They make a tumult,* ver. 2.

2. Proud and arrogant. *They have lifted up the head,* ver. 2.

3. They were subtle and crafty. *They have taken crafty counsel,* ver. 3.

4. They carried their cunning counsel into acts of aggression. *Come, and let us cut them off,* &c. ver. 4.

5. They were conspirators,—1. Against God. 2. Against His people. All the world against God and his church! not an uncommon case.

6. He gives us a catalogue of these conspirators, ver. 6—8. *Edom, &c.*

III. *He prays to God against them.* In which there are four particulars:—1. Their fall and ruin. 2. Their persecution. 3. Their terror. 4. Their disgrace.

These he illustrates by *five similitudes.* 1. Of a wheel that, running on, crushes all under it, successively. 2. Of stubble or chaff, easily driven away by the wind, ver. 13.

3. Of a wood or forest in a state of general conflagration, ver. 14. 4. Of a flame that even consumes the mountains, ver. 14.

Their fall and ruin he wished to be

1. *Speedy and perpetual.* *Do unto them as unto the Midianites, &c.* ver. 9—13.

2. *Sudden and violent.* *As fire,* ver. 13.

3. Let it be terrible and shameful. *Fill their faces with shame,* ver. 15, 16.

There are here three particulars of their punishment:—

1. *Flight.* 2. *Terror.* 3. *Shame and ignominy.*

IV. The charitable ends proposed. These were two:—

1. That they might seek after God; be converted to Him, ver. 16.

2. That they might know Him to be Jehovah, the only true God, that they might be saved from all idolatry, ver. 18.

The spirit of this prayer is,—1. If they will not seek Thee, and be converted; let them be confounded in their attempts against Thy people. 2. If they will not acknowledge Thee, let them be utterly routed and overthrown. *Let them be put to shame, and perish!*

NOTES ON PSALM LXXXIV.

The title here is the same as that of Psalm lxxxi.;—only that was for Asaph, this for the sons of Korah. This person was one of the chief rebels against Moses and Aaron: there were three, Korah, Dathan and Abiram, who made an insurrection; and the earth opened, and swallowed them and their partisans up, Numb. xvi.

PSALM LXXXV.

Desiring to (and for restoration to the Divine favour, 1-3. Prayer for further mercy, 4-7. The Psalmist waits for a gracious answer, in full confidence to receive it, 8. He resolves to continue in the greatest things, and exults in the prospect, 9-12.

To the chief Musician, A Psalm ^a for ^b the sons of Korah.

^c *Or, Regis*
^d *Psalmist*
^e *etc. etc.*
LORD, thou hast been ^f favourable unto thy land: thou hast brought back the captivity of Jacob.

^a *Ps. 22, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.*

will and a strong shield; grace and glory will the Lord give, and will not deprive those of blessedness who walk in perfection.—Critics in general take the word as signifying a defence, or a guard. Instead of *non shemesh*, *sun*, *Houbigant* reads *non shemah*, a keeper, or guardian; and says that to represent God as the sun is without example in the Sacred Writings. But is not Mal. iv. 2, a parallel passage to this place? "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings." No MS. countenances the alteration of *Houbigant*.

The Lord will give grace] To pardon, purify, and save, the soul from sin:—and then He will give glory to the sanctified in His eternal kingdom; and even here He withholdeth no good thing from them that walk uprightly. Well, therefore, might the Psalmist say, verse 12, *O Lord of hosts, blessed is the man that trusteth in thee.*

ANALYSIS OF THE EIGHTY-FOURTH PSALM.

This Psalm may be divided into the following parts:—

I. The Psalmist, absent from the public worship of God, shews his love to the house of God, and his desire to be present in it, ver. 1-3.

II. The happiness of those who continue in that assembly, ver. 4-7.

III. He prays for restoration to it, and sets down the causes, ver. 8-11.

IV. The blessedness of the man who trusts in God, ver. 12.

I. 1. He begins with a pathetic exclamation.—*How amiable are thy tabernacles!* A mode of expression, which intimates, *there is none equal to them.*

2. He expresses his ardent affection to the house of God. 1. *My soul longeth, &c.* 2. *My heart and flesh cry out, &c.*

3. He laments his absence from God's house. The sparrows and swallows have their respective houses, where they may be present,—build,—hatch their young,—sing, &c.; but he could have no access to God's house. And thus he expresses in an affecting appeal to God, to move His pity. 1. *O Lord of hosts!* I acknowledge Thee as my Leader. 2. *My King.* I acknowledge myself as Thy subject. 3. *My God.* Whom I serve, and have taken for my portion.

II. The happiness of those who have liberty to worship God in His temple.

1. *Blessed are they.* They enjoy Thy ordinances, and have blessings in all.

2. *Who dwell.* Who continue in union with God, ever praising His ordinances.

3. *They will be still praising thee.* As being continually happy in Thy presence.

4. *Blessed is the man whose strength is in thee.* Who knows his own weakness, and depends upon Thee for his continual support.

This is the happiness of those who are near God's house: but there is a happiness for those also whose hearts are there, though their bodies are detained at a distance from it.

1. *Blessed are they* in whose hearts are the ways of them, ver. 5.

2. Even when they are passing through desert and inhospitable countries, ver. 6.

3. *They go from strength to strength.*—1. They get from one place of protection to another.—2. They increase in the Divine light and life.—3. They get many companions on the way.

III. His prayer. 1. He begs to be heard. 2. He remembers God who succoured Jacob in weakness and distress. 3. He considers himself as the anointed of God, and under His especial care, ver. 8. He wishes to be employed even in the meanest offices, in the house of God,—which he illustrates by an opposition of *time, place, and persons.*

1. *Times.* One day in Thy courts is better than a thousand out of it.

2. *Places.* God's house, to the tents of wickedness.

3. *Persons.* A doorkeeper, a Korahite at the temple, rather than an emperor in his palace.

2. Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.

3. Thou hast taken away all thy wrath: thou hast turned *thyself* from the fierceness of thine anger.

4. Turn us, O God of our salvation, and cause thine anger toward us to cease.

5. Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

^a *Ps. 32, 1.—(Or, thou hast turned thine anger from us) Duet. 18, 17. Ps. 90, 7.—(Ps. 74, 1. & 78, 5. & 90, 4.)*

For this he gives five reasons:—

1. *The Lord is a sun.* He dispels darkness; comforts, warms, gives life.

2. He is a *shield.* The Defender and Protector of His followers.

3. *He gives grace,* to prepare for heaven.

4. *Glory,* to crown that grace.

5. He is all-sufficient. *He will withhold no good thing.*

But sinners and hypocrites need not expect these blessings; they are for them that walk uprightly.

1. They must walk, go on,—be constant,—abide in the way.

2. They must be *upright,* truly sincere and obedient.

IV. The blessedness of the man who trusts in God. *O Lord of hosts, blessed is the man that trusts in thee!*

This acclamation may be intended to answer an objection: "If those be blessed who dwell in Thy temple, then those must be wretched who are exiled from it." No, says the Psalmist; though there be many advantages enjoyed by those who can attend the ordinances of God, and some may attend them without profit; yet he who trusts in God can never be confounded. Faith in God will always be crowned; and, when absent through necessity, every place is a temple.

^a *Though this command me to the furthest verge Of the green earth—
Yet God is ever present, ever felt,
In the wide waste as in the city fall;
And where his vital reigns, there must be joy."*

NOTES ON PSALM LXXXV.

The title of this Psalm we have seen before, *Ps. xlii.* As to the time, it seems to have been written during, or even after the return from the Babylonish captivity. In the three first verses the Psalmist acknowledges the goodness of God in bringing the people back to their own land: he next prays to God to restore them to their ancient prosperity. In the spirit of prophecy, he waits on God, and hears Him promise to do it; and then exults in the prospect of so great a good. The whole Psalm seems also to have a reference to the redemption of the world by Jesus Christ.

Verse 1. *Lord, thou hast been favourable]* Literally, *Thou hast been well pleased with Thy land.*

Thou hast brought back the captivity] This seems to fix the time of the Psalm to be after the return of the Jews from Babylon.

Verse 2. *Thou hast forgiven the iniquity]* *פָּרַט נַפְשׁוֹ נַאֲסָתָא דְּוֹמ, Thou hast borne, or carried away, the iniquity.* An allusion to the ceremony of the scape goat.

Thou hast covered all their sin.] As Thou hast freely forgiven it, its offensiveness and abominable nature no longer appear. The whole is put out of sight; and, as we are restored from our captivity, the consequences no longer appear.

Selah.] This is true. Our return to our own land is the full proof.

Verse 3. *Thou hast taken away]* *פָּדַת אֲשָׁפְלָא, "Thou hast gathered up all Thy wrath."* This carries on the metaphor in the second verse: "Thou hast collected all Thy wrath, and carried it away with all our iniquities."

Verse 4. *Turn us, O God of our salvation.]* Thou hast turned our captivity;—now convert our souls. And they find a reason for their prayer in an attribute of their God: *the God of their salvation.* And as His work was to save, they beg that His anger towards them might cease. The Israelites were not restored from their captivity all at once. A few returned with Zerubbabel; some more with Ezra and Nehemiah; but a great number still remained in *Babylonia, Media, Assyria, Egypt, and other parts.* The request of the Psalmist is to have a complete restoration of all the Israelites from all places of their dispersion.

Verse 5. *Will thou draw out thine anger]* We have already suffered much, and long: our fathers have suffered, and we have succeeded to their distresses. Draw not out Thy anger against us from generation to generation.

6 Wilt thou not revive us again: that thy people may rejoice in thee?

7 Shew us thy mercy, O LORD, and grant us thy salvation.

8 I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.

9 Surely his salvation is nigh them that fear him: that glory may dwell in our land.

Verse 6. *Wilt thou not revive us*] We have long had the sentence of death in ourselves; and have feared an utter extinction. Let our nation live before Thee! Let us become once more numerous, pious, and powerful; and,

Thy people shall rejoice in thee?] As the source of all our mercies, and give Thee the glory due to Thy name.

Verse 7. *Shew us thy mercy*] Blot out all our sins. *And grant us thy salvation.*] Give us such a complete deliverance as is worthy of Thy majesty and mercy to bestow!

Verse 8. *I will hear what God the LORD will speak*] The Psalmist goes as a prophet to consult the Lord; and, having made his request, waits an answer from the Spirit of prophecy. He is satisfied that the answer will be gracious; and having received it, he relates it to the people.

He will speak peace] He will give prosperity to the people in general; and to His saints, His followers, in particular.

But let them not turn again to folly.] Let them not abuse the mercy of their God, by sinning any more against Him.

Verse 9. *Surely his salvation is nigh*] To him who fears God, and trembles at His word, His salvation is nigh at hand.

That glory may dwell in our land.] That Thy worship may be restored; the temple rebuilt; and the Divine shekinah, or symbol of the presence of God, may resume its place. The pure and undefiled religion of God preached, professed, and experienced, in a nation, is the glory of that land. The prophet Haggai had said that the glory of the latter house, the temple built after their return from Babylon, should be greater than the glory of the former, viz. of that built by Solomon: but, as a building, it was far inferior to the former; yet it had a superior glory in being visited by Jesus Christ. This was the glory that excelled.

Verse 10. *Mercy and truth are met together*] It would be more simple to translate the original,

חסד ואמת נישא
צדק ושלום נשקו

Chesed ve-emeth nishgashu;
Tsedek ve-shalom nishaku.

"Mercy and truth have met on the way,
Righteousness and peace have embraced."

This is a remarkable text, and much has been said on it: but there is a beauty in it which I think has not been noticed.

Mercy and peace are on one side: *truth and righteousness* on the other. *Truth* requires *righteousness*; *mercy* calls for *peace*.

They meet together on the way; one going to make inquisition for sin, the other to plead for reconciliation. Having met, their differences on certain considerations (not here particularly mentioned) are adjusted: their mutual claims are blended together in one common interest; on which *peace* and *righteousness* immediately embrace. Thus, *righteousness* is given to *truth*; and *peace* is given to *mercy*.

Now, *Where* did these meet?—In Christ Jesus.

When were they reconciled?—When He poured out His life on Calvary.

Verse 11. *Truth shall spring out of the earth*] In consequence of this wonderful reconciliation, the truth of God shall prevail among men. The seeds of it shall be so plentifully sown by the preaching of Christ and His apostles that true religion shall be diffused over the world.

And righteousness shall look down from heaven.] And be delighted with the reformation of the sons of Adam; and shall be so satisfied with the glorious work which is carried forward that—

Verse 12. *The LORD shall give—good*] *טוב* *ha-tob*, THE GOOD thing,—what is the supremely good,—the *summum bonum*,—for which man has searched in vain through all his generations. Those who are reconciled to Him through the Son of His love shall enjoy the favour of their God; to have which is the supreme happiness of man.

Our land shall yield her increase.] There shall be neither death nor barrenness; for *truth*, that *springs out*

10 *Mercy and truth are met together; righteousness and peace have kissed each other.*

11 *Truth shall spring out of the earth; and righteousness shall look down from heaven.*

12 *Yea, the LORD shall give that which is good; and our land shall yield her increase.*

13 *Righteousness shall go before him; and shall set us in the way of his steps.*

of the earth, shall yield an abundant harvest, in the conversion of all nations to the faith of our Lord Jesus Christ.

Verse 13. *Righteousness shall go before him*] Perhaps, this verse may receive its best solution from Rom. iii. 25. *Whom God hath set forth a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past.* This term the apostle uses to point out God's method of justifying or saving mankind. And this, in the preaching of the pure Gospel, is ever going before to point out the Lord Jesus, and the redemption that is in His blood. And thus going before Him, the sinner who feels his need of salvation, is *set—in the way of his steps*; as Bartimeus sat by the way-side begging, by which way, Jesus walked; and, when He came where he was, heard his prayer, and restored him his sight. Or, *righteousness*, the pure and holy law of God, must be proclaimed as broken by sinners, and calling aloud for vengeance, before they can see and feel their need of Christ crucified. By the preaching of the law they are prepared to receive the grace of the Gospel.

ANALYSIS OF THE EIGHTY-FIFTH PSALM.

Mystically, this Psalm may be considered as treating of the redemption of the world by Jesus Christ. It has the three following parts:—

I. An acknowledgment of God's former mercies, ver. 1—3.

II. A petition on that ground that he would repeat them, ver. 4—7.

III. A profession of obedience, and an advice to continue in it, ver. 8. That men may be partakers of the promises, both spiritual, ver. 9, 10, 11, and temporal, ver. 12, which shall be fulfilled to those who keep in the ways of God, ver. 13.

I. In the three first verses, the Psalmist commemorates God's mercies to His people; of which His *good will* or *favour* is the Fountain. These mercies are, 1. *Temporal*; *Thou hast been favourable unto thy land*, &c. 1. 2. *Spiritual*; *Thou hast—1. Forgiven the iniquities of thy people—Justification. 2. Thou hast taken away all thy wrath—Reconciliation.*

II. Upon this he founds a prayer. *Turn us, O God.*

1. *Thou hast turned away the captivity. Restore and convert us.*

2. *Thou hast brought us back. Revive our hearts, that they may rejoice in Thee.*

3. *Thou hast been reconciled to our fathers: be reconciled to us.*

4. *Thou hast forgiven the iniquity of Thy people. Save us!*

III. He promises obedience. *I will hear what God will speak*; and I shall hear nothing from Him but what is for His own glory, and His people's good.

1. *He will speak peace.*] He will turn all their sufferings to their advantage.

2. *But they must hear, and be steady. They must not turn again to folly*; let them remember this.

3. *To such His promise is sure. His salvation is nigh them.*

4. *And it comes, that glory may dwell in our land; that it may be crowned with peace and plenty.*

In this prosperity of theirs, there shall be a combination of *mercy, truth, justice, and peace.*

1. *Justice and peace shall embrace*; for there is such a league between these two, that where *peace* is made without *justice*, it cannot long continue. *And mercy and truth* must, for it is inconsistent with *mercy* to be in concord with *falsehood*.

2. *Truth shall spring out of the earth.* Men shall observe it in all their transactions, contracts, and promises.

3. *Righteousness shall look down from heaven.* God will smile on this state of things, and pour out upon them the continual dew of His blessing.

4. In a word,—1. They shall enjoy all *spiritual* blessings; for the *Lord shall give that which is good.* 2. *All temporal*; for the *land shall yield her increase.*

For these mercies He sets down our duty:—

1. *Righteousness shall go before him.* All His saints shall walk before Him in *righteousness* and *true holiness*.

1 Hab. 2. 2.—2 Hab. 2. 1.—1 Zech. 9. 10.—2 Ps. 2. 20, 21.—2 Isai. 66. 12.—2 Zech. 2. 5. John 1. 14.

p. Par. 72. 8. Isai. 66. 17. Luke 2. 14.—q Isai. 66. 8.—r Par. 64. 11. James 1. 17. s Par. 67. 6.—t Par. 67. 14.

PSALM LXXXVI.

The Psalmist prays to God for support, from a conviction that He is merciful, good, ready to forgive, and that there is none like Him, 1-3. All nations shall bow before Him because of His wondrous works, 9, 10. He prays to be instructed, and promises to praise God for His great mercy, 11-13. Describes his enemies, and appeals to God, 14-16. Says a nation from God, that his enemies might be confounded, 17.

XVII. DAY. MORNING PRAYER.

A Prayer of David.

BOW down thine ear, O LORD, hear me: for I am poor and needy.

2 Preserve my soul; for I am holy: O thou my God, save thy servant, that trusteth in thee.

3 Be merciful unto me, O LORD: for I cry unto thee daily.

4 Rejoice the soul of thy servant: for unto thee, O LORD, do I lift up my soul.

5 For thou, LORD, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

6 Give ear, O LORD, unto my prayer; and attend to the voice of my supplications.

7 In the day of my trouble I will call upon thee: for thou wilt answer me.

8 Among the gods there is none like unto

thee, O LORD: neither are there any works like unto thy works.

9 All nations whom thou hast made shall come and worship before thee, O LORD, and shall glorify thy name.

10 For thou art great, and doest wondrous things: thou art God alone.

11 Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name.

12 I will praise thee, O LORD my God, with all my heart: and I will glorify thy name for evermore.

13 For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell.

14 O God, the proud are risen against me, and the assemblies of violent men have sought after my soul; and have not set thee before them.

15 But thou, O LORD, art a God full of compassion, and gracious, long suffering, and plenteous in mercy and truth.

16 O turn unto me, and have mercy upon

a Or, A Prayer, being a Psalm of David.—b Or, one whom thou favourst. c Isai. 22. 2.—d Ps. 22. 1. & 37. 1.—e Or, all the day.—f Ps. 22. 1. & 123. 3. g Ver. 15. Ps. 120. 1. & 145. 3. Joel 2. 13.—h Ps. 62. 15.—i Ps. 145. 11. Ps. 145. 2.—j Ps. 22. 1.—k Ps. 22. 31. & 102. 18. Isai. 43. 7. Rev. 15. 4.—m Exod. 15. 11. Ps. 22. 15. & 71. 14.

2. And this righteousness shall set them in the way of his steps. It shall teach them to walk constantly and steadily in the way of His commandments all the days of their life.

By many of the ancients and moderns the whole of this Psalm has been applied to Christ, and His salvation. See the preceding Notes.

NOTES ON PSALM LXXXVI.

The title attributes this Psalm to David; and in this all the Versions agree: but in its structure it is the same with those attributed to the sons of Korah; and was probably made during the Captivity. It is a very suitable prayer for a person labouring under affliction from persecution or calumny.

Verse 1. Bow down thine ear] Spoken after the manner of men: I am so low, and so weak, that, unless Thou stoop to me, my voice cannot reach Thee.

Poor and needy] I am afflicted, and destitute of the necessities of life.

Verse 2. Preserve my soul] Keep it as in a strong place.

For I am holy] כִּי אֲנִי קָדוֹשׁ ki chasid ani, for I am merciful. The spirit of this prayer is,

"That mercy to others show
That mercy show to me!"

Save thy servant] I have long taken Thee as my Master and Lord: I receive the word from Thy mouth, and obey Thee.

Verse 3. Be merciful unto me] I have no merit;—I plead none,—but trust in Thee alone.

I cry unto thee daily.] My state deeply affects me; and I incessantly cry for Thy salvation.

Verse 4. Rejoice the soul of thy servant] I want spiritual blessings; I want such consolation as Thou dost impart to them that love Thee. I present that soul to Thee, which I wish Thee to console.

Verse 5. For thou, Lord, art good] I found my expectation of help on thy own goodness, through which Thou art always ready to forgive. And I found it also on Thy well known character, to which all Thy followers bear testimony, viz. that Thou art plenteous in mercy unto all them that call upon thee.

Verse 6. Give ear, O LORD] Attend to me. Millions call upon Thee for help and mercy;—but who has more need than myself? That the Psalmist was deeply in earnest, his conduct shews. 1. He prayed. 2. His prayer was vehement; he lifted up his voice. 3. He continued in prayer; he abounded in supplications.

Verse 7. Thou wilt answer me.] Because Thou art good, merciful, and ready to forgive; and I call upon Thee fervently, and seek Thee in Thy own way.

Verse 8. Among the gods there is none like unto thee, O LORD] None that trusted in an idol ever had help in time of need;—none that prayed to any of them ever had an answer to his petitions. Thou savest; they cannot: Thou upholdest; they must be upheld by their foolish worshippers. Thou art my Director, אֲדוֹנָי adonai; but they cannot direct nor teach: they have mouths, but they speak not.

Verse 9. All nations] Thy word shall be proclaimed among all the Gentiles; they shall receive Thy testimony, and worship Thee as the only true and living God.

n Deut. 6. 3. & 32. 39. Isai. 37. 16. & 44. 6. Mark 12. 29. 1 Cor. 3. 4. Eph. 4. 6. o Ps. 4. & 37. 11. & 118. 32. & 143. 2.—p Ps. 22. 12. & 118. 2.—q Or, grave. r Ps. 54. 2.—s Heb. terrible.—t Exod. 24. 6. Numb. 16. 18. Numb. 2. 17. Ver. 2. u Ps. 103. 2. & 111. 4. & 120. 4, 7. & 145. 8. Joel 2. 13.—v Ps. 26. 15. & 62. 16.

Verse 10. For thou art great] Almighty, infinite, eternal. And doest wondrous things] נִפְלְאוֹת וְמוֹצְאוֹת ve-niflaoth niphlaoth; Thou art the Worker of miracles. This Thou hast done in numerous instances, and thereby shewed Thy infinite power and wisdom.

This appears to be a prophecy of the calling of the Gentiles to the faith of Christ, and the evidence to be given to His Divine mission by the miracles which He should work.

Thou art God alone] Σὺ εἶ ὁ Θεός, ὁ μόνος—Sept. Thou art the only, THE GREAT God. In this the Ethiopic and Arabic agree.

Verse 11. Teach me thy way] Instruct me in the steps I should take; for, without Thy teaching, I must go astray.

Unite my heart] יוֹדֵךְ יָרִי יוֹדֵךְ yachad leabi, join all the purposes, resolutions, and affections, of my heart together, to fear and to glorify Thy name. This is a most important prayer. A divided heart is a great curse: scattered affections are a miserable plague. When the heart is not at unity with itself, the work of religion cannot go on. Indecision of mind and division of affections mar any work. The heart must be one, that the work may be one. If this be wanting, all is wrong. This is a prayer which becomes the mouth of every Christian.

Verse 12. I will praise thee—with all my heart] When my heart is united to fear Thy name, then shall I praise Thee with my whole heart.

Verse 13. Thou hast delivered my soul from the lowest hell.] This must mean more than the grave; a hell below hell: a place of perdition for the soul, as the grave is a place of corruption for the body.

Verse 14. The assemblies of violent men] קָדוֹת עֲוֹנוֹת edath avonim, the congregation of the terrible ones. Men of violent passions, violent counsels, and violent acts; and, because they have power, terrible to all.

Have not set thee before them.] Who sins that sets God before his eyes? Who does not sin who has no consciousness of the Divine presence?

Verse 15. But thou, O LORD] What a wonderful character of God is given in this verse! אֲדוֹנָי Adonai, the Director, Judge, and Support; but, instead of אֲדוֹנָי Adonai, thirty-four of Kennicott's MSS. have יְהוָה Yehovah, the self-existent and eternal Being: אֵל El, the strong God; רַחוּם rachum, tenderly compassionate; אֲנִי anani, the Dispenser of grace or favour; אֵל אֱמֶת el emeth, suffering long,—not easily provoked; אֱמֶת emeth, faithful and true. Such is the God who has made Himself more particularly known to us in Christ. The scanty language of our ancestors was not adequate to a full rendering of the original words: כִּי בְּחַיִּיךְ סוֹב גְּמִילְתְּךָ כִּי מִלְּחֻנְךָ, kebydyb, כי מועל מלחונתך כִּי גְּמִילְתְּךָ כי מועל מלחונתך, and thus God, gemildtsend, and mildhoert, gelyhdig and mucel mildhoertness and softfast. "And Thou, Lord God, art mild, and mildhearted, patient, and of much mildheartedness, and softfast,"—steady in truth.

In the old Psalm, the language is but little improved: אֲנִי תוֹרַתְּךָ אֱלֹהִים מִצְדִּיק, and mizdik, and thus Thou art God merciful, and merciful, suffering, and of much mercy, and softfast.

The word mizdik is interpreted, do and dede of mercy.

Verse 16. O turn unto me.] He represents himself as following after God; but he cannot overtake Him: and

me; give thy strength unto thy servant, and save the son of thine handmaid.

17 Shew me a token for good; that they which hate me may see it, and be ashamed: because thou, LORD, hast holpen me, and comforted me.

PSALM LXXXVII.

The nature and glorious privileges of Zion and Jerusalem, 1-3. No other city to be compared to this, 4. The privilege of being born in it, 5, 6. Its praises celebrated, 7.

A Psalm or Song for the sons of Korah.
Cyril, Regis Pinarum, cl. ann. prin. HIS foundation is in the holy mountains.

v. Ps. 116. Luke 1. 38, 42.—v. Isa. 49. 13. & 51. 12. Matt. 5. 4.—a Or. of.—b Ps. 68. 1.

then he prays that He would turn and meet him through pity; or give him strength that he might be able to hold on his race.

Give thy strength unto thy servant] The Vulgate renders, *da imperium tuum puero tuo*, "give Thy empire to Thy child." The old Psalter, *gyf empyre to tþi barn, and make safe the son of tþi þane mayden. Thi barn*—Thy tender child. *cnapan* or *cnapan binum*, Anglo-Saxon; *Thy knave*; signifying either a serving man, or a male child. As many servants were found to be purloiners of their masters' property, hence the word *cnapan*, and *cnapan*, and *knave*, became the title of an unprincipled servant. The term *fur*, which signifies a thief in Latin, for the same reason became the appellation of a dishonest servant.

Quid domini facient, audent cum talia furēs ?

When masters do such things, what may not be expected from the servants (thieves.) VING. Æccl. iii. 16.

So PLAUTUS, speaking of a servant, Aulul. ii. 46, says, *Homo es trium literatum*, "Thou art a man of three letters," i. e. FUR, a thief. The word *knave* is still in use: but is always taken in a bad sense. The paraphrase in the old Psalter states the handmaid to be the kirk, and the son of this handmaid to be a true believer.

Verse 17. *Shew me a token for good*] *rwv vov nwy dech fmmi oth*, "Make with me a sign." Fix the honourable mark of Thy name upon me, that I may be known to be Thy servant. There seems to be an allusion here to the marking of a slave, to ascertain whose property he was. The Anglo-Saxon, *do mid me tacn on gobe, do with me a token in good*. Old Psalter *Be tistþ me signe in gibe*. From *tacn tacn*, we have our word *token*, which signifies a sign, mark, or remembrancer, of something beyond itself;—a pledge that something, then specified, shall be done, or given. Give me, from the influence of Thy Spirit in my heart, a pledge that the blessings which I now ask shall be given in due time. But he wished for such a sign as his enemies might see; that they might know God to be his Helper, and be confounded when they sought his destruction.

ANALYSIS OF THE EIGHTY-SIXTH PSALM.

This Psalm is a continued prayer, and may be divided into four parts:—

I. The first part is a petition for safety, drawn from his own person, ver. 1-4.

II. The second, a quickening of the same petition, drawn from the person and nature of God, ver. 5-13.

III. The third, taken from the quality of his adversaries, ver. 14.

IV. The fourth, a conjunction of all these three: the first, ver. 15. The second, ver. 16. The third, ver. 17.

I. The reasons of his petition, drawn from himself.

1. Bow down thine ear. Reason.—I am poor and needy, ver. 1.

2. Preserve my soul. Reason.—I am holy, or merciful, ver. 2.

3. Save thy servant. Reason.—He puts his trust in thee, ver. 3.

4. Be merciful unto me. Reason.—I cry unto thee daily, ver. 4.

5. Rejoice the soul of thy servant. Reason.—For unto thee do I lift up my soul, ver. 4.

II. A quickening of the petition, drawn from the nature of God.

1. For thou, God, art good, &c. ver. 5, 6.

2. I will call upon thee:—for thou wilt answer me, ver. 7.

3. There is none like unto thee, ver. 8.

4. Nor any works like unto thy works, ver. 8. This shall be amply proved; for

5. All nations, now worshipping idols, shall be converted to thee, ver. 9.

2 * The LORD loveth the gates of Zion more than all the dwellings of Jacob.

3 * Glorious things are spoken of thee, O city of God. Selah.

4 I will make mention of * Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this man was born there.

5 And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her.

6 * The LORD shall count, when he writeth up the people, that this man was born there. Selah.

c. Ps. 78. 67, 68.—d See Isai. 60.—e Ps. 69. 10. Isai. 51. 8.—f Ps. 92. 20.—g Eccl. 12. 8.

6. Because thou art great, and doest wondrous works, ver. 10.

On this reason, that there is none like God,—

1. He begs to be governed by His word and Spirit, v. 11.

2. Promises to praise Him for His great mercy, ver. 12, 13.

III. He presses another argument taken from his enemies.

1. They were proud. The proud are risen against me.

2. They were powerful. The assemblies of violent men.

3. They were ungodly. They did not set thee before them, ver. 14.

IV. He amplifies his former argument.

1. From the nature of God. Thou art full of compassion, &c. ver. 15.

2. From his own condition. Turn unto me, and have mercy upon me, ver. 16.

3. From the quality of his adversaries. Shew me a token—that they which hate me may be ashamed, ver. 17.

NOTES ON PSALM LXXXVII.

The title, A Psalm or song for the sons of Korah, gives us no light into the author or meaning of this Psalm. It begins and ends so abruptly, that many have thought it to be only a fragment of a larger Psalm. This opinion is very likely. Those who suppose it to have been made when Jerusalem was rebuilt and fortified, imagine it to have been an exclamation of the author on beholding its beauty, and contemplating its privileges. If this opinion be allowed, it will account for the apparent abruptness in the beginning and end. As to its general design, it seems to have been written in praise of Jerusalem: and those who are for mystic meanings, think that it refers to the Christian church; and, on this supposition, it is interpreted by several writers, both ancient and modern. To pretend to have found out the true meaning, would be very absurd. I have done the best I could to give its literal sense.

Verse 1. *His foundation is in the holy mountains.*] Jerusalem was founded on the mountains or hills of Zion and Moriah. The after increase of the population obliged the inhabitants to enclose all the contiguous hills: but Zion and Moriah were the principal. We know that ancient Rome was built on seven hills.

Verse 2. *The LORD loveth the gates of Zion more than all the dwellings of Jacob.*] That is, he preferred Zion for His habitation, for to be the place of His temple and sanctuary, before any other place in the Promised Land. Mystically, The Lord prefers the Christian church to the Jewish; the latter was only a type of the former; and had no glory by reason of the glory that excelleth. To this position no exception can be made.

Verse 3. *Glorious things are spoken of thee.*] Or, there are glorious words or doctrines in Thee. Does this refer to the glorious doctrines of the Christian church?—These are glorious sayings indeed.

Verse 4. *I will make mention of Rahab*] The meaning seems to be, Rahab, i. e. Egypt, Babylon, Tyre, Philistia, and Ethiopia, are not so honourable as Jerusalem. To be born in any of them is no privilege when compared with being a native of Jerusalem. Their cities are but heads of villages; Jerusalem alone is a CITY. I have met with a very similar sentiment in a Persian work, of which I know not the author.

چه مصر و چه شام و چه بئر و بکر
همه روستاي ابد و شيرازي شهر

The Meer, o tche Sham, o tche Bئر o Bئر.

Homē rustace and, we Sheerazes Shahr.

"What celebrity can Egypt or Syria, or any thing on earth, or on the sea, pretend to.

"When compared to Sheeraz, those are but villages, but this alone is a city."

PSALM LXXXVIII.

7 As well the singers as the players on instruments shall be there: all my springs are in thee.

PSALM LXXXVIII.

The earnest prayer of a person in deep distress, abandoned by his friends and neighbours, and apparently forsaken of God, 1-12.

A Song or Psalm ^a for the sons of Korah, to the chief Musician upon Mahalath ^b Leannoth, ^c Maschil of a Heman the Ezrahite.

O LORD ^a God of my salvation, I have ^c cried day and night before thee:

^a Or, of—^b That is, To Asaph—^c Or, A Psalm of Heman the Ezrahite, giving instruction.—^d 1 Kings 4. 3. 1 Chron. 2. 6.

The meaning seems to be the same in both the Hebrew and Persian poet.

Verse 5. *This and that man was born in her*] It will be an honour to any person to have been born in Zion. But how great is the honour to be born from above, and be a citizen of the Jerusalem that is from above! To be children of God, by faith in Christ Jesus. The Targum has, "David the king, and Solomon his son, was brought up here."

The highest himself shall establish her.] The Christian church is built on the foundation of the prophets and apostles; Jesus Christ Himself being the corner stone.

Verse 6. *The Lord shall count, when he writeth up the people*] מִיָּמִין מִיָּמִין *beethob ammim*, in the register of the people. When He takes account of those who dwell in Jerusalem, He will particularly note those who were born in Zion.

This has an easy spiritual meaning. When God takes an account of all professing Christians, He will set apart those for inhabitants of the New Jerusalem, who were born in Zion, who were born again, received a new nature, and were fitted for heaven.

Verse 7. *As well the singers, &c.*] Perhaps this may mean no more than, the burden of the songs of all the singers and choristers shall be, "All my fountains (ancestors and posterity) are in Thee;" and consequently, entitled to all Thy privileges and immunities. Instead of מְשֻׁבְּרֵי שִׁירִים, "singers," many MSS. and early printed editions have, שִׁירִים, "princes." Some for מְשֻׁבְּרֵי מַיִם, "my fountains," would read with several of the Versions, מְשֻׁבְּרֵי מְשֻׁבְּרֵי, "habitations:"—but no MS. yet discovered, supports this reading.

It would be a very natural cause of exultation when, considering the great privileges of this royal city, to know that all his friends, family, and children, were citizens of this city; were entered in God's register, and were entitled to His protection and favour. Applied to the Christian church, the privileges are still higher. Born of God, enrolled among the living in Jerusalem, having their hearts purified by faith, and being washed and made clean through the blood of the covenant, and sealed by the Holy Spirit of promise, such have a right to the inheritance among the saints in light. I need not add that *springs, wells, fountains, and cistern, and waters*, are used metaphorically in the Sacred Writings, for children, posterity, fruitful women, people, &c.; see among others Prov. v. 15, 16; Psa. lxxvii. 27; Isa. xlviii. 1; and Rev. xvii. 15. The old Psalter understands the whole as relating to gospel times; and interprets it accordingly. Biahop Horne takes it in the same sense. The whole Psalm is obscure and difficult. I will venture a literal version of the whole, with a few explanatory interpolations, instead of Notes, in order to cast a little more light upon it.

1. A Psalm to be sung by the posterity of Korah. A prophetic song.

2. Jehovah loves His foundation, the city built by him on holy mountains: He loves the gates of Zion more than all the habitations of Jacob.

3. Honourable things are declared of Thee, O city of God! Selah.

4. I will number Egypt and Babylon among my worshippers: behold Philistia and Tyre! They shall be born in the same place. They shall be considered as born in the city of God.

5. But of Zion it shall be said, "This one, and that one," persons of different nations, "was born in it:" and the Most High shall establish it.

6. Jehovah shall reckon in the registers of the people, "This one was born there."

7. The people shall sing, as in leading up a choir, "All my fountains, the springs of my happiness, are in Thee."

I have nearly followed here the version of Mr. N. M. Berlin, who wonders that there should be any doubt concerning this translation of the last verse, when Symmachus and Aquila, who must have well known the sense of the Masoretic Text, have translated; καὶ ἀδωρὲς ὡς χηπέοι,

2 Let my prayer come before thee: incline thine ear unto my cry;

3 For my soul is full of troubles; and my life draweth nigh unto the grave.

4 ^a I am counted with them that go down into the pit: ^b I am as a man that hath no strength:

5 Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are ^c cut off ^d from thy hand.

6 Thou hast laid me in the lowest pit, in darkness, in the deeps.

^a Psa. 37. 9. & 51. 14.—^b Luke 13. 7.—^c Psa. 107. 12.—^d Psa. 23. 1.—^e Psa. 31. 12. 1 Sam. 23. 8.—^f Or, by thy hand.

וַיִּשְׁמַע יְהוָה אֶת צוֹן וְעוֹ: "And they shall sing, as in leading up a dance, All my fountains are in thee." The translation cannot be far from the meaning.

ANALYSIS OF THE EIGHTY-SEVENTH PSALM.

This Psalm contains marks of the beauty and perfection of the church.

1. Its foundation. The Author is God: it is His foundation; not laid in the sand, but upon the mountains;—not common, but holy mountains, &c. v. 1.

2. The Lord loveth his church;—this assembly beyond all others. The Lord loveth, &c. v. 2.

3. All the prophets have spoken glorious things concerning it, and have considered it as the city of God, ver. 3.

4. One of the glorious things spoken of it was the conversion of the Gentiles to it. So here Egyptians, Babylonians, Tyrians, Ethiopians, &c. are to be gathered into it by regeneration. They shall all be brought to know the true God; and shall be classed in the multitude of those who know him, i. e. who offer Him a pure and holy worship, ver. 4.

5. By having the word of God in this true church, they shall be converted to God; so that it may be said, *This and that man were born to God in it*, ver. 5.

6. All other cities shall decay and perish; but the church of God, the city of the Great King, shall be established for ever, the gates of hell shall never prevail against it, ver. 5.

7. The converted Gentiles shall have equal privileges with the converted Jews; and in the Christian church they shall all be enrolled without difference, or precedence, ver. 6.

8. They shall enjoy a perpetual solemnity. They shall ever have cause to sing and rejoice, ver. 7.

9. The highest privilege is that in God's church He opens the fountains of living water;—in His ordinances God dispenses every blessing: every sincere and upright soul rejoices in opportunities to wait on God in His ordinances. Such an one can sing, *All my springs are in thee*. All other fountains are muddy; this alone is as clear as crystal. Worldly springs yield no pure delight;—all there, are mixed and turbulent; all here are refreshing, satisfying, and delightful.

NOTES ON PSALM LXXXVIII.

Perhaps, the title of this Psalm, which is difficult enough, might be thus translated:—"A poem to be sung to the conqueror by the sons of Korah, responsively, in behalf of a distressed person; to give instruction to Heman the Ezrahite." Kennicott says, "This Psalm has three titles, and the last only belongs to it: and supposes it to be the prayer of a person shut up in a separate house, because of the leprosy, who seems to have been in the last stages of that distemper; this disease, under the Mosaic dispensation, being supposed to come from the immediate stroke of God." Calmet supposes it to refer to the Captivity; the Israelitish nation being represented here under the figure of a person greatly afflicted through the whole course of his life. By some, Heman is supposed to have been the author: but who he was is not easy to be determined. Heman and Ethan, whose names are separately prefixed to this and the following Psalm, are mentioned as the grandsons of Judah by his daughter-in-law Tamar, 1 Chron. ii. 6, for they were the sons of Zera, his immediate son by the above. And Tamar, his daughter-in-law, bore him Pharez and Zerah, ver. 4. And the sons of Zerah, Zimri, and Ethan, and Heman, and Calcol, and Dara (or Dordia), ver. 6. If these were the same persons mentioned 1 Kings iv. 31, they were eminent in wisdom; for it is there said that Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Calcol, and Dara, the sons of Mahol, ver. 30, 31. Probably Zerah was also called Mahol. If the Psalm in question was written by these men, they are the oldest poetical compositions extant: and the most ancient part of Divine Revelation; as these persons lived at least one hundred

7 Thy wrath lieth hard upon me, and ² thou hast afflicted me with all thy waves. Selah.

8 ² Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: I am shut up, and I cannot come forth.

9 ² Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, ³ I have stretched out my hands unto thee.

m Ps. 62. 7.—n Job 12. 13. Ps. 31. 11. & 142. 4.—o Ps. 28. 10.—p Job 11. 13. Ps. 143. 2.

and seventy years before Moses. This may be true of the seventy-eighth Psalm: but certainly not of the following, as it speaks of transactions that took place long afterwards, at least as late as the days of David, who is particularly mentioned in it. Were we sure of Heman as the author, there would be no difficulty in applying the whole of the Psalm to the state of the Hebrews in Egypt, persecuted and oppressed by Pharaoh. But to seek, or labour to reconcile, matters contained in the titles to the Psalms, is treating them with too much respect, as many of them are wrong placed, and none of them divinely inspired.

Verse 1. O Lord God of my salvation] This is only the continuation of prayers and supplications already often sent up to the throne of grace.

Verse 2. Let my prayer come before thee] It is weak and helpless, though fervent and sincere: take all hindrances out of its way, and let it have a free passage to Thy throne. One of the finest thoughts in the Iliads of Homer concerns prayer: I shall transcribe a principal part of this incomparable passage; incomparable, when we consider its origin:

Και γαρ τε Διαι εισι Διος κουρα μεγαλοιο, Χωλοι τε, ρυσσαι τε, παραβλοκεις τ' οφθαλμοι· Αι βα τε και μετοισθ' Αθη αλεγοντι κινουσαι· Η δ' Αθη σθεναρη τε και αρτικος' δυνηκα πασσασ Πολλον υπεκπροβει, φθαιει δε τε πασαν εν' αιαν, Βλαπτονω' ανθρωπων· αι δ' εζαχονται οισσασ· Ος μεν τ' αιδουεται κουρας Διος, ασπον ιουσασ, Τον δε μεγ' ωνησασ, και τ' εκλονσ ενζαμνοιο· Ος δε κ' ανηρηται, και τε στερωσ αποιστη. Διουσαι δ' αρα ταιεσ Δια Κρονιωα κινουσαι, Το Αθη εν' ερεσθαι, ινα θγαθβεισ αποιστη. ΑΑΔ' Αχιλευ, πορσ και συ Διος κουρειν ενεσθαι, Τιμησ, ητ' αλλων περ επιγυνημπετ φηνασ εσθλων. Iliad. ix. 498—510.

Prayers are Jove's daughters; wrinkled, lame, slant-eyed, Which, though far distant, yet with constant pace Follow his face. Offence, relent of blood, And breaking firm the ground, outstrips them all, And over all the earth, before them runs Harsh to man: they, following, bend the hurt. Resolved especially when they approach, They yield to aid, and listen when we pray. But if we slight, and with obdurate heart, Resist them, to Saturnian Jove they cry Against us, imploring, that offence May cleave to us for vengeance of the wrong. Thou, therefore, O Achilles! honour yield To Jove's own daughters, vanquish as the brave Have oft times been, by honour paid to Thee.

Cowper.

On this allegory the translator makes the following remarks:—"Wrinkled, because the countenance of a man, driven to prayer by a consciousness of guilt, is sorrowful and dejected. Lame, because it is a remedy to which men recur late, and with reluctance. Slant-eyed, either because, in that state of humiliation, they fear to lift up their eyes to heaven, or are employed in taking a retrospect of their past misconduct. The whole allegory, considering when and where it was composed, forms a very striking passage."

Prayer to God for mercy must have the qualifications marked above. Prayer comes from God. He desires to save us: this desire is impressed on our hearts by His Spirit, and reflected back to himself. Thus says the allegory,—prayers are the daughters of Jupiter. But they are lame; as reflected light is much less intense and vivid than light direct. The desire of the heart is afraid to go into the presence of God, because the man knows, feels, that he has sinned against goodness and mercy. They are wrinkled,—dried up and withered, with incessant longing: even the tears that refresh the soul are dried up and exhausted. They are slant-eyed;—look aside through shame and compassion,—dare not look God in the face. But transgression is strong, bold, impudent, and destructive: it treads with a firm step over the earth, bringing down curses on mankind. Prayer and repentance follow, but generally at a distance. The heart, being hardened by the deceitfulness of sin, does not speedily relent. They, however, follow; and when, with humility and contrition, they approach the throne of grace, they are respectfully received. God acknowledges them as His offerings, and heals the wounds made by transgression. If the heart remain obdurate, and the man will not humble himself

10 ² Wilt thou shew wonders to the dead? shall the dead arise and praise thee. Selah.

11 Shall thy loving-kindness be declared in the grave? or thy faithfulness in destruction?

12 ² Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?

13 But unto thee have I cried, O Lord; and in the morning shall my prayer prevent thee.

q Ps. 6. 5. & 30. 2. & 115. 17. & 118. 17. Iml. 28. 12.—r Job 10. 21. Ps. 142. 2. s Ps. 31. 12.—t Ps. 5. 2.

before his God; then his transgression cleaves to him; and the heartless lifeless prayers which he may offer in that state, presuming on God's mercy, will turn against him; and to such an one the sacrificial death and mediation of Christ are in vain. And this will be the case especially with the person who, having received an offence from another, refuses to forgive. This latter circumstance is that to which the poet particularly refers. See the whole passage with its context.

Verse 4. I am counted with them, &c.] I am as good as dead; nearly destitute of life and hope.

Verse 5. Free among the dead] באמת חיים ba-metim chapshî, I rather think, means stripped among the dead. Both the fourth and fifth verses seem to allude to a field of battle—the slain and the wounded are found scattered over the plain; the spoilers come among them and strip, not only the dead, but those also who appear to be mortally wounded, and cannot recover; and are so feeble as not to be able to resist. Hence the Psalmist says, I am counted with them that go down into the pit; I am as a man that hath no strength, ver. 4. And I am stripped among the dead, like the mortally wounded (חללים chalalim) that lie in the grave. "Free among the dead," inter mortuos liber, has been applied by the Fathers, to our Lord's voluntary death: all others were obliged to die; He alone gave up His life, and could take it again, John x. 18. He went into the grave, and came out when He chose. The dead are bound in the grave: He was free, and not obliged to continue in that state as they were.

They are cut off from thy hand.] An allusion to the roll in which the general has the names of all that compose his army under their respective officers. And when one is killed he is erased from this register, and remembered no more, as belonging to the army: but his name is entered among those who are dead, in a separate book. This latter is termed the black book, or the book of death; the other is called the book of life, or the book where the living are enrolled. From this circumstance, expressed in different parts of the Sacred Writings, the doctrine of reprobation and election has been derived! How wonderful!

Verse 7. Thou hast afflicted me with all thy waves] The figures in this verse seem to be taken from a tempest at sea. The storm is fierce, and the waves cover the ship.

Verse 8. Thou hast made me an abomination] This verse has been supposed to express the state of a leper,—who, because of the infectious nature of his disease, is separated from his family;—is abominable to all, and at last shut up in a separate house, whence he does not come out to mingle with society.

Verse 10. Wilt thou shew wonders to the dead? מתים metim, "dead men."

Shall the dead] שמהו rephaim, the manes or departed spirits,—

Arise and praise thee] Any more in this life? The interrogations in this and the two following verses imply the strongest negations.

Verse 11. Or thy faithfulness in destruction?] Faithfulness in God refers as well to His fulfilling His threatenings as to His keeping his promises. The wicked are threatened with such punishments as their crimes have deserved: but annihilation is no punishment. God, therefore, does not intend to annihilate the wicked; their destruction cannot declare the faithfulness of God.

Verse 12. The land of forgetfulness] The place of separate spirits, or the invisible world. The Heathens had some notion of this state. They feigned a river in the invisible world, called Lethe, Ληθη, which signifies oblivion, and that those who drank of it remembered no more any thing relative to their former state.

Animo, quibus altera, fato Corpore debetur, lethæ ad fluminis undam Securus lætæ, at longa oblitiva potant. Virg. Æn. vi. 713. To all those souls who round the river wait New mortal bodies are decreed by fate; To you drink streams the quelling shades repair, And quell deep draughts of long oblivion there.

Verse 13. Shall my prayer prevent thee.] It shall get before thee: I will not wait till the accustomed time to

14 LORD, why castest thou off my soul? why hidest thou thy face from me?

15 I am afflicted and ready to die for my youth up: while I suffer thy terrors I am distracted.

16 Thy fierce wrath goeth over me; thy terrors have cut me off.

u Job 6. 4.—v Or, all the day.

offer my morning sacrifice; I shall call on thee long before others come to offer their devotions.

Verse 14. *Why castest thou off my soul.*] Instead of my soul, several of the ancient Versions have my prayer: Why dost thou refuse to hear me, and dost thus abandon me to death?

Verse 15. *From my youth up.*] I have always been a child of sorrow; afflicted in my body, and distressed in my mind.—There are still found in the church of God persons in similar circumstances: persons who are continually mourning for themselves and for the desolations of Zion. A disposition of this kind is sure to produce an unhealthy body; and, indeed, a weak constitution may often produce an enfeebled mind: but where the terrors of the Lord prevail, there is neither health of body nor peace of mind.

Verse 16. *Thy fierce wrath goeth over me.*] It is a mighty flood by which I am overwhelmed.

Verse 17. *They came round about me daily like water.*] Besides his spiritual conflicts, he had many enemies to grapple with. The waves of God's displeasure broke over him, and his enemies came around him like water, increasing more and more, rising higher and higher, till he was at last on the point of being submerged in the flood.

Verse 18. *Lover and friend.*] I have no comfort, and neither friend nor neighbour to sympathize with me.

Mine acquaintance into darkness.] All have forsaken me; or מִיְדָדִים מִיְדָדִים miyuddaim macheshak, "Darkness is my companion." Perhaps he may refer to the death of his acquaintances; all were gone! there were none left to console him! That man has a dismal lot who has outlived all his old friends and acquaintances; well may such complain. In the removal of their friends they see little else than the triumphs of death. *Khosroo*, an eminent Persian poet, handles this painful subject with great delicacy and beauty in the following lines:—

زخم صوي خطيره بگريستيم بزار
از هبزه لومنان كه امير بنا شدند
گفتم اي نشان كه شدند و خطر
داد از صدا جواب اي نشان كه

Restum saana khustorab beharatum beas
As Ebnah Doostan to soot fan shodand:
Oufshan, Eshkan Kuyak shodand / ve Khatyr
Dad az صدا jowab, Eshkan Kuyak!

Weeping, I pass'd the place where lay my friends
Caparr'd by death:—in accents wild I cried,
Where are they? And soon I said, by who's death
Occur'd in volume sound the end Where are they?

J. B. C.

ANALYSIS OF THE EIGHTY-EIGHTH PSALM.

There are four parts in this Psalm:—

I. A petition, ver. 1, 2.

II. The cause of this petition, his misery, which he describes, ver. 3—9.

III. The effects produced by this miserable condition,—

1. A special prayer, ver. 10—12. 2. An expostulation with God for deliverance, ver. 10—12.

IV. A grievous complaint, from ver. 14—18.

The Psalmist offers his petition: but before he begins, he lays down four arguments why it should be admitted,—

1. His confidence and reliance on God. *O Lord God of my salvation.*

2. His earnestness to prevail. *I have cried.*

3. His assiduity. *Day and night.*

4. His sincerity. *I have cried before thee.*

And then he tenders his request for audience. *Let my prayer come before thee, incline thine ear unto my cry.*

II. And then next he sets forth the pitiful condition he was in, that thereby he might move God to take compassion, which he amplifies several ways:—

1. From the weight and variety of his troubles: many they were, and press'd him to death. *For my soul is full of troubles, and my life draweth nigh to the grave.*

2. From the danger of death in which he was.

Which is illustrated by three degrees:—

1. That he was moribundus, dying, no hope of life in him, even by the estimate of all men. *I am counted with them that go down to the pit; I am as a man that hath no strength.*

2. That he was planè mortuus, nearly dead: but as a

17 They came round about me daily like water: they compassed me about together.

18 Lover and friend hast thou put far from me, and mine acquaintance into darkness.

w Psa. 31. 11. & 38. 11.

dead man, *Free among the dead*; freed from all the business of this life: as far separate from them as a dead man.

3. Yea, dead and buried. *Like the slain that lie in the grave; whom thou rememberest no more, i. e.* to care for in this life; and they are cut off from Thy hand, i. e. Thy providence, Thy custody, as touching matters of this life.

And yet he farther amplifies his sad condition by two similitudes:—

1. Of a man in some deep dark dungeon. *Thou hast laid me in the lowest pit, in darkness, in the deeps; as was Jeremiah, chap. xxxvii.*

2. Of a man in a wreck at sea, that is compassed with the waves, to which he compares God's anger. *Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. One wave impels another.* The recurrence of his troubles was perpetual, one no sooner gone but another succeeded.

And, add to this his sorrow, his friends (whose visits in extremity used to alleviate the grief of a troubled soul,) even these proved perfidious, and came not to him; he had no comfort from them: which was also God's doing, and thus augmented his grief.

The *auxesis* is here very elegant.

1. *Thou hast put away mine acquaintance from me.* THOU.

2. *Thou hast made me an abomination to them. No less; an abomination.*

3. *I am shut up, I cannot come forth.* As a man in prison, I cannot come at them, and they will not come to me.

III. The effect of which grievous affliction was threefold:—1. An internal grief and wasting of the body. 2. An ardent affection in God; and—3. An expostulation with God.

1. *My eye mourns by reason of affliction.* An evidence that I am troubled and grieved to the heart, that my eye droops and fails: for, when the animal and vital spirits suffer a decay, the eye will quickly, by her dimness, deadness, and dulness, discover it.

2. It produces an ardent affection, a continuance and assiduity in prayer, which is here made evident by the adjuncts.

1. *His voice. I have called daily upon thee.* It was,—

1. A cry. 2. It was continual.

2. By the extension of his hands. *I have stretched out my hands to thee.* Men used to do so when they expected help; when they looked to receive; whence we sometimes say, *Lend me thy hand.*

3. The third effect was, an expostulation with his God, in which he presseth to spare his life from the inconvenience that might thereby happen, viz. that he should be disabled to praise God, and celebrate his name, as he was bound, and desired to do, among the living. An argument used before, Psal. vi. 3. This argument, though it savours too much of human frailty, yet he thought by it to move God, who above all things is jealous of his own glory, which by his death he imagines will suffer loss; and therefore he asks,—

1. *Will thou shew wonders among the dead?* That is, thy desire is to set forth Thy honour, which cannot be done if I go to the grave, except by some miracle I should be raised from thence.

2. *Shall the dead arise again and praise thee?* It is the living that shall shew forth Thy praise, Thy power, and goodness; Thy fidelity in keeping Thy promises to the sons of men. The dead, as dead, cannot do this; and they return not from the grave, except by miracle.

3. *Shall thy loving-kindness be declared in the grave, or thy faithfulness in destruction? shall thy wonders be known in the dark, or thy righteousness in the land of forgetfulness?* Such is the grave, a place of oblivion; for Abraham is ignorant of us. The goodness and faithfulness of God, which he makes known to us in this life, are not known, nor can be declared by the dead: the living see them; they have experience of them; and therefore he desires that his life may be spared to that end, lest if he die now that faculty should be taken from him; he should no longer be able to resound the praise of God, which is the end for which men ought to desire life.

IV. He returns to his complaint; and again repeats what he had said before, and almost in the same words, and gives three instances:—

PSALM LXXXIX.

The Psalmist shews God's great mercy to the House of David, and the Promises which he had given to it of support and perpetuity, 1-37. He complains that notwithstanding these Promises, the Kingdom of Judah is overthrown, and the royal family nearly ruined, 38-45. He earnestly prays for their restoration, 46-52.

XVII. DAY. EVENING PRAYER.

Maaschil of ^b Ethan the Ezrahite.

I WILL sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness ^c to all generations.

2 For I have said, Mercy shall be built up for ever: ^d thy faithfulness shalt thou establish in the very heavens.

3 ^e I have made a covenant with my chosen, I have ^f sworn unto David my servant,

^a Or, a Psalm for Ethan, the Ezrahite, to give instruction. — ^b 1 Kings 4. 31. ^c Chron. 2. 6. — ^d Heb. to generation and generation. So ver. 4.—^e 1 Kings 19. 10. ^f 1 Kings 8. 15.

1. In his prayer. *But unto Thee have I cried, O Lord, and in the morning shall my prayer prevent thee.* He prayed earnestly, early, not drowsily; for he did prevent God: he prayed, and would continue in prayer, and yet all in vain.

2. For God seems to be inexorable, of which he complains, *Lord, why castest thou off my soul? why hidest thou thy face from me?* Even the best of God's servants have sometimes been brought to that strait, that they have not had a clear sense of God's favour, but conceived themselves neglected and deserted by Him, and discountenanced.

His second instance is, his present affliction mentioned before, ver. 4, 5, 6, 7. *I am afflicted and ready to die, which he here exaggerates:*

1. From the time and continuance of it; for he had borne it *even from his youth up.*

2. From the cause. It did not proceed from any outward or human cause, that might have been borne and helped; but it was an affliction sent from God. *Thy terrors have I suffered:* it came from a sense of God's wrath.

3. From an uncomfortable effect. It wrought in his soul amazement, unrest, a perpetual trouble and astonishment. *Thy terrors have I suffered with a troubled mind: I am distracted with them.*

He amplifies this wrath by the former similes, ver. 7, waves and water.

1. *Thy fierce wrath goes over me.* As waves over a man's head at sea. *Thy terrors have cut me off.* As a weaver's thrum.

2. *They came round about me like water: daily like water.*

3. *They compassed me about together,* as if they conspired my ruin: *all thy waves, v. 7.*

His third instance, which is the same, ver. 8. The perfidiousness and desertion of friends: a loving friend is some comfort in distress; but this he found not. *Lover and friend hast thou put far from me, and mine acquaintance into darkness.* They appear no more to me to give me any counsel, help or comfort, than if they were hidden in perpetual darkness. His case, therefore, was most deplorable.

NOTES ON PSALM LXXXIX.

It is most probable that this Psalm was composed during the Captivity. Of *Ethan* and *Heman* we have already seen something in the introduction to the preceding Psalm; see also the parallel places in the margin. The title should probably be translated,—*To give instruction to Ethan the Ezrahite. The Chaldees* have, "A good instruction, delivered by Abraham, who came from the east country." The *Septuagint* and *Aethiopic* have *Ethan the Israelite*;—the *Arabic* has *Nathan the Israelite*.

The Psalm divides itself into two grand parts; the first extends from ver. 1 to 37, in which the Psalmist shews God's mercy to the house of David, and the promises which He has given to it of support and perpetuity. The second part begins with ver. 38, and ends with the Psalm; and in it the author complains that, notwithstanding these promises, the kingdom of Judah is overthrown and the royal family ruined; and he entreats the Lord to remember his covenant made with that family, and restore them from their captivity.

Verse 1. *I will sing of the mercies of the LORD* I will celebrate the mercy of God to the house of Jacob; the mercy that has been shewn to our fathers from time immemorial.

To all generations] What I say concerning Thy mercy and goodness, being inspired by Thy Spirit, is not only true, but shall be preserved by the Divine providence for ever.

Verse 2. *Mercy shall be built up for ever*] God's good-

4 ^g Thy seed will I establish for ever, and build up thy throne ^h to all generations. Selah.

5 And ⁱ the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.

6 ^k For who in the heaven can be compared unto the LORD: who among the sons of the mighty can be likened unto the LORD?

7 ^l God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.

8 O LORD God of hosts, who is a strong LORD ^m like unto thee? or to thy faithfulness round about thee?

^f 2 Sam. 7. 11. &c.—^g Ver. 39, 36.—^h See ver. 1.—ⁱ Ps. 19. 1.—^j Ps. 60. 5. & 71. 12. & 93. 3. & 113. 5.—^k Ps. 76. 11.—^l Exod. 15. 11. 1 Sam. 2. 2. Ps. 35. 10. & 71. 19.

ness is the foundation on which His mercy rests; and from that source, and on that foundation, acts of mercy shall flow and be built up for ever and ever.

Thy faithfulness shalt thou establish] What Thou hast promised to do to the children of men on earth, Thou dost register in heaven; and Thy promise shall never fail.

Verse 3. *I have made a covenant with my chosen*] I have made a covenant with Abraham, Isaac, and Jacob; and renewed it with Moses and Joshua in reference to the Israelites in general: but I have made one with David in especial relation to himself and posterity, of whom, according to the flesh, the Christ is to come. And this is the covenant with David:—

Verse 4. *Thy seed will I establish for ever, and build up thy throne to all generations*] And this covenant had most incontestably Jesus Christ in view. This is the seed, or posterity, that should sit on the throne, and reign for ever and ever. David and his family are long since become extinct; none of his race has sat on the Jewish throne for more than two thousand years; but the Christ has reigned invariably since that time, and will reign till all His enemies are put under His feet; and to this the Psalmist says *Selah*. It will be so; it is so,—and it cannot be otherwise; for the Lord hath sworn that He shall have an everlasting kingdom, as he has an everlasting priesthood.

Verse 5. *The heavens shall praise thy wonders*] The works that shall be wrought by this Descendant of David shall be so plainly miraculous as shall prove their origin to be Divine: and both saints and angels shall join to celebrate His praises.

Thy faithfulness also] All Thy promises shall be fulfilled; and particularly and supereminently those which respect the congregation of the saints,—the assemblies of Christian believers.

Verse 6. *For who in the heaven*] *prw shachak*, signifies the ethereal regions,—all visible or unbounded space;—the universe. Who is like Jesus! Even in his human nature none of the sons of the mighty can be compared with Him. He stoness for the sin of the world, and saves to the uttermost all who come unto God through Him.

This may also be considered a reproof to idolaters. Is there any among the heavenly hosts like to God? Even the most glorious of them were made by His hands. Can the stars,—the more distant planets,—the moon or the sun, be likened unto God most high?

Who among the sons of the mighty] Instead of *עֲלֵימִים* elim, mighty ones, four of Kennicott's and De Rossi's MSS. have *עֲלֵי עֵל* eil, strength:—sons of strength, strong persons. Several of the Versions seem to have read *עֲלֵימִים* elohim, God, instead of *עֲלֵימִים* elim, strong ones. So my old Psalter, following the Vulgate,—*For who fit the clothes sal be ebened to Lorbe; like sal be to God in sons of God?* which it paraphrases thus:—"Emang al haly men nane may be eveded to Ihu Crist: and nane may be like to hym in God's sons: for he is God's son to be kynde, and thai through grace."

Verse 7. *God is greatly to be feared*] In all religious assemblies the deepest reverence for God should rest upon the people. Where this does not prevail, there is no true worship. While some come with a proper scriptural boldness to the throne of grace, there are others who come into the presence of God with a reprehensible, if not sinful, boldness.

Verse 8. *O LORD God of hosts*] Thou who hast all armies at Thy command, and canst serve Thyself by every part of Thy creation, whether animate or inanimate.

Who is a strong LORD] See ver. 6.

Thy faithfulness round about thee] Or, more properly, *thy faithfulness is round about thee.* Thou still keepest Thy promises in view. God's truth leads Him to fulfil His promises: they stand round His throne as the faithful servants of an eastern monarch stand round their master,

be with him: and ^b in my name shall his horn be exalted.

25 ¹ I will set his hand also in the sea, and his right hand in the rivers.

26 He shall cry unto me, Thou art ^m my father, my God, and ^a the rock of my salvation.

27 Also I will make him ^a my firstborn, ^b higher than the kings of the earth.

28 ^a My mercy will I keep for him for evermore, and ^m my covenant shall stand fast with him.

29 ^a His seed also will I make to endure for ever, and his throne ^a as the days of heaven.

30 ^v If his children ^v forsake my law, and walk not in my judgments;

31 If they ^a break my statutes, and keep not my commandments;

32 Then ^v will I visit their transgression with the rod, and their iniquity with stripes.

33 ^a Nevertheless my loving-kindness ^a will I not utterly take from him, nor suffer my faithfulness ^b to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips.

35 Once have I sworn ^b by my holiness ^d that I will not lie unto David.

36 ^a His seed shall endure for ever, and his throne ^a as the sun before me.

37 It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.

38 But thou hast ^a cast off and ^b abhorred, thou hast been wroth with thine anointed.

39 Thou hast made void the covenant of thy servant; ¹ thou hast profaned his crown by casting it to the ground.

40 ^b Thou hast broken down all his hedges; thou hast brought his strong holds to ruin.

41 All that pass by the way spoil him: he is ^a a reproach to his neighbours.

42 Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

^a Ver. 17.—¹ Ps. 72. 8. & 88. 11.—^m 2 Sam. 7. 14. ¹ Chron. 22. 10.—² 2 Sam. 22. 43.—³ Ps. 2. 7. Col. 1. 15. 18.—⁴ Num. 24. 7.—⁵ Isai. 55. 3.—⁶ Ver. 24. ⁷ Ps. 4. 26.—⁸ Ver. 4. Isai. 2. 7. Jer. 22. 11.—⁹ Deut. 11. 31.—¹⁰ 2 Sam. 7. 14. ¹¹ Ps. 118. 53. Jer. 2. 13.—¹² ^v *He professes my statutes.*—¹³ 2 Sam. 7. 14. ¹⁴ 1 Kings

11. 31.—¹⁵ 2 Sam. 7. 12.—¹⁶ *Heb. I will not make void from him.*—¹⁷ *Heb. to the 2 Sam. 4. 3.—3 Heb. If He.*—¹⁸ 2 Sam. 7. 16. Luke 1. 33. John 12. 34. Ver. 4. 28. ¹⁹ Ps. 72. 17. Jer. 22. 22.—²⁰ 1 Chron. 22. 9. Ps. 44. 8. & 50. 1. 10.—²¹ Deut. 32. 18. Ps. 72. 59.—²² Ps. 74. 7. Lam. 5. 16.—²³ Ps. 50. 12.—²⁴ Ps. 44. 13. & 73. 4.

The Philistines, the Ammonites, Syrians, &c. united all their forces to crush him, but in vain. *God beat down all his foes before his face,* and variously *plagued* those who opposed him, ver. 23.

Verse 25. *I will set his hand also in the sea*] This was literally fulfilled in David. *Hand* signifies power or authority; He set His hand on the sea in *conquering* the Philistines, and extending his empire along the coast of the Mediterranean sea, from Tyre to Pelusium. All the coasts of the Red sea, the Persian Gulf, and the Arabic ocean, might be said to have been under his government; for they all paid tribute to him or his son Solomon.

His right hand in the rivers] First, the Euphrates;—He subjected all Syria, and even a part of Mesopotamia, 2 Sam. viii. 3; 1 Chron. xviii. 3. He also took Damascus, and consequently had his hand, or authority, over the river Chrysorhoes, or Baraddi; and in his conquest of all Syria his hand must have been on the *Orontes* and other rivers in that region. But if this be considered as referring to the typical David, we see that *He* was never conquered; He never lost a battle; the hosts of hell pursued Him in vain. Satan was discomfited, and all His enemies bruised under His feet. Even over death He triumphed; and as to His dominion it has spread and is spreading over all the isles of the sea, and the continents of the world.

Verse 27. *I will make him my firstborn*] I will deal by him as a father by his first-born son, to whom a double portion of possessions and honours belong. *First-born* is not always to be understood literally in Scripture. It often signifies simply a *well-beloved*, or *best-beloved* son; one preferred to all the rest, and distinguished by some eminent prerogative. Thus God calls Israel *his son*, His first-born, Exod. iv. 32. See also Ecclus. xxxv. 12. And even Ephraim is called God's first-born, Jer. xxxi. 9. In the same sense it is sometimes applied even to Jesus Christ Himself, to signify His super-eminent dignity; not His eternal Sonship, as inveterate prejudice and superficial thinking have supposed.

Verse 29. *His seed also will I make to endure for ever*] This can apply only to the spiritual David. The posterity of David are long since extinct, or so blended with the remaining Jews as to be utterly indiscernible; but Jesus ever liveth, and His seed (*Christians*) are spread, and are spreading over all nations; and His throne is eternal. As to His *manhood*, He is of the house and lineage of David: the government is upon His shoulders, and of its increase there shall be no end, upon the throne of David and on his kingdom to order it, and to establish it with judgment and with justice, from henceforth even for ever. Isa. ix. 7.

Verse 30. *If his children forsake my law*] See the Notes on 2 Sam. vii. 13, where this and some of the following verses are explained.

Verse 34. *My covenant will I not break*] My determination to establish a spiritual kingdom, the Head of which shall be Jesus, the Son of David, shall never fail. My prophets have declared this, and I will not alter the thing that is gone out of my mouth.

Verse 35. *Once have I sworn*] I have made one determination on this head; and have bound myself by my holiness:—it is impossible that I should change; and there needs no second oath, the one already made is of endless obligation.

Verse 36. *His throne as the sun*] Splendid and glorious! dispensing light, heat, life, and salvation, to all mankind.

Verse 37. *As the moon, and as a faithful witness in heaven.*] That is, as long as the sun and moon shall endure, as long as *time* shall last, His kingdom shall last among men. The moon appears to be termed a *faithful witness* here, because by her particularly, *time* is measured. Her *decrease* and *increase* are especially observed by every nation; and by these, time is generally estimated, especially among the eastern nations. *So many moons is a man old*,—so many moons since such an event happened; and even their years are reckoned by *lunations*. This is the case with the Mohammedans to the present day. Or, the *rainbow* may be intended;—that sign which God has established in the cloud; that faithful witness of His that the earth shall no more be destroyed by water. As long, therefore, as the sun, the moon, and the rainbow, appear in the heavens, so long shall the spiritual David reign, and His seed prosper and increase.

Selah.] It is confirmed: it shall not fail.

Verse 38. *But thou hast cast off*] Hitherto the Psalmist has spoken of the covenant of God with David and his family, which led them to expect all manner of prosperity, and a perpetuity of the Jewish throne;—now he shews what appears to him a failure of the promise, and what he calls in the next verse the *making void the covenant of his servant*. God cannot lie to David;—how is it then that His crown is profaned,—that it is cast down to the ground; the land being possessed by strangers, and the twelve tribes in the most disgraceful and oppressive captivity?

Verse 40. *Thou hast broken down all his hedges*] Thou hast permitted the land to be stripped of all defence:—there is not even one strong place in the hands of Thy people.

Verse 41. *All that pass by the way spoil him.*] The land is in the condition of a vineyard, the hedge of which is broken down, so that they who pass by may pull the grapes, and dismantle or tear down the vines. The Chaldeans and the Assyrians began the ravage: the Samaritans on the one hand, and the Idumeans on the other, have completed it.

Verse 42. *Thou hast set up the right hand of his adversaries*] Thou hast given them that strength which Thou didst formerly give to Thy own people: therefore these are depressed, those exalted.

Verse 43. *Thou hast also turned the edge of his sword.*] The arms and military prowess of Thy people are no longer of any use to them: Thou art against them, and therefore they are fallen. In what a perilous and hopeless state must that soldier be who, defending his life against his mortal foe, his sword breaks, or its edge turns; or, in modern warfare, whose gun misses fire! The Gauls, when invaded by the Romans, had no method of hardening iron; at every blow their swords bended, so that they were obliged, before they could strike again, to put them under foot, or over their knee, to straighten them; and in most cases, before this could be done, their better armed foe had taken away their life! The edge of their sword was turned, so that they could not stand in battle; and hence the Gauls were conquered by the Romans!

44 Thou hast made his glory to cease, and cast his throne down to the ground.

45 The days of his youth hast thou shortened; thou hast covered him with shame. Selah.

46 How long, LORD? wilt thou hide thyself for ever? shall thy wrath burn like fire?

47 Remember how short my time is: wherefore hast thou made all men in vain?

48 What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.

Verse 44. *Thou hast made his glory to cease*] The kingly dignity is destroyed; and there is neither king nor throne remaining.

Verse 45. *The days of his youth hast thou shortened*] Our kings have not reigned half their days, nor lived out half their lives. The four last kings of Judea reigned but a short time; and either died by the sword, or in captivity.

Jehoaaz reigned only three months; and was led captive to Egypt, where he died. *Jehoiakim* reigned only eleven years; and was tributary to the Chaldeans, who put him to death, and cast his body into the common sewer. *Jehoiachin* reigned three months and ten days; and was led captive to Babylon, where he continued in prison to the time of Evilmerodach, who, though he loosed him from prison, never invested him with any power. *Zedekiah*, the last of all, had reigned only eleven years when he was taken, his eyes put out, was loaded with chains, and thus carried to Babylon. Most of these kings died a violent and premature death. Thus the days of their youth, of their power, dignity, and life, were shortened, and they themselves covered with shame. Selah; so it most incontestably is.

Verse 46. *How long, LORD?*] The promise cannot utterly fail. When then, O LORD, wilt thou restore the kingdom to Israel?

Verse 47. *How short my time is*] If Thou deliver not speedily, none of the present generation shall see Thy salvation. Are all the remnants of our tribes created in vain? shall they never see happiness?

Verse 48. *What man is he that liveth*] All men are mortal, and death is uncertain; and no man by wisdom, might, or riches, can deliver his life from the hand, the power, of death and the grave.

Verse 49. *LORD, where are thy former loving-kindnesses*] Wilt Thou not deal with us as Thou didst with our fathers? didst Thou not swear unto David that Thou wouldst distinguish him as Thou didst them?

Verse 50. *I do bear in my bosom*] Our enemies, knowing our confidence, having often heard our boast in Thee, and now seeing our low and hopeless estate, mock us for our confidence, and blaspheme Thee. This wounds my soul; I cannot bear to hear Thy name blasphemed among the heathen. All these mighty people blaspheme the God of Jacob.

Verse 51. *They have reproached the footsteps of thine anointed*] They search into the whole history of Thy people—they trace it up to the earliest times; and they find we have been disobedient and rebellious; and on this account we suffer much, alas, deserved reproach. The Chaldees give this clause a singular turn, *Thy enemies have reproached the slowness of the footsteps of the feet of Thy Messiah, O LORD.* We have trusted in Him as our great Deliverer, and have been daily in expectation of His coming; but there is no deliverer, and our enemies mock our confidence. This expectation seems now wholly abandoned by the Jews: they have rejected the true Messiah, and the ground of their expectation of another is now cut off. When will they turn unto the LORD? When shall the veil be taken away from their hearts?

*Read by Thy grace; O hand or break
The iron sinews in their neck?*

Verse 52. *Blessed be the LORD for evermore*] Let Him treat us as He will, his name deserves eternal praises: our affliction, though great, is less than we have deserved.

This verse ends the THIRD BOOK of the PSALTER; and, I think, has been added by a later hand, in order to make this distinction, as every Masoretic Bible has something of this kind at the end of each book. The verse is wanting in one of Kennicot's and one of De Rossi's MSS.; in another it is written without points, to show that it does not belong to the text; and in three others it is written separately from the text. It is found, however, in all the ancient versions. The Chaldees finishes thus:—*Blessed be the name of the Lord in this world. Amen and*

49 LORD, where are thy former loving-kindnesses, which thou swarest unto David in thy truth?

50 Remember, LORD, the reproach of thy servants; how I do bear in my bosom the reproach of all the mighty people;

51 Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footsteps of thine anointed.

52 Blessed be the LORD for evermore. Amen, and Amen.

Amen. Blessed be the name of the Lord in the world to come. Amen and Amen. And the reader will find no difficulty to subscribe his AMEN, so be it!

ANALYSIS OF THE EIGHTY-NINTH PSALM.

In this Psalm the stability and perpetuity of Christ's kingdom, of which the kingdom of David was but a type, are excellently described and foretold.

The parts of this Psalm are these:—

I. The argument and sum of the whole; the loving-kindness and the truth of God, ver. 1, 2.

II. The particular instance of God's goodness and truth, in making a covenant with David, ver. 3, 4.

III. A doxology in which God is praised for His wonders, faithfulness, power, providence, justice, judgment, mercy and truth, ver. 3—15.

IV. The happy state of God's people, ver. 15—19.

V. A special example of God's goodness towards His church, exemplified in David, but verified in Christ, ver. 20—23.

VI. How David's posterity should be dealt with, on their disobedience, ver. 29—33.

VII. An expostulation on the contrary events, where the Psalmist deprecates the ruined state of the Jewish kingdom, ver. 33—47.

VIII. A petition for mercy and restoration, ver. 48—51.

IX. The conclusion, in which the Psalmist blesseth God for the hope he has in His favour, in all states, ver. 52.

1. The argument or sum of the Psalm, set down in the first verse, and amplified by the reason in the second.

1. *I will sing.* I will set this forth in a song; because, 1. It is the fittest way to express joy for any thing. 2. It will be best inculcated in this way. 3. It will be more easily remembered: and, 4. More easily delivered to others, in order to be remembered. Many ancient histories had not been preserved at all, had they not been delivered in poetry.

2. *Of thy mercies.* Plurally, for they are many; and a song of this kind should be of all.

3. *For ever.* Intentionally, not in himself, not actually: for as a wicked man, could he live always, would sin always; so a good man, could he live here for ever, would sing for ever of the mercies of the Lord.

4. *With my mouth will I make known,* &c. While I live I will make them known, and when I am dead they shall be known by the record which I leave behind. His reason for it is, because God's mercy is everlasting; it is therefore proper to be the subject of everlasting song.

1. *For I have said.* This is an indubitable truth.

2. *Mercy shall be built up for ever.* It is not exhausted in one age; but, as a house built on a strong foundation, it shall be firm, and last from age to age.

3. *Thy faithfulness shall thou establish.* As is thy mercy, so is thy faithfulness, perpetual as the heavens.

II. For the proof of God's goodness and truth he produces the instance of the covenant made with David, where he brings in God speaking:—

1. *I have made a covenant with my chosen.* I have made this covenant through my mere mercy, not on account of their merits. I have chosen David; not because he deserved it, but because he is fit for it.

2. *I have sworn.* In compassion to the weakness of men, I have condescended to bind myself by an oath; and the covenant and the oath are extant. 2 Sam. vii. 11.

3. The tenor of the covenant is,—“Thy seed will I establish for ever, and build up Thy throne to all generations.” Thy seed—this is true of Christ only, who was of the seed of David; and of whose kingdom there shall be no end. The words are not to be understood of David's earthly kingdom, but of Christ's spiritual kingdom, for that alone will be established for ever.

III. A Doxology.—What the Psalmist undertook in the first part he now performs, and thus he begins:—*The heavens shall praise.* By these some understand the Church, and the preachers in the Church; others the

angels: both are true. God's followers and his angels praise him; and the subject of their praise is,—

1. God's wondrous works, and His truth. 2. The manner in which He shewed His works and His truth, in promising the Messiah, and in so faithfully keeping that promise.

And now he sings praise to His Majesty, setting forth its power in three respects:—

1. By way of comparison;—there is nothing in heaven or earth equal to it, ver. 6—8.

2. By His agency in governing the world: as, for example, the sea,—Thou stillest the raging of it, &c.

3. The creation of all things; the world and its fulness.

The other part of the praise, sung both by the prophets and the angels, is taken from His attributes, summed up in ver. 14. *Justice and Judgment are the habitation of Thy throne, Mercy and Truth shall go before Thy face.*

He represents God as a great King, sitting in his throne; the basis of which is,—1. *Justice and judgment.*

2. *The attendants are Mercy and Truth.*

1. Justice, which defends His subjects, and does every one right.

2. Judgment, which restrains rebels, and keeps off injuries.

3. Mercy, which shews compassion, pardons, supports the weak.

4. Truth, that performs whatsoever He promiseth.

IV. And in regard that God is powerful, just, merciful, faithful, he takes an occasion to set out the happy condition of God's people, that live under this King.

Blessed are the people that know the joyful sound: that is, do know that God is present with them, and His kingly Majesty is at hand to protect them. The phrase is taken from *Moses*. For the law was given by sound of trumpet. The calling of the feasts was by sound of trumpet; at that sound they removed; at that sound they assembled. *Balaam said, The sound of a king is among them.* Happy, then, are the people that know the joyful sound. God presents their King speaking, ruling, defending, pardoning them. Or, it may refer to the year of jubilee, (see the notes.) That they are happy the effects do evince: which are,—

1. *They shall walk in the light of thy countenance, i. e.* though beset with troubles, yet they shall walk confidently, being assured of God's favour.

2. *In thy name shall they rejoice all the day long.* Their joy is firm.

3. *In thy righteousness shall they be exalted.* They shall get a name, strength. In their union and communion with God they shall be happy.

Confident then, joyful and strong they are in all temptations, which yet they have not from themselves. All from God. *For thou art the glory of their strength, and in thy favour our horn shall be exalted. For the Lord is our defence, the Holy One of Israel is our King.*

V. The Doxology being now ended, and the happiness of God's people expressed and proved, the prophet now enlarges himself upon the covenant formerly mentioned, ver. 4, 5, exemplified in *David*, but truly verified in *Christ*. Which he continues to verse 30.

1. *Then, i. e.* when *David* was chosen to be king, and invested with the regal robe,—

2. *Thou spakest in vision to thy Holy One.* To *Samuel* for his anointing; and saidst,

3. *I have laid help upon one that is mighty; I have exalted one chosen out of the people.* That is, *David* in type, but *Christ* in the antitype. So explained, *I have found David my servant; with my holy oil have I anointed him.*

To which there follows the promises made to him.

1. For his establishment and confirmation in the throne. *With whom my hand shall be established; mine arm also shall strengthen him.*

2. For protection against his enemies. *The enemy shall not exact upon him, nor the son of wickedness afflict him.*

3. A conquest over his enemies. *And will beat down his foes before his face, and plague them that hate him.*

4. And that there be no doubt of the performance of these ample promises, nor yet those that follow, the prophet interposes the cause, viz. The faithfulness and mercy of God. In mercy He said it, and it should so come to pass. *But my faithfulness and mercy shall be with him.* And now he goes on.

5. *His horn shall be exalted.* His power shall be greatly increased.

And this his exaltation appears,—

1. In the dilatation of his empire. *I will set his hand also in the sea, and his right hand in the rivers, i. e.* From the sea to *Euphrates*, 2 Sam. viii.

2. In the honour done him, to call God, Father, his God, his Rock. *He shall call me, Thou art my Father, my God, and the Rock of my Salvation.*

3. Then that God asserts and fixes this prerogative upon him, acknowledging him to be his Son; his first-born Son. *Also I will make him my first-born, higher than the kings of the earth.*

4. In the perpetuity of his kingdom, which is rightly attributed to God's mercy: as verse 25. *My mercy will I keep for him for evermore, and my covenant shall stand fast with him.*

5. In the promise made to his seed. *His seed also will I make to endure for ever, and his throne as the days of heaven.*

VI. And next the prophet puts a case, and answers it.—But what if *David's* seed transgress God's covenant, break His laws, violate His statutes, become rebels, and disobedient,—will God then keep covenant with them? *shall his seed endure for ever? and his throne as the days of heaven?* To this doubt God answers, from verse 30 to 38; shewing us how *David's* seed, if they transgress, shall be dealt with.

1. *If his children forsake my law, that is, my whole doctrine of worship, religion, faith, &c.*

2. *And walk not in my judgments, i. e.* in those laws which set out rewards and punishments.

3. *If they break my statutes.* Those statutes I have set down for my service, the rites, ceremonies, new moons, sabbaths, sacrifices, circumcisions, pass-over, &c.

4. *And keep not my commandments;* that is, the decalogue and moral law. In a word, if they become vicious in their morals, and profane, and rebels in my worship and religion.

This then shall happen unto them,—escape they shall not, but shall soundly smart for it. They shall feel,—1. *The rod;* and 2. *The scourge.* Then

1. *I will visit, that is, punish their transgression with a rod.*

2. *And their iniquity with stripes.* Which was often done by the *Babylonians*, *Antiochus*, &c. *And yet in judgment I will remember mercy.* I will remember my covenant, my promise, my word, my oath, and will make that good. I will not totally cast off *David's* seed; which I mean not after the flesh, for that is long since cast off, but after the Spirit. *Christ*, which was of the seed of *David*, and those which are His seed, viz. the church, shall enjoy the benefit of my covenant and oath for ever. *Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing gone out of my lips.*

And that there be no doubt of this, he brings in God repeating His oath and covenant.

1. His oath. *Once have I sworn by my holiness; that is, by myself, who am holy.*

2. His covenant. *That I will not lie unto David; for his seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven.* As the sun and moon are not liable to mutations, no more is this covenant: they must endure to the end of the world; and so must this covenant. They are faithful witnesses in heaven; and so we are to seek for the performance of this covenant in heaven; not in the earth, the covenant being about a heavenly kingdom, not an earthly, it being evident that the kingdom of *David* on earth has failed many ages since: but that of *Christ* shall never fail.

VII. Now that *David's* kingdom did fail, or at least was brought to a low ebb, is the complaint in the following words, which flesh and blood considering, gave a wrong judgment upon it, as if God did nothing less than perform His oath and covenant. This is what the prophet lays to God's charge. *But thou hast cast off and abhorred, thou hast been wroth with thine anointed.* Both king and people are cast aside, than which nothing seems more contrary to Thy covenant.

Thou hast made void the covenant of Thy servant, of which there are many lamentable consequences:—

1. *His crown is cast to the ground.* The glory of His kingdom trampled upon.

2. *His hedges broken down.* His strong holds brought to ruin.

3. *All that pass by the way spoil him.* He is exposed to all rapine and plunder.

4. *He is a reproach to his neighbour.* Exposed to all contumely and disgrace.

5. *Thou hast set up the right hand of his enemies, and made all his adversaries to rejoice.* Thou seemest to take part with the enemy against him, and makest him to exult and rejoice in oppressing him.

PSALM XC.

The eternity of God, 1, 2. The frailty of the state of man, 3-8. The general limits of human life, 9. The danger of displeasing God, 11. The necessity of considering the shortness of life, and of regarding the favour of the Almighty, 12. Earnest prayer for the restoration of Israel, 12-17.

XVIII. DAY. MORNING PRAYER.

A Prayer of Moses, the man of God.

LORD, thou hast been our dwelling-place in all generations.

2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

3 Thou turnest man to destruction; and sayest, Return, ye children of men.

4 For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

5 Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.

6 In the morning it flourisheth, and groweth up; in the evening it is cut down and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

a Or, A Prayer, being a Psalm of Moses.—b Deut. 33. 1.—c Deut. 33. 27. Esai. 11. 10.—d Heb. in generation and generation.—e Prov. 8. 25, 26.—f Gen. 3. 19. Eccles.

12. 7.—g Eccles. 12. 10. 9 Pet. 3. 8.—h Or, when he hath passed them.—i Ps. 78. 30.—k Ps. 103. 15. Isai. 40. 6.—l Or, is changed.—m Ps. 92. 7. Job 14. 2.

6. Thou hast also turned the edge of his sword:—blunted his sword that was wont to slay, and hast not made him to stand in the battle, but to fly and turn his back.

7. Thou hast made his glory,—the glory, dignity, authority of his kingdom, to cease, and cast his crown to the ground.

8. The days of his youth hast thou shortened; cut him off in the prime and strength of his years. Thou hast covered him with shame;—made his opulent glorious kingdom ignominious, which was true in divers of David's posterity, especially Jehoiakim.

These were the sad complaints which the prophet pours out: but he quickly recovers and recalls his thoughts; and that he may move God to help, he falls to prayer, which is very pathetic.

VIII. He considers the nature of God as kind, loving, merciful, slow to anger; and asks,—

1. How long, Lord? wilt thou hide thyself for ever? Hide thy favour?

2. Shall thy wrath burn like fire? An element that hath no mercy.

He then uses other arguments, pathetically expressed, to move God to pity:—

1. Drawn from the brevity of man's life. Remember how short my time is.

2. From the end for which man was created, not in vain, but to be an object of God's goodness and favour.

3. From the weakness and disability of man. His life is short;—and can he lengthen it? What man is he that hath, and shall not see death? Yea, though he live long, yet he is a mortal creature. Shall he deliver his soul from the grass?

4. From the covenant, of which he puts God in mind. Lord, where are thy former loving-kindnesses, which thou owest to David in thy truth?

5. From the ignominy, scorn, sarcasms, by enemies cast upon them, which he desires God to look upon. 1. Remember, Lord, the reproach of thy servant. 2. And how I do bear in my bosom. Not spoken afar off, but in my hearing, and to my face, as if poured and emptied into my bosom; the rebukes, not of this or that man, but many people.

6. And, lastly, that these reproaches, in effect, fall upon God. For they who reproach God's servants are His enemies. Remember the reproaches.—1. Wherewith thine enemies have reproached, O Lord. 2. Wherewith they have reproached the footsteps of thine anointed, i. e. Either whatsoever he says or does; or else by footsteps is to be understood the latter end of David's kingdom, which was indeed subject to reproach. 3. But the Chaldees paraphrast, by footsteps, understands the coming of the Messiah in the flesh; which, because it was long promised and men saw not performed, they derided, mocked at, and reproached, as vain.

IX. The close of this long Psalm is a benediction, by which the prophet, after his combat with flesh and blood about the performance of the covenant, composes his troubled soul and acquiesces in God; blessing Him for whatsoever falls out, breaking forth into—

1. Blessed be the Lord for evermore. Blessed be His name who does and orders all things for the best to His people, although in the midst of calamities and troubles He seems to desert them.

2. And that we may know that he did this from his heart, he seals it with a double Amen. Amen, Amen. So I wish it; so be it.

NOTES ON PSALM XC.

The title of this Psalm is, A prayer of Moses the man of God. The Chaldees has, A prayer which Moses the prophet of the Lord prayed when the people of Israel had sinned in the wilderness. All the Versions ascribe it to Moses: but that it could not be of Moses the lawgiver, is evident from this consideration, that the age of man was not then seventy or eighty years, which is here stated to

be its almost universal limits, for Joshua lived one hundred and ten years, and Moses himself one hundred and twenty; Miriam his sister, one hundred and thirty; Aaron his brother, one hundred and twenty-three; Caleb, fourscore and five years; and their contemporaries lived in the same proportion. See the Note on ver. 4. Therefore the Psalm cannot at all refer to such ancient times. If the title be at all authentic, it must refer to some other person of that name; and indeed, אֱלֹהִים אֱמִי ish elohim, a man of God, a divinely inspired man, agrees to the times of the prophets, who were thus denominated. The Psalm was doubtless composed during or after the Captivity; and most probably on their return, when they were engaged in rebuilding the Temple; and this, as Dr. Kennicott conjectures, may be the work of their hands, which they pray God to bless and prosper.

Verse 1. Lord, thou hast been our dwelling-place] נָדָב מִדְּבַר; but instead of this several MSS. have נָדָב מִדְּבַר, "place of defence," or "refuge," which is the reading of the Vulgate, Septuagint, Arabic, and Anglo-Saxon. Ever since Thy covenant with Abraham, Thou hast been the Resting-place, Refuge, and Defence of Thy people Israel. Thy mercy has been lengthened out from generation to generation.

Verse 2. Before the mountains were brought forth] The mountains and hills appear to have been everlasting; but as they were brought forth out of the womb of eternity, there was a time when they were not: but Thou hast been ab æternitate à parte ante, ad æternitatem à parte post; from the eternity that is past, before time began;—to the eternity that is after, when time shall have an end. This is the highest description of the eternity of God to which human language can reach.

Verse 3. Thou turnest man to destruction] Literally, Thou shalt turn dying man (וְמֵת עֹנֹה) to the small dust (אֶבֶר דַּקָּה); but thou wilt say, Return ye children of Adam. This appears to be a clear and strong promise of the resurrection of the human body, after it has long slept, mingled with the dust of the earth.

Verse 4. For a thousand years in thy sight] As if he had said, Though the resurrection of the body may be a thousand (or any indefinite number of) years distant; yet, when these are past, they are but as yesterday, or a single watch of the night. They pass through the mind in a moment, and appear no longer in their duration than the time required by the mind to reflect them by thought. But, short as they appear to the mind of the eye, they are nothing when compared with the eternity of God! The Author probably has in view also that economy of Divine justice and providence by which the life of man has been shortened from one thousand years to three score and ten, or fourscore.

Verse 5. Thou carriest them away as with a flood] Life is compared to a stream, ever gliding away; but sometimes it is as a mighty torrent, when by reason of plague, famine, or war, thousands are swept away daily. In particular cases, it is a rapid stream, when the young are suddenly carried off by consumptions, fevers, &c.; this is the flower that flourisheth in the morning, and in the evening is cut down and withered. The whole of life is like a sleep, or as a dream. The eternal world is real; all here is either shadowy or representative. On the whole, life is represented as a stream;—youth, as morning;—decline of life or old age, as evening;—death, as sleep;—and the resurrection, as the return of the flowers in spring. All these images appear in these curious and striking verses,—3, 4, 5, and 6.

Verse 7. We are consumed by thine anger] Death had not entered into the world, if men had not fallen from God.

By thy wrath are we troubled.] Pain, disease, and sickness, are so many proofs of our defection from original rectitude. The anger and wrath of God are moved against all sinners. Even in protracted life we consume away; and only seem to live, in order to die.

8 * Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

9 For all our days are passed away in thy wrath: we spend our years as a tale that is told.

10 * The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

11 Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

12 * So teach us to number our days, that we may apply our hearts unto wisdom.

13 Return, O Lord, how long? and let it repent thee concerning thy servants.

14 O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

15 Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

16 * Let thy work appear unto thy servants, and thy glory unto their children.

17 * And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us: yea, the work of our hands establish thou it.

n. Ps. 50, 21. Jer. 16. 17.—o. Ps. 10. 12.—p. Heb. turned away.—q. Heb. Or, as a meditation.—r. Heb. As for the days of our years, in them are seventy years.—s. Ps.

32. 4.—t. Heb. cause to come.—u. Job 33. 23. Ps. 111. 10. Prov. 9. 10.—v. Dent. 32. 35. Ps. 125. 14.—w. Ps. 35. 6. & 148. 5.—x. Heb. 2. 2.—y. Ps. 21. 4.—z. Job 32. 12.

"Our wasting lives grow shorter still
As days and months increase;
And every beating pulse we tell
Leaves but the number less."

Verse 8. *Thou hast set our iniquities before thee*] Every one of our transgressions is set before thee; noted and minuted down in Thy awful register!

Our secret sins] Those committed in darkness and privacy are easily discovered by Thee, being shewn by the splendours of Thy face shining upon them. Thus we light a candle, and bring it into a dark place, to discover its contents. O what can be hidden from the all-seeing eye of God! Darkness is no darkness to Him: wherever He comes there is a profusion of light,—for God is Light!

Verse 9. *We spend our years as a tale*] The Vulgate has, *Anni nostri sicut aranea meditantur*. "Our years pass away like those of the spider." Our plans and operations are like the spider's web. Life is as frail, and the thread of it as brittle, as one of those that constitute the well-wrought and curious, but fragile, habitation of that insect. All the Versions have the word spider: but it neither appears in the Hebrew, nor in any of its MSS. which have been collated.

My old Psalter has a curious paraphrase here:—"Als the iran (spider) makes vayne webe for to take fiese (flies) with gile, swa oure yeres ere occupide in ydel and swikel castes aboute erthly thynghes; and passes with outen frute of guide werks, and waste in ydel thynkyna." This is too true a picture of most lives.

But the Hebrew is different from all the Versions. "We consume our years, (כמו נחם כמו הגחך) like a groan." We live a dying, whining, complaining life; and at last a groan is its termination! How amazingly expressive!

Verse 10. *Threescore years and ten*] See the Note on the title of this Psalm. This Psalm could not have been written by Moses, because the term of human life was much more extended when he flourished than eighty years, at the most. Even in David's time many lived one hundred years, and the author of Ecclesiasticus, who lived after the Captivity, fixed this term at one hundred years at the most: (chap. xviii. 9.) but this was merely a general average, for even in our country we have many who exceed a hundred years.

Yet is their strength labour and sorrow] This refers to the infirmities of old age; which to those well advanced in life, produce labour and sorrow.

It is soon cut off] It, the body, is soon cut off.

And we fly away] The immortal spirit wings its way into the eternal world.

Verse 11. *Who knoweth the power of thine anger?*] The afflictions of this life are not to be compared to the miseries which await them who live and die without being reconciled to God, and saved from their sins.

Verse 12. *So teach us to number our days*] Let us deeply consider our own frailty, and the shortness and uncertainty of life, that we may live for eternity, acquaint ourselves with Thee, and be at peace, that we may die in Thy favour, and live and reign with Thee eternally.

Verse 13. *Return, O Lord, how long?*] Wilt Thou continue angry with us for ever?

Let it repent thee] דברו חננכם, "be comforted," rejoice over them to do them good. Be glorified rather in our salvation than in our destruction.

Verse 14. *O satisfy us early*] Let us have Thy mercy soon, (literally, in the morning.) Let it now shine upon us, and it shall seem as the morning of our days; and we shall exult in Thee all the days of our life.

Verse 15. *Makes us glad according to the days*] Let Thy people have as many years of prosperity as they have had of adversity. We have now suffered seventy years of a most distressful captivity.

Verse 16. *Let thy work appear unto thy servants*] That Thou art working for us we know: but O let Thy work

appear. Let us now see in our deliverance, that Thy thoughts towards us were mercy and love.

And thy glory] Thy pure worship, be established among our children for ever.

Verse 17. *And let the beauty of the Lord*] Let us have Thy presence, blessing, and approbation, as our fathers had.

Establish thou the work of our hands] This is supposed, we have already seen, to relate to their rebuilding the Temple, which the surrounding Heathens and Samaritans wished to hinder. We have begun, do not let them demolish our work—let the top stone be brought on with shouting grace, grace unto it.

Yea, the work of our hands] This repetition is wanting in three of Kennicott's MSS., in the Targum, in the Septuagint, and in the Ethiopic. If the repetition be genuine, it may be considered as marking great earnestness: and this earnestness was to get the Temple of God rebuilt, and His pure worship restored. The pious Jews had this more at heart than their own restoration: it was their highest grief that the Temple was destroyed, and God's ordinances suspended; that His enemies insulted them, and blasphemed the worthy name by which they were called. Every truly pious man feels more for God's glory than his own temporal felicity; and rejoices more in the prosperity of God's work, than in the increase of his own worldly goods.

A FEW INSTANCES OF MODERN LONGEVITY.

In the year 1790 I knew a woman in the city of Bristol, Mrs. Somerhill, then in the 106th year of her age. She read the smallest print without spectacles, and never had used any helps to decayed sight. When she could not go any longer to a place of worship through the weakness of her limbs, she was accustomed to read over the whole service of the Church, for each day of the year as it occurred, with all the Lessons, Psalms, &c. She had been from its commencement, a member of the Methodist Society; heard Mr. John Wesley the first sermon he preached when he visited Bristol in 1739; and was so struck with his clear manner of preaching the doctrine of justification through faith, that, for the benefit of hearing one more sermon from this apostolic man, she followed him on foot to Portsmouth, a journey of one hundred and twenty-five miles! On my last visit to her in the above year, I was admitted by a very old decrepit woman, then a widow of seventy-five years of age, and the youngest daughter of Mrs. Somerhill. I found the aged woman's faculties strong and vigorous, and her eyesight unimpaired, though she was then confined to her bed, and was hard of hearing. She died rejoicing in God in the following year.

Thomas Parr, of Wington in Shropshire, far outlived the term as set down in the Psalm. At the age of eighty-eight he married his first wife, by whom he had two children. At the age of one hundred and two he fell in love with Catharine Milton, by whom he had an illegitimate child, and for which he did penance in the church! At the age of one hundred and twenty he married a widow woman; and when he was one hundred and thirty could perform any operation of husbandry. He died at the age of one hundred and fifty-two, A. D. 1635. He had seen ten kings and queens of England.

Thomas Damson, of Leighton, near Minshul in Cheshire, lived one hundred and fifty-four years, and died A. D. 1648.

Agnes Stamer is another instance. She lived at Camberwell in Surrey; her husband, Richard Stamer, died in 1407, whom she survived ninety-two years. She died in 1499, aged one hundred and nineteen years.

The Countess of Desmond in Ireland. On the ruin of the house of Desmond, she was obliged at the age of one hundred one forty to travel from Bristol to London to solicit relief from the Court, being then reduced to poverty

She renewed her teeth two or three times; and died in 1612, aged one hundred and forty-five years.

Henry Jenkins, of Ellerton upon Swale, in Yorkshire, was sent when a boy of about twelve years of age, with a cart load of arrows to Northallerton, to be employed in the battle of *Flodden Field*, which was fought September 9, 1513. He was a fisherman; and often swam in the rivers when he was more than one hundred years of age! He died A. D. 1670, being then one hundred and sixty-nine years of age!

I shall add one foreigner, *Peter Toston*, a peasant of Temiswar, in Hungary. The remarkable longevity of this man exceeds the age of *Isaac* five years: of *Abraham* ten; falls short of *Terah's*, Abraham's father, twenty; and exceeds that of *Nahor*, Abraham's grand-father, thirty-seven years. He died A. D. 1724, at the extraordinary age of one hundred and eighty-five!

ANALYSIS OF THE NINETIETH PSALM.

There are four parts in this Psalm:—

I. An ingenuous acknowledgment of God's protection of the people, ver. 1, 2.

II. A lively narration of the mortality of man, the fragility and brevity of his life, together with the misery of it, ver. 2-7.

III. The causes, man's rebellion, and God's anger for it, ver. 7-12.

IV. A petition, which is double: 1. That God would instruct man to know his fragility. 2. That He would return, and restore him to His favour, ver. 12-17.

I. In the beginning the Psalmist freely acknowledges what God had always been unto His people. What he is in Himself, and His own nature:—

1. To His own people He had always been a refuge, as it were, a dwelling-place: though they had been pilgrims and sojourners in a strange land for many years, yet he had been, nay dwelt among them; and no question he alludes to the tabernacle of God that was pitched among them, as an evidence of His presence and protection: *Lord, thou hast been our dwelling place, a secure place to rest in, in all generations*, Deut. xxxiii. ver. 1-6.

2. But in Himself He was from everlasting: other creatures had a beginning, and their creation and ornaments from Him.—He, the Eternal Being, *Before the mountains were brought forth, or ever thou hadst formed the earth, and the world, even from everlasting to everlasting thou art God*. Not like man, then, whose mutability, fragility, mortality, brevity, he next describes.

II. *Thou turnest man to destruction*. Though framed according to Thy own image, yet he is but an earthen vessel; to that pass thou bringest him, till he be broken to pieces, broken as a potter's vessel. To him Thou sayest, *Return, ye children of men, (of Adam) return; for dust thou art, and to dust shalt thou return*. The mortality of man may not be then attributed to diseases, chance, fortune, &c., but to God's decree, pronounced to man upon his disobedience. First, then, let the sons of Adam remember, that they are mortal; next, that their life is but very short. Suppose a man should live the longest life, and somewhat longer than the oldest patriarch, a thousand years; yet let it be compared with eternity, it is as nothing. *A thousand years in thy sight are but as yesterday, when it is past; but as of a day which is short, of a day which is past and forgotten; which the prophet farther illustrates by elegant similitudes:—*

1. *And as a watch in the night*. A time of three hours continuance, which is but the eighth part of a natural day, and so far less than he said before. The flower of our youth, our constant age, and our old age, may well be the three hours of this watch; and wise they are that observe their stations in either of them.

2. *Thou carriest them away as with a flood*. As a sudden inundation of waters our life passeth; we swell and fall. Or, as all waters come from the sea, and return thither, so from the earth we came, and thither return. Or, we are as water spilt on the earth, which cannot be gathered up again.

3. *They are as a sleep*, or rather a dream; all our happiness a dream of felicity. In our dreams many pleasant, many fearful things are presented; we pass half our time in sleep; drowsily, it is certain, for our life is *extas ovap, the shadow of a dream*. Pindar.

4. Or we are like grass. *In the morning they are like grass that groweth up: in the morning it flourisheth and groweth up, in the evening it is cut down and withereth*. The herb hath its morning and evening, and its mid-day, and so hath our life; naturally it fades, or violently it is cut off.

III. After he had spoken of and explained our mortality, the brevity, the misery of our life, he next descends to examine the causes of it, which are two:—1. God's anger; and that which brought it upon us, our own iniquities.

1. God's anger: *We consume away by thine anger, and by thy wrath are we troubled*. The cause, then, of death and disease, is not the decay of the radical moisture, or defect of natural heat, but that which brought these defects upon us, *God's wrath* because of sin.

2. Our own sin: For this anger of God was not raised without a just cause; He is a just Judge, and proceeds not to punishment but upon due examination and trial; and to that end He takes an account, not only of our open sins, but even of our secret faults, such as are not known to ourselves, or such as we labour to conceal from others.

1. *Thou hast set our iniquities before thee*.
2. *And our secret sins in the light of thy countenance*. No hypocrisy, no contempt, can escape Thine eye: all to Thee is revealed, and clear as the light.

3. And then he repeats the effect, together with the cause: *Therefore all our days, viz. the forty years in the wilderness and the seventy in captivity, are passed away in thy wrath*. 2. *We spend our days as a tale that is told; et fabula fies*, the tale ended, it vanisheth, and is thought of no more.

4. And as for our age, it is of no great length: *The days of our years are threescore years and ten*. To that time some men may be said to live, because the faculties of their souls are tolerably vigorous, and their bodies proportionably able to execute the offices of life.

But allow that it so happen, which happens not to many, that by reason of strength, some excellent natural constitution, a man arrives to fourscore years, yet our life is encumbered with these three inconveniences, labour, sorrow, and brevity.

1. It is laborious, even labour itself. One is desirous to be rich, another wise; this man potent, another prudent, or at least to seem so; and this will not be without labour. *All is affliction of spirit*.

2. Sorrow; for our life is only the shadow of real life.

3. Short; for it is soon cut off, and we flee away: *Avolat umbra*. 1. God's anger for sin is not laid to heart; and of this the prophet in the next verse sadly complains, *Who knows the power of thy anger?* Thine anger is great for sin, the power of it fearful and terrible. Thou canst and wilt cast sinners into hell-fire,—but who regards it? Thy threats to men seem to be old wives' fables.

2. *Even according to thy fear, so is thy wrath*: but be it that this stupidity possess men, yet this is certain that Thy wrath is great; and it shall be executed according to Thy fear, in such proportion as men have stood in fear of Thee. They that have, in a reverential fear, stood in awe of Thee, shall escape it; they that have contemned and slighted thy wrath, shall feel it to the uttermost.

IV. Upon all the former considerations the Psalmist converts his words to a prayer, in which he implores God's mercy, that He would turn, 1. the stupidity of men into wisdom. 2. Our calamity into felicity. 3. His wrath into compassion. And, 4. Our sorrow into joy. For the first he begins thus:—

1. *So teach us to number our days*, to cast up the labour, the sorrow, the brevity, the fugacity; thy anger, our sin, that caused it.

2. *That we may apply our hearts to wisdom*; be no more stupid and secure, but wise; wise to avoid Thy anger, wise to set a true estimate on this life, and wise in time to provide for another.

3. *So teach us*; for God must teach it, or it will not be learned: this wisdom comes from above.

Secondly, He deprecates God's anger:—*Return, O Lord, how long? and let it repent thee concerning thy servants*.

Thirdly, He begs restoration to God's favour; and what will follow upon it, peace of conscience.

1. *O satisfy us with thy mercy*. We hunger for it as men do for meat.

2. Early let it be done, quickly, before our sorrows grow too high and overwhelm us.

3. With thy mercy, not with wealth, delights, &c.

4. And with a perpetual joy of heart. *That we may be glad and rejoice all our days*.

5. And let thy joy bear proportion to our sorrows. *Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil*.

6. This is the work he calls God's work; for as to punish is His strange work, Isa. xxviii. so to have pity and mercy is His own proper work: and this he desires, that it should be made manifest. *Let thy work appear unto thy servants, and thy glory unto their children*.

Fourthly, He begs for success in all their work and labours.

1. *Let the beauty of the Lord our God be upon us*; for no action of ours is beautiful, except the beauty of God be stamped upon it, done by His direction, His rule, His word, and to His glory.

PSALM XCI.

The stibty of the godly man, and his confidence, 1, 2. How he is defended and preserved, 3-6. The angels of God are his servants, 11, 12. And he shall tread on the necks of his adversaries, 13. What God says of, and promises to, such a person, 14-24.

HE that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

2 I will say of the LORD, He is my refuge and my fortress; my God; in him will I trust.

3 Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

4 He shall cover thee with his feathers, and

under his wings shalt thou trust: his truth shall be thy shield and buckler.

5 Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

6 Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

7 A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

8 Only be with thine eyes shalt thou behold and see the reward of the wicked.

a Psa. 27. 5. & 31. 20. & 32. 7.—b Heb. lodge.—c Psa. 17. 8.—d Psa. 102. 6.—e Psa. 194. 7.

f Psa. 17. 8. & 57. 1. & 61. 4.—g Job 6. 19. & c. Psa. 112. 7. & 131. 6. Prov. 2. 22, 24. Eccl. 2. 2.—h Psa. 27. 24. Mat. 1. 5.

2. And therefore he prays, and repeats this prayer: *Establish thou the work of our hands upon us; yea, the work of our hands establish thou it.* There must be *opus*, our work; for God bleaseth not the idle. 2. And *opus manuum*, a laborious work. 3. God's direction, His word the rule. 4. A good end in it; for that is His beauty upon it. 5. So it will be established, confirmed, ratified. 6. And, lastly, know that there is no blessing to be expected without prayer; and therefore he prays, *Let the beauty of the Lord our God be upon us.* See the notes on this Psalm.

NOTES ON PSALM XCI.

This Psalm has no title in the Hebrew; nor can it be determined on what occasion or by whom it was composed. It is most likely by the author of the preceding; and is written as a part of it by fifteen of Kennicott's and De Rossi's MSS., commencing before the repetition of the four last words of the ninthieth. It is allowed to be one of the finest Psalms in the whole collection. Of it Simon de Muis has said,—“It is one of the most excellent works of this kind which has ever appeared. It is impossible to imagine any thing more solid, more beautiful, more profound, or more ornamented. Could the Latin, or any modern language, express thoroughly all the beauties and elegancies as well of the words as of the sentences, it would not be difficult to persuade the reader that we have no poem, either in Greek or Latin, comparable to this Hebrew ode.”

Verse 1. *He that dwelleth in the secret place*] The Targum intimates that this is a dialogus between David, Solomon, and Jehovah. Suppose we admit this,—then DAVID asserts, *He who dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty*, ver. 1.

SOLOMON answers, *I will say of the Lord, He is my refuge and my fortress; my God, in him will I trust*, ver. 2.

DAVID replies, and tells him what blessings he shall receive from God if he abide faithful, ver. 3-13.

Then the SUPREME BEING is introduced, and confirms all that David had spoken concerning Solomon, ver. 14-16; and thus this sacred and instructive dialogue ends.

In the secret place of the Most High] Spoken probably in reference to the Holy of holies. He who enters legitimately there, shall be covered with the cloud of God's glory; the protection of the all-sufficient God. This was the privilege of the high priest only, under the law; but under the new covenant all believers in Christ have boldness to enter into the holiest by the blood of Jesus; and those who thus enter are safe from every evil.

Verse 2. *I will say of the LORD*] This is my experience. *He is my fortress, and in him will I continually trust.*

Verse 3. *Surely he shall deliver thee*] If thou wilt act thus, then the God in whom thou trustest will deliver thee from the snare of the fowler, from all the devices of Satan, and from all dangerous maladies. As the original word, דָּבָר *dabar*, signifies a word spoken, and *deber*, the same letters, signifies pestilence; so some translate one way, and some another;—He shall deliver thee from the evil and slanderous word;—He shall deliver thee from the noisome pestilence,—all blasting and injurious winds, effluvia, &c.

Verse 4. *He shall cover thee with his feathers*] He shall set towards thee as the hen does to her brood,—take thee under his wings when birds of prey appear, and also to shelter thee from chilling blasts. This is a frequent metaphor in the Sacred Writings; see the parallel texts in the margin, and the notes on them. The Septuagint has, *Ev rois mesoprotis avrov entekatai soi: he will overshadow thee between his shoulders*; alluding to the custom of parents carrying their weak or sick children on their backs, and having them covered even there with a mantle. Thus the Lord is represented carrying the Israelites in the wilderness. See Deut. xxxii. 11, 12, where the metaphor is taken from the eagle.

His truth shall be thy shield and buckler] His Revelation;—His Bible. That truth contains promises for all times and circumstances; and these will be invariably fulfilled to him that trusts in the Lord. The fulfilment of a promise relative to defence and support, is to the soul what the best shield is to the body.

Verse 5. *The terror by night*] Night is a time of terrors, because it is a time of treasons, plunder, robbery, and murder. The godly man lies down in peace, and sleeps quietly, for he trusts his body, soul, and substance, in the hand of God; and he knows that He who keepeth Israel neither slumbers nor sleeps. It may also mean all spiritual foes,—the rulers of the darkness of this world. I have heard the following petition in an evening family prayer,—“Blessed Lord, take us into thy protection this night; and preserve us from sudden death, from the violence of the fire, from the edge of the sword, from the designs of wicked men, and from the influence of malicious spirits!”

Nor for the arrow] The Chaldee translates this verse,—“Thou shalt not fear the demons that walk by night; nor the arrow of the angel of death which is shot in the daytime.” Thou needest not to fear a sudden and unprovided for death.

Verse 6. *Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.*] The Rabbins supposed that the empire of death was under two demons, one of which ruled by day, the other by night. The Vulgate and Septuagint have—the noonday devil. The ancients thought that there were some demons who had the power to injure, particularly at noonday. To this Theocritus refers, Idyl. Lib. v. 15.

Ου θεμις ὁ ποιμαν, το μεσαμβριον, ου θεμις ἀρνιυ Σπυδαυ του Πανα δεδοικαυς η γαρ αν' αργας Τανικα κατακαυος αρπυγται, εν τινυ πιερος Και βι αν οριμεια χολα ποτι ριμι καθηται.

“It is not lawful, it is not lawful, O shepherd, to play on the flute at noonday: we fear Pan, who at that hour goes to sleep in order to rest himself after the fatigues of the chase: then he is dangerous, and his wrath easily kindled.”

Lucan, in the horrible account he gives us of a grove sacred to some barbarous power, worshipped with the most horrid rites, refers to the same superstition:—

Lucus erat longo nunquam violatus ab ovo—
Non illum cultus populi propterea frequentant,
Sed cessare deis: manio cum Phobus in axe est,
Aut caelum nox atra tenet, pavor ipse sacerdos
Accosus, dominumque timet deprecare lucum.

Lucan, lib. iii. ver. 369-375.

Not far away, for ages past, had stood
An old inviolated sacred wood—
The pious worshippers approach not near,
But down their gods, and fixed with distant fear:
The priest himself, when, on the day, or night,
Rolling, have reached their full meridian height,
Retains the gloomy palace with wary feet,
Dreading the demons of the grove to meet;
Who, terrible to sight, at that dread hour,
Still tread the round about this dreary bower.

Ross.

It has been stated among the heathens that the gods should be worshipped at all times, but the demons should be worshipped at midday:—probably because these demons, having been employed during the night, required rest at noonday; and that was the most proper time to appease them. See Calmet on this place. Both the Vulgate and Septuagint seem to have reference to this superstition.

The Syriac understands the passage of a pestilential wind, that blows at noonday. Aquila translates,—of the bite of the noonday demon.

Verse 7. *A thousand shall fall at thy side*] Calmet thinks this place should be translated thus:—“A thousand enemies may fall upon thee on one side, and ten thousand may fall upon thee on thy right hand: but they shall not come nigh thee to take away thy life.” It is a promise of perfect protection, and the utmost safety.

Verse 8. *The reward of the wicked.*] Thou shalt not only be safe thyself, but thou shalt see all thy enemies discomfited and cast down.

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9 Because thou hast made the Lord *which is* my refuge, even the Most High, thy habitation;

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in their hands, lest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion and adder:

1 Ver. 2.—1 Psa. 71. 3. & 90. 1.—1 Prov. 12. 21.—1 Psa. 24. 7. & 71. 3. Matt. 4. 6. Luke 4. 10, 11. Heb. 1. 14.

Verse 9. *Because thou hast made the Lord*] Seeing thou hast taken Jehovah, the Most High, for thy Portion and thy Refuge, *no evil shall come nigh thy dwelling*; thou shalt be safe in thy soul, body, household, and property, ver. 10. Every pious man may expect such protection from his God and Father.

Verse 11. *He shall give his angels charge over thee*] Evil spirits may attempt to injure thee: but they shall not be able. The angels of God shall have an especial charge to accompany, defend, and preserve thee; and against their power the influence of evil spirits cannot prevail. These will, when necessary, turn thy steps out of the way of danger; ward it off when it comes in thy ordinary path; suggest to thy mind prudent counsels, profitable designs, and pious purposes; and thus minister to thee as a child of God, and an heir of salvation.

To keep thee in all thy ways.] The path of duty is the way of safety. Thou canst not reasonably expect protection if thou walk not in the way of obedience. *Thy ways* are the paths of duty, which God's word and providence have marked out for thee. *The way of sin is not thy way,—thy duty,—thy interest.* Keep in *thy own ways*, not in those of *sin, Satan, the world, and the flesh*; and God will take care of thee.

Verse 12. *They shall bear thee up in their hands*] Take the same care of thee as a nurse does of a weak and tender child; lead thee,—teach thee to walk,—lift thee up out of the way of danger, *lest thou shouldst dash thy foot against a stone*,—receive any kind of injury,—or be prevented from pursuing thy path with safety and comfort.

Let us remember that it is God, whose these angels are; He gives them charge,—from Him they receive their commission,—to Him they are responsible for their charge. From God thou art to expect them; and for their help He alone is to receive the praise. It is expressly said, *he shall give his angels charge*; to shew that they are not to be prayed to, nor praised; but God alone, whose servants they are. See the Note on Matt. iv. 6.

Verse 13. *Thou shalt tread upon the lion and adder*] Even the king of the forest shall not be able to injure thee: should one of these attack thee, the angels whom God sends will give thee an easy victory over him. And even the asp (*rus pelen*) one of the most venomous of serpents, shall not be able to injure thee.

The asp is a very small serpent, and peculiar to Egypt and Libya. Its poison kills without the possibility of a remedy. Those who are bitten by it die in about from three to eight hours: and it is said they die by sleep, without any kind of pain. Lord Bacon says the asp is less painful than all the other instruments of death. He supposes it to have an affinity to opium, but to be less disagreeable in its operation. It was probably on this account that Cleopatra, queen of Egypt, chose to die by the asp, as she was determined to prevent the designs of Augustus, who intended to have carried her captive to Rome to grace his triumph.

The dragon shall thou trample] The *pur tannin*, which we translate *dragon*, means often any large aquatic animal; and perhaps here the crocodile or alligator.

Verse 14. *Because he hath set his love upon me*] Here the Most High is introduced as confirming the word of His servant. He has fixed His love,—His heart and soul, on me.

Therefore will I deliver him] I will save him in all troubles, temptations, and evils of every kind.

I will set him on high] I will place him out of the reach of all his enemies. I will honour and ennoble him, because he hath known my name; because he has loved, honoured, and served me; and rendered me that worship which is my due. He has known me to be the God of infinite mercy and love.

Verse 15. *He shall call upon me*] He must continue to pray,—all his blessings must come in this way;—when he calls I will answer him;—I will give him whatever is best for him.

I will be with him in trouble] Literally, I am with

the young lion and the dragon shalt thou trample under feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

15 He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him and honour him.

16 With long life will I satisfy him, and shew him my salvation.

a Job 5. 22. Psa. 37. 34.—Or, sup.—p Psa. 3. 10.—p Psa. 80. 15.—r Isai. 63. 2. s 1 Sam. 2. 30.—r Heb. length of days. Prov. 3. 2.

him. אָנֹכִי יִמְּוָי immo anoki; as soon as the trouble comes, I am there.

I will deliver him] For his good I may permit him to be exercised for a time; but *delivered* he shall be.

And honour him] אַבְרָהָם אַבְרָהָם acabadehu, "I will glorify him." I will load him with honour;—that honour that comes from God. I will even shew to men how highly I prize such.

Verse 16. *With long life*] Literally, *with length of days will I fill him up*. He shall neither live a useless life, nor die before his time. He shall live happy, and die happy.

And shew him my salvation] וְעָרַתְּ בִּישׁוּאִי ve-arehu bishuati, I will make him see (or contemplate) in my salvation. He shall discover infinite lengths, breadths, depths, and heights in my salvation. He shall feel boundless desires; and shall discover that I have provided boundless gratification for them. He shall dwell in my glory, and throughout eternity increase in his resemblance to, and enjoyment of me. Thus shall it be done to the man whom the Lord delighteth to honour: and He delights to honour that man who places his love on him. In a word, he shall have a long life, in this world, and an eternity of blessedness in the world to come.

ANALYSIS OF THE NINETY-FIRST PSALM.

The full intent and purpose of this Psalm is to encourage and exhort the godly in all extremities, pressures, troubles, temptations, afflictions, assaults, inward or outward; in a word, in all dangers, to put their trust and confidence in God, and to rely upon His protection.

There are two parts in this Psalm:—

I. A general proposition, in which is given an assurance of help and protection to every godly man, ver. 1. *He that dwelleth, &c.*

II. The proof of this by three witnesses:—

1. Of the just man, in whose person the Psalmist speaks, ver. 2. *I will say of the Lord, &c.*

2. Of the prophet, ver. 3. *Surely he shall deliver thee from the snare, &c.*;—which he amplifies by an enumeration of the dangers, God's assistance, and the angel's protection, ver. 3—14.

3. Of God Himself, whom he brings in speaking to the same purpose, ver. 14—16.

I. The first part, or verse, is a universal proposition, in which is contained a comfortable and excellent promise made by the Holy Ghost of security, viz. that God's help shall never be wanting to those who truly put their hope and trust in Him. *He that dwelleth in the secret place of the Most High shall abide (or lodge) under the shadow of the Almighty.*

1. *He*,—be he who he will, rich or poor, king or people; God is no respecter of persons.

2. *That dwells*. For that he must be sure to do, constantly, daily, firmly, rest and acquiesce in God, to persevere in the faith of His promise, and carry that about him, else he cannot be assured by this promise.

3. *In the secret place*. For His aid and defence is not as some strong hold or castle which is visible; it is a secret and invisible fortress, known only to a faithful soul. In that he may repose his hope, as a means and secondary defence; but he dwells, relies, rests, in that help of God which is secret, and is not seen except by the eye of faith.

4. *Of the Most High*. And upon this he relies, because he is the Most High. Above He is, and sees all; nothing is hid from Him. And again, above He is, sits in the highest throne, and rules all. All things are under His feet; He can therefore deliver His people from all troubles and dangers. Yes, He will do it for this faithful man; he that relies and trusts in Him shall never be frustrated of his hope: protected he shall be; he shall be safe. 1. *He dwells, therefore he shall abide*. He shall lodge quietly,—securely. 2. *He dwells in the secret place, therefore he shall abide under the shadow*. In the cool, the favour, the cover from the heat. 3. *He dwelleth in the secret place of the Most High, therefore he shall abide under the shadow of the Almighty*, i. e. of the all-powerful God, of

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the God of heaven; of that God whose name is Shaddai, All-sufficient; by which name He made His promise to Abraham, Gen. xvii. 1.

11. This proposition being most certainly true, in the next place the Psalmist explains it. And that no man may doubt of it, descends to prove it by three witnesses:—first, of a just man; secondly, of the prophet; thirdly, of God Himself.

He brings in the just man thus speaking in his own person:—*I will say unto the Lord, he is my refuge, my fortress, my God; in him will I trust.* Is it so? *Shall he that dwells in the secret of the Most High, abide under the shadow of the Almighty?* Therefore I will say in the person of all just men, to the Lord, that hath no superior, that hath no peer;—to that Lord to whose command all things are subject, and who can be commanded by none; I will say to him,—

1. *Thou art my refuge.* If pursued, I will flee to Thee as a Sanctuary.

2. *Thou art my fortress.* If set upon, I will betake myself to Thee as a strong Tower.

3. *Thou art my God.* If assaulted by men or devils, Thou, the Most High; Thou, Almighty, art a God able to defend me; and therefore *I will hope in thee*;—I will dwell, trust, rely upon Thee, and this Thy promise, in every temptation and danger.

Next, to assert the truth of this, he brings in the attestation of the prophet; for, being moved by the Holy Ghost, he saith as much.—*Surely he shall deliver thee*;—and then falls upon the particulars from which the godly man shall be delivered, set down in many metaphors.

1. *He shall deliver thee from the snare of the fowler*; from the deceits of evil men or devils.

2. *From the noisome pestilence*, all danger to which we are incident, by plague, war, or famine.

Again, when thou art little in thine own eyes,—

1. *He shall cover thee*, as the hen does her young, *with his feathers*; and *under his wing shall thou trust*, secured from the rain, the storm, the heat of the sun, and birds of prey.

2. When thou art grown up, and able to encounter an enemy in the field, he shall help thee to a shield and buckler, and that shall be His truth, His veracity, thy faith in it; and, which is yet more,—

Thou shalt not be afraid,—
1. *For the terror by night*; any hidden secret temptation, danger, treachery, detraction, conspiracy.

2. *Nor for the arrow that flies by day*; any open persecution, calamity, fraud, assault, invasion.

3. *Nor for the pestilence that walks in darkness*; the machinations of wicked men hatched in the dark.

4. *Nor for the pestilence that walks at noonday*; the bold threats and decrees of tyrants and persecutors.

Möller observes rightly, that the promises of deliverance here made do not belong to one or other kind of evil, but to all kind of calamities, open or secret, and so may be applicable to any; some of which steal upon us, as in the night, secretly; others overwhelm us as in the day, openly. But the promise is general, as Bellarmine well observes: whether the danger come by day or night, those who trust in God are armed with His shield of truth against it. *For if God be for us, who can be against us.* Rom. viii.

The prophet goes on, and confirms the godly in their security by the dissimilarity or unlike condition of wicked men. When thou shalt be safe, they shall fall.

1. *A thousand shall fall at thy side, on thy left hand*, overcome by adversity.

2. *Ten thousand on thy right hand, scattered into sin* by prosperity. *But neither the fear by night, nor the arrow by day, shall come nigh thee.*

3. And, which is another cause of comfort and pleasure: *Only with thine eyes shall thou behold, and see the reward of the wicked*; which sometimes falls out in this life, as the Israelites saw the Egyptians dead upon the seashore; Moses and Aaron saw Dathan and Abiram swallowed up quick, &c. But it shall be fully fulfilled at the last judgment, Matt. xxv. Of which security, comfort, content, the prophet in the next verse gives the reason: the danger shall not come nigh thee; when they fall thou shalt see it, and consider it with content. *Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation*; Thou trustest in Him as I do; and therefore shalt have the like protection, deliverance, comfort, that I by His promise have. Farther, *there shall no evil befall thee, neither shall any plague come nigh thy dwelling.* But the just man may say, I am secure that no evil shall befall me; I desire to know how I may be kept so, that I fall not among thieves. This objection the prophet prevents, saying, in effect, Fear not, *For he shall give his angels charge over thee, to keep thee in all thy ways*; they

shall bear thee up in their hands, lest thou dash thy foot against a stone.

In which verses consider,
1. That the good man is protected by angels; many angels have a care of one poor man.

2. That they are commanded by God to do it; for are not they ministering spirits sent by God to that end? Heb. i.

3. That it is a particular administration, a charge given to the poorest, the meanest saint.

4. That they are to keep, to look to, defend thee, and what is thine; thou hast an invisible guard.

5. But then mark the limitation and restriction: it is in *all thy ways*, in the walk of thy vocation to which God hath called thee; either walk in them, or the angels have no charge to keep thee.

6. Lastly, *In all thy ways*: not in one but all; for the ways of men are many, and in all he needs the custody of angels. 1. The law is a way, and the way of the law is manifold. 2. Our works and operations are manifold, which are our way too. 3. Our life is a way, and there be many parts and conditions of our life, various ages, manifold states; and in all these ways we need a guardian, for we may slip in every law, in every operation, in every age, in every state of life.

Which that it be not done, God hath given His angels charge over us, to keep us: to keep us only; nay, which is more,—

1. *They shall bear thee*, as kind mothers and nurses do their children.

2. *They shall bear thee in their hands*; the will, understanding, wisdom, and power are, as it were, the angels' hands: with all these they will bear us.

3. *That thou dash not thy foot*; that is, thy affections, which carry the soul to good or bad.

4. *Against a stone*; which are all difficulties and obstacles. And, which is yet more, under their custody we shall tread under foot Satan, and all his accomplices; him, a roaring lion, an old serpent, a fierce dragon, and all his associates, tyrants, persecutors and hyssoprites; for such is the promise; *Thou shalt tread upon the lion and adder: the young lion and dragon shall thou trample under feet.*

5. *In the mouth of two or three witnesses shall every word stand, saith God*: and here we find the law strictly observed; it was to be proved, that all who truly trust in God were to be protected by God; of which one witness was the just man, ver. 2; another, the testimony of the Spirit by the prophet, from verse 3 to this verse; so which a third, we have here even God himself; for in these three last verses the prophet brings Him, God himself, testifying this great and comfortable truth with His own mouth.

1. *Because he hath set his love upon me*, pleased me, loved me, adhered to me, hoped in me, trusted to me with a filial love and adherence.

2. *Because he hath known my name*, acknowledged my power, wisdom, goodness: these are the causes and conditions presupposed in the protected.

3. *He shall call upon me.* Invocation is necessary also. *Therefore I will deliver him, I will answer him, I will be with him in trouble, I will honour him. I will glorify him, or set him on high*; and the second, *I will deliver him, with long life will I satisfy him, and shew him my salvation.*

1. *I will deliver him*, by the shield, by my angels, by other ways, directly or indirectly, yet so that it be remembered that I do it; for these shall not deliver without me.

2. *I will answer him*; answer his desires, answer his prayers, so they be cries.

3. *I will be with him in trouble*; join myself close to him, go into prison with him as it were, suffer with him, and think myself pursued when he is persecuted, give him comfort even then; they sung in prison; He neither delivers the martyrs from death, nor does he forsake them.

4. *I will honour him.* For the names of those who suffered for His sake are honourable; right dear in the sight of the Lord is the death of his saints.

These promises may belong to this life; those that follow to the other.

1. *I will deliver him.* For the just by death are freed from the present and all future miseries: *Blessed are the dead, for they rest from their labours.*

2. *I will glorify him.* As if it were not enough to deliver him; such a thing in this life may fall out, as it happened to Joseph, Job, David, Daniel: but the true glory no question must be, when the righteous shall shine like the sun, be set upon their thrones, and judge the twelve tribes of Israel.

3. *With long life will I satisfy him*, i. e. with eternal felicity, with a continuance in bliss, which shall be eternal; for without eternity even length of days cannot satisfy; as appears by old men, who yet have complained of a short life.

PSALM XCII.

The Psalmist shows the duty and advantage of praising God, 1-3. Speaks of the greatness of God's works, 4-6. The fall of the wicked, 7-9. The happiness of the righteous, 10-14. And all this founded on the perfections of God.

A Psalm or Song for the Sabbath day.

1 It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: 2 To shew forth thy loving kindness in the morning, and thy faithfulness every night.

3 Upon an instrument of ten strings, and upon the psaltery, upon the harp with a solemn sound.

4 For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands.

5 O Lord, how great are thy works! and thy thoughts are very deep.

6 A brutish man knoweth not; neither doth a fool understand this.

7 When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever:

8 But thou, Lord, art most High for evermore.

9 For, lo, thine enemies, O Lord, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.

10 But my horn shalt thou exalt like the horn of an unicorn: I shall be anointed with fresh oil.

11 Mine eye also shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me.

12 The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.

13 Those that be planted in the house of the Lord shall flourish in the courts of our God.

a Psa. 147. 1.-b Psa. 88. 1.-c Heb. in the night.-d 1 Chron. 16. 5. Psa. 33. 2. e Or, upon the solemn sound with the harp.-f Heb. Higgaion, Psa. 9. 14.-g Psa. 88. 2. & 138. 17.-h Isai. 22. 29. Rom. 11. 35. 94.-i Psa. 72. 32. & 94. 3.-k Job 12. 9.

& 21. 7. Psa. 37. 1, 2, 35, 36. Jer. 12. 1, 2. Mal. 3. 15.-l Psa. 96. 2. & 98. 18.-m Psa. 63. 1. & 68. 18.-n Psa. 38. 17, 24.-o Psa. 33. 5.-p Psa. 51. 7. & 68. 10. & 113. 8. q Psa. 62. 5. Isai. 65. 22. Hos. 14. 5, 6.-r Psa. 100. 4. & 135. 2.

4. And that the prophet speaks of this eternal felicity is more than probable, because he adds, I will shew him my salvation; I will shew him Jesus, my salvation; that is, I will bring to pass, that when through his whole life I have given him sufficient evidences of my fatherly affection, I will at last translate him to a place where he shall no longer live by faith, but shall see, and experimentally feel, what he hath believed.

NOTES ON PSALM XCII.

The title, A Psalm or Song for the Sabbath, gives no information concerning the time, occasion, nor author. The Chaldee has, "Praise, and a song which the first man spoke concerning the Sabbath:" but this is an idle conceit; and, though entertained by some Rabbins, has been followed by none of the Versions. Calmet supposes the Psalm to have been composed by some of the Levites during or near the close of the Babylonish captivity, acknowledging the mercy of God, and foreseeing the desolation of their enemies, and their own return to Jerusalem, and their temple service.

Verse 1. It is a good thing to give thanks] This Psalm begins very abruptly. Good to confess unto the Lord. He had been acknowledging God's goodness, and praising him for His mercy; and now he breaks out and tells how good he felt this employment to be.

Verse 2. To shew forth thy loving-kindness] Thy abundant mercy, in the morning—that has preserved me throughout the night, and brought me to the beginning of a new day:—and thy faithfulness in the night, that has so amply fulfilled the promise of preservation during the course of the day.—This verse contains a general plan for morning and evening prayer.

Verse 3. Upon an instrument of ten strings] Eusebius, in his comment on this Psalm, says, ψαλτηρίου δε δεκαχορδου, η του Αγιου Πνευματος δια των αιδηθηριων, περι τον του σωματος, ισαριθμων δε της ψυχης δυναμεων, επιτελουμενη λατρευει. "The Psaltery of ten strings is the worship of the Holy Spirit, performed by means of the five senses of the body, and by the five powers of the soul." And, to confirm this interpretation, he quotes the apostle, 1 Cor. xiv. 15, I will pray with the spirit, and with the understanding also: I will sing with the spirit, and with the understanding also. "As the mind has its influence by which it moves the body, so the spirit has its own influence by which it moves the soul." Whatever may be thought of this gloss, one thing is pretty evident from it, that instrumental music was not in use in the Church of Christ in the time of Eusebius, which was near the middle of the fourth century. Had any such thing then existed in the Christian church, he would have doubtless alluded to, or spiritualized it: or, as he quoted the words of the apostle above, would have shewn that carnal usages were substituted for spiritual exercises. I believe the whole verse should be translated thus:—Upon the Azur, upon the Nebal, upon the Higgaion, with the Kinnor. Thus it stands in the Hebrew.

Verse 4. For thou, Lord, hast made me glad through thy work] I am delighted with Thy conduct towards me; with the work of Thy providence, the works of Thy grace, and Thy works of creation.

Verse 5. How great are thy works] They are multitudinous, stupendous, and splendid; and Thy thoughts, Thy designs and counsels, from which, by which, and in reference to which, they have been formed; are very deep, so profound as not to be fathomed by the comprehension of man.

Verse 6. A brutish man knoweth not:] בער אדם יחבב, the human hog—the stupid boar—the boor; the man

who is all flesh; in whom spirit or intellect neither seems to work nor exist. The brutish man, who never attempts to see God in His works.

Neither doth a fool understand this.] כחב, kebil, the fool, is different from באב, baar, the brutish man; the latter has mind, but it is buried in flesh; the former has no mind, and his stupidity is unavoidable.

Verse 7. When the wicked spring as the grass] This is a lesson which is frequently inculcated in the Sacred Writings. The favour of God towards man is not to be known by outward prosperity; nor is His disapprobation to be known by the adverse circumstances in which any person may be found. When, however, we see the wicked flourish, we may take for granted that their abuse of God's mercies will cause Him to cut them off as cumberers of the ground; and, dying in their sins, they are destroyed for ever.

Verse 8. High for evermore] They are brought down and destroyed: but the Lord is exalted eternally, both for His judgments and His mercies.

Verse 10. Like the horn of a unicorn] ערעם, reeyem, perhaps here, the oryx or buffalo.—But the rhinoceros seems to be the real monocoeros of the Scriptures.

I shall be anointed with fresh oil.] Perhaps the allusion is here, not to any sacramental anointing, but to such anointings as were frequent among the Asiatics, especially after bathing, for the purpose of health and activity.

Verse 11. Mine eye also shall see—and mine ears shall hear.] Even in my own times my enemies shall be destroyed: and of this destruction I shall either be an eyewitness, or have authentic information.

Verse 12. The righteous shall flourish like the palm tree] Very different from the wicked, verse 7, who are likened to grass. These shall have a short duration: but those shall have a long and useful life. They are compared also to the cedar of Lebanon, an incorruptible wood, and extremely long-lived. Mr. Maundrel, who visited those trees in 1697, describes them thus: "These noble trees grow among the snow, near the highest part of Lebanon. Some are very old, and of prodigious bulk. I measured one of the largest; and found it twelve years six inches in girth, and yet sound; and thirty-seven yards in the spread of its boughs. At about five or six yards from the ground it was divided into five limbs, each of which was equal to a large tree." Some of these trees are supposed to have lived upwards of one thousand years! The figure of the palm tree gives us the idea of grandeur and usefulness. The fruit of the palm tree makes a great part of the diet of the people of Arabia, part of Persia, and Upper Egypt. The stones are ground down for the camels; the leaves are made into baskets; the hard boughs, or rather strong leaves, some being six or eight feet in length, make fences; the juice makes arrack; the threads of the web-like integument between the leaves makes ropes, and the rigging of small vessels; and the wood serves for slighter buildings and fire-wood. In short, the palm or date tree, and the olive, are two of the most excellent and useful productions of the forest or the field.

The cedar gives us the idea of majesty, stability, durability, and incorruptibility. To these two trees, for the most obvious reasons, are the righteous compared.

Verse 13. Those that be planted in the house of the Lord] I believe the Chaldee has the true meaning here—His children shall be planted in the house of the sanctuary of the Lord, and shall flourish in the courts of our God. As these trees flourish in their respective soils and climates, so shall the righteous in the ordinances of God. I do not think there is any allusion to either plum trees or cedars planted near the tabernacle or temple.

14 They shall still bring forth fruit in old age; they shall be fat and flourish;

15 To show that the Lord is upright: he is my rock, and there is no unrighteousness in him.

a Heb. green.—t Deut. 32. 4.—u Rom. 9. 14.

Verse 14. *They shall still bring forth fruit in old age*] They shall continue to grow in grace, and be fruitful to the end of their lives. It is a rare case to find a man in old age full of faith, love, and spiritual activity.

Verse 15. *To show that the Lord is upright*] Such persons shew how faithful God is to His promises; how true to His word; how kind to them who trust in Him. He is the *Rock*, the *Fountain*, whence all good comes.

[There is no unrighteousness in him.] He does nothing evil—nothing unwise—nothing unkind. He is both just and merciful.

ANALYSIS OF THE NINETY-SECOND PSALM.

I. A general proposition, ver. 1. *It is good to give thanks to the Lord, &c.*, which is explained ver. 2, 3, and applied ver. 4.

II. A particular narration of such works, in which the goodness and faithfulness of God do especially consist, viz. the creation and government of the world, ver. 4, 5. And of the last he gives two instances:—

1. One in wicked men; of their stupidity, ver. 6. Then of their sudden extirpation, ver. 7, 8, 9.

2. Another in the godly, whose prosperity is great, ver. 10—14; and security certain, ver. 15.

I. He begins with a maxim. 1. *It is good, i. e. just, profitable, pleasant, and commendable, to give thanks to the Lord.* 2. *And to sing praises, with heart and tongue, to thy glorious name, O thou Most High.*

And both parts he explains. 1. That we give thanks at all times, morning and evening; in prosperity and in adversity; and in our praises especially to remember His loving-kindness and faithfulness. These must be the matter of our thanksgiving. *It is good to shew forth thy loving-kindness in the morning, and thy faithfulness every night*, ver. 2, and by all manner of means, ver. 3.

And thus the maxim being proposed and explained, he applies it to himself, and shews his own practice, and the reason of it:—*For thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands*, ver. 4.

1. *Thou hast made me glad.* He was first delighted and affected with God's work.

2. And then he exults and triumphs in it. The heart must be first truly affected with the work of God before a man shall take any true content or delight in it.

II. He had made mention of the works of God; and now he further opens what they are:—First, the creation of the universe. Secondly, His especial providence in ordering the things of this world, particularly about man.

1. First he begins with the work of creation, upon which he enters, with an expression of his admiration. *O Lord, how great are thy works; and thy thoughts are very deep.* As if he said, I cannot be satisfied in the contemplation of them. There is such a depth in them, that I cannot attain to it, nor comprehend it.

2. And he ends it, not without an indignation, that the wise men of the world, who yet in his judgment, for their disregard of it, are but fools, should not consider it. In the creature they look after nothing but profit and pleasure, in which regard they are but fools. *For this brutish man knows not how great are His works; this fool understands not how deep are his cogitations.*

And that he may illustrate their folly the more, from the work of creation, he comes to God's work of governance of the world; and shews, that as they who would be, and are reputed wise, are mistaken in the one, so also they are mistaken in the other: for they think the ungodly, and such as flourish in power and wealth, happy; and that the righteous men, sometimes oppressed, are unhappy; and upon these two instances he insists to the end of the *Psalm*. First, he instances in the ungodly. *When the wicked spring up, rise on a sudden, (for such a time there is,) as the grass, that grows insensibly, and in a night, and when all the workers of iniquity do flourish, become very conspicuous, exalted in power and pride, and abound in wealth,—Who would not now take them for happy men? No, saith our prophet, it is not so.*

1. This their felicity is the greatest infelicity. *It is, that they may perish, be destroyed.*

2. *That they may perish for ever*; remember the rich man in the Gospel.

3. And this their destruction is from God, that sits in the throne, and is immutable in His decrees and ways. They flourish and are exalted: but it is but for a moment. *But*

PSALM XCIII.

The eternal government of God, 1, 2. The opposition to that government, 3, 4. The truth of God's institution, 5.

XVIII DAY. EVENING PRAYER.

THE LORD reigneth, he is clothed with majesty; and the LORD is clothed.

Cyr. Regis
Frensch
cir. ann. p. 134.

a Am. 96. 10. & 97. 1. & 98. 1. Lam. 52. 7. Rev. 15. 6.—b Ps. 104. 1.

thou, Lord, art most high for evermore. And Thou wilt execute Thy decree upon them.

4. Which the prophet fully opens in the next verse, which the *epizexis* makes more emphatical. *For, lo, thine enemies, O Lord, for, lo, thine enemies shall perish; and all the workers of iniquity shall be scattered.*

1. Behold, they were green, they flourished: but the change shall be sudden.

2. They were enemies, thy enemies, workers of iniquity; therefore, cursed with a curse.

3. *They shall perish, they shall be scattered*; they rose, they flourished as grass, and they shall be scattered as dry grass which the wind blows from the face of the earth.

His second instance is in the godly, whose happy condition he demonstrates,—1. In *hypothet*, or in himself, ver. 10, 11; and,—2. In *thet*, in all others that be true members of the mystical church of Christ, ver. 12—15.

He instanceth in himself that his condition is not like the ungodly. He shot not up as the fading grass, but his strength and power should be as a unicorn.

1. *But my horn shall thou exalt as the horn of an unicorn*;—that is, my power, and glory, and felicity, shall still mount higher.

2. *And I shall be anointed with fresh oil.* Anointed to be king over Israel, by Samuel, with a horn of oil;—by God, with the gracious oil of His Spirit.

3. And that which adds to my flourishing estate. *My eye shall see my desire upon my enemies, and my ears shall hear my desire of the wicked that rise up against me*;—which David lived to see and hear in the ruin of Saul and his house.

And that which the prophet said of himself he now transfers to all just and righteous men, whom he compares to the palm and cedar.

1. *The righteous shall flourish like a palm tree.* So a good Christian; the greater weight he carries, the more he flourishes.

2. *He shall grow like a cedar in Lebanon.* Cedar-wood is not consumed by worms or time;—nor the church by antiquity nor persecution. The gates of hell shall not prevail against it, nor any true member of it.

Of which the reason is, because these palms and cedars, these righteous men, are planted, set by faith, watered by the word and sacraments, rooted by charity in the church,—which is the house of the Lord; and therefore they shall flourish, be green and vigorous, in the courts of our God. Nay, which is yet more, they shall be full of sap and laden with fruit.

1. *They shall bring forth fruit in their old age.* It shall be contrary to them, as with other trees. Those grow fruitless, and bear not when they grow old; these are then most laden with the fruits of grace.

2. *They shall be fat and flourishing.* Other trees, when old, are hard and dry; these then are fat in juice, and flourish in good works.

3. And the reason of this vigour, of the continuance of this radical and vital moisture to old age, is, that they bring forth fruit, which is specified in the last verse.

That they might shew forth God's faithfulness, praise him for that, as it is in the second verse. 1. *That they might shew that the Lord is upright.* Just and righteous in himself. 2. *That he is a Rock.* A sure stable foundation to trust to. 3. *And that there is no unrighteousness in him.* No injustice;—though for a time he suffer the wicked to flourish, and the just to be under the cross.

For in His good time He will shew His justice in rewarding the just, and punishing the unjust.

NOTES ON PSALM XCIII.

This Psalm has no title either in the Hebrew or Chaldee. The *Vulgate*, *Septuagint*, *Ethiopic*, and *Arabic*, state it to be, "A song of praise of David, for the day preceding the sabbath, when the earth was founded;" but in such a title there is no information on which any man can rely. This Psalm is written as a part of the preceding in *twelve of Kennicott's* and *De Rossi's* MSS. It was probably written at the close of the Captivity by the *Levites*, descendants of Moses.

Verse 1. *The Lord reigneth*] He continues to govern every thing He has created;—and He is every way qualified to govern all things, for he is clothed with majesty and with strength. Dominion is His, and He has supreme power to exercise it; and he has so established the

PSALM XCIV.

with strength, ^a *wherewith* he hath girded himself: ^b the world also is established, that it cannot be moved.

2 ^a Thy throne is established ^a of old: thou art from everlasting.

3 The floods have lifted up, O LORD, the floods, have lifted up their voice: the floods lift up their waves.

4 ^a The LORD on high is mightier than the noise of many waters, *yea, than* the mighty waves of the sea.

5 Thy testimonies are very sure: holiness becometh thine house, O LORD, ^a for ever.

PSALM XCIV.

An appeal to God against oppressors, 1-7. Expostulations with the workers of iniquity, 8-11. God's merciful dealings with His followers, 12-15; and their confidence in Him, 16-18. The punishment of the wicked forested, 19-23.

O LORD ^a God, ^b to whom vengeance belongeth; O God, to whom vengeance belongeth, ^c shew thyself.

a Ps. 65. 6.—b Ps. 96. 10.—c Ps. 45. 6. Prov. 8. 22, &c.—d Heb. from them. Ps. 63. 7. & 102. 9.—e Heb. to length of days.—f Heb. God of revenges.—g Deut. 32. 35. Nah. 1. 2.—h Heb. mine foes, Ps. 30. 1.

world, that nothing can be driven out of order; all is ruled by Him. Nature is His agent; or rather, nature is the sum of the laws of His government; the operations carried on by the Divine energy, and the effects resulting from those operations.

Verse 2. *Thy throne is established of old*] There never was a time in which God did not reign; in which He was not a supreme and absolute Monarch;—for He is from everlasting. There never was a time in which He was not;—there never can be a period in which He shall cease to exist.

Verse 3. *The floods have lifted up*] Multitudes of people have confederated against Thy people; and troop succeeds troop as the waves of the sea succeed each other.

Verse 4. *The Lord—is mightier than the noise of many waters*] Greater in strength than all the peoples and nations that can rise up against Him.

Mighty waves of the sea.] Even the most powerful empires can prevail nothing against Him; and therefore those who trust in Him have nothing to fear.

Verse 5. *Thy testimonies are very sure*] Thou wilt as surely fulfil Thy word as Thou wilt keep possession of Thy throne.

Holiness becometh thine house] Thy nature is holy,—all Thy works holy,—and Thy word is holy; therefore, Thy house, Thy church, should be holy. The building itself should be sanctified; should be so consecrated to Thy worship alone, that it shall never be employed in any other service. The ministers of this church should be holy,—the members holy,—all the ordinances holy;—its faith, its discipline, and its practices holy. And this at all times, and in all circumstances; for—*Holiness becometh thine house—for ever*, **וְעַד לְעוֹלָם לְעוֹלָם** *lo-orce yamin*, “for length of days.” During the whole lapse of time; till the sun and moon shall be no more. The old Psalter says, the house of God is *man’s saule*; and of this house holiness is (**נֹרָא**) *naavaak* “the ornament;” it produces that meek and quiet spirit which is in the sight of God of great price. No decoration of person, nor simplicity of dress can supply the place of this heavenly clothing.

ANALYSIS OF THE NINETY-THIRD PSALM.

In this Psalm it is the purpose of the prophet to comfort the church, oppressed by tyrants and persecutors; and yet she shall not utterly fail. The gates of hell shall not prevail against her; because Christ sits in His church as King. The sum of it is,—

I. The magnificence and power of Christ our eternal King, ver. 1, 2.

II. That He defends His church in the day of a storm, ver. 3, 4.

III. That His laws are holy and His church also, ver. 5.

The prophet in the first verse describes our King,—

1. From His office. *He reigns.* He is the great and chief Monarch: He is no idle Spectator of things below; but wisely, and justly, and powerfully, He administers all things.

2. He is a glorious King. *He is clothed with majesty.*

3. He is a potent King. *The Lord is clothed with strength.*

4. He is a warlike King. *For he hath girded himself, buckled his sword upon his armour* for offence towards His enemies; for defence of His kingdom.

Then for His kingdom,—

1. It is universal. *The world.*

2 ^a Lift up thyself, thou ^a Judge of the earth: render a reward to the proud.

3 LORD, ^a how long shall the wicked, how long shall the wicked triumph?

4 *How long* shall they ^a utter and speak hard things? and all ^b the workers of iniquity boast themselves?

5 They break in pieces thy people, O LORD, and afflict thine heritage.

6 They slay the widow and the stranger, and murder the fatherless.

7 ^a Yet they say, The LORD shall not see, neither shall the God of Jacob regard it.

8 ^a Understand, ye brutish among the people: and ye fools, when will ye be wise?

9 ^a He that planted the ear, shall he not hear? he that formed the eye, shall he not see?

10 He that chastiseth the heathen, shall not he correct? he that ^a teacheth man knowledge, shall not he know?

d Ps. 7. 6.—e Gen. 18. 25.—f Job 30. 5.—g Ps. 39. 15. Jude 15.—h Job 31. 3. & 34. 8. 22. Prov. 10. 20. Luke 12. 27.—i Ps. 10. 11, 13. & 50. 7.—k Ps. 73. 22 & 96. 6.—l Exod. 4. 11. Prov. 20. 12.—m Job 35. 11. Isai. 38. 20. 1 Cor. 4. 13. 1 John 2. 27.

2. It is fixed, firm, and stable. *The world is also established, and cannot be moved.*

3. It is an everlasting kingdom. *From everlasting to everlasting;—thy throne is established of old:—thou art from everlasting.*

II. But in this His kingdom there are those who raise tumults, commotions, and rebellions. These he compares to swelling waters, and foaming waves.

1. *The floods*, that is, tyrants, persecutors, &c. *have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves.* The church dwells in the sea; and the waves of tyranny, ambition, and malice, beat furiously upon it.

2. Well, be it so; yet the Lord on high is mightier than the noise of many waters; yea, than the mighty waves of the sea. He wonderfully and strangely hath shewed His might in getting Himself the victory over all persecutors, and propagating and enlarging His kingdom over all the earth in despite of His enemies.

III. 1. And as His kingdom is immovable, so are the laws by which it is governed fixed and unalterable also. *Thy testimonies are very sure.* The Gospel is an eternal gospel; the doctrine thereof holy and inviolable; by which God hath witnessed his good will to man, and what He will have done by all His loving subjects; which is, that they be a holy people.

2. *For holiness becometh thy house for ever.* The temple, the priests, the people, must be a holy nation; for ever correspondent to the holiness of His law and testimonies. *Be ye holy, for I am holy. Holiness becometh thy house, O Lord, for ever.*

NOTES ON PSALM XCIV.

This Psalm has no title either in the Hebrew or Chaldee. The Vulgate, Septuagint, Ethiopic, and Arabic, have—“A Psalm of David, for the fourth day of the week;” but this gives us no information on which we can rely. In three of Kennicott’s MSS. it is written as a part of the preceding. It is probably a prayer of the captives in Babylon for deliverance; and was written by the descendants of Moses, to whom some of the preceding Psalms have been attributed. It contains a description of an iniquitous and oppressive government, such as that under which the Israelites lived in Babylon.

Verse 1. *O Lord God, to whom vengeance belongeth*] God is the Author of retributive justice, as well as of mercy. This retributive justice is what we often term vengeance, but perhaps improperly; for vengeance with us signifies an excitement of angry passions, in order to gratify a vindictive spirit, which supposes itself to have received some real injury; whereas, what is here referred to is the simple act of justice, that gives to all their due.

Verse 2. *Lift up thyself*] Exert Thy power. *Render a reward to the proud.*] To the Babylonians, who oppress and insult us.

Verse 3. *How long shall the wicked triumph?*] The wicked are often in prosperity; and this only shews us of how little worth riches are in the sight of God, when He bestows them on the most contemptible of mortals. But their time and prosperity have their bounds.

Verse 4. *They utter and speak*] **וַיִּבְרְחוּ** *yabidū*, their hearts get full of pride and insolence; and then, from the abundance of such vile hearts, the mouth speaks: and the speech is of hard things,—threatenings, which they are determined to execute:—boastings of their power, authority, &c.

11 ^a The Lord knoweth the thoughts of man, that they are vanity.

12 ^b Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law;

13 That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

14 ^c For the Lord will not cast off his people, neither will he forsake his inheritance.

15 But judgment shall return unto righteousness: and all the upright in heart shall follow it.

16 Who will rise up for me against the evil-doers? or who will stand up for me against the workers of iniquity?

17 ^d Unless the Lord had been my help, my soul had almost dwelt in silence.

^a 1 Cor. 2. 9.—^b Job 5. 17. Prov. 3. 11. 1 Cor. 11. 24. Heb. 12. 5, &c.—^c 1 Sam. 12. 22. Rom. 11. 1, 2.—^d Heb. shall be as/for it.—^e Ps. 124. 1, 2.—^f Or, quietly.

Verse 5. *They break in pieces thy temple*] This was true of the Babylonians. Nebuchadnezzar slew many,—carried the rest into captivity,—ruined Jerusalem,—overturned the temple; sacked, pillaged, and destroyed all the country.

Verse 6. *They slay the widows*] Nebuchadnezzar carried on his wars with great cruelty. He carried fire and sword every where;—spared neither age, sex, nor condition. The widows, the orphan, and the stranger, persons in the most desolate conditions of life were not distinguished from others, by his ruthless sword.

Verse 7. *The Lord shall not see*] This was either the language of infidelity or insult. Indeed, what could the Babylonians know of the true God? They might consider Him as the God of a district or province, who knew nothing, and did nothing out of His own territories.

Verse 8. *Understand, ye brutish*] These are the same expressions as in Ps. xcii. 6, on which see the note.

Verse 9. *He that planted the ear, shall he not hear?*] This is allowed to be an unanswerable mode of argumentation. Whatever is found of excellence in the creature must be derived from the Creator, and exist in Him in the plenitude of infinite excellence. God, says St. Jerome, is all eye, because He sees all;—He is all hand, because He does all things;—He is all foot, for He is every where present. The Psalmist does not say, He that planted the ear, hath he not an ear? He that formed the eye, hath he not eyes? No, but shall he not hear,—shall he not see. And why does He say so? To prevent the error of humanizing God; of attributing members or corporeal parts to the infinite Spirit. See *Camel*.

Verse 10. *He that chastiseth the heathen, shall not he correct?*] Yoo, who are heathens, and heathens of the most abandoned kind.

He that teacheth man knowledge] We here supply,—*shall he not know?* But this is not acknowledged by the original, nor by any of the Versions. Indeed it is not necessary; for, either the words contain a simple proposition, *It is he who teacheth man knowledge*; or this clause should be read in connexion with ver. 11. *Jehovah, who teacheth man knowledge, he knoweth the devices of man, that they are vanity.* As He teaches knowledge to man, must He not know all the reasonings and devices of the human heart?

Verse 12. *Blessed is the man whom thou chastenest*] *יְיָוִי תֵּיטָרֵנְנִי*, whom Thou instructest,—and teachest him out of thy law. Two points here are worthy of our most serious regard:—1. God gives knowledge to man; gives him understanding and reason. 2. He gives Him a revelation of himself; He places before that reason and understanding His Divine law. This is God's system of teaching; and the human intellect is His gift, which enables man to understand this teaching. We perhaps may add a third thing here; that, as by sin the understanding is darkened, He gives the Holy Spirit to dispel this darkness from the intellect, in order that His word may be properly apprehended and understood. But He gives no new faculty; He removes the impediments from the old, and invigorates it by His Divine energy.

Verse 13. *That thou mayest give him rest*] He whom God instructs is made wise unto salvation; and he who is thus taught has rest in his soul, and peace and confidence in adversity.

Verse 14. *The Lord will not cast off his people*] Though they are now suffering under a grievous and oppressive captivity, yet the Lord hath not utterly cast them off. They are His inheritance, and He will again restore them to their own land.

Verse 15. *But judgment shall return unto righteousness*] If we read *יְשׁוּבָה* yosheb, shall sit, for *יְשׁוּבָה* yashub,

18 When I said, My foot slippeth; thy mercy, O Lord, held me up.

19 In the multitude of my thoughts within me, thy comforts delight my soul.

20 Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

21 They gather themselves together against the soul of the righteous, and condemn the innocent blood.

22 But the Lord is my defence; and my God is the rock of my refuge.

23 And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness: yea, the Lord our God shall cut them off.

¹ Ps. 30. 16.—² Amos 6. 3.—³ Ps. 53. 2. Isai. 10. 1.—⁴ Matt. 27. 1.—⁵ Exod. 23. 7. Prov. 17. 18.—⁶ Ps. 50. 2. & 62. 2, 4.—⁷ Ps. 7. 15. Prov. 2. 22. & 23.

shall return, which is only placing the *vau* before the *vav* instead of after it, we have the following sense,—*Until the just one shall sit in judgment, and after him all the upright in heart.* Cyrus has the epithet *יְדֵי טְדֵקָה*, the just one, in different places in the prophet Isaiah. See Is. xli. 2, 10; xlv. 8; li. 5. It was Cyrus who gave liberty to the Jews; who appeared as their deliverer and conductor to their own land, and they are all represented as following in his train.

Verse 16. *Who will rise up for me*] Who is he that shall be the deliver of Thy people? Who will come to our assistance against these wicked Babylonians?

Verse 17. *Unless the Lord had been my help*] Had not God in a strange manner supported us while under His chastising hand, we had been utterly cut off.

My soul had almost dwelt in silence] The Vulgate has *in inferno, in hell, or the infernal world*; the Septuagint *in adp, in the invisible world*.

Verse 18. *When I said, my foot slippeth*] When I found myself so weak, and my enemy so strong, that I got first off my guard, and then off my centre of gravity, and my fall appeared inevitable.

Thy mercy, O Lord, held me up] *יְיָוִי יִסְדֵּנִי, propped me.* It is a metaphor taken from any thing falling, that is propped, shored up, or buttressed. How often does the mercy of God thus prevent the ruin of weak believers, and of those who have been unfaithful.

Verse 19. *In the multitude of my thoughts*] Of my griefs (*dolorum*, Vulgate); my sorrows (*δύσαν*, Septuagint.) "According to the multitude of my trials and distresses have been the consolations which Thou hast afforded me." Or, while I have been deeply meditating on Thy wondrous grace and mercy, Divine light has broken in upon my soul, and I have been filled with delight.

Verse 20. *Shall the throne of iniquity*] No wicked king, judge or magistrate, shall ever stand in Thy presence. No countenance shall such have from Thy grace or providence.

Which frameth mischief] Devise, plan, and execute, as if they acted by a positive law, and were strictly enjoined to do what they so much delighted in.

Verse 21. *They gather themselves together*] In every thing that is evil they are in unity. The devil, his angels, and his children, all join and draw together when they have for object the destruction of the works of the Lord. But this was particularly the case with respect to the poor Jews among the Babylonians; they were objects of their continual hatred, and they laboured for their destruction.

This and the following verses have been applied to our Lord, and the treatment He met with both from his own countrymen and from the Romans. They pretended to judge him according to the law, and framed mischief against him; they assembled together against the life of the righteous one, and condemned innocent blood; but God evidently interposed, and brought upon them their own iniquity, according to their horrible imprecation, *His blood be upon us and upon our children!* and God cut them off in their own iniquity. All this had, in reference to Him, a most literal fulfilment.

Verse 22. *The rock of my refuge*] Alluding to those natural fortifications among rocks, which are frequent in the land of Judea.

Verse 23. *Shall cut them off*] This is repeated to shew that the destruction of the Babylonians was fixed and indubitable: and in reference to the Jews, the persecutors and murderers of our Lord and His apostles, it was not less so. *Babylon* is totally destroyed; not even a vestige of it remains. The *Jesse* are no longer a nation; they are scattered throughout the world, and have no certain place of abode. They do not possess even one village on the face of the earth.

PSALM XCIV.

The last verse is thus translated and paraphrased in the old Psalter:—

Trans. And be sal peld to thaim that testidnes, and in their malice be sal skater thaim: skater thaim sal be the same sure God.

Paraph. 'Alswa say after thair ill entent, that thai will do gude men harme; he sall yelde thaim pyne, and in thair malice thai sall be sundred fra the halli courts of hevenc, and skated emang the wiked fendes of hell.'

For different views of several parts of this Psalm, see the *Analysis*.

ANALYSIS OF THE NINETY-FOURTH PSALM.

In this Psalm the parts are,—

I. A petition for vengeance upon the wicked, ver. 1, 2.
II. A pitiful complaint, with the causes of it, which were two:—

1. The delay of God's judgments on them, ver. 3, 4.
2. Their insolence, oppression of the poor, and blasphemy against God, ver. 4—7.

III. A sharp reprehension of their blasphemy and atheism, and the refutation of it.

IV. A consolation to all good men,—that God will punish the wicked, and defend the righteous, ver. 12—23, which is confirmed,—

1. From God's faithfulness, who hath promised, and will perform it, ver. 14.

2. From David's own experience, ver. 16—20.

3. From God's hatred of injustice, tyranny, and oppression, ver. 20, 21. 1. Which will cause Him to be a Rock and Defence to His people, ver. 22. 2. A severe Revenger to the oppressors, ver. 23.

I. He begins with a petition that God would take vengeance of the oppressors of His people. *O Lord God, to whom vengeance belongs, to whom vengeance belongs:* as if he had said, Thou art the most powerful Lord, a God of justice and power, and hast vengeance in Thine own hand. Therefore now—

1. *Shew thyself.* Appear, shine forth evidently, and apparently shew Thy justice, ver. 1.

2. *Lift up thyself, thou Judge of the earth.* Do Thy office of judicature; ascend Thy throne and tribunal as judges use to do when they give judgment.

3. *Render a reward unto the proud.* For the proud humble themselves not unto Thee; they repent not.

II. And now the prophet begins to complain that by the delay of God's judgment wicked men were hardened in their impiety, and gloried in their villany.

1. *How long? how long?* This Thy forbearance seems tedious; especially since the wicked grow worse and worse by it, and insult over us the more.

2. *For they triumph in their strength.* They glory in their prosperity, and in their wickedness.

3. *They utter and speak hard things.* Boldly, rashly, proudly, they threaten ruin to Thy church.

4. *They are workers of iniquity, and they boast themselves.* It is not sufficient for them to do ill,—but they boast of it.

Now to what end do they make use of all these? The consequence is lamentable, the event sad. The effects are lamentable, for in their fury and injustice—

1. *They break in pieces thy people, O Lord.* The people dedicated to Thee.

2. *They afflict thine heritage.* The people that Thou hast chosen for Thy possession.

3. *They slay the widow, destitute of the comfort of a husband,—1. And the stranger.* A man far from his friends and country. 2. *And murder the fatherless.* All which Thou hast taken into Thy protection, and commanded that they be not wronged, Exod. xxii. Deut. xxiv. Yet such is their fury, that they spare neither sex, nor age, nor any condition of men.

Yet they say, The Lord shall not see, neither shall the God of Jacob regard it. This is their impiety,—this their blasphemy; this is the true cause of all their injustice, tyranny, cruelty, and oppression.

III. Now our prophet sets himself seriously to reprehend and confute this. By an *apostrophe* he turns to them, and calls them fools; and proves by a manifest argument that they are fools; demonstrating that God is neither deaf nor blind, as they presumed and conceived, from the cause to the effect: and urgeth them emphatically,—

1. *Understand, ye brutish among the people. O ye fools when will ye be wise?* What, will ye be brutish always? will you never have common sense in your heads?

2. *He planted the ear;* caused you to hear;—and shall he not then hear?

3. *He formed the eye* with all the tunicles, and put into it the faculty of vision by which you see;—and shall he not see? To say the contrary is as if you should affirm

that the fountain that sends forth the stream had no water in it; or the sun that enlightens the world, had no light; or the fire that warms, no heat. Are these affirmations fit for wise men? Neither is it, that the God of Jacob doth not hear, nor see.

4. *He chastiseth the heathen, as Sodom Gomorrah, &c.,* or he chastises them by the checks of their own conscience,—and shall not he then correct you, who go under the name of His people, and yet so impiously blaspheme?

5. *He that teacheth man knowledge,* hath endued him with a reasonable soul, and made him capable of all arts and sciences, is he stupid? is He without understanding? shall not he know? He looks into your hearts, and knows your thoughts and counsels, and findeth them all vain. *The Lord knows the thoughts of man, that they are but vanity.* With which he concludes his reprehension.

IV. And so from them he comes to the good man, and shews his happiness, whom he labours to comfort in his extremities, whom he pronounceth blessed. *Blessed is the man;* and his blessing lies in three things,

1. In his sufferings; because when he is punished, he is but chastised, and his chastisements are from the Lord. *Blessed is the man whom thou chastenest.*

2. In his teaching; that when he is chastised, he is but taught obedience to the law of God, taught by book, taught out of Thy law.

3. In consideration of the end; that he feel not, but bear more moderately, the injuries of the wicked: for the end why God chastiseth and teacheth thee out of His law is, *That he may give thee rest, a quiet and even soul from the days of adversity; and that thou shouldest expect with patience, till the pit be digged up for the ungodly.* Such a day there is, and the day will come. Hell is as ready to receive the sinner, as a grave digged up for a dead body. Expect, therefore, their punishment and thy deliverance, with a quiet mind.

4. And the reason is, that though God for a time seem to be angry, and suffer His people to be afflicted, yet He will not utterly neglect and forsake them. *For the Lord will not cast off his people, neither will he forsake his inheritance.*

5. A day of judgment, and execution of justice, shall come, when judgment shall return unto righteousness.

A second confirmation of the comfort he gave to the church in affliction is drawn from his own experience, ver. 16—20.

Object. Yes, but this time of judgment may be long, in the mean while it is necessary to have some helper and help against the persecutions and injuries of cruel men. *Who will arise for me, and labour to protect me in so great a concourse of devils, or mischievous men? who will stand up for me, and defend me against the workers of iniquity?*

Resp. Even he that then stood up for me. No man, but God alone. He did it; and unless the Lord had been my help, my soul had almost dwelt in silence. I had been laid in the grave among the dead, saith David, ver. 17.

2. *If I said,* and complained to him, that I was in any danger, my foot slips. I was tempted, and ready to fall, *Thy mercy, O Lord, held me up;* in mercy He lent me His hand, and sustained me.

3. *In the multitude of the thoughts within me, thy comforts delight my soul:—*

1. *The thoughts within me* were sorrows of heart; and many they were occasioned from within, from without a multitude of them.

2. *Thy comforts delight my soul.* As were the troubles in the flesh, so were comforts in my soul.

3. His third reason to comfort the church in affliction, is drawn from the nature of God, to whom all iniquity is hateful.

1. *Shall the throne of iniquity have fellowship with thee?* Thou art a just God;—and wilt Thou have any thing to do, any society, with those that sit upon thrones and seats of justice, and execute injustice?

2. *Which frame mischief by a law, i. e. frame wicked laws;* or, under the colour of law and justice, oppress the innocent. With those who do injustice by the sword of justice, God will have no fellowship.

3. And yet there is a third pretence of wicked men to colour their proceedings against innocent men. The first was their *throne;* and the second was the *law;* and the third is their *council,* and consultations in them. These they call to that end. They meet by troops as thieves; they assemble, they convene in synods; they gather themselves together, and that to a most wicked end.

1. *Against the soul of the righteous.* Onepwai, Septuagint. To hunt.

2. *To condemn the innocent blood.* Their laws are Draco's laws. Now what shall the poor innocent do in

PSALM XCV.

An invitation to praise God, 1, 2. The reasons on which this is founded, the majesty and dominion of God, 3-5. An invitation to pray to God, 6. And the reasons on which that is founded, 7. Exhortation not to act as their fathers had done who rebelled against God, and were cast out of his favour, 8-11.

XIX. DAY. MORNING PRAYER.

COME, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation.

2 Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

3 For the Lord is a great God, and a great King above all gods.

4 In his hand are the deep places of the earth: the strength of the hills is his also.

5 The sea is his, and he made it: and his hands formed the dry land.

a Psa. 100. 1.—b Deut. 32. 15. 2 Sam. 22. 47.—c Heb. present his face.—d Psa. 96. 4. & 97. 8. & 135. 5.—e Heb. In silence.—f Or, the heights of the hills are his. g Heb. Whose sea is he.—h Gen. 1. 9, 10.—i Cor. 6. 26.—l Psa. 79. 13. & 80. 1. & Job. 3.

such a case? how shall he be comforted? Help he must not expect from man; from man it cannot come, it must come from Heaven; and therefore let him say with David, Let my enemies rage as they list, and exercise all cruelties towards me, under a pretence of zeal, piety and legal justice.

1. But the Lord is my defence, that their treachery and plots shall not hurt me.

2. My God is the rock of my refuge, on whom my hope shall safely rely.

3. I am fully assured, for I have His word and His promise engaged for it.

1. That he shall bring upon them their own iniquity; that is, that the iniquity of the wicked man shall return upon his own head.

2. And shall cast them off in their own wickedness; not so much for their sin as for the malice of it.

3. Which, for assurance of it, he repeats, and explains who it is that shall do it. *Yea, the Lord our God shall cut them off; the Lord, whose providence they derided; our God, the God of Jacob, whom they contemned, ver. 7, he shall cut them off; they shall have no part with his people.*

NOTES ON PSALM XCV.

This Psalm is also without a title, both in the Hebrew and Chaldee; but is attributed to David by the Vulgate, Septuagint, Ethiopic, Arabic and Syriac; and by the author of the Epistle to the Hebrews, iv. 3, 4, 5, 6, 7. Calmet, and other eminent critics, believe that it was composed during the time of the Captivity, and that the apostle only followed the common opinion in quoting it as the production of David, because in general the Psalter was attributed to him.

This Psalm is a solemn invitation to the people, when assembled for public worship, to praise God from a sense of His great goodness; and to be attentive to the instructions they were about to receive from the reading and expounding of the law; and on these accounts it has been long used in the Christian church, at the commencement of public service, to prepare the people's minds to worship God in spirit and in truth.

Houbigant, and other learned divines, consider this Psalm as composed of three parts.—1. The part of the people, ver. 1, to the middle of ver. 7. 2. The part of the priest, or prophet, from the middle of ver. 7, to the end of ver. 8. 3. The part of Jehovah, ver. 9-11. It is written as a part of the preceding Psalm by nine of Kennicott's and De Rossi's MSS.: but certainly it must have been originally an ode by itself, as the subject is widely different from that in the foregoing.

Verse 1. *O come, let us sing*] Let us praise God, not only with the most joyful accents which can be uttered by the voices; but let us also praise him with hearts tuned to gratitude, from a full sense of the manifold benefits we have already received.

The rock of our salvation.] The strong Fortress in which we have always found safety; and the Source whence we have always derived help for our souls. In both these senses the word rock, as applied to God, is used in the Scriptures.

Verse 2. *Let us come before his presence*] פניו panait, "his face," with thanksgiving, כרתה be-todah, with confession; or, with the confession-offering. Praise Him for what He has already done; and confess your unworthiness of any of His blessings. The confession-offering, the great atoning Sacrifice, can alone render your acknowledgment of sin, and thanksgiving, acceptable to a holy and just God.

Verse 3. *For the Lord is a great God*] Or, a great

6 O come, let us worship and bow down: let us kneel before the Lord our Maker.

7 For he is our God; and we are the people of his pasture, and the sheep of his hand. To-day if ye will hear his voice,

8 Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my work.

10 Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways:

11 Unto whom I swear in my wrath that they should not enter into my rest.

1 Heb. 3. 7, 15 & 4. 7.—m Exod. 17. 2, 7. Numb. 14. 22, 23, & 28. 13. Deut. 8. 16.—n Heb. contemned.—o Psa. 78. 16, 35, 36. 1 Cor. 10. 2.—p Numb. 14. 22. q Heb. 3. 10, 17.—r Numb. 14. 22, 23, 28. Heb. 2. 11, 15 & 4. 2, 3.—s Heb. If they enter into my rest.

God is Jehovah, and a great King above all gods; or, God is a great King over all. The Supreme Being has three names here: אלהים El; יהוה Jehovah; and אלהים Elohim; and we should apply none of them to false gods. The first implies His strength, the second His being and essence, the third His covenant relation to mankind. In public worship these are the views we should entertain of the Divine Being.

Verse 4. *In his hand are the deep places of the earth*] The greatest deeps are fathomed by him.

The strength of the hills is his also.] And to Him the greatest heights are accessible.

Verse 5. *The sea is his*] The sea and the dry land are equally His; for He has formed them both, and they are His property. He governs and disposes of them as He sees good. He is the absolute Master of universal nature. Therefore there is no other object of worship nor of confidence.

Verse 6. *O come, let us worship*] Three distinct words are used here to express three different acts of adoration,—

1. *Let us worship*, נשתחוה nishlachaveh; let us prostrate ourselves;—the highest act of adoration, by which the supremacy of God is acknowledged. 2. *Let us bow down*, נכרכו nicroah, let us crouch, or cover down, bending the legs under, as a dog in the presence of his master, who solicitously waits to receive his commands. 3. *Let us kneel*, נכרעה nideroah, let us put our knees to the ground, and thus put ourselves in the posture of those who supplicate. And let us consider that all this should be done in the presence of Him who is Jehovah our Creator.

Verse 7. *For he is our God*] Here is the reason for this service. He has condescended to enter into a covenant with us, and has taken us for His own; and therefore

We are the people of his pasture] Or rather, as the Chaldee, Syriac, Vulgate, and Ethiopic, read, *We are his people, and the sheep of the pasture of his hand.* We are His own; He feeds and governs us, and His powerful hand protects us.

To-day if ye will hear his voice] To-day—you have no time to lose—to-morrow may be too late. God calls to-day; to-morrow He may be silent. This should commence the 8th verse, as it begins what is supposed to be the part of the priest or prophet, who now exhorts the people; as if he had said, Seeing you are in so good a spirit, do not forget your own resolutions, and harden not your hearts, as your fathers did in Meribah and Massah, in the wilderness; the same fact, and the same names, as are mentioned Exod. xvii. 7. When the people murmured at Rephidim, because they had no water; hence it was called Meribah, contention or provocation, and Massah, temptation.

Verse 9. *When your fathers tempted me*] Tried me by their insolence, unbelief, and blasphemy. They proved me;—they had full proof of my power to save and to destroy. There they saw my works;—they saw that nothing was too hard for God.

Verse 10. *Forty years long*] They did nothing but murmur, disbelieve, and rebel, from the time they began their journey at the Red sea till they passed over Jordan, a period of forty years. During all this time God was grieved by that generation; yet He seldom shewed forth that judgment which they most righteously had deserved.

It is a people that do err in their heart] Or, according to the Chaldee, these are a people whose idols are in their hearts. At any rate they had not God there.

They have not known my ways] The verb ידע yadd, to know, is used here, as in many other parts of Scripture, to express approbation. They knew God's ways well enough; but they did not like them; and would not walk

PSALM XCVI.

All the inhabitants of the earth are invited to praise the Lord, 1, 2. His supreme majesty, 3-6. The tribes of Israel are invited to glorify Him, 7-9. And to proclaim His name among the heathen, 10. The heavens and the earth are commanded to rejoice in Him, 11-13.

A. U. C. 328. David I. B. Ps. name next. O SING unto the LORD a new song: sing unto the LORD, all the earth. 2 Sing unto the LORD, bless his name; shew forth his salvation from day to day.

a 1 Chron. 16. 23-29. Psa. 83. 3.-b Psa. 145. 3.-c Psa. 18. 3.

3 Declare his glory among the heathen, his wonders among the people. 4 For 'the LORD is great, and 'greatly to be praised: 'he is to be feared above all gods. 5. For 'all the gods of the nations are idols: 'but the LORD made the heavens.

d Psa. 85. 3.-e See Jer. 10. 11, 12.-f Psa. 115. 15. Isai. 42. 5.

in them. "These wretched men," says the old Psalter, "were giffen to the lufe of this lyfe: knewe noight my ways of mekenes, & charite: for thi in my wreth I sware to thaim; that es, I sett stably that if that sal entre in till my rest"—that is, they shall not enter into my rest.

This ungrateful people did not approve of God's ways; they did not enter into his designs,—they did not conform to His commands,—they paid no attention to His miracles, and did not acknowledge the benefits which they received from His hands; therefore God determined that they should not enter into the rest which He had promised to them, that is, provided they were obedient, they should inherit the Promised Land. So none of those who came out of Egypt, except Joshua and Caleb, entered into Canaan; all the rest died in the wilderness, wherein, because of their disobedience, God caused them to wander forty years.

It is well known that the land of Canaan was a type of heaven; where, after all his toils, the good and faithful servant is to enter into the joy of his Lord. And as those Israelites in the wilderness were not permitted to enter into the land of Canaan because of their unbelief, their distrust of God's providence, and consequent disobedience, St. Paul hence takes occasion to exhort the Jews, Heb. iv. 2-11, to accept readily the terms offered to them by the Gospel. He shews that the words of the present Psalm are applicable to the state of Christianity; and intimates to them, that if they persisted in obstinate refusal of those gracious offers, they likewise would fall according to the same example of unbelief. Dodd.

ANALYSIS OF THE NINETY-FIFTH PSALM.

This Psalm contains two parts:—

I. An exhortation to praise God, to adore, worship, kneel, ver. 1, 2-6.

II. Reasons to persuade to it.

1. God's mercies, ver. 3, 4, 5-7.

2. His judgments in punishing His own people Israel for neglect of this duty.

1. The Psalmist begins this Psalm with an earnest invitation, including himself: saying,—

1. O come, let us; come along with me. Though a king, he thought not himself exempted.

2. And the assembly being come together, he acquaints them what they came for:—

1. To sing to the Lord, heartily, joyfully.

2. Let us make a joyful noise; make a jubilee of it.

3. Openly, and with a loud voice. Let us make a joyful noise with Psalms.

4. Reverently, as being in His eye, His presence.

5. Gratefully. Let us come before his presence with thanksgiving.

6. To worship, to bow down, to kneel, ver. 6. Adoration, humble adoration; outward worship, that of the body, as well as inward, that of the soul, is His due; and that for these reasons:—

II. 1. Because he is the rock of our salvation, whether temporal or spiritual, so long as we rely on Him as a Rock, we are safe from the tyranny of men, from the wrath of God, from the power of the devil, death and hell.

2. Because he is a great God, and a great King above all gods, Jehovah, a God whose name is, I am, an incommunicable name to any other; for His essence is from Himself, and immutable; all others derivative and mutable; and the great Jehovah, great in power, majesty, and glory, for He is above all gods.

3. The whole orb of the earth is under His power and dominion. In his hands are all the corners of the earth; the strength of the hills is his also. The globe in all its extensions is subject to Him.

4. And no wonder, for He is the Creator of both, which is another argument: The sea is His, and he made it; and his hands formed the dry land.

5. He is our Maker, the Creator and Lord of men also.

6. Our Lord God in particular, for He hath called us to be his inheritance. For we are the people of his pasture and the sheep of his hand.

In which duty, if we fail, he proposeth what is to be expected by the example of the Israelites.

1. God gave them a day, and He gives it to you; it is the hodie (to-day) of your life.

2. In this day He speaks, He utters His voice: outwardly He speaks by His word, inwardly by His Spirit.

3. This you are bound to hear, to obey it.

4. And it is your own fault if you hear it not, for you may hear it if you will; to that purpose He hath given you a day. To-day if you will hear his voice.

5. Suppose you hear it not, the cause is, the hardness of your hearts; and take heed of it: harden not your hearts.

For then it will be with you as it was with the Israelites.

1. As in the day of temptation in the wilderness, at Meribah and Massah.

2. When your fathers, the Israelites that then lived, tempted me and proved me. They asked whether God was among them or no? They questioned my power, whether I was able to give them bread and water, and flesh?

3. And they found that I was able to do it. They saw my works; for I brought them water out of the rock, and gave them bread from heaven, and flesh also.

Their stubbornness was of long continuance, and often repeated, for it lasted forty years. Forty years was I grieved with this generation, which drew God to pass this censure and verdict upon them.

1. His censure was, that they were an obstinate perverse people, a people that do always err in their hearts; that were led by their own desires, which caused them to err; the way of God they would not go in, they knew it not; that is, they liked it not.

2. This verdict upon them:—Unto whom I swear in my wrath that they shall not enter into my rest; i. e. literally, into the land of Canaan that I promised them. The oath is extant, Exod. xiv. As I live, saith the Lord, your carcasses shall fall in the wilderness; and in the wilderness they did fall, every one, except Caleb and Joshua, a fearful example against stubbornness and disobedience. Let him that readeth understand.

NOTES ON PSALM XCVI.

This Psalm has no title, either in the Hebrew or Chaldee. The Syriac, "Of David. A prophecy of the advent of Christ, and the calling of the Gentiles to believe in Him." The Vulgate, Septuagint, Ethiopic, and Arabic, have, A Song of David, when the house was built after the Captivity. We have seen in 1 Chron. xvi. 23-33. a Psalm nearly like this, composed by David, on bringing the ark to Zion, from the house of Obed-edom. See the notes on the above place. But the Psalm, as it stands in the Chronicles, has thirty verses; and this is only a section of it, from the twenty-third to the thirty-third. It is very likely that this part was taken from the Psalm above mentioned, to be used at the dedication of the second Temple. The one hundred and fifth Psalm is almost the same with that in Chronicles, but much more extensive. Where they are in the main the same, there are differences for which it is not easy to account.

Verse 1. Sing unto the Lord a new song] A song of peculiar excellence; for in this verse the term new is repeatedly taken in the Scriptures. He has done extraordinary things for us, and we should excel in praise and thanksgiving.

Verse 2. Shew forth his salvation from day to day.] The original is very emphatic בשרו ימים ימים basru miyom leiyom yeshu'ato, Preach the gospel of His salvation from day to day. To the same effect the Septuagint, εὐαγγελίζετε ἡμέραν ἐξ ἡμέρας τὸ σωτηρίου αὐτοῦ, evangelizete his salvation from day to day.

Verse 3. Declare his glory among the heathen] The heathen do not know the true God: as His being and attributes are at the foundation of all religion, these are the first subjects of instruction for the Gentile world. Declare, ספרו saphru, detail, number out, His glory, כבודו kebedo, His splendour and excellence.

His wonders among all people.] Declare also to the Jews His wonders, נִפְלְאוֹתָיו, niphleotav, "His miracles." Dwell on the works which He shall perform in Judea. The miracles which Christ wrought among the Jews were full proof that He was not only the Messiah, but the mighty power of God.

Verse 4. He is to be feared above all gods.] I think the two clauses of this verse should be read thus:

Jehovah is great, and greatly to be praised.

Exaltum is to be feared above all.

6 Honour and majesty are before him: strength and beauty are in his sanctuary.

7 Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.

8 Give unto the LORD, the glory due unto his name: bring an offering, and come into his courts.

9 O worship the LORD in the beauty of holiness: fear before him, all the earth.

10 Say among the heathen that the LORD reigneth: the world also shall be established that

it shall not be moved: he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

12 Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice

13 Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

g Psa. 20. 2.—h Psa. 22. 1, 2.—i Heb. of his name.—k Psa. 20. 2 & 110. 2.—l Or, in the glorious sanctuary.

m Psa. 20. 1. & 27. 1. Rev. 11. 16 & 19. 6.—n Ver. 12. Psa. 67. 4. & 98. 8.—o Psa. 62. 24.—p Psa. 93. 7, 8.—q Psa. 67. 4. Rev. 19. 11.

I doubt whether the word *Elohim*, is ever, by fair construction, applied to false gods or idols. The contracted form in the following verse appears to have this meaning.

Verse 5. *All the gods of the nations are idols* *אֱלֹהֵי אֲרָצוֹת*—All those reputed or worshipped as gods among the heathens are *Elohim*, vanities, emptinesses, things of nought. Instead of being *Elohim*, they are *Elohim*: they are not only not God, but they are nothing. *Jehovah made the heavens*. He who is the Creator is alone worthy of adoration.

Verse 6. *Honour and majesty are before him*] Does this refer to the cloud of His glory that preceded the ark, in their journeying through the wilderness? The words *strength and beauty, and glory and strength*, ver. 7, are those by which the ark is described, Psa. lxxviii. 61.

Verse 7. *Ye kindreds of the people*] Ye families, all the tribes of Israel in your respective divisions.

Verse 8. *Come into his courts*.] Probably referring to the second temple. Reference must be either to the *tabernacle* or temple.

Verse 9. *Worship the Lord in the beauty of holiness*] I think *קִדְּוָה נִרְדָּה* *be-hadareth kodesh*, signifies *holy ornaments*, such as the high priest wore in his ministrations. These were given him for *glory and beauty*; and the Psalmist calls on him to put on his sacerdotal garments, to bring his offering *minchah*, and come into the courts of the Lord, and perform his functions, and make intercession for the people.

Verse 10. *Say among the heathen that the Lord reigneth*] Justin Martyr, in his dialogue with *Trypho the Jew*, quotes this passage thus: *Εἰσαὶ εἰς τοὺς ἔθνη*, *O Kyrios καθύπερθε ἀπὸ τοῦ ζῆλου*, *Say among the nations, the Lord ruleth by the wood*, meaning the cross; and accuses the Jews of having blotted this word out of their Bibles, because of the evidence it gave of the truth of Christianity. It appears that this reading did exist anciently in the *Septuagint*; or at least in some ancient copies of that work; for the reading has been quoted by *Tertullian*, *Lactantius*, *Arnobius*, *Augustin*, *Cassiodorus*, *Pope Leo*, *Gregory of Tours*, and others. The reading is still extant in the ancient Roman Psalter, *Dominus regnavit à ligno*, and in some others. In an ancient MS. copy of the Psalter before me, while the text exhibits the commonly received reading, the margin has the following gloss: *Regnavit à ligno crucis*, "the Lord reigns by the wood of the cross." My old *Scolico-Latin* Psalter has not *à ligno* in the text, but seems to refer to it in the paraphrase: *Pro Christo regnavit effter the bede on the crossite*. It is necessary, however, to add, that no such words exist in any copy of the Hebrew text now extant, nor in any MS. yet collated; nor in any of the ancient Versions. Neither *Eusebius* nor *Jerom* even refer to it, who wrote comments on the Psalms; nor is it mentioned by any *Greek* writer except *Justin Martyr*.

The world also shall be established] The word *לְבַל* *lebel*, signifies the *habitable globe*: and may be a metonymy here, the container put for the contained. And many think that by it the Church is intended: as the Lord, who is announced to the heathen as reigning, is understood to be Jesus Christ; and His judging among the people, His establishing the Holy Gospel among them, and governing the nations by its laws.

Verse 11. *Let the heavens rejoice*] The publication of the Gospel is here represented as a universal blessing—the heavens, the earth, the sea, and its inhabitants, the field, the grass, and the trees of the wood, are all called to rejoice at this glorious event. This verse is well and harmoniously translated in the old Psalter:

Sapne be detentes,—and the erth glad;
Stynde be the see,—and the fulness of it;
Sop sal felde,—and al that ere in thair.
And the paraphrase is at least curious:—
Rebentis, haly men. Etthe, meke men that receyves lare (learning). Feldeis, that is even men, mylde and softe: they sal joy in Criste. And all that is in thair, that es, strength, wyttes & skill."

I shall give the remaining part of this ancient paraphrase, which is an echo of the opinion of most of the Latin Fathers.

Verse 12. *Thou shalt glad all the trees of woodes*.—*Thou*, that is in another life. *Erere of woodes*.—Synful men that were fyrst withouten frut, and sithen taken in to God's temple.

Verse 13. *For he cometh, he cometh*.—*He cometh*, fyrste to be man.—*Sythen he cometh* to deme the erth.

He sal deme in ebenes the erth:—and folk in his sothfastnes. Nothing is evenor, or sothfaster than that he geder with hym perfitte men; to deme and to deperte to the rig hande (thaim) that did mercy:—pase to the lefts hande (thaim) that did it nogt.

The Psalmist here, in the true spirit of poetry, gives life and intelligence to universal nature, producing them all as exulting in the reign of the Messiah, and the happiness which should take place in the earth, when the gospel should be universally preached. These predictions seem to be on the eve of complete fulfilment. Lord, hasten the time! For a fuller explanation see the following analysis.

ANALYSIS OF THE NINETY-SIXTH PSALM.

Although this Psalm was composed by David at the bringing back of the ark, yet most of the ancient and modern Christian expositors acknowledge it a prophecy of Christ's kingdom to be enlarged by the accession of all the Gentiles; and, finally, His coming to judgment.

There are two parts in this Psalm:

I. A general exhortation to both Jews and Gentiles to praise God, ver. 1—3.

II. A prophecy of Christ's kingdom, described by its greatness, ver. 4, 5;—the honours and glory, 6;—of the majesty of the King, ver. 7, 8.

1. The amplitude of this kingdom, ver. 10.

2. His judicature in it, ver. 11—13.

I. 1. The invitation to praise God for the benefits conferred on the whole earth by Christ, ver. 1—3. 1. That the praise be full, he thrice repeats—*O sing, sing, sing; to the honour of the Trinity*, says *Bellarmino*, obscurely intimated in the Old, but plainly to be preached in the New Testament. 2. *Show forth*. Give praise by thanks and singing. 3. *Declare*. Carry good news; the gospel of glad tidings.

2. The song to be sung must be new. *Sing unto the Lord a new song*. New, for a new benefit;—new, to be sung by a new people;—new, as being on a most excellent subject.

3. It was to be sung by the whole earth. By new men, and all the world over; for God was not now to be known in *Judea* only, but by all nations.

4. It must be continually sung, from day to day, without cessation: for as one day succeeds another, so should there be a continual succession in His praise.

Afterwards he expresses the benefit for which the whole earth is to praise Him, which is for the redemption of the world by His Son.

1. He shews forth His salvation, which He has conferred on mankind by Christ.

2. *Declare his glory among the heathen, his wonders among all people*. Salvation was a glorious work, full of wonders. And this was to be evangelized, as before to the Jews, by the prophets;—so now, to all people, by the apostles.

II. And that this exhortation might appear more reasonable, he presents God as a King, and sets down the greatness, amplitude, and equity, of His kingdom.

1. *Sing to the Lord all the earth, for he is Lord of the whole earth*. 1. *The Lord is great*. Great in power, wisdom, goodness, mercy, dominion, riches;—great in every way of greatness. 2. *He is greatly to be praised, or worthy of all praise for his innumerable benefits*. He bestows them spiritually and temporally, in His creation, redemption, and preservation of the world. What is praiseworthy in any king may be found superlatively in Him.

2. *He is to be feared above all gods; for He can cast body and soul into hell*. They, though called gods, can do

PSALM XCVII.

The reign of Jehovah, his mercy and blessing, 1, 2. He is fearful to the wicked, 3-4. Monsters shall be destroyed, 7. The blessings of the righteous, 8-12.

A. U. C. 390.
Danti l. R. P.
anno mccc.

THE LORD reigneth; let the earth rejoice; let the multitude of isles be glad thereof.

a. Ps. 95. 10.—b. Heb. mercy, or, great idea.—c. Isai. 60. 8.—d. 1 Kings 5. 12. Ps. 11. 1.—e. Ps. 99. 14.

neither good nor hurt; the devils, who set them up, believe that he is above them, and they tremble. Sing to Him then, for the supremacy is His: He is above all gods. If there be other gods, shew their works; produce the heavens they have made, or the earth they have framed. It is our God alone who made the heavens, and all things that are in them; fear Him, and not them.

The prophet elegantly derides the heathenish gods, and the heathen for fearing them.

1. For the multitude of them,—for they were many; which is contrary to the nature of God, who must be but one, for there can be but one Supreme.

2. For their division:—one of the Ammonites; another of the Moabites; one of the Philistines; many of the Assyrians, Egyptians, Greeks, Romans; their gods were according to the number of their cities;—three hundred Jupiters, thirty thousand deities.

3. They were *idim, Diu minores*. Moloch had the rule of the sun; Astarte of the moon; Ceres, of corn; Pluto, of hell; Neptune, of the sea, &c. Their power was not universal, as the power of God ought to be.

4. Lastly, in the opposition, which plainly shews the difference between God and idols. They are but the work of men's hands. Our God is a Creator; He made the heavens, and all that is contained in and under them. He, then, is terrible, and to be feared; not those diminutive, vain, unprofitable gods of the nations.

And so having removed out of his way all the gods of the nations, he returns to our God and King. Having said, *he was great, greatly to be feared, and praised above all gods*, he now sets forth His Majesty to the eye of the subject and stranger:—*Honour, majesty, strength, beauty*, so says our prophet. *Honour and majesty are before him, strength and beauty are in his sanctuary*. God is invisible: but His honour and majesty, strength and beauty, may be easily observed in His ordering, governing, and preserving the whole world and His church; both which may be justly called His sanctuary, and the last his holy place.

He has proved God to be a universal King; and now he endeavours to persuade his subjects, all kindreds of people, to return to their King His tribute,—His honour and worship, which he comprehends in these words,—*Give,—bring an offering,—worship,—fear,—proclaim him to be King*.

1. *Give unto the Lord*; and again, *Give unto the Lord glory and strength*. Give freely to Him, and alone attribute to Him the glory of your being and well-being; that He made and redeemed you, and that by the strength of His right hand He has plucked you out of the hands of your enemies. This was the glorious work of His mercy and power.

2. *Give unto the Lord the honour due to his name*. It is a debt; and a debt, in equity, must be paid. The honour due to His name is to acknowledge Him to be holy, just, true, powerful,—*The Lord, the faithful God,—good, merciful, long-suffering, &c.* Defraud not His name of the least honour.

3. *Bring an offering, and come into his courts*. Appear not before the Lord empty, as the Jews were commanded, to which the prophet alludes: *They had their sacrifices, and we also have our spiritual sacrifices, acceptable to God through Jesus Christ*, to bring, 1 Pet. ii. 5. These are the sacrifices of a contrite heart; bring these when you enter into His courts, and into His house of prayer.

4. *0 worship the Lord in the beauty of holiness*. They who enter into the presence of a king presently fall on their knees, in token of submission and homage: in the presence of your King do the same. *Adore*,—and remember to do it in the beauty of holiness: referred to the material temple, it is by relation a holy place, and should not be profaned; a beautiful place, and should not be defaced, but kept beautiful. If referred to the spiritual temple,—the temple of the Holy Ghost it is to be beautified with holiness,—a holy life, holy virtues, beautiful garments, righteousness and true holiness.

5. *Fear before him all the earth*. Join fear to your worship; for a man may be bold in the presence of his king. *Serve the Lord with fear, and rejoice with reverence*. There is a fear which arises out of an apprehension

2^d Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.

3^d A fire goeth before him, and burneth up his enemies round about.

4th His lightnings enlightened the world: the earth saw, and trembled.

f. Or, establishment.—g. Ps. 14. 8. & 50. 3. Dan. 7. 10. Hab. 3. 5.—h. Exod. 19. 18. Ps. 77. 18. & 104. 32.

of greatness and excellency in the Person, together with our dependence on, and our submission to Him, which in body and mind makes us step back, and keep at a distance. This kind of fear produces reverence and adoration, and this the prophet here means.

6. *Say among the heathen, The Lord reigns*: or, as some say, *The Lord reigns among the heathen*. Be heralds; and proclaim with the sound of the trumpet,—*God reigns, God is King*.

The prophet begins to set forth the amplitude of Christ's kingdom:—

1. Before, it was confined to Judea, but is now enlarged. *All nations are become his subjects; he reigns among the heathen*.

2. Its stability. *The world shall be established that it shall not be moved*. The laws of this kingdom are not to be altered, as were the laws of Moses, but fixed and established for ever. The gospel is an eternal gospel; a standing law.

3. The equity to be observed in it. *He shall judge the people righteously*,—for He shall give to those who observe his laws rewards; to those who despise them, break them, and say, *We will not have this man to reign over us*,—condign punishment.

4. The prophet having described the King, and the state of His kingdom, exults in spirit, as if he had seen Him coming to sit upon the throne. He calls not the Gentiles only, whom it did very nearly concern, but all creatures, to rejoice with him;—*heaven, earth, sea, trees, fields, &c.* Although there are who by *heaven* understand angels; by the earth, men; by the sea, troublesome spirits; by trees and fields, the Gentiles who were to believe; this need not be thought strange; because such *prospopœias* are frequent in Scripture. The meaning is, that as the salvation was universal, so he would have the joy to be universal. *Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall the trees of the wood rejoice before the Lord*.

He invites all creatures to rejoice for Christ's coming, both for the first and for the second: for the first, in which He consecrated all things; for the second, at which He will free all things from corruption, Rom. viii. 19-22.

1. *For he cometh, for he cometh to judge the earth*—Which first part of the verse the Fathers refer to His first coming, when He was incarnate, and came to redeem the world by His death: and was to the end to judge, that is, to rule and govern the world by His word, ordinances, and Spirit.

2. And again, *He shall come to judge the world with righteousness, and the people with his truth*: which coming, though terrible to the wicked, will be joyful and comfortable to the righteous. For, says our Lord, *Lift up your heads, for your redemption draweth near*; and to comfort them, and terrify the wicked, He tells them He will judge with equity, that is, in justice and in truth, according to His word and promise. He will accept no man's person, but render to every man according to his works.

NOTES ON PSALM XCVII.

This Psalm has no title either in the Hebrew or Chaldee; and in fourteen of Kennicott's and De Rossi's MSS. it is written as a part of the preceding. In the Vulgate it is thus intitled,—*Psalmus David, quando terra ejus restituta est*.—"A Psalm of David when his land was restored;" the meaning of which I suppose to be, after he had obtained possession of the kingdom of Israel and Judah, and became king over all the tribes; or perhaps, after he had gained possession of all those countries which were originally granted to the Israelites in the Divine promise. See 1 Chron. xviii. 1, 2. The Septuagint is nearly to the same purpose, *ἐν τῇ γῆ αὐτοῦ καθίσταται*, "when his land was established:" so the Ethiopic and Arabic. The Syriac has "A Psalm of David, in which he predicts the advent of Christ, (i. e. in the flesh) and through it his last appearing" (i. e. to judgment.) The author of the epistle to the Hebrews, chap. i. 6, quotes a part of the seventh verse of this Psalm, and applies it to Christ. Who the author was is uncertain: it is much in the spirit of David's finest compositions: and yet many learned men suppose

5 The hills melted like wax at the presence of the LORD, at the presence of the LORD of the whole earth.

1 Judg. 6. 5. Mic. 1. 4. Nah. 1. 5.—Psa. 18. 1. & 60.

it was written to celebrate the Lord's power and goodness in the restoration of the Jews from the *Babylonish captivity*.

Verse 1. *The Lord reigneth*] Here is a simple proposition which is a self-evident axiom, and requires no proof. JEHOVAH is infinite and eternal; is possessed of unlimited power and unerring wisdom: as He is the Maker, so He must be the Governor of all things. His authority is absolute, and His government therefore universal. In all places, on all occasions, and in all times, Jehovah reigns.

But this supreme King is not only called יהוה JEHOVAH, which signifies His infinite and eternal being, unlimited power, and unerring wisdom; and as Creator, His universal government: but He is also אדוני ADONAI, the Director and Judge. He directs human actions by His word, Spirit, and providence. Hence are His laws, and revelation in general; for the governed should know their Governor, and should be acquainted with His laws, and the reasons on which obedience is founded. As Adonai, or Director, He shews them the difference between good and evil; and their duty to their God, their neighbours, and themselves: and He finally becomes the Judge of their actions. But as His law is holy, and His commandment holy, just, and good, and man is in a fallen sinful state; hence He reveals Himself as אלהים ELOHIM, God, entering into a gracious covenant with mankind, to enlighten his darkness, and help his infirmities; that he may see what is just, and be able to do it. But as this will not cancel the sins already committed, hence the necessity of a Saviour, an atonement,—and hence the incarnation, passion, death, and resurrection of our Lord Jesus. This is the provision made by the great God for the more effectual administration of His kingdom upon earth. Jehovah, Adonai, Elohim, reigneth; (et his animadversio) and these points considered, it is no wonder that the Psalmist should add,—

Let the earth rejoice; let the multitude of isles be glad] The earth, the terraqueous globe; especially here, the vast continents, over every part of which God's dominion extends. But it is not confined to them; it takes in the islands of the sea; all the multitude of those islands, even to the smallest inhabited rock; which are as much the objects of His care, the number of their inhabitants considered, as the vastest continents on which are founded the mightiest empires. All this government springs from His holiness, righteousness, and benignity; and is exercised in what we call providence, from pro, for, before, and video, to see, which word is well defined and applied by CICERO,—Providentia est, per quam futurum aliquid videtur, antequam factum sit, "Providence is that by which any thing future is foreseen before it takes place." De Invent. c. 53. And, in reference to a Divine providence, he took up the general opinion, viz. *Essae deos, et eorum providentia mundum administrari. De divinac. c. 51. ad finem*,—"There are gods; and by their providence the affairs of the world are administered."

This providence is not only general, taking in the earth and its inhabitants, en masse; and giving and establishing laws by which all things shall be governed: but it is also particular; it takes in the multitudes of the isles, as well as the vast continents; the different species, as well as the genera; the individual, as well as the family. As every whole is composed of its parts, without the smallest of which it could not be a whole; so all generals are composed of particulars. And by the particular providence of God, the general providence is formed: He takes care of each individual; and, therefore, He takes care of the whole. Therefore, on the particular providence of God the general providence is built; and the general providence could not exist without the particular, any more than a whole could subsist independently of its parts. It is by this particular providence that God governs the multitudes of the isles, notices the fall of a sparrow, bottles the tears of the mourner, and numbers the hairs of His followers. Now, as God is an infinitely wise and good Being, and governs the world in wisdom and goodness, the earth may well rejoice, and the multitudes of the isles be glad.

Verse 2. Clouds and darkness are round about him] It is granted that this is a subject which cannot be comprehended. And why? Because God is infinite: He acts from His own counsels, which are infinite, in reference to ends which are also infinite; therefore, the reasons of His government cannot be comprehended by the feeble, limited powers of man. There must be clouds and darkness, an impenetrable obscurity, round about Him; and we can no more comprehend Him in what is called eternitas à parte

6 The heavens declare his righteousness, and all the people see his glory.

7 Confounded be all they that serve graven

1 Exod. 20. 4. Lev. 26. 1. Deut. 5. 8. & 27. 15.

ante,—the eternity that passed before time commenced; than we can in the eternitas à parte post,—the eternity that is to come; when time shall be no more. Yet such a Being cannot but see all things clearly, and do all things well; therefore, the Psalmist properly asserts,—

Righteousness and judgment are the habitations of his throne.] Righteousness, צדק tsedek, the principle that acts according to justice and equity; that gives to all their due, and ever holds, in all things, an even balance. And judgment, שפט mishpat, the principle that discerns, orders, directs, and determines every thing according to truth and justice; these form the habitation of his throne; that is, His government and management of the world are according to these; and though we cannot see the springs, the secret counsels, and the times, which this omniscient and almighty FATHMA must ever have in His own power, yet we may rest assured that all His administration is wise, just, holy, good, and kind. For, although His counsels be inscrutable, and the dispensations of His providence be sometimes apparently unequal, yet righteousness and judgment are the habitation of His throne.

In this most sublime description the Psalmist, by the figure termed prosopœia, or personification, gives vitality and thought to all the subjects he employs: here, the very throne of God is animated; righteousness and judgment are two intellectual beings who support it. The fire, the lightning, the earth, the heavens themselves, are all intellectual beings, which either accompany, go before Him, or proclaim His majesty.

Verse 3. A fire goeth before him] Literally, this and the following verse may refer to the electric fluid, or to manifestations of the Divine displeasure, in which, by means of ethereal fire, God consumed His enemies. But fire is generally represented as an accompaniment of the appearances of the Supreme Being. He appeared on Mount Sinai in the midst of fire, thunder, and lightnings. Exod. xix. 16, 18. Daniel, chap. vii. 9, 10, represents the Sovereign Judge as being on a throne which was a fiery flame, and the wheels of His chariot like burning fire; and a fiery stream issuing from it, and coming forth from before Him. St. Paul tells us, (2 Thesa. i. 8) that the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire; and St. Peter, (2 Epist. iii. 7, 10, 11,) that when the Lord shall come to judgment, the heavens and the earth shall be destroyed by fire, the heavens shall pass away with a great noise, the elements melt with fervent heat, and the earth and its works be burnt up. Here then will appear,

"Our God is grandeur, and our world on fire."

Burneth up his enemies round about] The fire is His pioneer which destroys all the hindrances in His way, and makes Him a plain passage.

Verse 4. His lightnings enlightened the world] Though this be no more than a majestic description of the coming of the Lord to confound His enemies, and succour His followers, yet some spiritualize the passage, and say, the lightnings signify the apostles who enlightened the world by their heavenly doctrine.

The earth saw, and trembled.] The earth is represented as a sentient being. It saw the terrible majesty of God; and trembled through terror, fearing it should be destroyed on account of the wickedness of its inhabitants.

Verse 5. The hills melted like wax] The fire of God seized on, and liquefied them, so that they no longer opposed His march; and the mountains before Him became a plain.

The Lord of the whole earth.] יהוה אדוני kol ha-arets, The Director, Stay, and Support, of the whole earth. The universal Governor, whose jurisdiction is not confined to any one place; but who, having created all, governs all that He has made.

Verse 6. The heavens declare his righteousness] They also, in this poetic description, become intelligent beings, and proclaim the majesty and the mercy of the Most High. Metaphorically, they may be said to declare His glory: their magnitude, number, revolutions, order, influence, and harmony, proclaim the wondrous skill, matchless wisdom, and unlimited power of the Sovereign of the universe. See the notes on Psalm xix.

And all the people see his glory.] Whatsoever God has made proclaims His eternal power and Godhead:—and who, from a contemplation of the work of His hands, can be ignorant of His being and providence?

Verse 7. Confounded be all they] Rather, They shall be confounded that boast themselves in idols. There is a remarkable play on the letters here, חמיתות ha-mith-

images, that boast themselves of idols: " worship him, all ye gods.

8 Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O Lord.

9 For thou, LORD, art high above all the earth: thou art exalted far above all gods.

10 Ye that love the LORD, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.

11 Light is sown for the righteous, and gladness for the upright in heart.

12 Rejoice in the LORD, ye righteous; and give thanks at the remembrance of his holiness.

PSALM XCVIII.

God is celebrated for His wonderful works, 1, 2. For the exact fulfilment of His gracious promises, 3. The manner in which He is to be praised, 4. The instrument of creation called to bear a part in this concert, 7, 8. The justice of His judgments, 9.

XIX. DAY. EVENING PRAYER.

A Psalm.

O SING unto the LORD a new song, for he hath done marvellous things.

A. U. C. 359. Darii I. R. P. anno 6210.

1. 1. 6.—2. Ps. 22. 12.—3. Exod. 12. 11. Ps. 95. 4. & 96. 5.—4. Ps. 24. 14. & 32. 37. & 141. 3. Amos 5. 15. Rom. 12. 1.—5. Ps. 24. 25. & 32. 25. & 145. 20. Prov. 2. 2.—6. Ps. 27. 20, 40. Dan. 2. 28. & 6. 22, 27.

1. Job 22. 28. Ps. 112. 4.—Prov. 4. 14.—1. Ps. 22. 1.—2. 1. Ps. 30. 4.—3. Or, to the memorial.—4. Ps. 33. 3. & 96. 1. Isa. 62. 10.—5. Exod. 12. 11. Ps. 77. 14. & 98. 10. & 145. 5. & 135. 4. & 120. 14.

Analim, who move like mad men; referring to the violent gestures practised in idolatrous rites.

Of idols עֲבֹדָתָם be-elim, in vanities, empinesses; who "make much ado about nothing," and take a mad and painful pleasure in ridiculous and unprofitable ceremonies of religion.

Worship him] Who?—Jesus:—so says the Apostle, Heb. i. 6. Who will dare to dispute his authority?

All ye gods] 'Oi: εὐχαί: αγγε:λ:οι, his angels: so the Septuagint and the Apostle. Let all the angels of God worship him; and the words are most certainly applied to the Saviour of the world by the author of the Epistle to the Hebrews; see the note there. The Chaldee says, All nations who worship idols shall adore him.

Verse 8. Zion heard, and was glad] All the land of Israel, long desolated, heard of the judgments which God had shown among the enemies of His people.

And the daughters of Judah] All the villages of the land, Zion as the mother, and all the villages of the country as her daughters, rejoice in the deliverance of God's people.

Verse 9. For thou, Lord, art high] Thou art infinitely exalted above men and angels.

Verse 10. Ye that love the Lord, hate evil] Because it is inconsistent with His love to you, as well as your love to Him.

He preserveth the souls of his saints] The saints צדיק:י חַסִּידָיו, his merciful people—their souls, lives, are precious in His sight. He preserves them; keeps them from every evil, and every enemy.

Out of the hand of the wicked.] From his power and influence.

Verse 11. Light is sown for the righteous] The Divine light in the soul of man is a seed which takes root, and springs up and increases, thirty, sixty, and one hundred fold. Gladness is also a seed: it is sown; and, if carefully improved and cultivated, will also multiply itself into thousands. Every grace of God is a seed, which He intends should produce a thousand fold in the hearts of genuine believers. It is not so much more of the same grace we want from God, as the cultivation of what we have received. God will not give more, unless we improve what we have got. Remember the parable of the talents. Let the light and gladness be faithfully cultivated; and they will multiply themselves till the whole body shall be full of light, and the whole soul full of happiness. But it is the righteous only for whom the light is sown; and the upright in heart alone for whom the gladness is sown.

The words may also signify, that however distressed, or persecuted, the righteous and the upright may be, it shall not be always so. As surely as the grain that is sown in the earth shall vegetate and bring forth its proper fruit in its season; so surely shall light, prosperity, and gladness, comfort and peace, be communicated to them. They also will spring up in due time.

Verse 12. Rejoice in the Lord, ye righteous] It is your privilege to be happy. Exult in Him through whom ye have received the atonement. Rejoice; but let it be in the Lord. All other joy is the mirth of fools, which is as the crackling of thorns under a pot: it is a luminous blaze for a moment, and leaves nothing but smoke and ashes behind.

At the remembrance of his holiness.] But why should you give thanks at the remembrance that God is holy? Because he has said, Be ye holy; for I am holy: and in holiness alone, true happiness is to be found. As he, therefore, who hath called you is holy; so be ye holy in all manner of conversation. False Christians hate the doctrine of Christian holiness: they are willing to be holy in Another, but not holy in themselves. There is too much cross-bearing and self-denial in the doctrine of holiness for them. A perfect heart they neither expect nor wish.

The Analysis considers the whole Psalm as relating to Jesus Christ, and the last judgment: so it was understood by several of the ancient Fathers. The reader may take it in either sense.

ANALYSIS OF THE NINETY-SEVENTH PSALM.

There are three parts in this Psalm, if we interpret it as referring to our blessed Lord:—

I. A prophetic description of His power and glory, especially at the day of judgment, ver. 1—6.

II. A manifest difference between the states of idolaters and the people of God, ver. 7—9.

III. An exhortation to love God and hate evil; and the reason on which it is founded,—a two-fold gracious reward, ver. 10—12.

I. The Psalmist begins with a solemn acclamation, The Lord reigneth. He is the supreme King; and He will use His mighty power both now and in the day of judgment. 1. For the good of His subjects. 2. For the confusion of His enemies.

1. For clouds and darkness are round about him, as when He gave the law on Mount Sinai. 2. Righteousness and judgment are the habitation of his throne; and therefore a just sentence shall come forth against His enemies, and in behalf of His friends, ver. 2—5. 3. His appearance shall be very glorious; for the heavens shall declare it, and all people shall see it, ver. 6.

II. The difference between the state of idolaters and the people of God.

1. Confusion and a curse shall fall upon the former. They shall be confounded, &c. ver. 7.

2. He exhorts all in power, men, magistrates, &c. and all who excel in strength, angels, to worship Him. Worship him, all ye gods, ver. 7. All confidence should be reposed in Him.

3. God's people rejoice when they find that it is their own Lord who is coming to judgment. Zion heard, and was glad; the daughters of Judah rejoiced, ver. 8.

4. And they rejoiced chiefly in knowing that their God was high above all the earth, and exalted far above all gods, ver. 9.

III. The expostulation, which gives us the character by which God's people may be known. He exhorts them to love God, and to hate evil.

Hence we see that the true followers of God,—1. Love Him. 2. Hate evil, as the infallible consequence of loving Him, ver. 10.

He shews them the gracious reward which God promises.

1. He preserveth the souls of his saints.—Often, their lives in an especial manner, are preserved by Him;—but, always their souls. The accuser of the brethren shall not hurt them.

2. He delivereth them out of the hands of the wicked. Sometimes out of their hand, that they fall not into it; and sometimes out of their hand, when they are in it. This is their first reward, ver. 10.

A second reward is in the next verse:—That in their miseries they shall be filled with spiritual happiness, when perhaps they little expect it. Light is sown for the righteous, and gladness for the upright in heart, ver. 11.

1. By light we may understand a peculiar manifestation of God's favour, comfort, peace and joy, or deliverance from their spiritual and temporal oppressors.

2. This is sown as a seed. For the light of comfort, of peace of conscience, and joy in the Holy Spirit, though it may be clouded in times of heaviness through manifold temptations, yet it will spring forth again, like the corn, which, after it is sown, lies hidden for some time under the clods of the earth; yet all that time it is vegetating and coming forth to public view. And deliverance from their enemies, though slow, will come; though the rod of the wicked come into the lot of the just, it shall not rest there.

3. From these premises the Psalmist draws this conclusion: Since God is preparing those blessings for you that fear and love Him; then, 1. Rejoice in the Lord—glory in Him as the Fountain of your blessedness. 2. Give thanks at the remembrance of his holiness. Remember the good He has done you, the grace He has bestowed on you, and the holiness you may yet receive from Him:—and rejoice in the encouragement, and give thanks. Rejoice that ye may be holy, for in that your happiness consists.

things: ' his right hand and his holy arm hath gotten him the victory.

2 ' The Lord hath made known his salvation; ' his righteousness hath he ' openly shewed in the sight of the heathen.

3 He hath ' remembered his mercy and his truth toward the house of Israel: ' all the ends of the earth have seen the salvation of our God.

4 ' Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice and sing praise.

5 Sing unto the Lord with the harp; with the harp, and the voice of a psalm.

6 ' With trumpets, and sound of cornet, make a joyful noise before the Lord the King.

7 ' Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

8 Let the floods ' clap their hands: let the hills be joyful together

9 Before the Lord; ' for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

1. Exod. 15. 6. 1m. 59. 16. & 63. 4.—d. 1m. 52. 10. Luke 2. 30. 31.—1m. 62. 2. Rom. 2. 35. 36.—(Or, revealed.—g. Luke 1. 54, 55, 72.—h. 1m. 49. 6. & 52. 10. Luke 2. 30.

2l. & 2. 6. Acts 13. 47. & 13. 26.—1. Psa. 95. 1. & 100. 1.—k. Numb. 10. 10. 1 Chron. 15. 24. 2 Chron. 29. 27.—1. Psa. 96. 11, &c.—m. Isa. 65. 12.—a. 1m. 96. 10, 12.

NOTES ON PSALM XCVIII.

In the Hebrew this is simply termed מִזְמוֹר *mizmor*, a Psalm. In the Chaldee, A prophetic Psalm. In the Vulgate, Septuagint, Ethiopic, A Psalm of David. In the Syriac it is attributed to David, and stated to be composed concerning the "Restoration of the Israelites from Egypt: but it is to be understood spiritually of the advent of the Messiah, and the vocation of the Gentiles to the Christian faith."

The Psalm in its subject is very like the ninety-sixth. It was probably written to celebrate the deliverance from the Babylonish captivity; but is to be understood prophetically of the redemption of the world by Jesus Christ.

Verse 1. A new song] A song of excellence. Give him the highest praise. See on Psa. xcvi. 1.

Hath done marvellous things] נִפְלְאוֹת *niphlaoth*, "miracles;" the same word as in Psa. xcvi. 3, where we translate it wonders.

His holy arm]—His Almighty power,— Hath gotten him the victory.] הוֹשִׁיבָה לִּי *hoshi'vha lo*, "Hath made salvation to himself."

Verse 2. Made known his salvation] He has delivered His people in such a way as to shew that it was supernatural, and that their confidence in the unseen God was not in vain.

Verse 3. He hath remembered his mercy] His gracious promises to their forefathers.

And his truth] Faithfully accomplishing what he had promised. All this was fulfilled under the Gospel.

Verse 5. With—the voice of a psalm.] I think זמרה *zimrah*, which we translate psalm, means either a musical instrument, or a species of ode modulated by different voices.

Verse 6. With trumpets] חַצְצֵרֹת *chatsatseroth*. Some kind of tubular instruments, of the form and management of which we know nothing.

And sound of cornet] שׁוֹפָר *shopher*, the word commonly used for what we call trumpet.

Verse 7. Let the sea roar] These are either fine poetic images; or,—if we take them as referring to the promulgation of the Gospel,—by the sea, all maritime countries and commercial nations may be intended.

Verse 8. Let the floods clap their hands] נַהֲרוֹת *naharoth*, properly the rivers—possibly meaning immense continents, where only large rivers are found; thus including inland people, as well as maritime nations, and those on the sea-coasts generally; as in those early times little more than the coasts of the sea were known. The Gospel shall be preached to the most secluded nations of the world.

Let the hills be joyful] All the inhabitants of rocky and mountainous countries.

Verse 9. For he cometh to judge the earth] He comes to make known His salvation, and shew His merciful designs to all the children of men.

With righteousness shall he judge the world] His word shall not be confined,—all shall know Him, from the least to the greatest: He shall shew that He is loving to every man, and hateth nothing that he hath made. See the notes on Psa. xcvi.—There is a very great similarity between this Psalm and the Song or Magnificat of the Blessed Virgin. I shall note some of the parallels, chiefly from Bishop Nicholson.

This Psalm is an evident prophecy of Christ's coming to save the world; and what is here foretold by David is, in the Blessed Virgin's song, chanted forth as being accomplished. David is the Voice, and Mary is the Echo.

- 1. David. O sing unto the Lord a new song.—(The Voice.)
- Mary. My soul doth magnify the Lord.—(The Echo.)
- 2. David. He hath done marvellous things.—(The Voice.)
- Mary. He that is mighty hath done great things.—(The Echo.)
- 3. David. With his own right hand and holy arm hath he gotten himself the victory.—(The Voice.)
- Mary. He hath shewed strength with his arm, and scattered the proud in the imagination of their hearts.—(The Echo.)
- 4. David. The Lord hath made known his salvation; his righteousness hath he openly shewed, &c.—(The Voice.)
- Mary. His mercy is on them that fear him, from generation to generation.—(The Echo.)
- 5. David. He hath remembered his mercy and his truth toward the house of Israel.—(The Voice.)
- Mary. He hath holpen his servant Israel in remembrance of his mercy.—(The Echo.)

These parallels are very striking; and it seems as if Mary had had this Psalm in her eye when she composed her song of triumph. And this is a further argument that the whole Psalm, whether it record the deliverance of Israel from Egypt, or the Jews from the Babylonish captivity; yet it is to be ultimately understood of the redemption of the world by Jesus Christ, and the proclamation of His Gospel through all the nations of the earth: and, taken, in this view, no language can be too strong, nor poetic imagery too high, to point out the unsearchable riches of Christ.

ANALYSIS OF THE NINETY-EIGHTH PSALM.

This Psalm has the two following parts:

I. An exhortation to sing to the Lord, and the reasons of it, ver. 1—3.

II. A new invitation to praise Him, and that it be universal, ver. 4—9.

I. He calls upon them to praise God:—1. Sing—a song or hymn, to the Lord—and to none other. A new song—a song of excellency.

For this exhortation and command he gives the reasons. His work was a work of power and holiness.

1. He hath done marvellous things. He has opened His greatness and goodness in the work of redemption. What marvels has not Christ done? 1. He was conceived by the Holy Ghost. 2. Born of a Virgin. 3. Healed all manner of diseases. 4. Fed thousands with a few loaves and fishes. 5. Raised the dead. 6. And what was more marvellous, died Himself. 7. Rose again by His own power. 8. Ascended to heaven. 9. Sent down the Holy Ghost. 10. And made His apostles and their testimony the instruments of enlightening, and ultimately converting the world.

2. His right hand and his holy arm hath got him the victory. 1. It was all his own work, whatever were the instruments; for without His energy they could do nothing. 2. It was His holy arm—no bloody sword, but a holy hand to do a holy work. 3. He got himself the victory—over sin, Satan, death, and hell.

3. This salvation was made known:—1. By Himself to the Jews. 2. By His apostles to all nations.

4. This salvation has been applied. 1. He hath shewed His righteousness,—His method of justifying sinners through His own blood, and sanctifying them by His own Spirit. 2. This He hath openly shewed, plainly revealing the whole in His Gospel. 3. He has done this in the sight of the heathen, calling them to be partakers of the same salvation promised to Abraham and his posterity, both Jews and Gentiles.

5. That which moved Him to do this,—His mercy and truth. 1. He hath remembered his mercy. This mercy was to the house of Israel, and through them to the Gentiles; for the Gentiles were the first in the promise and covenant. There was no Jew when the covenant was made with Abraham: it was made with him while he was yet in unbelief; consequently the Gentiles, the whole human race, were originally included in that covenant. The descendants of Jacob were made depositaries of it for a season; but they, not having benefited by it, were rejected, and the salvation of Christ was given to the Gentiles, for whom it was originally intended, and who have kept the faith, and are daily profiting by it. 2. It is called mercy; for it was the merest mercy that said, The seed of the woman shall bruise the serpent's head. 3. He remembered this; it was never out of the Divine mind.—Jesus was the Lamb slain from the foundation of the world. 4. As this mercy was intended for every human soul; so it is here prophetically said,—All the ends of the earth have seen the salvation of our God. This Gospel has been preached, is now in the course of being preached, and shortly will be preached to every people under heaven.

II. A new invitation to praise God; and to do this in every possible way.

1. Make a joyful noise. Jump for joy because of this most glorious news.

PSALM XCIX.

The empire of God in the world and the church 1, 2. He ought to be praised, 3. Justice and judgment are His chief glory, 4. He should be worshipped as among His saints of old, whom He graciously answered and saved, 5-8. Exalt Him because He is holy, 9.

A. U. C. 250.
Danti 1. R. F.
anno m. d. c. c.

THE LORD reigneth; let the people tremble: ¹ he sitteth between the cherubims; let the earth ² be moved.

³ The LORD is great in Zion; and he is ⁴ high above all the people.

⁵ Let them praise ⁶ thy great and terrible name; for it is holy.

⁷ The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob.

² As all are interested in it, so let all do it. *All the earth.*

³ In all possible ways. With harp, psaltery, trumpet, cornet; with vocal, choral, and pneumatic music. But it is the joyful music, the heart music, which the Lord seeks.

⁴ Before the Lord. In his immediate presence. Let all be sincere, pure, and holy.—Remember the eye of the Lord is upon you: do not draw near with your lips, pipes, or stringed instruments, while your hearts are far from Him.

⁵ And to make the music full, as if the inanimate creation had ears and hands to give an applause at the relation, and feet to dance because of it; he says—*Let the sea roar,—the floods clap their hands, and the hills be joyful together.*

And for all this he gives a reason, with which he concludes. *For he cometh to judge the earth;* which may be referred to His first and second coming.

¹ If to the first, then the sense is,—Let all creatures rejoice because He comes to judge, that is, to enlighten, order, and govern the world. For this purpose He was incarnated, suffered, died, and rose again for the redemption of mankind; and has sent His holy Gospel to enlighten the world, and His Spirit to apply its truths to the hearts of men.

² If we consider this as referring to His last coming; then let all men rejoice, as He comes to destroy evil, to root out incorrigible sinners, and to make a new heaven and a new earth.

³ All this shall be done with that rectitude of judgment, that there shall be nothing crooked, oblique, or savouring of iniquity, in it:—*For he shall judge the world and the people with equity.*

NOTES ON PSALM XCIX.

The Hebrews and Chaldees have no title: all the Versions but the Chaldee attribute it to David. The Syriac says it concerns "the slaughter of the Midianites which Moses and the children of Israel had taken captive; and is a prophecy concerning the glory of the kingdom of Christ." But the mention of Samuel shews that it cannot be referred to the time of Moses. Calmet thinks it was sung at the dedication of the city, or of the second temple, after the return from the Babylonish captivity. Eight of Kennicott's and De Rossi's MSS. join it to the preceding Psalm.

Verse 1. *The Lord reigneth*] See the Note on Psa. xcvi. 1.

Let the people tremble] He will establish His kingdom in spite of His enemies; let those who oppose Him tremble for the consequences.

He sitteth between the cherubim] This is in reference to the ark, at each end of which was a cherub of glory; and the shekinah, or symbol of the Divine presence, appeared on the lid of the ark, called also the mercy seat, between the cherubim. *Sitting between the cherubim* implies God's graciousness and mercy. While then, in His reign, He was terrible to sinners, He is on the throne of grace to all who fear, love, and obey Him. Though this symbol were not in the second temple; yet the Divine Being might very well be thus denominated, because it had become one of His titles, He having thus appeared under the tabernacle and first temple.

Verse 2. *The Lord is great in Zion*] It is among His own worshippers that He has manifested His power, and glory in an especial manner. There He is known, and there He is worthily magnified.

Verse 3. *Let them praise thy great and terrible name*] Let them confess Thee to be great and terrible: let them tremble before Thee.

For it is holy] הוא קדוש הוא. As this not only ends this verse but the fifth also, and in effect the ninth, it seems to be a species of chorus which was sung in a very

⁵ Exalt ye the Lord our God, and worship at His footstool; for He is holy.

⁶ Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the Lord, and he answered them.

⁷ He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance that he gave them.

⁸ Thou answeredst them, O Lord our God: Thou wast a God that forgavest them, though thou tookest vengeance of their inventions.

⁹ Exalt the Lord our God, and worship at his holy hill; for the Lord our God is holy.

a Exod. 33. 9.—o Numb. 14. 30. Jer. 46. 28. Zeph. 3. 7.—p See Exod. 33. 2, &c. Numb. 30. 12, 24. Deut. 9. 30.—q Ver. 6. Exod. 15. 2. Psa. 34. 3. & 118. 24. r Lev. 21. 3. 1 Sam. 2. 2. Psa. 22. 3. & 145. 17. Isa. 6. 3. Jobu 17. 11.

solemn manner at the conclusion of each of these parts. His holiness, the immaculate purity of His nature, was the reason why He should be exalted, praised, and worshipped.

Verse 4. *The king's strength*] If this Psalm were written by David, he must mean by it that he was God's vicegerent, or deputy; and that, even as king, God was his strength, and the pattern according to which equity, judgment, and righteousness, should be executed in Jacob.

Verse 5. *Worship at his footstool*] Probably meaning the ark on which the Divine glory was manifested. Sometimes the earth is called God's footstool, (Matt. v. 35. Isa. lxvi. 1,) sometimes Jerusalem; sometimes the temple; (Lam. ii. 1,) sometimes the tabernacle, (Psa. xxxii. 7,) and sometimes the ark, (1 Chron. xxviii. 2.) The Israelites, when they worshipped, turned their faces toward the ark, because that was the place where was the symbol of the Divine presence.

For he is holy.] The burden chaunted by the chorus.

Verse 6. *Moses and Aaron*] As Moses and Aaron among the priests, and as Samuel among the prophets, worshipped God in humility, gratitude, and the spirit of obedience, and received the strongest tokens of the Divine favour; so worship ye the Lord, that He may bless, support, and save you. Moses was properly the priest of the Hebrews before Aaron and his family were appointed to that office.

Verse 7. *He spake unto them in the cloudy pillar*] That is, He directed all their operations, marchings, and encampments by this cloudy pillar. See Exod. xxxiii. 9.

They keep his testimonies] Do ye the same, and God will be your portion as He was theirs.

Verse 8. *Thou—forgavest them*] When the people had sinned, and wrath was about to descend on them, Moses and Aaron interceded for them, and they were not destroyed.

Tookst vengeance of their inventions.] God spared them: but shewed His displeasure at their misdoings. He chastised, but did not consume them. This is amply proved in the history of this people.

Verse 9. *Worship at his holy hill*] Worship Him publicly in the temple.

For the Lord our God is holy.] The words of the chorus; as in the third and fifth verses.

ANALYSIS OF THE NINETY-NINTH PSALM.

There are two parts in this Psalm:—

I. A description of the kingdom of God.

1. From the majesty and terror of it against His enemies, ver. 1-3.

2. From its equity, in the execution of judgment and justice, ver. 4.

3. From His patience and clemency in giving audience to His servants, ver. 6-8.

II. A demand of praise and honour of all that acknowledge Him for their King, begun at the third verse, repeated at the fifth, and continued in the last. The Psalm contains a prophecy of the kingdom of Christ and its glory.

I. 1. The terror, power, and majesty, of this kingdom. *The Lord reigneth.* 1. He bids defiance to His enemies. *Let the people tremble.* 2. He sitteth between the cherubim. He is always present with His people; they need not fear, though the earth be moved. 3. He is great in Zion. More potent and higher than all people. 4. His name is great and terrible. His enemies have every thing to fear; while His friends have every thing to hope.

2. The Psalmist describes this kingdom, from its justice and equity. 1. He loveth judgment. This is one of His perfections. 2. He establishes equity. Gives just and equal laws to all. 3. He executeth judgment in Jacob. None of His followers shall live without law—they are obedient children, living according to His will.—4. And

PSALM C.

All nations are exhorted to praise the Lord, 1, 2. To acknowledge Him to be the Sovereign Good and their Creator, and that they are His people, and the flock of His pasture; 3; to worship Him publicly, and be grateful for His mercies, 4. The reasons on which this is founded; His own goodness; His everlasting mercy, and His everlasting truth, 5.

* A Psalm of b Praise.

A. U. C. 220. Dard R. P. Per. anno sexte. MAKE a joyful noise unto the LORD, d all ye lands.

2 Serve the LORD with gladness: come before his presence with singing.

a Ps. 145, Hitz.—b Or, thanksgiving.—c Ps. 95. 1. & 95. 4.—d Heb. all the earth.—e Ps. 118. 73. & 138. 12, &c. & 140. 2. Eph. 2. 10.—f Or, and his we are.

therefore He requires them to exalt and adore Him. 5. They are to worship at his footstool;—all their approaches are to be made in the deepest reverence, with the truest self-abasement. 6. For he is holy; and He requires all His followers to be holy also.

3. He describes it from the mercy and clemency of the Ruler. 1. He shewed His mercy and kindness to Moses, Aaron, and Samuel, as intercessors for the people. They called upon God, for themselves and for the people; and he answered them. 1. See the intercession of Moses, Exod. xxxiii. 31; 2. Of Aaron, Numb. xvi. 46—48; 3. Of Samuel, 1 Sam. vii. 5, 9, 10. 4. He spake to Moses, Exod. xxxiii. 8, 9, 11; and to Aaron, Numb. xii. 5—8.

And now, he adds the reason why He heard them,— 1. They kept his testimonies. Those precepts that were common to all others.

2. And the ordinances that he gave them. As public persons, who were to rule in church and state.

And that it was a great mercy that the Lord heard them the prophet acknowledges by this apostrophe:—

1. Thou answeredst them, O Lord our God. Which the history shews.

2. Thou forgavest them;—that is, the people for whom they prayed: for in Hebrew the relative is often put without an antecedent.

3. Thou tookest vengeance of their inventions. The golden calf was broken to pieces, Exod. xxxii; and the false gods were put away, 1 Sam. vii. The people were not consumed, though their sin was, in a certain manner, visited upon them. See Numb. xiv. 23, 30, and xx. 12.

II. The Psalmist concludes with a demand of praise to this kind God.

1. Exalt the Lord. Shew that He is high, holy, just, good, and kind,

2. Worship at his holy hill. Attend His public worship; and shew a godly example in this way to all others. He who is indifferent about the public worship of God, is generally not less so in private devotion.

3. The reason for all this is,—The Lord our God is holy. He requires this worship because it is a chief means by which He communicates his holiness to His followers. Without this holiness there is no happiness here, and without it none shall ever see God. Get holiness, that you may get happiness here, and heaven hereafter.

NOTES ON PSALM C.

This Psalm is intitled, in the Hebrew, מִזְמוֹר לַיהוָה מִצְמוֹר לֵי-יְהוָה; not, A Psalm of praise, as we have it, but "A Psalm for confession, or for the confession offering," very properly translated by the Chaldee, קְרִינָא עַל קִרְבָּן שְׁבַחָא אֱלִי קְרִיבָא לְיְהוָה shebacha el kurban todeha, "Praise for the sacrifice (or offering) of confession." The Vulgate, Septuagint, and Ethiopic, have followed this sense. The Arabic attributes it to David. The Syriac has the following prefixed:—"Without a name. Concerning Joshua the son of Nun, when he had ended the war with the Ammonites: but in the new covenant it relates to the conversion of the Gentiles to the faith." It is likely that it was composed after the Captivity, as a form of thanksgiving to God for that great deliverance, as well as an inducement to the people to consecrate themselves to Him, and to be exact in the performance of the acts of public worship.

Verse 1. Make a joyful noise] חָרִיּוּ חָרִיּוּ hariu, exult, triumph, leap for joy.

All ye lands] Not only Jews, but Gentiles; for the Lord bestows his benefits on all with a liberal hand.

Verse 2. Serve the Lord with gladness] It is your privilege and duty to be happy in your religious worship. The religion of the true God is intended to remove human misery, and to make mankind happy. He whom the religion of Christ has not made happy, does not understand that religion, or does not make a proper use of it.

Verse 3. Know ye that the Lord he is God] Acknowledge, in every possible way, both in public and private, that Jehovah, the uncreated, self-existent, and eternal Being, is Elohim, the God who is in covenant with man, to instruct, redeem, love, and make him finally happy.

It is he that hath made us] He is our Creator, and has consequently the only right in and over us.

3 Know ye that the LORD he is God: * it is he that hath made us, and not we ourselves: * we are his people, and the sheep of his pasture.

4 Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

5 For the LORD is good: his mercy is everlasting; and his truth endureth to all generations.

a Ps. 95. 7. Ezek. 34. 30, 31.—b Ps. 65. 12. & 116. 17, 18.—c Ps. 136. 1, &c. k Heb. to generation and generation. Ps. 59. 1.

And not we ourselves] אֲנִי וְלֹא אֲנַחְנוּ ve-lo anachnu. I can never think that this is the true reading, though found in the present Hebrew Text, in the Vulgate, Septuagint, Ethiopic, and Syriac. Was there ever a people on earth, however grossly heathenish, that did believe, or could believe, that they had made themselves! In twenty-six of Kennicot's and De Rossi's MSS. we have אֲנִי וְלֹא ve-lo anachnu, "and His we are;" וְ לֹא, the pronoun, being put for וְ לֹא, the negative particle. This is the reading of the Targum, or Chaldee paraphrase, אֲנִי וְלֹא אֲנַחְנוּ ve-deliah anachna, "and His we are;" and is the reading of the Text in the Complutensian Polyglot, of both the Pealters which were printed in 1477, and is the keri, or marginal reading, in most masoretic bibles. Every person must see, from the nature of the subject, that it is the genuine reading. The position is founded on the maxim that what a man invents, constructs out of his own materials, without assistance in genius, materials, or execution from any other person, is HIS OWN; and to it, its use and produce, he has the only right. God made us;—therefore we are HIS:—we are His people, and should acknowledge Him for our God;—we are the sheep of His pasture, and should devote the lives to Him constantly which He continually supports.

Verse 4. Enter into his gates with thanksgiving] Publicly worship God; and when ye come to the house of prayer, be thankful that you have such a privilege; and when you enter his courts, praise Him for the permission. The word בְּרַחֲמֵי be-rahmei, which we render with thanksgiving, is properly with the confession offering, or sacrifice. See on the title.

Bless his name.] Bless Jehovah, that He is your Elohim, see ver. 3. In our liturgic service we say,—speak good of his name: we cannot do otherwise; we have nothing but good to speak of our God.

Verse 5. For the LORD is good] Goodness, the perfect eternal opposition to all badness and evil, is essential to God. Mercy and compassion are modifications of His goodness; and as His nature is eternal, so His mercy, springing from His goodness, must be everlasting. And as רַחֲמִים is an essential characteristic of an infinitely intelligent and perfect nature; therefore God's truth must endure from generation to generation. Whatsoever He has promised must be fulfilled, through all the successive generations of men, as long as sun and moon shall last.

As this is a very important Psalm, and has long made a part of our public worship, I shall lay it before the reader in the oldest vernacular versions I have hitherto met with, the Anglo-Saxon, and the Anglo-Scottish, with a literal interlineary translation of the former.

The Anglo-Saxon Hundredth Psalm.

Rhyme ye the Lord all earth, serve the Lord in

1. Inþymæð ðrihtne, eall eorþe, beoþlað ðrihtne on bliss; bliþþe;

In fare in sight his in bliðness; Infaþað on gefyrðe hþr on bliðþyrpe;

Wit ye for that Lord he is God, he did us, 3. Witaðge forþonðe ðrihten he is Irod, he ðyde us, & not self we; 3. na selpe we;

Folk his & sheep leese way his: fare into gates his

4. Folc hþr 3. rceap læppe hþr, Infaþað gatu hþr in confession, into courts his in hymns, confess on anbetþyrpe on eapentunær hþr on þnum andettað him; him;

Praise name his, for that winson is: Lord thro' 5. Feþiað naman hþr forþande þynsom is; ðriht on eternitty mildheartedness his; & unto on kindred & ecnþyrpe milðheortcnyþra hþr 3. oð on eþynline 3 kindred soþfastness his. cþynþne roþþeærnyþ hþr.

The reader will see that, in order to make this translation as literal as possible, I have preserved some old English words, which we had from the Anglo-Saxon, and which have nearly become obsolete: e. g. Infare, to go

PSALM CI.

The subject proposed, mercy and judgment, 1. The Psalmist's resolution in respect to his private conduct, 2. He will not avenge evil, inward and outward, 3. No evil person shall stand in his presence, 4. No say slanderer of his neighbour, 4, 5. He will encourage the faithful and upright, 6. But the desolent, the liars, and the profligate, he will cast out of the city of God, 7, 8.

A Psalm of David.

An. 1. Oly. 238. Ante Urbem Condita 392. I WILL sing of mercy and judgment: unto thee, O Lord, will I sing.

2 I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.

a. Ps. 98. 1.—b. 1 Sam. 12. 14.—c. 1 Kings 9. 4. & 11. 4.—d. Heb. thing of Bethel. e. Ps. 97. 33.

in; blindness, joy, exultation; wilt ye, know ye; did, the participle of to do, "made," "created," the literal translation of the Hebrew way asah, he made; lescency, pasturage on a common; winsom, cheerful, merry; mild-heartedness, tenderness of heart, compassion; sothfastness, steady to the sooth, or truth, fast to truth.

I might have noticed some various readings in Anglo-Saxon MSS. a. g. ver. 1, for byrmed idrymeth, "rhyme ye," pinrumb winsumiath, "be winsom."—"be joyful." And verse 5, for pinrum winsom, "cheerful," rpece, swete, "sweet."

Anglo-Scottish Version of the Hundredth Psalm.

- 1. Joyes to God at the erth; serves to Lord in gladnes.
2. Enters in his sight with joying.
3. Writes for Lorde he is God; he made us and nogt we;
4. Folke of hym, and scep of his pasture: enters the gates of him in schrit; bys Halls in prynces; scribes to him.
5. Loves his name, for sothe is Lorde; withhout end in his mercy; and in generation and generation the sothfastnes of hym.

Thus our forefathers said and sung in heart and mouth; and with their tongues made confession to salvation. There are but few words here which require explanation, ver. 3. Writes, wot ye, know ye. Ver. 4. Schrit, confession; scribes, confess ye. Ver. 5. Loves, praise ye, laud ye. Sothfastness, as above, steadfastness in the truth.

ANALYSIS OF THE HUNDRETH PSALM.

There are two parts in this Psalm:—

I. An exhortation to praise God, and the manner in which it is to be done, ver. 1—4.

II. The reasons on which this is founded, ver. 3—5.

I. In his exhortation to praise God it is required,

- 1. That the praise be universal—All ye lands.
2. That it be hearty. Make a joyful noise. Let the soul be cheerful in the work.
3. That it be not partial nor restrained—Make a joyful noise—serve—be glad—sing—be thankful—give praise—bless his name. The various expressions shew the completeness of this blessed work.
4. That it be sincere—done in his presence.
5. That it be an intelligent service. Know ye.
6. That it be frequent and public. Enter his gates, go into his courts.
7. That gratitude shall be a part of it. With thanksgiving.

II. The reasons on which this is grounded:—they are,

- 1. Drawn from the nature of God. Know ye that Jehovah is Elohim, the true God; therefore, alone worthy to be worshipped.
2. Drawn from the benefits bestowed on us. 1. He has made us—capable of knowing Him, and being eternally happy with him. 2. He has called upon us by His grace to be his people and the sheep of his pasture. He both governs and feeds us.

And that we may be the more cheerful in this work, he puts us in mind of the Divine attributes engaged in our redemption, goodness, mercy, and truth.

- 1. He is good. This is His very nature.
2. He is merciful. This flows from His goodness.
3. He is true—keeping covenant for ever with them that fear Him; and fulfilling all His promises to the believing and obedient.

And that we may have the more confidence,

- 1. His mercy is everlasting. It continues through all the changes and chances of this life to them who trust in Him; and extends through all the generations of men.
2. His truth is like his mercy, it is pledged to fulfil His promises. God is not man that he should lie. He has promised, and will save to the uttermost all who come to Him through Christ Jesus. Be therefore thankful to him, and speak good of his name.

NOTES ON PSALM CI.

The Hebrew and all the Versions attribute this Psalm to David. It shews us the resolutions he formed when he

3 I will set no wicked thing before mine eyes: I hate the work of men that turn aside; it shall not cleave to me.

4 A froward heart shall depart from me: I will not know a wicked person.

5 Whoso privily slandereth his neighbour, him will I cut off: him that hath a high look and a proud heart will not I suffer.

6 Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.

f. Josh. 23. 6. 1 Sam. 12. 20, 21. Ps. 20. 4. & 125. 5.—g. Matt. 7. 33. 2 Tim. 2. 19. h. Ps. 13. 37. Prov. 6. 17.—i. Or, perfect in the way. Ps. 119. 1.

came to the throne; and it is a perfect model according to which a wise prince should regulate his conduct and his government.

Verse 1. I will sing of mercy and judgment] David might say, Adverse and prosperous providences have been of the utmost use to my soul; therefore, I will thank God for both. Or, as he was probably now called to the government of all the tribes, he might make a resolution that he would shew much cheer, incessant benevolence, to the upright; and much mishpat, the execution of judgment to the wicked; and would make the conduct of God the model of his own.

Verse 2. I will behave myself wisely] God's law prescribes a perfect way in life: in this perfect way I have professed to walk, and I must act wisely in order to walk in it.

When wilt thou come unto me?] I can neither walk in this way, nor grow wise unto salvation, unless thou come unto me by Thy grace and Spirit; for without Thee I can do nothing.

I will walk within my house] It is easier for most men to walk with a perfect heart in the church, or even in the world, than in their own families. How many are as meek as lambs among others, when at home they are wasps or tigers! The man who, in the midst of family provocations, maintains a Christian character, being meek, gentle, and long-suffering to his wife, his children, and his servants, has got a perfect heart, and adorns the doctrine of God his Saviour in all things.

The original is very emphatic: אהלע ethalec, "I will set myself to walk,"—I will make it a determined point thus to walk. I will bear and forbear with children, servants, &c., not speaking rashly, nor giving way to bad tempers. Through various motives a man will behave with propriety and decorum among others; but none of these motives operate in his own house, where he feels himself master, and consequently under no restraint.

Verse 3. I will set no wicked thing before mine eyes] I will undertake no unjust wars;—will enter into no sinful alliances;—will not oppress my subjects by excessive taxation, to support extravagance in my court. I will not look favourably on things or words of Bethel. What is good for nothing, or evil in its operation;—what is wicked in its principle; and what would lead me away from righteousness and truth, I will never set before my eyes.

Them that turn aside] I shall particularly abominate the conduct of those who apostatize from the true religion, and those who deny its Divine authority, and who live without having their conduct governed by its influence, shall never be put in a place of political trust or confidence by me.

Verse 4. A froward heart] Rash and headstrong men shall not be employed by me.

I will not know a wicked person.] I will give no countenance to sinners of any kind; and whatever is evil will be an object of my abhorrence.

Verse 5. Whoso privily slandereth his neighbour] All flatterers and time-servers, and those who by insinuations and false accusations endeavour to supplant the upright, that they may obtain their offices for themselves or their dependants, will I consider as enemies to the state, abominate, and expel from my court.

The Chaldee gives a remarkable meaning to the Hebrew, מלשון תלמיש melashoni basetur reehu, which we translate, Whoso privily slandereth his neighbour, and which it renders thus.—לשון תלמיש על חבירו de mishlaty lishan telitai el chabreiah,—"He who speaks with the triple tongue against his neighbour." That is, the tongue by which he slays three persons, viz. 1. The man whom he slanders; 2. Him to whom he communicates the slander; and 3. Himself, the slanderer. Every slanderer has the triple tongue, and by every slander inflicts those three deadly wounds. Such a person deserves to be cut off. On this subject St. Jerom speaks nearly in the same way. Ille qui detrahit, et se, et illum qui audit, demergit. "He who slanders ruins both himself and him who hears him;"—he

7 He that worketh deceit shall not dwell within my house: he that telleth lies, shall not tarry in my sight.

8 I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord.

PSALM CII.

The complaint, and miserable state of the poor captives, 1-11. The expectation of deliverance, 12-14. The conversion of the heathen, 15-18. The termination of the captivity, 19-22. The great frailty of man, 23-26. The unchangeableness of God, 27-29. The permanence of the church, 30.

XX. DAY. MORNING PRAYER.

A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord.

HEAR my prayer, O LORD, and let my cry come unto thee.

x Heb. shall not be established.—y Ps. 75. 10. Jer. 21. 12.—z Ps. 48. 2, 8.—a Or. fur.—b Ps. 1. 62. & 142. 2.—c P. 110. 2. 36. 1 Sam. 9. 16. Ps. 18. 6.—d Ps. 37. 9. & 60. 17.—e Ps. 71. 2. & 88. 2.—f P. 110. 23. Jam. 4. 14.

might have added, and him who is slandered, for this is often the case; and the innocent are ruined by detraction.

A high look and a proud heart] One who is seeking preferment; who sticks at nothing to gain it; and one who behaves himself haughtily and insolently in his office.

Will not I suffer.] *לֹא אֶשְׁכַּח לֹא אֶשְׁכַּח*, I cannot away with. These persons especially will I drive from my presence, and from all state employments.

Verse 6. Mine eyes] My approbation. Upon the faithful] The humble upright followers of God.

That they may dwell with me] Be my confidants and privy counsellors. No irreligious or wicked man, whatever his abilities may be, shall be countenanced or supported by me. I will purify my court from the base, the irreligious, the avaricious, the venal, the profligate, and the wicked.

He that walketh in a perfect way] He that is truly religious.

He shall serve me] Shall be my prime minister, and the chief officer in my army, and over my finances.

Verse 7. He that worketh deceit—that telleth lies] I will expel from my court all sycophants and flatterers. Tiberius encouraged flatterers; Titus burned some, banished several others, and sold many for slaves.

Verse 8. I will early destroy] I will take the first opportunity of destroying all the wicked of the land. I will purify my court, purge Jerusalem, and cleanse the whole land, of every abomination and abominable person; so that the city of my God, where holiness alone should dwell, shall indeed become the Holy City; that the state may be made prosperous, and the people happy. Such an administration must have been a good one, where such pious caution was used in choosing all the officers of the state.

ANALYSIS OF THE HUNDRED AND FIRST PSALM.

There are two parts of this Psalm:—

I. The sum, with the dedication of it, ver. 1.

II. The full explanation of mercy and judgment, and how practised;—

1. Towards himself, ver. 2-5.

2. Towards ungodly men, ver. 4, 5, 7, 8.

3. Towards all good men, ver. 6.

I. The sum of the Psalm, mercy and judgment, the two great virtues of a king.

1. Mercy in countenancing, giving audience, judging, and rewarding, the good.

2. Judgment in discountenancing, being a terror to, and punishing, the evil-doers.

II. He begins with his own reformation and that of his house, that he may set a godly example to his kingdom.

1. I will behave myself wisely. Most act foolishly; I shall be guided by Divine wisdom.

2. I am in a perfect way. I have professed to believe in the God of Israel, and I must walk suitably to this profession.

3. When wilt thou come unto me? I am sincere in my resolves; but without Thee, I can do nothing. Stand by me, and I will walk uprightly.

In his own house he resolves, I will walk within my house with a perfect heart.

1. I will walk. It shall be my constant employment.

2. I will walk in my house. I will see that my family fear God.

3. I will walk with a perfect heart. I shall do nothing for show—all shall be sincere and pious.

In order to walk in this perfect way, he promises,—

1. I will set no wicked thing before my eyes. Evil desires enter more frequently into the soul by the eye than by any of the other senses.

2. I hate the work of them that turn aside. He that would leave sin must hate and abhor it: he that leaves God is an object of abhorrence.

2 Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call answer me speedily.

3 For my days are consumed like smoke, and my bones are burned as a hearth.

4 My heart is smitten, and withereth like grass; so that I forget to eat my bread.

5 By reason of the voice of my groaning my bones cleave to my skin.

6 I am like a pelican of the wilderness: I am like an owl of the desert.

7 I watch, and am as a sparrow alone upon the house top.

8 Mine enemies reproach me all the day: and they that are mad against me are sworn against me.

g Or. (as some read) into smoke.—h Job 30. 30. Ps. 31. 10. Lam. 1. 13.—i Ps. 37. 2. ver. 11.—k Job 19. 30. Lam. 4. 8.—l Or. Ash.—Job 39. 29.—m Gen. 84. 11. Zeph. 2. 14.—n Ps. 77. 4.—p Ps. 88. 11.—q Acts 28. 11.—r Acts 23. 12.

3. It shall not cleave to me. It will cleave to him who cleaves to it. He who does not hate it, will cleave to it.

He shews what he will be towards the ungodly.

1. A froward heart shall depart from me. The headstrong, stubborn, and refractory.

2. I will not know the wicked. I shall not only not approve of such; but I will cultivate no acquaintance with them.

These wicked persons he particularizes. They are,—

1. Slanderers. Him that slandereth his neighbour I will cut off.

2. The ambitious. Him that hath a high look,—who wants influence and honour.

3. The proud. The haughty, who thinks all born to be his vassals.

How he will treat the godly.

1. His eye shall be upon the faithful. Of them he will take especial care; he shall dwell with me.

2. The truly religious, he that walks in a perfect way, shall be employed by himself. He shall serve me.

He further states what he will do in reference to the ungodly.

1. No fraudulent person shall dwell in his house. He that worketh deceit, &c.

2. Liars shall be banished out of his sight.

In this work he tells us how he would proceed.

1. I will early destroy. I will make despatch, that the land be not polluted.

2. The end in reference to the church. I will cut off the wicked from the city of the Lord. The city, the seat of government, the place of God's altars, must be kept pure.

There must be a thorough, a radical reform. No corruption or abuse, either in things political, domestic, or religious, shall be tolerated. All must be holy, as He who has called us is holy. This is a reformation according to God's word; not according to the caprice of the multitude.

NOTES ON PSALM CII.

The Hebrew, and nearly all the Versions, give the following title to this Psalm: A prayer of the afflicted, when he is overwhelmed, and pours out his sighing before the Lord. There seems to be little doubt that this is the prayer of the captives in Babylon, when, towards the end of the Captivity, they were almost worn out with oppression, cruelty, and distress. The Psalm has been attributed to Daniel, to Jeremiah, to Nehemiah, or to some of the other prophets, who flourished during the time of the Captivity. The author of the Epistle to the Hebrews has applied the twenty-fifth, twenty-sixth, and twenty-seventh verses to our Lord, and the perpetuity of His kingdom.

Verse 1. Hear my prayer] The chief parts of the Psalm answer well to the title: it is the language of the deepest distress, and well directed to Him from whom alone help can come.

Verse 3. My days are consumed like smoke] He represents himself, for the Psalmist speaks in the name of the people, under the notion of a pile of combustible matter, placed upon a fire, which soon consumes it; part flying away in smoke, and the residue lying on the hearth in the form of charred coal and ashes. The Chaldeans were the fire, and the captive Jews the fuel, thus converted into smoke and ashes.

Verse 4. My heart is smitten and withered like grass] The metaphor here is taken from grass cut down in the meadow. It is first smitten with the scythe, and then withered by the sun. Thus the Jews were smitten with the judgments of God; and they are now withered under the fire of the Chaldeans.

Verse 6. I am like a pelican of the wilderness] It may be the pelican or the bittern. The original, *מִן כְּאֵת*, is mentioned Lev. xi. 18, and is there described.—See the note.

9 For I have eaten ashes like bread, and mingled my drink with weeping.

10 Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.

11 My days are like a shadow that declineth; and I am withered like grass.

12 But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations.

13 Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the time is come.

14 For thy servants take pleasure in her stones, and favour the dust thereof.

15 So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory.

16 When the LORD shall build up Zion, he shall appear in his glory.

17 He will regard the prayer of the destitute, and not despise their prayer.

18 This shall be written for the generation to come: and the people which shall be created shall praise the LORD.

19 For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth;

20 To hear the groaning of the prisoner; to loose those that are appointed to death;

21 To declare the name of the LORD in Zion, and his praise in Jerusalem;

22 When the people are gathered together, and the kingdoms, to serve the LORD.

23 He weakened my strength in the way: he shortened my days.

24 I said, O my God, take me not away in the midst of my days: thy years are throughout all generations.

25 Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.

9 Ps. 42, 2 & 92, 6.—1 Ps. 92, 7.—2 Job 14, 2. Ps. 109, 23 & 141, 4. Eccles. 6, 12. v. Ver. 4. Isa. 40, 6, 7, 8. Jam. 1, 10.—v. Ver. 22. Ps. 5, 7. Lam. 5, 19.—x Ps. 136, 12. v. Ver. 10, 12. Zech. 1, 12.—s Ps. 60, 2.—t Ps. 70, 1.—1 Kings 8, 43. Ps. 136, 4. Lam. 5, 19.

e Isa. 60, 1, 2.—d Neh. 1, 6, 11, & 2, 8.—f Rom. 16, 4. 1 Cor. 10, 11.—g Ps. 22, 31. Is. 43, 21.—h Deut. 32, 15. Ps. 14, 2 & 33, 12, 14.—i Ps. 72, 11.—j Heb. the children of death.—k Ps. 22, 32.—l Heb. afflicted.—m Job 23, 32.—n Isa. 52, 10.—o Ps. 90, 4. Heb. 1, 12.—p Gen. 1, 1, & 2, 1. Heb. 1, 10.

Owl of the desert] *ovp kos*, some species of owl; probably the night raven. See the notes referred to above.

Verse 7. *As a sparrow alone*] *ovp tsippor*, seems to be often used for any small bird, such as the swallow, sparrow, or the like. Bochart supposes the screech owl is intended.

Verse 8. *They that are mad against me are sworn against me.*] The Chaldeans are determined to destroy us; and they have bound themselves by oath to do it. See a similar case related Acts xxiii. 12—14, where a number of Jews had bound themselves, by an oath, not to eat nor drink till they had slain Paul.

Verse 9. *I have eaten ashes like bread*] Fearful of what they might do, we all humbled ourselves before Thee, and sought Thy protection; well knowing that, unless we were supernaturally assisted, we must all perish; our enemies having sworn our destruction.

Verse 10. *For thou hast lifted me up, and cast me down.*] Thou hast lifted me on high, that Thou mightest dash me down with greater force. We were exalted in Thy favour beyond any people, and now Thou hast made us the lowest and most abject of the children of men.

Verse 11. *My days are like a shadow that declineth*] Or rather, *my days decline like the shadow.* I have passed my meridian, and the sun of my prosperity is about to set for ever. There may be here an allusion to the declination of the sun towards the south, which, by shortening their days, would greatly lengthen their nights. Similar to the exclamation of a contemporary prophet, Jer. viii. 20, *The harvest is past, the summer is ended, and we are not saved.* There is now scarcely any human hope of our deliverance.

Verse 12. *But thou, O LORD, shalt endure for ever*] Our life is as a shadow; we can scarcely be called beings when compared with Thee, for Thou art eternal. Have mercy upon us, creatures of a day, and Thy kindness shall be a memorial in all our generations.

Verse 13. *Thou shalt arise, and have mercy upon Zion*] While he is humbled at the footstool of mercy, and earnestly praying for mercy, an answer of peace is given: he is assured, not only that they shall be delivered, but that the time of deliverance is at hand. The set time, the seventy years predicted by Jeremiah, was ended; and God gave him to see that he was ever mindful of His promises.

Verse 14. *Thy servants take pleasure in her stones*] Though Jerusalem was at this time in a heap of ruins, yet even her rubbish was sacred in the eyes of the pious; for this had been the city of the great King.

Verse 15. *So the heathen shall fear thee*] It is granted, that after the edict of Cyrus to restore and rebuild Jerusalem, which was about four hundred and ninety years before Christ, the name of the true God was more generally known among the heathen: and the translating the Sacred Writings into Greek, by the command of Ptolemy Philadelphus, king of Egypt, about two hundred and eighty-five years before the Christian era, spread a measure of the light of God in the Gentile world which they had not before seen. Add to this, the dispersion of the Jews into different parts of the Roman empire, after Judea became a Roman province, which took place about sixty years before the advent of our Lord; and we may consider these as so many preparatory steps to the conversion of the heathen by the Gospel of our Lord Jesus Christ. And to this last

general illumination of the Gentile world the Psalmist must allude here, when he speaks of the heathen fearing God's name, and all the kings of the earth his glory.

Verse 16. *When the Lord shall build up Zion*] It is such a difficult thing, so wholly improbable, so far out of the reach of human power, that when God does it, He must manifest His power and glory in a most extraordinary manner.

Verse 17. *The prayer of the destitute*] *ha-ardr*, of him who is laid in utter ruin, who is entirely wasted.

Verse 19. *The people which shall be created*] "The Gentiles who shall be brought to the knowledge of salvation by Christ," as the Syriac states in its inscription to this Psalm: how often the conversion of the soul to God is represented as a new creation, no reader of the New Testament need be told. See Eph. ii. 10, iv. 24, 2 Cor. v. 17, Gal. vi. 15. Even the publication of the Gospel, and its influence among men, is represented under the notion of creating a new heaven and a new earth, Isa. lxxv. 17, 18.

Verse 19. *For he hath looked down*] This, with the three following verses, seem to me to contain a glorious prophecy of the incarnation of Christ, and the gathering in the Jews and the Gentiles to Him. The Lord looks down from heaven, and sees the whole earth groaning and trailing in pain; His eye affects His heart, and He purposes their salvation.

Verse 20. *To hear the groaning*] By sin all the inhabitants of the earth are miserable;—they have broken the Divine laws, are under the arrest of judgment, and all cast into prison. They have been tried, found guilty, and appointed to die; they groan under their chains, are alarmed at the prospect of death, and implore mercy.

Verse 21. *To declare the name of the Lord*] To publish that Messenger of the covenant, in whom the name of the Lord is; that Messiah, in whom the fullness of the Godhead dwelt; and to commence at Jerusalem, that the first offers of mercy might be made to the Jews, from whom the word of reconciliation was to go out to all the ends of the earth.

Verse 22. *When the people are gathered together*] When all the Gentiles are enlightened, and the kings of the earth brought to pay homage to the King of kings.

Verse 23. *He weakened my strength in the way*] We are brought so low in our captivity by oppression, every species of hard usage, and by death, that there is now no hope of our restoration by any efforts of our own.

Verse 24. *I said, O my God*] This and the following verses seem to be the form of prayer which the captives used previously to their deliverance.

Thy years are throughout all generations.] This was a frequent argument used to induce God to hear prayer. We are frail and perishing; Thou art everlasting:—deliver us, and we will glorify Thee.

Verse 25. *Of old hast thou laid the foundation*] None taught of God ever imagined the world to have been eternal. Of old, *le-panim*, before there were any faces or appearances, Thou didst lay the foundations of the earth. It was created by Thee; it did not grow by accretion, or aggregation from, a pre-existent nucleus. There was nothing; and Thou didst produce being, substance, or matter. Out of that created matter Thou didst make the earth and the heavens.

26 ' They shall perish, but ' thou shalt ' endure: yea, all of them shall old like a garment; as a vesture shalt thou change them, and they shall be changed.

27 But ' thou art the same, and thy years shall have no end.

28 ' The children of thy servants shall continue, and their seed shall be established before thee.

q Lmlah 34. 4. & 51. 6. & 65. 17. & 65. 22. Romans 8. 20. 2 Peter 3. 7, 10, 11, 12. r Ver. 12.

Verse 26. *They shall perish*] Nothing can be eternal à parte ante, or à parte post, but Thyself. Even that which Thou hast created, because not necessarily eternal, must be perishable; necessary duration belongs to God only: and it is by His will and energy alone that universal nature is preserved in existence, and preserved from running into speedy disorder, decay, and ruin.

Yea, all of them shall wax old] Every thing must deteriorate, unless preserved by Thy renewing and invigorating energy. Even the heavens and the earth are subject to this law; for that which is not, from the infinite perfection of its own nature, eternal, must be perishable; therefore, the heavens and the earth must necessarily come to an end. They contain the seeds of their own dissolution. It is true that, in sublunary things, the vicissitudes of seasons is a sort of check to the principle of dissolution: but it only partially corrects this tendency. Even the productions of the earth wear out, or deteriorate. Plant the same seed or grain for several years consecutively; and it degenerates so as at last not to be worth the labour of tillage, however expensively the soil may be manured in which it is planted. I may instance in wheat, and in the potato, the two grand supporters of life, in European countries. All other seeds and plants, as far as they have fallen under my observation, are subject to the same law.

Verse 27. *But thou art the same*] הוּא הוּא וְעַלְמָא עַלְמָא, but thou art He; that is, The ETERNAL: and consequently, He who only has immortality.

Thy years shall have no end.] יָמַי לֹא יִגְמָמוּ, "they shall not be completed." Every thing has its revolution:—its conception, growth, perfection, decay, dissolution, and death or corruption. It may be said that regeneration restores all these substances; and so it does in a measure, but not without deterioration. The breed of animals, as well as vegetables, wears out; but God's eternal round has no completion. I repeat it,—what is necessarily eternal is unchangeable and imperishable:—all created beings are perishable and mutable, because not eternal. God alone is eternal,—therefore God alone is imperishable and immutable.

Verse 28. *The children of thy servants shall continue*] Thy church shall be permanent, because founded on Thee; it shall live throughout all the revolutions of time. And as Thy followers are made partakers of the Divine nature, they shall live in union with God in the other world, deriving eternal duration from the inexhaustible Fountain of being. Nothing can be permanent but by God's supporting and renewing influence.

ANALYSIS OF THE ONE HUNDRED AND SECOND PSALM.

There are two general parts in this Psalm:— I. A description of the calamities of the church, under the person of an afflicted man, ver. 1—11.

II. The consolation afforded in these calamities, and the ground of it, ver. 12—28.

I. The description, &c. is formed into a prayer, proposed in the two first verses,—

- 1. Hear my prayer.
- 2. Hide not thy face.

In this prayer he complains, and shews his wretched state by various metaphors or figures.

- 1. A consumption of strength. My days are consumed.
- 2. From continual weeping. My bones cleave to my skin.
- 3. From his solitude. Like a pelican in the wilderness.
- 4. From his continual watching. I watch, and am like a sparrow, &c.

5. From the reproach of his enemies. Mine enemies reproach me.

6. From his sadness. I have eaten ashes like bread.

All these increased, from a sense of God's displeasure.

- 1. Because of thine indignation.
- 2. Because of his sufferings. Thou hast lifted me up, and hast cast me down.

3. And the effect produced. My days are as a shadow.

II. He comforts himself in the promises of God,—

PSALM CIII.

God is praised for His benefits to His people, 1, 2. He forgives their iniquities, and heals their diseases, 3; redeems their lives, crowns them with loving-kindness, 4; satisfies them with good things, renews their youth, 5. He helps the oppressed, makes His ways known, is merciful and gracious, and keeps not His anger for ever, 6—8. His forbearance, and pardoning mercy, 10—12. He is a tender and considerate Father, 13, 14. The frail state of man, 15, 16. God's everlasting mercy, and universal dominion, 17—18. All His angels, His hosts, and His works, are invited to praise him, 20—24.

A Psalm of David.

BLESS the LORD, O my soul: and all that is within me, bless his holy name.

1 Heb. stand.— Mal. 3. 6. Heb. 13. 8. Jam. 1. 17.—a Ps. 68. 96.—a Ver. 22. Ps. 104. 1. & 124. 1.

1. I am withered like grass: but thou shalt endure for ever.

2. I shall soon be forgotten: but thy remembrance is unto all generations.

3. Thou seemest to take no heed: but thou wilt arise. He was the more confident,—

1. Because the set time to favour Zion was come.

2. This he saw more clearly from the concern with which God had filled the hearts of the people. Thy servants take pleasure in her stones.

3. He consoled himself in the prospect of the conversion of the heathen themselves. So the heathen shall fear thy name.

4. For this he gives a particular reason. Because the Lord shall build up Zion.

5. And He will do this, because of the prayers of the people. He will regard the prayer, &c.

This should be done in such a manner, that,—

1. Record should be made of it. This shall be written.

2. And it should be a blessing to those that were unborn. The people which shall be created shall praise the Lord.

And for this he assigns the proper reasons.

1. The Lord looked down from heaven.

2. He heard the groans of the prisoners.

These mercies call for gratitude and obedience,—

1. They should declare the name of the Lord.

2. And this will take place when the people are gathered together, &c.

The Psalmist fears that he shall not live to see this deliverance,—

1. For he weakened my strength in the way,—he shortened my days.

2. Yet he earnestly desires to see it. Take me not away.

To strengthen this petition, he pleads God's unchangeableness; and he proves God to be eternal, because He is immutable.

1. Not so the earth, for it had a beginning. Of old thou hast laid, &c.

2. Not so the heavens; for they are the work of thy hands.

3. Neither shall they continue. They shall perish, &c.

But God is always the same. Every thing that is mutable acquires by its change some property, quality, form, or accident, which it had not before: but God being an infinite Spirit, and infinitely perfect, can suffer no loss; can have no addition. For as He wants nothing, nothing can be added to Him;—as He inhabits eternity, nothing can be taken from Him. In Him, therefore, there is no possibility of change; and consequently, none of decay or perishing.

From these considerations the Psalmist draws this comfortable conclusion:—

1. His church and servants shall continue also. The children of thy servants, the apostles, with the patriarchs, shall dwell in thy kingdom, in the new Jerusalem.

2. And their seed. As many as are begotten by the Gospel, if they remain in the faith that works by love, shall be established; persevere, remain, continue before thee; live in Thy presence for ever. As thou art eternal, so Thou wilt unite them to Thyself, and make them eternally happy.

NOTES ON PSALM CIII.

The inscription in the Hebrew, and in all the Versions, gives this Psalm to David; and yet many of the ancients believed it to refer to the times of the Captivity, or rather to its conclusion, in which the redeemed Jews give thanks to God for their restoration. It is a Psalm of inimitable sweetness and excellence; contains the most affectionate sentiments of gratitude to God for His mercies; and the most consoling motives to continue to trust in God, and be obedient to Him.

Verse 1. *Bless the Lord*] He calls on his soul, and all its faculties and powers, to magnify God for His mercies. Under such a weight of obligation the lips can do little; the soul and all its powers must be engaged.

16 For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

17 But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

18 To such as keep his covenant, and to those that remember his commandments to do them.

a Heb it is not.—v Job 7. 10. & 30. 9.—w Exod. 30. 6.—x Deut. 7. 9.—y Psa. 11. 4.—z Psa. 47. 2. Dan. 4. 25, 34, 35.—a Psa. 148. 2.—b Heb. mighty in strength:

of these Scriptures, Let us sin that grace may abound, is a brute and demon, who has neither lot nor part in this thing.

Verse 15. His days are as grass] See the Note on Psa. xc. 5.

Verse 16. The wind passeth over it] Referring perhaps to some blasting pestilential wind.

Verse 17. The mercy of the LORD is from everlasting to everlasting] חסד chesed signifies more particularly the exuberant goodness of God. This is an attribute of His nature, and must be from everlasting to everlasting; and hence, his righteousness, (נקיט tsidekath,) His merciful mode of justifying the ungodly, is extended from one generation to another.

Unto children's children] It is still in force, and the doctrine of reconciliation through Christ shall continue to be preached till the conclusion of time.

Verse 18. To such as keep his covenant] The spirit of which was, I will be your God; we will be thy people. From the covenant came the commandments, and their obligation to remember and do them; and on such keepers of the covenant and doers of the commandments, God promises to pour out His mercy through all generations.

Verse 19. The LORD hath prepared his throne in the heavens] There He is Sovereign: but His dominion extends equally over all the earth; for His kingdom, regal government, influence, and sway, ruleth over all.

Verse 20. Bless the LORD, ye his angels] Every person who has a sense of God's goodness to his soul feels his own powers inadequate to the praise which he ought to offer; and therefore naturally calls upon the holiest of men, and the supreme angels, to assist him in this work.

That excel in strength] Some take נבירי נוח gubrey coach, the mighty in strength, for another class of the hierarchy,—they that do his commandments, hearkening to his words; and consider them to be that order of beings who are particularly employed in operations among and for the children of men; probably such as are called powers in the New Testament.

Verse 21. All ye his hosts; ye ministers of his] We know almost nothing of the economy of the heavenly host; and, therefore, cannot tell what is the difference between angels, mighty powers, hosts, and ministers who do His pleasure. All owe their being, and all its blessings, to God; all depend upon His bounty; and without Him they can do nothing; therefore, all should praise Him.

Verse 22. Bless the LORD, all his works] Let every thing He has done be so considered as to shew forth His praise.

Bless the LORD, O my soul.] Let me never forget my obligation to His mercy; for with tender mercies and loving-kindness has He crowned me. I will therefore be thankful unto Him, and speak good of His name.

ANALYSIS OF THE ONE HUNDRED AND THIRD PSALM.

There are three parts in this Psalm:—

I. The exordium, in which the Psalmist invites his own soul to praise the Lord, ver. 1, 2.

II. The narration, being a declaration of God's benefits conferred on him and others; and the causes of those benefits, ver. 3—19.

III. The conclusion, in which he calls on all creatures to assist him in praising the Lord, ver. 20—22.

I. The exordium,—

1. Bless God. Think on the benefit, and praise the Benefactor.

2. Let the soul join in this. Let it be done heartily;—lip-labour is little worth.

3. All that is within me. Every faculty,—understanding, will, memory, judgment, affections, desires, &c.

4. Bless Jehovah, who gave thee thy being, and all thy blessings.

5. Forget not his benefits. Most forget their obligations both to God and man: but ingratitude, which is the source of forgetfulness, is abominable.

6. All his benefits. Thou hast already forgotten many;

19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

20 Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

21 Bless ye the LORD, all ye his hosts; ye ministers of his, that do his pleasure.

22 Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.

See Psa. 79. 25.—c Matt. 6. 10. Heb. 1. 14.—d Gen. 32. 2. Josh. 5. 14. Psa. 68. 17. e Dan. 7. 9, 10. Heb. 1. 14.—f Psa. 148. 10.—g Ver. 1.

forget no more. The word גמול gamulay, signifies, literally, retributions or recompenses, as the Vulgate has well expressed it. And of what kind are these recompenses? Invariably good for evil: nor hast thou ever offered him one accent of praise that He has not compensated with a blessing of infinite value.

II. The narration. A declaration of benefits. 1. To himself. 2. To the church. These were,—I. Spiritual; 2. Temporal benefits.

First spiritual benefit;—justification. He forgiveth all thine iniquities.

Second spiritual benefit—regeneration, or sanctification. Healeth all thy diseases.

Third spiritual benefit;—redemption from the first and second death, in consequence of being thus justified and sanctified.

Fourth spiritual benefit;—glorification anticipated. Who crowneth thee with loving-kindness and tender mercy. The crown comes from the loving-kindness and tender mercy of God; not from any merit in man.

The temporal benefits are,—

1. Abundance of the necessaries of life. Who satisfieth thy mouth with good things.

2. Health and long life. Thy youth is renewed like the eagle's. See the note on this passage.

The benefits to the whole church are,—

1. Defence and deliverance. The Lord executeth judgment.

2. Manifestation of his will. He made known his ways, &c.

All these spring from the four attributes mentioned below,—

1. He is merciful, רחם racham, bearing a paternal affection to His intelligent creatures, especially to those who fear Him.

2. Gracious, חנון chanun, the Giver of grace and favour; for he who has a fatherly heart will give.

3. Slow to anger, ארך אפים erech a-payim, "long in nostrils," not hasty; not apt to be angry.

4. Plenteous in mercy, רב חסד rab chesed, "multiplying kindness." Gives abundantly from His own bounty; not according to our merit.

The effects of all these are,—

1. Because He is merciful. He will not always chide.

2. Because He is gracious. He deals not with us after our sins.

3. Because He is slow to anger. He will not keep his anger for ever.

4. Because He is plenteous in mercies. His mercies surpass our sins as much as heaven surpasses the earth.

5. Because He is like a father. He pities his children; considers their frame, and makes all the allowance that justice, mingled with mercy, can make.

6. And as He is righteous, true, and faithful in performing His covenant, His mercy is everlasting to those that fear Him.

But let it be remembered who they are that have a right to expect such blessings:—

1. Those who fear him.

2. Those who keep his covenant.

3. Those who remember his commandments, and do them.

That He is able to do all that He has promised, the Psalmist marks His dominion:—

1. It is not circumscribed. His throne is in heaven.

2. It takes in all places and all nations. For his kingdom ruleth over all; He is King of kings, and Lord of lords.

III. The conclusion. For these benefits he invites all creatures to praise the Lord.

1. The angels, whom he describes,—1. from their excellence;—ye that excel in strength. 2. From their obedience;—ye that do his commandments. 3. From their readiness and cheerfulness in it;—ye that hearken to the voice of his words,—who are ever ready, at the slightest intimation, to perform his will.

PSALM CIV.

The majesty and power of God manifested in the creation of the heavens and the atmosphere, 1-3. Of the earth and sea, 4-9. Of the springs, fountains, and rivers, 10-18. Of vegetation and trees, 14-18. Of the sun and moon, 19. Of day and night, and their uses, 20-23. Of the riches of the earth, 24. Of the sea, its inhabitants, and its uses, 25, 31. God's general providence in providing food for all kinds of animals, 27-31. Of earthquakes and volcans, 32. God is praised for His mercy, and the instruction which His words afford, 33, 34. Sinners shall be destroyed, 35.

XX. DAY. EVENING PRAYER.

Cyrl. Regis Psalmos, cir. an. prin. BLESS a the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty:

a Ps. 102. l. ver. 35.—b Ps. 95. l.—c Dan. 7. 9.—d Isa. 40. 22 & 45. 12.—e Amos 9. 6.—f Isa. 19. 1.—g Ps. 10. 10.—h Hab. 1. 7.

2. All the hosts or armies of God.—Archangels, principalities, dominions, powers, thrones, &c.

3. He invites all the creatures of God to praise Him, whether animate or inanimates.—All creatures, in all places of his dominion. This extends throughout immensity. For this there is the strongest reason—He made all—rules over all—is in all places with all—preserves all—moves all.

4. To shew that he who calls upon others will not be backward himself to praise God; as he began, so he concludes with, Bless the Lord, O my soul! Thus he had the high praises of God continually in his mouth.

And thus finishes this most excellent and inimitable Psalm. The old Psalter concludes thus: "Blyasses to Lorde al his werks in ilk stede of his Lordschap; blisse my saule to Lorde. When men well lyfes, al thair werks blyasses God. Fra blyassyng we cum forth to blyassyng, gawe agayne, and tharein dwell we."

The more we praise God, the more occasion we shall see to praise Him; and the more spiritually minded we shall become. Praise proceeds from gratitude; gratitude from a sense of obligation: and both praise and gratitude will be in proportion to the weight of that obligation; and the weight will be in proportion to the sense we have of God's great goodness, and our own unworthiness. As the reader's heart may be in a heavenly frame, I shall help him to express his feelings by the following inimitable verses, which express the substance of the preceding Psalm:—

"From all that dwell below the skies Let the Creator's praise arise! Let the Redeemer's grace be sung In every land, by every tongue!"

Eternal are Thy mercies, Lord! Eternal truth attends Thy word! Thy praise shall sound from shore to shore, Till sun shall rise, and set no more.

Praise God, from whom all blessings flow! Praise Him, all creatures here below! Praise Him above, ye heavenly host! Praise Father, Son, and Holy Ghost."

Amos and Amos.

NOTES ON PSALM CIV.

This Psalm has no title either in the Hebrew or Chaldee: but it is attributed to David by the Vulgate, Septuagint, Æthiopic, Arabic, and Syriac. It has the following title in the Septuagint, as it stands in the Complutensian Polyglott:—*Ύμνος τῷ Δαυὶδ περὶ τῆς τοῦ κόσμου συστάσεως, A Psalm of David concerning the formation of the world.* The Syriac says it is "A Psalm of David when he went with the priests to adore the Lord before the ark." It seems a continuation of the preceding Psalm; and is written as a part of it in nine of Kennicott's and De Rossi's MSS. It is properly a poem on the works of God in the creation and government of the world; and some have considered it a sort of epitome of the history of the creation as given in the book of Genesis.

Verse 1. O Lord, my God, thou art very great! The works of God, which are the subject of this Psalm, particularly shew the grandeur and majesty of God. The strongest proofs of the being of God, for common understandings, are derived from the works of creation, their magnitude, variety, number, oconomy, and use. And a proper consideration of those works presents a greater number of the attributes of the Divine nature than we can learn from any other source. Revelation alone is superior.

Verse 2. Who covereth thyself with light! Light, insufferable splendour, is the robe of the Divine Majesty. Light and fire are generally the accompaniments of the Supreme Being, when He manifests His presence to His creatures. He appeared thus to Abraham when He made a covenant with him, Gen. xv. 17; and to Moses when He appointed him to bring the people out of Egypt, Exod. iii. 2; and when He gave them His law on Sinai, Exod. xix. 18. Moses calls God a consuming fire, Deut. iv. 24. When Christ was transfigured on the Mount, His face shone like the sun, and His garment was white as the

2 Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:

3 Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

4 Who maketh his angels spirits; his ministers a flaming fire:

5 Who laid the foundations of the earth, that it should not be removed for ever.

1 Kings 2. 11. & 6. 17.—2 Heb. He hath founded the earth upon her bases.—1 Job 26. 7. & 38. 4, 6. Ps. 96. 2 & 136. 6. Eccles. 1. 4.

light, Matt. xvii. 2. And when the Lord manifests Himself to the prophets, he is always surrounded with fire, and the most brilliant light.

Bishop Lowth has some fine remarks on the imagery and metaphors of this Psalm. The exordium, says he, is peculiarly magnificent, wherein the majesty of God is described, so far as we can investigate and comprehend it, from the admirable construction of nature; in which passage, as it was for the most part necessary to use translatitious images, the sacred poet has principally applied those which would be esteemed by the Hebrews the most elevated, and worthy such an argument: for they all, as it seems to me, are taken from the Tabernacle. We will give these passages verbally, with a short illustration.

הוד וחדר לבשת hod ve-hadar libashta.

Thou hast put on honour and majesty.

The original לבשת libashta is frequently used when speaking of the clothing or dress of the priests.

Verse 2. כשלה אור כשלה אור besh or ka-selema.

Covering thyself with light as with a garment.

A manifest symbol of the Divine Presence: the light conspicuous in the Holiest is pointed out under the same idea; and from this single example a simile is deduced to express the ineffable glory of God generally and universally.

נשח שמים כיריק notch shamayim ka-yeridah.

Stretching out the heavens like a curtain.

The word כיריק rendered here curtain, is that which denotes the curtains, or uncovering, of the whole Tabernacle.

Verse 3. נשח חמרים במים חמרים ha-mekarah ba-mayim dliotain.

Laying the beams of his chambers in the waters.

The sacred writer expresses the wonderful nature of the air aptly, and regularly constructed, from various and flux elements, into one continued and stable series, by a metaphor drawn from the singular formation of the Tabernacle; which, consisting of many and different parts, and easily repairable when there was need, was kept together by a perpetual juncture and contignation of them all together. The poet goes on:—

הש ענני רוחו החמיר על-בפיריו hasim abim racuba, ha-mechallec el canphey ruach.

Making the clouds his chariot, Walking upon the wings of the wind.

He had first expressed an image of the Divine Majesty, such as it resided in the holy of holies, discernible by a certain investiture of the most splendid light; he now denotes the same from that light of itself which the Divine Majesty exhibited, when it moved together with the ark; sitting on a circumambient cloud, and carried on high through the air. That seat of the Divine Presence is even called by the sacred historians as its proper name הטרבה ha-mercebah. THE CHARIOT.

Verse 4. עשה מלאכיו רוחו עשה malacai ruchoth, mesharetaiv esh lohel.

The elements are described prompt and expedite to perform the Divine commands, like angels or ministers serving in the Tabernacle; the Hebrew word משרתי misharetaiv, being a word most common in the sacred ministrations.

Ver. 5. יסד ארץ על-סבתי יסד ארץ על-סבתי Yaad eretz el meconiah, bal tamot dlam ve ad.

Laying the earth upon its foundations, That it should not be shaken for evermore.

This image Bishop Lowth thinks evidently taken from the tabernacle, which was so laid upon its foundations, that nothing could move it, and the dispensation to which it was attached, till the end purposed by the secret counsel of God was accomplished: and thus the earth is established, till the end of its creation shall be fully answered; and then it and its works shall be burnt up. On the above ground the stability of the sanctuary, and the stability of the earth, are sometimes mentioned in the same words.

6 = Thou coverdest it with the deep as with a garment: the waters stood above the mountains.
7 = At thy rebuke they fled; at the voice of thy thunder they hasted away.

8 = They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.

9 = Thou hast set a bound that they may not pass over: that they turn not again to cover the earth.

10 = He sendeth the springs into the valleys, which run among the hills.

11 They give drink to every beast of the field: the wild asses quench their thirst.

m Gen. 7. 18.—n Gen. 8. 1.—o Or, The mountains ascend, the valleys descend.—p Gen. 8. 5.—q Job 28. 10, 11.—r Job 28. 10. Ps. 33. 7. Jer. 5. 22.—s Gen. 9. 11, 15.—t Heb. Who sendeth.—u Heb. walk.—v Heb. break.—w Heb. give a voice.—x Ps. 147. 8.—y Ps.

Verse 6. *Thou coverdest it with the deep*] This seems to be spoken in allusion to the creation of the earth, when it was without form and void, and darkness was upon the face of the deep; and the waters invested the whole, till God separated the dry land from them; thus forming the sea and the terraqueous globe. The poet Ovid has nearly the same idea:—

*Demulcor his tellus, elementaque grandis traxit;
Et pressa est gravitate men, circumfusum humor
Ultima possedit, solidumque coarctavit orbem* Met. l. 1. v. 20.
Earth sinks beneath, and draws a numerous throng
Of pondrous, thick, unswifty seeds along;
About her centre stately waters roars;
And, rising on a ridge, smelt the shores. Dryden.

Ver. 7. *At thy rebuke they fled*] When God separated the waters which were above the firmament from those below, and caused the dry land to appear. He commanded the separation to take place; and the waters, as if instinct with life, hastened to obey.

At the voice of thy thunder] It is very likely God employed the electric fluid as an agent in this separation.

Verse 8. *They go up by the mountains; they go down by the valleys*] Taking the words as they stand here, springs seem to be what is intended. But it is difficult to conceive how the water could ascend through the fissures of mountains, up to their tops; and then come down their sides so as to form rivulets to water the valleys. Most probably all the springs in mountains and hills are formed from waters which fall on their tops in the form of rain; or from clouds which, passing over them, are arrested, and precipitate their contents, which, sinking down, are stopped by some solid strata, and, forcing their way at some aperture at their sides, form springs and fountains. Possibly, however, vapours and exhalations are understood; these by evaporation, ascend to the tops of mountains, where they are condensed and precipitated. Thus the vapours ascend, and then come down to the valleys, forming fountains and rivulets in those places which the providence of God has allotted them; that is, continuous valleys, with such a degree of inclination as determines their waters to run in that direction till they reach another river, or fall into the ocean.

Some have thought there is a reference to the breaking up of the fountains of the great deep, at the time of the flood; while the protrusion of the waters would raise the circumambient crust, so as to form mountains, the other parts falling in, to fill up the vacuum occasioned by the waters which were thrown up from the central abyss, would constitute valleys.

Ovid seems to paraphrase this verse:—

*Jussit at ardens campos, subsidere valles
Fronde tegi sylvas, lapidosos surgere montes.* Metam. l. 1. v. 43.
"He shades the woods, the valleys he restrains
With rocky mountains, and extends the plains." Dryden.

Verse 9. *Thou hast set a bound that they may not pass*] And what is this bound? The flux and reflux of the sea, occasioned by the solar and lunar attraction; the rotation of the earth on its own axis; and the gravitation of the waters to the centre of the earth. And what is the cause of all these? The will and energy of God. Thus the sea is prevented from drowning the earth equally where there are flat shores as where the sea seems hemmed in by huge mounds of land and mountains. The above, not these, are the bounds which it cannot pass, so that they cannot turn again to cover the earth.

Verse 10. *He sendeth the springs into the valleys*] Evaporation is guided and regulated by Divine Providence. The sun has a certain power to raise a certain portion of vapours from a given space. God has appointed the aqueous to the terrene surface, and the solar attraction to both. There is just as much aqueous surface as affords a sufficiency of vapours to be raised by the solar attraction to water the earthy surface. Experiments have been instituted which prove that it requires a given space

12 By them shall the fowls of the heaven have their habitation, which sing among the branches.

13 = He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

14 = He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;

15 And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.

16 The trees of the Lord are full of sap; the cedars of Lebanon which he hath planted;

65. 9, 10.—s Jer. 10. 13. & 14. 22.—t Gen. 1. 29, 30. & 9. 2. Ps. 147. 8. b Ps. 136. 25. & 147. 8. Job 28. 5.—u Judg. 9. 12. Ps. 23. 5. Prov. 31. 4, 7.—d Heb. to make his face shine with oil, or, more than oil.—o Num. 28. 5.

of aqueous surface to provide vapours for a given space of terrene surface: and the proportion appears ordinarily to be seventeen of water to three of earth, and this is the proportion that the aqueous bears to the terrene surface of the globe. See Ray's three Physico-theological Discourses.

Verse 11. *The wild asses quench their thirst*] The wild para, onager, or wild ass, differs in nothing from the tame ass, only it has not a broken spirit, and is consequently more lively and active. It is so very swift that no horse except the Arab barb, can overtake it. It is a gregarious animal, and they go in troops to feed and to drink. It is very timid, or rather jealous of its liberty—and therefore retires deep into the desert; yet even there the providence of God regards it. Springs are provided, and it has the instinct to find them out.

Verse 12. *By them shall the fowls of the heaven have their habitation*] All fowls love verdure; and have their residence where they can find wood and water.

Verse 13. *From his chambers*] The clouds, as in ver. 3. *The earth is satisfied*] The inhabitants of it.

Verse 14. *He causeth the grass to grow for the cattle*] Doth God care for oxen? Yes, and there is not a beast of the field that does not share his merciful regards.

And herb for the service of man] Plants, esculent herbs, and nutritive grain in general; and thus he brings forth food, (or lechem) bread out of the earth. In the germination and growth of a grain of wheat there is a profusion of miracles. God takes care of man, and of all those animals which are so necessary to the convenience and comfort of man.

Verse 15. *And wine*] Wine, in moderate quantity, has a wondrous tendency to revive and invigorate the human being. Ardent spirits exhilarate, but they exhaust the strength; and every dose leaves man the worse. Wine, on the contrary, exhilarates and invigorates: it makes him cheerful; and provides for the continuance of that cheerfulness, by strengthening the muscles, and bracing the nerves. This is its use. Those who continue drinking till wine inflames them, abuse this mercy of God.

Oil to make his face to shine] That is, to anoint the body; and particularly those parts most exposed to the sun and weather. This is of high importance in all arid lands and sultry climates. By it the pores are kept open, and perspiration maintained.

Bread which strengtheneth man's heart] In hunger not only the strength is prostrated, but the natural courage is also abated. Hunger has no enterprise, emulation nor courage. But when, in such circumstances, a little bread is received into the stomach, even before concoction can have time to prepare it for nutriment, the strength is restored, and the spirits revived. This is a surprising effect; and it has not yet been satisfactorily accounted for.

Three of the choicest and most important articles of life are here mentioned:—WINE, for the support of the vital and intellectual spirits;—BREAD, for the support of the nervous and muscular system; and OIL, as a seasoner of food, and for those unctions so necessary for the maintenance of health. Where wine, oil, and bread, can be had in sufficient quantities, there animal food, ardent spirits, and all high seasoned aliments may be well dispensed with. Heavy taxes on these necessities of life are taxes on life itself; and infallibly lead to adulteration of the articles themselves; especially wine and oil, which, in countries where they are highly taxed, are no longer to be found pure.

Verse 16. *The trees of the Lord are full of sap*] יצרו ייאבדו, "are saturated."

The cedars of Lebanon] God's providence not only extends to men and cattle, but also to the trees of the field and forest. Many of these are not only sustained, but planted, by His providence. Who ever planted the seeds of the cedars of Lebanon, or of the thousands of woods and

17 Where the birds make their nests: as for the stork, the fir trees are her house.

18 The high hills are a refuge for the wild goats; and the rocks for the conies.

19 He appointed the moon for seasons: the sun knoweth his going down.

20 Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth.

21 The young lions roar after their prey, and seek their meat from God.

22 The sun ariseth, they gather themselves together, and lay them down in their dens.

23 Man goeth forth unto his work and to his labour until the evening.

24 O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

25 So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts.

[Prov. 30. 28.—g Gen. 1. 14.—h Job 34. 12.—i Job 45. 7.—k Heb. all the beasts creep; do trumpet on it: forest.—l Job 33. 29. Joel 1. 20.—m Gen. 2. 19.—n Prov. 2. 19.—o Job 41. 1.—p Heb. formed.

forests on the globe? God Himself sowed those seeds, and they have sprung up and flourished without the care of man.

Verse 17. Where the birds make their nests] *תַּיִרִים תְּסַרְסַרִים* signifies swallows, sparrows, and small birds in general; here opposed to the *תַּיִרִים חַסִידִים*, or stork. Perhaps the *heron* may be understood, which is said to be the first of all birds to build her nest, and she builds it on the very highest trees. The general meaning is, that God has provided shelter and support for the greatest and smallest birds: they are all objects of His providential regard.

Verse 18. The high hills are a refuge] The barren tops of the highest hills, and the craggy abrupt precipices of the most stupendous rocks, are not without their uses: they afford protection, refuge, and food, for creatures whose dispositions and habits are suited to such places; and thus no part of the creation is useless. The creatures who are their inhabitants are necessary links in the great chain of animated beings, and shew the wisdom and providence of God.

For a description of the coney, see Lev. xi. 5. The *lyy yadl*, translated here the wild goat, is no doubt a creature of the *stag*, or deer kind;—the *ibex*, *chamois*, *antelope*, &c.

Verse 19. He appointed the moon for seasons] The heathens thought that the sun and moon were gods, and worshipped them as such. The Psalmist shews,—1. That they are creatures dependant on God for their being and continuance; and—2. That they were made for the use of man. See what has been said on these luminaries in the Notes on the first chapter of Genesis.

Verse 20. Thou makest darkness] It is not the design of God that there should be either constant darkness or constant light. That man may labour, He gives him, by means of the sun, the light of the day; and that he may rest from his labour, and get his strength recruited, He gives him night, and comparative darkness. And, as it would not be convenient for man and the wild beasts of the forest to collect their food at the same time, He has given the night to them as the proper time to procure their prey, and the day to rest in. When MAN labours, THEY rest; when MAN rests, THEY labour.

Verse 22. The sun ariseth] The dawn of day is the warning for man to arise and betake himself to his work; and is the warning to them to retire to their dens. It is said of the lion, that his roaring is so terrible as to astonish and quite unnerve the beast which he pursues; so that, though fiercer than himself it falls down, and becomes an easy prey.

Verse 24. O LORD, how manifold are thy works] In this verse there are three propositions:—1. The works of the Lord are multitudinous and varied. 2. They are so constructed as to shew the most consummate wisdom in their design, and in the end for which they are formed. 3. They are all God's property, and should be used only in reference to the end for which they were created. All abuse and waste of God's creatures are spoil and robbery on the property of the Creator. On this verse Mr. Ray has published an excellent work, intitled "The Wisdom of God in the Creation," which the reader will do well not only to consult, but carefully to read over and study.

Verse 25. This great and wide sea] The original is very emphatic, *וְהַיָּם הַגָּדוֹל הַרְבֵּי מַעַרְבֵי יָדָיו* *ze haiyam gadol u-rechab yadayim*, "This very sea, great and extensive of hands." Its waters, like arms, encompassing all the terrene parts of the globe. I suppose the Psalmist was

26 There go the ships: there is that Leviathan, whom thou hast made to play therein.

27 These wait all upon thee; that thou mayest give them their meat in due season.

28 That thou givest them they gather: thou openest thine hand, they are filled with good.

29 Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

30 Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

31 The glory of the Lord, shall endure for ever: the Lord shall rejoice in his works.

32 He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke.

33 I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being.

[Ps. 128. 25. & 145. 15. & 147. 8.—f Job 34. 14, 15. Ps. 144. 4. Eccles. 12. 7. Job 34. 15. Ezek. 27. 2.—g Heb. shall be.—h Gen. 1. 21.—i Hab. 2. 19.—w Ps. 144. 5.—x Ps. 63. 4. & 146. 2.

within sight of the Mediterranean when he wrote these words.

Verse 26. There go the ships] By means of navigation, countries the most remote are connected; and all the inhabitants of the earth become known to each other. He appears at this time to have seen the ships under sail.

That Leviathan] This may mean the whale, or any of the large marine animals. The Septuagint and Vulgate call it dragon. Sometimes the crocodile is intended by the original word.

To play therein.] Dreadful and tempestuous as the sea may appear, and uncontrollable in its billows and surges, it is only the field of sport, the play-ground, the bowling-green, to those huge marine monsters.

Verse 27. These wait all upon thee] The innumerable fry of the smaller aquatic animals, as well as whales, dolphins, porpoises, and sharks, all have their meat from God. He has in His gracious providence furnished that sort of food which is suitable to all. And this provision is various: not only for every kind of fish does God provide food, but a different kind of aliment for each in its different periods of growth. Here are displayed the goodness and infinitely varied providence of God; he giveth them their meat in due season.

Verse 28. That thou givest them they gather] All creatures are formed with such and such digestive organs, and the food proper for such is provided. As infinitely varied as are living creatures in their habits and internal economy, so are the aliments which God has caused the air, the earth, and the waters, to produce.

Thou openest thy hand] An allusion to the act of scattering grain among fowls.

Verse 29. Thou hidest thy face] If thou bring dearth or famine on the land, contagion in the air, or any destruction on the provision made by the waters, then beasts, fowl, and fish, die, and are dissolved.

Verse 30. Thou sendest forth thy spirit, they are created] *וַיִּבְרָא יְיָ יִבְרָאֵם*, "They are created again."

And thou renewest the face of the earth.] Do not these words plainly imply a resurrection of the bodies which have died, been dissolved, or turned to dust? And is not the brute creation principally intended here? Is it not on this account that it is said, ver. 31, the glory of the Lord shall endure for ever, (*וְכָבוֹד לֵאלֹהִים*), to be manifest in those times which are secret, when Jehovah Himself shall rejoice in his works; when the brute creation shall be delivered from the bondage of its corruption. See the Notes on Rom. viii. 19—23.

Verse 32. He looketh on the earth] Even the look of God terrifies all created nature!

He toucheth the hills] So easy is it for God to burn up the earth and the works thereof, that even His touch kindles the mountains into flames! See *Etna*, *Vesuvius*, *Stromboli*, &c. these are ignited by the touch of God. How majestic are these figures!

The renewal of the earth, and recreation of deceased animals, shall take place when He shall shake terribly the heavens and the earth; when they shall be wrapped together as a scroll, and the earth and its works be dissolved; that is, after the general convulsion and conflagration of the world.

Verse 33. I will sing unto the Lord] The Psalmist, exulting at the glorious prospect of the renovation of all things, breaks out in triumphant anticipations of the great event; and says, I will sing unto the Lord (*וְהַלְלוּ אֱלֹהִים*),

34 My meditation of him shall be sweet: I will be glad in the LORD.
35 Let the sinners be consumed out of the

y. Psal. 37. 38. Prov. 2. 32.

with my *lioes*, the life that I *now* have, and the *life* that I *shall* have hereafter.

I will sing praise to my God] בְּקוֹלִי בִּשְׂשׁוֹן, "in my eternity,"—my going on, my endless progression. What astonishing ideas! But then, how shall this great work be brought about? and how shall the new earth be inhabited with righteous spirits only? The answer is,—

Verses 35. Let the sinners be consumed out of the earth, and the wicked shall be no more] Or, he shall consume the wicked and the ungodly, till no more of them be found. Then the wicked shall be turned into hell, with all the nations that forget God. No wonder, with these prospects before his eyes, he cries out, *Bless Jehovah, O my soul! Hallelujah! All ye that hear of these things, bless the Lord also.*

ANALYSIS OF THE HUNDRED AND FOURTH PSALM.

The scope of this Psalm is the same with that of the former, *i. e.* to excite them to praise God in consideration of His benefits: but yet on a different ground. In the former, on the benefits of grace conferred upon His church; in this, for the gifts of nature bestowed in general upon all. Those flow immediately from His mercy; these from His power, wisdom, and goodness, and depend upon His providence, and which are manifest in the creation, governance, and preservation, of all things. The creature, then, is the subject of this Psalm, relative to which we have a long, but very methodical, narration.

I. The exhortation proposed briefly, ver. 1.

II. The exhortation urged by the inspection of the fabric, the beauty, order, and government, of the world, ver. 1—33.

III. The duty practised by himself, ver. 33, 34.

IV. An imprecation on them that neglect the duty, ver. 35.

I. He begins with a double apostrophe:—

1. To his own soul to praise God. *Bless the Lord, O my soul*, which was the conclusion of the former Psalm.

2. To his God, *O Lord my God*, whom he describes to be great and glorious. That he may set forth His majesty and glory, borrowing his figure from the person of some great king, presenting himself very glorious to his people, in his robes, in his pavilion, with a glittering canopy extended over his throne; sometimes in his chariot, drawn by the swiftest horses, with his nobles, ministers, and servants, waiting on his pleasure.

In this way he describes the majesty of God, in the works of the first and second day; for by that order he proceeds in setting forth God's works; that in which they were made.

1. His robe is the light, the work of the first day, which is the purest, the most illustrious, and cheerful, of all God's creatures: with this *He is clothed as with a garment*, for He is light, John i. 1. And He dwells in that inaccessible light, that no man hath seen, nor can see, 1 Tim. vi.

2. His pavilion stretched round about Him is the heavens, the work of the second day. These are as the hangings and curtains of His chamber or presence, by His fiat and power stretched out as we now see them. *He stretched out the heavens as a curtain.*

3. His palace built in a most miraculous manner. The beams are laid, not as usual on a solid body, but upon that which is most fluent. *He lays the beams of his chambers in the waters.* In Gen. i. 7, we read of the *waters above the firmament*, which were a part of the second day's work, and of these the prophet surely speaks.

4. His chariot, the clouds. *Who makes the clouds his chariot.* Upon these He rides in a most wonderful manner, in all places he pleases; which are now in this place, and then instantly removed to another.

5. The horses that draw it, the *winds, alipedeas*, as the poets feigned the horses who drew the chariot of the sun. The Psalmist intends to shew, that by the power of God they are brought upon the face of heaven, and removed at His pleasure.

6. His attendants; angels. *He maketh his angels spirits, his ministers a flaming fire.* No creature of greater quickness and agility than a *spirit*; no element more active than *fire*: these blessed spirits He sends forth as He pleases, to defend His servants; and as a flame of fire to consume and burn up His enemies, in which appears His might and majesty.

II. Next, the prophet descends from the heavens, and out of the air, and speaks of the work of the third day; and begins with the earth, that element which is best known

earth, and let the wicked be no more. 'Bless thou the LORD, O my soul. Praise ye the LORD.

s. Ver. 1.

to us, in which he shews the power and wisdom of God many ways.

1. In the foundation of it upon its centre. Strange it is, that so great and heavy a body should remain in the midst of it, and not sink: this the prophet attributes to the power and providence of God. *Who laid the foundations of the earth that it should not be removed for ever.*

2. Another part of His providence about the earth was, that the water being the lighter element, covered the earth, and thus rendered it useless. God, either by taking some parts of the upper superficies out of the earth in some places, made it more hollow, and putting them in others, made it convex; or, in other words, by raising some and depressing others, made room for the sea: this was the work of God's word; and the prophet speaks of this in the three following verses.

1. He shews in what condition the earth was in the first creation, it was covered, and under water. *Thou coverest it with the deep as with a garment; the waters stood above the mountains.*

2. He shews that the earth became uncovered by the voice, power, and fiat, of God: *Let the waters be gathered together into one place, and let the dry land appear.* This the Psalmist here calls the rebuke of God, the voice of thunder; for God no sooner spake than it was done. *At thy rebuke they fled, at the voice of thy thunder they were afraid.*

3. And so there became a new world. The mountains and valleys take the lower place; the mists and vapours go up by the mountains.

4. There they inclose them: *Thou hast set a bound, &c.* Yet not violently kept there, but restrained by an ordinary law of nature, it being natural for water to descend to the lower places.

III. He next speaks of the rivers and springs, and shews God's wonderful providence over them:—

1. *He sendeth the springs, the streams of water, from the hills into the valleys.*

2. The end of this infinitely declares God's providence: it is for the sustenance of beasts and fowls, or they must perish for thirst. *The springs and rivers give drink to every beast of the field, the wild asses, &c.*

IV. But the springs and rivers cannot water all parts of the earth; therefore, His wisdom devised the rain and the clouds.

He watereth the hills from his chambers. The effect of which is,—

1. In general, the satisfaction of the earth, which being thirsty gapes for rain. *The earth is satisfied with the fruit of thy works.*

2. In particular, the effects and consequences of the dew.

1. Grass for the cattle. *He causeth the grass to grow for the cattle.* 2. Herbs for meat and medicine. *And herbs for the service of man.* 3. All kinds of food. *And that he may bring forth food.* And 4. *And wine that makes glad the heart of man, lawfully used.* 5. *And oil to make his face to shine.* Oil supplies and strengthens the nerves, and keeps the flesh smooth, fresh, and youthful. 6. *And bread which strengtheneth man's heart;* for it is always the chief and necessary part of the service.

V. Neither hath the God of providence forgotten to provide us trees for shade, building and fuel, as well as to yield us fruit.

1. *The trees of the Lord also.* His trees, because He first made them, and now causes them to grow. *They are full of sap,* which is another effect of the rain.

2. *Where the birds make their nests.*

3. Other creatures are not forgotten; not the goats nor the conies. *For the high hills, &c.*

The Psalmist next mentions the work of the fourth day; the creation of the two great luminaries, the sun and the moon.

1. *God appointed the moon for certain seasons.*

2. *And the sun knoweth his going down.*

And in this division of time, the providence of God is admirable: *Thou makest darkness, and it is night.*

1. For the good of the beasts, even the wildest, that they be sustained. 1. The night comes, and the beasts of the forest creep forth. *The young lions, &c.* 2. Again, the day appears: *The sun ariseth, and they appear not, &c.*

2. For the good of man. *Man goeth forth to his labour.* Labour he must all day, and then take rest; *labour till the evening.*

Upon the consideration of all which the prophet exclaims,—*O God, how manifold are thy works; in wisdom hast thou made them all: the earth is full of thy riches.*

PSALM CV.

An exhortation to praise God for His wondrous works, 1-6. His goodness to Abraham, Isaac, and Jacob, 6-16. To Joseph in Egypt, 17-28. To Israel in Egypt, 29-34. To Moses in the same land, 35. The plagues sent on the Egyptians, 35-38. The deliverance of the Israelites out of Egypt, 39, 40. How He supported them in the wilderness, 40-43. And brought them into Canaan, 44, 45.

XXI. DAY. MORNING PRAYER.

O GIVE thanks unto the LORD; call upon his name: ^b make known his deeds among the people.

2 Sing unto him, sing psalms unto him: ^c talk ye of all his wondrous works.

3 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

4 Seek the LORD, and his strength: ^d seek his face evermore.

5 Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;

6 O ye seed of Abraham his servant, ye children of Jacob his chosen.

a 1 Chron. 16. 2-42. Job. 32. 4-9. Psalms 145. 4. & 111. c. Psalms 77. 12. & 118. 21. & 136. 1. & 137. 1. & 138. 1. & 145. 1. & 146. 1. & 147. 1. & 148. 1. & 149. 1. & 150. 1. & 151. 1. & 152. 1. & 153. 1. & 154. 1. & 155. 1. & 156. 1. & 157. 1. & 158. 1. & 159. 1. & 160. 1. & 161. 1. & 162. 1. & 163. 1. & 164. 1. & 165. 1. & 166. 1. & 167. 1. & 168. 1. & 169. 1. & 170. 1. & 171. 1. & 172. 1. & 173. 1. & 174. 1. & 175. 1. & 176. 1. & 177. 1. & 178. 1. & 179. 1. & 180. 1. & 181. 1. & 182. 1. & 183. 1. & 184. 1. & 185. 1. & 186. 1. & 187. 1. & 188. 1. & 189. 1. & 190. 1. & 191. 1. & 192. 1. & 193. 1. & 194. 1. & 195. 1. & 196. 1. & 197. 1. & 198. 1. & 199. 1. & 200. 1.

7 He is the LORD our God: ^f his judgments are in all the earth.

8 He hath ^g remembered his covenant for ever, the word which he commanded to a thousand generations.

9 ^h Which covenant he made with Abraham, and his oath unto Isaac;

10 And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant:

11 Saying, ⁱ Unto thee will I give the land of Canaan, ^k the lot of your inheritance:

12 ^l When there were but a few men in number; yea, very few, ^m and strangers in it.

13 When they went from one nation to another, from one kingdom to another people;

14 ⁿ He suffered no man to do them wrong: yea, ^o he reproved kings for their sakes;

1 Gen. 15. & 16. 18. k Heb. the cord. l Gen. 24. 26. Deut. 7. 7. & 32. 6. m Heb. 11. 2. n Gen. 33. 5. o Gen. 12. 17. & 20. 7.

1. How manifold are thy works. How great, how excellent, how worthy of praise; such that I cannot express them.

2. In wisdom hast thou made them all. Nothing is done by chance or rashness, but with great reason; nothing too much or too little.

3. All the earth is full of thy riches. No place, no part of it, but Thy works proclaim that Thou art a bountiful and most wise Creator; an open-handed and liberal Bestower of riches.

The prophet has hitherto set forth God's wisdom in His works; in the heavens, air, the earth, and now he descends into the sea.

1. In the amplitude of it. It is the great and wide sea.

2. In the abundance of the fish, the work of the fifth day. *Whereto are things creeping innumerable.*

3. In the useful art of navigation, which God taught by Noah's ark. *There go the ships.*

4. In the whale. *There is that leviathan.*

And the conservation of the creature now follows, from verse 27 to 30; where their dependance is shewed upon the providence of God, both for their meat, life, and continuation of their species.

1. *These all wait upon thee; they expect till Thou givest.*

2. *That thou mayest give them their meat.* Meat fit for every season of the year, and when they want it.

3. *That thou givest them they gather.* That, and no more or less: and His power and blessing must co-operate with the second cause.

4. This he farther explains: *Thou openest thine hand, and they are filled with good.*

Farther, life and death are in Thy power. Death, and the forerunner of it; trouble.

1. *Thou hidest thy face; seamest displeas'd, and withdrawest help and assistance; and they are troubled.*

2. *Thou takest away their breath; they die.*

And life also.

1. *Thou sendest forth thy Spirit, a vital spirit, by restoring new individuals to every species.*

2. *And by this thou renewest the face of the earth; which, if not done, the whole would fail in an age.*

Now, after this long catalogue of the creatures, and God's power, wisdom, and goodness, made most manifest in the creation, governance, and sustentation of them, he descends, ver. 32.

1. *Let the glory of the Lord, his glory, for his wisdom, goodness, and power, endure for ever.* Hallowed be his name.

2. *The Lord shall rejoice in his works.* Let man be so careful to use them well, that by the abuse he grieves not God, and causes Him to repent that He made them.

3. Which, if it happen, it would be remembered that he is a God, and able to punish the ungrateful person. *For if he looketh on the earth with a threatening brow, it trembleth.*

He makes them an open profession of his own practice.

1. *I will sing unto the Lord as long as I live, &c.*

2. *And this he would do with delight. My meditation of him shall be sweet, &c.*

3. And he concludes with an imprecation against unthankful and negligent persons, who regard not the works of God, and will not see His glory, power, wisdom, and goodness, in His creating, governing, and sustaining this universe; and therefore very little praise Him. Against these he prays that they may be confounded or converted.

But, O my soul, be not thou like to them. Bless the Lord. Hallelujah.

NOTES ON PSALM CV.

We find several verses of this Psalm in 1 Chron. xvi. from which it is evident that David was the author of the principal part of it: but it was probably enlarged and sung at the restoration of the people from the Babylonish captivity. The *hallelujah*, which terminates the preceding Psalm, is made the title of this by the *Vulgate*, *Septuagint*, *Ethiopic*, and *Arabic*: but it has no title either in the *Hebrew* or *Chaldee*. The Syriac considers it as a paraphrase on the words, "*Fear not, Jacob, to go down into Egypt*;" and teaches us spiritually not to fear when we are obliged to contend with devils; for God is our shield, and will fight for us." The Psalm is a history of God's dealings with Abraham and his posterity, till their settlement in the Promised Land.

Verse 1. *O give thanks*] He had been meditating on God's gracious dealings with their fathers; and he calls upon himself and all others to magnify God for His mercies.

Verse 2. *Talk ye of all his wondrous works.*] *ἡμῶν τὰς ἀφίλοτις*, "of his miracles." Who have so many of these to boast in as Christians! Christianity is a tissue of miracles: and every part of the work of grace on the soul is a miracle. Genuine Christian converts may talk of miracles from morning to night; and they should talk of them, and recommend to others their miracle-working God and Saviour.

Verse 3. *Glory ye in his holy name*] Shew the name Jesus: exult in it—praise it. His name was called *Jesus*, because He came to save His people from their sins.

Let the heart of them rejoice] That is, the heart of those shall rejoice who seek the Lord: therefore it is added,

Verse 4. *Seek the Lord*] Worship the one only Supreme Being, as the only and all-sufficient good for the soul of man.

And his strength] Man is weak; and needs connection with the strong God, that he may be enabled to avoid evil and do good.

Seek his face] Reconciliation to Him. Live not without a sense of His favour.

Evermore.] Let this be thy chief business. In and above all thy seeking, seek this.

Verse 5. *Remember his marvellous works*] Keep up communion with thy Maker, that thou mayest neither forget Him nor His works.

The judgments of his mouth] Whatsoever He has spoken concerning good or evil. His commands, promises, threatenings; and particularly what He has foretold, and what He has done.

Verse 6. *O ye seed of Abraham*] Ye Jews especially, who have been the peculiar objects of the Divine favour.

Verse 7. *He is the Lord our God*] He is *Jehovah*, the self-existent and eternal God. He is *our God*.—He is our portion;—has taken us for His people, and makes us happy in His love.

The following abstract of the history of the Israelites, presents but few difficulties. See the notes on Psalm lxxviii.

Verse 12. *But a few men*] When all appearances were against them; and nothing but the arm of God could have brought them through their difficulties, and given them a settlement in the Promised Land.

Verse 13. *When they went from one nation to another*] From several circumstances in the history of the travels of the ancient Hebrews, we find that the wilderness through which they then passed was well peopled.

15 *Saying*, Touch not mine anointed, and do my prophets no harm.

16 Moreover *he* called for a famine upon the land: he brake the whole *staff* of bread.

17 *He* sent a man before them, *even Joseph*, who *was* sold for a servant:

18 *Whose* feet they hurt with fetters: *he* was laid in iron:

19 Until the time that his word came: *the* word of the Lord tried him.

20 *The* king sent and loosed him; *even* the ruler of the people, and let him go free.

21 *He* made him lord of his house, and ruler of all his *substance*:

22 To bind his princes at his pleasure: and teach his senators wisdom.

23 *Israel* also came into Egypt; and Jacob sojourned *in* the land of Ham.

24 And *he* increased his people greatly; and made them stronger than their enemies.

25 *He* turned their heart to hate his people, to deal subtilly with his servants.

26 *He* sent Moses his servant; and Aaron whom he had chosen.

27 *They* showed *his* signs among them, and wonders in the land of Ham.

28 *He* sent darkness, and made it dark; and they rebelled not against his word.

29 *He* turned their waters into blood, and slew their fish.

30 *Their* land brought forth frogs in abundance, in the chambers of their kings.

31 *He* spake, and there came divers sorts of flies, and lice in all their coasts.

32 *He* gave them hail for rain, and flaming fire in their land.

33 *He* smote their vines also, and their fig-trees; and brake the trees of their coasts.

34 *He* spake, and the locusts came, and caterpillars, and that without number,

35 And did eat up all the herbs in their land, and devoured the fruit of their ground.

36 *He* smote also all the first-born in their land, the chief of all their strength.

37 *He* brought them forth also with silver and gold: and there was not one feeble person among their tribes.

38 *Egypt* was glad when they departed: for the fear of them fell upon them.

39 *He* spread a cloud for a covering; and fire to give light in the night.

40 *The* people asked, and he brought quails, and satisfied them with the bread of heaven.

41 *He* opened the rock, and the waters gushed out; they ran in the dry places like a river.

42 For he remembered *his* holy promise, and Abraham his servant.

43 And he brought forth his people with joy, and his chosen with gladness:

44 And gave them the lands of the heathen; and they inherited the labour of the people;

45 *That* they might observe his statutes, and keep his laws. *Praise* ye the Lord.

p Gen. 41. 54.—q Lev. 24. 20. Isa. 5. 1. Ezek. 4. 16.—r Gen. 45. 5. & 50. 20.—s Gen. 51. 23, 24.—t Gen. 50. 20. & 40. 15.—u Heb. his soul came into iron.—v Gen. 41. 50. w Gen. 41. 14.—x Gen. 41. 40.—y Heb. possession.—z Gen. 45. 6.—a Gen. 42. 31. & 43. 32.—b Exod. 1. 7.—c Exod. 1. 8. & 2. 10. & 4. 12. 14.—d Num. 16. 6. & 17. 4.—e Exod. 7. & 8. & 9. & 10. & 11. and 12. Gen. 28. 43. & 29.—f Heb. words of his signs.—g Gen. 105. 21.—h Exod. 10. 22.—i Gen. 50. 7.—j Exod. 7. 20. Gen. 28. 44.—m Exod. 8. 6. Gen. 28. 45.

n Exod. 8. 6. 17. 24. Gen. 28. 45.—o Exod. 8. 23. 25. Gen. 28. 45.—p Heb. His power shall raise Arah.—q Gen. 28. 47.—r Exod. 16. 4. 17. 14. Gen. 28. 45.—s Exod. 15. 22. Gen. 28. 45.—t Gen. 42. 32.—u Exod. 12. 35.—v Exod. 12. 35. Num. 5. 12.—x Gen. 42. 15. & c. Gen. 28. 18. 27.—y Gen. 28. 24. 25.—z Exod. 17. 6. Num. 20. 11. Gen. 28. 24. 25. 1 Cor. 10. 4.—a Gen. 15. 14.—b Heb. singing.—c Deut. 4. 19. 11. Josh. 12. 7. & c. Gen. 28. 55.—d Deut. 4. 1. & c. 21.—e Heb. Hallelujah.

Verse 15. *Touch not mine anointed*] It is supposed that the patriarchs are here intended: but the whole people of Israel may be meant. They were a kingdom of *priests* and *kings* unto God; and *prophets*, *priests*, and *kings*, were always *anointed*.

Verse 19. *Until the time that his word came*] This appears to refer to the completion of Joseph's interpretation of the dreams of the chief butler and baker.

The word of the Lord tried him] This seems to refer to the interpretation of Pharaoh's dreams, called, מִטְרָה אִמְרַת יְהוָה, "the oracle of the Lord," because sent by Him to Pharaoh. See Gen. xli. 25, and Kennicott in loco.

Verse 25. *He turned their hearts*] "Their heart was turned."—So the Syriac and Arabic. After befriending the Hebrews on Joseph's account, to whom they were so deeply indebted, finding them to multiply greatly in the land, and at last to become more powerful than the Egyptians themselves, they turned their attention to the adoption of measures, in order to prevent the Hebrews from possessing themselves of the government of the whole land; curtailed them of their privileges, and endeavoured to depress them by all possible means, and by a variety of legal enactments. This appears to be the sole meaning of the phrase, *He turned their hearts; or, their hearts was turned*.

Verse 27. *They showed his signs*] Here is a reference to the plagues with which God afflicted the Egyptians. See the places in the margin, and the notes on them.

Verse 28. *They rebelled not against his word*] Instead of רָבּוּ מַרְדּוּ, "they rebelled," some think that *wo shin* has been lost from before the word, and that it should be רָבּוּ שָׁמְרוּ, they did not observe or keep his word. Or the words may be spoken of *Moses* and *Aaron*: they received the commandment of God, and they did not rebel against it. They believed what He had spoken, and acted according to His orders. It could not be spoken of the *Egyptians*; for they rebelled against His words through the whole course of the transactions.

Verse 33. *He smote their vines also, and their fig trees*] This is not mentioned in Exodus: but we have had it before, Psalm lxxviii. 47.

Verse 41. *He opened the rock, and the waters gushed out*] See the note on Exod. xvii. 6; to which I can now add, that a piece of this rock, broken off by the hand of my nephew, E. S. A. Clarke, in the course of the present year, 1822, now lies before me. It is fine granite; and so well distinguished as a granite, that the *feldt-spar*, the *mica*, and the *quartz*, of which granite is composed, appear very distinctly. It is worthy of remark,—that as granite is supposed, in the most accredited systems of geology, to be

the very basis of the earth, the original rock, and all other substances to be superimpositions upon it; and that the decompositions of the *feldt-spar* produce pure vegetable earth;—that this rock should be used for this purpose, and should be an emblem of Jesus Christ, the Creator and Redeemer of the human race; that it should signify Him who is the basis of all things, and upholds all by the word of His power: without whom nothing is stable, nothing fruitful; from whom alone the water of life proceeds, and in whose name only is salvation! And that rock (in the wilderness) was Christ! and is the only remaining emblem of Him in creation.

Verse 45. *That they might observe his statutes*] That they might be properly instructed, and properly disciplined. This is the end proposed by Divine revelation:—men are to be made wise unto salvation, and then to be brought under the yoke of obedience. He who is not conformed to God's word shall not enter into Christ's kingdom.

ANALYSIS OF THE HUNDRED AND FIFTH PSALM.

The title of this Psalm is *Hallelujah*, as are also the two following; and the first fifteen verses of it were sung at the bringing up of the ark by David, 1 Chron. xvi.

The scope of it is the same with the two former Psalms, *That we praise God*: but yet with this difference in the one hundred and third, *That he be magnified for his benefits of redemption*; in the hundred and fourth, *For the manifestation of his power and providences in creating, governing, and sustaining the world*. But in this, for the gracious covenant he made with Abraham, and in him with his whole church.

- I. An exhortation to praise God, ver. 1—7.
 - II. An enumeration of the favours God bestowed to persuade to it, from verse 7 to the end.
 - I. He that loves his prince truly desires also that others should magnify and honour him.—This was David's case: he was a true lover of his God, and set a true estimate upon Him. He honoured and praised God himself; and desired that others should do the same outwardly and inwardly; heart and tongue; he thought all too little, and therefore he repeats the duty often, and shews how it is to be done.
 1. By giving of thanks. *O give thanks unto the Lord.*
 2. By invocation. *Call upon his name.*
 3. By communication. *Make known his deeds among the people.*
 4. By voices, psalms, and hymns. *Sing unto him: sing psalms unto him.*
 5. By frequent colloquies of His works. *Talk ye of all his wondrous works.*
 6. By boasting of Him. *Glory ye in his holy name.*
- Profess that you are happy men, that God's holy name

was ever made known to you. *He that glories let him glory in the Lord,* 2 Cor. xi.

He invites all outwardly to exhibit praise; and now he advises that it be done inwardly also, with exultation and gladness of heart.

1. *Let the heart of them rejoice.* The holy spirit does not sing but out of a joyous heart.

2. *Let them seek the Lord.* For, indeed, they only who seek Him rejoice heartily: they can acquiesce in God, in His promises of grace, pardon, and acceptance; which is so necessary to every one who will make his approaches to the throne of grace, and have his praise rendered acceptable, that the prophet seriously urges the duty.

1. *Seek the Lord.* Cast all impiety and wickedness away: seek Him.

2. *Seek his strength.* Which at that time was the ark, it being the symbol of His presence. Seek Him in His church.

3. *Seek his face evermore.* His favour, and grace, and reconciliation; seek them in His word and sacraments, &c.

4. *Evermore seek him.* Now and then is too little; it must be our constant work.

Having thus spoken of the heart, he comes to the memory. *Remember, forget not.* And the things to be remembered are:—1. *His marvellous works.* 2. *His wonders.* 3. *His judgments.* Which three are the substance of this whole Psalm, and are explained according to their heads. They ought to be particularly remembered by the Israelites, the posterity of Abraham, and the sons of Jacob.

Remember his marvellous works, &c. O ye seed of Abraham, his servant; ye children of Jacob, his chosen. Remember that he made Abraham, and chose Jacob, to be His servants, gave you laws, and shewed you with what rites He would be worshipped. Forget them not.

II. But at the seventh verse the prophet begins his narration; and tells the Israelites, and in them us, what marvellous works God has done for His people, all which he presses as arguments to his people that they should praise, honour, worship and obey Him. There is much reason for it.

1. *He is the Lord our God.* The same argument presses the commandments. *I am the Lord thy God.*

2. *His judgments are in all the earth.* He is a mighty Monarch, and has all nature under His empire.

And if neither of these move, yet there is another drawn from His many and infinite favours. *On ye Israelites, and all mankind as well;* for on the fall of man his covenant was, *That the seed of the woman should break the serpent's head;* and this be forgot not. *He that remembered his covenant, &c.*

1. *Which covenant he made with Abraham,* and confirmed it by sacrifice, Gen. xv. 13.

2. *His oath unto Isaac,* Gen. xxvi. 3, 4.

3. *And confirmed the same unto Jacob for a law,* &c. Gen. xxviii. 13, 14, 15.

4. *The form of the covenant recited:—Saying, Unto thee will I give, &c.* for it was divided to the tribes by lots.

Which covenant God made with their fathers and them, not out of any merit that could be in them, Deut. viii. 4, 5, 6. Josh. xxiv. 2.

1. *When they were but a few men and humble; ye, very few.*

2. *And they strangers in the land.* For the patriarchs only sojourned in Canaan.

3. *Yes, when they went from one nation to another, &c.* Now when they were in this condition, *very few* strangers, sojourners, and pilgrims, God protected and defended them.

1. *He suffered no man to do them wrong, &c.* no not the greatest, for he reprov'd even kings for their sakes.

2. For He gave the command, *Touch not mine anointed.* Abraham, Isaac, and Jacob, who were anointed with the Holy Ghost, though not with material oil; and do my prophets no harm, i. e. the same men, for they were prophets. Abraham foresaw the bondage of his seed in Egypt; Isaac foretold what should befall Esau's posterity, Gen. xxvii. Jacob by a prophetic spirit gave his blessings, Gen. xlix. Of Abraham it is expressly said, *He is a prophet, and he shall pray for thee,* Gen. xx. 7.

Two of these mercies, the covenant and protection, are already named; and now he goes on and insists upon the third, verses 16—23, for which there was infinite matter of praise for the wonderful wisdom of God, that brought out of the greatest evils the chiefest good, by preserving their lives in Egypt in the midst of famine, Gen. xxxvii.

1. *Moreover he called for a famine upon the land.* It came not by chance.

2. *He brake the whole staff of bread.* The upholder of our lives; and this He brake when He ordered that there should be no ploughing, sowing, nor harvest, Gen. xiv.

3. By this famine the patriarchs were to suffer; yet God provided for their subsistence. *He sent a man, a wise man, before them—Joseph.*

4. This Joseph was sold by the envy and cruelty of his brethren.

And now he comes,—1. To his base usage. 2. His advancement.

1. By the false accusation of Potiphar's wife, who turned her base love into hatred. *His feet were hurt with fetters of iron.*

2. *He was laid in iron;* or, as some read, *the iron entered into his soul.* Grief that he should lie under foul aspersions.

There he lay. *Until the time that his word came.* So long then he lay in prison, and no longer.

1. *Until the time his word came;*—His word—God's word for his deliverance. Or, as others; *Joseph's word to the butler.*

2. *The word of the Lord tried him.* God tried his patience; or, the interpretation of the dreams proved that the Lord he spake.

And now follows his honour and advancement.

1. *Pharaoh, by his butler, hearing of Joseph's wisdom.* *He sent, &c.*

2. *Even the ruler of the people let him go free.* A work fit for a king.

And his advancement follows:—

1. *He made him lord of his house.*

2. *A ruler of all his substance.* A viceroy, a grand vizier.

The king's end in it: not only in the famine to provide bread for their bodies, but for the good of their souls.

1. To punish the rebellious. *To bind his princes at his pleasure.*

2. To instruct his counsellors in wisdom, arts, sciences, religion. It is supposed that all the learning in which the Egyptians excelled was first taught them by Joseph.

The fourth benefit follows of God towards His people, ver. 22—37, which was their nourishment, increase in Egypt, their oppression and deliverance.

1. He begins with Jacob's descent thither:—1. *Israel also, Joseph's father, went down into Egypt,* Gen. xiv. 2. *And Jacob with all his family, &c.*

2. He proceeds with their strange increase there; for it is wonderful that in so short a time they should grow into such a multitude, Exod. xvii. At their going out they were six hundred thousand, besides children, Exod. xii. 37. *And he increased his people greatly, and made them stronger than their enemies,* Exod. i. 9.

This was the occasion of their afflictions, bondage, and sufferings; for

1. *He turned the Egyptians' heart to hate his people.* He suffered them to be turned. *For there arose another king, &c.*

2. *And to deal subtilly with his people.* *Come on, say they, &c.*

To set over them task-masters, &c., Exod. i. 11. But when they saw that the more they afflicted them, the more they multiplied, ver. 12; then they ordered, that all the male children should be strangled by the midwives, ver. 16. And when even this would not do, then Pharaoh charged that every son that was born, &c. ver. 22. Thus subtilly they dealt: but it did not hinder their multiplication. There is no counsel against God.

Now God, seeing their affliction, and hearing their groans, sent them a deliverer.

1. *He sent Moses his servant, and Aaron whom he had chosen.*

2. *They shewed his signs among them.* 1. To the Israelites. *And wonders in the land of Ham.*

The catalogue follows:—

1. *He sent darkness, &c.*

2. *He turned their waters into blood, &c.*

3. *The land brought forth frogs, &c.*

4. *He spake, and there came divers sorts of flies, &c.*

5. *He gave them hail for rain, &c.*

6. *He smote the vines also, and the fig trees, &c.*

7. *He spake, and the locusts came, &c.*

8. *He smote also the firstborn of their land, &c.*

These were the wonders that God wrought in Egypt by the hand of Moses and Aaron for the deliverance of His people, which the Psalmist briefly records that they might remember, be thankful, and praise Him.

The fifth benefit that the Psalmist records is, that God brought not out His people beggars, but enriched them with the spoils of Egypt.

1. *He brought them forth with silver and gold.* For they were sent by God to ask jewels; and when the Jews pretend by their example to rob more honest men than themselves, when they can shew an immediate commission

PSALM CVI.

God is praised for His merciful mercies, 1-3. The prophet prays for himself, 4, 5. A recapitulation of the history of the Hebrew people; of God's mercies towards them, and their rebellions, 6-38. The judgments and afflictions which their transgressions brought upon them, 39-52. God's mercy to them notwithstanding their transgressions, 53-58. He prays for their restoration, 57, 58.

XXI. DAY. EVENING PRAYER.

PRAISE ye the LORD. O give thanks unto the LORD; for he is good: for his mercy endureth for ever.

2 Who can utter the mighty acts of the LORD? who can shew forth all his praise?

3 Blessed are they that keep judgment, and that doeth righteousness at all times.

a Heb. Hallelujah.—b 1 Chron. 16. 34.—c Psa. 107. 1. & 118. 1. & 132. 1.—d Psa. 68. 5.—e Psa. 132.

from God to do it, I am content that they borrow and never restore: rob and spoil whom they please. Till this be shewn, they are thieves and sacrilegious persons.

2. Farther, they left the Egyptians afflicted with some strange disease, of which their firstborn had died; yet they were healthy. *There was not one, no not one, feeble person among them.*

The terror of them was so great, and the fear of death so instant, that regarding not their jewels, they urged them to be gone,—they thrust them out; which the prophet expresses,—*Egypt was glad when they departed.*

The sixth benefit follows after their departure, which was the pillar of cloud by day, and of fire by night. *He spread a cloud for a covering, &c.* which most interpret as if the cloud kept off the heat of the sun; and, therefore, the prophet says,—*He spread it for a covering.*

The seventh benefit was quails and manna.

1. *The people asked, and he brought quails.* Those given Exod. xvi.

2. *And satisfied them with the bread of heaven. Manna,* because it was made of the sweet dew descending from the air, and therefore called heavenly bread; the earth having nothing to do with its production.

The eighth benefit was the water out of the rock; for they travelled through a dry wilderness.

1. *He opened the rock.* He did not turn the rock into water, but opened a passage for the fountain He had made.

2. *For the waters gushed out* upon the passage made for them.

3. *And they ran in dry places.*

Now here he inserts the reason both of the former and latter benefits,—which was his covenant and promise to Abraham. *For he remembered his holy promise, &c.*

The ninth benefit was, He brought them not only out of Egypt; but that too in such a manner, that they had reason to exult and triumph, Exod. xv. *And he brought forth his people with joy, &c.*

And, to make the number of His benefits complete, He adds a tenth, which was the exact fulfilling of His promise, His introduction of them into Canaan, ejection of the inhabitants, and the donation of their inheritances to His people, which they afterwards possessed.

He gave them the lands of the heathen, &c. The houses they built not, the vines they planted not, the lands they tilled not, fell to them.

For which benefits God requires no more than their obedience: this He requires as His due and tribute. He bestowed so many benefits on them for one end only:

That they might observe his statutes, and keep his laws. Hallelujah! Let your light so shine before men, that they may glorify your Father who is in heaven.

NOTES ON PSALM CVI.

As a part of the preceding Psalm is found in 1 Chron. xvi. so the first and two last verses of this are found in the same place, (verses 34, 35, 36,) and yet it is supposed by eminent commentators to be a prayer of the captives in Babylon, who acknowledge the mercies of God, confess their own sins and those of their forefathers, and implore the Lord to gather them from among the heathen and restore them to their own country. In none of the Versions except the Syriac has it any title, except HALLELUJAH, *Praise ye the Lord,* the word with which the original commences. The Syriac gives us a sort of table of its contents; or rather shews us the subjects to which it may be applied, and the uses we should make of it. After stating that it has no title, it says,—“It calls upon men to observe the Divine precepts; and teaches us that the more the Jews transgressed, the more we should fear. That we should not talk together in the church, nor ever contend with our brethren on any account; and especially when we assist in the celebration of the Divine mysteries, and in prayer; and that when we sin we should repent.” All this is very good: but it would be difficult to find these subjects in the Psalm, or any thing on which they could

4 Remember me, O LORD, with the favour that thou bearest unto thy people: O visit me with thy salvation;

5 That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

6 We have sinned with our fathers, we have committed iniquity, we have done wickedly.

7 Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked him at the sea, even at the Red sea.

f Acts 28. 16. Gal. 4. 9.—g Psa. 118. 138.—h Lev. 25. 49. 1 Kings 2. 47. Dan. 4. 6. 1 Exod. 14. 11, 12.

be rationally founded. But it shews us that the Scriptures were very easily accommodated to particular uses, not originally intended: and hence arose much of the practice of spiritualizing and allegorizing; which, to say the least of it, has been of no use to the church of Christ.

Verse 1. *Praise ye the LORD*] This, which is a sort of title, is wanting in several MSS., and in the Syriac Version.

O give thanks unto the LORD; for he is good] Ye who live by His bounty should praise His mercy. God is the good Being, and of all kinds of good He is the Author and Dispenser. That the term God among our Anglo-Saxon ancestors expressed both the Supreme Being and good or goodness is evident from the Anglo-Saxon version of this clause—*andbetrað ðuhtne þonþon god, þonþon on þonþon miltþeocnyttre.* “Confess Lord for that God; for that on world mildheartness his.” Which the old Psalter thus translates and paraphrases:—

Trans. Schreyes to Ælfric for þe is gode; for þu twiðe the merty of þim.

Paraph. Schreyes synes, and louynge to God, for he is gode of kynde, that nane do bot aske his mercy; for it lastes to the worldis ende in wriches whame it comfortes and delyvers: and the blysfulhede that is gyfen through mercy is endles. That is,—

Confess your sins, and give praise to God, for He is good in His nature to all that ask His mercy; for it lasts to the world's end in comforting and delivering the wretched: and the blessedness that is given through mercy is endless.

Verse 2. *Who can utter the mighty acts of the LORD*] His acts are all acts of might; and particularly those in behalf of His followers.

Verse 3. *Blessed are they that keep judgment, and he that doeth righteousness at all times.*] How near do the Anglo-Saxon, the ancient Scottish Version, and the present translation, approach to each other.

Anglo-Saxon, Gædig ðæbe heaðað ðom, 7 ðoð miltþyrtnyttre on miltþeocnyttre. “Blessed they that holdeth doom, and doth righteousness in ilker tide.”

Anglo-Scottish. Blisful tha that kepes dome, and duee rightwines in ilk tyme.

Those are truly blessed or happy whose hearts are devoted to God, and who live in the habit of obedience. Those, the general tenor of whose life is not conformed to the will of God, have no true happiness.

Verse 4. *Remember me*] This and the following clauses are read in the plural by several MSS.—*Remember us,—that we may rejoice,—that we may glory, &c.:* and thus all the Versions except the Chaldee; and this is more agreeable to the context.

Verse 5. *That I may see the good of thy chosen*] That I may enjoy the good, for so the word see is understood among the Hebrews. Blessed are the pure in heart, for they shall see God: they shall enjoy Him, possess His favour, and be made like unto Him.

Verse 6. *We have sinned*] Here the confession begins; what preceded was only the introduction to what follows:—*Our forefathers sinned, and suffered; we, like them, have sinned, and do suffer.*

Verse 7. *Our fathers understood not*] They did not regard the operation of God's hands; and therefore they understood neither His designs nor their own interest.

At the sea, even at the Red sea.] Some of the Rabbins suppose that the repetition of the words point out two faults of the Israelites at the Red sea. 1. They murmured against Moses for bringing them out of Egypt, when they saw the sea before them and Pharaoh behind them. 2. When the waters were divided, they were afraid to enter in lest they should stick in the mud which appeared in the bottom. The word seems to be added by way of explanation, and perhaps may refer to the above: *they provoked to 7 þi þam* “At the sea;” *7 þe 73 þonþon suph,* “in the sea Suph,” or Red sea. They provoked Him at it, and in it.

works, and * went a whoring with their own inventions.

40 Therefore ' was the wrath of the LORD kindled against his people, insomuch that he abhorred * his own inheritance.

41 And ^b he gave them into the hand of the heathen; and they that hated them ruled over them.

42 Their enemies also oppressed them, and they were brought into subjection under their hand.

43 * Many times did he deliver them; but they provoked ^c him with their counsel, and were * brought low for their iniquity.

^a Lev. 17. 7. Num. 15. 26. Eccl. 26. 20.—^b Judg. 2. 14, &c. Psa. 78. 59, 62. ^c Dent. 3. 29.—^d Judg. 2. 14. Neh. 3. 27, &c.—^e Judg. 2. 14. Neh. 3. 27, &c. & Or, improvised, or unseasoned.

Saxon *fyren*, *fyren*, signifies to fire, to ignite; *fyrennan*, *fyrenan*, to commit adultery. So *fyren-plagen*, is a prostitute, a whore, and *fyren ligenman*, *fyren ligenian*, is to go a whoring, to fornicate; probably from *fyren*, or *fyren*, to fire, and *ligan* to lie, or licence, a *giulon*, one who lies with fire,—who is ignited by it;—who is greedily intent upon the act by which he is inflamed. And do not the words themselves shew, that in former times whoredom was punished, as it is now, by a disease which produces the sensation of burning in the unhappy prostitutes, whether male or female? And to this meaning the following seems particularly to be applicable.

Verse 40. *Therefore was the wrath of the LORD kindled*] God kindled a fire in His judgments for those who by their flagitious conduct had inflamed themselves with their idols, and the impure rights with which they were worshipped.

Verse 43. *Many times did he deliver them*] See the Book of Judges:—it is a history of the rebellions and deliverances of the Israelites.

Verse 46. *He made them also to be pitied*] This was particularly true as to the Babylonian Captivity, for Cyrus gave them their liberty; Darius favoured them, and granted them several privileges; and Artaxerxes sent back Nehemiah, and helped him to rebuild Jerusalem and the temple. See the books of Ezra and Nehemiah; and see *Calmet*.

Verse 47. *Save us, O LORD—and gather us*] These words, says *Calmet*, are found in the hymn that was sung at the ceremony of bringing the ark to Jerusalem, 1 Chron. xvi.: but it is supposed they were added by Ezra or some other prophet;—here they are in their natural place. The author of the Psalm begs the Lord to gather the Israelites who were dispersed through different countries; for, at the dedication of the second temple, under Nehemiah, (where it is probable this Psalm, with the cvth and the cvith, were sung) there were very few Jews who had as yet returned from their Captivity.

Verse 48. *Blessed be the LORD God of Israel*] Here both *gratitude* and *confidence* are expressed:—*gratitude* for what God had already wrought; and *confidence* that He would finish the great work of their restoration.

From everlasting to everlasting] מן עולם ועד עולם מן ה' min ha-alam, ve-ada ha-alam: "from the hidden term to the hidden term," from the beginning of time to the end of time; from eternity and on to eternity. פתח פולחב ו' ob *populbe*. Anglo-Saxon; *fra* *tworlbe* antu *tworlbe*, *Old Psalter*; which it paraphrases thus,—*Fra* with outen begynnnyng, & with outen endnyng.

And let all the people say, Amen.] Let the people join in the prayer and in the thanksgiving, that God may hear and answer. ו' צפיה eall poic, beo hit beo hit, *And, quoth all folk, be it, be it. Hallelujah*—Praise ye Jehovah! Let His name be eternally magnified. Amen.

This is the end of the fourth book of the Psalms.

ANALYSIS OF THE ONE HUNDRED AND SIXTH PSALM.
The intention of the prophet in this Psalm is to express God's long-suffering in bearing with rebellious sinners; and yet in pardoning them upon the confession of their sins, and turning to Him; both which he exemplifies by a long narration of Israel's rebellions, repentance, and turning to God; and God's dealing with them, which gave him just occasion to praise God, and to pray for His church and people.

I. An exhortation to praise God, with the reasons in general, ver. 1; and who are fit to perform this duty, ver. 2, 3.

II. A petition and prayer directed to God in his own person for the whole church, and the end of it, ver. 4, 5.

III. A confession of sin, particularly of the Israelites; together with God's patience with them, and their repentance, ver. 6 to 46.

IV. His prayer that God would collect His church out

44 Nevertheless he regarded their affliction, when ^b he heard their cry:

45 = And he remembered for them his covenant, and * repented * according to the multitude of his mercies.

46 = He made them also to be pitied of all those that carried them captives.

47 * Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise.

48 * Blessed be the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. * Praise ye the LORD.

¹ Judg. 2. 2. & 4. 2. & 6. 7. & 10. 10. Neh. 9. 27, &c.—² Lev. 26. 41, 42.—³ Judg. 2. 15.—⁴ Psa. 51. 1. & 62. 16. Isa. 62. 7. Lam. 3. 32.—⁵ Ezra 3. 8. Jer. 42. 12. 1 Chron. 16. 25, 26.—⁶ Psa. 41. 13.—⁷ Fish. *Hallelujah*.

of all nations, that they might meet and praise Him, ver. 47, 48.

I. *Praise ye the Lord, O give thanks unto the Lord.* To this the prophet invites, for two reasons,—

1. *Because he is good.* He is before hand with us, and prevents men with many benefits.

2. *Because his mercy endures for ever.* It is everlasting, and far exceeds our sins and miseries; for after men have offended Him, and deserve no mercy, yet He receives the penitent offenders. But who is sufficient for these things? Who fit to praise Him, and set forth His mercies? *Who can utter the mighty acts of the Lord?* That is, the infinite benefits exhibited to His people. Or, *Who can shew forth all his praise* in preserving, pardoning, and propagating His church?

They alone are happy men who keep judgment, and do righteousness at all times.

1. They are happy in prosperity and adversity; they dwell in the house of God, under His protection.

2. *They keep his judgments.* Follow in their lives the strict rules of Divine law, by which they judge all their actions, and so keep faith and a good conscience.

3. *They do righteousness at all times.* They approve that which is right, true, and just; condemn, hate, and punish what is unjust: such are fit to praise God with their tongues, because they praise Him in their lives.

II. After the prophet had invited men to praise God, and shewed who were fit to do it, he begins his petition, which he proposes in his own person for the whole church.

1. *Remember me.* Me: but not me alone; rather Thy whole church. By what we suffer Thou hast seemed to forget thy covenant and promise: but now call it to mind again.

2. Which I expect, not for any desert of mine, but merely from Thy good will. *Remember me with the favour, &c.*

3. *O visit me;* but not in wrath, for such a visitation there is; but in mercy and grace.

4. *With thy salvation.* Save me at this time from my sins, and from my present calamities.

And to this end I desire Thy favour, Thy salvation.

1. *That I may see the good of thy chosen.* Be a partaker of and in their happiness.

2. *That I may rejoice in the gladness of the nation.* Partake it.

3. *That I may glory with thine inheritance.* Glorify Thee with them.

But observe here the three eminent titles given to God's church,—

1. *They are a chosen people;* which is a glorious and gracious title, and intimates favour.

2. *They are his nation, his peculiar people.*

3. *They are his inheritance.*

III. In the following part of the Psalm, from ver. 7 to 46, he makes use of a new argument to move God to mercy. He represents not the present condition the people of God are in; not their captivity, miseries, and afflictions; but ingenuously confesses how they had offended God, and how justly they suffered.

1. *We have sinned with our fathers.* Trodden in their steps, and filled up the measure of their sins.

2. *We have committed iniquity.* Not only from infirmity, but choice.

3. *We have done wickedly.* The intent and purpose in it was evil. And by these three steps he exaggerates the sin;—the act, the frequency, the intent; as every true confessionist to God ought never to extenuate, but to aggravate the offence against himself.

And because he had mentioned their fathers at large, now he instances their rebellions. *Our fathers understood not thy wonders in Egypt,* that is, they laid them not to heart.

1. *They remembered not the multitude of thy mercies, &c.* When they saw Pharaoh's army on one side, and the

As on the other, they grew heartless, diffident, and murmured.

2. This was their sin at that time : but God was then merciful to them. *Nevertheless he saved them.*

For which he assigns two reasons :—

1. *For his name's sake.* To advance His glory and honour.

2. *That he might make his mighty power to be known.* Pharaoh and the Egyptians might have taken notice of it by the plagues He had already brought upon them.

In the following verses, by a distribution, he shews the manner of their deliverance,—

1. By God's rebuke, and drying up of the sea. *He rebuked the Red sea also, &c.*

2. By the unheard of way ; He led them through the depths as through the wilderness ; there was no more water there to offend them than in the sands of Arabia.

3. By the consequence of it. *And he saved them by the hand of him, &c.*

4. *And the waters covered their enemies, &c.*

The effect was, that for the present,—

1. It extorted from them a confession that God was true in His promises. *Then believed they his words.*

2. It excited them to praise Him. *They sang his praise, Exod. xv.* But these very men, who were forced to confess His power, and sing His praises for the overthrow of Pharaoh in the Red sea, were scarcely departed from those banks, when they, for want of a little bread and water, grow as impatient and distrustful as they were before.

1. They made haste to forget. *They soon forgot :* which aggravates their sin.

2. *They forgot his omnipotence, his providence.*

3. *They waited not for his counsel.* With patience they expected not the end, why God in His wisdom suffered them now to want, which was to prove their faith, hope, and love.

4. And what they did at this time, they did also at others. *For they lusted exceedingly in the wilderness.*

Now God yielded to these desires of the people. *He gave them bread, flesh, and water.*

1. And he gave them their request, Exod. xvi. 12.

2. *But he sent leanness into their souls.* Which certainly has reference to the quails in Numb. xi. 20, and 33, where the people ate, and died with the plague.

Another rebellion the prophet now touches, which was when they rose up against the king and the priest.

1. *They envied also Moses in the camp ;* objecting that he had usurped a power over them, and taken it upon his own head.

2. *And Aaron the saint of the Lord.* He whom God had chosen, and sanctified to the priest's office.

The punishment follows, Numb. xvi.

1. *The earth opened, and swallowed up Dathan, and covered the congregation of Abiram.*

2. *And a fire was kindled in their company : the same burned up the wicked.* That is, the two hundred and fifty men that presumed to offer incense ; and presently after the fourteen thousand seven hundred that murmured, and objected to Moses and Aaron that they had killed the people of the Lord.

Still the prophet goes on in his story of Israel's stubbornness and rebellion ; and comes to their grand sin, their idolatry in erecting the golden calf, Exod. xxxii.

1. *They made a calf in Horeb, &c.* contrary to God's command.

2. *Thus they changed their glory.* That is, the true God, who indeed was their glory, into the similitude of an ox, a brute beast that eateth grass ; a base creature ; which much aggravates their sin.

3. *But the prophet aggravates their stupidity and folly. They forgot God, &c.*

In the following verse is expressed God's just anger and mercy,—

1. His anger against their sins. *Therefore he saith, &c.* Pronounced His will to destroy them.

2. His mercy, in that He spared them at the intercession of Moses. *Had not Moses his chosen stood before him in the breach.* That breach and division which this sin had made between God and his people, like that in the wall of a besieged town, in which some valiant captain stands and opposes himself against the assault of the enemy ; so did Moses.

For his end was the same, it was to turn away his wrath, lest he should destroy ; and the effect was answerable,—it was turned away.

Further yet he calls to mind a new rebellion, which fell out upon the report of the spies sent to search the land, Numb. xiii. 26, &c. and xiv.

1. *They despised the pleasant land,* and wished to return into Egypt, Numb. xiv. 1.—5.

2. *They believed not his word ;* for they said, *Hath the Lord brought us, &c.*

3. *But murmured in their tents, and hearkened not, &c.* Numb. xiv. 10. As their sin, so their punishment, is extant, Numb. xiv. 29. *Therefore he lift up his hand against them, &c.* Your carcases shall fall in the wilderness ; ye shall not come into the land.

This punishment fell upon the murmurers themselves ; but if their children should be guilty of the like rebellion, they should not escape, for they too should be *overthrown ;* which is fully brought to pass.

The prophet joins to that of the golden calf another piece of idolatry in the wilderness, to which there was joined fornication also, by the counsel of Balaam, and the policy of Balak. This caused them to eat and sacrifice to their god, Numb. xxv. which the prophet next insists upon,

1. *They joined themselves to Baal-peor,* because the idol was set up upon that mountain.

2. *And ate the offerings of the dead.* They left the sacrifice of the living God, and ate those meats offered to dead idols.

Upon which there followed God's wrath, and their punishment :—

1. God was angry. *For they provoked him to wrath.*

2. *And the plague brake in upon them,* like mighty waters, or as an army into a city at a breach ; for there died of it *twenty-four thousand,* Numb. xxv. 9.

In the former idolatry, God's anger was averted by the intercession of Moses ; in this, by the execution of judgment by Phinehas ; for—

1. *There stood up Phinehas ;* moved, no question, with a zeal for God's honour.

2. *And he executed judgment upon Zimri and Cozbi ;* for which, let men conceive as they please, I see nothing to the contrary that he had his commission from Moses, or rather God, Numb. xxv. 4, 5.

3. The event was, the plague was stayed :—the execution of offenders pacifies the anger of God.

Which zeal of his was well rewarded. *This was accounted to him for righteousness, &c.* And an ample reward he had for it ; for God established the dignity of the high priesthood in Phinehas and his posterity, as long as the Jewish commonwealth continued.

The prophet comes to another remarkable sin of the Jews, Numb. xx. where the people chid Moses for want of water :

1. *They angered him also at the waters of strife,* when they contradicted Moses.

2. *So that it went ill with Moses* for their sakes ; for, being disturbed with choler, *he spake unadvisedly with his lips,*—Hear now, ye rebels, &c. ; and he smote the rock. By their murmuring they so provoked his spirit to bitterness, that he who at other times was cheerful, and ready to obey God's commands, now acted with reluctance.

Hitherto the prophet has set down seven several rebellions of the Jews during their abode in the wilderness ; and now he shews how they behaved themselves after they came into the land of Canaan. Better, a man would think, they should be after God had fulfilled His word to them ; but an Æthiopian cannot change his skin, nor they their manners ; disobedient, stubborn, and rebellious, they remained.

1. God had expressly commanded that the nations of Canaan should be destroyed, Deut. vii. 1, 2, 3. *But they did not destroy the nations, &c.*

2. *But they mingled among the heathen.* In leagues and marriages, Judg. ii. and iii.

3. *And learned their works.* Many superstitions and evil customs.

But, beyond all, they learned to be idolaters ; forsook God for the devil.

1. *They served their idols, which was a snare unto them,* for that they became their slaves, Judg. ii., &c.

2. *Yea, they sacrificed their sons, &c.* to Moloch.

3. With inhuman sin, they shed innocent blood : the blood of innocent children, &c.

The consequences of which are double. First, A double pollution. Secondly, a heavy punishment.

1. A pollution of the land. *The land was defiled with blood.*

2. A pollution of their own souls. *Thus were they defiled with their own works.*

The judgment, or punishment, now follows ; and a signification whence it proceeded : it came not by chance, but by God's order and anger.

1. *Therefore was the wrath of the Lord kindled, &c.* For their idolatry, murder, whoredom ; so that he was not only angry, but His anger was kindled to a flame.

2. *Inasmuch that he abhorred his own inheritance.*

And the punishment He took upon them was very just,—

1. *He gave them into the hand,* that is, the power, of

PSALMS.

PSALM CVII.

A Thanksgiving of the people for deliverance from difficulties and dangers; their state compared to a journey through a frightful wilderness, 1-9; to confinement in a dreary dungeon, 10-16; to a dangerous malady, 17-21; to a tempest at sea, 22-28. The Psalmist calls on men to praise God for the merciful dispensation of his providence, in giving rain and fruitful seasons, after afflictions by drought and famine, 29-34. For supporting the soul in affliction, and bringing down the oppressor, 35-41. The man which the righteous should make of them, 42-43. And the advantage to be derived from a close consideration of God's merciful providence, 44.

XIII. DAY. MORNING PRAYER.

O GIVE thanks unto the Lord, for he is good: for his mercy endureth for ever.

a Psalm 106. l. & 118. l. & 136. l. — b Psalm 118. 88. Matthew 18. 17. — c Psalm 106. 10.

the heathen. God had given the heathen into their hands to destroy them; which, because they did not, but learned their works, therefore God gave them into the hands of the heathen.

2. He made them their lords; and hard masters they were, as plainly appears from the Book of Judges, and 1 Samuel.

And little they; for the prophet in the next verse adds, 1. Their enemies oppressed them. Tyrants, oppressors, they were. Read the Book of Judges, &c.

2. They were brought into subjection, &c. under the Philistines, Moabites, Ammonites, &c.

In which condition God did not forget them, for many times did he deliver them; not once only, but often, as by Gideon, Jephthah, Deborah, Samson, and others. But, O the ingratitude of a sinful nation! Instead of serving God, they provoked him with their counsel, that is, by following the dictates of their own hearts.

And so were very justly brought into the same case they were before; for—they were brought low for their iniquity.

And now the prophet adds, which indeed he infers through the whole Psalm, the wonderful and immutable goodwill of God to them. Though He forgave and delivered them upon their repentance, and they in a short time provoked Him again; yet He received them to grace, even after their relapses. And the causes that moved Him to this were external and internal.

The cause that outwardly and occasionally moved Him to it was their affliction and cry. He regarded their affliction, &c.

But the cause that inwardly swayed Him was His word passed to them, and His mercy.

1. His word and His promise were passed to Abraham, to be their God; and He would not break it. And he remembered for them his covenant.

2. His tender affection that He bare them; this caused Him to repent, and grieve that they should be in misery. He repented, &c.

3. And the effect which all these causes had was beneficial to them in their bondage and captivity; for even their very enemies' hearts were often turned to do them good, as is evident in Jeremiah, David, Daniel, Ezra, Zerubbabel, Mordecai, and indeed the whole nation under the Babylonian, Philitian, Egyptian, and Persian kings, which the prophet sets down, ver. 46. He made them also to be pitied of all those that carried them captives. According to the saying of the wise man, When a man's ways please God, he will make his very enemies at peace with him. Prov. xvi. 7.

4. And this sense makes the way plainer to what follows, the petition and the doxology; for if God shewed Himself merciful in the time of His anger, and made it apparent even to the very view of their enemies, encouragement they might have,—

1. To pray. Save us, O Lord our God, and gather us from among the heathen, &c.

2. Then to give thanks.—1. Blessed be the Lord God of Israel from everlasting to everlasting. 2. And for it let the people do their duty; that is, the solemn and necessary forms. Let all the people say Amen. Hallelujah.

NOTES ON PSALM CVII.

This Psalm has no title, either in the Hebrew, or any of the Versions: the word Hallelujah, which is prefixed to some of the latter, is no title; but was most probably borrowed from the conclusion of the preceding Psalm. The author is unknown: but it was probably made (like Psalms cv. and cvi.) and sung at the dedication of the second temple. The three Psalms seem to be on the same subject. In them the author has comprized the marvellous acts of the Lord towards His people; the transgressions of this people against God; the captivities and miseries they endured in consequence; and finally God's merciful kindness to them in their restoration from captivity, and re-establishment in their own land.

This Psalm seems to have been sung in parts: the 8th, 15th, 21st, and 31st verses, with the 6th, 13th, 19th, and 28th, forming what may be called the burden of the song. In singing of which the whole chorus joined.

2 Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy;

3 And gathered them out of the lands, from the east, and from the west, from the north, and from the south.

4 They wandered in the wilderness in a solitary way; they found no city to dwell in.

5 Hungry and thirsty, their soul fainted in them.

d Ps. 106. 47. Is. 42. 5. Jer. 28. 14. & 31. 9. 10. Eccl. 26. 27, 28.—e Heb. from the sea.—f Ver. 10.—g Deut. 28. 10.

We may easily perceive that the Psalm must have been sung in alternate parts, having a double burden, or intercalary verse often recurring, and another immediately following, giving a reason for the former. See the 8th and 9th, the 15th and 16th, the 21st and 22d, the 31st and 32d, and the 42d and 43d, may be reckoned under the same denomination.

Dr. Lowth, in his 29th prelection, has made some excellent remarks on this Psalm. "It is observable," says he, "that after each of the intercalary verses one is added, expressive of deliverance or praise. I would farther observe, that if the Psalm be supposed to be made with a view to the alternate response of one side of the choir to the other, then it may be considered as if it were written exactly after the method of the ancient pastorals, where, be the subject of their verse what it will, each strain endeavours to excel the other; and one may perceive their thoughts and expressions gradually to arise upon each other; and hence a manifest beauty may be discovered in this Divine pastoral. We will suppose, then, that the author composed it for the use of his brethren the Jews, when, in the joy of their hearts, they were assembled after their return from captivity. At such a time, what theme could be so proper for the subject of his poem, as the manifest goodness of Almighty God. The first performers, therefore, invite the whole nation to praise God for this; a great instance of it being their late return from captivity. At verse 10, the other side take the subject; and rightly observe that the return of their great men, who were actually in chains, was a more remarkable instance of God's mercy to them, than the return of the people in general, who were only dispersed, we may suppose, up and down the open country. Then the first performers beautifully compare this unexpected deliverance to that which God sometimes vouchsafes to the languishing dying man, when he recalls, as it were, the sentence of death, and restores him to his former vigour. The others again compare it, with still greater strength and expression, to God's delivering the affrighted mariner from all the dreadful horrors of the ungovernable and arbitrary ocean. But the first, still resolved to outdo the rest, recur to that series of wonderful works, which God had vouchsafed to their nation, verse 32, and of which they had so lately said a convincing proof. Wherefore at last, as in a common chorus, they all conclude with exhorting each other to a serious consideration of these things, and to make a proper return to Almighty God for them.

"No doubt the composition of this Psalm is admirable throughout; and the descriptive part of it adds at least its share of beauty to the whole: but what is most to be admired is its conciseness, and withal the expressiveness of the diction, which strikes the imagination with inimitable elegance. The weary and bewildered traveller,—the miserable captive in the hideous dungeons,—the sick and dying man,—the seaman foundering in a storm—are described in so affecting a manner, that they far exceed any thing of the kind, though never so much laboured." I may add that had such an *Kyji* appeared in *Theocritus* or *Virgil*—or had it been found as a scene in any of the *Greek tragedians*, even in *Æschylus* himself, it would have been praised up to the heavens, and probably been produced as their masterpiece.

Verse 1. *O give thanks*] Here is a duty prescribed; and the reasons of it are immediately laid down. 1. He is good. This is His nature. 2. His mercy endureth for ever. This is the stream that flows from the fountain of His goodness.

Verse 2. *Let the redeemed of the Lord say so*] For they have had the fullest proof of this goodness, in being saved by the continuing stream of His mercy.

Verse 3. *And gathered them out of the lands*] Though many Jews returned into Jerusalem from various parts of the world, under the reigns of *Darius Hystaspes*, *Artaxerxes*, and *Alexander the Great*; yet this prophecy has its completion only under the Gospel, when all the ends of the earth hear the salvation of God.

Verse 4. *They wandered in the wilderness*] Here begins the first comparison; the Israelites in captivity are

6 ^b Then they ^ccried unto the Lord in their trouble, and he delivered them out of their distresses.

7 And he led them forth by the ^dright way, that they might go to a city of habitation.

8 ^e Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

9 For ^fhe satisfieth the longing soul, and filleth the hungry soul with goodness.

10 Such as ^gsit in darkness and in the shadow of death, being ^hbound in affliction and iron;

11 Because they ⁱrebelled against the words of God, and contemned ^jthe counsel of the Most High:

12 Therefore he brought down their heart with labour; they fell down, and there was ^knone to help.

13 ^l Then they cried unto the Lord in their trouble, and he saved them out of their distresses.

14 ^m He brought them out of darkness and the shadow of death, and brake their bands in sunder.

15 ⁿ Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

16 For he hath ^obroken the gates of brass, and cut the gates of iron in sunder.

17 Fools ^pbecause of their transgression, and because of their iniquities, are afflicted.

18 ^q Their soul abhorreth all manner of meat; and they ^rdraw near unto the gates of death.

19 ^s Then they cry unto the Lord in their trouble, and he saveth them out of their distresses.

20 ^t He sent his word, and ^uhealed them, and ^vdelivered them from their destructions.

21 ^w Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

22 And ^xlet them sacrifice the sacrifices of thanksgiving, and ^ydeclare his works with ^zrejoicing.

23 They that go down to the sea in ships, that do business in great waters;

24 These see the works of the Lord, and his wonders in the deep.

25 For he commandeth, and ^{aa}raiseth ^{ab}the stormy wind, which lifteth up the waves thereof.

26 ^{ac} They mount up to the heaven, they go down again to the depths: ^{ad}their soul is melted because of trouble.

^a Ver. 13, 19, 22. ^b Ps. 20, 15. ^c Hos. 5, 13.—^d Ezra 5, 21.—^e Jer. 16, 21, 31.—^f Ps. 34, 11. ^g Luke 1, 53.—^h Luke 1, 72.—ⁱ Job 36, 8.—^j Lam. 3, 42.—^k Ps. 72, 24, & 118, 24. ^l Luke 7, 33. ^m Acts 21, 7.—ⁿ Ps. 32, 11. ^o Isa. 63, 2.—^p Ver. 6, 19, 28.—^q Ps. 124, & 124, 7. ^r Acts 12, 7. ^s Ec. 16, 25, 26.—^t Ver. 4, 21, 31.—^u Isa. 45, 2.—^v Lam. 3, 39.—^w Job 23, 20.

^x Job 23, 22. ^y Ps. 2, 12, & 22, 3.—^z Ver. 6, 13, 22.—^{aa} 2 Kings 19, 4, 5. ^{ab} Ps. 147, 15, 18. ^{ac} Matt. 8, 8.—^{ad} Ps. 30, 2, & 103, 2.—^{ae} Job 33, 36, 37. ^{af} Ps. 31, 3, & 48, 15, & 56, 13, & 102, 4.—^{ag} Ver. 5, 16, 21.—^{ah} Lev. 7, 12. ^{ai} Ps. 53, 14, & 118, 17. ^{aj} Heb. 13, 15. ^{ak} Ps. 2, 11, & 72, 22, & 112, 17.—^{al} Heb. singing.—^{am} Heb. *melekhah to stand*—^{an} Job 1, 4.—^{ao} Ps. 22, 14, & 118, 23. ^{ap} Nah. 2, 10.

compared to a traveller in a dreary, uninhabited, and barren desert, spent with hunger and thirst, as well as by the fatigues of the journey, ver. 5.

Verse 6. *Then they cried unto the Lord*] When the Israelites began to pray heartily, and the eyes of all the tribes were as the eyes of one man turned unto the Lord, then He delivered them out of their distresses.

Verse 7. *That they might go to a city of habitation.*] God stirred up the heart of Cyrus to give them liberty to return to their own land: and Zerubbabel, Ezra, and Nehemiah, at different times, brought many of them back to Judea.

Verse 8. *Oh that men would praise the Lord*] This is what is called the *intercalary verse*, or *burden of each part of this responsive song*:—see the *Introduction*. God should be praised because He is good. We naturally speak highly of those who are eminent. God is infinitely excellent, and should be celebrated for His perfections. But He does wonders for the children of men; and, therefore, men should praise the Lord. And He is the more to be praised, because these wonders נִפְלְאוֹת *niphlaotey*, miracles of mercy and grace, are done for the undeserving. They are done לְבֵנֵי אָדָם *libeny Adam*, for the children of Adam, the corrupt descendants of a rebel father.

Verse 9. *For he satisfieth the longing soul*] This is the reason which the Psalmist gives for the duty of thankfulness which he prescribes. *The longing soul* נִפְּשָׁה שׁוֹקֵקָה *nephesh shokekah*, the soul that pushes forward in eager desire after salvation.

Verse 10. *Such as sit in darkness*] Here begins the *second similitude*, which he uses to illustrate the state of the captives in Babylon, viz. that of a prisoner in a dreary dungeon. 1. *They sit in, or inhabit darkness.* They have no light, no peace, no prosperity. 2. *In the shadow of death.* The place where death reigns, over which he has projected his shadow;—those against whom the sentence of death has been pronounced. 3. *They are bound in this darkness*:—have no liberty to revisit the light, and cannot escape from their executioners. 4. *They are afflicted*, not only by want and privation in general, but they are tortured in the prison, *by* *they*, afflicted, humbled, distressed. 5. Their fetters are such as they cannot break; they are iron. The reason of their being in this wretched state is given.

Verse 11. *Because they rebelled against the words of God*] 1. God shewed them their duty and their interest, and commanded them to obey His word: but they cast off all subjection to His authority, acted as if they were independent of heaven and earth, and broke out into open rebellion against Him. 2. He counselled and exhorted them to return to Him: but they contemned His advice, and turned His counsel into ridicule. 3. As lenient means were ineffectual, He visited them in judgment: Hence it is added,

Verse 12. *He brought down their heart with labour*] He delivered them into the hands of their enemies; and, as they would not be under subjection to God, He delivered them into slavery to wicked men. *So they fell down, and*

there was none to help: God had forsaken them because they had forsaken Him.

Verse 13. *Then they cried unto the Lord in their trouble*] This was the salutary effect which their afflictions produced: they began to cry to God for mercy and help; and God mercifully heard their prayer, and reversed their state; for,

Verse 14. *He brought them out of darkness*] 1. Gave them again peace and prosperity. 2. Repealed the sentence of death. 3. Unbound the poor prisoners. 4. By breaking their iron bonds in sunder.

Verse 15. *Oh that men, &c.*] This is the *intercalary verse*, or *burden of the second part*, as it was of the *first*. See verse 8.

Verse 16. *For he hath broken*] This is the *reason* given for thanks to God for His deliverance of the captives. It was not a simple deliverance; it was done so as to manifest the irresistible power of God. He tore the prison in pieces, and cut the bars of iron asunder.

Verse 17. *Fools because of their transgression*] This is the *third comparison*; the Captivity being compared to a person in a dangerous malady. Our Version does not express this clause well. *Fools* מִדַּעַם *miderech pishelm*, because of the way of their transgressions, are afflicted. Most human maladies are the fruits of sin; misery and sin are married together in bonds that can never be broken.

Verse 13. *Their soul abhorreth all manner of meat*] A natural description of a sick man: appetite is gone, and all desire for food fails; nutriment is no longer necessary, for death has seized upon the whole frame. See a similar image, Job xxxiii. 20.

Verse 19. *Then they cry*] The effect produced by affliction as before.

Verse 20. *He sent his word, and healed them*] He spoke, *Be thou clean, be thou whole*; and immediately the disease departed; and thus they were delivered from the destructions that awaited them.

Verse 21. *Oh that men, &c.*] The *intercalary verse*, or *burden*, as before.

Verse 22. *And let them sacrifice*] For their healing they should bring a sacrifice; and they should offer the life of the innocent animal unto God, as He has spared their lives; and let them thus confess that God has spared them when they deserved to die; and let them declare also His works with rejoicing;—for who will not rejoice when he is delivered from death!

Verse 23. *They that go down to the sea in ships*] This is the *fourth comparison*. Their captivity was as dangerous and alarming as a dreadful tempest at sea to a weather-beaten mariner.

Verse 24. *These see the works of the Lord*] Splendid, divinely impressive, and glorious, in fine weather.

His wonders in the deep.] Awfully terrible in a tempest.

Verse 25. *For he commandeth*] And what less than the command of God can raise up such winds, as seem to have old ocean from his bed.

Verse 26. *They mount up to the heaven*] This is a most

27 They reel to and fro, and stagger like a drunken man, and are at their wit's end.
 28 Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.
 29 He maketh the storm a calm, so that the waves thereof are still.
 30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.
 31 Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men;
 32 Let them exalt him also in the congrega-

tion of the people, and praise him in the assembly of the elders.
 33 He turneth rivers into a wilderness, and the watersprings into dry ground;
 34 A fruitful land into barrenness, for the wickedness of them that dwell therein.
 35 He turneth the wilderness into a standing water, and dry ground into watersprings.
 36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;
 37 And sow the fields, and plant vineyards, which may yield fruits of increase.
 38 He blesseth them also, so that they are

2 Heb. all their wisdom is swallowed up.—1 Ver. 8, 12, 18.—2a Ps. 98, 9. Mat. 2, 22.—3 Ver. 8, 12, 18.—4 Ps. 22, 22, & 111. 1.

p 1 Kings 17, 1, 7.—q Gen. 12, 10 & 14, 8 & 18, 25.—r High altitude.—s Ps. 114, 8. Isa. 41, 18.—t Gen. 12, 2 & 17, 16, 22.—u Exod. 1, 7.

natural and striking description of the state of a ship at sea in a storm: when the sea literally runs mountains high, and often the vessel seems for a moment to stand on the sharp ridge of one most stupendous, with a valley of a thousand fathoms deep between it and a similar mountain, which appears to be flying in the midst of heaven, that it may submerge the hapless bark, when she descends into the valley of death below. This is a sight the most terrific that can be conceived: nor can any man conceive or form an adequate idea of it, who has not himself been at sea in such a storm.

Their soul is melted because of trouble. This is not less expressive than it is descriptive. The very action of raising the vessel to the clouds and precipitating her into the abyss, seems to dissolve the very soul: the whole mind seems to melt away, so that neither feeling, reflection, nor impression remains, but the mere apprehension of inevitable destruction! When the ship is buffeted between conflicting waves, which threaten either to tear her asunder, or crush her together—when she reels to and fro, and staggers like a drunken man, not being able to hold any certain course—when sails and masts are an encumbrance, and the helm of no use—when all hope of safety is taken away; and when the experienced captain, the skilful pilot, and the hardy sailors, cry out with a voice more terrible than the cry of fire at midnight, *We are all lost! we are all lost!*—Then, indeed, are they at their wit's end; or, as the inimitable original expresses it, *כל כחכם וכל חוכמתם תבלל*, "And all their skill is swallowed up"—seems to be gulped down by the frightful abyss into which the ship is about to be precipitated. Then, indeed, can the hand of God alone bring them out of their distresses. Then, a cry to the Almighty, (and in such circumstances it is few that can lift up such a cry), is the only means that can be used to save the perishing wreck! Reader, dost thou ask why I paint thus? and from whose authority I describe? I answer, not from any books describing storms, tempests, and shipwrecks—not from the relations of shipwrecked mariners—not from viewing from the shore a tempest at sea, and seeing a vessel beat to pieces, and all its crew (one excepted) perish. Descriptions of this kind I have read; with the shipwrecked mariner I have conversed;—the last scene mentioned above, I have witnessed. But none of these could give the fearful impressions, the tremendous and soul-melting apprehensions, described above.—"Where then, have you had them?" I answer, From the great deep. I have been at sea in the storm, and in the circumstances I describe: and, having cried to the Lord in my trouble, I am spared to describe the storm, and recount the tale of His mercy. None but either a man inspired by God, who, in describing, will shew things as they are; or one who has been actually in these circumstances; can tell you with what propriety the Psalmist speaks; or utter the thousandth part of the dangers and fearful apprehensions of all concerned in a tempest at sea; where all the winds of heaven seem collected to urge an already crazy vessel among the most tremendous rocks, upon a lee shore! God save the Reader from such circumstances!

When, in the vicissitudes of the wind,
 He takes the ruffian billows by the top,
 Curling their monstrous heads, and hanging them,
 With ominous clamours, on the slippery crown,
 Thus with the lucky death itself awakes!—*Isa. 17.*

A storm at sea—the lifting the vessel to the clouds—her sinking into the vast marine valleys—the melting of the soul—the being at their wit's end, are well touched by several of the ancient poets. See particularly Virgil's description of the storm that dispersed the fleet of Æneas, who was himself not unacquainted with the dangers of the sea.

Tollens in calum curvato gurgite, et idem
 Subducit ad mœnes imos descendunt undæ.

Now on a towering arch of waves we rise,
 Hear'd on the bounding billows to the skies;
 Then, as the roaring surge retreating fell,
 We shoot down headlong to the gates of hell.—*Pitt.*

*Racter in incerto est, nequid fugiat, potestis,
 Insensit: ambiguit are stupet ipse malis.*

"The pilot himself is in doubt what danger to shun, or whether to steer for safety he knows not: his skill is nonplumbed by the choices of the difficulties before him."

See more in the Analysis.

Verse 29. *He maketh the storm a calm*] He causes the storm to stand dumb; and hushes the waves. See the original, where *senses* and *sound* emphatically meet

קם סערה ליםמה יחשו נללו
 galphum se-yechooch il-damalsh seer'ah yalshu

He shall cause the whirlwind to stand dumb, and he shall hush their billows.

Verse 30. *Then are they glad because they be quiet*] The turbulence of the sea being hushed, and the waves still, they rejoice to see an end to the tempest; and thus, having fine weather, a smooth sea, and fair wind, they are speedily brought to the desired haven.

Verse 31. *Oh that men!* The intercalary verse, or burden, as before. See verse 8.

Verse 32. *Let them exalt him also in the congregation*] Their deliverance from such imminent danger; and in a way which clearly shewed the Divine interposition, demands not only gratitude of heart, and the tongue of praise, at the end of the storm; but, when they come to shore, they should publicly acknowledge it in the congregation of God's people. I have been often pleased, when in seaport towns, to see and hear notes sent to the minister from pious sailors, returning thanks to the Almighty for preservation from shipwreck; and, in general, from the dangers of the sea; and for bringing them back in safety to their own port. Thus they exalt the Lord in the congregation; and praise him in the assembly of the elders. And is it not something of this kind that the Psalmist requires?

Verse 33. *He turneth rivers into a wilderness*] After having, as above, illustrated the state of the Jews in their captivity, and the deliverance which God wrought for them, he now turns to the general conduct of God in reference to the poor and the needy; and His gracious interpositions in their behalf, the providential supply of their wants, and His opposition to their oppressors. On account of the wickedness of men, He sometimes changes a fruitful land into a desert:—see the general state of Egypt in the present time; once a fertile land, now an arid sandy wilderness. Again, by His blessing on honest industry, He has brought deserts into highly fertile ground. And, as for the wickedness of their inhabitants, many lands are cursed and rendered barren; so, when a people acknowledge Him in all their ways, He blesses their toil, gives them rain and fruitful seasons, and fills their hearts with joy and gladness.

Verse 36. *And there he maketh the hungry to dwell*] All this seems to apply admirably to the first colonists of any place. They flee from a land of want, an *ingrata terra* that did not repay their toil; and they seek the wilderness where the land wants only cultivation to make it produce all the necessaries of life. He by His providence so guides their steps as to lead them to rivers which they can navigate, and from which they can procure plenty of fish; and shews them wells, or springs, which they have not digged. The hungry dwell there; and jointly agree, for convenience and defence, to build them a city for habitation. They sow the fields which they have cleared; and plant vineyards, and orchards which yield them increasing fruits, ver. 37, and He multiplies their cattle greatly, and does not suffer them to decrease, ver. 38. What a fine picture is this of the first peopling and planting of America, and of the multiplication and extension of that people!—of the Divine blessing on their industry, and the general and astonishing prosperity of their country. May they never again know what is spoken in the following verse!

PSALM CVII.

multipled greatly; and suffereth not their cattle to decrease.

39 Again, they are ^vminished and brought low through oppression, affliction, and sorrow.

40 ^vHe poureth contempt upon princes, and causeth them to wander in the ^vwilderness, where there is no way.

v 2 Kings 14. 22.—x Or, void place.—y 1 Sam. 2. 3. Psa. 113. 7, 8.—z Or, after.—a Psa. 73. 32

Verse 39. Again, they are minished] Sometimes by war, or pestilence, or famine. How minished and brought low was the country already spoken of, by the long and destructive war which began in 1775, and was not ended till 1783? And what desolations, minishings, and ruin, have been brought on the fertile empires of Europe by the war which commenced in 1792, and did not end till 1814. And how many millions of lives have been sacrificed in it, and souls sent unprepared into the eternal world! When God makes inquisition for blood, on whose heads will He find the blood of these slaughtered millions! Alas! O, alas!

Verse 40. He poureth contempt upon princes] How many have lately been raised from nothing, and set on thrones!—and how many have been cast down from thrones, and reduced to nothing! And where are now those mighty troublers of the earth? On both sides, they are in general gone to give an account of themselves to God. And what an account!

Where there is no way.] Who can consider the fate of the late emperor of the French, Napoleon, without seeing the hand of God in his downfall! All the powers of Europe were leagued against him in vain; they were as stubble to his bow. He came—He saw—and He conquered, almost every where, till God, by a Russian frost, destroyed his tens of thousands of veteran troops. And afterwards his armies of raw conscripts would have over-matched the world, had not a particular providence intervened at Waterloo, when all the skill and valour of his opponents had been nearly reduced to nothing! How terrible art thou, O Lord, in Thy judgments! Thou art fearful in praises, doing wonders.

The dreary rock of St. Helena, where there was no way, saw a period to the mighty conqueror, who had strode over all the countries of Europe!

Verse 41. Yet setteth he the poor on high] This probably refers to the case of the Israelites, and their restoration from captivity. But these are incidents which frequently occur, and mark the superintendence of a benign Providence, and the hand of a just God; and are applicable to a multitude of cases.

Verse 42. The righteous shall see it] The wicked are as inconsiderate, as they are obstinate and headstrong.

And rejoice! To have such ample proofs that God ruleth in the earth; and that none that trust in Him shall be desolate.

All iniquity shall stop her mouth.] God's mercies and judgments are so evident, and so distinctly marked, that atheism, infidelity, and irreligion, are confounded; and the cause of error and falsehood has become hopeless. It was only the mouth that could do any thing—and that only by lies, calumnies, and blasphemies: but God closes this mouth, pours contempt upon the head, and judgment upon the heart. This may also be applied to the case of the Israelites and the Babylonians. The former, when they turned to God, became righteous; the latter were a personification of all iniquity.

Verse 43. Whoso is wise] That is, he that is wise, he that fears God, and regards the operation of His hand—will observe, lay up, and keep these things. He will hide them in his heart, that he sin not against Jehovah. He will encourage himself in the Lord, because he finds that He is a never-failing spring of goodness to the righteous.

They shall understand the loving-kindness of the Lord.] *וְיִשְׂרָאֵל יִשְׂרָאֵל יְהוָה, the exuberant goodness of Jehovah.* This is His peculiar and most prominent characteristic among men; for judgment is His strange work. What a wonderful discourse on Divine Providence, and God's management of the world, does this inimitable Psalm contain. The ignorant cannot read it without profit; and, by the study of it, the wise man will become yet wiser.

ANALYSIS OF THE HUNDRED AND SEVENTH PSALM.

The title of this Psalm is *Hallelujah*, because it sets forth the praises of God for delivering such as are oppressed from four common miseries; after each of which is expressed those intercalary verses.—*Oh that men would praise the Lord, &c. Then they cried unto the Lord in their trouble.* It also praises God for His providence in its effects.

41 ^vYet setteth he the poor on high ^vfrom affliction, and ^vmaketh *him* families like a flock.

42 ^vThe righteous shall see it, and rejoice: and all ^viniquity shall stop her mouth.

43 ^vWhoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord.

b Job 22. 12. Psa. 52 & 53. 16.—c Job 5. 14. Psa. 63. 11. Prov. 14. 11. Rom. 5. 12.—d Psa. 68. 2. Jer. 2. 12. Hos. 14. 9.

I. A preface, in which He exhorts all to praise God, especially the redeemed, ver. 1, 2.

II. A declamation of His goodness in particulars.

1. To the travellers, and strangers, famished, from ver. 3 to 9.

2. To the prisoners and captives, from ver. 10 to 16.

3. To the sick, from ver. 18 to 23.

4. To the mariners, from ver. 23 to 32.

III. A praise of God's power and providence, which is evidently seen in the changes and varieties in the world, of which He gives many instances, which prove that He is the sole Disposer and Governor of the universe, from ver. 33 to 42.

IV. The conclusion, which sets forth the use we are to make of it, ver. 42, 43.

I. 1. This Psalm, like the former, begins, *That we celebrate and set forth God's praise, and for the same reasons. O give thanks unto the Lord. 1. For he is god. 2. And merciful. For his mercy endureth for ever.*

2. And those whom He invites to perform this duty are all who are sensible that they have received any mercy or goodness from Him either in soul or body, whom he calls the redeemed of the Lord, that men may know, when they are freed from any evil, that it is not by chance, or their wisdom. God's hand is in it; He is the first cause—the rest are only His instruments.

1. *Let the redeemed of the Lord say, i. e. That He is good and merciful.*

2. *They say so whom he hath redeemed, &c.* If the Holy Ghost means, when He speaks of our redemption by Christ, the enemy, the devil, or some tyrant, tribulation, &c. then a corporeal and temporal redemption is meant. The next verse seems to refer to their banishment.

3. *And gathered them out of the lands, &c.* Which is yet as true of our spiritual redemption, Matt. viii. 11. John x. 16. and xi. 52.

II. Most expositors begin the second part, at the second verse, but some at the fourth; but it is not material. In those two there was mention made of God's goodness in their deliverance, in their collection from all lands. But the following is a declaration of what they suffered during their absence from their country. And this is the misery which the prophet first instances in this place; then shews the course the travellers took; and lastly acquaints us with the manner of their deliverance. Their misery was,—

1. *That they wandered.* No small discomfort for an ingenious native to go from place to place as a vagrant. God's people were for a time pilgrims; few and evil were their days.

2. The place adds to their misery. Travellers are not confined always to solitary places, they occasionally have company; but those wandered in the wilderness in a solitary place, &c. Literally it was fulfilled in the Israelites, while they travelled through the wilderness.

3. *Hungry and thirsty.* Men may wander, and be solitary; and yet have a sufficient supply of food: but God's people sometimes fast, as *Elijah, David, &c.*

4. And the famine was so great, that their souls, that is, their life, was ready to faint. This is the incrementum that the prophet uses to aggravate the misery of the travellers, and are the several steps by which it rises.

The prophet shews the course which these travellers and hungry souls took for ease and help; and that it did not fail them, nor any one else who has tried it.

1. *Then in their trouble.* God let them be brought into trouble to bring them back to Himself.

2. *They cried.* In their petition they were very earnest; it was no cold prayer, which froze on the way before it got to heaven; but fervent.—*A cry.*

3. *And they cried.* Not to any false god—but unto the Lord.

The success was answerable to their desire.

1. In general, *He delivered them out of their distresses.*

2. But in particular, the deliverance was every way fit.

1. *They wandered in the wilderness, &c. ver. 4. But he led them forth, that they might go to a city of habitation.*

2. *They were hungry, and thirsty, &c. But he filled the hungry soul, &c.*

And upon this he concludes his exhortation to praise

God, which he is so earnest for them to do, that he inserts the exhortation between each mention of the mercies.

1. The Lord delivered. *The Lord led them forth.* Praise Him then.

2. Of His mere mercy, not of desert. *For he is good.*

3. And the effects of His goodness were seen in His works: let His praise then be as public as His works. *Oh that men, &c.*

The second corporeal misery to which men are subject is captivity and imprisonment: he then shews the course the captives took, and God's mercy in their deliverance.

1. Captives: they were taken by the enemy, put in dungeons and prisons, where they were debarred the comfort of the sun. *For they sat in darkness, &c.* And in fear of death.

2. Besides, in this place, they were fast bound with affliction, &c. because of their rebellion against the Lord. *The iron entered into their soul.* He brought them low: but they sought help of the Lord.

They cried unto the Lord in their trouble. And found the same favour as the travellers did. *And he saved them out of their distresses.*

The manner was suitable to their distress.

1. *For they sat in darkness, &c.* But he brought them out, &c.

2. They were bound in affliction and iron, &c. The prison was not so strong, but he was stronger, and delivered them from captivity. Now the Psalmist interposes his thanksgiving: *Oh that men, &c.*

The third misery is some great sickness, or pining away of the body, under some grievous disease, such as when stung by fiery serpents, as the Israelites. 1. He describes the danger under which they languished. 2. Shews the method they took for their recovery.

1. The appellation he fastens on the diseased persons, *fools*: not but that, generally speaking, they were wise enough; but in that they sinned with a high hand against God, they are fools.

2. Now such fools God often smites with an incurable disease. *Fools, because of their transgression, &c.* Not but what all sickness is from sin; but this that the prophet speaks of was of their general apostasy, rebellion, and contempt of God's will and commandment.

The effect was lamentable and double.

1. *Their soul abhorred all manner of meat.* Meat, with which the life of man is sustained, became loathsome to them, the disease was so grievous.

2. And deadly too: no art of the physician could cure them. *For they drew near to the gates of death,* that is, the grave, where Death exercises his power, as the judges of Israel did in the gates.

But these being but dead men in the eye of man, took the same course as they did before.

1. They cried unto the Lord in their trouble.

2. And by God's blessing they recovered. God was alone their Physician.

3. This was the manner of their cure. *He saved them out of their distresses.*

1. He sent his word, and healed them. He said the word only, and they were made whole. Or, if any medicine were made use of, it was His word which made it medicinal; as in the case of the bunch of figs; and therefore the prophet uses an apt word to put them in mind. *He sent his word,* as a great prince sends forth his ambassadors to do his commands. Most probably the centurion had this in his mind when he said, *Say the word only, and my servant shall be whole.*

2. And he delivered them from their destructions, which is opposed to their previous danger. *They drew nigh, &c.*

3. But he exhorts the saved to be thankful. *Oh that men, &c.*

And he adds,

1. Let them sacrifice their sacrifices.

2. But with these conditions and limitations. 1. That it be with a thankful heart, for an outward sacrifice is nothing. 2. That with the sacrifices there go an annunciation: that men declare, and publish, that the cure came from God. 3. That it be done with rejoicing: that we have an experience of God's presence, favour, and mercy, for which the heart ought to rejoice more than for the cure of the body.

The fourth misery arises from the danger at sea.

1. He describes;

2. Shews the course they take in a storm;

3. And the event following upon their prayers.

Upon which he calls upon them, as upon the three before, to praise God.

1. They that go down to the sea in ships. For the sea is lower than the earth.

2. That do business in great waters. As merchants, mariners, &c.

3. These men see the works of the Lord, &c. Others hear of them by relation, but these see them: they see the great whales, innumerable kinds of fish, and monsters; islands dispersed and safe in the waves; whirlpools, quicksands, rocks; and have experience of the virtue of the loadstone. They discover many stars we know not; and they behold the vast workings of the sea, which fills the most valiant with fear.

4. For He commandeth;

Now he describes the tempest;

1. From the cause. God speaks the word.

2. By it he raiseth the stormy wind.

3. Which, inspired by His word, lifts up the waves thereof.

— *Fluctus ad sidera tollit.*

“The waves arise to heaven.”

4. They, (that is, the passengers,) mount up to heaven, &c.

Hi summo in factu pendunt, his unda delatata.

“They hang upon the wave; the sea yawns under them; and the bottom seems to be laid bare between the surges.”

5. Their soul is melted because of trouble. Their spirit fails.

Exemplo Aeneas solentur frigore membra.

“The limbs of the hero himself dissolve with terror.”

6. They reel to and fro. Tossed this way and that.

Tres Eurvs ab alto in brachia, et cyrtos urget.

“They are dashed against the shoals and quicksands.”

7. They stagger and totter, &c. An apt simile.

Cui dubii stantque inaequae pedes.

“They cannot keep their feet.”

8. And are at their wit's end. *Omnis sapientia eorum absorbetur.*—“Their judgment roves; their art fails; their skill is at end.”

Et meminit via media Palinurus in unda.

“Even the pilot loses his way in the troubled deep.”

Hitherto the prophet has poetically described the tempest and storm; and now he gives an account of the course they took to save their lives. *Then they cried unto the Lord, &c.* An old proverb says,—*Qui nescit orare, discat navigare.* “He who knows not how to pray, let him learn to be a sailor.”

And the consequence of their praying was,—*And he brings them out, &c.* In this manner,

1. He makes the storm a calm.

— *Dicto citius humida aquora placet.*

“By His word the swelling sea becomes calm.”

2. So that the waves thereof are still. *Et cunctus pelagi cecidit fragor.* “And the noise of it is hushed to silence.”

3. Then are they glad, &c. No more reeling to and fro, whence arises their joy.

— *Lato testantur gaudia plausu.*

“The clapping of hands expresses their joy.”

4. And to increase it, *So he brings them to their desired haven.*

— *Magno saltant amore,*

Egressi optata navula potiuntur arena,

Et celsa iubilant artus in litore possunt.

“The weather-beaten mariners having reached the shore, in an ecstasy of joy, kiss the sand and lay themselves down upon the beach.”

And now, in the last place, he calls upon them to pay their tribute of thankful duty for the miracle done them in their preservation. *O that men would praise the Lord, &c.* And probably in their danger they might have made a vow, which is frequently done in such cases. Read the Life of Nazianzen. This vow the prophet would have them pay openly.

1. Let them exalt him also in the congregation, &c.

2. And that not only before the promiscuous multitude; but let them praise him in the assembly of the elders, &c. *Sua tabula ocer volupa paries indicat, usida suspendisse potenti vestimenta maris Dea.* “Let them here suspend their votive tablet; and hang their wet clothes against a wall, as a grateful offering to Him who rules the seas.”

III. The prophet had exalted God's mercies in freeing men from these four miseries and calamities; these travellers through the wilderness, captivity, sickness, shipwreck; and now He manifests His power, providence, and wisdom, in the vicissitudes we meet with below. In the earth we see strange mutations, in kingdoms wonderful revolutions; yet we must go higher, and not rest short of the hand which governs all.

The prophet first instances the earth's changes.

1. He turns rivers into a wilderness, &c. The fertility of any land arises from its rivers, as is apparent in Egypt from the overflowing of the Nile. And when Elisha would free the soil from barrenness, he first healed the waters. The drying up of rivers produces famine; and, when the channels are directed from their courses, the fruitful land becomes a wilderness,

PSALM CVIII.

The Psalmist encourages himself to praise the Lord for the great mercies he had received, 1-5. He prays for the Divine succour, 6. And encourages the people to expect their restoration, and the enjoyment of all their former privileges and possessions, 7-13.

XXII. DAY. EVENING PRAYER.
A Song, or Psalm of David.

O GOD, my heart is fixed; I will sing and give praise, even with my glory.
2 ^o Awake, psaltery and harp: I myself will awake early.
3 I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations.
4 For thy mercy is great above the heavens: and thy truth reacheth unto the clouds.
5 ^o Be thou exalted, O God, above the heavens: and thy glory above all the earth;
6 ^o That thy beloved may be delivered: save with thy right hand, and answer me.
7 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

a. Ps. 67. 7.—b. Ps. 57. 8.—c. Or, abien.—d. Ps. 57. 5, 11.—e. Ps. 60. 5, &c.

2. And the cause of this is, *The iniquity of them that dwell therein.*

On the contrary God illustrates His mercy by sometimes changing the wilderness into a fruitful and abundant place.

1. *He turneth the wilderness into a standing water, &c.* They shall be fruitful for man's sake.

2. *For there he makes the hungry to dwell.* God puts it into men's minds to plant colonies in some new found and good land, where the hungry find plenty, and are satisfied.

3. And to build houses. *That they may prepare a city, &c.*

Pars aperit locum lecto, pars ducens murus.
"Some dig out the foundations, others raise the walls."

4. The endeavours of the colonists are:—1. *To sow fields.* 2. *To plant vineyards.* Which was the first trade in the world.

5. And God's blessing on those endeavours. *God blessed them also.*—1. In children. *So that they multiplied greatly.* 2. In cattle. *And suffered not their cattle to decrease.*

But there is nothing in this world perpetual and stable: even those God had sometimes blessed and enriched continued not at one stay.

1. *These are minished and brought low.*
2. *These are worn out by oppression, &c.* By some public calamity, war, famine, invasion, &c. Even monarchs are subject to changes.

1. *He pours contempt upon princes.* It is a heavy judgment for princes, civil or ecclesiastical, to become contemptible; for then the reins of discipline are let loose, confusion follows, and all things grow worse. And this *for the iniquity of those, &c.*

2. *He causeth them to wander in the wilderness, &c.,* which clause is subject to a double interpretation.

Either that he suffers princes to err in their counsels, lives, and example; or they enact unjust laws, favour wicked men, or oppress the good. But in the following verse there is some comfort.

Yet setteth he the poor man on high, &c. Delivers him from all affliction.

And maketh him families like a flock. Becomes His Shepherd, and governs him by His special providence.

IV. He concludes the Psalm with an *epiphonema*, in which he persuades good men to consider the former promises, and lay them to heart; to observe the whole course of God's providence, that they impute not the changes of the world to chance or fortune, but bless God for all His dispensations.

1. *The righteous shall see it, &c.* Consider, meditate upon it.

2. *And rejoice.* When they are assured that God is their Guardian, and that all He lays upon them is for their real good.

And all iniquity shall stop her mouth. By the observation of the event, at least evil-doers shall not have cause to laugh and blaspheme, but to confess that all is justly and wisely done by God.

And this consideration is that of the wise man who looks afar off.

1. *Who is so wise, &c.* To mark these changes in the world properly.

2. *And they shall understand the loving-kindness of the Lord.* It shall be seen by them how ineffable is His mercy towards those who truly fear Him, and call upon His name: but our life is hid with Christ in God.

9 Gilead is mine; Manasseh is mine; Ephraim also is the strength of mine head; ^o Judah is my lawgiver;

9 Moab is my washpot; over Edom will I cast out my shoe; or Philistia will I triumph.

10 ^o Who will bring me into the strong city? who will lead me into Edom?

11 *Will not thou, O God, who hast cast us off?* and wilt not thou, O God, go forth with our hosts?
12 Give us help from trouble: for vain is the help of man.

13 ^o Through God we shall do valiantly: for he it is that shall tread down our enemies.

PSALM CIX.

The Psalmist speaks against his inveterate enemies, 1-5. He prays against them, and denounces God's judgments, 6-15. The reason on which this is grounded, 16-20. He prays for his own safety and salvation, using many arguments to induce God to have mercy upon him, 21-24.

To the chief Musician, a Psalm of David.

HOLD not thy peace, O God of my praise;

A. M. cr. 1821.
R. C. cr. 1728.
David, R. In.
cr. ann. xxiii.

f. Gen. 46. 10.—g. Ps. 60. 9.—h. Ps. 60. 12.—i. Ps. 68. 1.

NOTES ON PSALM CVIII.

This Psalm is compounded of *two Psalms* which we have had already under review. The 1st, 2d, 3d, 4th, and 5th verses are the same with the 7th, 8th, 9th, 10th, and 11th verses of Psalm lvii. And the 6th, 7th, 8th, 9th, 10th, 11th, 12th, and 13th, are the same with the 5th, 6th, 7th, 8th, 9th, 10th, 11th, and 12th of Psalm lx. The variations are few, and of little moment; and the explanation may be seen in the notes on the preceding Psalms, which need not be repeated here. That the Psalms referred to were made by David, and were applicable to the then state of his affairs, has been the opinion of many; and it is probable that the captives in Babylon composed this out of the two above, and applied it to the state of their affairs. The Captivity being now ended, or nearly at an end, they look and pray for their restoration to their own land, as empty as it was possessed in the most prosperous days of David. The Syriac considers it as a prophecy of the vocation of the Gentiles. The Hebrew, and all the Versions, attribute it to David.

Verse 1. *Even with my glory.* My greatest glory shall be in publishing Thy praise. Some make the *glory* here to mean the LORD Himself—some the ARK of the covenant—some the soul of the Psalmist—others his TONGUE—some the GIFT of PROPHECY—and some, the Psalmist's SPIRIT or VEIN of poetry. See the notes on Psalm lvii. 8.

Verse 3. *Among the people*] The Jews.
Among the nations.] The Gentiles. Wherever this Psalm is sung or read, either among Jews or Gentiles, David may be said to sing praise to God.

Verse 7. *God hath spoken in his holiness*] בקדשו bekedesho; some think this means, in his Holy One, referring to the prophet Jeremiah, who predicted the Captivity, its duration of seventy years, and the deliverance from it.

Verse 10. *The strong city*] The possession of the metropolis is a sure proof of the subjugation of the country.

Verse 13. *Through God we shall do valiantly*] From Him we derive our courage—from Him our strength—and by Him our success.

[For the ANALYSIS see the Psalms from which this is composed.]

NOTES ON PSALM CIX.

The title of this Psalm, *To the chief Musician, a Psalm of David*, has already often occurred; and on it the Versions offer nothing new. The Syriac says, it is "a Psalm of David, when the people, without his knowledge, had made Abalom king; on which account he was slain; but to us (Christians) he details the passion of Christ." That it contains a prophecy against Judas and the enemies of our Lord is evident from Acts i. 20. Probably in its primary meaning, for such a meaning it certainly has, it may refer to *Ahitophel*. The execrations in it should be rendered in the future tense, as they are mere prophetic denunciations of God's displeasure against sinners. Taken in this light, it cannot be a stumbling-block to any person. God has a right to denounce those judgments which He will inflict on the workers of iniquity. But, perhaps, the whole may be the execrations of David's enemies against himself.—See on verse 20. *Ahitophel*, who gave evil counsel against David, and being frustrated, hanged himself, was no mean prototype of Judas, the traitor: it was probably on this account that St. Peter, Acts i. 20, applied it to the case of Judas, as a prophetic declaration concerning him; or at least a subject that might be accommodated to his case.

Verse 1. *Hold not thy peace*] Be not silent; arise, and defend my cause.

2 For the mouth of the wicked and the ^bmouth of the deceitful ^aare opened against me: they have spoken against me with a lying tongue.

3 They compassed me about also with words of hatred; and fought against me ^dwithout a cause.

4 For my love they are my adversaries: but I give myself unto prayer.

5 And ^ethey have rewarded me evil for good, and hatred for my love.

6 Set thou a wicked man over him: and let ^fSatan ^gstand at his right hand.

^b Heb. mouth of deceit.—^c Heb. have opened themselves.—^d Ps. 25. 7. & 28. 4. John 15. 25.—^e Ps. 25. 7, 12. & 28. 20.—^f Zech. 1. 1.—^g Or, an adversary.

Verse 2. *The mouth of the wicked—and the deceitful are opened against me*] Many persons are continually uttering calumnies against me. Thou knowest my heart and its innocence; vindicate my uprightness against these calumniators.

Verse 4. *For my love they are my adversaries*] In their behalf I have performed many acts of kindness; and they are my adversaries notwithstanding: this shews principles the most vicious, and hearts the most corrupt. Many of the fathers and commentators have understood the principal part of the things spoken here as referring to our Lord, and the treatment He received from the Jews; and whatever the original intention was, they may be safely applied to this case, as the 2d, 3d, 4th, and 5th verses are as highly illustrative of the conduct of the Jewish rulers toward our Lord as the following verses are of the conduct of Judas: but, allowing these passages to be prophetic, it is the Jewish state, rather than an individual, against which these awful denunciations are made; as it seems to be represented here under the person and character of an extremely hardened and wicked man; unless we consider the curses to be those of David's enemies. See the note on verse 20.

But I give myself unto prayer] *וְאֵינִי מְפַלֵּל* *va-ani tephilla. And I pray.* The Chaldee *וְאֵינִי מְפַלֵּל* *va-ana atsalleh*, "but I pray." This gives a good sense; which is followed by the *Vulgate, Septuagint, Ethiopic, Arabic, and Anglo-Saxon. The Syriac, I will pray for them.* This, not so correctly; as dreadful imprecations, not prayers, follow. But probably the whole ought not to be interpreted according to the mode laid down, verse 20. The translation and paraphrase in the old Psalter are very simple.—

TRANS. For that thing that that sulde hate lufed me, that babbited me; bot I prayed.

Paraph. That is, that sulde haf lufed me for I was godson, and that babbited me sayande, in Belzebug he castes out fendes; bot I prayed for thaim.

Verse 6. *Let Satan stand at his right hand.*] As the word *שָׂטָן* Satan, means an adversary simply, though sometimes it is used to express the evil spirit, Satan; I think it best to preserve here its grammatical meaning—"Let an adversary stand at his right hand;" i. e. Let him be opposed and thwarted in all his purposes.

All the Versions have *deuil*, or some equivocal word. The ARABIC has *الشيطان* *ibless*, the chief of the apostate spirits: but the name is probably corrupted from the GREEK *διαβολος*, *diabolos*; from which the LATIN *Diabolus*, the ITALIAN *Diavolo*, the SPANISH *Diabolo*, the FRENCH *Diabie*, the IRISH or CELTIC *Diabail*, the DUTCH *Duivel*, the GERMAN *Teufel*, the ANGLO-SAXON *Deofol*, and the ENGLISH *Devil*, are all derived. The original *διαβολος*, comes from *δια βαλλειν*, to shoot, or pierce through.

Verse 7. *Let him be condemned*] *יָשָׁר מִן יְשָׁרָה* *yetse rasha*, "Let him come out a wicked man;" that is, let his wickedness be made manifest.

Let his prayer become sin.] Thus paraphrased by Calmet:—"Let him be accused, convicted, and condemned; and let the defence which he brings for his justification only serve to deepen his guilt, and hasten his condemnation." I once more apprise the reader, that if these are not the words of David's enemies against himself, (see on verse 20), they are prophetic denunciations against a rebellious and apostate person or people, hardened in crime, and refusing to return to God.

Verse 8. *Let another take his office.*] The original is—*וְקָבַל מִמֶּנּוּ* *pekudato*, which the Margin translates *charge*; and which literally means *superintendence, oversight, inspection* from actual *visitation*. The translation in our common Version is too technical—his *bishopric*, following the *Septuagint, Eusebius, and Vulgate*, *episcopatum*, and has given cause to some light people to be *witty*, who have said, "The first bishop we read of was Bishop Judas." But it would be easy to convict this witicism of blasphemy, as the word is used in many parts of the Sac-

7 When he shall be judged, let him ^bbe condemned: and ^clet his prayer become sin.

8 Let his days be few; and ^dlet another take his ^eoffice.

9 = Let his children be fatherless, and his wife a widow.

10 Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places.

11 = Let the extortioner catch all that he hath; and let the strangers spoil his labour.

^b Heb. go out gully, or, wicked.—^c Prov. 21. 2.—^d Acts 1. 20.—^e Or, charge. In Exod. 22. 9.—^f Job 15. 5. & 18. 9.

red Writings, from Genesis downward, to signify offices and officers, appointed either by God immediately, or in the course of His providence, for the accomplishment of the most important purposes. It is applied to the Patriarch Joseph, Gen. xxxix. 4. *וַיַּמְנֵן אֱלֹהִים אֶת-יוֹסֵף*—*He made him bishop, alias overseer*; therefore, it might be as wisely said, and much more correctly, "the first bishop we read of was Bishop Joseph;" and many such bishops there were of God's making long before Judas was born. After all, Judas was no traitor when he was appointed to what is called his *bishopric, office, or charge*, in the apostolate.—Such witticisms as these amount to no argument, and serve no cause that is worthy of defence.

Our common Version, however, was not the first to use the word: it stands in the *Anglo-Saxon*, *ᵹbiscopahad hir, unyo oðer, and his episcopacy let take oðer*. The old Psalter is nearly the same; I shall give the whole verse,—*ᵹa be made his days, and his bysschopryk another take.* "For Mathai was sett in stede of Judas; and his days was *fa* that hynged himself."

Verse 9. *Let his children be fatherless, &c.*] It is said that Judas was a married man, against whom this verse, as well as the preceding, is supposed to be spoken; and that it was to support them he stole from the bag in which the property of the apostles was put, and of which he was the treasurer.

Verse 10. *Let his children—beg*] The father having lost his office, the children must necessarily be destitute; and this is the hardest lot to which any can become subject, after having been born to the expectation of an ample fortune.

Verse 11. *Let the strangers spoil his labour.*] Many of these execrations were literally fulfilled in the case of the miserable Jews, after the death of our Lord. They were not only expelled from their own country, after the destruction of Jerusalem; but they were prohibited from returning; and so taxed by the Roman government, that they were reduced to the lowest degree of poverty. Domitian expelled them from Rome; and they were obliged to take up their habitation without the gate Capena, in a wood contiguous to the city, for which they were obliged to pay a rent, and where the whole of their property was only a basket and a little hay. See JUVENAL, Sat. iii. v. 11.

Subleuisti ad ostium arcus, mendicantes Capenam: hic, ubi nocturna Numo constituta seneca, Mense sacri fontis nemus, et delubra locustarum: Judas: quorum copiosus, famelicus pupillus: Omnis enim populo mercedem pendere Jussa est Arbor, et ejusdem mendicantem siles Camæda. He stopp'd a little at the conduit gate, Where Numo mendicall' chose the Roman state; In night's concourse with his nymph retir'd: Though now the sacred shades and fountains are hid By banish'd Jews, who their whole wealth can lay In a small basket, on a wisp of hay. Yet each our wretched is, that every time Pays for his head: nor sleep itself is free; Nor place nor person now are sacred held, From their own grove the stoness are expell'd. Dryden.

The same poet refers again to this wretched state of the Jews, Sat. vi. ver. 441; and shews to what vile extremities they were reduced in order to get a morsel of bread.

Cum sedisti illic locum, copioso famelicus pupillo Arcanum Judas trames, mendicant in ærem, Interpret legum Polymorum, et magna sacerdos Arborea, ac omnia Jula interuenientia casti. Impiet et illic merces, sed parvulus, are miserus. Quævis corpus vobis, Judas sanctis vendens.

Here a Jewess is represented as coming from the wood mentioned above, to gain a few obols by fortune-telling; and, trembling lest she should be discovered, she leaves her basket and hay, and whispers lowly in the ear of some female, from whom she hopes employment in her line. She is here called by the poet the *interpretes of the laws of Solyma*, or Jerusalem; and the *priestess of a tree*, because obliged, with the rest of her nation, to lodge in a wood—so that she and her countrymen might be said to seek their bread out of desolate places, the stranger having spoiled their labour. Perhaps the whole of the Psalm relates to their infidelities, rebellions, and miseries inflicted on them, from the crucifixion of our Lord till the present

His immaculate innocence by His resurrection from the dead.

The whole of this Psalm is understood by many as referring solely to Christ, the traitor Judas, and the wicked Jews. This is the view taken of it in the Analysis.

ANALYSIS OF THE HUNDRED AND NINTH PSALM.

The later expositors expound this Psalm of *Doeg*, *Ahiathophel*, and other persecutors of David; and so it may be understood in the type: but the ancient Fathers apply it to Judas, and the Jews who put Christ to death: which opinion, because it is more probable, and by Peter, (Acts i. 20,) is applied to Judas out of this Psalm, I shall expound the passage as of Christ, whom David personated, and of Judas, and the malicious Jews, as understood in the persons of his wicked and slanderous enemies.

The Psalm has four parts:—

- I. A short ejaculation, ver. 1, and the reasons expressed in a complaint of the fraud and malice of his enemies, ver. 6.
- II. A bitter imprecation against their fury, ver. 6—21.
- III. A supplication presented to God for himself, from ver. 21, and the reasons, to ver. 30.
- IV. A profession of thanks.

I. He begins with an ejaculation. *Hold not thy peace, O God of my praise.*

1. Either actively, that is, *O God, whom I praise*, even in the greatest calamities.

2. Or passively; *Who art my praise*. The Witness and Advocate of my innocency when I am condemned by malicious tongues; which sense appears best for this place.

Hold not thy peace. Tacere, in Scripture, when referred to God, is to connive, to rest, to appear not to regard; and, the contrary, *loqui*, to speak, to do something for revenge or deliverance: it is what David here asks that, when the malice of his enemies arrived at its height, God should not suffer them, but shew His displeasure.

Then, by way of complaint, he describes their malicious nature, which he aggravates by an elegant gradation. *For the mouth of the wicked*: and they were, I. Impious. 2. Deceitful. 3. Liars.

1. *For the mouth of the wicked. Caiaphas, Judas, the priests, Jews, &c.*

2. *And the mouth of the deceitful, &c. They sought to entrap him in his words.*

3. They have spoken against me, &c. *He casteth out devils through Beelzebub, &c.*

And yet the mischief rises higher; even to hatred and malice.

1. *They compassed me about, &c.* Manifesting in plain words the malice they carried in their hearts. *This man is not of God, &c.*

2. *They hated me without a cause.* Wantonly, idly. They were not only evil, deceitful, and malicious; but very ungrateful. *He went about doing good; and how often would I have gathered you, &c.*; and for this love they returned hatred.

1. *For my love they are my adversaries.* But, nevertheless,

2. *I give myself to prayer.* "Father, forgive them; they know not," &c. Which base ingratitude of theirs he opens in fuller words. *They have rewarded me evil.* And Theognis truly says,

Ἡ χάρις ἀλλάζει τὴν φύσιν ἐν δούρατι.

No kindness can invert an evil nature;

A Jew will ever be a Jew.

II. The prophet having complained of the malice, and spiteful usage, and ingratitude of his nation, their crafty dealing with him, and their lies against him, proceeds to pray against them, and that in most bitter and fearful imprecations. Enemies he foresaw they would be to the flourishing state of Christ's church, and that nothing had power to restrain or amend them; and therefore he curses them with a curse the most bitter that ever fell from the lips of man. In particular Judas, who was guide to them who took Jesus, is pointed out: but, as Augustine observes, he represented the person of the whole synagogue; therefore, it is involved necessarily. But some understand these curses as uttered by the Jews against David. [See the note on ver. 20.]

1. *Set thou a wicked man over him, &c.* A fearful imprecation. Subject him to the will of some impious and wicked man, to whose lust and violence he may be no better than a slave. Others understand, by a *wicked man*, a false teacher, who may seduce him by false doctrines.

2. *Let Satan stand at his right hand.* Have full power over him. Let him stand; which signifies a perpetual endeavour to urge him forward till he effect his intended mischief. And so it was with Judas and the Jews: Satan was their guide, and they followed him.

The second is, *When he shall be judged, let him be condemned.* Find no mercy, no favour, at the judge's

hands: thus, when Judas, accused and condemned by his own conscience, went to the high priest, who had bribed him, he would not acquit him; and Judas, in despair and grief for his sin, went out and hanged himself.

The third, *Let his prayer become sin.* He turned his ear from hearing God,—Why then should God hear him? No prayer is acceptable to God but through Christ, and that out of a sincere heart: any other prayers become sin.

The fourth is the shortening of their life and honour.

1. *Let his days be few.* Length of days is promised only to the obedient, and is a blessing: but the prayer is that this man's life be a short one, and so Judas's was.

2. *And let another take his office.* Which must be applied to Judas, since St. Peter (Acts i. 21,) so interprets it; and it is at this day as true of the Jews, for they have no high priest. Another of the order of *Melchisedek*, has succeeded Aaron's priesthood.

The fifth is—

1. *Let his children be fatherless, &c.* Which follows on the former curse.

2. *Let his children be continually vagabonds, and beg.* And such the Jews are to this day; and beggars they were for a long time after the overthrow of Jerusalem.

The sixth execration is upon his goods.

1. *Let the extortioner catch all that he hath.* Probably the publicans.

2. *And let the strangers spoil his labour.* Which was verified by the soldiers of *Titus*, who ripped up the bellies of the captive Jews for gold.

But the prophet again returns to his children.

1. *Let there be none to extend mercy unto him, &c.* To beg, or to want, is a misery; but there is some comfort in it, when beggars meet with some to relieve it. But the prophet says, Let there be none to pity him or his. Judas found none to pity him.

2. Men, because they must die themselves, desire, if possible, to be immortal in their issue. *Bellarmine* observes, that Judas had no issue; for that *Matthias*, who came in his place, did not derive his office from him. Though a posterity of the Jews remained after the flesh, yet, in the next generation, their ecclesiastical and civil polity was at an end; and since their dispersion they are without king, without priest, without sacrifice, without altar, without ephod, and without teraphim, as foretold by *Hosea*.

3. *Let the iniquity of his fathers be remembered, &c.* This imprecation answers God's threat: *I will visit the iniquity of the fathers upon the children.* And this curse has come upon the Jews to the uttermost: they are self-devoted—*Let his blood be upon us, and upon our children.* The guilt of His blood is yet upon them; the iniquity of their fathers is yet remembered; and the sin of their mother, the synagogue, is not yet done away.

He repeats again the sin of their fathers, and the sin of the synagogue: this verse being but the exposition of the former.

1. *Let them be before the Lord continually.* The sin their father and mother committed; never let it be forgotten by God.

2. *That he may cut off the memory, &c.* Except it be in contempt.

The prophet having now finished his execrations, acquaints us with the causes of them.

1. Their want of pity to them in distress. *Have ye no regard, all ye that pass by? Lam. i. 22.* 'Tis but just then that they find judgment without mercy, that would shew no mercy.

2. So far from that, that he persecuted the poor and needy man, &c. which is the second cause: the inhumanity of Judas and the Jews against Christ, who is here called—

1. *Poor, because, when he was rich, for our sakes he became poor, that we through his poverty might be rich,* 2 Cor. ix. 2. *The needy man, for the forces have holes, &c.* Luke ix. 53. 3. *The broken in heart.* For he was in agony, and His soul was troubled, when He sweat great drops of blood; when he cried, *My God, my God!* but not with compunction or contrition for any fault He had committed, but from a sense of pain, and the solicitude for the salvation of mankind.

In this verse there is noted the extreme cruelty and inhumanity of the Jews; for whoever persecutes a man for his life is inclined to it either from some real or supposed injury, or else through envy: but Christ was humble and low in heart: He went about doing good, and yet they persecuted Him.

But, thirdly, he complains. *He loved cursing*; therefore, it is but reason that he should have what he loved: *As he clothed himself with cursing—so let it come, &c.* No man can love a curse or hate a blessing, if it be proposed to the will under the form of a curse or blessing: but

PSALM CX.

The Messiah, sitting in His kingdom at the right hand of God, His enemies being subdued under Him, 1, 2. The nature and extent of His government, 3. His ever-lasting priesthood, 4. His execution of justice and judgment, 5, 6. The reason on which all this is founded, His position and exaltation, 7.

XXXIII. DAY. MORNING PRAYER.

A Psalm of David.

THE LORD said unto my Lord,
Sit thou at my right hand, until
I make thine enemies thy footstool.

a. Matt. 22. 44. Mark 12. 35. Luke 22. 62. Acts 2. 34. 1 Cor. 15. 26. Heb. 1. 13. 1 Pet. 3. 22. Rev. 5. 10. 6, 7.

a man is said to love a curse when he follows a wicked course, and avoids the blessing of a good life. This Judas and the Jews did: Judas by loving money more than his Master; the Jews, Let his blood, &c.

Neque enim car jusserit velle aut, &c.

It is just that a man should suffer for his own wicked inventions. But the prophet adds, Let it sit close to him as a garment; let it be converted into his substance; let him carry it perpetually, &c.

1. As he clothed himself with cursing, &c. As in clothes he delights in.

2. So let it come as waters, &c. As the stomach concocts and turns into the very flesh of the animal; so let his curse be converted into his nature and manners.

3. Let it come as oil into his bones, &c. Oil will pierce the bones; water will not.

This curse must be of great efficacy: he must always carry it.

1. Let it be unto him, &c. Stick close as a garment.

2. And for a girdle, &c. Compass him round about.

For a garment some read *pallium*. A cloak that a man puts off at home, and calls for when he goes abroad: thus, let God set an outward mark upon him; let him be known as a castaway.

If *Doeg* were the type of Judas, as most agree, in this Psalm, then by the girdle might be understood *cingulum militare*, the military girdle, which, while they were of that profession, they cast not off; and he, *Doeg*, being a military man, the curse was to cleave to him, and compass him as his girdle.

The prophet concludes this part of the Psalm with an exclamation, as being persuaded his curses were not in vain.

Let this be the reward of mine adversaries, &c., who say that I am a deceiver, and deny me to be the Saviour of the world.

III. The prophet now turns from curses to prayer; and, in the Person of Christ, directs it to God for protection and deliverance both of himself and the whole church.

1. But do thou for me, &c. He asks help against his persecutors on these three grounds:—1. Because his Lord was Jehovah, the Fountain of all being and power. 2. Because it would be for His honour. Do it for thy name's sake. Thy faithfulness and goodness to the church, and justice in executing vengeance on her enemies. 3. Do it because thy mercy is good, easily inclined to succour the miserable.

2. Deliver me, may have reference to Christ's prayer, Father, save me from this hour, &c.

1. Deliver me, &c. For I am destitute of all human help.

2. Deliver me—for my heart is wounded within me, &c.

And to these he adds many other reasons; and uses two similes, the one drawn from the shadow of the evening, the other from the locust.

1. I am gone like a shadow, &c. Which passes away in a moment silently: so was Christ led away as a prisoner, without any murmur. He was led as a lamb, &c. Isa. liii.

2. I am tossed up and down as the locust. From one tribunal to another, as the locust carried from place to place, Exod. x. 12, 19. Thus the apostles and martyrs died patiently.

Secondly, he reasons from his bodily debility.

1. My knees are weak through fasting. The little sustenance Christ took before His passion, and His watching in prayer all night.

2. And my flesh failed of fatness, through the excess of his fatigue, and the anguish of His Spirit: thus He could not bear His cross.

3. A third reason why God should pity and deliver is drawn from the opprobrious usage, and the scorn they put upon Him, than which there is nothing more painful to an ingenuous and noble nature. I am become also a reproach unto them, &c. The four Gospels are an ample comment upon this verse.

The second part of his prayer is for a speedy resurrec-

2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

4 The LORD hath sworn, and will not repent,

b Judg. 5. 2.—c Ps. 92. 4.—d Or, more than the womb of the morning: thou shalt arise, &c.—e Num. 23. 19.

tion. Help me, O Lord my God: O save me, &c. And he supports his petition with a strong reason, drawn from the final cause: Save me, that they may know, &c. That all men, the Jews especially, may be convinced by my rising again, in despite of the watch and the seal, that it was not their malice and power that brought me to this ignominious death, but that my passion, suffering, and death, proceeded from Thy hand. By his resurrection he was declared, Rom. i. 4. And in the close of His prayer he sings a triumph over his enemies, the devil, Judas, the Jews, those bitter enemies of His and the church.

1. Let them curse. Speak evil of me and my followers.

2. But bless thou. Bless all nations that have faith in me.

3. When they arise. For, I. Arise they will, and endeavour by every means to destroy my kingdom. 2. But let them be ashamed. Confounded that their wishes are frustrated.

4. But let thy servant, (which condition Christ took upon Himself,) rejoice: because Thy name is thereby glorified.

And he continues His execrations by way of explanation. Let mine adversaries, &c. be confounded at the last day, for their ingratitude and malice, before angels and men.

IV. He closes all with thanks, which he opposes to the confusion of the wicked.

1. I will greatly praise the Lord. With affection and a great jubilee.

2. I will praise him among the multitude. Before all the world.

For which he assigns this reason,—

1. He shall stand at the right hand of the poor. That is, such as are poor in spirit, who ask and find mercy from God, to such I will be as a shield and buckler.

2. I will stand at the right hand of the poor to save him, &c. From the devil and all his instruments. Christ is the all-covering shield of His Church. He hath blotted out the handwriting of ordinances, &c. So that cum à mundo damnatur, à Christo absolvemur. When we are condemned by the world, we are absolved by Christ.

NOTES ON PSALM CX.

The Hebrews, and all the Versions, except the Arabic, attribute this Psalm to David; nor can this be doubted, as it is thus attributed in the New Testament, see the places in the Margin. We have in it the celebration of some great potentate's accession to the crown; but the subject is so grand, the expressions so noble, and the object raised so far above what can be called human, that no history has ever mentioned a prince to whom a literal application of this Psalm can be made. To Jesus Christ alone, to His everlasting priesthood and government, as King of kings and Lord of lords, can it be applied.

The Jews, aware of the advantage which the Christian religion must derive from this Psalm, have laboured hard and in vain to give it a contrary sense. Some have attributed it to *Eliezer*, the servant or steward of Abraham; and state that he composed it on the occasion of his master's victory over the four kings at the valley of *Shaveh*, Gen. xiv. Others say it was done by David in commemoration of his victory over the Philistines. Others make Solomon the author. Some refer it to *Hezekiah*, and others to *Zerubbabel*, &c.: but the bare reading of the Psalm will shew the vanity of these pretensions. A King is described here who is David's Lord; and sits at the right hand of God, a Conqueror reigning at Jerusalem, King from all eternity—having an everlasting priesthood, Judge of all nations, triumphing over all potentates, indefatigable in all His operations, and successful in all His enterprises. Where has there ever appeared a prince in whom all these characters met? There never was one, nor is it possible there ever can be one such, the Person excepted to whom the Psalm is applied by the authority of the Holy Spirit Himself. That the Jews who lived in the time of our Lord believed this Psalm to have been written by David, and that it spoke of the Messiah alone, is evident from this, that when our Lord quoted it, and drew

Thou art a priest for ever after the order of Melchizedek.

5 The LORD is at thy right hand shall strike through kings in the day of his wrath.

f Heb. 5. 6. & 6. 20. & 7. 17, 21. See Zech. 6. 13.

g Psa. 16. 8.—h Psa. 2. 6, 12. Rom. 2. 6. Rev. 11. 18.

arguments from it in favour of His mission, Matt. xxiii. 42, they did not attempt to gainsay it. St. Peter, Acts i. 34, and St. Paul, 1 Cor. xv. 25, Heb. i. 13. v. 6, 10, vii. 17, x. 12, 13, apply it to shew that Jesus is the Messiah. Nor was there any attempt to contradict them:—not even an intimation that they had misapplied it, or mistaken its meaning. Many of the later Jews also have granted that it applied to the Messiah, though they dispute its application to Jesus of Nazareth. All the critics and commentators whom I have consulted apply it to our Lord; nor does it appear to me to be capable of interpretation on any other ground. Before I proceed to take a general view of it, I shall set down the chief of the various readings found in the MSS. on this Psalm.

Ver. 1. Said unto my Lord—Instead of לַדּוֹנִי ladoni, my Lord, some MS. seems to have read לַיְהוָה layhovah, "Jehovah said unto Jehovah, Sit thou on my right hand, &c. See De Rossi.

Thy footstool—לְרֵגְלֵיךָ לַדּוֹנִי hadom le-ragleyc, "the footstool to thy feet." But eight MSS. drop the prefix לֵ; and read the word in the genitive case, with the Septuagint, Vulgate, and Arabic. Many also read the word in the singular number.

Ver. 3.—Instead of קִדְשֵׁי בְהָרֵי קֹדֶשׁ behadrey kodesh, "in the beauties of holiness," קִדְשֵׁי בְהָרֵי קֹדֶשׁ be-harerey kodesh, "in the mountains of holiness," is the reading of thirty-four of Kennicott's MSS. and fifty-three of those of De Rossi, and also of several printed editions.

Ver. 3. Instead of יַדְיָדְךָ yadudc, "of thy youth," יַדְיָדְךָ yadudc, "I have begotten thee," is the reading as to the consonants of sixty-two of Dr. Kennicott's, and twenty-three of De Rossi's, and some ancient editions, with the Septuagint, Syriac, Vulgate, Arabic, and Anglo-Saxon.

Ver. 4. After the order—אֲחֵרֵי דִבְרָתֶיךָ dibrati. דִּבְרָתֶיךָ dib-rato, "his order," is the reading of twelve of Kennicott's and De Rossi's MSS.

Ver. 5. The LORD—אֲדוֹנִי adoni:—but יְהוָה Yehovah, is the reading of a great number of the MSS. in the above collections.

Ver. 6. Instead of בְּתוֹכָם baggoyim, "among the heathens," or nations, גּוֹיִם goyim, "he shall judge the heathen," is the reading of one ancient MS.

Instead of רֹאשׁ rosh, "the head," רֹשֵׁי roshay, "the heads," is the reading of one MS., with the Chuldee, Septuagint, Vulgate, and Anglo-Saxon.

Ver. 7. For יָרִים yarim, "he shall lift up," יָרִים yarom, shall be lifted up, is the reading of six MSS. and the Syriac.

Instead of רֹאשׁ rosh, "the head," רֹשׁוֹ rosho, "his head," is the reading of two MSS. and the Syriac.

A few add הַלְלֵי הַלֵּל halelu yah, "Praise ye Jehovah:" but this was probably taken from the beginning of the following Psalm.

The learned Venema has taken great pains to expound this Psalm: he considers it a Divine oracle, partly relating to David's Lord, and partly to David himself.

1. David's Lord is here inducted to the highest honour, regal and sacerdotal, with the promise of a most flourishing kingdom, founded in Zion, but extending every where, till every enemy should be subdued.

2. David is here promised God's protection:—that his enemies shall never prevail against him; but he must go through many sufferings in order to reach a state of glory.

3. The time in which this oracle or prophecy was delivered was probably a little after the time when David had brought home the ark, and before he had his wars with the neighbouring idolatrous nations. The kingdom was confined in his hand: but it was not yet extended over the neighbouring nations.

Verse 1. The LORD said unto my Lord] Jehovah said unto my Adoni. That David's Lord is the Messiah is confirmed by our Lord Himself, and by the apostles Peter and Paul, as we have already seen.

Sit thou on my right hand] This implies the possession of the utmost confidence, power, and pre-eminence.

Thou I make thine enemies] Jesus shall reign till all His enemies are subdued under Him. Jesus Christ, as God, ever dwelt in the fulness of the Godhead: but it was as God-man that, after His resurrection, He was raised to the right hand of the majesty on high, ever to appear in the presence of God for us.

Verse 2. The rod of thy strength] The gospel—the doctrine of Christ crucified; which is the powerful sceptre of the Lord that bought us—is quick and powerful, sharper

than any two-edged sword; and is the power of God to salvation to all them that believe.

The kingdom of our Lord was to be founded in Zion; and thence, by gradual conquests, to be extended over the whole earth. It was in Zion the preaching of the gospel first began; and it is by the gospel that Christ rules, even in the midst of his enemies: for the gospel extends a moralizing influence over multitudes who do not receive it to their salvation.

Verse 3. Thy people shall be willing in the day of thy power] This verse has been woefully perverted. It has been supposed to point out the irresistible operation of the grace of God on the souls of the elect, thereby making them willing to receive Christ as their Saviour. Now, whether this doctrine be true or false, it is not in this text, nor can it receive the smallest countenance from it. There has been much spoken against the doctrine of what is called free will by persons who seem not to have understood the term. Will is a free principle. Free will is as absurd as bound will: it is not will if it be not free; and if it be bound, it is no will. Volition is essential to the being of the soul, and to all rational and intellectual beings. This is the most essential discrimination between matter and spirit. MATTER can have no choice, עֲצוּרָה has. Ratiocination is essential to intellect; and from these volition is inseparable. God uniformly treats man as a free agent; and on this principle the whole of Divine Revelation is constructed, as is also the doctrine of future rewards and punishments. If man be forced to believe, he believes not at all:—it is the forcing power that believes, not the machine forced. If he be forced to obey, it is the forcing power that obeys; and he, as a machine, shews only the effect of this irresistible force. If man be incapable of willing good, and willing evil, he is incapable of being saved as a rational being; and if he acts only under an overwhelming compulsion, he is as incapable of being damned. In short, this doctrine reduces him either to a punctum stans, which by the vis inertiae is incapable of being moved but as acted upon by foreign influence; or, as an intellectual being, to non-entity. "But if the text supports the doctrine laid upon it, vain are all these reasonings." Granted. Let us examine the text. The Hebrew words are the following: קָטַן כִּי־תִּהְיֶה אֱמֶעָמָה נֶעֱדָבֹתָ בֶּ-יּוֹם חֵילֶעָא, which literally translated is, thy princely people, or free people, in the day of thy power. Which is thus paraphrased by the Chaldee: "Thy people, O house of Israel, who willingly labour in the law, thou shalt be helped by them in the day that thou goest to battle."

The Syriac has—"This praiseworthy people in the day of Thy power."

The Vulgate—"With Thee is the principle (principium) in the day of Thy power." And this is referred, by its interpreters, to the Godhead of Christ; and they illustrate it by John i. 1. In principio erat Verbum.—"In the beginning was the Word."

The Septuagint is the same; and they use the word as St. John has it in the Greek text, μετὰ σου ἡ ἀρχὴ τοῦ κόσμου ὡς οὐρανός σου.—"With thee is the Arché, or principle, in the day of thy power."

The Ethiopic is the same; and the Arabic nearly so, but rather more express. "The government (الحكومة) ricasat, exists with Thee in the day of Thy power."

The Anglo-Saxon, mid be gnuma on bege mægnar dænes. With thee the principle in day of thy greatness.

The old Psalter, עִלְיָתָּהּ הַבְּגִינְנִיּוֹת בַּיּוֹם הַזֶּה הַבְּטוּתָּהּ. Which it thus paraphrases—I, the feder begynnyn with the begynnynng I and thou, an begynnynng of al thyng in day of thi verte.

Concordance thus, In the day of thy power shalt my people offer the free will offerings with an holy worship. So Tindal, Cardamarden, Beck, and the Liturgic Version.

The Bible printed by Barker, the king's printer, 4to. Lond. 1615, renders the whole verse thus:—"Thy people shall come willingly at the time of assembling thine army in holy beauty: the youth of thy womb shall be as the morning dew."

By the authors of the Universal History, vol. iii. p. 223, the whole passage is thus explained:—"The Lord shall send the rod, or sceptre, of thy power out of Zion, i. e. out of the tribe of Judah, (compare Gen. xlix. 20, and Psa. lxxviii. 68.) Rule thou over thy free-will people;—for none but such are fit to be Christ's subjects, see Matt. xi. 29. In the midst of thine enemies—Jews and heathens; or, in a spiritual sense, the world, the flesh, and the devil. In the day of thy power, i. e. when all power shall be given

6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.

7 He shall drink of the brook in the way: therefore shall he lift up the head.

1 Pa. 62. 21. Hab. 3. 13.—Kr. great.

1 Judg. 7. 5, 6.—m. Isa. 52. 12.

Him, both in heaven and earth. Matt. xxviii. 18. In the beauties of holiness, which is the peculiar characteristic of Christ's reign, and of His religion."

None of the ancient Versions, nor of our modern translations, give any sense to the words which countenances the doctrine above referred to: it merely expresses the character of the people who shall constitute the kingdom of Christ. נָדָב nadab, signifies to be free, liberal, willing, noble; and especially liberality in bringing offerings to the Lord, Exod. xxv. 2, xxxv. 21, 29. And נָדִיב nadib, signifies a nobleman, a prince, Job xxi. 8; and also liberality. נִדְבָה nedebah, signifies a free-will offering,—an offering made by superabundant gratitude: one not commanded, see Exod. xxxvi. 3, Lev. vii. 16, and elsewhere. Now the נִדְבָהוֹת am nadeboth is the people of liberality—the princely, noble, and generous people;—Christ's real subjects;—His own children, who form His church, and are the salt of the world. The bountiful people who live only to get good from God that they may do good to man. Is there, has there ever been, any religion under heaven that has produced the liberality, the kindness, the charity, that characterize Christianity? Well may the followers of Christ be termed the am nadeboth—the cheerfully beneficent people. They hear His call,—come freely,—stay willingly,—act nobly,—live purely,—and obey cheerfully.

The day of Christ's power is the time of the gospel—the reign of the Holy Spirit in the souls of His people. Wherever and whenever the Gospel is preached in sincerity and purity, then and there is the day or time of Christ's power. It is the time of His exaltation. The days of His flesh were the days of His weakness; the time of His exaltation is the day of His power.

In the beauties of holiness נִדְבָהוֹת קֹדֶשׁ be-haderey kodesh, "In the splendid garments of holiness." An allusion to the beautiful garments of the high priest. Whatever is intended or expressed by superb garments, they possess in holiness of heart and life, indicative of their Divine birth, noble dispositions, courage, &c. Their garb is such as become the children of so great a King. Or, they shall appear on the mountains of holiness, bringing glad tidings to Zion.

From the womb of the morning] As the dew flows from the womb of the morning, so shall all the godly from Thee. They are the dew of thy youth;—they are the offspring of Thy own nativity. As the human nature of our Lord was begotten by the creative energy of God in the womb of the Virgin; so the followers of God are born not of blood, nor of the will of the flesh, but by the Divine Spirit.

Youth may be put here not only for young men, but for soldiers. So the Trojana juvenis, "the Trojan troops," or soldiers, in Virgil, Æn. i. ver. 467; and for persons of courage; heroic, strong, active, and vigorous. Such were the apostles, and first preachers of the Gospel; and, indeed, all genuine Christians. They may be fully compared to dew, for the following reasons:—

1. Like dew, they had their origin from heaven.
2. Like dew, they fructified the earth.
3. Like dew, they were innumerable.
4. Like dew, they were diffused over the earth.
5. Like dew, they came from the morning; the dawn, the beginning of the gospel day of salvation.

1. As the morning arises in the EAST; and the Sun, who produces it, proceeds to the WEST: so was the coming of the Son of man, and of His disciples and apostles.

2. They began in the EAST,—Asia Proper and Asia Minor: and shone unto the WEST,—Europe, America, &c. Scarcely any part of the world has been hidden from the bright and enlivening power of the Sun of righteousness: and now this glorious Sun is walking in the greatness of its strength.

Saw ye not the cloud arise,
I, like as a human hand?
Now it spreads along the skies,
Hangs o'er all the thirsty land:
Lo, the promise of a shower,
Drops already from above:
But the Lord will shortly pour,
All the spirit of His love.

The heavenly dew is dropping every where from the womb of the morning; and all the ends of the earth are about to see the salvation of God.

Verse 4. The Lord hath sworn] Has most firmly purposed, and will most certainly perform it; feeling Himself bound by His purpose, as an honest man would by his oath.

And will not repent] Will never change this purpose; it is perfectly without condition, and without contingency.

Nothing is left here to the will of man or angel. Christ shall be incarnated, and the gospel of His salvation shall be preached over the whole earth. This is an irresistible decree of that God who loves mankind.

Thou art a priest for ever] The word כֹּהֵן cohen, not only signifies a priest, but also a prince; as in the patriarchal times, most heads of families had, and exercised, both political and sacerdotal authority over all their descendants. Every priest had a threefold office:—1. He was an instructor of the family or tribe over which he presided. 2. He offered sacrifices for the sins of the people, to reconcile them to God, and give them access to His presence. 3. He was their mediator, and interceded for them. So is Christ, the grand, the universal Instructor, by His word and Spirit. The Lamb of God, who, by His sacrificial offering of Himself, takes away the sin of the world, and still continues to exhibit Himself before the throne in His sacrificial character. He is also the great Mediator between God and man, and in these characters is a Priest for ever. He will instruct; apply the sacrificial offering, and intercede for man, till time shall be no more.

After the order of Melchizedek.] For the elucidation of this point the Reader is requested to refer to the notes on Gen. xiv. 18, 19, and to the Observations at the end of that Chapter, where the subject, relative to the person, name, and office, of this ancient king, is fully discussed; and it will be necessary to read that note, &c. as if appended to this place.

Melchizedek was king of Salem, that is, king of Jerusalem; for Salem was its ancient name: but by Salem, signifies peace, and pax tesdek, righteousness. Christ is styled the Prince of peace; and He is the King that rules in the empire of righteousness; and all peace and righteousness proceed from Him. Heb. vii. 2.

He is Priest after the order of Melchizedek—after his pattern; in the same kind or manner of way in which this ancient king was priest.

Calmet properly observes that there were three orders of priesthood. 1. That of royalty. All ancient kings being, in virtue of their office, priests also. This seems to have been considered as the natural right of royalty, as it obtained in almost every nation of the earth, from the beginning of the world down to the end of the Roman empire. 2. That of the first-born. This right appertained naturally to Reuben, as the first-born in the family of Jacob. 3. That of the Levites, instituted by God Himself, and taken from Reuben because of his transgression. The Levitical priesthood ended with the Jewish polity; and that also of the first-born, which had been absorbed in it. This order, therefore, was not perpetual; it was intended to last only for a time. But that of royalty is perpetual (though not now in general use,) because founded in what is called natural right. It is, therefore, according to this most ancient order, that Christ is a Priest for ever. The kings of England, as heads of the church, appointing all bishops, continue to assume, in a certain way, this original right.

Melchizedek is said to be without father, without mother, without beginning of days, or end of life. We have no account of his parents; nothing of his birth; nothing of his death. Christ, as to his Divine nature, is without father or mother, and without beginning of days: nor can He have any end. Other priests could not continue by reason of death: but He is The Eternal, He cannot die; and therefore can have no successor—He is a priest for ever. Therefore, as Melchizedek was a priest and a king, and had no successor; so shall Christ be; of the increase and government of His kingdom there shall be no end.

Melchizedek was priest of the Most High God; and consequently not of one people or nation, but of the universe. Aaron was priest of one people, and for a time only: Jesus is Priest of all mankind, and for ever. He tasted death for every man; He is the King eternal; He has the keys of hell and death. As God is the King and Governor of all human beings, Christ being the Priest of the Most High God, He must also be the Priest for, and over, all whom this Most High God made and governs; and therefore He is the Priest, the atoning Sacrifice of the whole human race. In this the main similitude exists between the order of Melchizedek and that of Christ.

Verse 5. The Lord at thy right hand] Here Venema thinks the Psalm speaks of David. As Jesus is at the right hand of God; so He will be at thy hand, giving thee all the support and comfort requisite.

He shall strike through kings] As He did in the case of Abraham, Gen. xiv. 1-16, (for to this there seems to be an allusion,) where he smote four kings, and filled the pits with the dead bodies of their troops. That this allusion is to the above transaction seems the most probable; because in the same chapter, where the defeat of the four kings is mentioned, we have the account of Melchizedek coming to meet Abraham, and receiving the tenth of the spoils.

Verse 6. He shall judge among the heathen] David shall greatly extend his dominion and rule over the Idumeans, Moabites, Philistines, &c.

He shall fill—with dead bodies] He shall fill pits—make heaps of slain; there shall be an immense slaughter among his enemies.

He shall wound the heads] He shall so bring down the power of all the neighbouring kings, as to cause them to acknowledge him as their lord, and pay him tribute.

Verse 7. He shall drink of the brook in the way] He shall have sore travail, and but little ease and refreshment: but he shall still go on from conquering to conquer.

Therefore shall he lift up the head] Or his head. He shall succeed in all his enterprises, and at last be peaceably settled in his ample dominions.

But these verses, as well as the former, may be applied to our Lord. The fifth verse may be an address to Jehovah. Adonai at thy right hand (O Jehovah) shall smite kings,—bring down all powers hostile to His empire. In the day of his wrath—when, after having borne long, He arises and shakes terribly the rulers of the earth.

Ver. 6. He shall judge—give laws among the heathen—send His gospel to the whole Gentile world. He shall fill the field of battle with the dead bodies of the slain, who had resisted His empire, and would not have Him to reign over them.

He shall wound the head over many countries.—This must be spoken against some person possessing a very extensive sway. Perhaps Antichrist is meant; he who has so many countries under his spiritual domination. Christ shall destroy every person, and every thing, which opposes the universal spread of His own empire. He will be a King, as well as a Priest, for ever.

Ver. 7. He shall drink of the brook.—He shall suffer sorely, and even die in the struggle: but in that death His enemies shall all perish; and he shall lift up his head. He shall rise again from the dead, possessing all power in heaven and earth, ascend to the throne of glory, and reign till time shall be no more. He must suffer and die, in order to have the triumphs already mentioned.

While all have acknowledged that this Psalm is of the utmost importance, and that it speaks of Christ's priesthood and victories, it is amazing how various the interpretations are which are given of different passages. I have endeavoured to give the general sense in the preceding notes, and to explain all the particular expressions that have been thought most difficult; and, by giving the various readings from the MSS. have left it to the learned Reader to make further improvements.

It has, however, long appeared to me that there is a key by which all the difficulties in the Psalm may be unlocked. As this has not been suggested by any other, as far as I know, I shall, without apology, lay it before the Reader.

The One Hundred and Tenth Psalm is a WAR SONG, and every phrase and term in it is MILITARY.

I. In the first place may be considered here the proclamation of the Divine purpose relative to the sacerdotal, prophetic, and regal offices of the Lord JESUS CHRIST.

Jehovah said unto my Lord, SIT THOU ON MY RIGHT HAND.

2. A grievous battle, and consequent defeat and victory over the enemy, foretold. I WILL MAKE THINE ENEMIES TRY FOOTSTOOL TO THY FEET, ver. 1.

3. The ensign displayed. THE LORD SHALL SEND FORTH THE ROD OF THY STRENGTH;—the pole on which the banner shall be displayed, at the head of His strength,—His numerous and powerful forces.

4. The inscription, device, or motto, on this ensign.—RULE THOU IN THE MIDD OF THINE ENEMIES, ver. 2.

5. The muster of the troops. A host of bold spirited volunteers,—not mercenaries,—neither kidnapped nor impressed; וְיִצְחָק בְּעַם נְדָבוֹת, a volunteer people; high born,—loyal subjects, veteran soldiers,—every man bringing gifts to his General and King.

6. The regimentals, or uniform, in which they shall appear. THE BEAUTIES OF HOLINESS; הַדָּרֵי הַקֹּדֶשׁ haderey kodesh, the SPLENDID GARMENTS OF HOLINESS. The apparel shewing the richness of the King, and the worth and order of the soldiers; every man being determined to do his duty, and assured of conquest. The Lacedemonian

soldiers were clothed in scarlet; and never went to battle without crowns and garlands upon their heads, being always sure of victory. Potter, Antiq. vol. ii. p. 55.

7. The number of the troops. They shall be as the drops of dew at break of day—innumerable; and this shall be in consequence יְרֵי יַאֲדֻלְעָא, of thy NATIVITY,—the manifestation of Jesus. Thou shalt be born unto men;—they shall be born of thy Spirit.—ver. 3.

8. The title of the Commander. THOU ART A PRIEST, כֹּהֵן cohen, a Priest and a Prince. So was Agamemnon in Homer, and Aeneas, in Virgil. Both were princes; both were priests; and both were heroes.

9. The perpetuity of this office. FOR EVER; לְעוֹלָם leolam, for futurity,—for all time,—till the earth and the heavens are no more.

10. The resolution of setting up such a Priest and King, and levying such an army. ACCORDING TO THE ORDER OF MELCHIZEDEK. The Commander, muster, and establishment of the corps, shall be according to the plan of that ancient king and priest:—or, translating the words literally, מַלְכֵי מַלְכֵי מַלְכֵי מַלְכֵי מַלְכֵי, all shall be executed as I have spoken to my Righteous King;—I have sworn, and will not change my purpose. All my purposes shall be fulfilled. This speaking may refer to the purpose, ver. 1, confirmed by an oath, ver. 4.

11. Victory gained. ADONAI AT THY RIGHT HAND HATH TRANSFIXED (וְיָרָד מַחֲטָוִי) KINGS in the day of his wrath, i. e. of battle and victory. Jesus, the Almighty King and Conqueror, fights and gains his battles, while sitting at the right hand of the Majesty on high, ver. 5.

12. Judgment instituted, and executed. He shall judge among the heathen, כֹּנֵן ba-goyim, among the nations. He shall bring forth, judge, and condemn His enemies; and He shall fill pits with the bodies of executed criminals, ver. 6.

13. False religion, supporting itself by the secular arm, under the name of true religion, shall be destroyed. וְיִצְחָק מַחֲטָוִי מַחֲטָוִי מַחֲטָוִי machatsoi rosh al arets rabbah. He smites the head that is over an extensive land, or country. The priesthood that is not according to the order of Melchizedek shall be destroyed; and all government that is not according to Him who is the eternal King and Priest shall be brought down and annihilated. Who is this great HEAD? This usurping power? This antichristian authority? Let the Italian archbishop answer, ver. 6.

14. Refreshment and rest—the fruits of the victories which have been gained. He shall drink of the brook in the way; therefore, shall he lift up the head. He and his victorious army having defeated and pursued his enemies, spent with fatigue and thirst, are refreshed by drinking of a rivulet providentially met with in the way. But the rout being now complete and final,—

15. The emperor is proclaimed and triumphs. God lifts up the HEAD, וְיָרָד מַחֲטָוִי, THE CHIEF,—the CAPTAIN,—as the word often means. Jesus, the Captain of our salvation, has a complete triumph; eternal peace and tranquility are established. The Messiah is all in all,—the last enemy death is destroyed. Jesus having overcome, has sat down with the Father upon His throne; and His soldiers, having also overcome, through the blood of the Lamb, seated with Him on the same throne, are for ever with the Lord. They see him as he is; and eternally contemplate and enjoy His glory,

"Far from a world of grief and sin,
With God eternally about us."

Hallelujah! The Lord God Omnipotent reigneth! Amen, Amen!

ANALYSIS OF THE HUNDRED AND TENTH PSALM.

This Psalm is short in appearance, but deep and copious in mysteries. The subject, without doubt, is Christ; since both St. Peter (Acts ii. 34,) and St. Paul (Heb. i. 13,) expound it of Christ; and in Matt. xxiii. 44, Christ applies it to Himself.

In this Psalm Christ is described as a Priest and a King. I. Christ's kingdom; in the three first verses.

II. His priesthood; from the fourth to the seventh.

I. In reference to His kingdom the prophet acquaints us,

1. With His Person. 2. With His power, and the acquisition of it. 3. The continuance of it. 4. The execution of it.—First, Over His enemies;—Secondly, Over His own people, which is the sum of the three first verses.

1. The Person who was to reign was David's Lord: his son according to the flesh; but his Lord as equal to God. Phil. ii. 6, 7. As made flesh, and born of a virgin, the son of David; but as Immanuel, the Lord of David, which the Jews not understanding could not reply to Christ's question, Matt. xxii. 45.

2. As to His power; the Author of it was God. The Lord said to my Lord, &c. Decreed it from everlasting. And again, The Seed of the woman, &c.

3. And of His kingdom. He took possession, when the Lord said unto Him, *Sit thou on my right hand.* Christ, as the Son of God, was ever at God's right hand, equal to Him in might and majesty: but, as man, was exalted to honour, not before His glorious ascension, Acts ii. 34. Ephes. i. 20. Phil. ii. 8.

4. For the continuance of it. It is to be UNTIL, which notes not a portion of time, but a perpetuity. *Sit till I make, &c.* Sit at God's right hand, that is, in power and glory, till He shall say to all the wicked, *Depart from me,* Matt. xxv., but not so as to be then dethroned. But when once all His enemies shall be made His footstool, then He shall visibly rule, *sitting at his father's right hand for evermore*; go on to reign, neither desist to propagate and enlarge Thy kingdom, till all men bow the knee to Thy name, till all opponents be overthrown.

The beginning of this kingdom was in Zion. *The Lord shall send, &c.*

1. The rod of His power was His sceptre; that is, *His word, the gospel, the wisdom of God,* 1 Thess. ii. 13. *The sword of the Spirit,* Ephes. vi. 17. *The mighty power of God, &c.,* Rom. i. 16.

2. And this was to be sent out of Zion, Isa. xxiii. *It behoved Christ to suffer, &c.* Luke xxiv. 47. The sound of the apostles' words went into all lands: but Zion must first hear, Acts xiii. 46.

And now the prophet comes to the execution of His power. *Rule thou in the midst, &c.* Converting all such as believe His gospel, and confounding those who will not have Him to reign over them. Now these enemies are the most in number: for the church, however greatly increased, is still surrounded by Turks, Jews, &c. *Rule Thou*; be Thou Ruler—go on, and set up Thy standard universally; for believers are easily dealt with: they love Thy government.

1. *For thy people shall be willing.* Not forced by compulsion; *they shall flow together as water,* Isa. ii.

2. But not before Thy grace has brought down their hearts. *In the day of thy power,* that is, in the days of Thy solemn assemblies, when the gospel light shall be sent forth, and the apostles and messengers go abroad to preach Thy truth.

3. The third quality of this good people is, *that they be holy.* For some read the words thus;—*They shall offer freewill offerings with a holy worship.* Our last translators point it, *They people shall be willing in the day of thy power.* Here they pause, and read on thus:—*In the beauty of holiness, from the womb of the morning.* The *Vulgate, In splendoribus sanctorum.* In the splendour of the saints, and stops there: but let the reading be as it will, all expositors are agreed that holiness must be the ornament of Christ's church:—

4. Which sanctity these good people have not from themselves, but, by the influence of the Holy Spirit; for *they shall worship in the beauty, &c.* This is a very difficult place; and the rendering of it is so various, so perplexed by the several modes of pointing it, that the difficulty is increased. But see the Notes. The Fathers expound this passage of Christ Himself; and the later divines of His people, which is most probable. By their youth they understand their regeneration: by the *dews,* the graces bestowed on them; which comes immediately from God. The prophet phrases it, *From the womb of the morning.* As if the Holy Ghost had said, "The preaching of Thy word shall bring forth a great and good people, plentiful as the drops of the morning dew. As the secret and refreshing dews come from heaven to refresh the earth; so Thy power, regenerating the hearts of men by the secret operation of Thy Holy Spirit, shall produce an immortal seed, children begotten to God. *Thou hast the dew,* the grace of God, to beautify thy youth, and to make thee holy by the direct influence of Thy Spirit, to produce entire regeneration.

II. The prophet having foretold Christ's kingdom, now predicts His priesthood, under which His prophetic office may be applied. That Messiah was to be a Priest at His coming God swears:—

1. *The Lord swears.* His word of assurance was given with His oath. In the priesthood of Christ lies the main weight of our redemption; therefore, God swears that He shall be a Priest to offer Himself, and to intercede for us, without which He had in vain been our Prophet and our King.

2. *And will not repent.* This is also added for our greater assurance. God is sometimes represented as repenting; as in the case of *Nineveh*: but now that He was to save the world by this Priest, His Son, He takes an oath to do it, and He will not repent. His sentence for judgment is ever conditional: but His decree for mercy is absolute. *He will not repent, &c.*

The matter of the oath follows: *Thou art a priest for ever, after the order of Melchizedek.*

1. *Thou* is emphatical: *Thou, David's Lord,* art a Priest, and none such a Priest as *Thou.*

2. *Art:* For this Priest was the *I am*; therefore, justly said, *Thou art.*

3. *A Priest,* whose office the apostle describes, Heb. v. 1.

4. *For ever.* Not as Aaron and his successors, who were many priests, &c., Heb. vii. 23, 24.

5. *After the order*—The right, the law, the custom, the rites. [See the Notes.]

6. *Of Melchizedek*—Which is opposed to the order of Aaron. He was not then to be a Priest after the order of Aaron, but by a former and higher order.

The difference lies in this:—

1. In the constitution of Him to the priesthood. He was made with an oath; and so were not any of Aaron's order, Heb. vii. 20, 21.

2. In the succession. In Aaron's priesthood,—the high priest being mortal, he died, and another succeeded: but this Priest, as *Melchizedek, had neither beginning of days, nor end of life,* Heb. vii.

3. *Melchizedek* was priest and king:—so was Christ. Aaron was only a priest.

4. *Aaron and his sons offered up oxen, &c.* Lev. xvi.

6. *But Christ being holy, &c.* offered no sacrifice for Himself; but for our sins, Isa. liii. 9.

5. *Aaron was a local priest: but Christ an universal Priest,* John iv. 22.

6. *Aaron anointed with material oil; Christ with the Holy Ghost,* Luke iv. 18, 21.

7. *Aaron's priesthood was temporary;—Christ's for ever.*

A priest is to be,—

1. A person taken from among men; but select, fit for the office: thus was Christ a perfect man.

2. A priest must be ordained by God. *For no man, &c.* So Christ glorified not Himself to be made a High Priest.

Thou art my Son, &c.

3. The high priest was ordained of men in things pertaining to God, to be their advocate, mediator, interpreter, and reconciler, in all those things in which men make their addresses to God; or God is to signify His will to them; and so was Christ, for He is the Advocate, the Mediator, for His people; He reconciles them to God; He interprets His will to us by preaching His gospel to the poor.

4. The high priest was ordained that He might offer gifts and sacrifices for sin. Their sacrifices were the blood of bulls, &c.: but Christ's was most infinitely precious, even *his own blood,* Ephes. v. 2. Heb. ix. 26. and Heb. x. 10, 11, 12.

5. The high priest must have compassion on the ignorant, and those who are out of the way: such was Christ. *For we have not, &c.* Heb. iv. 15.

6. Lastly, the high priest was compassed with infirmities; and so was Christ. *In all things it became him—*

he took our infirmities, &c.

It remains now to shew,—

1. *How he is a Priest for ever?*

2. *How a Priest after the order of Melchizedek?*

He is a Priest for ever, in respect to His person, office, and effect.

1. *In respect of his person and office.* For He succeeded no priest, His vocation being immediate. Neither is any to succeed Him in this priesthood; for *He lives for ever,* and therefore needs not, as the priests under the old law, any successor to continue His priesthood.

2. *A Priest he is for ever in respect of the effect;* because by that sacrifice which He once offered on the cross, He purchased the inestimable effects of redemption and eternal salvation, in which sense the priesthood is eternal.

That Christ is a Priest for ever is evident: but it remains to be shewn *how a Priest after the order,*—the rite, the manner, the word, and power, given and prescribed to *Melchizedek?*

1. This *Melchizedek* was king of *Salem,* and priest of the most high God, Gen. xiv. so was Christ a King of *Jerusalem* above, God's own city, and a Priest—*Offering himself a sacrifice for sin.*

2. *Melchizedek* is, by interpretation, *King of righteousness:* so is Christ *the Lord our righteousness,* Jer. xxiii. 6. 1 Cor. i. 30.

3. *Melchizedek* is king of *Salem*; i. e. peace: so Christ is the Prince of peace, Isa. ix. 6.

4. *Melchizedek* was without father or mother: so was this our Priest as revealed by God to us, *without beginning of days, or end of life,* as touching His Godhead.

5. *Melchizedek* blessed *Abraham:* so Christ us, *in turning every one of us away from his iniquities.*

PSALM CXI.

The Psalmist praises the Lord, and extols His works as great, honourable, glorious, and magnificent. 1-4. His providence and kindness to His followers, 5-8. The redemption He has granted to His people, 9. The fear of the Lord is the beginning of wisdom, 10.

PRAISE ye the LORD. ^b I will praise the LORD with *my* whole heart, in the assembly of the upright, and in the congregation.

2 ^c The works of the LORD are great, ^d sought out of all them that have pleasure therein.
3 His work is ^e honourable and glorious; and his righteousness endureth for ever.
4 He hath made his wonderful works to be

^a Heb. *Hallelujah*.—^b Psa. 35. 10. & 89. 5. & 107. 32. & 109. 30. & 149. 1.—^c Job 28. & 29. & 30. & 41. Psa. 92. 5. & 139. 14. Rev. 15. 3.—^d Psa. 142. 5.—^e Psa. 145. 4, 5, 10.—^f Psa. 88. 5. & 103. 5.

6. *Melchizedek brought forth bread and wine to refresh Abraham's army*: so Christ instituted the sacrament, set forth in bread and wine, to refresh the hungry and thirsty souls of His genuine followers.

After the prophet had said that the Messiah shall be a Priest, &c. he intimates in this verse that, notwithstanding all opposition that shall be made against Him, yet His priesthood should be eternal; for,

- 1. *The Lord is on thy right hand*. Giving Thee power in defence of His church.
- 2. *And this thy Lord shall strike through kings, &c.* The greatest of thy enemies.
- 3. *In the day of his wrath*. For such a day there is, and it will come, when the proudest tyrant shall not escape.

In the following verse Christ is described as a valiant Conqueror.

- 1. *He shall rule and judge*. Not only the Jews, but all people.
 - 2. *He shall fill the places, &c.* Make such a slaughter among His enemies, as enraged soldiers do in the storming of a city, when they fill the trenches with the dead bodies.
 - He shall wound the heads, &c.* Even kings and monarchs, those in the greatest power and authority.
- The prophet, through the whole of the Psalm, had spoken of Christ's exaltation: that He was set at God's right hand; by oath was made a priest; and that, in defence of His kingdom and priesthood, He would subdue, conquer, and break to pieces, His enemies. In this last verse he tells us by what means He came to this honour: His cross was the way to the crown; His passion and humiliation to His exaltation. *He, saith David, shall drink of the brook in the way*; therefore, shall he lift up his head; as if he had said with the apostle, *He humbled himself, and became obedient to death, &c.*

- 1. *He shall drink*. To drink is to be afflicted, Jer. xlix. 12.
- 2. *He shall drink of the brook*; נַחַל *nachal*, of the torrent; and that is more than of the cup, for a cup contains but a certain portion of sorrows, but a torrent a whole flood of miseries. In a cup that which is drank may be clear and clean: but in a torrent a man can expect nothing but muddy and troubled water. Thus the prophet intimates here that the drink offered Him should be much and troubled. And in His passion He descended into the depth of the torrent, and drank deep of it.
- 3. *In the way*. On His journey that preceded His resurrection and ascension.

But *claritas humilitatis præmium*, Glory is the reward of humility. Because He thus humbled Himself, and willingly underwent his death and passion, for the glory of His Father, and the salvation of man; therefore *shall God lift up his head*; *He shall ascend into heaven*; *sit on His right hand*, and be constituted the Judge of quick and dead. *He shall rise from the dead*, and have all power committed to him in heaven and earth.

NOTES ON PSALM CXI.

This is one of the alphabetical or acrostic Psalms: but it is rather different from those we have already seen, as the eight first verses contain each two members; and each member commences with a consecutive letter of the Hebrew alphabet. But the two last verses are composed of three members each, characterized the same way, making twenty-two members or hemistichs in the whole, to each of which a consecutive letter of the alphabet is prefixed. But this division is not proper: it should follow the arrangement in the Hebrew poetry, where every hemistich stands by itself, and each contains a complete sense. The Psalm has no title in the Hebrew, unless the word *Hallelujah* be reckoned as such; and the thanksgivings which it contains were probably composed for the benefit of the Jews after their return from Captivity.

Verse 1. *I will praise the Lord with my whole heart*

remembered: ^f the LORD is gracious and full of compassion.

5 He hath given ^g meat ^h unto them that fear him: he will ever be mindful of his covenant.

6 He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

7 The works of his hands are ⁱ verity and judgment; ^k all his commandments are sure.

8 ^l They ^m stand fast for ever and ever, and are ⁿ done in truth and uprightness.

9 ^o He sent redemption unto his people: he hath commanded his covenant for ever: ^p holy and reverend is his name.

^g Heb. prey.—^h Matt. 6. 25, 26.—ⁱ Rev. 15. 3.—^k Psa. 19. 7.—^l Isa. 40. 8. Matt. 5. 12.—^m Heb. are established.—ⁿ Psa. 19. 9. Rev. 15. 3.—^o Matt. 1. 21. Luke 1. 68.—^p Luke 1. 49.

If we profess to "sing to the praise and glory of God," the heart, and the whole heart, without division and distraction, must be employed in the work.

In the assembly] *בְּסוּד* *be-sod*, in the secret assembly—the private religious meetings for the communion of saints. And in the congregation—*עֲדָה* *edah*, the general assembly, the public congregation. There were such meetings as the former ever since God had a church on the earth;—and to convey general information there must be public assemblies.

Verse 2. *The works of the Lord are great*] *גְּדוּלִים* *gedolim*, vast in magnitude; as *רַבִּים* *rabim*, signifies their multitude and variety.

Sought out] Investigated, carefully examined.

By all them that have pleasure therein.] By all that delight in them: by every genuine philosopher; every lover of nature, he who traces out the great First Cause by means of His works. And the man that does so will be astonished at the perfections of the Creator, and admire all the operations of His hands.

Verse 3. *His work is honourable, &c.*] He has done nothing in nature or grace that does not redound to His own honour and glory; and because all is done in righteousness, it endureth for ever.

Verse 4. *He hath made his wonderful works*] He who seeks them out will never forget them: and every thing of God's framing is done in such a way, as to strike the imagination, interest the senses, and charm and edify the intellect. But the Psalmist may here intend principally the works of God in behalf of the Jewish people; and particularly in their deliverance from the Babylonish captivity; which, it is supposed, this Psalm celebrates.

Verse 5. *He hath given meat*] *לֶחֶם* *lechem*, PREY. This may allude to the quails in the wilderness. The word signifies what is taken in hunting—wild beasts, venison, or fowls of any kind; particularly such as were proper for food. It also signifies spoil taken from enemies. And he may also refer to the wondrous manner in which they were fed and supported during their captivity; and by His support He proved that He was mindful of His covenant. He had promised such blessings; He was faithful to His promises.

Verse 6. *The power of his works*] They have seen that these things did not arrive in the common course of nature; it was not by might, nor by power, but by the Spirit of the Lord of hosts they were done. And it required a display of the power of God to give them the heritage of the heathen.

Verse 7. *Verity and judgment*] His works are verity or truth, because they were wrought for the fulfilment of the promises He had made to the fathers. And they were just;—for their punishment was in consequence of their infidelities; and the punishment of the Babylonians was only in consequence of their gross iniquities; and in both respects He had proved His work to be according to justice and judgment.

Verse 8. *They stand fast for ever*] *סֹמְעִים* *samucim*, they are propped up, buttressed for ever. They can never fail; for God's power supports His works, and His providence preserves the record of what He has done.

Verse 9. *He sent redemption*] He sent Moses to redeem them out of Egypt;—various judges to deliver them out of the hands of their oppressors; Ezra, Nehemiah, and Zerubbabel, to deliver them from Babylon;—and the Lord Jesus to redeem a whole lost world from sin, misery, and death.

Holy and reverend is his name.] The word *reverend* comes to us from the Latin, *reuerendus*, and is compounded of *re*, intensive, and *veror*, to be feared:—and most or right reverend, *reuerendissimus*, signifies to be greatly feared. These terms are now only titles of ecclesiastical respect; especially in the Protestant ministry. But there was a time in which these were no empty titles. Such

10 * The fear of the LORD is the beginning of wisdom : * a good understanding have all they that * do his commandments : his praise endureth for ever.

PSALM CXII.

The blessedness of the man that fears the Lord, both as it regards himself and his family, 1-3. His conduct to his family, his neighbours, and the poor, 4-6. The envy of the wicked at his prosperity, 10.

Cyri. Regis Fortunatus, cir. a. 600. PRAISE * ye the LORD. * Blessed is the man that feareth the

q Dent. 4. 6. Job 28. 28. Prov. 1. 7. & 9. 10. Eccles. 12. 13. Ecclus. 1. 16.—r Or, good success. Prov. 3. 4.—s Heb. that do them.

was the power of the clergy that, when they walked not in the fear of the Lord, they caused the people to fear; and they themselves were to be feared: but, when the secular power was added to the spiritual power, they were then truly reverendi and reverendissimi, to be feared, and greatly to be feared. But reverend is not applied to God in this way; nor does the word מורé, bear this signification—it rather means terrible, holy and terrible—or, holy and tremendous is his name. This title belongs not to man; nor does any minister, in assuming the title reverend, assume this. Indeed, the word reverend, as now used, gives us a very imperfect expression of the original term. Holy and tremendous is God's name. He is glorious in holiness, fearful in praises, doing wonders, both in the way of judgment and in the way of mercy.

Verse 10. The fear of the LORD is the beginning of wisdom | The original stands thus, —חַיִּים חֲסִידֵי יְהוָה רֵשִׁית חֵכְמָה, yirath Yehovah.—The beginning of wisdom is the fear of Jehovah. Wisdom itself begins with this fear;—true wisdom has this for its commencement. It is the first ingredient in it, and is an essential part of it. In vain does any man pretend to be wise, who does not fear the Lord; and he who fears the Lord departs from evil;—he who lives in sin neither fears God, nor is wise.

A good understanding have all they that do his commandments | These last words we add as necessary to make up the text; but there is no need of this expedient, as the words of the original literally read thus,—“The beginning of wisdom is the fear of Jehovah; good discernment to the doers.” That is, they who act according to the dictates of wisdom, the commencement of which is the fear of Jehovah, have a sound understanding; discern their duty and their interest; live to secure their own peace, their neighbour's good, and God's glory.

ANALYSIS OF THE HUNDRED AND ELEVENTH PSALM.

It is supposed that this hymn was set by the author to be sung at the Passover; and, that it might be the more readily learned and remembered, the colons are in number as many, and arranged in the order of the Hebrew alphabet. It is an exhortation to praise God for His wonderful benefits bestowed on the world at large, and especially on Israel and the church.

There are three parts in this Psalm:—

I. A resolution of the Psalmist to praise God, the manner in which he would do so, and the company with whom he would do it, ver. 1.

II. An expression of the reasons which moved him to it, viz. His admirable benefits, special and general, ver. 2-9.

III. An inference from the premises by way of sentiment, in which he commends the fear of God, ver. 10.

I. The title of this Psalm is Hallelujah, praise ye the Lord; and he adds,—

- 1. I will praise the Lord. And shew how it should be done.
- 2. Not hypocritically;—not with the lips only, but with the heart.
- 3. With the whole heart.
- 4. Not secretly, but in the assembly of the upright, &c.

1. Both in the assembly, where these good and upright men are. 2. And also in a mixed multitude, and secretly among good men.

II. And, having made a pious confession of his readiness to practise the duty, he next sets down the ground and matter of his praise.

1. His works of power in the creation and conservation of the world, or the favours shewed to the church. And these works of the Lord are great. 1. Great, not only for variety and beauty; but also in base creatures His wisdom is admirable, and to be admired. 2. Great; for it was great to take to himself a people out of another people, to make a covenant with them, and to reveal His promises, and give them a law, to settle among them a policy for church and state. 3. Fools and impious men, indeed, but little consider these works; they think not of their Author: but in the eyes of all wise men they are sought out, &c.

2. His works of wisdom in governing the creatures He has created, and in the guiding and collecting His church. 1. It is honourable. And much more so its Author. 2. And glorious. Far above the works of princes. 3. He is

LORD, that * delighteth greatly in his commandments.

2 * His seed shall be mighty upon earth : the generation of the upright shall be blessed.

3 * Wealth and riches shall be in his house : and his righteousness endureth for ever.

4 † Unto the upright there ariseth light in the darkness : he is gracious, and full of compassion, and righteous.

a Heb. Hallelujah.—b Psa. 128. 1.—c Psa. 119. 16, 35, 47, 70, 143.—d Psa. 95. 13. & 97. 25. & 102. 25.—e Matt. 6. 33.—f Job 11. 17. Psa. 97. 11.

a righteous God, and his righteousness endureth for ever. For he never departs from the exact rule of justice.

His fourth work is that of mercy, which record must be kept.

1. He hath made his wonderful works, &c. As in the Jewish hosts.

2. For the Lord is gracious, &c. These proceed from mere mercy. 1. Gracious in doing these works. 2. Full of compassion, as a father towards his children.

Of which the prophet gives several instances:—

1. He hath given meat, &c. He nourished His people for forty years in the wilderness, giving them meat from heaven.

2. He will ever be mindful, &c. Notwithstanding their provocations.

3. He hath shewed his people, &c. As in the turning of Jordan backwards, overthrowing Jericho, staying the sun and moon, &c.

4. That he might give them, &c. By the expulsion of the Canaanites. The works of the Lord are great, &c.

Again he uses an acclamation: The works of his hands are,—

1. Verity. Making good His promise to Abraham.

2. Judgment. Executed on idolaters and profane persons. He shews unto the whole world that—

1. All his commandments are sure. That His laws, especially His moral laws, are of everlasting obligation on all.

2. That these commands stand fast for ever; for they are established in truth, equity, justice, and reason.

The prophet now speaks of a mercy far exceeding all the rest, the work of human redemption by Christ. This may be thus expounded, and better than in reference to the redemption of Israel out of Egypt.

1. He sent redemption, &c. A Redeemer, so long promised.

2. He hath commanded his covenant, &c. Which is still extant.

III. The prophet having enumerated many of God's works of power, wisdom, and mercy, concludes the Psalm with three acclamations.

Holy and reverend, &c. Either in His service, or whenever He is signified.

1. Holy. Unpolluted by hypocrisy: the command is, Be ye holy, for I am holy.

2. Reverend. Not rashly or negligently performed. Or, as some read it, terrible; and it is a fearful thing to fall into the hands of the living God.

The second acclamation follows upon the preceding:—

1. This fear is the beginning of wisdom. For these men begin to be wise; to eschew evil, and do good.

2. This fear, if it be right, will be practical. For a good understanding, &c.

The third acclamation is, His praise endureth for ever. Which some refer to God, others to man: but both are true. For the praise must continue for ever. His power, mercy, &c.

1. If referred to man, then the sense will be,—

1. His praise. For they that dwell in Thy house, &c. Psa. lxxxiv. 4.

2. Or his praise. The commendation of a good man will be had in everlasting remembrance, (Psa. cxii. 6.) The name of the wicked shall rot, &c. (Prov. x. 7. Well done, thou good and faithful servant, &c. (Matt. xxv. 21.) His praise is in this world lasting; but in the world to come everlasting.

NOTES ON PSALM CXII.

This is another of the acrostic or alphabetical Psalms, under the title Hallelujah. It is formed exactly as the preceding in the division of its verses. It has ten verses in the whole; the eight first contain each two hemistichs, beginning with a consecutive letter of the alphabet; the ninth and tenth verses three each, making twenty-two in the whole. It is understood to have been written after the Captivity, and probably by Zechariah and Haggai: to them it is ascribed by the Vulgate.

Verse 1. Blessed is the man that feareth the LORD | This seems to be the continuation of the preceding Psalm: 351

5 * A good man sheweth favour, and lendeth : he will guide his affairs ^b with ^c discretion.
 6 Surely ^a he shall not be moved for ever : ^d the righteous shall be in everlasting remembrance.
 7 = He shall not be afraid of evil tidings : his ^e heart is fixed, ^f trusting in the LORD.
 8 His heart is established, ^g he shall not be afraid, until he ^h see his desire upon his enemies.
 9 = He hath dispersed, he hath given to the

poor ; * his righteousness endureth for ever ; his ⁱ horn shall be exalted with honour.
 10 = The wicked shall see it, and be grieved ; ^j he shall gnash with his teeth, and ^k melt away : ^l the desire of the wicked shall perish.

PSALM CXIII.

An exhortation to bless God for His own exaltations, 1-4. And for His great mercy to the poor and necessitous, 5-9.

PRAISE * ye the LORD. ^b Praise, ^c Cyt. Regis Perennans. ^d O ye servants of the LORD, praise ^e the name of the LORD. ^f *circ. sum. vocant.*

† Ps. 57. 25. Luke 6. 35.—h Eph. 5. 15. Col. 4. 5.—i Heb. Judgment.—k Ps. 115. 8. Prov. 10. 7.—m Prov. 1. 23.—n Ps. 57. 7.—o Ps. 64. 10.—p Prov. 3. 33.—q Ps. 52.

10. & 118. 7.—r 2 Cor. 9. 8.—s Deut. 24. 13. ver. 8.—t Ps. 75. 10.—u Gen. Luke 13. 28. v Ps. 57. 12.—w Ps. 62. 7, 8.—x Prov. 10. 28. & 11. 7.—y Heb. Hallelujah.—z Ps. 135. 1.

there it was asserted that the beginning of wisdom was the fear of the Lord ; and here the blessedness of the man who thus fears is stated.

[That delighteth greatly] It is not enough to fear God, we must also love him :—fear will deter us from evil, love will lead us to obedience. And the more a man fears and loves God, the more obedient will he be, till at last he will delight greatly in the commandments of his Maker.

Verse 2. His seed shall be mighty] ^א זרעו ^ב יצא ^ג זרעו—his posterity. So the word should always be understood in this connexion.

Verse 3. Wealth and riches shall be in his house] This is often the case :—a godly man must save both time and money. Before he was converted he lost much time, and squandered his money. All this he now saves, and therefore wealth and riches must be in his house : and if he do not distribute to the necessities of the poor, they will continue to accumulate till they be his curse ; or God will, by his providence, sweep them away. Both ^א נאמרו ^ב יאדעו ^ג ויאמרו, and ^ד יאמרו, are often used not only to signify justice and righteousness, but also beneficence and almsgiving : and this is most probably the meaning here. See verse the ninth.

Verse 4. There ariseth light in the darkness] The upright is always happy : and, when tribulations come, God lifts up the light of His countenance upon him, and causes all occurrences to work together for his good.

He is gracious, and full of compassion, and righteous.] He enjoys the favour of God ; that grace makes him compassionate ; and in the general tenor of his conduct he is righteous. From these principles he shews favour, (ver. 5.) to him that needs it, that is, to the real poor ; he gives of his substance : and others he obliges by lending, they not being utterly in want, but standing in need only of a little present help. But he takes heed to whom he gives, and to whom he lends, that in the first case his bounty may be well applied : and, in the second, he may not oblige the person who only seeks, under the notion of a loan, to appropriate the money borrowed. To prevent evils of this kind he acts prudently, and guides his affairs with discretion, ver. 5.

Verse 7. He shall not be afraid of evil tidings] He knows that God governs the world ; therefore, he fears not for futurity. And as to the calamities of men, he fears them not ; because his heart is fixed, determined to walk in the path of duty, whatever persecutions he may suffer, for he trusts in the Lord.

Verse 8. His heart is established] ^א לבו ^ב סמוך ^ג ליבו, "his heart is propped up ;" he is buttressed up by the strength of his Maker.

Verse 9. He hath dispersed] He has scattered abroad his beneficence ;—he has given particularly to the poor : his righteousness, his almsgiving, his charities remain for ever. See on ver. 3.

His horn] His power and authority shall be exalted with honour. He shall rise to influence only through his own worth, and not by extortion or flattery.

Verse 10. The wicked shall see it] ^א רשע ^ב רשעו, the wicked one. Some think Satan is meant. It is distinguished from ^א רשעים ^ב רשעים, wicked men, in the conclusion of the verse.

Shall gnash with his teeth] Through spite and ill-will. And melt away] Through envy and hopeless expectation of similar good : for his desire in reference to himself, and in reference to him who is the object of his envy, shall perish,—shall come to nothing.

ANALYSIS OF THE HUNDRED AND TWELFTH PSALM.

David having put it down for an infallible maxim in the close of the former Psalm, that the fear of the Lord is the beginning of wisdom, in this sets down the felicity of that man who fears God in several particulars.

There are two parts in this Psalm :—

- I. A general proposition, that he is blessed.
- II. An enumeration of particulars in which that blessedness consists, from ver. 2, to the end.

I. To the first part he prefixes a hallelujah, praise the

Lord, which is the intent and scope of the Psalm : that He be praised for those rewards of piety He bestows on such as fear Him.

He delivers this one general proposition to persuade them to piety. Blessed is the man, &c. that believes, honours, and serves Him.

For fear a man should mistake, supposing he fears the Lord when he really does not, he adds these three restrictions to his proposition :—

- 1. Keep his commandments. An obedient fear.
- 2. He delights in them, &c. Is pleased with their equity, and loves them.
- 3. He delights greatly, &c. It must be a thankful and ready fear, performed with alacrity and earnestness, done with all the heart.

II. In the rest of the Psalm he insists on what this blessedness consists in :—

- 1. That the righteous shall have temporal goods, and that they shall be blessings.
- 2. That, though they shall enjoy them, they are not exempted from crosses, 2 Tim. iii. 12.
- 3. That God distributes these temporal blessings, not equally, but most profitably for him.

This being premised, he enumerates the blessings here promised :—

- 1. His seed shall be mighty, &c. Which was verified in Abraham, and his posterity. I will shew mercy to thousands, &c.
- 2. Wealth and riches, &c. That is, abundance of all things shall be in his house, and remain in it for his just dealing ; and contentment preserves his well obtained goods to his posterity.

3. Unto the upright there ariseth light, &c. The light of counsel and consolation in the midst of doubts, tribulations, and afflictions, which the prophet ascribes to God's mercy and goodness.

4. He hath bowels of compassion, of which He shews two effects. 1. A good man shews favour, &c. Easily forgives an injury. 2. Imagines he is not born for himself, but to do good to others.

5. He will guide his affairs with discretion. Discern between truth and falsehood ; be no acceptor of persons, but in all things just and upright.

6. He is patient and constant. Troubles and dangers may increase : but in the midst of all he looks to heaven, and remains firm in his principles.

7. The righteous shall be had, &c. His name is written in the book of life ; and it is precious in the church, such as those of the martyrs ; while the wicked are detested, such as Judas, Cain, Pilate. At the last day the one shall have, Come ye blessed ; the other, Go, ye cursed.

8. He shall not be afraid of evil tidings. Scandals may arise : but he remembers the servant is not above his lord ; therefore he bears all patiently, and for these reasons, 1. Because his heart is fixed, &c. He has a sure rock ; God will clear his innocence. 2. His heart is established, &c. He knows God will take care of him.

9. The ninth felicity to the righteous is, God has given him a charitable heart. 1. He hath dispersed, acts liberally, that others as well as himself may reap. 2. He does it freely, without looking for any thing again. He gives. 3. He hath given to the poor. To those who need his kindness.

For this liberality he is a great gainer in two respects :— 1. The good work he hath done, &c. His charity and piety are increased by it.

2. His horn, &c. His power, honour, dignity, and glory. His last felicity is,—

- 1. The wicked shall see it, and be grieved at his felicity.
- 2. He shall gnash his teeth, as a mad dog, and seek his ruin.
- 3. But shall not be able to harm him. The desire of the wicked shall perish. He that fears God is a happy man ; he that fears him not meet unhappy. Reader, in what state art thou?—Happy, or unhappy?

NOTES ON PSALM CXIII.

Psalms cxiii. cxiv. cxv. cxvi. cxvii. and cxviii. form the great Hallel ; and were sung by the Jews on their most

2 Blessed be the name of the Lord from this time forth and for evermore.

3 From the rising of the sun unto the going down of the same the Lord's name is to be praised.

4 The Lord is high above all nations, and his glory above the heavens.

5 Who is like unto the Lord our God, who dwelleth on high;

6 Who humbleth himself to behold the things that are in heaven, and in the earth?

7 He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill;

8 That he may set him with princes, even with the princes of his people.

9 He maketh the barren woman to keep

o Deut. 2. 28.—d Ps. 59. 12. Mal. 1. 11.—e Ps. 97. 9. & 99. 2.—f Ps. 8. 1.—g Ps. 29. 6.—h Hab. exalteth himself to dwell.—i Ps. 11. 4. & 134. 6. Job. 57. 15.—k 1 Sam. 2. 8. Ps. 107. 41.—l Job 36. 7.—m 1 Sam. 2. 5. Ps. 68. 6. Isa. 54. 1. Gal. 4. 27.

solemn festivals, and particularly at the Pass-over. To these reference is made by the Evangelists, Matt. xxvi. 30, and Mark xxiv. 26, there called the hymn, which Jesus and His disciples sung at the Pass-over; for the whole of the Psalms were considered as one grand hymn, or thanksgiving. It was probably composed after the return from the Captivity. It has no title but Hallelujah in the Hebrew and ancient Versions.

Verse 1. Praise, O ye servants] Probably an address to the Levites. The Anglo-Saxon, has heþað cnapan driht, praise the Lord, ye knaves. Knapa, or knave, signified among our ancestors a servant; sometimes a male, a young man.

Verse 3. From the rising of the sun] From morning to evening, be always employed in the work. Or, it may be a call on all mankind to praise God for His innumerable mercies to the human race. Praise Him from one end of the world unto the other. And therefore the Psalmist adds,—

Verse 4. The Lord is high above all nations] He governs all, He provides for all; therefore, let all give Him praise.

Verse 5. Who is like unto the Lord] Those who are highly exalted are generally unapproachable; they are proud and overbearing, or so surrounded with magnificence and flatterers, that to them the poor have no access; but God, though infinitely exalted, humbleth himself to behold even heaven itself; and much more does He humble himself when He condescends to behold earth and her inhabitants (ver. 6.) But so does He love His creatures, that He rejoices over even the meanest of them, to do them good.

Verse 7. He raiseth up the poor] The poorest man, in the meanest and most abject circumstances, is an object of His merciful regards. He may here allude to the wretched state of the captives in Babylon, whom God raised up out of that dust and dunghill. Others apply it to the resurrection of the dead.

Verse 8. With the princes] נדיבים nedebim, very properly translated by the Anglo-Saxon, eadbojmannum, the aldermen, the most respectable of His people.

Verse 9. He maketh the barren woman to keep house] This is a figure to point out the desolate decreasing state of the captives in Babylon, and the happy change which took place on their return to their own land. These are nearly the words of Hannah, 1 Sam. ii. 5.

ANALYSIS OF THE HUNDRED AND THIRTEENTH PSALM.

The scope of this Psalm is the same with those that went before, that is, to excite men to praise God.

This Psalm contains three parts:—

- I. An exhortation to God's servants to praise Him.
II. A form set down how and where to praise Him, ver. 2, 3.

III. The reasons to persuade us to it. 1. By His infinite power, ver. 4, 5. 2. His providence, as displayed in heaven and earth, ver. 6.

I. The prophet exhorts men to praise the Lord; and, 1. He doubles and trebles his exhortation, that it be not coldly but zealously done, or else to shew that he alone is worthy of praise.

2. Praise the Lord, O ye servants, &c.] They are to praise Him, for He is their Lord; praise Him likewise with a pure heart.

II. The manner of praising Him. Say

1. Blessed be the name of the Lord, Job i.

2. From this time forth, &c. In prosperity or adversity, in this life or the future.

3. From the rising of the sun, &c. In all places, even over all the world.

house, and to be a joyful mother of children. Praise ye the Lord.

PSALM CXIV.

Miracles wrought at the Exodus of the Israelites from Egypt, at the Red sea, and at Jordan, 1-8. And at the rock of Horeb, 7, 8.

XXIII. DAY. EVENING PRAYER.

WHEN Israel went out of Egypt, the house of Jacob from a people of strange language;

2 Judah was his sanctuary, and Israel his dominion.

3 The sea saw it, and fled: Jordan was driven back.

4 The mountains skipped like rams, and the little hills like lambs.

n Heb. to dwell in an house.—a Exod. 12. 3.—b Ps. 61. 5.—c Exod. 6. 7. & 10. 6. & 25. 8. & 29. 45, 46. Deut. 27. 3.—d Exod. 14. 21. Ps. 77. 16.—e Job. 3. 13, 14. f Ps. 39. 6. & 68. 16. Hab. 3. 6.

III. And now follow the reasons to persuade men to praise God.

1. Because of His majesty, infinite power, and glory, which extend not to earth alone, but heaven also. The Lord is high above, &c.

2. Because of His providence, benignity, and bounty, which, being united with so much majesty, appears the more admirable. Who is like the Lord, &c. None in heaven or on earth are to be compared to Him. Yet he humbleth himself, &c. He is present with the highest angels, and with the poorest of His creatures to help him.

In humbling himself to behold the things on earth. He gives two instances: 1. In states and kingdoms. 2. In private families.

1. In states. He raiseth up the poor, &c. Let then no man say, that God does not regard them that are of low estate, He raiseth up the poor, to the end, that he may set him with the princes, &c.

2. In private families. He maketh the barren woman, &c. Children are an heritage of the Lord. Some expositors refer the meaning of this last verse to the church of the Gentiles. Rejoice, O heaven, &c. Isa. liv. 1.

NOTES ON PSALM CXIV.

This Psalm has no title. The word Hallelujah is prefixed in all the Versions except the Chaldee and Syriac. It seems like a fragment, or a part of another Psalm. In many MSS. it is only the beginning of the following; both making but one Psalm in all the Versions, except the Chaldee. It is elegantly and energetically composed: but begins and ends very abruptly, if we separate it from the following. As to the author of this Psalm, there have been various opinions: some have given the honour of it to Shadrack, Meshech, and Abed-nego; others to Esther; and others to Mordecai.

Verse 1. A people of strange language] This may mean no more than a barbarous people;—a people whom they did not know, and who did not worship their God. But it is a fact that the language of the Egyptians in the time of Joseph was so different from that of the Hebrews, that they could not understand each other. See Ps. lxxxii. 5. Gen. xlii. 23.

The Chaldee has here מעמי ברבריא me-ammej barbarej, which gives reason to believe that the word is Chaldee, or more properly Phœnician. See this word fully explained in the Note on Acts xxviii. 2. My old Psalter understood the word as referring to the religious state of the Egyptians: En gangning of Æstel suite of Egypt, of the house of Jacob fra þætten folke.

Verse 2. Judah was his sanctuary] He set up His true worship among the Jews, and took them for His peculiar people.

And Israel his dominion.] These words are a proof, were there none other, that this Psalm was composed after the days of David, and after the division of the tribes,—for then the distinction of Israel and Judah took place.

Verse 3. The sea saw it, and fled] Mr. Addison has properly observed (see Spect. No. 461,) that the author of this Psalm designedly works for effect, in pointing out the miraculous driving back the Red sea and the river Jordan, and the commotion of the hills and mountains, without mentioning any agent. At last, when the Reader sees the sea rapidly retiring from the shore, Jordan retreating to its source, and the mountains and hills running away like a flock of affrighted sheep, that the passage of the Israelites might be every where uninterrupted; then the Cause of all is suddenly introduced, and the presence of God in His grandeur solves every difficulty.

5 What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rams; and ye little hills, like lambs?

g Hab. 3. 2.

Verse 5. What ailed thee, O thou sea] The original is very abrupt; and the prosopepia, or personification, very fine and expressive:—

What to thee, O sea, that thou fleddest away! O Jordan, that thou didst roll back! Ye mountains, that ye leaped like rams! And ye hills, like the young of the field!

After these very sublime interrogations God appears; and the Psalmist proceeds as if answering his own questions:

At the appearance of the Lord, O earth, thou didst tremble; At the appearance of the strong God of Jacob. Converting the rock into a pool of waters; The granite into water springs.

I know the present Hebrew text reads חַיִּי חַיִּי, "tremble thou," in the imperative; but almost all the Versions understood the word in the past tense, and read as if the Psalmist was answering his own questions, as stated in the translation above. Tremble thou, O earth. As if he had said, Thou mayest well tremble, O earth, at the presence of the Lord,—at the presence of the God of Jacob.

Verse 8. The flint] I have translated חֲבַלֵּי חַלְמִישׁ, GRANTS; for such is the rock of Horeb, a piece of which now lies before me.

This short and apparently imperfect Psalm, for elegance and sublimity, yields to few in the whole book.

It is so well translated in the old Psalter, that I think I shall gratify the Reader by laying it before him.

- Ver. 1. Xn gangung of Exrel oute of Egypt, Of the house of Jacob fra bethen folke,
Ver. 2. Made is Jude his haladwng; Exrel might of hym.
Ver. 3. The se sawe and fled, Jordan turned is agayne;
Ver. 4. Haves gladded als wethers, And hills als lames of schepe.
Ver. 5. What is to the se, that thou fled? And thou Jordan that thou ert turned agayne?
Ver. 6. Haves gladded als wethers? And hills als lams of schepe?
Ver. 7. Fra the face of Lorde styrde is the erth; Fra the face of God of Jacob;
Ver. 8. That turnes the stane in stank of waters, And roche in wels of waters

And, as a still more ancient specimen of our language, I shall insert the Anglo-Saxon, with a literal reading, line for line, as near to the Saxon as possible, merely to show the affinity of the languages.

- Ver. 1. On utgange Iryaal of Egyptean; bur Jacob of polce albeotigum.
Ver. 2. geponden ir fubes halgune hir, Iryaal andweald hir.
Ver. 3. Se georah 7 yieah Ionban gecyrued ir undeþbaec.
Ver. 4. Duncar hi wegnonon rya nammar 7 beongar rya rya lamb roear.
Ver. 5. hyst ir be ra bat bu pluge 7 bu ea, forþon gecyrued ir undeþbaec?
Ver. 6. Duncar wegnonon rya rya nammar 7 hylia rya rya lambra rceara.
Ver. 7. rnam anyne dphlhtney arcyruob ir eorþe rnam anyne gobey iacob.
Ver. 8. Sebe gecynde rcan on mense wætere 7 cluber on yllan wætera.

- Ver. 1. On outgang Israel of Egypt, House Jacob of folk foreigners;
Ver. 2. Made is Jacob holyness his; Israel andweald (government) his.
Ver. 3. Sea saw, and flew! Jordan turned underback!
Ver. 4. Mountains they fain (rejoiced) so (as) rams; And burghs (hillocks) so (as) lamb-sheep.
Ver. 5. What is the sea, that thou flew? And thou river for that thou turned is underback?
Ver. 6. Mountains ye fained (rejoiced) so so rams; And hills so so lambs-sheep.
Ver. 7. From sight Lord's stirred is earth; From sight God of Jacob.
Ver. 8. Who turned stone in mere waters; And cliffs in walls waters.

I have retained some words above in nearly their Saxon form, because, they still exist in our old writers; or, with little variation, in those of the present day.

7 Tremble, thou earth, at the presence of the LORD, at the presence of the God of Jacob!

8 Which turned the rock into a standing water, the flint into a fountain of waters.

h Exod. 17. 6. Numb. 26. 11. Ps. 107. 25.

Ver. 2. Anchoald, government. Hence, weal, and wealth, common-weal, or wealth,—the general government; that which produces the welfare of the country.

Ver. 4. Fægnedon, fained. Desired fervently,—felt delight in expectation.

Ver. 4. Burgh, a hill,—a mound or heap of earth, such as was raised up over the dead. Hence a barrow; and hence the word bury, to inhum the dead.

Ver. 8. Mers, or meer, a large pool of water, a lake, a lough, still in use in the north of England. Gentlemen's ponds, or large sheets of water so called; and hence Winder-mer, a large lake in Cumberland. Mers also signifies limit or boundary: hence the Mersey, the river which divides Lancashire from Cheshire, and serves as a boundary to both counties. The mere, that spreads itself out to the sea.

Instead of chudas, which signifies rocks, one MS. has clyf, clyf, which signifies a craggy mountain, or broken rock.

The Reader will see from this specimen how much of our ancient language still remains in the present; and perhaps, also, how much, in his opinion, we have amplified and improved our mother tongue.

ANALYSIS OF THE HUNDRED AND FOURTEENTH PSALM.

David in this Psalm chants forth the wonderful works and miracles that God wrought, when He brought forth Israel out of Egypt.

This Psalm has two parts:—

I. A narration of Israel's deliverance, amplified by the state they were in, ver. 1; the state to which they were brought, ver. 2; the miracles then done, ver. 3; and the law given, ver. 4.

II. A prosopepia set down by way of dialogue.

1. The prophet asks the sea and Jordan why they fled, ver. 5, 6. 2dly, To which the answer is, that the earth trembled, &c. ver. 7, 8.

I. In the narration, Israel's condition is set down by way of comparison, in order that their deliverance might make the deeper impression. We must recollect that Jacob and Judah in this place signify the whole nation of the Israelites that descended out of Jacob's loins: but of the house of Jacob there is made particular mention, because with him they came into Egypt; and of Judah, because from him they were called Jews. This being premised,—I. We are presented with the condition of the Jews before their deliverance; before they were formed into a state or church: they were among a people of a strange language.

2. The condition of the Jews after their deliverance. When Israel went out of Egypt, &c. then Judah was his sanctuary, &c. 1. His sanctuary. A people sanctified and adopted by Him, consecrated to His worship as holy temples and sanctuaries, and having a holy priest to govern them in points of piety. 2. His dominion. In which He reigned as King by His laws and Spirit, and appointed godly magistrates to rule them in matters of policy; for the government was a theocracy, till they cast it off by choosing a king.

The prophet explains the manner of their deliverance, which was by miracles and signs; and gives us these instances:—

1. The sea saw it, and fled, as the people advanced to it. At the presence of the Lord it turned back all night, Exod. xiv. In a poetical strain he attributes this to the sense of the sea, The sea saw, &c.

2. Jordan was driven back, &c. Forty years after, when they were entering the Promised Land, then Jordan suffered a long reflux. Josh. iv.

3. At Sinai, when the law was given, then the mountains and hills quaked. The mountains skipped like rams, &c.

II. This Psalm abounds with poetical imagery; and, having related the wonderful deliverances wrought for God's people, the Psalmist expostulates with the sea and mountains, and interrogates them as to what so strangely altered their course. What ailest thee, O thou sea, &c.?—Ye mountains, that ye skipped like rams, &c.

To which, in the person of the earth speaking to herself, the prophet answers; thus making both a prosopepia and an apostrophe.

1. Tremble, thou earth, at the presence of the Lord, &c. As if it had been said, Would ye know the reason why we fly? The cause is, the Lord has appeared and

PSALM CXV.

God alone is to be glorified, 1-3. The vanity of idols, 4-8. Israel, the house of Aaron, and all that fear God, are exhorted to trust in the Lord, 9-11. The Lord's goodness to His people, and His gracious promises, 12-16. As the dead cannot praise Him, the living should bless Him, 17, 18.

NOT unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.

Wherefore should the heathen say, Where is now thy God?

But our God is in the heavens: he hath done whatsoever he hath pleased.

Their idols are silver and gold, the work of men's hands.

They have mouths, but they speak not: eyes have they, but they see not:

They have ears, but they hear not: noses have they, but they smell not:

They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

They that make them are like unto them; so is every one that trusteth in them.

O Israel, trust thou in the Lord: he is their help and their shield.

O house of Aaron, trust in the Lord: he is their help and their shield.

Ye that fear the Lord, trust in the Lord: he is their help and their shield.

The Lord hath been mindful of us: he will bless us; he will bless the house of Israel; he will bless the house of Aaron.

He will bless them that fear the Lord, both small and great.

The Lord shall increase you more and more, you and your children.

Ye are blessed of the Lord which made heaven and earth.

The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men.

The dead praise not the Lord, neither any that go down into silence.

But we will bless the Lord from this time forth and for evermore. Praise the Lord.

a See Isa. 45. 11. Eccl. 36. 32.—b Ps. 62. 3, 10. & 79. 10. Joel 2. 17.—c 1 Chron. 16. 26. Ps. 135. 6. Dan. 4. 35.—d Ps. 123. 15, 16, 17. Jer. 10. 3, &c. e Ps. 135. 15. Isa. 44. 3, 10, 11. Job 2. 3. Hab. 2. 18, 19.

f See Ps. 113. 2, 3, 4. & 135. 19, 20.—g Ps. 96. 20. Prov. 30. 5.—h Ps. 136. 1, 4. i Heb. with.—j Gen. 14. 12.—k Gen. 1. 1. Ps. 96. 5.—l Ps. 6. 5. & 96. 10, 11, 12. m Ps. 96. 13.—n Ps. 113. 2. Dan. 2. 20.

showed His force and power, and laid His commands upon us; and, therefore, not abiding His presence, the mountains are moved, &c.

Of His power this miracle is sufficient for an instance,—Which turned the rock into a standing water, the fount into a fountain of waters. Causing not only waters to flow from thence, but turning the very substance of a flint, which is apter to yield fire than water, into that fluid element, Numb. xx.

NOTES ON PSALM CXV.

This Psalm is written as a part of the preceding, by eighteen of Kennicott's and fifty-three of De Rossi's MSS.; by some ancient editions; the Septuagint, the Syriac, the Vulgate, the Ethiopic, the Arabic, and the Anglo-Saxon. The old Anglo-Scottish Psalter reads it consecutively with the foregoing. Who the author of both was we know not, nor on what occasion it was written. It seems to be an epinicion, or triumphal song, in which the victory gained is entirely ascribed to Jehovah.

Verse 1. Not unto us, O Lord.] We take no merit to ourselves: as Thine is the kingdom, and the power in that kingdom; so is Thy glory.

For thy mercy, and for thy truth's sake.] Thy mercy gave the promise; Thy truth fulfilled it.

Verse 2. Wherefore should the heathen say] This appears to refer to a time in which the Israelites had suffered some sad reverses, so as to be brought very low, and to be mocked by the heathen.

Verse 3. He hath done whatsoever he hath pleased.] There was too much cause for His abandoning us to our enemies: yet He still lives, and rules in heaven and in earth.

Verse 4. Their idols are silver, &c.] They are metal, stone, and wood. They are generally made in the form of man; but can neither see, hear, smell, feel, walk, nor speak. How brutish to trust in such! and next to them, in stupidity, and inanity must they be who form, with the expectation of deriving any good from them. So obviously vain was the whole system of idolatry, that the more serious heathens ridiculed it; and it was a butt for the jests of their freethinkers and buffoons. How keen are those words of Juvenal:—

Jupiter, hæc? nec labra movens cum saltibus coccum
Solvitur, nec marisærasus vel æmulus? out cur
In carbone non charis, pia flure solida.
Povius, et ædem videri jurat, æthyopæcori
Omnia? ut videri, nullum dicitur habundant aut
Ægypte inter vestras, statuæque Bathyli. Sat. xlii. v. 112.

Doest thou hear, O Jupiter, these things? nor move thy lips when thou oughtest to speak out, whether thou art of marble or of bronze? Or, why do we put the sacred incense on thy altar from the opened paper, and the extracted liver of a calf, and the white caul of a hog? As far as I can discern, there is no difference between thy statue and that of Bathyllus.

This irony will appear the keener, when it is known that Bathyllus was a fiddler and player, whose image, by the order of Polyoratus, was erected in the temple of Juno at Samos, See Isa. xli. 1, &c. xlvi. 7. Jer. x. 4, 5, &c. and Psalm cxxxv. 15, 16.

Verse 9. O Israel.] The body of the Jewish people.
Verse 10. O house of Aaron.] All the different classes of the priesthood.

Verse 11. Ye that fear the Lord.] All real penitents, and sincere believers, trust in the Lord. In the almighty, omniscient, and infinitely good Jehovah.

He is their help and shield.] He is the succour, support, guardian, and defence of all who put their confidence in Him.

Verse 12. The Lord hath been mindful] He has never yet wholly abandoned us to our enemies.

He will bless the house of Israel.] He will bless the people as a nation. He will bless the priesthood and Levites:—He will bless all them who fear Him, great and small—in whatsoever station or circumstances found. There is a great deal of emphasis in this verse: several words are redoubled to make the subject the more affecting. I give a literal translation:—

Verse 12. "The Lord has been mindful of us; He will bless, He will bless the house of Israel; he will bless the house of Aaron.—Ver. 13. He will bless them that fear Jehovah, the small with the great.—Ver. 14. Jehovah will add upon you, upon you and upon all your children.—Ver. 15. Blessed are ye of the Lord, the Maker of heaven and earth.—Ver. 16. The heavens of heavens are the Lord's: but the earth He hath given to the sons of Adam."

Jehovah is absolute Master of the universe. He has made the heavens of heavens, and also the earth; and this He gives to the children of Adam. When He exiled him from Paradise, He turned him out into the earth, and gave it to him and his sons for ever, that they might dress, till, and eat of its produce, all their days.

Verse 17. The dead praise not the Lord] חסות חסות, those dead men, who worshipped as gods those dumb idols, dying in their sins, worship not Jehovah; nor can any of those who go down into silence praise Thee: this is the place to praise the Lord for His mercies, and get a preparation for His glory.

Verse 18. But we will bless the Lord.] Our fathers, who had received so much from Thy bounty, are dead; their tongues are silent in the grave: we are in their place, and wish to magnify Thy name, for Thou hast dealt bountifully with us. But grant us those farther blessings before we die, which we so much need: and we will praise Thee as living monuments of Thy mercy; and the praise we begin now shall continue for ever and ever.

The Targum, for any that go down into silence, have, "nor any that descend into the house of earthly sepulture,"—that is, the tomb. The Anglo-Saxon? na ealle ðæbe ðeærparcigis on healle, neiðer all they that go down into hell. Neað the ðeær sal loue the ðære, we al that lyygtes in þell. Old Psalter. The word hell among our ancestors meant originally the covered, or hidden obscure place, from helan, to cover, or conceal; it now expresses only the place of endless torment.

ANALYSIS OF THE HUNDRED AND FIFTIETH PSALM.

The prophet, being zealous of God's honour, which the heathens were solicitous to give to their idols, earnestly beseeches God to manifest that power which belongs to Him alone, and which he will not give to another.

This Psalm has four parts:—

- I. His petition for God's honour, ver. 1; which belongs to no idol, ver. 3-9.
- II. An exhortation to praise God, and hope in Him, ver. 10-12.
- III. The benefit that will arise from it, a blessing, ver. 12-16.

PSALM CXVI.

The Psalmist praises God for his deliverance from trouble, which he compares to death and the grave, 1-9. The exercises through which he had passed, 10, 11. His gratitude for these mercies, and resolution to live to God's glory, 12-13.

XXIV. DAY. MORNING PRAYER.

Deuti. I. Regis Perseorum, cir. annum sextum. I LOVE the LORD, because he hath heard my voice and my supplications.

2 Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

a Ps. 18. 1.-b Heb. in my days.-c Ps. 18. 4, 5, 6.-d Heb. found me.

IV. A profession, that for the blessing they will bless God, ver. 17, 18.

1. Some join this Psalm to the former, conceiving that the prophet having expressed the goodness of God in the deliverance of His people from Egypt, would not have any of the glory attributed to Moses or Aaron, but wholly to God. Therefore he begins:

1. Not unto us, &c. Or any leader among us. 2. But unto thy name, &c. We seek it not; take it wholly to Thyself.

And this for these reasons he desires might always be shewed to his people.

1. Give glory to thy name, &c. For the manifestation of His mercy.

2. Do it for thy truth's sake. As a promise-keeping God. 3. Wherefore should the heathen say, &c. Give them not occasion to blaspheme, as if Thou hadst forsaken Thy people. Should the heathen ask, we can answer,—As for our God, he is in the heavens, which His miracles testify. He can deliver or afflict his people as He pleases.

But where are their gods?

1. Their idols are silver and gold. The mere productions of the earth.

2. The work of men's hands. Works, and not makers of works.

3. They are of no use or power, though formed like men. For they have mouths, &c. They have hands, but they handle not, &c. They have not even the power of articulating sounds, like even the beasts that perish.

The prophet, having thus described the idols, now notices their makers.

1. They that make them, &c. Quite senseless people. 2. So is every one that puts his trust, &c. Christ says, Having eyes, &c. Mark viii.

II. The prophet having passed this sarcasm upon the idols and idolaters, he leaves them, and exhorts the Israelites.

1. O Israel, trust thou, &c. You are God's servants; and to encourage them he adds, He is their help, &c. The Protector of the whole nation.

2. O house of Levi, &c. You are the leaders and guides in religion; and, therefore, you ought especially to trust in Him who is the shield of your tribe.

3. Ye that fear the Lord, &c. In whatever nation you live; for all who fear Him, and do righteously, are accepted of Him.

III. That this exhortation might be the deeper rooted, he puts them in mind that God hath been mindful of us, by His special providence.

1. He will bless the house of Israel as a nation.

2. He will bless the house of Aaron as the priesthood.

3. He will bless them that fear the Lord, &c., without distinction.

The prophet, taking his example from God, pours his blessing upon them also, and upon their children.

1. The Lord shall increase you, &c.

2. Ye are the blessed of the Lord, &c. Though the world speak evil of you.

3. The Lord which made heaven and earth. Which words are added that they may be assured that their blessings are real, and come forth from His hand directly and alone.

4. They come from One able to bless; for, 1. The heaven, even the heavens, &c. In them He especially shews His presence, majesty, and glory; but sends His dews and rain upon earth. 2. As for the earth he hath given it, &c. that by His blessing upon their labours they might have food and raiment; therefore, praise Him.

IV. For this is the true end of their being: which he illustrates by an antithesis.

1. For the dead praise not the Lord, &c. These temporal blessings are not felt by the dead,—they need them not: but the living should render continual thanks for them to God their Author.

2. But we that are upon earth enjoy His protection and temporal care of us; and besides we have his far richer spiritual blessings; therefore, we will bless the Lord, &c. by ourselves while we live, and aim by our instructions

3 The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.

4 Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.

5 Gracious is the LORD, and righteous; yea, our God is merciful.

6 The LORD preserveth the simple: I was brought low, and he helped me.

e Ps. 103. 8.—Ezra 9. 15. Neh. 9. 8. Ps. 119. 137. & 145. 17.

and prayers that our posterity may do the same when we are gone down into silence.

3. However, ye that are alive this day, praise ye the Lord.

NOTES ON PSALM CXVI.

This Psalm is also without a title, and its author is unknown. It appears to have been written after the Captivity, and to be a thanksgiving to God for that glorious event. The Psalmist compares this Captivity to death and the grave; and shews the happy return to the Promised Land, called here The Land of the Living. The people recollect the vows of God which were upon them, and purpose to fulfil them. They exult at being enabled to worship God in the temple at Jerusalem.

The Syriac, which abounds in conjectural prefaces, suppose this Psalm to have been written on the occasion of Saul coming to the mouth of the cave in which David lay hidden: but, spiritually taken, it relates to the bringing of a new people, the Gentiles, to the Christian faith. In a few MSS. this Psalm is joined to the preceding. Many think it relates wholly to the passion, death, and triumph, of Christ. Most of the Fathers were of this opinion.

Verse 1. I love the LORD, because he hath heard] How vain and foolish is the talk "to love God for His benefits to us is mercenary, and cannot be pure love." Whether pure or impure, there is no other love that can flow from the heart of the creature to its Creator. We love him, said the holiest of Christ's disciples, because he first loved us; and the increase of our love and filial obedience is in proportion to the increased sense we have of our obligation to Him. We love Him for the benefits bestowed on us. Love begets love.

Verse 2. Because he hath inclined his ear] The Psalmist represents himself to be sick and weak, that he could scarcely speak. The Lord, in condescension to this weakness, is here considered as bowing down his ear to the mouth of the feeble supplicant, that He may receive every word of his prayer.

Therefore will I call upon him] I have had such blessed success in my application to Him, that I purpose to invoke Him as long as I shall live. He that prays much will be emboldened to pray more, because none can supplicate the throne of grace in vain.

Verse 3. The sorrows of death] חבלים חבלים chebley maveth, the cables, or cords of death: alluding to their bonds and fetters during their Captivity; or to the cords by which a criminal is bound, who is about to be led out to execution; or to the bandages in which the dead were enveloped, when head, arms, body, and limbs, were all laced down together.

The pains of hell] מצרית מצרית metsarey sheol, the strictness of the grave. So little expectation was there of life, that he speaks as if he were condemned, executed, and closed up in the tomb. Or, he may refer here to the small niches in cemeteries, where the coffins of the dead were placed.

Because this Psalm has been used in the thanksgiving of women, after safe delivery, it has been supposed that the pain suffered in the act of parturition was equal, for the time, to the torments of the damned: but this supposition is shockingly absurd. The utmost power of human nature could not, for a moment, endure the wrath of God, the deathless worm, and the unquenchable fire. The body must die, be decomposed, and be built up on indestructible principles, before this punishment can be borne.

Verse 5. Gracious is the LORD] In His own nature. And righteous] In all His dealings with men.

Our God is merciful] Of tender compassions to all penitents.

Verse 6. The LORD preserveth the simple] פתוחים pe-thayim, which all the Versions render little ones. Those who are meek and lowly of heart, who feel the spirit of little children, these He preserves, as He does little children; and he mentions this circumstance, because the Lord has a peculiar regard for these young ones, and gives his angels charge concerning them. Were it otherwise, chil-

18 I will pay my vows unto the LORD now in the presence of all his people,
19 In the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.

Ver. 14.—a Ps. 98. 5. & 100. 4. & 135. 2.

Verse 19. *In the midst of thee, O Jerusalem.*] He speaks as if present in the city, offering his vowed sacrifices in the Temple to the Lord.

Most of this Psalm has been applied to our Lord and His church; and in this way it has been considered as prophetic; and, taken thus, it is innocently accommodated, and is very edifying. This is the interpretation given of the whole by the *Old Psalter*.

ANALYSIS OF THE HUNDRED AND SIXTEENTH PSALM.

This Psalm is gratulatory; for it shews how great straits the Psalmist was brought into, from which God delivered him.

This Psalm has three parts:—

I. The Psalmist makes profession of his love; and shews the reasons of it,—God's goodness in hearing, and delivering him from his low and sad condition, ver. 1—9.

II. He professes his duty and faith, ver. 9—11.

III. He promises to be thankful, and in what manner, ver. 12—19.

1. He begins with the expression of his content and love. *I love the Lord.* And he gives these reasons:—

1. *Because he hath heard, &c.* This is reason enough why I should love Him.

2. *Because he hath inclined, &c.* An evidence that he was heard. Upon which experience that he was heard he adds, *Therefore will I call, &c.*

Another reason which moved him to love God was, that He heard him in the extremity of his deep distress; for,

1. *The sorrows of death, &c.* Death is the king of fear.

2. *The pains of hell, &c.* He feared the anger of God for his sins.

3. *I found trouble and sorrow.* The Psalmist was sensible of his condition: though others might suppose him compassed with prosperity, yet he knew himself distressed.

But he prayed to the Lord.

1. *Then.* In these troubles and pangs.

2. *I called upon, &c.* Invocation to God was his sole refuge.

3. *O Lord, I beseech thee, &c.* He sets down the very words of his prayer.

And then, that he might shew that he prayed to God in faith and hope, he points out the attributes of God for the encouragement of others.

1. *God is gracious.* It is He who inspires prayer and repentance, remits sins, and pardons those who fly in faith to Him for mercy.

2. *And righteous and just.* That will perform what He has promised.

3. *Yea, our God is merciful.* He mingles mercy with His justice; He corrects with a father's hand, and loves to forgive more than to punish. Of which David gives an instance in himself,—*I was brought low, and he helped me.* And all others may find the same, who come in the way that I did to Him for pardon.

Another reason he gives for loving God was, the tranquillity of soul he found after this storm was over. *Therefore, return unto thy rest, O my soul.* Hitherto thou hast been tossed up and down on the waves of sorrow, finding no port or haven: now faith has opened to thee an harbour where thou mayest be safe. *For the Lord hath dealt, &c.*: but of His infinite mercy He has given thee joy for madness.

He attributes to Him the whole of his work.

1. *Thou hast delivered, &c.* Turned my heaviness into joy, by removing all fear of death.

2. *Thou hast delivered my eyes, &c.* Made me joyful.

3. *Thou hast delivered my feet, &c.* When my infirmity is great, the devil takes advantage of me that I might fall: but now Thou hast settled my feet; made me able to resist him. And this God does for all who call upon Him, and trust Him.

II. The Psalmist, having expressed his sorrows and God's goodness, now professes his dutiful attachment:—

1. By his obedience. 2. By a faithful confession of his errors, and future confidence.

1. *I will walk before the Lord, &c.* Be careful to please God by walking not after the flesh, but the Spirit.

2. *I believed, and therefore, &c.* Which confidence came from faith.

PSALM CXVII.

The Psalmist calls upon the nations of the world to praise the Lord for His mercy and kindness, and the fulfillment of His promises, 1, 2.

O PRAISE THE LORD, all ye nations: praise him, all ye people.

Dart I. Regis
Purpuram, &c.
Anno 1623.

a Rom. 15. 11.

3. *I was greatly afflicted, &c.* but I became docile and humble to the Spirit of God. When David was tossed between hope and despair, he found those sorrows were not easily quieted: for *I said in my haste, &c.*

Which clause is differently understood by some.

1. They suppose it to be an amplification of his former grief. *I was so amazed, and overwhelmed with sorrow, that if any one reminded me of God's promises, I said in my haste, all men are liars.* I will not believe God, He hath no care for me.

2. Others again refer this clause to the preceding: they talk of happiness and felicity, but none is to be found in the land of the living.

3. Some again refer it to *Absalom*, who deceived David by his vow at *Hebron*; or to *Ahitophel*, who revolted from him.

4. Again, others suppose that he taxed even Samuel himself that he spoke not by God's Spirit, when he anointed him king over Israel; because, during Saul's persecution, there appeared so little hope of it. But the first sense is most cogent.

III. Henceforth, to the end of the Psalm, David declares his gratitude. *What shall I render to the Lord, &c.* As if he had said, I acknowledge the benefits God has bestowed upon me:—but in what way can I best evince my gratitude?

1. *I will take the cup of salvation.* Here interpreters vary as to what is to be understood by the *cup of salvation*.

1. Some refer it to the eucharistical sacrifices of the old law, in which, when a man offers a sacrifice to God for some deliverance, he made a feast to the people, as did David, 1 Chron. i. ii. iii. 2. The Fathers understood it of the cup of patience and affliction, which is often in Scripture called a cup, Matt. xx. 22. 3. But here it seems to signify plenty, abundance, &c. [See the note.]

2. *I will pay my vows, &c.* It was usual in God's servants to make vows, or to confess His name in an open assembly. God cares for all His people, however circumstanced; for *precious in the sight of the Lord is the death of his saints.* The servants of God trouble themselves in vain, when they distrust Him; for in life He is with them, and in death he will not forsake them.

The Psalmist does not become proud upon God's favours; but in all humility, though a king, he exclaims—

1. *O Lord, truly I am thy servant, &c.*

2. And yet no slave, but a willing servant. *Thou hast loosed my bonds.* Taken from my neck the bonds of fear: thou hast made me Thy servant through love.

3. And therefore will I do what Thy servants ought to do.

Shewing his earnestness, he repeats again, *I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people, in the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord.* Within the church, and at all times, he would praise and do Him worship. What is not done according to God's word and Spirit is of little service. He who neglects public worship is not very likely to keep up private devotion either in his family, or in his closet. *I will pay my vows in the midst of thee, O Jerusalem!*

NOTES ON PSALM CXVII.

This is the shortest Psalm in the whole collection; and is written as a part of the preceding in thirty-two of Kennicott's and De Rossi's MSS., and is found thus printed in some ancient editions. The whole Psalm is omitted in one of Kennicott's and in two of De Rossi's MSS. It celebrates the redemption from the Babylonian Captivity, the grand type of the redemption of the world by our Lord Jesus.

The Syriac says, "It was spoken concerning Ananias and his followers when they came out of the furnace: but it also foretells the vocation of the Gentiles, by the preaching of the gospel." In this way St. Paul applies it, Rom. xv. 11.

Verse 1. *O praise the Lord, all ye nations*] Let all the Gentiles praise Him, for He provides for their eternal salvation.

Praise him, all ye people.] All ye Jews, praise Him; for ye have long been His peculiar people. And while He sends His Son to be a light to the Gentiles, he sends Him also to be the glory of His people Israel.

2 For his merciful kindness is great toward us: and the truth of the LORD endureth for ever. Praise ye the LORD.

PSALM CXVIII.

A general exhortation to praise God for His mercy; 1-4. The Psalmist, by his own experience, encourages the people to trust in God; and shows them the advantage of it, 5-6. Describes his enemies, and shows how God enabled him to destroy them, 10-12. The people rejoice on the account, 15, 16. He speaks again of the help he received from the Lord; and declares admission into the temple, that he may enter and praise the Lord, 17-19. The gate is opened, 20. He offers praise, 21. The priests, &c. acknowledge the hand of the Lord in the deliverance wrought, 24-26. The Psalmist prays for prosperity, 27. The priest performs his office, blesses the people, and all join in praise, 28, 29. The Psalmist expresses his confidence, 30. The general doxology, or chorus, 31.

O GIVE thanks unto the LORD; for he is good: because his mercy endureth for ever.

2 Let Israel now say, that his mercy endureth for ever.

3 Let the house of Aaron now say, that his mercy endureth for ever.

1 Ps. 102. 6.—1 Chron. 16. 9, 24. Ps. 102. 1. & 127. 1. & 128. 1.—2 Sam. Ps. 115. 9. &c.—Ps. 123. 1.—2 Heb. out of distress.—Ps. 123. 1.—Ps. 37. 1. & 38. 9.

Verse 2. For his merciful kindness is great [is great] *gabar*, is strong: it is not only great in bulk, or number: but it is powerful: it prevails over sin, Satan, death, and hell.

And the truth of the Lord endureth for ever.] Whatsoever He has promised that He will most infallibly fulfill. He has promised to send His Son into the world,—and thus He has done. He has promised that He should die for transgressors;—and this he did. He has promised to receive all who come unto him through Christ Jesus:—and this He invariably does. He has promised that His gospel shall be preached in every nation;—and this He is doing. The truth of the Lord remaineth for ever; therefore, Praise ye the Lord!

ANALYSIS OF THE HUNDRED AND SEVENTEENTH PSALM.

This Psalm contains a doxology to God for His mercy and truth; and it is prophetic; in reference to the calling of the Gentiles, Rom. xv. 11.

It contains two parts:—

I. An exhortation to praise God.

II. The reason for it.

I. 1. He speaks to the Gentiles. Praise the Lord, all ye nations. Praise Him for the promise of salvation;—and then, when fulfilled, praise Him for the enjoyment of this salvation,—for the remission of sins, and gift of the Holy Ghost.

2. He speaks to the converted Jews, whom he notes under the name of people, as they are called Ps. ii. 1, Acts iv. 25. As they and the Gentiles are intended to make one church, so they should join in the praise of Him of whom the whole family in heaven and earth is named.

II. The reason given:—

1. Because his mercy is great;—it is strong; confirmed towards us, in sending His Son to save both Jews and Gentiles from their sins.

2. Because the truth of His promises is fulfilled. The promised Messiah is come, and has performed all that was prophesied of Him.

3. Because this truth is for ever. His promises and their fulfilment belong to all generations. There will never be another Messiah: Jesus is the true One; He tasted death for every man; He forgives iniquity, transgression, and sin; and His blood cleanses from all unrighteousness. Now, for all this, praise ye the Lord!

[N. B.—Proclaiming the eternal mercy of God in Christ is more likely to persuade sinners to return to their Maker than all the fire of hell.]

NOTES ON PSALM CXVIII.

Most probably David was the author of this Psalm, though many think it was done after the Captivity. It partakes of David's spirit, and every where shews the hand of a master. The style is grand and noble; and the subject majestic.

Dr. Kennicott, who joins this and the hundred and seventeenth Psalm together, considers the whole as a dialogue, and divides it accordingly. The whole of the hundred and seventeenth he gives to the Psalmist as part the first, with the first four verses of the hundred and eighteenth. The second part, which is from the fifth verse to the twenty-first inclusive, he gives to the Messiah. The third part, from the twenty-second verse to the twenty-seventh, he gives to the chorus. And the fourth part, the twenty-eighth and twenty-ninth verses, he gives to the Psalmist. Of the whole he has given an improved Version.

Bishop Horsley is still different. He considers the hundred and seventeenth Psalm as only the exordium of this. The whole poem, he states, is a triumphant processional song. The scene passes at the front gate of the temple. A conqueror with his train appear before it; he demands admittance to return thanks for his deliverance and final success, in an expedition of great difficulty and danger. The conqueror and his train sing the hundred

4 Let them now that fear the LORD say, that his mercy endureth for ever.

5 I called upon the LORD in distress: the LORD answered me, and set me in a large place.

6 The LORD is on my side; I will not fear: what can man do unto me?

7 The LORD taketh my part with them that help me: therefore shall I see my desire upon them that hate me.

8 It is better to trust in the LORD than to put confidence in man:

9 It is better to trust in the LORD than to put confidence in princes.

10 All nations compassed me about: but in the name of the LORD will I destroy them.

11. & 125. 5. 12. Heb. 12. 6.—7. Heb. for me.—Ps. 54. 4.—Ps. 59. 10. 1. Ps. 42. 4. & 62. 8, 9. Jer. 17. 5, 7.—Ps. 146. 3.—2 Heb. cut them off.

and seventeenth Psalm, and the first four verses of the hundred and eighteenth, as they advance to the gate of the temple in this manner.—The hundred and seventeenth Psalm, Chorus of the whole procession. The first verse of the hundred and eighteenth Psalm, A single voice. The second, Another single voice. The third, A third single voice. The fourth, Chorus of the whole procession. Arrived at the temple gate, the conqueror alone sings the fifth, sixth, and seventh verses. The eighth and ninth are sung by his train in chorus. The conqueror again alone, sings the tenth, eleventh, twelfth, thirteenth, and fourteenth verses. His train, in chorus, sing the fifteenth and sixteenth. The conqueror alone sings the seventeenth, eighteenth, and nineteenth verses. The twentieth is sung by the priests and Levites within, in chorus. The twenty-first by the conqueror alone within the gates. The twenty-second, by the priests and Levites in chorus. The twenty-third, by the conqueror's train in chorus. The twenty-fourth, by the conqueror alone. The twenty-fifth, by the united chorus of priests and Levites, and the conqueror's train, all within the gates. "Now," the learned bishop adds, "the Jewish temple was a type of heaven; the priests within represent the angelic host, attending round the throne of God in Heaven: the Conqueror is Messiah, and His train the redeemed." On this distribution the Bishop has given a new version. The simple distribution in parts, which I have given in the contents, is, in my opinion, the best. Ingenious as those of Dr. Kennicott and Bishop Horsley are, they seem to me too mechanical. This is the last of those Psalms which form the great hallel, which the Jews sung at the end of the Passover.

Verse 2. Let Israel now say] Seeing the hand of the Lord so visibly, and the deliverance gained, that God's mercy endureth for ever.

Verse 3. The house of Aaron] The priesthood is still preserved, and the temple worship restored.

Verse 4. That fear the Lord] All sincere penitents and genuine believers. See the Notes on Ps. cxv. 9—11.

Verse 5. I called upon the Lord] I am a standing proof and living witness of God's mercy. Take encouragement from me.

Verse 7. The Lord taketh my part with them that help me] Literally, the Lord is to me among my helpers; therefore, shall I see my desire upon them that hate me.—Literally, And I shall look upon them that hate me. As God is on my side, I fear not to look the whole of them in the face. I shall see them defeated.

Verse 8. Better to trust in the Lord] Man is feeble, ignorant, fickle, and capricious; it is better to trust in Jehovah than in such.

Verse 9. In princes.] Men of high estate are generally proud, vainglorious, self-confident, and rash: it is better to trust in God than in them. Often they cannot deliver, and often they will not, when they can. However, in the concerns of our salvation, and in matters which belong to Providence, they can do nothing.

Verse 10. All nations compassed me about] This is by some supposed to relate to David, at the commencement of his reign, when all the neighbouring Philistine nations endeavoured to prevent him from establishing himself in the kingdom. Others suppose it may refer to the Samaritans, Idumeans, Ammonites, and others, who endeavoured to prevent the Jews from re-building their city and the temple after their return from the Captivity in Babylon.

But in the name of the Lord will I destroy them.] Dr. Kennicott renders אָמִילָם *amilam*, "I shall disappoint them;" Bishop Horsley, I cut them to pieces; Mr. N. Bertin, repulsed, I have repelled them. I will cut them off; CHALDEE. *Ullus sum in eos, I am avenged on them;* VULGATE. See the SEPTUAGINT.

11 They compassed me about; yea, they compassed me about: but in the name of the Lord I will destroy them.

12 They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the Lord I will destroy them.

13 Thou hast thrust sore at me that I might fall: but the Lord helped me.

14 The Lord is my strength and song, and is become my salvation.

15 The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the Lord doeth valiantly.

16 The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly.

17 I shall not die, but live, and declare the works of the Lord.

18 The Lord hath chastened me sore: but he hath not given me over unto death.

19 Open to me the gates of righteousness: I will go in to them, and I will praise the Lord.

20 This gate of the Lord, into which the righteous shall enter.

21 I will praise thee: for thou hast heard me, and art become my salvation.

22 The stone which the builders refused is become the head stone of the corner.

23 This is the Lord's doing: it is marvellous in our eyes.

24 This is the day which the Lord hath made; we will rejoice and be glad in it.

25 Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity.

26 Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord.

27 God is the Lord, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.

28 Thou art my God, and I will praise thee; thou art my God, I will exalt thee.

29 O give thanks unto the Lord, for he is good: for his mercy endureth for ever.

Ps. 88. 17.—Deut. 1. 14.—Eccl. 7. 6. Nah. 1. 10.—q Heb. cut down. Exod. 15. 2. Isa. 12. 2.—Ezra. 16. 6.—1s. 6. 5. Hab. 1. 12.—u Ps. 73. 25.—v 2 Cor. 6. 2.—w Isa. 26. 2.—x Ps. 94. 7.—y Isa. 35. 3. Rev. 21. 97. & 22. 14, 15.—z Ps. 116. 1.

a Ver. 14.—b Matt. 21. 42. Mark 12. 10. Luke 20. 17. Acts 4. 11. Ephes. 1. 20. 1 Pet. 2. 4, 7.—c Heb. This is from the Lord.—d Matt. 21. 9 & 23. 39. Mark 11. 9. Luke 19. 38. See Zech. 4. 7.—e Esther 8. 16. 1 Pet. 2. 9.—f Exod. 16. 2. Isa. 65. 1.—g Ver. 1.

Verse 12. They compassed me about like bees; they are quenched as the fire of thorns] I shall refer to Dr. Delaney's note on this passage. The Reader has here in miniature two of the finest images in Homer; which, if his curiosity demands to be gratified, he will find illustrated and enlarged, Iliad ii. ver. 86.

ἦντι εὐνὰ εἰσι μελισσῶν ἀδιάνων,
Πετρῆς ἐκ γλάφυρης αἰεῖ νεον ἐρχομένων,
Βοτρυόθεν δὲ πεπονται ἐκ' ἀνθεῖναι εἰαρινοῖσιν,
Αἰ μὲν τ' εὐθὰ ἄλλῃς πεπονηται, αἰ δὲ τε εὐθὰ
Ὡς τῶν εὐνὰ πολλὰ βῶν ἀπο καὶ κλισίων
Ἡῖονος προκαροῖδε βαθεῖν ἐσι χροῶντο
Ἰάδων εἰς ἀγορῶν.

The following host
Pours'd forth by thousands darken all the coast.
As from some rocky cliff the shepherd sees,
Clustering in heaps on heaps, the driving bees,
Rolling and blackening, swarm ascending swarms,
With deeper murmurs and more hoarse alarms;
Dusky they spread a close embolled crowd,
And o'er the vale descend in the living cloud:
So from the tents and ships a lengthening train
Spreads all the beach, and wide embulles the plain:
Along the region ruses a death'ning sound;
Beneath their footsteps groans the trembling ground. Pope.

The other image, the fire consuming the thorns, we find in the same book, ver. 455.

ἦντι πυρ ἀπὸ λόφου ἐπιέλεγεν ἀσπετον ἄλην,
Ὅμοιος ἐν κορυφῆς ἑκαθὲν δὲ τε φαίνεται ἀνῆν
Ὡς τῶν ἐρχομένων, ἀπο χάλκου θεοπειτοῖο
Αἰγλή παρῆφωσσα δι' αἰθέρος οὐρανὸν ἰεῖ.

As on some mountain, thro' the lofty grove,
The crackling flames ascend and blaze above;
The fire expanding, as the wind arise
Shook their long beams, and wide o'ershades the skies:
So, from the polish'd arms, and brass shields,
A gleamy splendor flash'd along the fields. Pope.

The arms resembling a gleaming fire is common both to the Psalmist and Homer: but the idea of that fire being quenched, when the army was conquered, is peculiar to the Psalmist.

Verse 13. Thou hast thrust sore at me] "In pushing thou hast pushed me that I might fall."

But the Lord helped me.] Though he possessed skill, courage, and strength, yet these could not have prevailed, had not God been his Helper; and to Him he gives the glory of the victory.

Verse 15. The voice of rejoicing] Formerly there was nothing but wailings: but now there is universal joy because of the salvation, the deliverance which God has wrought for us.

Verse 16. The right hand of the Lord is exalted] Jehovah lifted up His right hand, and with it performed prodigies of power.

Verse 17. I shall not die] I was nigh unto death: but I am preserved;—preserved to publish the wondrous works of the Lord.

Verse 19. Open to me the gates] Throw open the doors of the temple that I may enter, and perform my vows unto the Lord.

Verse 20. This gate of the Lord] Supposed to be the answer of the Levites to the request of the king.

Verse 21. I will praise thee] He is now got within the gates, and breaks out into thanksgivings for the mercies he had received. He is become my salvation. He Himself hath saved me from all mines enemies.

Verse 22. This is the day which the Lord hath made] See a full elucidation of these two verses in the Notes on Matt. xxi. 42.

Verse 24. This is the day which the Lord hath made] As the Lord has called me to triumph, this is the day which He has appointed for that purpose. This is a gracious opportunity: I will improve it to His glory.

Verse 25. Save now, I beseech thee] These words were sung by the Jews on the feast of Tabernacles, when carrying green branches in their hands; and, from the מִצְהָרָה hoshiah-na, we have the word hosanna. This was sung by the Jewish children, when Christ made His public entry into Jerusalem. See Matt. xxi. 9; and see the note there, in which the word and the circumstances are both explained.

Verse 26. We have blessed you] The answer of the Levites to the king.

Verse 27. God is the Lord] Rather מֵי יְהוָה El Jehovah, the strong God Jehovah.

Which hath shewed us light] וְיָאֵר פָּנָיו וְיָאֵר פָּנָיו,—"And He will illuminate us." Perhaps at this time a Divine splendour shone upon the whole procession; a proof of God's approbation.

Bind the sacrifice with cords] The Chaldee paraphrases this verse thus:—"Samuel the prophet said, Bind the little one with chains for a solemn sacrifice, until ye have sacrificed him, and sprinkled his blood on the horns of the altar." It is supposed that the words refer to the feast of Tabernacles; and מִצְהָרָה, here, means the festival victim. Several translate the original, keep the festival with thick boughs at the horns of the altar. In this sense the Vulgate and Septuagint understood the passage. David, in this entry into the temple, was a type of our blessed Lord, who made a similar entry, as related Matt. xxi. 8—10.

Verse 29. O give thanks unto the Lord] This is the general doxology or chorus. All join in thanksgiving; and they end as they began, His mercy endureth for ever. It began at the creation of man; it will continue till the earth is burnt up.

ANALYSIS OF THE HUNDRED AND EIGHTEENTH PSALM.

The parts of this Psalm are the following:—

- I. An exhortation to praise God for His mercy, ver. 1—5.
- II. A persuasion to trust in God, and that from the Psalmist's own example who called upon God, and was delivered from trouble, ver. 5—14.
- III. The exultation of the church for it, ver. 15—18.
- IV. A solemn thanksgiving kept for it, and in what manner it was celebrated, ver. 19—27.
- V. A short doxology.

I. The Psalmist invites all to praise God. O give thanks, &c. and adds his reasons:—

1. For he is good. How briefly and powerfully spoken. He is absolutely good.

2. He is good, and ever good. To us He is a merciful God, which flows from His goodness: His mercy created, redeemed, protects, and will crown us.

Thus His mercy extends especially to His people; therefore,—

- 1. Let Israel now say, &c. The whole nation.
- 2. Let the house of Aaron, &c. That whole consecrated tribe.

3. Let them now that fear the Lord, &c. Proselytes, &c. II. And thus having given a general recommendation

PSALM CXIX.

The various excellencies and important use of the law of God.
XXIV. DAY. EVENING PRAYER.

W ALEPH.

Blessed are the undefiled in the way,
who walk in the law of the Lord.

A Or, perfect, or, etcetera.—b Ps. 125. 4.

of His mercy, he descends to instance in what it consists; that is, God's great deliverance of him.

1. *I was in distress, &c.* A frequent case with God's people, as well as with David.

2. *I called upon the Lord, &c.* I fled to him, not trusting in myself, and found mercy.

3. *The Lord answered me, and set me in a larger place.* This was the issue.

Upon which experience the Psalmist exults, and attributes it to God's mercy.

1. *The Lord is my helper, &c.* The Lord is for me; therefore, I shall not suffer.

2. *The Lord takes my part, &c.* I shall be in safety, while my enemies will be cast down, and the church freed.

From which he deduces a third inference:—

1. *It is better to trust in the Lord, &c.* He is both able and willing to help.

2. *It is better to trust in the Lord than to put confidence in princes.* David found this in the case of Achish king of Gath.

In a song of triumph he acquaints us in what dangers he was, and from which God delivered him. It is good then to trust in the Lord.

1. *All nations compassed me about, &c.* But to no purpose.

2. *They compassed me about; yea, they compassed me about, &c.*

3. *They compassed me about like bees, &c.* Angry and armed with stings: but my trust is alone in the Lord. In His name and by His help, *I will destroy them.*

He told us of a multitude of enemies; and for the overthrow of these he sang his triumph.

1. *Thou hast thrust sore at me, &c.* I was in great danger; there was little hope of escape.

2. *But the Lord helped me.* No help was in myself, but the Lord.

In the next verse he fully acknowledges the Lord as his strength.

1. *My strength.* By which I resist my enemies.

2. *My salvation.* To deliver me from my enemies.

3. *My song.* Him whom I joyfully sing after my deliverance.

III. And that this song might be fuller, he calls for the whole choir to sing with him. His delivery concerned the whole church, and therefore it must be sung by the whole church; and so it was kept as a jubilee, a day of thanksgiving.

1. *The voice of rejoicing, &c.* They congratulate their own safety in mine.

2. *The right hand of the Lord, &c.* This anthem the whole quire sang.

Now this anthem was no sooner ended by the quire, than the Psalmist took his harp again, and, exulting over his enemies, sings, *I will not die, &c.* Not be heartbroken, but declare the works of the Lord.

And among His works this is one.

1. *The Lord hath chastened me sore, &c.* Within have I struggled hard with sin; without, have I been assaulted with bitter enemies.

2. *But he hath not given me over, &c.* I acknowledged in this His fatherly affection.

IV. It is supposed that this Psalm was composed by David in order that it might be sung when the people and the priests were assembled before the Lord for the purpose of thanksgiving: we may, with *Jenius*, form it into a dialogue.

1. *David speaks of the priests and Levites who had the care of the tabernacle. Open to me the gates, &c.* that is, the Lord's house; for *I will go in to them, &c.*

2. To this the priests reply, *This is the gate, &c.* The sole gate of justice that leads to Him.

3. David replies, showing in brief his reason,—*I will praise thee, &c.* and, to the *twenty-eighth* verse, he shows how God has settled him in his kingdom, making him *the head of the corner*—which words, though they refer to David, there is no doubt of their having reference also to Christ, of whom *David* was a type; and of Christ then I shall rather interpret them.

The stone which the builders refused, &c.

1. The church is sometimes in Scripture called a building: the saints are the living stones, and Christ is the *chief corner stone.*

2. *Blessed are they that keep his testimonies, and that seek him with the whole heart.*

3. *They also do no iniquity: they walk in his ways.*

c 1 John 2. 8 & 9. 13.

2. But the *Jews*, the priests, to whom belonged the office of building the church, refused this stone. *We will not have this man, &c.*

3. But *he is become the head of the corner.* And whatever is not connected with Him cannot be saved. 1. *This was the Lord's doing, &c.* That Christ became our salvation. 2. *And it is marvellous in our eyes.* And so ever must be, that Christ should die, the just for the unjust, to bring us to God.

In commemoration of so great a work, a day should be set apart.

1. *This is the day, &c.* Which, without doubt, was the day of the resurrection; the Lord making it a high and holy day.

2. *We will be glad and rejoice, &c.* Adam's fall was a doleful day. On the day of Christ's resurrection we will be glad.

3. In the midst of our rejoicing we will pray, and sound forth Hosanna to the Son of David. This was done by the people on the entering of Christ into Jerusalem. It was the opinion of the Jews that this form of acclamation would be used before the *Messiah*.

The whole prophecy of Christ's coming, riding into Jerusalem in triumph, rejection, passion, &c. being thus explained, the prophet puts this into the mouths of the priests:—

1. *We have blessed you.* All true happiness is under this King.

2. *Out of the house of the Lord, &c.* From out of the church.

3. *God is the Lord, &c.* Revealed unto us His Son as the Light of the world.

4. *Bind the sacrifices with cords, &c.* Be thankful to Him, and meet in the church to celebrate your thanksgiving.

V. The prophet concludes with a doxology.

1. *Thou art my God, I have taken Thee for my Portion.*

2. *And I will praise thee; which he doubles:—Thou art my God, and I will call thee.* Which repetition shews his ardent desire of evincing his gratitude.

And thus the Psalmist concludes with the same exhortation with which he began the Psalm.

O give thanks unto the Lord, for he is good; for his mercy endureth for ever. And let him that readeth, and him that heareth, say Amen!

This is an uncommonly fine Psalm; and among the many noble ones it is one of the most noble. Its beauties are so many and so prominent, that every reader, whose mind is at all influenced by spiritual things, must see, feel, and admire them.

The 22d verse, *The stone which the builders rejected is become the head stone of the corner,* must have been a proverbial expression: but what gave birth to it, I cannot find; but like all other proverbs, it doubtless had its origin in some fact. One thing is evident from the Jewish doctors. The most enlightened of them understand this as a prophecy of the *Messiah*: and it was this general opinion, as well as the knowledge that the spirit of prophecy thus intended it, that caused our Lord to apply it to Himself, *Matt. xxi. 42*; nor did any of them attempt to dispute the propriety of the application.

NOTES ON PSALM CXIX.

This is another of the *alphabetical* or *acrostic* Psalms. It is divided into *twenty-two* parts, answering to the number of letters in the *Hebrew alphabet*. Every part is divided into *eight verses*; and each verse begins with that letter of the alphabet which forms the *title* of the part, *e. g.* The *eight* first verses have *M* *aleph* prefixed, the second *eight* *B* *beth*, and so of the rest. *All connection*, as might be naturally expected, is sacrificed to this artificial and methodical arrangement.

It is not easy to give any general *Analysis* of this Psalm: it is enough to say that it treats in general on the privileges and happiness of those who observe the law of the Lord. That law is exhibited by various names and epithets, tending to shew its various excellencies. Earnest prayers are offered to God for wisdom to understand it, and for grace to observe it faithfully. These particulars may be collected from the *whole* composition, and appear less or more in *every part*.

The words which express that *revelation* which God had then given to men, or some *particular characteristic*

4 Thou hast commanded us to keep thy precepts diligently.

d Exod. 18. 28. Lev. 24. 10, 14.

of it, are generally reckoned to be the ten following:— 1. Testimonies, 2. Commandments, 3. Precepts, 4. Word, 5. Law, 6. Ways, 7. Truth, 8. Judgments, 9. Righteousness, and 10. Statutes. To these some add the following, —1. Faithfulness, 2. Judgment, 3. Name: but these are not used in the sense of the other ten words. I believe it is almost universally asserted that in every verse of this Psalm, one or other of those ten words is used, except in verse 122; but, on a closer inspection, we shall find that none of them is used in the above sense in the 84th, 90th, 121st, 122d, and 132d. See the notes on these verses.

To save myself unnecessary repetition, and the reader time and trouble, I shall here, once for all, explain the above words, which the reader will do well to keep in remembrance.

I. THE LAW, תּוֹרָה TORAH, from יָרָא yarah, to direct, guide, teach, make straight, even, to point forward: because it guides, directs, and instructs, in the way of righteousness—makes our path straight, shews what is even and right, and points us onward to peace, truth, and happiness. It is even our schoolmaster to bring us to Christ, that we may be justified through faith; and by it is the knowledge of sin.

II. STATUTES, חֻקֵי חֻקִּים, from חָק chak, to mark, trace out, describe, and ordain; because they mark out our way, describe the line of conduct we are to pursue, and order or ordain what we are to observe.

III. PRECEPTS, צִוִּים פְּקֻדֹתַי, from צָוָה pakad, to take notice, or care of a thing, to attend, have respect to, to appoint, to visit; because they take notice of our way, have respect to the whole of our life and conversation, superintend, overlook, and visit us in all the concerns and duties of life.

IV. COMMANDMENTS, מִצְוֹת מִצְוֹתַי, from מָצַו tsavah, to command, order, ordain; because they shew us what we should do, and what we should leave undone, and exact our obedience.

V. TESTIMONIES, עֲדוּתֵי עֲדוּתֵי, from עָד ad, denoting beyond, farther, all along, to bear witness, or testimony. The rites and ceremonies of the law; because they point out matters beyond themselves, being types and representations of the good things that were to come.

VI. JUDGMENTS, שֹׁפֵטִים מִשְׁפָּטַי, from שָׁפַט shaphat, to judge, determine, regulate, order, and discern; because they judge, concerning our words and works; shew the rules by which they should be regulated; and cause us to discern what is right and wrong, and decide accordingly.

VII. TRUTH, אֱמוּנָה אֱמוּנָה, from אָמַן aman, to make steady, constant, to settle, to trust, believe. The law, that is established, steady, confirmed, and ordered in all things, and sure; which should be believed on the authority of God, and trusted to as an infallible testimony from Him who cannot lie nor deceive.

VIII. WORD, דָּבָר dabar, from the same root, to discourse, utter one's sentiments, speak consecutively and intelligibly; in which it appears to differ from מַלַל malal, to utter, articulate sounds. Any prophecy or immediate communication from heaven, as well as the whole body of Divine Revelation, is emphatically called דָּבָר דָּבָר Yehovah, the word of Jehovah. On the same ground we call the whole Old and New Testament, THE WORD OF THE LORD, as we term the volume in which they are contained THE BIBLE—THE BOOK. In the Revelation God speaks to man; shews Him in a clear, concise, intelligible, and rational way, his interest, his duty, his privileges; and, in a word, the reasonable service that He requires of him.

IX. WAY, דֶּרֶךְ, from the same root, to proceed, go on, walk, tread. The way in which God goes in order to instruct and save man; the way in which man must tread in order to be safe, holy, and happy. God's manner of acting or proceeding in providence and grace; and the way that man should take in order to answer the end of his creation and redemption.

X. RIGHTEOUSNESS, צְדָקָה צְדָקָה, from צָדַק tsadak, to do justice, to give full weight. That which teaches a man to give to all their due; to give God His due; man his due, and himself his due; for every man has duties to God, his neighbour, and himself, to perform. This word is applied to God's judgments, testimonies and commandments: they are all righteous, give to all their due, and require what is due from every one.

The three words which some add here, are I. FAITHFULNESS, אֱמוּנָה אֱמוּנָה; but see this under No. VII, nor does it appear in ver. 90, where it occurs, to be used

5 O that my ways were directed to keep thy statutes!

e Lev. 18. 4, 21. & 19. 12. & 20. 8, 22. Deut. 4. 30. & 6. 2. & 95. 17. & 28. 45. & 32. 18.

as a characteristic of God's law, but rather His exact fulfilment of His promises to man.

The second is שֹׁפֵט, mishpat. See this under No. VI: it occurs in ver. 84, and 121, When wilt thou execute judgment, &c.; but is not used in those places as one of the ten words.

The third is נָמַר, or them; see verse 132; but this is no characteristic of God's law; it refers here simply to Himself. Those that love thy Name is the same as those that love thee. Bishop Nicolson inserts promises among the ten words: but this occurs no where in the Psalm. Fourth, We might with more propriety add אֲמַר, or אֲמַר, from אָמַר amar, to break out, spread, or diffuse itself, as the branches of a tree; and which is often used for a word spoken, a speech. This often occurs in the Psalm; and we regularly translate it word, and put no difference or distinction between it and דָּבָר dabar, No. VIII: but it is not exactly the same; דָּבָר dabar may apply more properly to history, relation, description, and such like; while אֲמַר amar, thy word, may mean an immediate oracle, delivered solemnly from God to His prophet for the instruction of men. But the two words appear often indifferently used; and it would not be easy to ascertain the different shades of meaning between these two roots.

Having thus far introduced the Psalm to the reader's attention, I should probably speak at large of the elegance of its composition, and the importance and utility of its matter. Like all other portions of Divine Revelation, it is elegant, important, and useful; and while I admire the fecundity of the Psalmist's genius, the unabating flow of his poetic vein, his numerous synonyms, and his copia verborum, by which he is enabled to expand, diversify, and illustrate the same idea; presenting it to his reader in all possible points of view, so as to render it pleasing, instructive, and impressive; I cannot rob the rest of the book of its just praise by setting this, as many have done, above all the pieces it contains. It is by far the largest, the most artificial, and most diversified; yet, in proportion to its length, it contains the fewest ideas of any in the Book.

Several of the ancients, particularly the Greek Fathers, have considered it as an abridgement of David's life; in which he expresses all the states through which he had passed; the trials, persecutions, succours, and encouragements, he had received. The Latin Fathers perceive in it all the morality of the Gospel, and rules for a man's conduct in every situation of life. Cassiodorus asserts that it contains the sentiments of the prophets, apostles, martyrs, and all the saints! In the introduction to the Book of Psalms I have conjectured that many of them were composed from notes taken at different times, and in widely different circumstances; hence the different states described in the same Psalm, which could not have been at one and the same time the experience of the same person. It is most likely that this Psalm was composed in this way; and this, as well as its acrostical arrangement, will account for its general want of connexion.

Though the most judicious interpreters assign it to the times of the Babylonish captivity; yet there are so many things in it descriptive of David's state, experience, and affairs, that I am led to think it might have come from his pen; or, if composed at or under the Captivity, was forged out of his notes and memoranda.

I shall now make short remarks on the principal subjects in each part; and at the end of each endeavour, by the Analysis, to shew the connexion which the eight verses of each have among themselves, and the use which the reader should make of them. In all the Versions, except the Chaldee, this Psalm is numbered cxviii.

CHAPTER XLV.—First division.

Verse 1. Blessed are the undefiled in the way] אֲשֶׁר יָשְׁבוּ צְדָקָה צְדָקָה ahshrey tamemy derek, O the blessedness of the perfect ones in the way. This Psalm begins something like the first, where see the Notes. By the perfect, which is the proper meaning of the original word, we are to understand those who sincerely believe what God has spoken, religiously observe all the rules and ceremonies of His religion, and have their lives and hearts regulated by the spirit of love, fear, and obedience. This is farther stated in the second verse.

Verse 3. They also do no iniquity.] They avoid all idolatry, injustice, and wrong; and they walk in God's ways, not in those ways to which an evil heart might entice them, nor those in which the thoughtless and the profligate tread.

Verse 4. Thy precepts diligently.] נֶאֱמָר נֶאֱמָר, super-

PSALM CXIX.

6 ' Then shall I not be ashamed, when I have respect unto all thy commandments.

7 ' I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

8 I will keep thy statutes: O foreake me not utterly.

3 BETH.

9 Wherewithal shall a young man cleanse his

1 John 2:28. 1 John 2:28.—g Ver. 171.—h Heb. judgments of thy righteousness. 19 Chron. 18. 13.

tively,—to the uttermost. God has never given a commandment, the observance of which He knew to be impossible. And to whatsoever He has commanded He requires obedience; and His grace is sufficient for us. We must not trifle with God.

Verse 5. *O that my ways were directed*] "I wish that my way may be conformed to keep thy statutes."—Without Thee I can do nothing: my soul is unstable and fickle; and it will continue weak and uncertain, till Thou dost strengthen and establish it.

Verse 6. *Then shall I not be ashamed*] Every act of transgression in the wicked man tends to harden his heart, and render it callous. If a man who fears God is so unhappy as to fall into sin, his conscience reproaches him, and he is ashamed before God and man. This is a full proof that God's Spirit has not utterly departed from him; and that he may repent, believe, and be healed.

Unto all thy commandments.] God requires universal obedience, and all things are possible to him whom Christ strengthens; and all things are possible to him that believes. Allow that any of God's commandments may be transgressed, and we shall soon have the whole decalogue set aside.

Verse 8. *O foreake me not utterly.*] *וַיִּזְכֹּר אֱלֹהִים אֶת מִנְיַן אֲשֶׁר עָשָׂה לְמֹשֶׁה וְלְיִשְׂרָאֵל בְּיָדָאֵם*—to utter dereliction; never leave me to my own strength, nor to my own heart!

Analysis of Letter Aleph—First Division.

I. In this first section the prophet commends us to the love of God; and persuades us to practise it by two arguments.—1. Happiness, ver. 1, 2. 2. The excellence of the Lawgiver, ver. 4.

II. He shows his affection to this law, desiring grace to keep it, ver. 5.

On which he knew there would follow two effects:—

1. Peace of conscience. *He should not be ashamed, &c.*
2. Thankfulness to God for his teaching, ver. 7.

Blessed are they who are undefiled in the way, &c.

Blessed are they who keep his testimonies, &c.

They also do no iniquity, &c.

I. The first argument used by the prophet to persuade men to obedience, is *blessedness*. He that would be happy must be obedient; and his obedience, if true, may be thus discerned.

1. *He must be undefiled in the way.* Keep himself from sin.

2. *He must walk in the law of the Lord, &c.* Which is the rule of our faith, life, and worship.

3. *He must keep his testimonies.* Search them out in God's word.

4. *He must seek him with a whole heart.* With sincerity search His law to the utmost, both what it bids, and what it forbids, in order to know the mind of the Lawgiver.

5. *They also do no iniquity.* They work no iniquity with 1. Purpose of heart; 2. Delight; 3. With perseverance; 4. Nor at all, when the heart is fully sanctified unto God; Christ dwelling in it by faith.

6. *They walk in his way,* which the wicked do not: but the righteous have taken it for their path through life; and should they at any time swerve from it, they come back by repentance, and confession to God.

The prophet's second argument to persuade to obedience, is the authority of the Lawgiver. All disobedience proceeds either from contempt of God's laws, or rebellion against them: but David brings to our mind the authority of the Lawgiver, from a consideration of who He is who commands our obedience as His servants. *Thou hast commanded that we keep, &c.*

1. *Thou, Who knowest when we err, and wilt punish us.*

2. *Hast commanded*—absolutely enjoined.

3. *That we keep, &c.*—they cannot be dispensed with.

4. *Diligently, &c.* Not negligently or lazily, or Satan will take advantage of us.

II. The blessedness promised to the keepers of God's law moved the prophet to send forth this ardent prayer, *O that my ways, &c.*

1. *David was a great king, and yet desires to be obedient.*

way? by taking heed *thereto* according to thy word.

10 With my whole heart have I sought thee: O let me not wander from thy commandments.

11 Thy word have I hid in my heart, that I might not sin against thee.

12 Blessed art thou, O Lord: = teach me thy statutes.

k Ver. 21, 113.—l Ps. 57. 21. Luke 2. 19, 51.—m Ver. 20, 28, 64, 68, 108, 114, 124. Ps. 28. 4.

2. He answers God's command by a prayer, to be enabled to perform by His grace.

3. *O that my ways, &c.* My councils, actions, &c. were conformable to the strictness and regularity of Thy law.

4. He knew he could not be too closely united to God; and, therefore, he prays to be directed.

Which prayer he knew God would hear; and that the effect would be quietness of soul, and boldness at a throne of grace.

1. *Then shall I not be confounded, &c.* If his heart were right with God, he should not fly from Him, as did Adam: that was the effect of disobedience.

2. If God directed his ways to the keeping of His commandments, he should find no amazement in his conscience, but holy boldness.

And this effect will produce another fruit,—a thankful heart.

1. *I will praise thee.* Give thee thanks for Thy grace and assistance.

2. *With uprightness of heart.* Not with his tongue only, but with an honest and upright heart.

3. But this could not be done till God had taught him. *I will praise thee when I shall have learned, &c.* Not to know them only with my understanding, but to make them the rule of my life, which cannot be but by the influence of the Spirit of God.

And what follows upon this will be a firm purpose of heart to be obedient to God's laws.

1. *I will keep thy statutes.* So am I fully resolved and decreed with myself. And it is a great help to godliness to resolve to live a godly life,—for how shall that be performed which is not purposed.

2. And yet this purpose or conclusion he makes in God's strength; and, therefore, constantly prays,—*O forsake me not utterly.* Without Thy aid I can do nothing: but if at any time in Thy just judgment Thou desert me, that I may know and feel my own weakness, and learn the better to fly to Thee, let it not be an utter desertion. Forsake me not, neither too much nor too long.

LETTER 3 BETH—Second Division.

Verse 9. *A young man cleans his way*] *נַחַם אֲרֵחַ*, which we translate *way* here, signifies a track, a rut, such as is made by the wheel of a cart or chariot. A young sinner has no broad beaten path; he has his private ways of offence,—his secret pollutions:—and how shall he be cleansed from these? how can he be saved from what will destroy mind, body, and soul? Let him hear what follows; the description is from God.

1. He is to consider that his way is impure, and how abominable this must make him appear in the sight of God.

2. He must examine it according to God's word, and carefully hear what God has said concerning him and it.

3. He must take heed to it, *וַיִּשְׁמַר* *liehmar*, to keep, guard, and preserve his way, his general course of life, from all defilement.

Verse 10. *With my whole heart have I sought thee*] 4. He must seek God; make earnest prayer and supplication to Him for Divine light, for a tender conscience, and for strength to walk uprightly. 5. His whole heart; all his affections must be engaged here, or he cannot succeed. If he keep any affection for the idol or abomination; if his heart do not give it before the Lord, he may make many prayers, but God will answer none of them. 6. He must take care to keep in the path of duty, of abstinence and self-denial; not permitting either his eye, his hand, or his heart, to wander from the commandments of his Maker.

Verse 11. *Thy word have I hid in my heart*] 7. He must treasure up those portions of God's word in his mind and heart which speak against uncleanness of every kind; and that recommend purity, chastity, and holiness. The word of Christ should dwell richly in him. If God's word be only in his Bible, and not also in his heart, he may soon and easily be surprised into his besetting sin.

Verse 12. *Blessed art thou*] 8. He must acknowledge the mercy of God, in so far preserving him from all the consequences of his sin. 9. He should beg of Him to become His Teacher, that his heart and conscience might be instructed in the spirituality of His statutes.

13 With my lips have I declared all the judgments of thy mouth.

14 I have rejoiced in the way of thy testimonies, as much as in all riches.

15 I will meditate in thy precepts, and have respect unto thy ways.

16 I will delight myself in thy statutes: I will not forget thy word.

GIMEL.

17 Deal bountifully with thy servant, that I may live and keep thy word.

18 Open thou mine eyes that I may behold wondrous things out of thy law.

a Ps. 24. 11.—p Ps. 1. 2. ver. 23, 45, 78.—p Ps. 1. 2. ver. 25, 47, 70, 77.—p Ps. 116. 7. r Heb. reveal.—e Gen. 47. 9. 1 Chron. 23. 15. Ps. 22. 12. 2 Cor. 5. 6. Heb. 11. 13.

Verse 13. *With my lips have I declared*] 10. He should declare to his own heart, and to all his companions in iniquity, God's judgments against himself and them; that if His long-suffering mercy have not made a proper impression on their hearts, they may tremble at His approaching judgments.

Verse 14. *I have rejoiced*] 11. He must consider it his chief happiness to be found in the path of obedience, giving his whole heart and strength to God; and, when enabled to do it, he should rejoice more in it than if he had gained thousands of gold and silver. O how great is the treasure of a tender and approving conscience!

Verse 15. *I will meditate*] 12. He should encourage self-examination and reflection; and meditate frequently on God's words, works, and ways; and especially on His gracious dealings towards him. 13. He should keep his eye upon God's steps; setting the example of his Saviour before his eyes, going where he would go, and no where else; doing what He would do, and nothing else; keeping the company that He would keep, and none else; and doing every thing in reference to the final judgment.

Verse 16. *I will delight myself*] The word is very emphatical: *pyynw eshdshd, I will skip about and jump for joy.* 14. He must exult in God's word as his treasure, live in the spirit of obedience as His work, and ever glory in God who has called him to such a state of salvation. 15. He must never forget what God has done for him, done in him, and promised farther to do: and he must not forget the promises he had made, and the vows of the Lord that are upon him. Any young man who attends to these fifteen particulars will get his impure way cleansed; victory over his sin; and, if he abide faithful to the Lord that bought him, an eternal heaven at last among them that are sanctified.

Analysis of Letter Beth—Second Division.

In the first part the Psalmist having commended God's law, from its Author, God, and its end, happiness; shews us, in the second Part, the efficacy and utility of it to a holy life, without which there can be no happiness. And, in order to shew this effect, he chooses the most unlikely subject.

I. A young man, in whom the law of the members is most strong. He wants experience; he is headstrong, and generally under the government, not of reason nor religion, but of his own passions.

II. The Psalmist shews that, to cleanse the ways of such, he must take heed to them, watch over his ways, and remember his Creator in the days of his youth.

As a man must become holy in order to be happy, he shews how this holiness is to be attained, and adduces his own experience.

1. Seek God with the whole heart. Be truly sensible of your wants.

2. Keep and remember what God says. Thy words have I hidden, &c.

3. Reduce all this to practice. That I might not sin against thee.

4. Bless God for what he has given. Blessed art thou, &c.

5. Ask more—Teach me thy statutes.

6. Be ready to communicate His knowledge to others. With my lips have I declared.

7. Let it have a due effect on his own heart. I have rejoiced, &c.

8. Meditate frequently upon them. I will meditate, &c.

9. Deeply reflect on them. I will have respect, &c. As food undigested will not nourish the body; so the word of God, not considered with deep meditation and reflection, will not feed the soul.

10. Having pursued the above course, he should continue in it, and then his happiness would be secured. I will not forget thy word. I will (in consequence) delight myself in thy statutes.

19 I am a stranger in the earth: hide not thy commandments from me.

20 My soul breaketh for the longing that it hath unto thy judgments at all times.

21 Thou hast rebuked the proud that are cursed, which do err from thy commandments.

22 Remove from me reproach and contempt; for I have kept thy testimonies.

23 Princes also did sit and speak against me: but thy servant did meditate in thy statutes.

24 Thy testimonies also are my delight, and my counsellors.

a Ps. 62. 1, 2 & 63. 1 & 64. 2. Ver. 62. 126.—e Ver. 16. 116.—v Ps. 22. 5. v Ver. 15.—x Ver. 77, 82.—y Heb. men of counsel.

LETTER GIMEL—Third Division.

Verse 17. *Deal bountifully*] *לדג גמול*, reward thy servant. Let him have the return of his faith and prayers that the Divine life may be preserved in his soul! Then he will keep Thy word. From *לדג גמול*, to reward, &c. comes the name of gimel, the third letter in the Hebrew alphabet, which is prefixed to every verse in this Part, and commences it with its own name. This is a stroke of the Psalmist's art and ingenuity.

Verse 18. *Open thou mine eyes*] *וּפְתַח עֵינַי*, reveal my eyes, illuminate my understanding, take away the veil that is on my heart; and then shall I see wonders in Thy law. The Holy Scriptures are plain enough, but the heart of man is darkened by sin. The Bible does not so much need a Comment, as the soul does the light of the Holy Spirit. Were it not for the darkness of the human intellect, the things relative to salvation would be easily apprehended.

Verse 19. *I am a stranger in the earth*] In the land. Being obliged to wander about from place to place, I am like a stranger, even in my own country. If it refer to the captives in Babylon, it may mean that they felt themselves there as in a state of exile; for, although they had been seventy years in it, they still felt it as a strange land, because they considered Palestine their home.

Verse 20. *My soul breaketh*] We have a similar expression:—*it broke my heart—that is heart-breaking—she died of a broken heart.* It expresses excessive longing, grievous disappointment, hopeless love, accumulated sorrow. By this we may see the hungering and thirsting which the Psalmist had after righteousness often mingled with much despondency.

Verse 21. *Thou hast rebuked the proud*] This was done often in the case of David; and was true also in reference to the Babylonians, who held the Israelites in subjection; and their kings were among the proudest of human beings. Instead of *צדים* *zedim*, the proud, some MSS. read *צורים* *zorim*, strangers, and one reads *גוים* *goyim*, the heathen, and so the Syriac.

Verse 22. *Remove from me reproach and contempt*] Of these the captives in Babylon had a more than ordinary load.

Verse 23. *Princes also did sit*] It is very likely that the nobles of Babylon did often, by wicked misrepresentations, render the minds of the kings of the empire evil affected towards the Jews.

Verse 24. *Thy testimonies also are—my counsellors*] *וְאֵלֵי אֲנֹכְהֵם אֲשֶׁר־אֵלֵי*, "the men of my counsel." I sit with them; and I consider every testimony Thou hast given as a particular counsellor; one whose advice I especially need.

The Analysis will farther explain the particular uses of this part.

Analysis of Letter Gimel—Third Division.

In this division the Psalmist—

I. reckons up the impediments he may meet with in endeavouring to keep God's law.

II. Prays God to remove them.

First Impediment. A dead soul, and a dull heart; and therefore he prays for grace that he may live and keep God's word.

Second Impediment. Blindness of understanding. Open my eyes that I may see wonders in thy law. The wonderful equity, wisdom, and profit of it.

Third Impediment. His wayfaring and uncertain situation. I am a stranger upon the earth; therefore, hide not thy commandments from me. Should I be frequently destitute of Thy ordinances, leave me not without Thy Spirit's teaching.

Fourth Impediment. His infirmity and imperfection. My soul breaks, &c. I wish to be at all times, what I am sometimes, full of desire, fervour, zeal, prayer, and faith. Then shall I be what I should be, when my heart is steady in seeking Thy salvation.

DALETH.

25 ' My soul cleaveth unto the dust: ' quicken thou me according to thy word.

26 I have declared my ways, and thou heardest me: ' teach me thy statutes.

27 Make me to understand the way of thy precepts; so ' shall I talk of thy wondrous works.

28 ' My soul ' melteth for heaviness; strengthen thou me according unto thy word.

29 Remove from me the way of lying: and grant me thy law graciously.

30 I have chosen the way of truth: thy judgments have I laid before me.

31 I have stuck unto thy testimonies: O Lord, put me not to shame.

32 I will run the way of thy commandments, when thou shalt ' enlarge my heart.

Fifth Impediment. Pride of heart. This he saw in others, and was afraid that it might take place in himself; and he knew if it did, he should wander from the commandment, and come under a curse.

Sixth Impediment. The reproach and contempt he met with in consequence of his endeavours to live a godly life. Against this he prays as a grievous temptation. Remove from me reproach and contempt.

Seventh Impediment. The rulers of the people plotted against his life; they even met in council about it. Princes did also sit and speak against me. It is difficult to bear reproach even for Christ's sake; though it should be a matter of glorying; but he must be strong in the faith, who can stand against keen railery, and state persecution.

But what effect had all this upon the Psalmist?

1. He cleaved to God's testimonies, and conscientiously observed them.

2. He made them his counsellors,—drew all his wisdom from them; and he was amply rewarded, for they became his delight. Every man profits who is faithful to his God.

LETTER 7 DALETH—Fourth Division.

Verse 25. My soul cleaveth unto the dust.] It would be best to translate *was naphsi, my life*; and then cleaving to the dust may imply an apprehension of approaching death; and this agrees best with the petition.

Quicken thou me.] *חי צאיני*, "make me alive." Keep me from going down into the dust.

Verse 26. I have declared my ways.] *ספרתי* *sipharti*, "I have numbered my ways;"—I have searched them out;—I have investigated them. And that he had earnestly prayed for pardon of what was wrong in them is evident; for he adds, *Thou heardest me*.

Verse 28. My soul melteth.] *דלתי* *dalathi*, signifies to distil, to drop as tears from the eye. As my distresses cause the tears to distil from my eyes, so the overwhelming load of my afflictions cause my life to ebb and leak out.

Verse 29. The way of lying.] The propensity to falsity and prevarication; whatsoever is contrary to truth. Remove me from its solicitations, and remove it from me. Grant me Thy law graciously; give it to me as a rule of moral conduct: but give it to me graciously, through the Gospel; and then it will not be the letter that killeth, but will be sanctified to me so as to become to me holy, just, and good.

Verse 30. I have chosen the way of truth.] And that I may continue in it, remove from me the way of lying. See above.

Verse 31. I have stuck.] *דבקתי* *dabakti*, I have cleaved to,—been glued to them: the same word as in ver. 25. My soul cleaves as much to thy testimonies, as my life has cleaved to the dust.

O Lord, put me not to shame.] Let my sins and follies be blotted out by Thy mercy; and so hide and cover them that they shall never appear, either in this or the coming world, to my shame and confusion! How many need to be importunate with God in this prayer!

Verse 32. I will run.] The particle *א*, which we translate when, should be translated because. Because thou shalt enlarge, dilate my heart; make plain my path by cleansing me from my impurity, and taking the hindrances out of my way. I will then run without dread of stumbling, and every day make sensible progress.

Analysis of Letter Daleth—Fourth Division.

The Psalmist—

I. Sets down the state of an imperfect man.

II. Confesses it.

XXV. DAY. MORNING PRAYER.

HE.

33 ' Teach me, O Lord, the way of thy statutes; and I shall keep it ' unto the end.

34 ' Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.

35 Make me to go in the path of thy commandments; for therein do I ' delight.

36 Incline my heart unto thy testimonies, and not to ' covetousness.

37 ' Turn ' away mine eyes from ' beholding vanity; and ' quicken thou me in thy way.

38 ' Establish thy word unto thy servant, who is devoted to thy fear.

39 Turn away my reproach which I fear: for thy judgments are good.

40 Behold, I have ' longed after thy precepts: ' quicken me in thy righteousness.

1 Ver. 25, Prov. 2:6, James 1:5—8 Ver. 16.—1 Esak. 22:21, Mark 7:21, 22, Luke 12:12, 1 Tim. 2:10, Heb. 13:6.—m. Isa. 23:16.—n. Heb. make to possess.—o. Prov. 23:4, p. Ver. 28.—q. 2 Sam. 7:25.—r. Ver. 28.—s. Ver. 25, 27, 28, 107, 140, 150, 158.

III. Asks grace and mercy.

IV. Professes what in consequence he would do.

1. My soul cleaveth. His affections cleaved to things below, instead of being set on things above.

2. Quicken thou me. Give me a life according to thy law. By cleaving to the earth, he was earthly; by cleaving to the flesh, he was carnal: but, by living according to the spiritual law, he was to become one spirit with God.

II. He confesses his imperfections.

1. I have declared my ways. I acknowledge all my wanderings, sins, follies, and unfaithfulness; I have hidden nothing from Thee.

2. Thou didst hear me; forgavest me out of Thy mere mercy.

3. Do the like now; teach me thy statutes. These two things should be sought together:—mercy to pardon, and grace to assist and renew.

III. He proceeds in this prayer.

1. Make me to understand, &c. Where the mind is darkened, the heart cannot be well ordered.

2. He that asks good things from God should ask them for a good end. Make me to understand; so shall I talk, &c.

3. He would shew God's wondrous works. I shall talk of Thy wondrous law,—Thy wondrous gospel,—Thy wondrous mercy in saving sinners,—the wondrous means Thou usest, &c.

IV. He returns to his confession, and states what he purposes to do.

1. My soul melts. I am full of trouble and distress.

2. Strengthen thou me. Give me the grace Thou hast promised.

3. Remove from me the way of lying; give me power to avoid all sin.

4. Grant me thy law graciously. Print the matter of it in my heart, and abolish my corruption.

5. He chooses the truth.

6. He adheres to it.

7. He will continue in it.

8. Yea, and with greater diligence than ever. To make up for lost time, he will now run: and, while running, keep in God's way. Some run: but they run out of it.

LETTER 7 HE—Fifth Division.

Verse 33. Teach me, O Lord, the way of thy statutes.] To understand the spiritual reference of all the statutes, &c. under the law, required a teaching which could only come from God.

I shall keep it unto the end.] Here is a good thing asked for a good end. He wishes for heavenly teaching; not to make a parade of it, but to enable him to discern his duty, that he might act accordingly.

Verse 34. With my whole heart.] I will not trifle with my God,—I will not divide my affections with the world; God shall have all.

Verse 36. Not to covetousness.] Let me have no inordinate love for gain of any kind; nor for any thing that may grieve Thy Spirit, or induce me to seek my happiness here below.

Verse 37. From beholding vanity.] An idol, worldly pleasure, beauty, finery; any thing that is vain, empty, or transitory. Let me not behold it; let me not dwell upon it. Let me remember Achan:—he saw,—he coveted,—he took,—he hid his theft, and was slain for his sin.

Verse 38. Establish thy word.] Fulfil the promises Thou hast made to me.

Verse 39. Turn away my reproach which I fear.] This may be understood of the reproach which a man may meet

VAU.

41 'Let thy mercies come also unto me, O Lord, *even* thy salvation, according to thy word.
 42 "So shall I have wherewith to answer him that reproacheth me; for I trust in thy word.
 43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.
 44 So shall I keep thy law continually for ever and ever.

† Ps. 108. 4. ver. 71.—a Or, So shall I answer him that reproacheth me in a thing.

with in consequence of living a godly life; for such a life was never fashionable in any time or country. But I have found the following note on the passage:—"I have done a secret evil; my soul is sorry for it: if it become public, it will be a heavy reproach to me. O God, turn it away, and let it never meet the eye of man!" Amen.

Verse 40. Behold, I have longed] Thou searchest the heart; Thou knowest that I have long desired Thy salvation; Thou seest that this desire still remains. Behold it! it is Thy work; and through Thy mercy I breathe after Thy mercy.

Quicken me] I am dying; O give me the spirit of life in Christ Jesus!

Analysis of Letter He—Fifth Division.

In this part, which is wholly precatory, the Psalmist prays,—

- I. That God may illuminate his mind.
- II. That He would remove all those hindrances which might prevent him from doing his duty.
 - i. The first petition is for illumination:—Teach me,—point me out what I am to learn, and how I am to learn it.
 - ii. The second is,—Give me understanding. Let me comprehend, that I may profit by thy teaching.
 - iii. The end for which he asks,—That he may keep the law.

He specifies the manner:—1. He will be no temporizer; he will keep it to the end. 2. He will be no hypocrite; he will keep it with his whole heart.

1. He prays for power. Make me to go. Without Thy Spirit's help I can do nothing; I do not know the way without Thy teaching; I cannot walk in it without Thy help.

2. He wishes to go in the path,—the way in which all God's followers have walked.

3. It is a path, not a public road; a path where no beast goes, and men seldom.

4. He gives a reason why his petition should be granted. Therein do I delight.

II. He prays to have all impediments removed.

1. Incline my heart] Bind it down to a willing obedience.

2. Not to covetousness. Keep me from the love of money,—the world,—the creature.

3. He prays against the desire of the eye. Turn away mine eyes. Let the eye of my body be turned away from vanity; the eye of my mind turned away to thee.

4. Let me find the benefit of this turning. Stablish thy word,—make good Thy word; give me grace to stand.

5. For which he gives this reason. I am thy servant, and am devoted to thy fear.

6. He is afraid of the consequences, if he be not faithful. Turn away thy reproach. Let it not be said at the day of judgment, I was hungry, and you gave me no meat, &c.

7. He knows if God condemns, it must be justly; for thy judgments are good. Man may condemn, where thou approvest. He may approve, where thou condemnest. Thy judgments alone are good.

8. He concludes, desiring the Lord to look on the state of his heart. Behold! 1. Is not my heart right before thee? 2. If so, quicken me; make me alive, and keep me alive! Without the latter, the former will answer no end.

LETTER VAU—Sixth Division.

Verse 41. Let thy mercies come] Let me speedily see the accomplishment of all my prayers! Let me have thy salvation,—such a deliverance as it becomes Thy greatness and goodness to impart. Let it be according to thy word; Thy exceeding great and precious promises.

Verse 42. So shall I have wherewith to answer] Many say, "My hope in Thy mercy is vain;" but when Thou fulfillst Thy promises to me, then shall I answer to the confusion of their infidelity.

Verse 43. Take not the word of truth] Grant that the assurances which thy prophets have given to the people, of the approaching deliverance, may not fall to the ground: let it appear that they have spoken thy mind, and that thou hast fulfilled their word.

Verse 45. I will walk at liberty] When freed from the

45 And I will walk at liberty; for I seek thy precepts.

46 "I will speak of thy testimonies also before kings, and will not be ashamed.

47 And I will delight myself in thy commandments, which I have loved.

48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

v Heb. et larga.—v Ps. 108. 1. Matt. 16. 10, 19. Acts 26. 1, 2.—z Ver. 14.—y Ver. 15.

present bondage, we shall rejoice in obedience to Thy testimonies; we shall delight to keep all Thy ordinances.

Verse 46. I will speak—before kings] Dr. Delaney supposes that this is spoken in reference to Achish, king of Gath, whom David had instructed in the Jewish religion: but we have already seen that it is most likely that the Psalm was compiled under the Babylonish Captivity. But the words may, with more propriety, be referred to the case of Daniel, and other bold and faithful Israelites, who spoke courageously before Nebuchadnezzar, Belshazzar, and Darius.—See the Books of Daniel, Ezra, and Nehemiah.

Verse 47. Thy commandments, which I have loved.] O shame to Christians who feel so little affection to the gospel of Christ; when we see such cordial, conscientious, and inviolate attachment in a Jew to the laws and ordinances of Moses, that did not afford a thousandth part of the privileges!

Verse 48. My hands also will I lift up] I will present every victim and sacrifice which the law requires. I will make prayer and supplication before Thee, lifting up holy hands without wrath and doubting.

Analysis of Letter Vau—Sixth Division.

The Psalmist prays for mercy; and promises to shew his thankfulness two ways,—

- I. By a bold confession of God's law.
- II. By holy obedience to it.

The whole section consists of two petitions and six promises.

I. 1. First petition, Let thy mercies come also unto me—even thy salvation. He joins these two, mercy and salvation, as cause and effect; for God's mercy alone brings salvation.

This being granted, he vows to be thankful and courageous.

1. He vows to confess God's law; and answer any adversary who may say, "It is vain for him to hope in the Lord," by shewing that God has fulfilled His word.

2. That he will put his trust in God,—because He is omnipotent, and He is merciful.

II. The second petition is, Take not the word of truth utterly out of my mouth. For which he gives a reason, I have hoped in thy judgments.

1. Take not thy word,—in which I boast and glory before my adversaries.

2. Take not the word out of my mouth,—so that I dare not speak, nor openly profess it.

3. Take it not away utterly. If for my unfaithfulness Thou shouldest shut my mouth for a time; restore Thy favour to me, that I may again make confession unto salvation.

4. For which he gives this reason, I have hoped, &c. I trust in Thy fidelity and justice, that Thou wilt accomplish in promises and threatenings whatsoever Thou hast engaged to perform.

II. Now he shews his thankfulness by determining to make confession of God's mercy in a holy life; serving God.

1. With a free heart. I will walk at liberty,—sin shall have no dominion over me.

2. With a loosened tongue. I will speak of thy testimonies also before kings. It is a difficult thing to speak to great men concerning their salvation;—it requires great boldness, and equal humility. Rudeness, under the guise of zeal, spoils every good.

3. With hearty affection. I will delight myself. He who can delight in His duty, has made considerable progress in piety.

4. With correspondent practice. My hands will I lift up: my life shall declare that I have not received the grace of God in vain.

5. With a considerate mind. I will meditate in thy statutes. My understanding shall frequently examine them, approve of them, and turn them over to a heart full of fervent affection.

6. This was a work to which he was accustomed. I have loved thy commandments and statutes. Love feels no loads, and habit is a second nature.

ZAIN.

49 Remember the word unto thy servant, upon which thou hast caused me to hope.

50 This is my comfort in my affliction: for thy word hath quickened me.

51 The proud have had me greatly in derision: yet have I not declined from thy law.

52 I remembered thy judgments of old, O Lord, and have comforted myself.

53 Horror hath taken hold upon me, because of the wicked that forsake thy law.

54 Thy statutes have been my songs in the house of my pilgrimage.

55 I have remembered thy name, O Lord, in the night, and have kept thy law.

56 This I had, because I kept thy precepts.

57 Thou art my portion, O Lord: I have said that I would keep thy words.

58 I entreated thy favour with my whole heart: be merciful unto me, according to thy word.

59 I thought on my ways, and turned my feet unto thy testimonies.

60 I made haste, and delayed not to keep thy commandments.

1 Ver. 74, 81, 147.—2 Rom. 15. 4.—3 Jer. 28. 7.—4 Job 23. 11. Psa. 44. 13. Ver. 157. d Ezra 9. 2.

5 Ps. 63. 6.—6 Ps. 16. 6. Jer. 19. 16. Lam. 2. 24.—7 Heb. saec. Job 11. 12.—8 Ver. 82. 1 Luke 15. 17, 18.

LETTER ZAIN—Seventh Division.

Verse 49. Remember the word] Thou hast promised to redeem us from our captivity; on that word we have built our hope. Remember that Thou hast thus promised, and see that we thus hope.

Verse 50. This is my comfort] While enduring our harsh Captivity, we anticipated our enlargement; and Thy word of promise was the means of keeping our souls alive.

Verse 51. The proud have had me] We have been treated not only with oppressive cruelty, but also with contempt, because we still professed to trust in thee, the living God, who, because of our transgressions, hadst been greatly displeased with us; yet we have not declined from thy law.

Verse 52. I remembered thy judgments of old] The word judgments is here taken for providential dealing; and indeed kind treatment; that which God shewed to the Hebrews in bearing with and blessing them. And it was the recollection of these judgments that caused him to comfort himself.

Verse 53. Horror hath taken hold upon me] The word *ayyir silephah*, which we render horror, is thought to signify the pestilential burning wind called by the Arabs *sydm*.—Here it strongly marks the idea that the Psalmist had of the destructive nature of sin; it is pestilential,—it is corrupting, mortal.

Verse 54. Thy statutes have been my songs] During our Captivity all our consolation was derived from singing Thy praises, and chanting among our fellow-captives portions of Thy law and the precepts it contains.

Verse 55. I have remembered thy name] Thou art Jehovah; and as our God Thou hast made Thyself known unto us. In the deepest night of our affliction this has comforted me.

Verse 56. This consolation I had, because I kept thy precepts] Though Thou didst leave us under the power of our enemies, yet Thou hast not left us without the consolation of Thy Spirit.

Analysis of Letter Zain—Seventh Division.

In this part the Psalmist—

I. Prays.

II. Shews his trust in God, notwithstanding his discouragements.

III. Commends the word of God, by showing what blessed effects it had produced in him.

1. He prays. Remember;—accomplish and perfect Thy promise. God's promises are made to prayer and faith: if men do not exert these, God will not fulfil the others.

2. Made to thy servant. The promises are made to the obedient. It is in vain to desire God to remember his promises made to us, if we make no conscience to perform our promises made to him.

3. Wherein thou hast caused me to put my trust. This is a forcible argument to induce God to fulfil his promises. They are Thy promises; Thou hast made them to us; and Thou hast caused us to hope, because made by Thee, that they must be fulfilled.

II. He shews that the hope he had in God made him steady, even in afflictions.

1. This is my comfort in affliction. That is, God's word and promise.

2. Thy word hath quickened me; brought me life, strength, and courage.

3. He mentions his afflictions. 1. The proud have had me in derision. 2. Yet I have not declined from Thy law. 3. For in my afflictions I remembered Thy judgments; His casting down the proud and exalting the humble. And, 4. from these considerations he derived comfort.

III. His knowledge of God's purity and judgments caused him to commiserate the state of the wicked.

1. Horror hath taken hold upon me. For those who trampled under foot God's word, and persecuted the righteous, he grieved; not because of the evil they did him, but of the evil they did themselves. He describes those men.

2. They forsook God's laws. Probably apostate Israelites.

3. He was not without consolation, though much afflicted and harassed. He took delight in God's law, and made his songs of it.

4. And this was a source of joy to him both day and night.

5. He concludes with this acclamation. This I had; I had this spirit,—this power,—this comfort, because I kept thy precepts. While I suffered for God, I was enabled to rejoice in God. As I made him my portion, so He has been my praise.

LETTER CHETH—Eighth Division.

Verse 57. Thou art my portion, O Lord] From the fifty-seventh to the sixtieth verse may be seen the progress of the work of grace on the human heart, from the first dawn of heavenly light till the soul is filled with the fulness of God. But as I consider this Psalm as Notes selected from Diaries of past experience, formed at different times; and that the author has been obliged, for the support of his acrostic plan, to interchange circumstances, putting that sometimes behind which in the order of grace comes before; because, to put it in its right place, the letters would not accord with the alphabetical arrangement: I shall therefore follow what I conceive to be its order in the connexion of grace, and not in the order in which the words are here laid down.

Verse 59. First.—I thought on my ways] *chashabti*, I deeply pondered them; I turned them upside down: I viewed my conduct on all sides. The word, as used here, is a metaphor taken from embroidering, where the figure must appear the same on the one side as it does on the other; therefore, the cloth must be turned on each side every time the needle is set in, to see that the stitch be fairly set. Thus narrowly and scrupulously did the Psalmist examine his conduct; and the result was, a deep conviction that he had departed from the way of God and truth.

SECONDLY.—And turned my feet unto thy testimonies.] Having made the above discovery, and finding himself under the displeasure of God, he abandoned every evil way, took God's word for his directory, and set out fairly in the way of life and salvation.

Verse 60. Thirdly.—I made haste, and delayed not] He did this with the utmost speed; and did not trifle with his convictions, nor seek to drown the voice of conscience.

The original word, which we translate delayed not, is amazingly emphatical. *velo helmahmahati*,—I did not stand what, what, what; or, as we used to express the same sentiment, shilly shallying with myself: I was determined, and so set out. The Hebrew word, as well as the English, strongly mark indecision of mind, positive action being suspended, because the mind is so unfixed as not to be able to make a choice.

Verse 58. Fourthly.—Being determined in his heart, he tells us, I entreated thy favour with my whole heart] He found he had sinned; that he needed mercy; that he had no time to lose; that he must be importunate; and therefore he sought that mercy with all his soul.

Fifthly.—Feeling that he deserved nothing but wrath, that he had no right to any good, he cries for mercy in the way that God had promised to convey it: Be merciful unto me! And to this he is encouraged only by the promise of God; and therefore prays, Be merciful unto me according to thy word.

Verse 57. Sixthly.—To keep himself firm in his present resolutions, he binds himself unto the Lord. I have said that I would keep thy words. Thy vows are upon me, and I must not add to my guilt by breaking them.

SEVENTHLY.—He did not seek in vain: God reveals Himself in the fulness of blessedness to him, so that he is enabled to exclaim, Thou art my portion, O Lord! My whole soul trusts in Thee; my spirit rests supremely satisfied with Thee. I have no other inheritance, nor do I desire any. Here then is the way to seek,—the way to find,—and the way to be happy. Other effects of this conversion may be seen below.

61 The bands of the wicked have robbed me; but I have not forgotten thy law.

62 At midnight I will rise to give thanks unto thee, because of thy righteous judgments.

63 I am a companion of all them that fear thee, and of them that keep thy precepts.

64 The earth, O Lord, is full of thy mercy: teach me thy statutes.

TETH.

65 Thou hast dealt well with thy servant, O Lord, according unto thy word.

66 Teach me good judgment and knowledge: for I have believed thy commandments.

b Or, companion.—1 Acto 16. 25.—2m Psa. 23. 6.—3 Ver. 12. 25.—4 Ver. 7. Jer. 21. 14, 19. Heb. 12. 11.—5 Psa. 109. 1. & 107. 1. Matt. 19. 17.—6 Ver. 13, 25.

Verse 61. The bands of the wicked have robbed me] *חבלים chebly, the cables, cords, or snares* of the wicked. They have hunted us like wild beasts; many they have taken for prey, and many they have destroyed.

Verse 62. At midnight I will rise] We are so overpowered with a sense of Thy goodness, that in season, and out of season, we will return Thee thanks.

Verse 63. I am a companion] This was the natural consequence of his own conversion,—he abandoned the workers of iniquity, and associated with them that feared the Lord.

Verse 64. The earth—is full of thy mercy] What an astonishing operation has the grace of God! In the midst of want, poverty, affliction, and bondage, it makes those who possess it happy! When Christ dwells in the heart by faith, we have nothing but goodness around us. Others may complain: but to us even the earth appears full of the mercy of the Lord.

Analysis of Letter Cheth—Eighth Division.

In this part we have—

I. The assertion of the Psalmist, that God was his portion: and his resolution upon it to keep God's law.

II. His prayer for grace to enable him to do it.

III. His profession of duty and a holy life.

IV. His concluding acclamation and prayer.

I. Thou art my portion. Let others choose as they please, Thou art sufficient for me: I ask no more.

1. And on this I resolve to be Thy obedient servant. I have said that I would keep thy words.

11. But Thou knowest I am unable without thy grace to do this; therefore, I must entreat thy favour: be merciful unto me! There are three helps to a godly life, all which we meet here, viz.

1. Determination. This makes a man begin well. I have said.

2. Supplication. This makes a man continue well. I entreated.

3. Consideration. This makes a man, when he errs, come back to the way again.

II. He was ready to co-operate with grace. I have thought on my ways. If we be not workers with God, vain are our prayers. Two things are required of us: 1. Aversion from evil. 2. Conversion to good. Both must meet together.

1. Aversion from evil. I thought on my ways. But he did not rest here.

2. Conversion to good. I turned my feet unto thy testimonies.

III. And his sincerity is shewn many ways:—

1. By his readiness and zeal. I made haste, and delayed not.

2. By his courage and constancy. Though he was plundered, for his adherence to God, by the bands of the wicked; yet he did not forget God's law.

3. By his fervour about it. He was always employed in the work; and would rather take something from his natural rest than not gratify his hunger and thirst after righteousness. At midnight I will rise to give thanks.

4. By selecting his company. "He who walks with the lame, will learn to limp;" therefore, avoiding the society of the wicked, he seeks the company of them that fear the Lord, and keep his precepts.

IV. He concludes with an acclamation and prayer.

1. The earth, O Lord, is full of thy mercy. There is not a creature that is not a partaker of Thy goodness: let me have my portion in it!

2. Teach me thy statutes. That is, continue to instruct me. I need constant teaching, line upon line, and precept upon precept. Teach Thou, and I will learn; and as I learn from Thy teaching, I will practice by Thy grace.

LETTER V TETH—Ninth Division.

Verse 65. Thou hast dealt with thy servants] Whatever Thy word has promised, Thou hast fulfilled. Every servant of God can testify that God has done him nothing but good and therefore he can speak good of his name.

67 Before I was afflicted I went astray: but now have I kept thy word.

68 Thou art good, and doest good; teach me thy statutes.

69 The proud have forged a lie against me: but I will keep thy precepts with my whole heart.

70 Their heart is as fat as grease; but I delight in thy law.

71 It is good for me that I have been afflicted; that I might learn thy statutes.

72 The law of thy mouth is better unto me than thousands of gold and silver.

r Job 12. 4. Psa. 109. 2.—s Psa. 17. 16. Isa. 6. 10. Acto 28. 27.—t Ver. 25.—u Ver. 62. Heb. 12. 16, 11.—v Ver. 137. Psa. 19. 16. Prov. 8. 10, 11, 19.

Verse 66. Teach me good judgment and knowledge] *למדני tubh loam vs-death lamidani. Teach me (to have) a good taste and discernment.* Let me see and know the importance of Divine things, and give me a relish for them!

Verse 67. Before I was afflicted I went astray] Many have been humbled under affliction, and taught to know themselves and humble themselves before God, that probably without this could have never been saved: after this, they have been serious and faithful. Affliction sanctified is a great blessing; un sanctified, is an additional curse.

Verse 68. Thou art good] And because Thou art good, thou doest good; and because Thou delightest to do good, teach me thy statutes.

Verse 69. The proud have forged a lie] The poor captives in Babylon had their conduct and motives continually misrepresented, and themselves belied and calumniated.

Verse 70. Their heart is as fat as grease] They are egregiously stupid; they have fed themselves without fear,—they are become flesh,—brutalized, and given over to vile affections, and have no kind of spiritual relish: but I delight in thy law. I have, through Thy goodness, a spiritual feeling, and a spiritual appetite.

Verse 71. It is good for me that I have been afflicted] See on ver. 67.

Verse 72. The law of thy mouth is better] Who can say this? Who prefers the law of his God, the cross that bought him, and the heaven to which he hopes to go, when he can live no longer upon earth, to thousands of gold and silver? Yea, how many are there who, like Judas, sell their Saviour even for thirty pieces of silver? Hear this, ye lovers of the world and of money!

As the letter *v* *teff* begins but few words, not forty, in the Hebrew language, there is less variety under this division than under any of the preceding.

Analysis of Letter Teth—Ninth Division.

The Psalmist having been afflicted, shews,—

I. How graciously God dealt with him, in bringing him profitably through it.

II. Prays for a right judgment and knowledge.

III. Expresses his love to God's law, and the value he set upon it.

I. The Psalmist gives thanks for mercy granted in affliction.

1. Thou hast dealt graciously with thy servant. Graciously in afflicting him, and graciously in relieving him.

2. And this thou hast done, according to thy word. Thou hast fulfilled Thy promise.

II. He prays to be taught of God:—

1. Teach me good judgment. Many judge badly; for they think that affliction is a sign of God's displeasure. Let me have that good judgment that receives it as a fatherly correction from thee.

2. He asks for science and knowledge. A spiritual perception and taste for heavenly things.

3. For this he gives his reason. I have believed thy commandments. If we believe not God, we cannot profit by His word.

4. There is something remarkable in the manner of asking: 1. A good, or sound judgment. 2. Knowledge—for without a sound judgment, knowledge is of no use.

III. He acknowledges that God's chastisements had done him good.

1. Before I was afflicted. Prosperity is often the mother of error.

2. Now have I kept thy word. *Schola crucis, schola lucis*, "The school of the cross is the school of light."

3. He acknowledges that the good God had done him good. To have a right notion of God, is a great blessing.

IV. Much of the Psalmist's affliction proceeded from wicked men. These he describes:—
1. They were proud. Pride is the mother of rebellion, both against God and man.

XXV. DAY. EVENING PRAYER.
YOD.

73 Thy hands have made me and fashioned me: give me understanding that I may learn thy commandments.

74 They that fear thee will be glad when they see me; because I have hoped in thy word.

75 I know, O LORD, that thy judgments are right, and that thou in faithfulness hast afflicted me.

76 Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.

77 Let thy tender mercies come unto me, that I may live: for thy law is my delight.

78 Let the proud be ashamed; for they dealt perversely with me without a cause: but I will meditate in thy precepts.

a Job 10 & Ps. 108 & 126 & 138 14.—x Ver. 34, 144.—y Ps. 34, 2.—z Ver. 69, 147.—a Heb. righteousness.—b Heb. 12, 16.—c Heb. to comfort me.—d Ver. 61.—e Ver. 24, 67, 174.—f Ps. 25, 2.—g Ver. 58.

2. They were liars. Evil speaking and calumny are the first weapons of persecutors.

3. They forged these lies. They invented them:—there was none ready to their hand; so they framed some to serve their purpose.

4. The Psalmist opposes them with humility and truth. I will keep thy precepts.

5. He shews more particularly their moral character. Their heart was as fat as grease; they were stupid, brutish, hog-like. Their god was their belly. 1. Because they abounded in wealth, they were proud. 2. Because they pampered themselves, they were stupid, and incapable of moral feeling. The fat is the least sensible part of the animal system.

1. He shews the condition of the godly.
2. They see God's hand in their afflictions.
3. They learn His statutes.
4. They prefer His word to all earthly treasures; and, they persevere in this heavenly disposition, because they continue to depend on God.

LETTER YOD—Tenth Division.

Verse 73. Thy hands have made me] Thou hast formed the mass out of which I was made, and fashioned me; Thou hast given me that particular form that distinguishes me from all Thy other creatures.

[Give me understanding] As Thou hast raised me above the beasts that perish, in my form and mode of life, teach me, that I may live for a higher and nobler end, in loving, serving, and enjoying Thee for ever! Shew me that I was made for heaven—not for earth.

Verse 74. They that fear thee] They who are truly religious will be glad—will rejoice at this farther proof of the saving power of God.

Verse 75. I know—that thy judgments are right] All the dispensations of Thy providence are laid in wisdom, and executed in mercy; let me see that it is through this wisdom and mercy that I have been afflicted.

Verse 76. Thy merciful kindness] Let me derive my comfort and happiness from a diffusion of Thy love and mercy, חסדך chesedek, thy exuberant goodness through my soul.

Verse 77. Let thy tender mercies] רחמיך rachameyca, thy fatherly and affectionate feelings.

Verse 78. Let the proud be ashamed] To reduce a proud man to shame, is to humble him indeed. Let them be confounded; without cause, without any colourable pretext have they persecuted me.

Verse 79. Let those that fear thee] The truly pious. Turn unto me] Seeing Thy work upon me, they shall acknowledge me as a brand plucked from the burning.

Verse 80. Let my heart be sound in thy statutes] Let it be perfect—all given up to Thee, and all possessed by Thee.

Analysis of Letter Yod—Tenth Division.

I. In the first verse the Psalmist prays for understanding, comfort and mercy; and uses this argument, "I am Thy creature." Thy hands have fashioned me.

II. He prays for understanding. Give me heavenly light and influence.

III. He prays for this that he may learn God's commandments. This was his end.

1. He endeavours to persuade God to this by the benefits that others would receive from seeing his conversion. They that fear Thee will be glad, &c.

2. He acknowledges that if he was at any time deserted, it was because he was unfaithful, and that it was in very faithfulness that God had corrected him; therefore, God's judgments were right.

79 Let those that fear thee turn unto me, and those that have known thy testimonies.

80 Let my heart be sound in thy statutes; that I be not ashamed.

CAPH.

81 My soul fainteth for thy salvation: but I hope in thy word.

82 Mine eyes fail for thy word, saying, When wilt thou comfort me?

83 For I am become like a bottle in the smoke; yet do I not forget thy statutes.

84 How many are the days of thy servant? when wilt thou execute judgment on them that persecute me?

85 The proud have digged pits for me, which are not after thy law.

86 All thy commandments are faithful: they persecute me wrongfully; help thou me.

b Ver. 23.—i Ps. 73, 26 & 84, 2.—k Ver. 74, 114.—l Ver. 138. Ps. 69, 3.—m Job 30, 30.—n Ps. 39, 4.—o Rev. 6, 10.—p Ps. 26, 7. Prov. 16, 37.—q Heb. faithfulness.—r Ver. 78.—s Ps. 25, 18 & 26, 18.

3. He prays that God's merciful kindness may be extended to him. But this prayer he would not presume to have offered, had he not been authorized and encouraged by God's word. According to thy word. When God gives a promise, he binds Himself to fulfil it.

4. He desires to be treated as a child in the heavenly family; and, therefore, prays for God's fatherly mercies—His bowels of compassion.

5. And he prays for them for this end, that he may live. And here, also, he adds a reason why he should be heard. Thy law is my delight.

6. He puts up another petition for his enemies, if they will take timely warning. Let the proud be ashamed;—let them see their unprincipled conduct, and blush that they have been persecuting and calumniating innocent people.

7. He next expresses his own resolution. I will meditate on thy statutes. Howsoever they deal with me, I will cleave unto my God.

8. He prays that he may be acknowledged by the godly. Let them that fear thee turn unto me. God's church is a communion of saints, and to them has God so distributed His graces that one stands in need of another. Where one doubts, the light of another may solve his difficulty. One grieves, another may comfort him. One is tempted, another may uphold and restore him. This company the Psalmist would have joined to him for these ends.

9. He prays that he may be sound in the faith; for without this he could not be steady in his obedience. Though an orthodox creed do not constitute true religion, yet it is the basis of it, and it is a great blessing to have it. And soundness of mind is a strong help to the retention of a sound creed.

Finally, he shews the end for which he desires this blessing, that he may not be ashamed. That he may continue sincere and upright, have dominion over all sin, give no place to secret iniquities, that he may never be put to the blush before God or man. Reader, beg of God to enable thee to lay these things profitably to heart.

LETTER CAPH—Eleventh Division.

Verse 81. My soul fainteth for thy salvation] I have longed so incessantly after thy salvation, the complete purification and restoration of my soul, that my very spirits are exhausted.

"My heart-strings groan with deep complaint; My soul lies panting, Lord, for Thee; And every limb and every joint Strives for perfect purity."

Verse 82. Mine eyes fail] With looking up for the fulfilment of Thy promise; as my heart fails in longing after Thy presence.

Verse 83. Like a bottle in the smoke] In the Eastern countries their bottles are made of skins; one of these hung in the smoke must soon be parched, and shrivelled up. This represents the exhausted state of his body and mind by long bodily affliction, and mental distress.

Verse 84. How many are the days of thy servant] Dost thou not know that I have few to live, and they are full of trouble.

When wilt thou execute judgment on them that persecute me?] Shall not the pride of the Chaldeans be brought down, the arm of their strength broken, and Thy people delivered? In this verse there is none of the ten words used in reference to God's law.

Verse 85. The proud have digged pits] The Vulgate, Septuagint, Ethiopic, and Arabic, translate this verse thus: "They have recited to me unholy fables, which are not according to Thy law." They wish us to receive their system of idolatry, and the tales concerning their

87 They had almost consumed me upon earth: but I forsook not thy precepts.

88 Quicken me after thy loving-kindness; so shall I keep the testimony of thy mouth.

↳ LAMED.

89 For ever, O LORD, thy word is settled in heaven.

90 Thy faithfulness is unto all generations: thou hast established the earth, and it abideth.

91 They continue this day according to thine ordinances: for all are thy servants.

gods: but these are not according to thy law. The Anglo-Saxon is the same, *bi cyþon me ða unrihtlra rþellunga so na rpa rpa so bin.* They quothed me the unrightwise spells; but no so so law thine.

Verse 87. They had almost consumed me] Had it not been for Thy mercy, we had all been destroyed under this oppressive captivity.

Verse 88. Quicken me] Make and keep me alive. So shall I keep] Without the spiritual life, no obedience:—we must, therefore, arise from the dead, and be quickened by the Spirit of Christ.

Analysis of Letter Caph—Eleventh Division.

I. In this section the Psalmist laments his being grieved with some inward anguish.

II. Complains of his enemies.

III. Expresses his hope and constancy; and,

IV. Prays to God for comfort and grace.

1. He begins with a sad complaint. *My soul fainteth.* As the body will fail if it want natural food; so the soul, if it get not the Bread of life.

2. His eyes also failed with looking up. The blessing was long delayed.

3. Yet he hoped in God's word. He knew that it would not fail.

4. He made complaint. *When will thou comfort me?*

5. His state was most deplorable: his body dried, and shrivelled up, through long fasting and affliction, that it resembled a leathern bottle hung up in the smoke.

6. Yet still he continued faithful. *I do not forget thy statutes.*

II. He complains against his enemies.

1. How long he should be obliged to suffer them.

2. He inquires when the Lord will execute judgments.

He describes these enemies from their qualities:—

1. They were proud. They would not bow down to nor acknowledge God.

2. They were treacherous. They digged pits for him:—used every kind of means in order to destroy him; cruel, treacherous, and cowardly.

3. They were impious. In heart and conduct they were not according to God's law.

4. They acted without a shadow of justice;—wrongfully against law and justice.

III. He prays for succour. *Help thou me.* Here are three things of especial note:—

1. O Thou who art infinite.

2. Help: for Thou hast all power in heaven and in earth.

3. Me, who cannot stand against my enemies: but I trust in thee.

IV. 1. He closes with a frequent petition. *Quicken thou me—make me alive.* All true religion consists in the life of God in the soul of man.

2. The manner in which he wishes to be quickened. *After thy loving-kindness.* He wishes not to be raised from the death of sin by God's thunder, but by the loving voice of a tender father.

3. The effect it should have upon him. *So shall I keep the testimony of thy mouth.* Whatever thou speakest I will hear—receive—love—and obey.

LETTER 5 LAMED—Twelfth Division.

Verse 89. For ever, O LORD, thy word is settled in heaven. Thy purposes are all settled above; and they shall be all fulfilled below.

Verse 90. Thy faithfulness] That which binds Thee to accomplish the promise made. And this shall not be for an age merely, but from generation to generation; for Thy promises refer to the whole duration of time.

Thou hast established the earth] Thou hast given it its appointed place in the system, and there it abideth.

Verse 91. They continue this day] This verse should be thus read: *All are thy servants; therefore, they continue this day according to thy ordinances.* "All the celestial bodies are governed by Thy power. Thou hast given an ordinance or appointment to each: and each fulfils Thy will in the place Thou hast assigned it."

Verse 92. Unless thy law had been my delights] Had

92 Unless thy law had been my delights, I should then have perished in mine affliction.

93 I will never forget thy precepts: for with them thou hast quickened me.

94 I am thine, save me; for I have sought thy precepts.

95 The wicked have waited for me to destroy me; but I will consider thy testimonies.

96 I have seen an end of all perfection: but thy commandment is exceeding broad.

we not had the consolations of religion, we should long ago have died of a broken heart.

Verse 93. I will never forget thy precepts] How can I? It is by them I live.

Verse 94. I am thine, save me] He who can say this need fear no evil. In all trials, temptations, dangers, afflictions, persecutions, I am Thine. Thy enemies wish to destroy me! Lord, look to Thy servant;—Thy servant looks to thee. O how sovereign is such a word against all the evils of life! *I am Thine!*—therefore, save thine own!

Verse 96. I have seen an end of all perfection] Literally, of all consummations I have seen the end: as if one should say, every thing of human origin has its bounds and limits, and end, howsoever extensive, noble, and excellent. All arts and sciences, languages, inventions, have their respective principles, have their limits and end. As they came from man, and relate to man, they shall end with man: but Thy law, Thy revelation, which is a picture of Thy own mind, an external manifestation of Thy own perfections, conceived in Thy infinite ideas, in reference to eternal objects, is exceeding broad; transcends the limits of creation, and extends illimitably into eternity! This has been explained as if it meant,—All the real or pretended perfection that men can arrive at in this life is nothing when compared with what the law of God requires. This saying is false in itself, and is no meaning of the text. Whatever God requires of man He can, by His grace, work in man.

Analysis of Letter Lamed—Twelfth Division.

This section contains the encomium of the Word of God;—of its perfection and immutability; and the comfort the Psalmist received from it.

I. In the three first verses the Psalmist shews that God's word is immutable, by an instance in the creatures.

1. In the HEAVENS. They continue to this day as He made them in the beginning.

2. In the EARTH. As it was established in the beginning, so it abideth.

3. So also of the other heavenly bodies. They also abide as they were created; and answer still, most exactly the ends for which they were made.

4. The reason of which is,—All are God's servants, made to obey His will: and from obedience they never swerve.

II. He shews the excellence of this word by a rare effect it had on himself. *Unless thy law had been my delight, I should have perished.* No such comfort in trouble as God's word and promise. This he remembers with gratitude.

1. I will never forget thy precepts. Only those forget them who reap no good from them.

2. This word had quickened him, i. e. God speaking and working by that word.

3. He will, therefore, be the Lord's servant for ever. *I am thine.*

4. He knows he cannot continue so, but by Divine help. *Save me!*

5. He shews his love to God's word. *He seeks his precepts,* that he may obey them.

III. He needed the help of God, because he had inveterate enemies. These he describes:—

1. By their diligence. *The wicked have waited for me.*

2. By their cruelty. *They waited to destroy me.*

3. His defence against them. I will consider, *power abibonen,* I will set myself to consider. I will use all proper means to enable me to understand them.

IV. Having shewn the perfection of God's word,—

1. In establishing and upholding the frame of the world.

2. In bringing comfort to the soul. In the close,

3. He compares it to all other things which we esteem as excellent and perfect,—riches, honours, crowns, sceptres, kingdoms, &c. over which the word of God has still the pre-eminence:—they perish, but it endures for ever. *I have seen an end of all perfection.* *Jonah's gourd* was

PSALM CXIX.

D MEM.

97 O how love I thy law! ^a it is my meditation all the day.

98 Thou through thy commandments hast made me ^b wiser than mine enemies: for ^c they are ever with me.

99 I have more understanding than all my teachers: ^d for thy testimonies are my meditation.

100 ^e I understand more than the ancients, because I keep thy precepts.

101 I have ^f refrained my feet from every evil way, that I might keep thy word.

102 I have not departed from thy judgments: for thou hast taught me.

103 ^g How sweet are thy words unto my ^h taste! *yea, sweeter than honey to my mouth!*

^a Psa. 1. 2.—^b Deut. 4. 6, 8.—^c Heb. it is ever with me.—^d 2 Tim. 3. 15.—^e Job 32. 7, 9, 8.—^f Prov. 1. 15.—^g Psa. 18. 18. Prov. 8. 11.—^h Heb. palate.—ⁱ Ver. 122.

smitten by a worm. The golden head had feet of clay; the most beautiful form shall dissolve into dust. Babylon, the wonder of the world, has perished from the face of the earth. The fairest day begins at midnight; and so of other things. But the commandment is exceeding broad: all the principles of justice are contained in it; no just notion of God without it; all the rules of a holy life, and all the promises of life eternal, are found in it. It is the word of God, and it endureth for ever. When the heavens and the earth shall be no more, this word shall stand up and flourish.

LETTER D MEM.—Thirteenth Division.

Verse 97. *O how love I thy law*] This is one of the strongest marks of a gracious and pious heart, cast in the mould of obedience. Such love the precepts of Christ:—in His commandments they delight; and this delight is shewn by their making them frequent subjects of their meditation.

Verse 98. *Wiser than mine enemies*] Some have thought that this Psalm was composed by Daniel, and that he speaks of himself in these verses. Being instructed by God, he was found to have more knowledge than any of the Chaldeans, magicians, soothsayers, &c. &c.; and his wisdom soon appeared to the whole nation vastly superior to theirs.

Verse 99. *I have more understanding than all my teachers*] As he had entered into the spiritual nature of the law of God, and saw into the exceeding breadth of the commandment, he soon became wiser than any of the priests, or even prophets who instructed him.

Verse 100. *I understand more than the ancients*] God had revealed to him more of that hidden wisdom which was in His law, than he had done to any of his predecessors. And this was most literally true of David, who spoke more fully about Christ than any who had gone before him; or indeed followed after him. His compositions are, I had almost said, a sublime gospel.

Verse 101. *I have refrained my feet*] By avoiding all sin, the spirit of wisdom still continues to rest upon me.

Verse 102. *Sweeter than honey to my mouth!*] What deep communion must this man have had with his Maker! These expressions shew a soul filled with God. O ye Christians, how vastly superior are your privileges! and alas! how vastly inferior, in general, are our consolations, our communion with God, and our heavenly-mindedness!

Verse 104. *Through thy precepts I get understanding*] Spiritual knowledge increases while we tread in the path of obedience. Obedience is the grand means of growth and instruction. Obedience trades with the talent of grace, and thus grace becomes multiplied.

Analysis of Letter Mem.—Thirteenth Division.

In this division we see,—

I. The affection of the Psalmist to the law of God.

II. The great benefits he derived from it.

I. 1. *O how love I thy law.* God alone knows how great that love is which I feel.

2. As true love always seeks opportunities of conversing with the beloved object, the Psalmist shews his by day and night meditation on God's law.

He gives us several encomiums on God's word:—

1. The wisdom he derived from it. It made him wiser than his enemies. It taught him how to conduct himself towards them, so as to disappoint many of their plans, and always ensure his own peace.

2. It made him wiser than his teachers. Many, even of the Jewish teachers, took upon them to teach to others which they had never learned themselves. He must have been wiser than these. Many in the present day take upon

104 Through thy precepts I get understanding: therefore ⁱ I hate every false way.

XXVI DAY. MORNING PRAYER.

NUN.

105 ^j Thy word is a lamp unto my feet, and a light unto my path.

106 ^k I have sworn, and I will perform it, that I will keep thy righteous judgments.

107 I am afflicted very much: ^l quicken me, O Lord, according unto thy word.

108 Accept, I beseech thee, ^m the freewill offerings of my mouth, O Lord, and ⁿ teach me thy judgments.

109 ^o My soul is continually in my hand: yet I do not forget thy law.

110 ^p The wicked have laid a snare for me: yet I ^q erred not from thy precepts.

^k Psal. 6. 28.—^l Or, candle.—^m Neh. 10. 28.—ⁿ Ver. 98.—^o Hos. 14. 2. Heb. 13. 18. ^p Ver. 12. 28.—^q Job 13. 14.—^r Psal. 140. 8. & 141. 2.—^s Ver. 10. 22.

themselves the character of Ministers of Jesus Christ, who have never felt His gospel to be the power of God to their salvation. A simple woman, converted to God, and who has the witness of his Spirit that she is His child, has a thousand times more true wisdom than such persons, though they may have learned many languages, and many sciences.

3. It made him wiser than the ancients;—than any of the Jewish elders, who had not made that word the subject of their deep study and meditation.

A second encomium. God's word gives power over sin. I have refrained: and the Psalmist was no speculatist; he was in every respect a practical man.

A third encomium is, the more a man resists evil forbidden by that law, and practises righteousness commanded by it, the stronger he grows. The Psalmist refrained from every evil way, that he might keep God's word.

Least any one should think that he pretends to have acquired all these excellencies by his own study and industry, he asserts that he had nothing but what he had received. I have not declined, &c.; for Thou hast taught me.

A fourth encomium is, that God's law gives indescribable happiness to them who love and obey it. O how sweet are thy words, &c.

II. In the last verse he proves all that he said by the blessed effects of God's word upon himself.

1. He got understanding by it. He became learned, wise, and prudent.

2. He was enabled to hate every false way. False religion, lying vanities, empty pleasures; and every thing that did not tend to, and prepare for, an eternity of blessedness.

LETTER D NUN.—Fourteenth Division.

Verse 105. *Thy word is a lamp*] This is illustrated thus by Solomon, Prov. vi. 23. "The commandment is a lamp, and the law is light, and reproofs of instruction are the way of life;" God's word is a candle which may be held in the hand to give us light in every dark place and chamber; and it is a general light shining upon all His works, and upon all our ways.

Verse 106. *I have sworn*] Perhaps this means no more than that he had renewed his covenant with God; he had bound himself to love and serve Him only.

Verse 107. *I am afflicted very much*] אדמך רע אד מעוד, to extremity, excessively. We are in the most oppressive captivity.

Quicken me] Deliver us from our bondage.

Verse 108. *The freewill offerings of my mouth*] נדבות פי, voluntary offerings which I have promised. Or, as we are in captivity, and cannot sacrifice to Thee, but we would if we could; accept the praises of our mouth, and the purposes of our hearts, instead of the sacrifices and offerings which we would bring to Thy altar, but cannot.

Verse 109. *My soul is continually in my hand*] נפשי נשפתי, my life; that is, it is in constant danger: every hour I am on the confines of death. The expression signifies to be in continual danger. So Xenarchus, in Athenæus, lib. xiii. c. 4, Εν τη χειρι την ψυχην εχοντα, "having the life in the hand," signifies continual danger and jeopardy. There is something like this in the speech of Achilles to Ulysses, Hom. II. ix. ver. 322.

Αιτα εμην ψυχην παραβαλλομενος πολεμίζειν

"Always presenting my life to the dangers of the fight."

My soul is in thy hand, is the reading of the Syriac, Septuagint, Ethiopic, and Arabic: but this is a conjectural and useless emendation.

Verse 110. *The wicked have laid a snare*] Thus their lives were continually exposed to danger.

111 Thy testimonies have I taken as a heritage for ever: for they are the rejoicing of my heart.

112 I have inclined mine heart to perform thy statutes alway, even unto the end.

o SAMECH.

113 I hate vain thoughts: but thy law do I love.

114 Thou art my hiding place and my shield: I hope in thy word.

115 Depart from me, ye evil doers: for I will keep the commandments of my God.

116 Uphold me according unto thy word, that

1 Dent. 32. 4.—a Ver. 77, 92, 174.—v Heb. to do.—w Ver. 33.—x Pm. 32. 7. & 91. 1. y Ver. 31.—z Pm. 6. 8. & 139. 19. Matt. 7. 28.

Verse 111. *As a heritage*] In ver. 57, he says, God is my portion, חלקי חלקי. In this he says, Thy testimonies have I taken as a heritage, חסד נאחל. To these he was heir: he had inherited them from the fathers; and he was determined to leave them to his family for ever. If a man can leave nothing to his child but a Bible, in that he bequeaths him the greatest treasure in the universe.

Verse 112. *I have inclined mine heart*] I used the power God gave me, and turned to His testimonies with all my heart. When we work with God, we can do all things.

Analysis of Letter Nun—Fourteenth Division.

In this division the Psalmist points out farther excellencies of God's word, in the use he made of it. 1. God's word was a lamp to his feet, to guide him through every dark place. 2. It was a light to his path, ever shewing him, generally, the way in which he should walk.

1. He therefore resolves to keep it, and binds himself to fulfil his resolution. As the lamp was going before, and the light was shining, it was necessary that he should walk while the light shone. He therefore, 1. Binds himself by an oath or vow. *I have sworn.* 2. He will be faithful to his oath. *I will perform it.* 3. Not merely to admire, but to keep God's word. 4. Not its promises merely, but its righteous judgments.

2. And this he will do in all circumstances, even in extreme affliction. Then he requests two things from the Lord. 1. That He would accept the freewill offerings of his mouth. All his praises, thanksgivings, and vows. 2. That He would teach him his judgments, that he might perform what he had vowed.

3. He shews the difficulties he was in. 1. *My soul is continually in my hand.* I am in continual danger. He had got the sword of the Spirit, and his life depended on the use he made of it; if the soldier, whose life depends on his drawn sword, does not use it well, his enemy kills him. 2. Hence, he says, *I do not forget thy law.* I am making a proper use of my sword. 3. And that I have need of it is evident, *for the wicked have laid a snare for me.* 4. This did not intimidate him: he did not leave the path of duty for fear of a snare being in that path. *I erred not from thy precepts.* I did not go about to seek a safer way.

4. He keeps his resolution, and vows still. 1. He preferred God's testimonies, even to the land of Canaan,—to riches and crowns. *I have taken them for my heritage.* 2. He delighted in them. *They are the rejoicing of my heart.*

5. In this work he was determined to continue. 1. *I have inclined my heart.* The counsel of the soul is like a balance; and the mind which hath the commanding power over the affections, inclines the balance to that which it judges best. 2. It was to perform it, that he thus inclined his heart. 3. And this not for a time, or on some particular occasion; but always, and unto the end. Then the end of life would be the beginning of glory.

LETTER D SAMECH.—Fifteenth Division.

Verse 113. *I hate vain thoughts*] I have hated תפף תפף, tumultuous violent men. I abominate all mobs and insurrections, and troublers of the public peace.

Verse 114. *My hiding place*] My asylum. *And my shield*] There is a time in which I may be called to suffer in secret; then Thou hidest me. There may be a time in which Thou callest me to fight; then Thou art my Shield and Protector.

Verse 115. *Depart from me*] *Odi profanum vulgus, et arceo,* I abominate the profane, and will have no communion with them. I drive them away from my presence.

Verse 116. *Uphold me*] תומכי שמועתי, prop me up, give me Thyself to lean upon.

Verse 117. *Hold thou me up*] I shall grow weary and faint in the way, if not strengthened and supported by Thee.

And I shall be safe] No soul can be safe, unless upheld by Thee.

I may live: and let me not be ashamed of my hope.

117 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.

118 Thou hast trodden down all them that err from thy statutes: for their deceit is falsehood.

119 Thou puttest away all the wicked of the earth like dross: therefore I love thy testimonies.

120 My flesh trembleth for fear of thee; and I am afraid of thy judgments.

a Pm. 25. 2. Rom. 5. 5. & 9. 28. & 16. 11.—b Ver. 31.—c Heb. counsel to assist. d Ezek. 22. 18.—e Heb. 3. 16.

Verse 118. *Thou hast trodden down*] All Thy enemies will be finally trodden down under Thy feet.

Their deceit is falsehood.] Their elevation is a lie. The wicked often become rich and great; and affect to be happy: but it is all false; they have neither a clean nor an approving conscience. Nor can they have Thy approbation; and, consequently, no true blessedness.

Verse 119. *Thou puttest away all the wicked of the earth like dross*] There is no true metal in them: when they are tried by the refining fire, they are burnt up; they fly off in fumes, and come to no amount. There is probably an allusion here to the scum, or scoria, at the surface of melting metals, which is swept off previously to the metal's being cast into the mould.

Therefore I love thy testimonies.] Thy testimonies will stand; and Thy people will stand; because Thou who didst give the one, and who upholdest the other, art pure, immovable, and eternal.

Verse 120. *My flesh trembleth for fear of thee*] I know Thou art a just and holy God: I know Thou requirest truth in the inner parts. I know that Thou art a Spirit, and that they who worship Thee must worship Thee in spirit and truth: and I am often alarmed lest I fall short. It is only an assurance of my interest in Thy mercy, which can save me from distressing fears and harassing doubts. It is our privilege to know we are in God's favour; and it is not less so to maintain a continual filial fear of offending Him. A true conception of God's justice and mercy begets reverence.

Analysis of Letter Samech—Fifteenth Division.

In this section the Psalmist—

I. Declares his hatred to wickedness, and his detestation of wicked men.

II. Expresses his love to God's law.

III. Prays for grace to sustain him in the observance of it.

IV. Foretells the destruction of the wicked.

I. *I hate vain thoughts*;—not only evil itself, but the thought that leads to it.

II. 1. *Thy law do I love.* I strive to keep every affection exercised on its proper object.

2. This is my privilege: for Thou art,—1. *My hiding place*, that public evils may not reach me; and, 2. *My shield*, to ward off the fiery darts of the wicked one.

3. To God therefore, and His word, he would adhere in all extremities; and would have no communion with the wicked. 1. These he would drive away as the pests of piety. *Depart from me.* 2. Because he would keep the commandments of God, while the others were bent on breaking them.

III. He prays for the grace of God to sustain him.

1. *Uphold me*; if Thou do not, I fall.

2. *Hold thou me up*; for I am falling. One part of this prayer is against the occurrence of evil; the other against evil as actually taking place.

IV. He foretells the destruction of wicked men.

1. *Thou hast trodden down.* They who tread thy commandments under their feet shall be trodden down under thy feet. The first treading shall bring on the second.

2. They deceive themselves in supposing Thou wilt not resent this. This is a deception, and a dangerous one too, for it is against the most positive declarations of Thy truth;—therefore, it is falsehood.

3. This is most certain, for thou puttest away all the wicked of the earth like dross;—they are utterly vile, and of no account in Thy sight.

4. *Therefore I love thy testimonies.* Because, among other reasons, that I may avoid their judgments.

5. Foreseeing the judgments to fall on the wicked, it was necessary that he should be filled by a salutary fear. 1. *My flesh trembleth.* Happy is he who by other men's harms learns to be wise. 2. We should work out our salvation with fear and trembling. God is holy and just, as well as merciful;—therefore, we should fear be-

¶ AIN.

121 I have done judgment and justice: leave me not to mine oppressors.

122 Be ^o surety for thy servant for good: let not the proud oppress me.

123 ^o Mine eyes fail for thy salvation, and for the word of thy righteousness.

124 Deal with thy servant according unto thy mercy, and ^o teach me thy statutes.

125 ^o I am thy servant; give me understanding, that I may know thy testimonies.

126 *It is time for thee, LORD, to work: for they have made void thy law.*

127 ^o Therefore I love thy commandments above gold; yea, above fine gold.

128 Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.

1 Heb. 7. 92.—Ver. 81. 12.—Ver. 12.—1. Par. 116. 16.—2. Ver. 72. Ps. 19. 10. Prov. 8. 11.—1. Ver. 164.—2. Ver. 13. 7. Prov. 1. 4.—3. Ver. 38.—4. Par. 106. 4.—p. 2 Thos.

fore Him. 3. Because he saw those judgments coming on the wicked, he desired to be established in God's holy fear. In all cases too much familiarity breeds contempt.

LITTERA ¶ AIN—Sixteenth Division.

Verse 121. *I have done judgment and justice*] I have given the best decision possible on every case that came before me: and I have endeavoured to render to all their due.

Verse 122. *Be surety for thy servant*] ^o *ayy ayrob*, give a pledge, or takes, that Thou wilt help me in times of necessity. Or, *be bail for thy servant*. What a word is this! Pledge Thyself for me, that Thou wilt produce me safely at the judgment of the great day! Then sustain, and keep me blameless, till the coming of Christ. Neither of these two verses has any of the *ten words* in reference to God's law or attributes. The judgment and the justice refer to the Psalmist's own conduct in ver. 121. The hundred and twenty-second has no word of the kind.

Verse 123. *Mine eyes fail*] See on ver. 62.

Verse 125. *I am thy servant*] See on ver. 94.

Verse 126. *It is time for thee, LORD, to work*] The time is fulfilled in which Thou hast promised deliverance to Thy people. They,—the Babylonians,—

Have made void thy law] They have filled up the measure of their iniquities.

Verse 127. *Therefore I love thy commandments*. I see Thou wilt do all things well. I will trust in Thee.

Above gold] ^o *ayy mi-zahab*, more than resplendent gold; gold without any stain or rust.

Yea, above fine gold] ^o *ayy u-mi-paz*, above solid gold; gold separated from the dross, perfectly refined.

Verse 128. *All thy precepts concerning all things to be right*] There are too many supplied words here to leave the text unsuspected. All the ancient Versions except the Chaldaic, seem to have omitted the second ^o *kol*, ALL; and read the text thus, "Therefore I have walked straight in all thy precepts." I go straight on in all thy precepts, hating every false way. I neither turn to the right hand nor to the left; the false ways are crooked,—Thy way is straight. I am going to heaven; and that way lies straight before me. To walk in the way of falsity I cannot, because I hate it; and I hate such ways, because God hates them.

Analysis of Letter AIN—Sixteenth Division.

In this part the Psalmist—

I. Makes a profession of his integrity.

II. Prays for protection against his enemies.

III. Resolves to walk in the right way.

I. He makes a profession of his integrity.

1. *I have done judgment and justice.*

2. Though he had done so, yet he was not free from calumny and oppression. He commands, therefore, his righteous cause to God. *Leave me not to mine oppressors.*

3. *Be surety for thy servant*;—give me an assurance that Thou wilt stand by me.

4. *Let not the proud oppress me*. For miserable are the destitute, when they fall into such hands.

H. He shews us how he has prayed against his enemies, and for God's salvation.

1. *Mine eyes fail*. My faith is almost gone; and the eye of my mind become dim.

2. It was the salvation of God he had in view. *For thy salvation.*

3. The ground on which he prayed was *the word of God's righteousness.*

He proceeds in his prayer; and begs God to deal with him as a needy servant, and also an ignorant scholar.

1. *Deal with thy servant*. I am ready to do Thy will: but treat me in Thy mercy.

¶ PE.

129 Thy testimonies are wonderful: therefore doth my soul keep them.

130 The entrance of thy words giveth light; ^o it giveth understanding unto the simple.

131 I opened my mouth, and panted: for I longed for thy commandments.

132 ^o Look thou upon me, and be merciful unto me, ^o as thou usest to do unto those that love thy name.

133 ^o Order my steps in thy word: and ^o let not any iniquity have dominion over me.

134 ^o Deliver me from the oppression of man: so will I keep thy precepts.

135 ^o Make thy face to shine upon thy servant; and ^o teach me thy statutes.

136 ^o Rivers of waters run down mine eyes because they keep not thy law.

1. 6, 7.—q Heb. according to the custom toward thee, &c.—Ps. 17. 6.—1b. 10. 13. Ro. 6. 12.—1. Luke 1. 74.—2. Ps. 4. 6.—v Ver. 12, 28.—w Jer. 8. 1. & 16. 17. See Est. 9. 4.

2. *Teach me thy statutes*. I wish to learn what Thy will is; and, when I know it, faithfully to do it.

He urges the same request, with nearly the same reasons for it. *I am thy servant*. I am no stranger to Thee. I have frequently come to Thee to get grace to enable me to serve Thee. I am one of Thy domestics, a member of Thy church.

He comes now with his complaint.

1. *It is time for thee to work*. Thy enemies are strong, and Thy people weak.

2. *They have made void thy law*. They have entirely trampled it under foot.

III. The zeal of the Psalmist increased as the love of many waxed cold.

1. *Therefore, because they despise Thy word, ordinances, and people.*

2. *I love thy commandments*. As they hate so I love. When we love God's commandments, it is a sign that we have not received the grace of God in vain.

3. To shew the greatness of his love, he says, I love thy commandments above gold; yea, above fine gold. My love is greater to Thy law, than that of the miser is to his bags.

4. He received all God's precepts to be right; and he takes not some, but the whole of them.

5. Whatever gain idolatry and time serving might hold out to him, he abandoned it, because he hated every false way. His love of God, His law, and holiness, was greater than his love of life.

LITTERA ¶ PE—Seventeenth Division.

Verse 129. *Thy testimonies are wonderful*] There is a height, length, depth, and breadth, in Thy word and Testimonies, that are truly astonishing; and on this account my soul loves them, and I deeply study them. The more I study, the more light and salvation I obtain.

Verse 130. *The entrance of thy word giveth light*] ^o *ayy patach*, the opening of it: when I open my Bible to read, light springs up in my mind. Every sermon, every prayer, every act of faith, is an opening by which light is let into the seeking soul.

Verse 131. *I opened my mouth, and panted*] A metaphor taken from an animal exhausted in the chase. He runs open-mouthed, to take in the cooling air; the heart beating high, and the muscular force nearly expended through fatigue. The Psalmist sought for salvation, as he would run from a ferocious beast, for his life. Nothing can shew his earnestness in a stronger point of view.

Verse 132. *As thou usest to do*] Treat me as thy mercy has induced Thee to treat others in my circumstances. Deal with me as Thou dealest with Thy friends.

Verse 133. *Order my steps*] ^o *ayy hacen*, make them firm: let me not walk with a halting or unsteady step.

Have dominion over me.] ^o *ayy bi, in me*. Let me have no governor but God; let the throne of my heart be filled by Him, and none other.

Verse 135. *Make thy face to shine*] Give me a sense of Thy approbation. Let me know, by the testimony of Thy Spirit in my conscience, that Thou art reconciled to me. The golly in all ages received their happiness from a consciousness of the Divine favour. The witness of God's Spirit in the souls of believers was an essential principle in religion from the foundation of the world.

Verse 136. *Rivers of waters run down mine eyes*] How much had this blessed man the honour of God, and the salvation of souls at heart. O for more of that spirit which mourns for the transgressions of the land! But we are not properly convinced of the exceeding sinfulness of sin.

TSADDI.

137 * Righteous art thou, O Lord, and upright are thy judgments.

138 * Thy testimonies that thou hast commanded are righteous and very faithful.

139 * My zeal hath consumed me, because mine enemies have forgotten thy words.

140 * Thy word is very pure: therefore thy servant loveth it.

z Ezra 3. 16. Neh. 8. 23. Jer. 12. 1. Dan. 9. 7.—y Psa. 12. 7, 8, 9.—s Heb. righteousness.—a Heb. faithfulness.—b Psa. 63. 9. John 2. 17.—c Heb. cut me off.

141 I am small and despised: yet do not I forget thy precepts.

142 Thy righteousness is an everlasting righteousness, and thy law is the truth.

143 Trouble and anguish have taken hold on me: yet thy commandments are my delights.

144 The righteousness of thy testimonies is everlasting: give me understanding, and I shall live.

d Psa. 12. 8. & 12. 20. & 12. 9. Prov. 20. 8.—e Heb. tried, or, refined.—f Ver. 151. Psa. 12. 9. John 17. 17.—g Heb. found me.—h Ver. 77.—i Ver. 24, 75, 102.

Analysis of Letter Pe—Seventeenth Division.

- I. Praises God's word.
- II. Shews his affection to it.
- III. Prays for grace to keep it.
- IV. Mourns for those who do not.

I. The elogy he gives to God's word here is from a new quality not mentioned before. *Thy testimonies are wonderful*; wondrous mysteries are contained in the Divine oracles.

1. The ceremonial law is wonderful, because the mystery of our redemption by the blood of Christ is pointed out in it.

2. The prophecies are wonderful, as predicting things, humanly speaking, so uncertain, and at such great distance of time, with so much accuracy.

3. The decalogue is wonderful, as containing in a very few words all the principles of justice and charity.

4. Were we to go to the New Testament, here wonders rise on wonders! All is astonishing: but the Psalmist could not have this in view.

The second elogy is, that God's law is the dispenser of light.

1. The entrance of it, the first chapter of Genesis:—what light does that pour on the mind of man! What knowledge of the most important things which we should never have known without it!

2. It gives light to the simple; to those who are not double; who have but one end in view, and one aim to that end.

3. Of those simple ones, or babes, our Lord speaks, Matt. xi. 31, and St. Paul, 1 Cor. i. 25, 26, &c.

II. The Psalmist shews that he was one of those simple ones.

1. He opened his mouth by prayer, and sought the spirit of light and piety.

2. He panted after it as men do that want breath, and are longing to get fresh air.

3. And this he did, because he longed for God's commandments; had a vehement desire to know, and to keep them.

III. He now betakes himself to prayer, and acquaints us with the petitions he had offered.

1. He said, *Look upon me*. Consider Thy poor, dependant, helpless creature.

2. *Have mercy upon me*. Look, not with indignation, which I deserve; but with the mercy which Thou knowest I need.

3. *As thou usest to do*. Act by me as Thou doest by them that love Thee.

4. *Order my steps*. Give me grace to be obedient. Many look for mercy to pardon their sin, but do not look for grace to enable them to be obedient.

5. *Let not any iniquity have dominion over me*. Let me be saved from all my spiritual captivity.

6. *Deliver me from the oppression of men*. Let neither wicked men, nor wicked spirits, rule over me.

7. *Makes thy face to shine upon me!* Let me have Thy light, Thy peace, and Thy approbation.

8. *And teach me thy statutes*. Keep me at Thy feet, under continual instruction.

IV. He concludes, by telling how he grieved for the wickedness of others, and the dishonour of God. If we grieve not for others, their sin may become ours. See Ezek. ix. 8, 1 Cor. v. 2.

LETTER T TSADDI—Eighteenth Division.

Verse 137. *Righteous art thou*] Thou art infinitely holy in Thy nature; and therefore Thou art upright in thy judgments,—all Thy dispensations to men.

Verse 138. *Thy testimonies*] Every thing that proceeds from Thee partakes of the perfections of Thy nature.

Verse 139. *My zeal hath consumed me*] My earnest desire to promote Thy glory, and the pain I feel at seeing transgressions multiplied, have worn down both my flesh and spirits.

Verse 140. *Thy word is very pure*] *נורא טהור* *טהור*, it is purification. It is not a purified thing; but a thing

that purifies. "Now ye are clean, said Christ, by the word I have spoken unto you." God's word is a fire to purify, as well as a hammer to break.

Verse 141. *I am small and despised*] And on these accounts have every thing to fear. Being small, I cannot resist; being despised, I am in danger: but even all this does not induce me to start aside, or through the fear of man to be unfaithful to Thee.

Verse 142. *Thy righteousness is an everlasting righteousness*] The word *צדק* *tsedek*, is a word of very extensive meaning in the Bible. It signifies not only God's inherent righteousness and perfection of nature, but also His method of treating others;—His plan of redemption;—his method of saving sinners. And the word *דיבורים*, to which it answers in the Septuagint, and in the New Testament, is used with the same latitude of meaning, and in the same sense; particularly in that remarkable passage, Rom. iii. 25, 26, where see the Notes. Thy merciful method of dealing with sinners, and justifying the ungodly, will last as long as the earth lasts; and Thy law that witnesses this, in all its pages, is the truth.

Verse 143. *Trouble and anguish*] I am exercised with various trials, from men and devils.

Have taken hold on me] But still I cleave to my God, and am delighted with His law.

Verse 144. *The righteousness of thy testimonies is everlasting*] Thy moral law was not made for one people, or for one particular time; it is as imperishable as Thy nature, and of endless obligation. It is that law by which all the children of Adam shall be judged.

Give me understanding] To know and practise it.

And I shall live] Shall glorify Thee, and live eternally; not for the merit of having done it, but because Thou didst fulfil the work of the law in my heart, having saved me from condemnation by it.

Analysis of Letter Tsaddi—Eighteenth Division.

In this division the Psalmist—

I. Commends the law of God; from its Author,—its equity,—its purity,—and its perpetuity.

II. A consideration of which led him to love and delight in it, though opposed by many enemies.

I. 1. *Righteous art thou*. Thouallest not with times; Thou changeest not with persons; Thou art ever the same.

2. *Thy judgments*, in giving rewards, and dispensing punishments, are upright.

3. *Thy testimonies*, that declare this, are righteous and faithful.

He consequently felt an ardent zeal for God's glory.

1. *This zeal consumed him*, and he expresses the cause.

2. *Men forgot God's words*. He pined away for grief on this account. He turns to another character of God's law.

Thy word is very pure.

1. It is pure in itself, and the purifier of the heart.

2. On this account he loved it; and we know that love is the fulfilling of the law.

A third effect was a careful remembrance of it, though tried by his enemies.

1. *I am small*. Of no weight or authority; have no secular power.

2. *Despised*. Have no credit nor respect.

3. *Yet do I not forget thy precepts*. Nothing can move me while upheld by Thee; and Thou wilt uphold me, while I cleave to Thee.

A fourth commendation of God's law is its immutability.

1. It is immutable, and can never be dispensed with. It is a righteousness that is everlasting.

2. It is the truth:—1. It has priority of all laws. 2. Contains no falsehood.

3. Its promises and threatenings shall all be punctually fulfilled.

II. He loved and delighted in it, notwithstanding he had trouble and anguish.

1. *Trouble and anguish*. The righteous are often under the cross.

XXVI. DAY. EVENING PRAYER.
p KOPH.

145 I cried with my whole heart; hear me, O Lord: I will keep thy statutes.

146 I cried unto thee; save me, and I shall keep thy testimonies.

147 I prevented the dawning of the morning, and cried: I hoped in thy word.

148 Mine eyes prevent the night watches, that I might meditate in thy word.

149 Hear my voice according unto thy loving-kindness: O Lord, quicken me according to thy judgment.

150 They draw nigh that follow after mischief: they are far from thy law.

151 Thou art near, O Lord; and all thy commandments are truth.

152 Concerning thy testimonies, I have known of old that thou hast founded them for ever.

k Or, that I may keep.—l Ps. 6. 3. & 83. 12. & 130. 6.—m Ver. 74.—n Ps. 62. 1. 6. Ver. 49. 154.—p Ps. 145. 15.—q Ver. 34, 142, 172.—r Luke 21. 36.—s Ps. 8. 13. Lam. 5. 1.—t Rom. 31. 15. Ps. 95. 1. Mic. 7. 8.

2. Yet thy commandments are my delights. While faithful to Thee, all my afflictions are sanctified to me, so that I can rejoice while I suffer.

He speaks again about the immutability of God's word.

1. The righteousness of thy testimonies. Thy word is like Thyself, for it comes from Thee.

2. Give me understanding. I always stand in need of teaching.

3. And I shall live. All is death without Thee. Live in me, that I may live by Thee.

LETTER p KOPH—Nineteenth Division.

Verse 145. I cried with my whole heart! The whole soul of the Psalmist was engaged in this good work. He whose whole heart cries to God will never rise from the throne of grace without a blessing.

Verse 147. I prevented the dawning] קידמתי kidumti, I went before the dawn or twilight.

Verse 148. Mine eyes prevent] קדמו kidemu, go before the watches. Before the watchman proclaims the hour I am awake, meditating on Thy words. The Jews divided the night into three watches, which begun at what we call six o'clock in the evening, and consisted each of four hours. The Romans taught them afterwards to divide it into four watches, of three hours each; and to divide the day and night into twelve hours each, wherein different guards of soldiers were appointed to watch. At the proclaiming of each watch, the Psalmist appears to have arisen and performed some act of devotion. For a remarkable custom of our Saxon ancestors, see the Note on ver. 164.

Verse 150. They draw nigh] They are just at hand who seek to destroy me.

They are far from thy law.] They are near to all evil, but far from thee.

Verse 151. Thou art near] As they are near to destroy, so art Thou near to save. When the enemy comes in as a flood, the Spirit of the Lord lifts up a standard against him.

Verse 152. Concerning thy testimonies, I have known of old] קדמתי קדמי קדמי קדמי, "Long ago I have known concerning Thy testimonies." Thou hast designed that Thy testimonies should bear reference to, and evidence of, those glorious things which Thou hast provided for the salvation of men; and that this should be an everlasting testimony. They continue, and Christ is come.

Analysis of Letter Koph—Nineteenth Division.

I. The Psalmist is earnest in his prayers for deliverance.
II. He shews the end for which he desires it.
III. The necessity of its being speedy, as his enemies were at hand.

1. His prayer was earnest; it was a cry, rather than a petition.

2. It was sincere. I cried with my whole heart. There was no hypocrisy in it.

3. It was in season. I prevented the dawning of the morning.

4. It was out of season. Mine eyes prevented the night-watches.

What he prayed for,—

1. Audience. Hear me, O Lord.

2. Deliverance. Save me.

3. Increase of grace. Quicken me.

II. The end for which he prayed.

1. That he might keep God's statutes.

2. That he might keep his testimonies. [See the explanation of these words at the beginning of this Psalm.]

3. That he might meditate on God's word.

RESH.

153 Consider mine affliction, and deliver me; for I do not forget thy law.

154 Plead my cause, and deliver me: quicken me according to thy word.

155 Salvation is far from the wicked: for they seek not thy statutes.

156 Great are thy tender mercies, O Lord: quicken me according to thy judgments.

157 Many are my persecutors and mine enemies; yet do I not decline from thy testimonies.

158 I beheld the transgressors and was grieved: because they kept not thy word.

159 Consider how I love thy precepts: quicken me, O Lord, according to thy loving-kindness.

160 Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.

k Ver. 40.—l Job 5. 4.—m Or, Many.—n Ver. 160.—p Ps. 44. 12. ver. 51.—q Ver. 158. Ezek. 3. 4.—r Ver. 35, 37, 40, 95, 107, 140, 154, 155. Ps. 108. 11.—s Heb. The beginning of thy word is true.

4. That he might increase in the life of God. The arguments he uses:—

1. His faith and hope. I cried, because I waited and hoped in Thy word.

2. God's mercy. According to thy loving-kindness.

3. The danger he was in from his pursuing enemies.

1. They draw nigh. 2. They are mischievously bent. 3. They are most impious men. Far from the law of God: they despised and hated it.

III. Near as they may be to destroy, Thou art nearer to save.

1. Thou art near. They cannot come where Thou art not.

2. All thy commandments are truth. And Thou hast commanded us to trust in thee; and therefore we shall not fear evil. Thou wilt support Thy servants, and destroy Thine enemies.

He concludes with an acclamation:—

1. Concerning thy testimonies. Thy will, which Thou hast testified in Thy word.

2. I have known of old. Ever since I looked into them, began to study and practise them.

3. That thou hast founded them for ever. They are of eternal truth, immutable and indispensable. And this is the anchor of our souls, that we may not be carried away by trials and temptations. Not one title of God's truth has ever failed any of His sincere followers. No one promise of His that has been sought by faith in Christ has ever been unfulfilled. Blessed be God!

LETTER RESH—Twentieth Division.

Verse 153. Consider mine affliction] See my affliction, or humiliation: but the eye of the Lord affects his heart; and therefore He never sees the distresses of His followers without considering their situation, and affording them help.

Verse 154. Plead my cause] ריבתי ריבתי ribah ribi. "Be my Advocate in my suit." Contend for us against the Babylonians, and bring us out of our bondage.

According to thy word] Spoken by Thy prophets for our comfort and encouragement.

Verse 155. Salvation is far from the wicked] There is no hope of their conversion.

Because they seek not thy statutes.] And they who do not seek, shall not find.

Verse 156. Great are thy tender mercies] They are רבים rabim, multitudes. They extend to all the wretchedness of all men.

Verse 158. I beheld the transgressors, and was grieved] Literally, I was affected with anguish.

Verse 160. Thy word is true from the beginning] ראש rosh, the head or beginning of Thy word is true. Does he refer to the first word in the Book of Genesis, בראשית beresh-ith, "in the beginning?" The learned Reader knows that ראש rosh, or raash, is the root in that word. Every word Thou hast spoken from the first in Bereshith (Genesis) to the end of the law and prophets, and all Thou wilt yet speak, as flowing from the fountain of truth, must be true; and all shall have, in due time, their fulfilment. And all these, Thy words, endure for ever. They are true, and ever will be true.

Analysis of Letter Resh—Twentieth Division.

I. 1. The Psalmist begins with a petition. Consider my affliction.

2. Begs that God would help him. Deliver me.

3. The reason for both. I do not forget thy law.

4. He begs God to be his Advocate. I. Plead my cause.

♫ SCHIN.

161 • Princes have persecuted me without a cause: but my heart standeth in awe of thy word.
 162 I rejoice at thy word, as one that findeth great spoil.
 163 I hate and abhor lying: but thy law do I love.
 164 Seven times a day do I praise thee, because of thy righteous judgments.

o 1 Sam. 24. 11, 14. & 28. 15. Ver. 22.—d Prov. 3. 2. Lam. 22. 17.—e Heb. they

At the bar of men a just cause often miscarries for want of an able advocate, and is borne down by an unjust judge. Be thou my Advocate, and I shall not fail. 2. Quicken me. Revive my hope,—give new life to my soul.

II. He believes he shall be heard, because—
 1. Salvation is far from the wicked. But he does not forget God's law.

2. They seek not God's statutes. But he meditates in God's law day and night.

III. If he ever miscarries, or comes short, he flees to God for mercy.

1. On God's mercies he bestows two epithets:—1. They are great or many, and they endure for ever. 2. They are tender; they are *misericordiae*, q. d. *miseria cordis*, feelings which occasion pain and distress to the heart. *רחמים* *rachamim*, such as affect and flow from the tender yearnings of the bowels. The word signifies what a mother feels for the infant that lay in her womb.

2. He prays to be quickened. Let me not die, but live.

IV. He complains of his adversaries:—

1. They are many. Many devils; many men; many visible, more invisible.

2. Yet he continued steadfast. I do not decline, &c.

3. They were transgressors. Not simple sinners, but workers of iniquity.

4. He was greatly distressed on their account. I beheld them, and was grieved.

V. He brings this as a proof of his attachment to God.

1. Consider how I love. No man dare say to God, "Look upon me;" but he who is persuaded that when God looks upon him he will like him. This was a sure proof of the Psalmist's sincerity.

2. He loves not merely the blessings he receives from God, but he loves God's law; and none will love this, who does not delight in obedience. And how few are there of this character, even in the church of God.

3. And because he loves he prays to be quickened. The soul only which is spiritually alive, can obey.

VI. He concludes with a commendation of God's word.

1. Thy word is true, in its principle, and in all its details, from Adam to Moses; and from Moses to Christ; from Christ to the present time; and from the present time to the end of the world.

2. For it endures for ever. All other things wear out, or decay; lose their testimony, and become obsolete. But God will ever bear testimony to His own word, and continue to support its veracity by fulfilling it to all successive generations.

LETTER ♫ SCHIN—Twenty-first Division.

Verse 161. Princes have persecuted me] This may refer to what was done by prime ministers, and the rulers of provinces, to sour the king against the unfortunate Jews, in order still to detain them in bondage. In reference to David, the plotting against him in Saul's court, and the dangers he ran in consequence of the jealousies of the Philistine lords while he sojourned among them, are well known.

My heart standeth in awe] They had probably offers made them of enlargement or melioration of condition, providing they submitted to some idolatrous conditions: but they knew they had to do with a jealous God; their hearts stood in awe, and they were thereby kept from sin.

Verse 162. As one that findeth great spoil.] *רב ללף שאלה* *shalal rab*. This appears to refer to such spoil as is acquired by stripping the dead in a field of battle; taking the rich garments of the slain chiefs: or it may refer to plunder in general. As God opened his eyes, he beheld wonders in his law; and each discovery of this kind was like finding a prize.

Verse 163. I—abhor lying] Perhaps they might have made the confessions which the Chaldeans required, and by mental reservation, have kept an inward firm adherence to their creed: but this, in the sight of the God of truth, must have been lying; and at such a sacrifice they would not purchase their enlargement, even from captivity.

Verse 164. Seven times a day do I praise thee] We have often seen that seven was a number expressing perfection, completion, &c. among the Hebrews; and that it is often used to signify many, or an indefinite number,

165 ^d Great peace have they which love thy law: and ^e nothing shall offend them.
 166 ^f Lord, I have hoped for thy salvation, and done thy commandments.
 167 My soul hath kept thy testimonies: and I love them exceedingly.
 168 I have kept thy precepts and thy testimonies: ^g for all my ways are before thee.

shall have no stumbling-block.—f Genesis 28. 13. Verse 174.—g Proverbs 5. 2

see Prov. xxiv. 16. Lev. xxvi. 28. And here it may mean no more than that his soul was filled with the spirit of gratitude and praise, and that he very frequently expressed his joyous and grateful feelings in this way. But Rabbi Solomon says, this is to be understood literally; for they praised God twice in the morning before reading the decalogue, and *once* after; twice in the evening before the same reading, and twice after; making in the whole seven times. The Roman church has prescribed a seven hours a day devotion.

In a manuscript Saxon Homily, Domin. 3, in Quadrag. A. D. 971, I find the following singular directions:—

Callum Epytzenum mannum or beboden bat hi ealne heopa lichaman reofon ribum gebetcrion mid Epytzer jode tacne.

1. sneret on apne morgen.
2. obne ride on unceon tid.
3. sribben ride on midne beg.
4. reofban ride on non tid.
5. riptan ride on sren.
6. rxtan ride on nibt en he pette.
7. reofban ride on uhtan hupu he hine gode ba.

Every Christian man is commanded that he always his body seven times bless with the sign of Christ's cross.

1. First, at day break.
2. Second time, at undern tide, (nine o'clock in the morning.)
3. The third time, at midday.
4. The fourth time at noontide (3 o'clock, p. m.)
5. The fifth time, in the evening.
6. The sixth time, at night ere he go to rest.
7. The seventh time, at midnight. A good man would do so if he awoke.

It seems that the sign of the cross was thought sufficient, even without prayer.

Verse 165. Great peace have they] They have peace in their conscience, and joy in the Holy Spirit; and Nothing shall offend] Stumble, or put them out of the way.

Verse 166. Lord, I have hoped] Thou hast promised deliverance, and I have expected it on the ground of that promise.

Verse 167. My soul hath kept] I have not attended to the letter merely; but my spirit has entered into the spirit and design of Thy testimonies.

Verse 168. For all my ways are before thee.] Thou knowest that I do not lie: Thy eye has been upon my heart and my conduct: and Thou knowest that I have endeavoured to walk before Thee with a perfect heart.

Analysis of Letter Schin—Twenty-first Division.

In this section the Psalmist shews,—

- I. His love to God; and
- II. The ardour and perfection of that love.

I. The first sign of His love was, that it stood in the midst of persecution.
 1. Princes have persecuted.
 2. But without a cause, though they pretended many.
 3. But my heart stands in awe. My love and confidence have due respect to thy infinite justice and immaculate purity.

The second sign of his love is, the joy and delight he took in God's law: it was greater than a conqueror could feel at the fortunate issue of a battle, and the spoils of the vanquished, howsoever rich or immense.

The third sign was, his hatred to all iniquity. I hate and abhor lying.

The fourth sign was, his fervour and earnestness in devotion. Seven times, &c.

The fifth sign was, the satisfaction he took in the welfare of others.

1. Great peace have they which love thy law.
2. Nothing shall offend them. They go on their way rejoicing; and they that love God, rejoice with them that do rejoice.

II. He shews the perfection of his love,—

1. By his hope and confidence. Lord, I have hoped, &c.
2. By his obedience. And done thy commandments.
3. By keeping God's testimonies with all his soul.

PSALM CXIX.

TAU.

169 Let my cry come near before thee, O Lord:

give me understanding according to thy word.

170 Let my supplication come before thee:

deliver me according to thy word.

171 My lips shall utter praise, when thou

hast taught me thy statutes.

172 My tongue shall speak of thy word: for

all thy commandments are righteousness.

And this he repeats.
1. I have kept thy precepts and testimonies.
2. I have done this through the present motives, as Thou knowest; for all my ways are before thee. Whatever he did, he did as in God's sight; for he well knew that the eye of the Lord was constantly upon him.
For other particulars, see the preceding notes.

LETTER TAU—Twenty-second Division.

Verse 169. Let my cry come near before thee] This is really a fine image: it is of frequent occurrence, and is little heeded. Here the Psalmist's cry for deliverance is personified; made an intelligent being, and sent up to the throne of grace to negotiate in his behalf. He pursues this *prosopopoeia* in the next verse; and sends his supplication in the same way. I have already had occasion to refer to a similar figure in Homer, where prayers are represented as the daughters of Jupiter.

Verse 171. My lips shall utter praise] תהלה *tehillah*, a song of praise.

Verse 172. My tongue shall speak of thy word] There is a curious distinction here. In the preceding verse he says, My lips shall utter—here no reference is made to articulate sounds, except as affixed to musical notes. In this verse he says, My tongue shall speak; here articulated and intelligible words are intended. He first utters sounds, connected with words expressive of his grateful feelings; in the second, he speaks words, principally those which God himself had spoken, containing promises of support, purposes relative to the redemption of His people, and denunciations against their enemies.

Verse 173. Let thine hand help me] Exert Thy power in my defence.

Verse 175. Let my soul live] Let my life be preserved, and my soul quickened!

Verse 176. I have gone astray like a lost sheep] A sheep, when it has once lost the flock, strays in such a manner as to render the prospect of its own return utterly hopeless. I have seen them bleating when they have lost the flock; and when answered by the others, instead of turning to the sound, have gone on in the same direction in which they were straying, their bleatings answered by the rest of the flock, till they were out of hearing! This fact shews the propriety of the next clause.

Seek thy servant] I shall never find Thee; come to the wilderness, take me up, and carry me to the flock. See the Notes on the parable of the Lost Sheep, Luke xv. 4, &c. The Psalmist began with, Blessed are the undefiled in the way, who walk in the law of the Lord. And he concludes it with, I have gone astray like a lost sheep; seek thy servant. And thus, conscious of the blessedness of those who are in the way of righteousness, he desires to be brought into it, that he may walk in newness of life. Ver. 1. It is a good way, and they are blessed that walk in it. Verse the last, Bring me into this way, that I may be blessed: and thus the Psalm, in sentiment, returns into itself; and the latter verse is so connected with the former, as to make the whole a perfect circle, like the serpent biting its own tail.

There is one extraordinary perfection in this Psalm: begin where you will, you seem to be at the commencement of the piece; and where you will, you seem to close with a complete sense. And yet it is not like the Book of Proverbs, a tissue of detached sentences: it is a whole, composed of many parts; and all apparently as necessary to the perfection of the Psalm, as the different alphabetical letters, under which it is arranged, are to the formation of a complete alphabet. Though there be a continual recurrence of the same words, which would of itself prevent it from having a pleasing effect upon the ear; yet these words are so connected with a vast variety of others, which shew their force and meaning in still new and impressive points of light, that attention is still excited, and devotion kept alive, during the whole reading. It is constructed with admirable art; and every where breathes the justest and highest encomiums on the revelation of God; shews the glories of the God who gave it, the necessities and dependence of His intelligent creatures, the bounty of the Creator, and the praise and obedience which are His

173 Let thine hand help me; for I have chosen thy precepts.

174 I have longed for thy salvation, O Lord; and thy law is my delight.

175 Let my soul live, and it shall praise thee; and let thy judgments help me.

176 I have gone astray like a lost sheep: seek thy servant: for I do not forget thy commandments.

due. It is elegant throughout, is full of beauties; and I have endeavoured, in the preceding Notes, to mark some of them; but the number might have been greatly multiplied. To no Psalm can its own words be better applied, ver. 18. Open thou mine eyes that I may behold wondrous things out of thy law.

Analysis of Letter Tau—Twenty-second Division.

In this last section the Psalmist seems to sum up all his preceding exercises.

- I. He prays.
- II. Gives thanks.
- III. Confesses his errors.
- IV. Craves mercy; and,
- V. Promises obedience.

I. In the first two verses he prays for his prayers, begging God to accept them.

- 1. Let my cry come near before thee!
- 2. Let my supplication come before thee! This repetition shews his earnestness, fervency, importunity, and perseverance. See Luke xi. 1, &c.

That for which he prays is, 1. Understanding. 2. Deliverance.

- 1. Give me understanding. I want more light.
- 2. Give me this according to thy word. In the measure which Thou hast promised.
- 3. And give it to me for this end, that I may know thy law, be obedient to its precepts, and finally, by Thy mercy, obtain everlasting life.
- 4. Deliver me according to thy word. I want salvation, and that measure of it which Thy word promises.

II. He gives thanks.

- 1. My lips shall utter praise. I will celebrate Thy praises with songs.
- 2. My tongue shall speak. I shall set forth Thy wondrous deeds.

3. Shall shew that all Thy commandments are righteousness; just, holy, impartial.

4. But these things I cannot do till thou hast taught me thy statutes.

III. He proceeds to other parts of prayer:—

- 1. Let thy hand help me. My own strength will avail little.
- 2. I have chosen thy statutes: and without Thy help I cannot obey them.

3. I have longed for thy salvation. Thou knowest my heart is right with Thee.

4. And thy law is my delight. A man naturally longs for that which he delights to possess.

Here he notes three things:—

- 1. I have chosen thy precepts.
- 2. I have longed for thy salvation.
- 3. Delighted in thy law; therefore let thy hand be with me.

He prays for,—

- 1. Life. Let my soul live.
- 2. And it shall praise thee. When the soul is not alive to God, there is neither gratitude nor obedience.

3. Let thy judgments help me. Cause the merciful dispensations of thy providence ever to work in my behalf. In this sense the word judgments is frequently taken in this Psalm.

IV. He confesses his errors:

- 1. I have gone astray. Departed from Thee, my Shepherd.
- 2. And like a lost sheep too. See the Note.

3. My errors, however, have not been wilful and obstinate. I did not sufficiently watch and pray, and my sheep-like simplicity was practised upon by my arch enemy.

4. The consequence, however, has been, I am lost—far from Thy fold. But Thou didst come to seek and save that which was lost.

5. Therefore, O Lord, seek me. I am in the wilderness; leave the ninety and nine that do not need Thee as I do, and seek me! for, by Thy grace, I seek Thee.

V. I look for Thee in the spirit of obedience.

- 1. Seek Thy servant. I am ready to do Thy will, though I erred from Thy ways.

b Ver. 144.—Ver. 7.—2 Josh. 9: 22. Pro. 1: 28. Luke 10: 42.—1 Ver. 102.—Ver. 16, 26, 47, 77, 111.—a Isa. 53: 6. Luke 15: 4, &c. 1 Pet. 2: 25.—o Ver. 16, 53, 98, 109, 141, 152.

PSALM CXX.

The Psalmist, in great distress, calls on the Lord for deliverance from calumny and defamation, 1, 2. Shows the punishment that awaits his persecutors, 3, 4. Describes the necessity of his restlessness with the negatively, 5-7.

XXVII. DAY. MORNING PRAYER.

A Song of Degrees.

IN * my distress I cried unto the LORD, and he heard me.

2 Deliver my soul, O LORD, from lying lips, and from a deceitful tongue.

3 ^b What shall be given unto thee? or

a Ps. 118. 5. *Joshua 4. 2.—b Or, What shall the deceitful tongue give unto thee? or, what shall it profit thee?—c Heb. added.—d Or, It is as the sharp arrows of*

2. I do not forget thy commandments, though I have often come short of my duty.

These words may be very suitable to a person who has *backslidden*, and who is returning to God with a penitent and believing heart.

1. Though he had *fallen*, the light of God continued to shine into his conscience.

2. He had not *forgotten God's way*, nor lost sight of his own state. The word of the Lord, applied by His Spirit,—1. When he was slumbering, *awakened* him. 2. When he was dead, *quickened* him. 3. When he was in danger, *preserved* him. 4. When he was wounded, *cured* him. 5. When he was assailed by his foes, *armed and defended* him. 6. And by this word he was *nourished and supported*. It was ever well with the Psalmist, and it is ever well with all the followers of God, when they do not forget God's word.

It may be just necessary to note here that if this Psalm be considered as belonging to the *times of the Babylonish Captivity*, which it most probably does, the Psalmist, though speaking in his own person, is ever to be considered as speaking in the persons of all the captives in Babylon.

NOTES ON PSALM CXX.

This Psalm, and all the rest that follow it, to the end of Psalm cxxiv. *fifteen* in number, are called Psalms of degrees; for thus the Hebrew title *ha-mêlôth* is generally translated, as coming from the root *alâh*, to ascend or mount upwards. Hence *robya mâ-elôth, steps or stairs for ascending*, 1 Kings x. 19, 20. 2 Kings ix. 13. But as the word may be applied to elevation in general, hence some have thought that it may here signify the *elevation of voice*; "these Psalms being sung with the highest elevations of voice and music." Others have thought the word expresses rather the *matter of these Psalms*, as being of peculiar excellence: and hence Junius and Tremellius prefix to each *Canticum excellentissimum, a most excellent ode*.

R. D. Kimchi says, "there were *fifteen steps* by which the priests ascended into the temple, on each of which they sang one of these *fifteen Psalms*." This opinion I find referred to in the Apocryphal Gospel of the birth of Mary:—"Her parents brought her to the Temple, and set her upon one of the steps. Now there are *fifteen steps* about the Temple, by which they go up to it, according to the *fifteen Psalms of Degrees*." But the existence of such steps and practices cannot be proved.

Aben Ezra supposes that the word means some kind of *tune* sung to these Psalms. It is more likely, if the title be really ancient, that it was affixed to them on account of their being sung on the return from the Babylonish Captivity, as the people were going up to Jerusalem: for, though some of them are attributed to David, yet it is very probable that they were all made long after his time, and probably during the Captivity, or about the end of it. The author of these *fifteen Psalms* is not known; and most probably they were not the work of one person. They have been attributed to David, to Solomon, to Ezra, to Haggai, to Zechariah, and to Malachi, without any positive evidence. They are, however, excellent in their kind; and written with much elegance, contain strong and nervous sentiments of the most exalted piety, expressed with great felicity of language in a few words.

Verse 1. *In my distress*] Through the causes afterwards mentioned:—

I cried unto the Lord] Made strong supplication for help.

And he heard me.] Answered my prayer by comforting my soul.

It appears to be a prayer of the captives in Babylon for complete liberty; or, perhaps, he recites the prayer the Israelites had made previously to their restoration.

Verse 2. *Lying lips, and from a deceitful tongue*] From a people without faith, without truth, without religion—who sought by lies and calumnies to destroy them.

Verse 3. *What shall be given unto thee*] Thou art worthy of the heaviest punishments.

what shall be done unto thee, thou false tongue?

4 ^d Sharp arrows of the mighty, with coals of juniper.

5 Wo is me that I sojourn in Mesech, that I dwell in the tents of Kedar!

6 My soul hath long dwelt with him that hateth peace.

7 I am ^e for peace: but when I speak, they are for war.

the mighty man with coals of juniper.—e Gen. 10. 2. *Gen. 27. 13.—f Gen. 28. 13. 1 Sam. 26. 1. *Jar. 49. 24, 25.—g Or, a man of peace.**

Verse 4. *Sharp arrows*] The Chaldees has, "The strong sharp arrows are like lightning from above; with coals of juniper kindled in hell beneath." On the juniper see the Note on Job xxx. 4, where this passage is explained. *Firing arrows, or arrows wrapped about with inflamed combustibles*, were formerly used in sieges to set the places on fire. See my Note on Eph. vi. 16.

Verse 5. *That I sojourn in Mesech*] The Chaldees has it, "Wo is me that I am a stranger with the Asiatics (*wow aussey*), and that I dwell in the tents of the Arabs." Calmet, who understands the Psalm as speaking of the state of the captives in Babylon, and its provinces, says, "Mesech was apparently the father of the Mosquians, who dwell in the mountains that separate Iberia from Armenia, and both from Colchis. These provinces were subjugated by Nebuchadnezzar: and it is evident from 2 Kings xvii. 23, 24. xviii. 11, & xix. 12, 13, that many of the Jews were held in captivity in those countries. As to Kedar, it extended into Arabia Petraea, and towards the Euphrates; and is the country afterwards known as the country of the Saracens."

Verse 6. *My soul hath long dwelt with him that hateth peace.*] A restless, barbarous, warlike, and marauding people.

Verse 7. *I am for peace*] We love to be quiet and peaceable: but they are continually engaged in excursions of rapine and plunder. It is evident that the Psalmist refers to a people like the *Scenites*, or *wandering Arabs*, who live constantly in tents, and subsist by robbery; plundering and carrying away all that they can seize. The poor captives wished them to cultivate the arts of peace, and live quietly: but they would hear of nothing but their old manner of life.

ANALYSIS OF THE HUNDRED AND TWENTIETH PSALM.

The Psalmist in distress—

I. Flees to God by prayer.

II. Sets forth the miseries of a foul and deceitful tongue.

III. Complains of his banishment.

I. 1. He is in distress, and cries to the Lord;—the surest and best way.

2. He tells us of the success of his prayer God heard him.

3. Of the matter of it. *Lord, I beseech thee deliver my soul!* 1. *From lying lips*. Detractions, calumnies, and defamations. 2. *From a deceitful tongue*, which, under the colour of friendship, covers deceit. A detractor does his mischief openly, a *flatterer* secretly; so that when a *deceitful tongue* is joined with *lying lips*, the mischief is intolerable.

II. He sets forth the evil that shall fall on such deceivers and slanderers.

1. *Arrows*—which wound afar off, suddenly and invisibly.

2. *Sharp arrows, well-headed, and keen*, that can pierce deeply.

3. *Sharp arrows of the mighty, shot by a strong hand*, and so much the more dangerous.

4. *With coals—inflamed arrows*, such as set all things on fire.

5. *With coals of juniper*, which of all coals are the hottest, and keep fire the longest.

III. The Psalmist complains of his banishment.

1. He laments his situation on account of the wickedness of the people among whom he sojourns.

2. They were barbarous and inhuman, enemies to piety and civility.

3. His state was the more intolerable, as it had been of long duration. *My soul hath long dwelt, &c.*

His disposition was quite contrary to theirs.

1. *I am for peace*. I wish to live in peace, and cultivate it.

2. But when I speak of peace, they are for war; they are fierce and inhuman. It was said of the Macedonians in Philip's time, *Elis pacem esse bellum, et bellum pacem*. "To them peace was war, and war was peace." Such were the people of the provinces, among whom many of the Israelites were in captivity.

PSALM CXXI., CXXII.

PSALM CXXI.

The resolution of a guilty man, 1, 2. The safety and prosperity of such, as they and their shall be under the occasional protection of God, 3-8.

A Song of Degrees.

I WILL lift up mine eyes unto the hills, from whence cometh my help.

2 My help cometh from the LORD, which made heaven and earth.

3 He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

5 The LORD is thy keeper: the LORD is thy shade upon thy right hand.

6 The sun shall not smite thee by day, nor the moon by night.

7 The LORD shall preserve thee from all evil, he shall preserve thy soul.

8 The LORD shall preserve thy going out

a Or, Shall I lift up mine eyes to the hills? whence should my help come? See Jer. 2. 23.—b Ps. 124. 6.—c 1 Sam. 2. 8. Prov. 2. 25, 26.—d Ps. 127. 1. Jan. 27. 2. e Jan. 28. 4.—f Ps. 145. 2.—g Ps. 91. 5. Jan. 42. 10. Rev. 7. 14.

NOTES ON PSALM CXXI.

This appears to be a prayer of the Jews in their captivity, who are solicitous for their restoration. It is in form of a dialogue.

Verse 1, 2. The person who worships God speaks the two first verses, I will lift mine eyes—my help cometh,—ver. 1, 2.

Ver. 3. The ministering priest answers him, He will not suffer thy feet to be moved.—He that keepeth thee will not slumber, ver. 3.

To which the worshipper answers, that he knows that he who keepeth Israel shall neither slumber nor sleep, ver. 4: but he seems to express a doubt whether he shall be an object of the Divine attention.

Ver. 5, &c. The priest resumes; and, to the conclusion of the Psalm, gives him the most positive assurances of God's favour and protection.

Verse 1. Unto the hills] Jerusalem was built upon a mountain; and Judea was a mountainous country; and the Jews, in their several dispersions, turned towards Jerusalem when they offered up their prayers to God.

Verse 2. My help cometh from the LORD] There is no help for me but in my God; and I expect it from no other quarter.

Verse 3. He will not suffer thy foot to be moved] The foundation, God's infinite power and goodness, on which thou standest, cannot be moved; and whilst thou standest on this basis, thy foot cannot be moved.

Verse 4. He that keepeth Israel] The Divine Being represents Himself as a Watchman, who takes care of the city and its inhabitants during the night watches; and who is never overtaken with slumbering or sleepiness. There is a thought in the Antigone of Sophocles, that seems the counterpart of this of the Psalmist.

Τὸν εὐν, Ζεῦ, δεῦραίς τις ἀνδρῶν
Υπὸ φάλακτα κρυπόμενος,
Τὸν εὐθι θύρασι
Μετ' ἑβὴ κρυπόμενος,
Ἀκαταρτοὶ τε βίωσιν
Μήνεις; Antig. ver. 613. Edit. Johnson.

Small men below conceal great Jews above,
Whose eyes by all misbegun sleep
Are never closed, as feeble mortals' are;
But still their watchful vigil keep,
Through the long circles of the eternal year? Franklin.

Verse 6. The sun shall not smite thee by day] Thus expressed by the Chaldees: "The morning spectres shall not smite thee by day, during the government of the sun; nor the nocturnal spectres by night during the government of the moon." I believe the Psalmist simply means, they shall not be injured by heat and cold: by a sun-stroke by day, nor a frost-bite by night.

Verse 7. The LORD shall preserve thee from all evil] Ghostly and bodily, natural and moral.

He shall preserve thy soul.] Take care of thy life, and take care of thy soul.

Verse 8. Thy going out and thy coming in] Night and day—in all thy business and undertakings; and this through the whole course of thy life: for evermore.

ANALYSIS OF THE HUNDRED AND TWENTY-FIRST PSALM. The scope of this Psalm is to shew that God alone is the refuge of the distressed.

I. While some are looking for earthly comfort and support, I will lift up mine eyes unto the hills, &c.

II. Faith sees God, the only Helper: and says, My help is the Lord.

And the first reason for this is given: God's omnipotence and sufficiency. The Lord that made the heaven

and thy coming in from this time forth, and even for evermore.

PSALM CXXII.

The satisfaction of a gracious soul in the use of God's ordinances, 1, 2. Description of the internal government of Jerusalem, 3-5. Prayers for its peace and prosperity, 6-8.

A Song of Degrees of David.

I WAS glad when they said unto me, Let us go into the house of the LORD.

2 Our feet shall stand within thy gates, O Jerusalem.

3 Jerusalem is builded as a city that is compact together:

4 Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.

5 For there are set thrones of judgment, the thrones of the house of David.

6 Pray for the peace of Jerusalem: they shall prosper that love thee.

A. M. ch. 2222. B. C. ch. 538. Urm. Regis. Furnas, ch. 222. ps. 124.

h Ps. 41. 2 & 97. 10. & 145. 20.—i Deut. 32. 6. Prov. 2. 6. & 3. 6.—a Jan. 2. 2. Zeoh. 2. 21.—b See 9 Sam. 5. 9.—c Exod. 23. 17. Deut. 14. 16.—d Exod. 16. 24. e Deut. 17. 2. 9 Chron. 18. 2.—f Heb. do sit.—g Ps. 51. 12.

and earth, and is consequently the Author and Dispenser of all spiritual and temporal blessings.

And the second reason is, His grace and goodness. He will not suffer thy foot to be moved.

A third reason is, his watchful care. He that keepeth thee will not slumber.

III. The end which God proposes in His watching,—to keep them.

1. He is the Keeper of Israel. He guards His church; He is as a wall of fire about it.

2. He is a shade. This certainly refers to that kind of umbraculum, or parasol, which was in very ancient use in the eastern countries. The sense of the passage is,—Neither the day of prosperity nor the night of adversity shall hurt thee; nor the heat of persecution, nor the coldness of friends or relatives: all these shall work thy good.

3. He shall preserve thee from all evil;—and, 4. Especially from every thing that might hurt thy soul. He shall preserve thy soul.

The Psalmist concludes with this encouraging assurance.

1. The Lord shall preserve thy going out. We are always beginning or ending some action, going abroad or returning home; and we need the protecting care of God in all.

2. From this time forth. Now that thou hast put thy whole trust and confidence in God, He will be thy continual portion and defence in all places, in all times, in all actions. In life, in prosperity, in adversity, in death, in time, and in Eternity.

NOTES ON PSALM CXXII.

In the preceding Psalms, we find the poor captives crying to God for deliverance; here they are returning thanks that they find they are permitted to return to their own land, and to the ordinances of their God.

Verse 1. I was glad when they said] When Cyrus published an edict for their return, the very first object of their thanksgiving was the kindness of God in permitting them to return to His ordinances.

Verse 2. Our feet shall stand] For seventy years we have been exiled from our own land: our heart was in Jerusalem, but our feet were in Chaldaea. Now God has turned our captivity, and our feet shall shortly stand within the gates of Jerusalem. What a transition from misery to happiness!—and what a subject for rejoicing!

Verse 3. Jerusalem—compact together.] It is now well rebuilt, every part contributing to the strength of the whole. It is also in a state of great political and spiritual union. It is the centre of union to all the tribes; for each tribe has an equal interest in that God who is worshipped there.

Verse 4. The testimony of Israel] There is the ark, where the presence of God is manifested; there is the Holy of holies; and there all the tribes assembled to worship Jehovah. He no doubt alludes to the assembling of the tribes annually at each of the three grand national festivals.

Verse 5. There are set thrones of judgment] There were the public courts, and thither the people went up to obtain justice; and, while the thrones of the house of David were there, they obtained justice.

Verse 6. Pray for the peace of Jerusalem] nyw shalom, signifies both peace and prosperity. Let her unanimity never be disturbed; let her prosperity ever be on the increase?

They shall prosper that love thee.] In the peace and prosperity of the city, they shall find their peace and their prosperity: and even on this ground they should love the city, and labour to promote its best interests. There is a

PSALM CXXIV.

A thanksgiving of the soul for extraordinary deliverances. 1.—8. The great dangers they were in, 7. Their confidence in God, 8.

A Song of Degrees of David.

If it had not been the LORD who was on our side, ^a now may Israel say;

2 If it had not been the LORD who was on our side, when men rose up against us:

3 Then they had ^b swallowed us up quick, when their wrath was kindled against us:

a Ps. 124. 1.—b Ps. 56. 1, 2 & 57. 3. Prov. 1. 12.

masters; who, during the time they are receiving it, keep their eyes fixed on the hand that is inflicting punishment upon them, professing deep sorrow, and intreating for mercy. And this sense seems to be countenanced by the following words:—

Verse 3. *Have mercy upon us, O LORD*] Chastise us no more; we will no more revolt against Thee.

We are exceedingly filled with contempt.] We not only suffer grievously from our captivity, but are treated in the most contemptuous manner by our masters.

Verse 4. *Those that are at ease*] The Babylonians who, having subdued all the people of the neighbouring nations, lived *at ease*, had none to contend with them; and now became luxurious, indolent, and *insolent*: they were contemptuous and proud.

ANALYSIS OF THE HUNDRED AND TWENTY-THIRD PSALM.

The oppressed followers of God make application to Him for mercy. In this application they express three things:—

I. Their confidence in God.

II. Prayer for mercy.

III. Give an account of their oppressors.

I. Their trust in God.

1. *Unto thee lift I up mine eyes*] We trust in Thee alone.

2. *O thou that dwellest in the heavens*] Infinitely raised above us: but affected with our miserable condition, and always ready to help us.

This he shews by a double similitude:—

1. *As the eyes of servants, i. e. men-servants, are on their masters.*

2. *As the eyes of a maiden unto the hand of her mistress*: both might be beaten; and here both beg to be saved from farther stripes.

3. *So our eyes, &c.* God's children are always looking up to Him.

4. *Until that he have mercy*; abate His stripes, and take off His hand.

II. Their prayer for mercy.

1. Before they *lifted their eyes to God*, but now they cry for mercy.

For this crying they give the following reasons:

1. *We are exceedingly filled with contempt.* To suffer contempt is much, to be filled with it is more; and to be exceedingly filled with it is worst of all.

2. *We are scorned*; they join words and actions to shew how much they despise us.

III. They give the character of those by whom they suffer.

1. They are *at ease*, loaded with wealth, and sunk in indolence.

2. They are *proud*, puffed up with a sense of their own importance; and this leads them to despise others. Proud men are for the most part empty, shallow-pated men: and contempt and scorn from such wounds deeply; especially if they rise, as they often do, from the *dunghill*. The sick lion in the fable found it extremely galling to be kicked by the foot of an ass.

NOTES ON PSALM CXXIV.

In our present Hebrew copies this Psalm is attributed to David, *לְדָוִד* *le-david*: but this inscription is wanting in three of Kennicott's and De Rossi's MSS., as also in the Septuagint, Syriac, Vulgate, Ethiopic, and Arabic; and in most of the ancient Fathers, Greek and Latin, who found no other inscription in their copies of the Text than a *Psalm of degrees*. It was composed long after David's days; and appears to be either a thanksgiving for their deliverance from the Babylonian captivity, or for some remarkable deliverance which they had from some potent and insidious enemy after their return to Judea. Or, what appears to me more likely, it is a thanksgiving of the Jews for their escape from the general massacre intended by Haman, prime minister of Ahasuerus, king of Persia. See the whole Book of Esther.

Verse 1. *If it had not been the LORD*] If God had not, in a very especial manner, supported and defended us, we

4 Then the waters had overwhelmed us, the stream had gone over our soul:

5 Then the proud waters had gone over our soul.

6 Blessed be the LORD, who hath not given us as a prey to their teeth.

7 Our soul is escaped: as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

8 ^a Our help is in the name of the LORD, ^b who made heaven and earth.

c Ps. 91. 3. Prov. 6. 8.—d Ps. 121. 2.—e Gen. 1. 1. Ps. 124. 3.

had all been swallowed up alive, have been destroyed by a sudden destruction, so as not one would have been left. This might refer to the plot against the whole nation of the Jews, by Haman, in the days of Mordecai and Esther; when, by his treacherous schemes, the Jews, wheresoever dispersed in the provinces of Babylon, were all to have been put to death in one day. This may here be represented under the figure of an earthquake, when a chasm is formed, and a whole city and its inhabitants are in a moment swallowed up alive.

Verse 5. *Then the proud waters*] The proud Haman had nearly brought the flood of desolation over his lives.

Verse 7. *Our soul is escaped as a bird out of the snare*] This is a fine image; and at once shews the weakness of the Jews, and the cunning of their adversaries. Haman had laid the snare completely for them; humanly speaking, there was no prospect of their escape: but the Lord was on their side; and the providence that induced Ahasuerus to call for the book of the records of the kingdom to be read to him, as well indeed as the once very improbable advancement of Esther to the throne of Persia, were the means used by the Lord for the preservation of the whole Jewish people from extermination. God thus broke the snare, and the bird escaped; while the poacher was caught in his own trap, and executed. See the Book of Esther, which is probably the best comment on this Psalm.

Verse 8. *Our help is in the name of the LORD*] בְּשֵׁם יְיָ בִּשְׁמִי בִּשְׁמִי *beshem meisra dayat*, Chaldee, "In the name of the Word of the Lord." So in the second verse, "Unless the Word of the Lord had been our helper!" the substantial WORD; not a word spoken, or a prophecy delivered, but the Person who was afterward termed 'Ο Λόγος τῶν Θεῶν, THE WORD OF GOD. This deliverance of the Jews appears to me the most natural interpretation of this Psalm: and probably Mordecai was the author.

ANALYSIS OF THE HUNDRED AND TWENTY-FOURTH PSALM.

The people of God, newly escaped from some great danger, acknowledge it, and celebrate God as their Deliverer.

I. The Psalmist begins abruptly, as is usual in pathetic expressions.

1. *If it had not been the LORD.* And so deeply was he affected with a sense of God's goodness, and the narrowness of the escape, that he repeats it. *Unless the LORD, &c.* Nothing else could have saved us.

2. *Now may Israel say*; the whole body of the Jewish people may well acknowledge this.

3. *When men rose up*: when they were all leagued against us as one man to destroy us; and, humanly speaking, our escape was impossible.

II. This danger and escape the Psalmist illustrates by two metaphors:—

1. One taken from *beasts of prey*. *They had swallowed us up quick.* They would have rushed upon us, torn us in pieces, and swallowed us down, while life was quivering in our limbs.

2. This they would have done in their *fury*. The plot was laid with great *circumspection* and *caution*: but it would have been executed with a *reissless fury*.

III. The second similitude is taken from *waters* which had broken through dikes, and at once submerged the whole country. *The stream had gone over our soul*; the proud waters, resistless, now that the dikes were broken, would have gone over our soul,—destroyed every life.

IV. He next acknowledges the deliverance.

1. *We are not given a prey to their teeth.*

2. It is the blessed God who has preserved us. *Blessed be God, &c.*

As this deliverance was beyond expectation, he illustrates it by another metaphor, a bird taken in, but escaping from, a snare.

1. *We were in the snare of the fowler.*

2. *But our soul is escaped.*

3. And the fowler disappointed of his prey. The disappointment of Haman was, in all its circumstances, one of the most mortifying that ever occurred to man.

PSALM CXXV.

The safety of those who trust in God, 1, 2. God's protecting providence in behalf of His followers, 3. A prayer for the goodly, 4. The evil lot of the wicked, 5.

A Song of Degrees.

Artaxerxes I. R. Persarum, cir. an. vigintiim.

THEY that trust in the LORD shall be as mount Zion, which cannot be removed, but abideth for ever.

2 As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even for ever.

a Proverbs 22. 3. Isa. 14. 5.—b Heb. wickedness.

V. He concludes with a grateful acclamation.

1. Our help is in the name of the Lord. In open assaults, and in insidious attacks, we have no helper but God; and from Him our deliverance must come.

2. This help is sufficient; for He made the heaven and the earth; has both under His government; and can employ both in the support, or for the deliverance of His followers.

Or, take the following as a plainer analysis:—

I. The subtlety of the adversaries of the church in laying snares to entrap it, as fowlers do birds, ver. 7.

II. Their cruelty in seeking to tear it to pieces, as some cruelly do beasts of prey: or, as mighty inundations that overflow all in their way, ver. 3—6.

III. The cause of this subtlety and cruelty: wrath and displeasure, ver. 3.

IV. The delivery of the church from both, by the power and goodness of God, ver. 1, 2, 6, 7.

V. The duty performed for this deliverance; praises to God, ver. 6.

NOTES ON PSALM CXXV.

This Psalm is without a title: it belongs most probably to the times after the Captivity; and has been applied, with apparent propriety, to the opposition which Sanballat the Horonite, Geshem the Arabian, and Tobiah the Ammonite, gave to the Jews, while employed in rebuilding the walls of Jerusalem, and restoring the temple.

Verse 1. *They that trust in the Lord*] Every faithful Jew, who confides in Jehovah, shall stand, in those open and secret attacks of the enemies of God and truth, as unshaken as mount Zion; and shall not be moved by the power of any adversary.

Verse 2. *As the mountains are round about Jerusalem*] Jerusalem, according to Sandys, was situated on a rocky mountain every way to be ascended (except a little on the north,) with steep ascents and deep valleys, naturally fortified. It is surrounded with other mountains, at no great distance, as if placed in the midst of an amphitheatre: for on the east is mount Olivet, separated from the city by the valley of Jehoshaphat, which also encompasses a part of the north; on the south, the mountain of Offiner interposed with the valley of Gehinnom; and on the west it was formerly fenced with the valley of Gihon, and the mountains adjoining. The situation was such as to be easily rendered impregnable.

The Lord is round about his people] He is above, beneath, around them; and while they keep within it, their fortress is impregnable, and they can suffer no evil.

Verse 3. *For the rod of the wicked shall not rest upon the lot of the righteous*] In our liturgic version this clause is thus rendered: *The rod of the ungodly cometh not into the lot of the righteous.* "This," said one of our forefathers, "is neither truth nor Scripture. First, it is not truth: for the rod of the wicked doth come into the inheritance of the righteous, and that often. Secondly, it is not Scripture; for the text saith, *The rod of the wicked shall not rest there.* It may come, and stay for a time: but it shall not be permitted to abide." This is only one, and not the worst, of the many bad blemishes which deform the Version in our national Prayer Book. In short, the Version of the Psalms in that book is wholly unworthy of regard; and should be thrown aside, and that in the authorized Version in the Bible, substituted for it. The people of God are misled by it; and they are confounded with the great and glaring differences they find between it and what they find in their Bibles, where they have a version of a much better character, delivered to them by the authority of church and state. Why do not our present excellent and learned prelates lay this to heart, and take away this sore stumblingblock out of the way of the people? I have referred to this subject in the Introduction to the Book of Psalms.

Lest the righteous put forth] Were the wicked to bear rule in the Lord's vineyard, religion would soon become extinct; for the great mass of the people would conform to their rulers. Fear not your enemies, while ye fear

3 For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

4 Do good, O Lord, unto those that be good, and to them that are upright in their hearts.

5 As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity: but peace shall be upon Israel.

c Prov. 2. 15.—d Psalm 135. 6.—Gal. 6. 16.

God. Neither Sanballat, nor Tobiah, nor Geshem, nor any of God's foes, shall be able to set up their rod, their power, and authority, here. While you are faithful, the Lord will laugh them to scorn.

Verse 4. *Do good, O Lord, unto those that be good*] Let the upright ever find Thee his sure defence! Increase the goodness which Thou hast already bestowed upon them; and let all who are upright in heart find Thee to be their stay and their support!

Verse 5. *As for such as turn aside*] Who are not faithful; who give way to sin; who backslide, and walk in a crooked way, widely different from the straight way of the upright, ישר yesharim, the straight in heart; they shall be led forth to punishment with the common workers of iniquity. Thus Thy church will be purified, and Thy peace rest upon Thy true Israel. Let him that readeth understand.

ANALYSIS OF THE HUNDRED AND TWENTY-FIFTH PSALM.

It is the purpose of the Psalmist to comfort the people of God,—

I. By an assurance of their perpetuity, both from God's presence and protection, ver. 1, 2.

II. That though he may permit them to be harassed by the wicked, yet He will not leave them under their rod, ver. 3.

III. He prays for the good; and

IV. Sets down the portion of the wicked, ver. 4, 5.

I. A general promise of the perpetuity of the church; that is, of them that trust in God.

1. *They that trust in the Lord.* "The congregation of God's faithful people who have the pure word of God preached, and the sacraments duly administered." Acts xix.

2. *Shall be as mount Zion, secure and immovable;* immovable because a mountain,—a holy mountain,—and particularly dear to God.

3. *Which abideth for ever.* So surely as mount Zion shall never be removed, so sure shall the church of God be preserved. Is it not strange that wicked and idolatrous powers have not joined together, dug down this mount, and carried it into the sea, that they might nullify a promise in which the people of God exult! Till ye can carry mount Zion into the Mediterranean sea, the church of Christ shall grow and prevail. Hear this, ye murderous Mohammedans!

4. *As the mountains are round about Jerusalem—to fortify it.*

5. *So the Lord is round about his people—to preserve them.*

6. *From henceforth, even for ever.* Through both time and eternity.

II. 1. But the church is often persecuted and harassed. Granted; for the rod, the power and scourge, of the wicked may come into the heritage of the righteous.

2. But then may it not finally prevail? No: for though it come, it shall not rest.

3. And why? Because it might finally destroy the church, pervert the good, and cause them to join issue with the ungodly. Therefore, they shall not be tempted above that they are able.

III. Therefore the Psalmist prays,—

1. *Do good to the good.* Give them patience, and keep them faithful.

2. *And to the upright in heart.* Let not the weak and the sincere be overcome by their enemies!

IV. He sets down the lot of the ungodly:—

1. *They turn aside.*

2. *They get into crooked paths; they get into the spirit of the world, and are warped into its crooked and winding ways.*

3. *They shall be condemned, and then led forth to punishment.* The backslider in heart shall be filled with his own ways; he shall have writhing in pain, for crooked walking in sin.

4. *But while this is their portion, peace, prosperity, and blessedness, shall be upon Israel.*

PSALM CXXVI.

The joy of the Israelites on their return from captivity, and the effect their deliverance had upon the heathen, 1-3. The prayer which they had offered up, 4. The inference they draw from the whole, 5, 6.

XXVII DAY. EVENING PRAYER.

A Song of Degrees.

David 1. Regis
Psalms cxxvi.
non. octavus.

WHEN the LORD ^a turned again the captivity of Zion, ^b we were like them that dream.

2 Then ^c was our mouth filled with laughter, and our tongue with singing: then said they

^a Heb. hath returned the returning of Zion, Ps. 53. 6. & 85. 1. Hos. 6. 11. Joel 3. 1. ^b Acts 12. 9.—^c Job 4. 21.

NOTES ON PSALM CXXVI.

This Psalm is not of David, has no title in the Hebrew or any of the Versions, and certainly belongs to the close of the Captivity. It might have been composed by *Haggai* and *Zechariah*, as the *Syriac* supposes; or by *Ezra*, according to others. It is beautiful, and highly descriptive of the circumstances which it represents.

Verse 1. *When the Lord turned again the captivity*] When Cyrus published his decree in favour of the Jews, giving them liberty to return to their own land, and rebuild their city and temple,—

We were like them that dream.] The news was so unexpected that we doubted for a time the truth of it. We believed it too good news to be true, and thought ourselves in a dream or illusion. When the Romans had vanquished Philip, king of Macedonia, they restored liberty to the Grecian cities by proclamation. It was done at the time of the Isthmian games, and by the crier, who went into the circus to proclaim them; none but the Roman general, T. Quintus, knowing what was to be done. Multitudes from all Greece were there assembled; and the tidings produced nearly the same effect upon them, according to Livy, that the publication of the decree of Cyrus did on the Jews, according to what is here related by the Psalmist. I shall give the substance of this account from the Roman historian. When the Romans had sat down to behold the games, the herald, with his trumpet, went into the arena, according to custom, to proclaim the several games. Silence being obtained, he solemnly pronounced the following words:—

SENATUS ROMANUS ET T. QUINTIUS IMPERATOR, PHILIPPO REGIS MACEDONISQUE DEVICTIS; LIBEROS, IMMUNE, SUIUS LEGIBUS ESSE JUBET CORINTHIOS, PHOCENSIS, LOCRENSISQUE OMNES, ET INSULAM EUBOEAM, ET MAGNETAS, THESSALOS, PERHEBOS, ACHEOS, PHTHIOTAS!

"The Roman Senate, and T. Quintus the general, having vanquished king Philip and the Macedonians, do ordain that the Corinthians, Phocensians, all the Locrensians, the island of Euboea, the Magnesians, Thessalians, Perhebeans, Achæans, and Pthiotians, shall be free, be delivered from all taxes, and live according to their own laws!"

The effect that this produced on the astonished Grecians, who were present, is related by this able historian in a very natural and affecting manner; and some parts of it nearly in the words of the Psalmist.

Audisti voce præconis, majus, gaudium fuit, quam quod universonum homines caperent. Vix satis se credere se quique audisse: alii alios intueri mirabundi velut somnii vanam speciem: quod ad quemque pertineret, suarum aurium fidei minimum credentes, proximis interrogabant. Revocatur præco, cum unusquisque non audire, sed videre libertatis suæ nuncium averit, iterum pronunciarit eadem. Tum ab certo jam gaudio tantus cum clamore plausus est ortus, lolesque repetitus, ut facile appareret, nihil omnium honorum multitudini gratius quam LIBERTATEM esse.—T. Liv. Hist. lxxxiii. c. 32.

"This proclamation of the herald being heard, there was such joy, that the people in general could not comprehend it. Scarcely could any person believe what he had heard. They gazed on each other, wondering as if it had been some illusion, similar to a dream;—and, although all were interested in what was spoken, none could trust his own ears, but inquired each from him who stood next to him what it was that was proclaimed? The herald was again called, as each expressed the strongest desire not only to hear, but see, the messenger of his own liberty: the herald, therefore, repeated the proclamation. When by this repetition the glad tidings were confirmed, there arose such a shout, accompanied with repeated clappings of hands, as plainly shewed, that of all good things none is so dear to the multitude as LIBERTY."

O that God may raise up some other deliverer to save these same cities, with their inhabitants, from a worse yoke than ever was imposed upon them by the king of Macedonia; and from a servitude, which has now lasted three hundred years longer than the captivity of the Israelites in the empire of Babylon!

among the heathen, The LORD ^d hath done great things for them.

3 The LORD hath done great things for us; whereof we are glad.

4 Turn again our captivity, O LORD, as the streams in the south.

5 ^e They that sow in tears shall reap in ^f joy.

6 He that goeth forth and weepeth, bearing ^g precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him*.

^d Heb. hath magnified to do with them.—^e See Jer. 31. 9, &c.—^f Or, singing.—^g Or, seed basket.

Constantinople was taken by the *Turks* in 1453; and since that time till the present, (October 1822,) three hundred and sixty-nine years have elapsed.

Why do the *Christian* powers of Europe stand by, and see the ark of their God in captivity; the Holy Name by which they are called despised and execrated; the vilest indignities offered to those who are called Christians, by barbarians the most cruel, ferocious, and abominable, that ever disgraced the name of man?—Great God, vindicate the cause of the distressed Greeks, as summarily, as effectually, as permanently, as Thou once didst that of Thy oppressed people the Jews! Let the crescent never more *fill its horns* with a victory, or with the spoils of any who are called by the sacred name of *Jesus*: but let it wane back into total darkness; and know no change for the better, till illuminated by the orient splendour of the Sun of righteousness! Amen! Amen!

Verse 2. *Then was our mouth filled with laughter*] The same effect as was produced on the poor liberated Grecians mentioned above.

Then said they among the heathen] The liberty now granted was brought about in so extraordinary a way, that the very heathens saw that the hand of the great Jehovah must have been in it.

Verse 3. *The Lord hath done great things for us*] We acknowledge the hand of our God. *Deus nobis hæc omnia fecit*, God alone has given us this enlargement.

We are glad.] This is a mere burst of ecstatic joy. O, how happy are we!

Verse 4. *Turn again our captivity*] This is either a recital of the prayer they had used before their deliverance; or it is a prayer for those who still remained in the provinces beyond the Euphrates. The Jewish captives did not all return at once: they came back at different times, and under different leaders, Ezra, Nehemiah, Zerubbabel, &c.

As the streams in the south.] Probably the Nile is meant. It is now pretty well known that the Nile has its origin in the kingdom of *Damot*; and runs from south to north through different countries, till passing through Egypt, it empties itself in the Mediterranean sea. It is possible, however, that they might have had in view some rapid rivers that either rose in the south, or had a southern direction; and they desired that their return might be as rapid, and as abundant, as the waters of those rivers. But we know that the Nile proceeds from the south, divides itself into several streams as it passes through Egypt, and falls by seven mouths into the Mediterranean.

Verse 5. *They that sow in tears shall reap in joy.*] This is either a maxim which they gather from their own history, or it is a fact which they are now witnessing. We see the benefit of humbling ourselves under the mighty hand of God; we have now a sweet return from our bitter tears. Or, we have sown in tears; now we reap in joy. We are restored after a long and afflicting captivity to our own country, to peace, and to happiness.

Verse 6. *He that goeth forth and weepeth, bearing precious seed*] The metaphor seems to be this:—A poor farmer has had a very bad harvest: a very scanty portion of grain and food has been gathered from the earth. The seed time is now come, and is very unpromising. Out of the famine, a little seed has been saved to be sown, in hopes of another crop: but the badness of the present season almost precludes the entertainment of hope. But he must sow, or else despair and perish. He carries his all, his precious seed, with him in his seed basket; and with a sorrowful heart commits it to the furrow, watering it in effect with his tears, and earnestly imploring the blessing of God upon it. God hears:—the season becomes mild—he beholds successively the blade,—the ear,—and the full corn in the ear. The appointed weeks of harvest come, and the grain is very productive. He fills his arms, his carriages, with the sheaves and shocks; and returns to his large expecting family in triumph, praising God for the wonders He has wrought. So shall it be with this handful of returning Israelites. They also are to be sown, scattered all over the land: the blessing of God shall be upon them, and their faith and numbers shall be abundant.

PSALM CXXVII.

The necessity of God's blessing on every undertaking, without which no prosperity can be expected, 1, 2. Children are a heritage from the Lord, 3, 4. A fruitful wife is a blessing to her husband, 5.

A Song of Degrees * for Solomon.

Artaxerxes I. R. Persarum, an. an. vigintiann.

EXCEPT the LORD build the house, they labour in vain b that build it: except c the LORD keep the city, the watchman waketh but in vain.

a Or, of Solomon. Ps. 72, title.—b Heb. that are builders of it in it.—c Ps. 121, 3, 4, 5.

dantly increased. The return here referred to, Isaiah describes in very natural language:—"And they shall bring all your brethren for an offering to the Lord out of all nations upon horses, and in chariots, and in litters, upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel unto the house of the Lord:"—chap. lxxvi. ver. 20.

ANALYSIS OF THE HUNDRED AND TWENTY-SIXTH PSALM.

The parts of this Psalm are three:—

I. An expression of joy for their strange deliverance from captivity.

II. A prayer for the return of the remaining part.

III. A moral collected by the Psalmist from it.

I. The Psalmist celebrates their return, and amplifies it three ways:—

1. From the Cause—Jehovah. Cyrus gave a commission for it: but it was the Lord disposed his heart so to do. When the Lord turned, &c.

2. From the manner of it. It was strange and wonderful;—they could scarcely believe it.

3. From the joy at it, inward and external. 1. Their mouths were filled with laughter. 2. Their tongues with stringing. A thankful tongue expressed the feelings of a thankful heart.

That God did this for them he proves by two evidences:—

1. The heathen.—Then said they among the heathen. They saw that they were permitted to return by virtue of a royal edict; that the very king who gave the commission was named by a prophet; that they had rich gifts given them, the vessels of gold and silver restored, &c. who could do all these things but God?

2. The Jews. It is true, said the Jews, what you acknowledge. 1. The Lord hath done great things for us. Beyond our merit, beyond our hope. 2. Whereof we are glad, for we are freed from a galling yoke.

II. But there were some Jews left behind, for whom they pray.

1. Turn their captivity also. Put it in their hearts to join their brethren. Several, no doubt, staid behind, because they had married strange wives, &c.

2. Turn it as the streams in the south. Or, as some read it, streams of water on a parched land. Judea has been lying waste; we need many hands to cultivate it. When all join together in this work, the land will become fruitful, like the parched ground, when powerful rivulets are sent through it in all directions.

III. The benefit of this will be great; for, although it may cost us much hard labour and distress in the beginning, yet the maxim will hold good,—They who sow in tears shall reap in joy. Which the Psalmist amplifies in the next verse.

1. He that goeth forth and weepeth. The poor husbandman, for the reasons given above, and in the notes, bearing precious seed, seed bought with a high price, which augments his grief, being so poor.

2. He shall doubtless come again—in harvest, with joy, having a plentiful crop; for every grain sown, at least one full fed ear of corn, with, at the lowest, thirty fold. Some maxims are to be gathered from the whole:—Penitential sorrow shall be followed by the joy of pardoning mercy; he that bears the cross shall wear the crown; and, trials and difficulties shall be followed by peace and prosperity.

NOTES ON PSALM CXXVII.

The Hebrew, Chaldee, and Vulgate, attribute this Psalm to Solomon. The Syriac says it is a Psalm of David concerning Solomon; and that it was spoken also concerning Haggai and Zechariah, who forwarded the building of the Temple. The Septuagint, Ethiopic, Arabic, and Anglo-Saxon, have no title, but simply a Psalm of Degrees. It was most likely composed for the building of the second Temple, under Nehemiah, and by some prophet of that time.

Verse 1. Except the Lord build the house] To build a house is taken in three different senses in the Sacred Writings; 1. To build the Temple of the Lord, which was called ha-beith, the house, by way of eminence; 2. To build any ordinary house, or place of dwelling; 3. To have a numerous offspring. In this sense it is sup-

posed to be spoken concerning the Egyptian midwives; that because they feared the Lord, therefore He built them houses. See the Note on Exod. i. 21. But, however the above passage may be interpreted, it is a fact that בן ben, a son, and בַּת bath, a daughter, and בַּיִת beith, a house, come from the same root בָּנָה banah, to build; because sons and daughters build up a household, or constitute a family, as much and as really as stones and timbers constitute a building. Now it is true that, without the good hand of God be upon us, we cannot prosperously build a place of worship for His name. Unless we have His blessing, a dwelling-house cannot be comfortably erected: and if His blessing be not on our children, the house (the family) may be built up; but instead of its being the house of God, it will be the synagogue of Satan. All marriages that are not under God's blessing, will be a private and public curse. This we see every day.

2 It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.

3 Lo, children are a heritage of the LORD: and the fruit of the womb is his reward.

4 As arrows are in the hand of a mighty man; so are children of the youth.

Except the LORD keep the city] When the returned Jews began to restore the walls of Jerusalem, and rebuild the city; Sanballat, Tobiah, and others, formed plots to prevent it. Nehemiah, being informed of this, set up proper watches and guards. The enemy, finding this, gathered themselves together; and determined to fall upon them at once, and cut them all off. Nehemiah having gained intelligence of this also, armed his people, and placed them behind the wall. Sanballat and his company, finding that the Jews were prepared for resistance, abandoned their project; and Nehemiah, to prevent surprise of this kind, kept one half the people always under arms, while the other half was employed in the work. To this the Psalmist alludes; and in effect says, Though you should watch constantly, guard every place, and keep on your armour, ready to repel every attack; yet remember the success of all depends upon the presence and blessing of God. While, therefore, ye are not slothful in business, be fervent in spirit, serving the Lord: for there is no success, either in spiritual or secular undertakings, but in consequence of the benediction of the Almighty.

Verse 2. It is vain for you to rise up early] There seems to be here an allusion to the daily and nightly watches which Nehemiah instituted. The people were worn out with constant labour and watching: he, therefore, divided them in such a manner, that they who had worked in the day should rest by night; and that they who worked by night should rest in the day; and thus His beloved, a title of the Jews, the beloved of God, got sleep, due refreshment and rest. As for Nehemiah and his servants, they never put off their clothes day or night, but for washing.

Verse 3. Lo, children are a heritage of the LORD] That is, to many God gives children in place of temporal good. To many others He gives houses, lands, and thousands of gold and silver; and with them the womb that beareth not; and these are their inheritance. The poor man has from God a number of children, without lands or money; these are his inheritance: and God shews Himself their Father, feeding and supporting them by a chain of miraculous providences. Where is the poor man who would give up his six children, with the prospect of having more, for the thousands or millions of him who is the centre of his own existence; and has neither root nor branch, but his forlorn solitary self, upon the face of the earth? Let the fruitful family, however poor, lay this to heart: Children are a heritage of the LORD; and the fruit of the womb is his reward. And He who gave them will feed them; for it is a fact, and the maxim formed on it has never failed, Wheresoever God sends mouths he sends meat. "Murmur not," said an Arab to his friend, "because thy family is large; know that it is for their sakes that God feeds thee."

Verse 4. As arrows are in the hand of a mighty man] Each child will, in process of time, be a defence and support to the family, as arrows in the quiver of a skilful and strong archer:—the more he has, the more enemies he may slay, and consequently the more redoubted shall he be. Children of the youth.] The children of young people are always more strong and vigorous, more healthy, and generally longer lived, than those of elderly, or comparatively elderly persons. Youth is the time for marriage;

5 Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

PSALM CXXVIII.

The blessing of the man that fears the Lord. 1. He is blessed in his labour, 2. In his wife and children, 3, 4. In the ordinance of God, 5. And in a long life and numerous posterity, 6.

A Song of Degrees.

Artaxerxes L. R. Purpurus, or. etc. vigilans.

BLESSED is every one that feareth the LORD; that walketh in his ways.

2 For thou shalt eat the labour of thine

1. Heb. Aqth. filled his quiver with them.—y See Job 5. 4. Prov. 27. 11.—g Or, shall subdue, as Psa. 13. 47. or, destroy.—a Psa. 112. 1. & 113. 13. & 119. 1.

hands: happy shalt thou be, and it shall be well with thee.

3 Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.

4 Behold, that thus shall the man be blessed that feareth the LORD.

5 The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.

6 Yea, thou shalt see thy children's children, and peace upon Israel.

b Isa. 3. 10.—c Ezek. 19. 10.—1 Psa. 82. 8. & 144. 12.—d Psa. 134. 3.—f Gen. 30. 23. Job 42. 16.—g Psa. 125. 5.

I do not mean infancy or a comparative childhood, in which several fools join in marriage, who are scarcely fit to leave the nursery or school. Such couples generally disagree: they cannot bear the boyish and girlish petulancies and caprices of each other; their own growth is hindered, and their offspring (if any) have never a much better than embryo existence. On the other hand, age produces only a dwarfish or rickety offspring, that seldom live to procreate; and, when they do, it is only to perpetuate deformity and disease. It would be easy to assign reasons for all this: but the interpretation of Scripture will seldom admit of physiological details. It is enough that God has said, Children of the youth are strong and active, like arrows in the hands of the mighty.

Verse 5. Happy is the man that hath his quiver full of them. This is generally supposed to mean, his house full of children, as his quiver is full of arrows: but I submit, whether it be not more congenial to the metaphors in the text to consider it as applying to the wife,—“Happy is the man who has a breeding or fruitful wife;” this is the gravidæ sagittis pharetra, “the quiver pregnant with arrows.” But it may be thought the metaphor is not natural. I think otherwise: and I know it to be in the Jewish style; and the style of the times of the Captivity, when this Psalm was written; and we find the pudendum mulieris, or human matrix, thus denominated, Ecclus. xxvi. 12, καταρτιζει παντος κατασπαλον καθορται, και εναντι βελων, ανοιζει φαρετραν. The reader may consult the place in the Apocrypha, where he will find the verse well enough translated.

With his enemies in the gate.] “When he shall contend with his adversaries in the gate of the house of judgment.”—Targ. The reference is either to courts of justice, which were held at the gates of cities; or to robbers, who endeavour to force their way into a house, to spoil the inhabitants of their goods. In the first case, a man falsely accused, who has a numerous family, has so many witnesses in his behalf as he has children. And in the second case, he is not afraid of marauders, because his house is well defended by his active and vigorous sons. It is, I believe, to this last that the Psalmist refers.

This Psalm may be entitled, “The Soliloquy of the Happy Householder:—The poor man, with a large loving family; and in annual expectation of an increase, because his wife, under the Divine blessing, is fruitful.” All are blessed of the Lord; and His hand is invariably upon them for good.

ANALYSIS OF THE HUNDRED AND TWENTY-SEVENTH PSALM.

The Jews were at this time very busy in rebuilding their Temple, houses, and walls of their city; and the prophet teaches them that, without the assistance of God, nothing will be blessed or preserved, and that their children are His especial blessings also. This the prophet shews by these words repeated, nisi, nisi, frustra, frustra; and proves it by an induction.

1. In civil affairs, whether in house or city.

1. Except the Lord build the house, &c. God must be the chief Builder in the family; His blessing and help must be prayed for for the nourishment of wife, children, servants, cattle, &c.

2. Except the Lord keep the city, &c. And so it is in kingdoms and commonwealths. The Jews had now a trowel in one hand, and a sword in the other, for fear of their enemies: but the prophet tells them that the Lord must be their Protector and Keeper, else their watch, magistrates, judges, &c. would be of little value.

And this he illustrates by an elegant hypothesis of an industrious man who strives to be rich, but looks not to God.

1. He riseth early. He is up with the rising of the sun.

2. He sits up late. Takes little rest.

3. He eats the bread of sorrow. Defrauds himself of necessary food. His mind is full of anxiety and fear: but all this without God's blessing is vain. It is vain for you

to rise up early, &c. On the contrary, he who loves and fears God has God's blessing. For so he gives his beloved sleep, in the place of fear and distraction.

11. The prophet then sets down the blessing a man possesses in his children. In reference to their birth,—

1. Lo, children are an heritage, &c. They are alone the Lord's gift.

2. As regarding their education: being brought up in the fear of the Lord, they become generous spirits. As arrows are in the hand of a mighty man, &c. enabled to do great actions, and to defend themselves and others.

And the benefit will rebound to the father in his old age.

1. Happy is the man that hath, &c. Of such good children.

2. He shall not be ashamed, &c. He shall be able to defend himself, and keep out all injuries, being fortified by his children. And if it so happen that he has a cause pending in the gate, to be tried before the judges, he shall have the patronage of his children, and not suffer in his plea for want of advocates: his sons shall stand up in a just cause for him.

NOTES ON PSALM CXXVIII.

This Psalm has no title, either in the Hebrew or any of the Versions; though the Syriac supposes it to have been spoken of Zerubbabel, prince of Judah, who was earnestly engaged in building the Temple of the Lord. It seems to be a continuation of the preceding Psalm, or rather the second part of it. The man who is stated to have a numerous offspring, in the preceding Psalm, is here represented as sitting at table with his large family. A person in the mean while coming in, sees his happy state, speaks of his comforts, and predicts to him and his, all possible future good. And why? Because the man and his family fear God, and walk in his ways.

Verse 2. Thou shalt eat the labour of thine hands. Thou shalt not be exempted from labour. Thou shalt work: but God will bless and prosper that work, and thou and thy family shall eat of it. Ye shall all live on the produce of your own labour, and the hand of violence shall not be permitted to deprive you of it. Thus

Happy shalt thou be, and it shall be well with thee.]

Thou shalt have prosperity.

Verse 3. Thy wife shall be as a fruitful vine. Thy children in every corner and apartment of thy house, shall be the evidences of the fruitfulness of thy wife, as bunches of grapes, on every bough of the vine are the proofs of its being in a healthy thriving state. Being about the house sides or apartments, is spoken of the wife, not the vine; being around the table is spoken of the children, not of the olive-plants. It does not appear that there were any vines planted against the walls of the houses in Jerusalem; nor any olive trees in pots or tubs in the inside of their houses; as may be found in different parts of Europe.

Verse 4. Thus shall the man be blessed that feareth the LORD. A great price for a small consideration. Fear God and thou shalt have as much domestic good as may be useful to thee.

Verse 5. The LORD shall bless thee out of Zion. In all thy approaches to Him in His house, by prayer, by sacrifice, and by offering, thou shalt have His especial blessing. Thou shalt thrive every where, and in all things.

And thou shalt see the good of Jerusalem. Thou shalt see the cause of God flourish in thy lifetime, and His church in great prosperity.

Verse 6. Yea, thou shalt see thy children's children. Thou shalt not die till thou have seen thy family all settled in the world, and those of them who may be married blessed with children.

And peace upon Israel. This is the same conclusion as in Psalm cxv.; and should be translated, Peace be upon Israel! May God favour His own cause, and bless all His people.

ANALYSIS OF THE HUNDRED AND TWENTY-EIGHTH PSALM.

In this Psalm the prophet persuades men to fear God upon the several rewards that attend upon piety.

PSALM CXXIX.

The Jews give an account of the afflictions which they have passed through, 1.—3. And thank God for their deliverance, 4. The judgments that shall fall on the workers of iniquity, 5.—8.

A Song of Degrees.

MANY a time have they afflicted me from my youth, may Israel now say:

2 Many a time have they afflicted me from my youth: yet they have not prevailed against me.

3 The plowers plowed upon my back: they made long their furrows.

a Or, *Mack*—b See *Exod.* 23. 3. *Hos.* 2. 15. & 11. 1.

It is divided into *three* parts.

I. He describes the pious man, and pronounces him blessed, ver. 1.

II. He proposes the particulars of his blessing, ver. 2—6.

III. He gives his acclamation to it, ver. 4.

I. He describes the man who is to expect the blessing. Two qualities he must have:—

1. *He must fear the Lord.* Fear, and not decline from Him.

2. *He must walk in his ways.* This is the true character of his fear.

3. *This man shall be blessed.* Whether rich or poor, high or low; all such shall experience the blessing of the Lord.

II. And the blessedness consists in three particulars.

1. He shall enjoy those goods he has honestly obtained with his hands. *For thou shalt eat the labour of thine hands:* his happiness consists not in having much, but in enjoying what he has.

2. *Happy shalt thou be, &c.* Able to help others, and leave to thy children.

3. Happy he shall be in his marriage, if his choice be prudent, and in the Lord. 1. *His wife shall be, &c. Fœtiferâ, non sterilitis.* 2. Upon the walls of thy house. Staying at home, and caring for the things of the house, while her husband is taking care abroad.

4. Happy in his children. 1. *Thy children like olive plants.* Fresh, green, spreading, fruitful, and pledges of peace: not like sharp and pricking thorns. 2. *Round about thy table.* Sit, eat, and converse with thee.

III. The acclamation follows these temporal blessings. *Thus shall the man be blessed, &c.* In his goods, wife, and children.

But there is a blessing far beyond these, the sum of which is—

1. God's blessing. *The Lord shall bless thee, &c.* By a federal, a church blessing.

2. *Thou shalt see the good of Jerusalem, &c.* The prosperity of the church.

3. *Yea, thou shalt see thy children's children.*

Et nates natorum, et post natorum ab illis.

4. *And peace upon Israel.* A flourishing commonwealth and kingdom: for by peace is understood all prosperity.

NOTES ON PSALM CXXIX.

This Psalm was written *after* the Captivity; and contains a reference to the many tribulations which the Jews passed through from their youth, i. e. the earliest part of their history, their bondage in Egypt. It has no title in any of the *Versions*, nor in the *Hebrew Text*, but the general one of a *Psalm of Degrees*. The author is uncertain.

Verse 1. *Many a time have they afflicted me* [The Israelites had been in general in affliction or captivity from the earliest part of their history, here called their youth. So *Hos.* ii. 15, "She shall sing as in the days of her youth, when she came up out of the land of Egypt." See *Jer.* ii. 2, and *Ezek.* xvi. 4, &c.]

Verse 2. *Yet they have not prevailed* [They endeavoured to annihilate us as a people: but God still preserves us as His own nation.]

Verse 3. *The plowers plowed upon my back* [It is possible this mode of expression may signify that the people, during their captivity, were cruelly used by scourging, &c.; or it may be a sort of proverbial mode of expression for the most cruel usage. There really appears here to be a reference to a yoke, as if they had actually been yoked to the plough, or to some kind of carriages, and been obliged to draw like beasts of burden. In this way St. Jerom understood the passage; and this has the more likelihood, as in the next verse God is represented as cutting them off from these draughts.]

Verse 4. *The Lord—hath cut asunder the cords of the wicked.* [The words have been applied to the sufferings of Christ: but I know not on what authority. No such

4 The Lord is righteous: he hath cut asunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion.

6 Let them be as the grass upon the house-tops, which withereth afore it groweth up:

7 Wherewith the mower fileth not his hand; nor he that bindeth sheaves his bosom.

8 Neither do they which go by say, The blessing of the Lord be upon you: we bless you in the name of the Lord.

c *Ps.* 124. 1.—d *Ps.* 37. 2.—e *Ruth* 2. 4. *Ps.* 112. 25.

scourging could take place in His case, as would justify the expression,

"The plowers made long furrows there Till all His body was one wound!"

It is not likely that He received more than *thirty-nine* stripes.

Verse 5. *Let them all be confounded* [They shall be confounded. They who hate Zion, the church of God, hate God Himself: and all such must be dealt with as enemies, and be utterly confounded.]

Verse 6. *As the grass upon the house-tops* [As in the East the roofs of the houses were flat, seeds of various kinds falling upon them would naturally vegetate, though in an imperfect way; and, because of the want of proper nourishment, it would necessarily dry, and wither away. If grass, the mower cannot make hay of it; if corn, the reaper cannot make a sheaf of it. Let the Babylonians be like such herbage, good for nothing; and come to nothing.]

Withereth afore it groweth up. [Before *psw shalak*, it is unseathed; i. e. before it ears, or comes to seed.]

Verse 8. *Neither do they which go by say* [There is a reference here to the salutations which were given and returned by the reapers in the time of the harvest. We find that it was customary, when the master came to them in the field, to say unto the reapers, *The Lord be with you!* And for them to answer, *The Lord bless thee!* *Ruth* ii. 4. Let their land become desolate, so that no harvest shall ever appear more in it. No interchange of benedictions between owners and reapers. This has literally taken place. Babylon is utterly destroyed, no harvests grow near the place where it stood.]

ANALYSIS OF THE HUNDRED AND TWENTY-NINTH PSALM.

The intent of the prophet in composing this Psalm is to comfort the church in affliction, and to stir her up to glorify God for His providence over her, always for her good, and bringing her enemies to confusion, and a sudden ruin.

It is divided into *three* parts:—

I. The indefatigable malice of the enemies of the church, ver. 1, 3.

II. That their malice is vain. God saves them, ver. 2, 4.

III. God puts into the mouth of His people what they may say to their enemies, even when their malice is at the highest.

1. *Many a time have they afflicted me, &c.* In which observe,—

1. That afflictions do attend those who will live righteously in Christ Jesus.

2. These afflictions are many. *Many a time, &c.*

3. That they begin with the church. *From my youth.* Prophets, martyrs, &c.

4. This affliction was a heavy affliction. *The plowers plowed upon my back, &c.* They dealt unmercifully with me, as a husbandman does with his ground.

II. But all their malice is to no purpose.

1. *Yet they have not prevailed against me.* To extinguish the church.

2. The reason is, *the Lord is righteous.* And, therefore, He protects all those who are under His tuition, and punishes their adversaries.

3. *The Lord is righteous, &c.* Cut asunder the ropes and chains with which they made their furrows. *He hath delivered Israel, &c.*

III. In the following verses to the end, the prophet, by way of prediction, declares the vengeance God would bring upon His enemies, which have *three* degrees:—

1. *Let them all be confounded, &c.* Fail in their hopes against us.

2. *Let them be as the grass, &c.* That they quickly perish: grass on the house-tops is good for nothing. *Which withereth afore it groweth up, &c.* Never is mowed, or raked together.

3. *Neither do they which go by say, The blessing of the Lord, &c.* No man says so much as God speed him, as is usual to say to workmen in harvest: but even this the enemies of the church, and of God's work, say not, for they wish it not.

PSALM CXXX.

The prayer of a penitent to God with confession of sin, 1-3. Confidence in God's mercy, and walking upon Him, 4-6. Israel is encouraged to hope in the Lord, because of His willingness to save, 7, 8.

A Song of Degrees.

OUT of the depths have I cried unto thee, O LORD.

2 LORD, hear my voice: let thine ears be attentive to the voice of my supplications.

3 If thou, LORD, shouldst mark iniquities, O LORD, who shall stand?

4 But there is forgiveness with thee, that thou mayest be feared.

5 I wait for the LORD, my soul doth wait, and in his word do I hope.

a Lam. 2:55. Jonah 2:2-b Ps. 133:2 Rom. 3:30, 33, 34.-c Exod. 34:7. d 1 Kings 8:40. Ps. 2:11. Jer. 33:9, 9.-e Ps. 27:14 & 33:20 & 46:1. Isa. 6:17, & 28:2 & 38:15.-f Ps. 118:51.

NOTES ON PSALM CXXX.

This Psalm has no title or author's name, either in the Hebrew, or in any of the Versions; though the Syriac says it was spoken of Nehemiah, the priest. It was most probably composed during the Captivity; and contains the complaint of the afflicted Jews, with their hopes of the remission of those sins which were the cause of their sufferings, and their restoration from captivity to their own land. This is one of those called *Penitential Psalms*.

Verse 1. *Out of the depths*] The captives in Babylon represent their condition like those who are in a prison, an abyss or deep ditch, ready to be swallowed up.

Verse 2. *LORD, hear my voice*] They could have no helper but God, and to Him they earnestly seek for relief.

Verse 3. *If thou—shouldst mark iniquities*] If Thou shouldst set down every deviation in thought, word, and deed, from Thy holy law; and if Thou shouldst call us into judgment for all our infuldities, both of heart and life: O Lord, who could stand? Who could stand such a trial, and who could stand acquitted in the judgment? This is a most solemn saying; and if we had not the doctrine that is in the next verse,—who could be saved?

Verse 4. *But there is forgiveness with thee*] Thou canst forgive; mercy belongs to Thee, as well as judgment. The doctrine here is the doctrine of St. John. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."—"Hear, O heavens, and give ear, O earth: for the Lord hath spoken!" Jesus has died for our sins; therefore, God can be just, and yet the Justifier of him who believeth in Jesus.

Verse 5. *I wait for the LORD*] The word *מָנָה* *kavah*, which we translate to wait, properly signifies the extension of a cord from one point to another. This is a fine metaphor: God is one point, the human heart is the other; and the extended cord between both is the earnest believing desire of the soul. This desire, strongly extended from the heart to God, in every mean of grace, and when there is none, is the active energetic waiting which God requires, and which will be successful.

Verse 6. *More than they that watch for the morning*] I believe the original should be read differently from what it is here. The Chaldee has, "More than they who observe the morning watches, that they may offer the morning oblation." This gives a good sense; and is, perhaps, the true meaning. Most of the Versions have, *From the morning to the night watches*. Or, the passage may be rendered, *My soul waiteth for the Lord from the morning watches to the morning watches*. That is, *I wait both day and night*.

Verse 7. *Let Israel hope in the LORD*] This, to hope for salvation, is their duty, and their interest. But what reason is there for this hope? A twofold reason:

1. *With the LORD there is mercy*] *חַסֵּד* *ha-chesed*, THAT mercy, the fund, the essence of mercy.

2. *And with him is plenteous redemption.*] *וְרַבּוּת* *ve-ha-rebbah immo paduth*; and that abundant redemption, that to which there is none like,—the Fountain of redemption, the Lamb of God which taketh away the sin of the world. The article *הַ* *ha*, both in *וְרַבּוּת* *ve-ha-rebbah*, and *חַסֵּד* *ha-chesed*, is very emphatic.

Verse 8. *He shall redeem Israel*] *Και αὐτος ἄρπασεν*, He will make a ransom for Israel. He will provide a great price for Israel, and by it will take away all his iniquities. I would not restrict this to Israel in Babylon. Every believer may take it to himself. God perfectly justifies, and perfectly sanctifies, all that come unto Him through the Son of His love.

ANALYSIS OF THE HUNDRED AND THIRTIETH PSALM. In this Psalm the Spirit of God proposes to us the case

6 My soul waiteth for the LORD more than they that watch for the morning: I say, more than they that watch for the morning.

7 Let Israel hope in the LORD: for with the LORD there is mercy, and with him is plenteous redemption.

8 And he shall redeem Israel from all his iniquities.

PSALM CXXXI.

The Psalmist professes his humility, and the peaceableness of his disposition and conduct, 1, 2. Exhorts Israel to hope in God, 3.

A Song of Degrees of David.

LORD, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me.

g Ps. 63:6 & 119:167-b Or, which watch unto the morning.—1 Ps. 131:1. h Ps. 98:5, 15. Im. 65:7.—1 Ps. 103:3, 4. Matt. 1:21.—m Rom. 12:15.—n Heb. walk.—o Heb. wonderful, Job 42:3. Ps. 139:6.

of a person oppressed with the wrath of God against sin, yet flying to Him for comfort, remission, and purification.

I. Acknowledging his miserable condition, he prays to be heard, ver. 12.

II. He desires remission of sin, ver. 3, 4.

III. He expresses his hope and confidence, ver. 5, 6.

IV. He exhorts God's people to trust in Him, ver. 7, 8.

I. The Psalmist likens himself to a man in the bottom of a pit.

1. *Out of the depths have I cried, &c.* A true penitent cries out of the depths of his misery, and from the depth of a heart sensible of it.

2. *LORD, hear my voice.* Although I be so low, Thou canst hear me.

3. *Let thine ears be attentive, &c.* Or I cry in vain.

II. But there was a reason why God should not hear. He was a grievous sinner: but all men are the same; therefore,

1. *If thou, LORD, shouldst mark iniquity.* And I have nothing of my own but it to bring before Thee, yet execute not Thy just anger on account of my transgressions; for,

2. *There is mercy with thee, &c.* True repentance requires two things,—the recognition of our own misery, and the persuasion of God's mercy. Both are needful; for, if we know not the former, we shall not seek mercy; and if we despair of mercy, we shall never find it.

3. *That thou mayest be feared.* Not with a servile but a filial fear, which involves prayer, faith, hope, love, adoration, giving of thanks, &c. This fear leads to God's throne as a merciful and pardoning God.

III. The method of God's servants in their addresses to heaven is, that they believe, hope, pray, and expect. Thus did the Psalmist.

1. *I expect the LORD.* In faith.

2. *My soul doth wait.* His expectation was active and real, and proceeded from fervency of heart.

3. His expectation was not presumptive, but grounded upon God's word and promise. *In his word is my hope.*

4. *My soul waiteth for the LORD.* Which he illustrates by the similitude of a watchman, who longs for the morning.

5. *I wait for the LORD more than they, &c.* It was now night with him; darkness and misery were upon his soul: the morning he expected was the remission of his sins, which must come from God's mercy. For this he eagerly waited.

IV. He proposes his own example to God's people:—

1. *Let Israel hope in the LORD—like me—and cry from the depths.*

2. *For with the LORD there is mercy.* This is the reason and encouragement for the hope. Mercy flows from Him.

3. *And with him is redemption.* Which we need, being all sold under sin; and this redemption was purchased for us by the death of his Son.

4. And this redemption is plenteous; for by it He has redeemed the whole world, 1 John 1:2.

5. And this is to take effect upon Israel. *For he shall redeem Israel, &c.* It is not, as the Jews expected, a temporal redemption, but a spiritual, as the angel told Joseph; *His name shall be Jesus; for he shall save his people from their sins.*

NOTES ON PSALM CXXXI.

Some think that David composed this Psalm as a vindication of himself, when accused by Saul's courtiers that he affected the crown, and was laying schemes and plots to possess himself of it. Others think the Psalm was made during the Captivity, and that it contains a fair account of the manner in which the captives behaved themselves, under the domination of their oppressors.

Verse 1. *LORD, my heart is not haughty*] The principle of pride has no place in my heart: and, consequently, the high, lofty, and supercilious look does not appear in my

2 Surely I have behaved and quieted ^w myself, ^a as a child that is weaned of his mother: my soul is even as a weaned child.

3 Let Israel hope in the Lord ^a from henceforth and for ever.

PSALM CXXXII.

The Psalmist prays that God would remember His promises to David, 1. His purpose to bring the ark into a place of rest, 2-5. Where it was found, and the prayer in removing it, 6-9. The promises made to David and his posterity, 10-12. God's choice of Zion for a habitation, and His promises to the people, 13-17. All their enemies shall be confounded, 18.

XXVIII. DAY. MORNING PRAYER.

A Song of Degrees.

Dart I. Regis
Fornarus, cir.
annum sextum.

LORD, remember David, and all his afflictions:

2 How he swore unto the Lord, ^a and vowed unto ^b the mighty God of Jacob;

^w Heb. my soul.—^a Matt. 18. 3. 1 Cor. 14. 20.—^b Ps. 130. 7.—^c Heb. from now.—^d Ps. 65. 1.—^e Gen. 49. 21.—^f Prov. 6. 4.—^g Acta 7. 46.—^h Heb. habitations.

3 Surely I will not come into the tabernacle of my house, nor go up into my bed;

4 I will ^a not give sleep to mine eyes, or slumber to mine eyelids,

5 Until I ^a find out a place for the Lord, ^a an habitation for the mighty God of Jacob.

6 Lo, we heard of it, ^a at Ephrathah: ^a we found it ^b in the fields of the wood.

7 We will go into his tabernacles: ^a we will worship at his footstool.

8 ^a Arise, O LORD, into thy rest; thou, and ^a the ark of thy strength.

9 Let thy priests ^a be clothed with righteousness; and let thy saints shout for joy.

10 For thy servant David's sake turn not away the face of thine anointed.

^f 1 Sam. 17. 12.—^g 1 Sam. 7. 1.—^h 1 Chron. 13. 5.—ⁱ Ps. 61. 4. 68. 5.—^k Num. 10. 35. 2 Chron. 5. 41, 42.—^l Ps. 78. 61.—^m Job 28. 14. Ver. 18. Jan. 61. 10.

NOTES ON PSALM CXXXII.

Some attribute this Psalm to David, but without sufficient ground; others to Solomon, with more likelihood; and others to some inspired author at the conclusion of the Captivity; which is, perhaps, the most probable. It refers to the building of the second Temple, and placing the ark of the covenant in it.

Verse 1. LORD, remember David] Consider the promises Thou hast made to this Thy eminent servant, that had respect not only to him and to his family, but to all the Israelitish people.

Verse 2. How he swore unto the LORD] It is only in this place that we are informed of David's vow to the Lord, relative to the building of the Temple. But we find he had fully purposed the thing.

Verse 3. Surdy I will not come] This must refer to the situation of the Temple; or, as we would express it, he would not pass another day till he had found out the ground on which to build the Temple, and projected the plan, and devised ways and means to execute it. And we find that he would have acted in all things according to his oath and vow, had God permitted him. But even when the Lord had told him that Solomon, not he, should build the house, he still continued to shew his good will by collecting treasure and materials for the building, all the rest of his life.

Verse 5. The mighty God of Jacob] אביר עמב"י *abir yacob*, the *Mighty One of Jacob*. We have this epithet of God for the first time, Gen. xlix. 24. Hence, perhaps, the *abirim* of the heathen, the stout ones, the *strong beings*.

Verse 6. Lo, we heard of it at Ephrathah] This may be considered as a continuation of David's vow: as if he had said—As I had determined to build a Temple for the ark, and heard that it was at Ephrathah, I went and found it in the fields of Jaar, (ע"י not the wood, but Kirjath Jaar, or Jearim, where the ark was then lodged;) and having found it, he entered the tabernacle, ver. 7; and having adored that God whose presence was in it, he invited Him to arise and come to the place which he had prepared for Him.

Verse 8. Arise, O LORD, into thy rest; thou and the ark of thy strength.] Using the same expressions which Solomon used when he dedicated the Temple, 2 Chron. vii. 41, 42. There are several difficulties in these passages. *Ephrathah* may mean the *tribe of Ephraim*; and then we may understand the place thus,—“I have learned that the ark had been in the tribe of Ephraim, and I have seen it at Kirjath-Jearim, or *Field of the Woods*”; but this is not a proper place for it, for the Lord hath chosen Jerusalem.” It is true that the ark did remain in that tribe from the days of Joshua to Samuel, during *three hundred and twenty-eight years*; and thence it was brought to Kirjath-Jearim, where it continued *seventy years*, till the commencement of the reign of David over all Israel.

But if we take verses 6, 7, and 8, not as the continuation of David's vow, but as the *words of the captives in Babylon*, the explanation will be more plain and easy. “We have heard, O Lord, from our fathers, that Thy tabernacle was formerly for a long time at Shiloh, in the tribe of Ephraim. And our history informs us that it has been also at Kirjath-Jearim, the fields of the wood; and afterwards it was brought to Jerusalem, and there established: but Jerusalem is now ruined, the Temple destroyed, and Thy people in captivity. Arise, O Lord, and re-establish Thy dwelling-place in Thy holy city!” See *Calmat* and others on this place.

Verse 9. Let thy priests be clothed with righteousness] Let them be as remarkable for *inward holiness*, as they are for the splendour of their *holy vestments*.

Verse 10. The face of thine anointed.] David. Remember Thy promises to him, that we may be restored to Thee and to Thy worship. Digitized by Google

eyes. I neither look up (with desire to obtain) to the state of others; nor look down with contempt on the meanness or poverty of them below me. And the whole of my conduct proves this: for I have not exercised myself, walked in high matters, nor associated myself with the higher ranks of the community; nor in great matters נפלהאח, *niphleiaoth*, wonderful or sublime things; too high for me, כחסי מים, *chasi mim-meni*, alien from me, and that do not belong to a person in my sphere and situation in life.

Verse 2. I have behaved and quieted myself as a child] On the contrary, I have been under the rod of others, and when chastised have not complained; and my silence under my affliction was the fullest proof that I neither murmured nor repined, but received all as coming from the hands of a just God.

My soul is even as a weaned child.] I felt I must forego many conveniences and comforts which I once enjoyed; and these I gave up without repining or demur.

Verse 3. Let Israel hope in the LORD] Act all as I have done: trust in Him who is the God of justice and compassion; and, after you have suffered awhile, He will make bare His arm and deliver you. Short as it is, this is a most instructive Psalm: he who acts as the Psalmist did is never likely to come to mischief, or do any to others.

ANALYSIS OF THE HUNDRED AND THIRTY-FIRST PSALM.

I. The Psalmist having been accused of proud and haughty conduct, protests his innocence, states his humble thoughts of himself, and the general meekness of his deportment.

II. That his confidence was in God; in Him he trusted, and therefore was far from ambition.

III. And by his own example calls on Israel to trust in God as he did.

I. He protests his humility.

1. There was no pride in his heart: and he calls God to witness it. *Lord, my heart is not haughty.*
2. There was no arrogance in his carriage. *Nor mine eyes lofty.*
3. Nor in his undertakings. *Neither do I exercise myself in great matters.* He kept himself within his own bounds and vocation, and meddled not with state affairs.

II. What preserved him from pride was humility. He brought down his desires, and wants, and views, to his circumstances.

1. *Surely I have behaved and quieted myself.* Have I not given every evidence of my mild and peaceable behaviour? and I certainly never permitted a high thought to rise within me.

2. I acted as the child weaned from his mother. When once deprived of my comforts, and brought into captivity, I submitted to the will of God, and brought down my mind to my circumstances.

III. He proposes his own example of humility and peaceableness for all Israel to follow.

1. *Let Israel hope]* Never despair of God's mercy, nor of His gracious providence. The storm will be succeeded by fair and fine weather.

2. *Let Israel hope in the Lord.* Never content yourselves with merely supposing that in the course of things these afflictions will wear out. No; look to God, and depend on Him, that He may bring them to a happy conclusion.

Remember that he is *Jehovah*.

1. Wise to plan.
2. Good to purpose.
3. Strong to execute, and will withhold no good thing from them that walk uprightly.
4. Trust from henceforth. If you have not begun before, begin now.

5. And do not be weary;—trust for ever. Your case can never be out of the reach of God's power and mercy.

11 * The Lord hath sworn in truth unto David; he will not turn from it; ° Of the fruit of thy body will I set upon thy throne.

12 If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

13 ° For the Lord hath chosen Zion; he hath desired it for his habitation.

14 * This is my rest for ever: here will I dwell; for I have desired it.

15 * I will abundantly bless her provision: I will satisfy her poor with bread.

1. Ps. 83. 4, 23. &c. & 110. 4.—2 Sam. 7. 12. 1 Kings & 25. 2 Chron. 6. 16. Luke 1. 68. Acts 2. 30.—p. Heb. thy belly.—q. Ps. 43. 1, 2.—r. Ps. 65. 16.—s. Ps. 117. 14.—t. Or, surely.

Verse 11. *The Lord hath sworn*] As David swore to the Lord, so the Lord swears to David, that He will establish his throne, and place his posterity on it: and that He had respect to David's Antitype, we learn from St. Peter, Acts ii. 20, where see the Note. This verse and the following refer to the spiritual David, and the Christian church.

Verse 12. *If thy children will keep my covenant*] This was conditional with respect to the posterity of David. They have been driven from the throne, because they did not keep the Lord's covenant: but the true David is on the throne, and His posterity forms the genuine Israelites.

Verse 13. *The Lord hath chosen Zion*] Therefore neither *Shiloh* nor *Kirjath-Jearim* is the place of his rest.

Verse 14. *This is my rest for ever*] Here the Christian church is most indubitably meant. This is *God's place* for ever. After this there never will be another *dispensation*: Christianity closes and completes all communications from heaven to earth. God has nothing greater to give to mankind on this side heaven; nor does man need any thing better, nor is his nature capable of any thing more excellent.

Verse 15. *I will abundantly bless her provision*] There shall be an abundant provision of salvation made for mankind in the Christian church. Our Lord's multiplication of the loaves was a type and proof of it.

Verse 16. *I will also clothe her priests*] All Christian ministers, with salvation; this shall appear in all their conduct. *Salvation, redemption from all sin* through the blood of the Lamb, shall be their great and universal message.

Verse 17. *There will I make the horn of David to bud*] There, in the Christian church, the power and authority of the spiritual David shall appear.

I have ordained a lamp] I have taken care to secure a posterity, to which the promises shall be expressly fulfilled.

Verse 18. *His enemies will I clothe with shame*] Every opponent to the Christian cause shall be confounded.

But upon himself (Christ the Saviour) *shall his crown flourish.*] There shall be no end of the government of His kingdom. From verse 11 to the end, the spiritual David and His posterity are the subjects of whom the Psalm treats.

ANALYSIS OF THE HUNDRED AND THIRTY-SECOND PSALM.

This Psalm is divided into three parts:—

I. A petition, before which is David's care and vow to settle the ark, and with what reverence they would settle it in the Temple; and he sets down the solemn prayer then used, ver. 1—11.

II. An explication of the promises made unto David for the continuance of his kingdom in his posterity, ver. 11, 12, and God's love to his church, ver. 13.

III. A prophecy, spoken in the Person of God, for the stability of Christ's church, and the blessings upon the people, the priests, and the house of David, from ver. 14, to the end.

I. In all prayer a man must reflect upon God's promise; otherwise he cannot pray in faith.

1. *Lord, remember David.* Thy promises made to him. First he prays for the king; then for the ecclesiastics, ver. 8, 9; then for the people, ver. 8.

2. *And all his afflictions.* Many he had before he was king; and one of the greatest was the settling of the ark.

Now this his ardent and sincere desire appears by his oath. And now,—

1. *How he swore unto the Lord, &c.*
2. The substance of which was, *Surely I will not come, &c.*

Now this is hyperbolic; for we must not conceive that he went not into his house or bed till he found out a place to build God's house.

1. *I swear that I will not enter, &c.* So as to forget to build God's house.

2. *I will not climb up into my bed, &c.* Or let any thing make me forget the work.

16 * I will also clothe her priests with salvation; ° and her saints shall shout aloud for joy.

17 * There will I make the horn of David to bud: ° I have ordained a ° lamp for mine anointed.

18 His enemies will I ° clothe with shame: but upon himself shall his crown flourish.

PSALM CXXXIII.

The comfort and benefit of the communion of saints, 1—3.

A Song of Degrees of David.

BEHOLD, how good and how pleasant it is for brethren to dwell together in unity!

Part I. Regis Perseorum, cir. ann. sextuag.

2 Chron. 6. 41. Ver. 9. Ps. 148. 3.—v. 11. 11. 12.—w. Each. 29. 21. Luke 1. 68. r. See 1 Kings 11. 36. & 13. 2. 2 Chron. 31. 7.—y. Or, candle.—z. Ps. 33. 26. & 108. 29. a Gen. 13. 8. Heb. 13. 1.—q. Heb. even together.

3. *I will not give sleep, &c.* But make provision for building the Temple.

And here the prophet inserts two verses by way of gratitude.

First, he exults for the news of the ark. *Lo, we heard of it at Ephratah, &c.*

By *Ephratah* some understand the land of *Ephraim*, in which the ark remained at *Shiloh*. Being afterwards sent home, it was found in the field of *Joshua*; thence conveyed to the house of *Aminadab*, who dwelt in *Kirjath-Jearim*, that signifies a *woody city*. Hence, David might well say, *And found it in the fields of the woods, &c.*

And the place for the ark being found, he calls on *Israel* saying:—

1. *We will go into his tabernacles.* Now the ark is rested in mount *Zion*.

2. *And we will worship, &c.* Not make rash approaches to the ark; but come with reverence, and bow in His presence.

The ark being brought into the Temple, he uses this solemn form,—

1. *Arise, O Lord, &c.* He prays and invites Him to dwell in His temple.

2. *Into thy rest.* To pass no more from place to place.

3. *Thou, and the ark of thy strength.* Show Thy power and strength, as Thou didst at *Jordan, &c.*

Before the ark in the Temple he prays,—

1. *Let thy priests be clothed, &c.* Inwardly, in heart and soul.

2. *Let thy saints shout, &c.* With a cheerful voice, for the ark rests.

3. *For thy servant David's sake, &c.* 1. David is not here to be taken absolutely for his person only, as having the covenants and promise made to him, but for the promise sake. 2. *Turn not away, &c.* Suffer me not to depart from Thy presence unheard.

II. The prophet now proceeds to count up the promises made to *David*, which God confirmed by oath, in which we are to observe,—1. The manner of the promise, *The Lord hath sworn in truth, &c.* It was merciful to promise: but more so to bind himself by oath. 2. The matter of his oath expressed in the 11th and to the 14th verse.

1. For the seed of *David*, as respects *Christ*, is categorical and absolute. *Of the fruit of thy body, &c.* Which word *St. Peter* refers to *Christ*, Acts ii. 30. According to the flesh He was *David's* seed; for by the *mother's* side *Christ* was to be *David's* seed, not by the father's.

2. For the seed of *David*, as it relates to his posterity, the oath is hypothetical and conditional. *If thy children will keep, &c.*

As the external kingdom was by this oath annexed to one family, so the external worship was assigned by it to one place.

1. *For the Lord hath chosen Zion, &c.*

2. *This is my rest for ever.* *Zion* was the seat of the sanctuary till the coming of the *Messiah*. But *Zion* was but a type of *Christ's* church, which He hath chosen to be His rest for ever.

III. The prophet represents God as promising good things to His church.

1. He promises such abundance of temporal things that the poor shall not want. *I will abundantly bless her provision, &c.*

2. He promises that her priests shall be clothed with salvation, &c.

3. And, thirdly, He promises, *There will I make the horn of David to flourish, &c.* That is, the kingdom of the *Messiah*.

4. The fourth benefit God promises, is the confusion of their enemies, and the eternal authority in this kingdom. *His enemies will I clothe with shame, but upon himself shall his crown flourish.*

NOTES ON PSALM CXXXIII.

There are different opinions concerning this Psalm: it is the most probable is, that it represents the priests and Levites

PSALM CXXXVI.

An exhortation to give thanks to God for various mercies granted to all men, 1-9. And particularly to the lamelites in Egypt, 10-12. At the Red sea, 13-15. In the wilderness, 16-20. And to the Promised Land, 21, 22. In the redemption of the captives from Babylon, 23, 24. And for his providential mercies to all, 25, 26.

XXVIII. DAY. EVENING PRAYER.

O GIVE thanks unto the LORD; for he is good: b for his mercy endureth for ever.

2 O give thanks unto c the God of gods: for his mercy endureth for ever.

3 O give thanks to the LORD of lords; for his mercy endureth for ever.

4 To him d who alone doeth great wonders: for his mercy endureth for ever.

5 e To him that by wisdom made the heavens: for his mercy endureth for ever.

6 f To him that stretched out the earth above the waters: for his mercy endureth for ever.

7 g To him that made great lights: for his mercy endureth for ever:

8 h The sun i to rule by day: for his mercy endureth for ever:

9 The moon and stars to rule by night: for his mercy endureth for ever.

10 To k him that smote Egypt in their first-born: for his mercy endureth for ever:

11 l And brought out Israel from among them: for his mercy endureth for ever:

a Psal. 105. 1. & 107. 1. & 118. 1. — b 1 Chron. 16. 31. & 2 Chron. 20. 21. — c Deut. 10. 17. — d Psal. 72. 18. & Gen. 1. 1. Prov. 3. 19. Jer. 51. 15. — e Gen. 1. 5. Psal. 21. 2. Jer. 10. 12. — f Gen. 1. 14. — g Gen. 1. 16. — h Heb. for the rulings by day. — i Gen. 1. 5. Psal. 136. 9. — j Exod. 12. 51. & 13. 17.

12 m With a strong hand, and with a stretched out arm: for his mercy endureth for ever.

13 n To him which divided the Red sea into parts: for his mercy endureth for ever:

14 And made Israel to pass through the midst of it: for his mercy endureth for ever:

15 o But p overthrew Pharaoh and his host in the Red sea: for his mercy endureth for ever.

16 q To him which led his people through the wilderness: for his mercy endureth for ever.

17 r To him which smote great kings: for his mercy endureth for ever:

18 s And slew famous kings: for his mercy endureth for ever:

19 t Sihon, king of the Amorites: for his mercy endureth for ever:

20 u And Og the king of Bashan: for his mercy endureth for ever:

21 v And gave their land for a heritage: for his mercy endureth for ever:

22 Even a heritage unto Israel his servant: for his mercy endureth for ever.

23 Who w remembered us in our low estate: for his mercy endureth for ever.

24 And hath redeemed us from our enemies: for his mercy endureth for ever.

25 x Who giveth food to all flesh: for his mercy endureth for ever.

m Exod. 6. 6. — n Exod. 14. 21. — o Exod. 14. 27. — p Psal. 136. 9. — q Heb. stretched off. — r Exod. 12. 10. & 15. 22. — s Deut. 2. 15. — t Psal. 135. 10. 11. — u Deut. 2. 7. — v Num. 21. 21. — w Num. 21. 33. — x Josh. 12. 1. & Psal. 136. 12. — y Gen. 1. 1. Deut. 32. 36. Psal. 113. 7. — z Psal. 104. 27. & 145. 15. & 147. 3.

2. In the water. For he bringeth the winds out of his treasures. Nothing is more obscure than the generation of the winds.

III. The fourth argument the prophet uses to persuade men to praise God is from the vengeance He executes on the enemies of His people.

1. Upon the Egyptians, Who smote the firstborn of Egypt, &c.

2. Who sent tokens and wonders, &c. And he smote great nations, &c.

IV. To the commemoration of the justice God exercised upon their enemies, the prophet exhorts them to extol God.

1. Thy name, O Lord, &c.

2. And thy memorial, &c.

And the reason is drawn from His mercy

1. For the Lord will judge his people. Judge their cause, and deliver them.

2. And he will repent himself, &c. If they repent, and turn to Him.

The prophet having proved that God is great in Himself, now proves that He is above all gods, which are but vanity.

1. From their composition. Silver and gold.

2. From their makers. The work of men's hands.

3. From their impotency. They have mouths, &c.

4. From the nature of their worshippers. They that make them, &c.

Lastly, he invites all true worshippers of God to praise Him, because they are lively images of the living God, from whom all their faculties have proceeded. To this he invites—

1. All Israel. Bless the Lord, O house of Israel.

2. The priests. Bless the Lord, O house of Aaron.

3. The Levites. Bless the Lord, O house of Levi.

4. Lastly, all the laity. Ye that fear the Lord, bless the Lord.

To which he adds his own note, concluding—

1. Blessed be the Lord out of Zion. Where He shews His presence by the ark.

2. Which dwelleth at Jerusalem. Who though in essence He is every where, yet He more especially manifests His presence in His church by His indwelling Spirit.

Therefore, let all people bless the Lord for His great mercy: but let the citizens of Zion and Jerusalem never cease to praise Him.

NOTES ON PSALM CXXXVI.

This Psalm is little else than a repetition of the preceding, with the burden, וְיִשְׁתַּחֲוֶה לַיהוָה לֵב לֵב le-dam chasdo, "because his mercy endureth for ever," at the end of every verse. See below. It seems to have been a responsive song: the first part of the verse sung by the Levites, the burden by the people. It has no title in the Hebrew, nor in any of the Versions. It was doubtless done after the Captivity. The Author is unknown.

Verse 1. O give thanks unto the Lord: for he is good]

This sentiment often occurs: the goodness of the Divine nature, both as a ground of confidence and of thanksgiving.

For his mercy endureth for ever.] These words, which are the burden of every verse, וְיִשְׁתַּחֲוֶה לַיהוָה לֵב לֵב le-dam chasdo, might be translated; For his tender mercy is to the coming age: meaning, probably, that peculiar display of His compassion, the redemption of the world by the Lord Jesus. These very words were prescribed by David as an acknowledgment, to be used continually in the Divine worship, see 1 Chron. xv. 41: also by Solomon, 2 Chron. vii. 3, 6, and observed by Jehoshaphat; 2 Chron. xx. 21; all acknowledging that however rich in mercy God was to them, the most extensive displays of His goodness were reserved for the age to come, see 1 Pet. i. 10-12. "Of which salvation the prophets have inquired, and searched diligently, who prophesied of the grace that should come unto you,—unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that preached the gospel unto you by the power of the Holy Ghost, sent down from heaven," &c.

Verse 2. The God of gods] וְיִשְׁתַּחֲוֶה לַיהוָה לֵב לֵב ladonai ha-adonim. An adonai signifies director, &c. it may apply here not to idols, for God is not their god; but to the priests and spiritual rulers; as Lord of lords may apply to kings and magistrates, &c. He is God and Ruler over all the rulers of the earth, whether in things sacred or civil.

Verse 4. Who alone doeth great wonders] MIRACLES. No power but that which is almighty can work miracles. וְיִשְׁתַּחֲוֶה לַיהוָה לֵב לֵב niphelath, the inversion, or suspension, or destruction, of the laws of nature.

Verse 5. By wisdom made the heavens] In the contrivance of the celestial bodies, in their relations, connections, influences on each other, revolutions, &c., the wisdom of God particularly appears.

Verse 6. Stretched out the earth above the waters] Or, upon the waters. This seems to refer to a central abyss of waters, the existence of which has not been yet discovered.

Verse 7. Great lights] See the Notes on the parallel passages in Genesis, &c.

Verse 10. Smote Egypt in their first-born] This was one of the heaviest of strokes: a great part of the rising generation was cut off; few but old persons and children left remaining.

Verse 13. Divided the Red sea into parts] Some of the Jews have imagined that God made twelve paths through the Red sea, that each tribe might have a distinct passage. Many of the Fathers were of the same opinion: but it is very unlikely.

Verse 16. Which led his people through the wilderness] It was an astonishing miracle of God to support so many hundreds of thousands of people in a wilderness totally deprived of all necessaries for the life of man, and that for the space of forty years.

26 O give thanks unto the God of heaven: for his mercy endureth for ever.

PSALM CXXXVII.

The desolate and afflicted state of the captives in Babylon, 1, 2. How they were imitated by their enemies, 3, 4. Their attachment to their country, 5, 6. Judgments denounced against their enemies, 7-9.

BY the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

a Heb. the words of a song.—b Heb. laid us on heaps.

Verse 23. *Who remembered us in our low estate*] He has done much for our forefathers; and he has done much for us in delivering us, when we had no helper, from our long captivity in Babylon.

Verse 25. *Giveth food to all flesh*] By whose universal providence every intellectual and animal being is supported and preserved. The appointing every living thing food, and that sort of food which is suited to its nature, (and the nature and habits of animals are endlessly diversified,) is an overwhelming proof of the wondrous providence, wisdom, and goodness of God.

The Vulgate, Arabic, and Anglo-Saxon, add a twenty-seventh verse, by repeating here ver. 3, very unnecessarily.

ANALYSIS OF THE HUNDRED AND THIRTY-SIXTH PSALM.

This Psalm has the same argument with the preceding. It is divided into three parts:—

I. A general exhortation to praise God for His goodness and majesty, ver. 1, 2, 3.

II. A declaration of that goodness and majesty in their effects, ver. 4-10.

III. A conclusion fit for the exordium, ver. 26.

1. Of His creation, ver. 4-10.

2. Of His providence in preserving the church, and punishing her enemies, verse 10-25.

3. That His providence extends to all His creatures, v. 25.

I. In the three first verses, the prophet invites us to praise God for His mercy and goodness. And in these three verses expositors find the Trinity:—

1. *Jehovah*. God the Father, who is the Fountain of being.

2. *God the Son*. Who is God of gods, and over all.

3. *The Holy Ghost*. Who is Lord of lords.

The Psalmist's reasons for calling upon us thus to praise Him are, for he is good: for his mercy endureth for ever.

The prophet now begins to praise God for His wonderful works, and which He alone was able to do.

1. *Who hath done wonderful things*. Such as the work of creation.

2. *For his mercy endureth for ever*. In sustaining and preserving all things.

To him give thanks for the wisdom manifested in the heavens; for, contemplate them as we may, they appear full of beauty, order, and splendour.

Praise Him for His formation of the earth, as the mansion of man.

Give thanks to him that stretched out, &c. Naturally this could not be, because the earth is heavier than water: but God furrowed the earth for the waters to flow into them, that man and beasts might live on the earth.

For his mercy endureth for ever. In this there was a threefold mercy.

1. In reference to the earth. To make it something of nothing.

2. As respects the water. To prepare it a settled place.

3. In regard of man. To whom He gave the earth uncovered from water, and yet plentifully supplied with rivers and fruits.

The third instance is the two great luminaries, and the stars, in the three following verses. These do astonishingly adorn the heaven, and profit the earth. The sun and moon illuminate the earth, and comfort us. Perhaps the prophet instances these, because they are alike blessings bestowed and shared by all the world.

II. From the wonderful works of the creation the prophet descends to those of His providence, in the preservation of the church; and instances it in the redemption of His people Israel from the Land of Egypt, &c. dwelling at large upon it, ver. 10-22.

In these verses the prophet records how God performed to Israel all the offices of a good Captain, Guide, Leader, and even Father; for He fed them with bread from heaven, gave them water out of the rock, caused that their clothes were not out, cured their sick, defended them from their enemies, &c.

All this God did for them before they entered Canaan. And then the prophet reminds them how they rebelled against God, and He humbled them by bringing the Philistines and the Babylonian kings against them, who con-

2 We hanged our harps upon the willows in the midst thereof.

3 For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.

4 How shall we sing the Lord's song in a strange land?

5 If I forget thee, O Jerusalem, let my right hand forget her cunning.

c Ps. 78. 1.—d Heb. land of a stranger.

quered, and subjected them; but, when they cried to Him, He turned their captivity; for he remembered us when we were in our low estate, &c. And hath redeemed us from our enemies, &c.

Lastly, that His goodness is not only extended over His people, but His creatures; to all flesh, which word signifies every thing that hath life.

III. He concludes, as he began, *O give thanks unto the God of heaven, &c.* The prophet calls Him the God of heaven, because He alone made the heavens, and has His throne there, having the whole world under Him; and by His wisdom and providence He preserves, moderates, and governs, all things.

NOTES ON PSALM CXXXVII.

The Vulgate, Septuagint, Ethiopic, and Arabic, say, ridiculously enough, a Psalm of David for Jeremiah.

Anachronisms with those who wrote the titles to the Psalms were matters of no importance. Jeremiah never was at Babylon; and, therefore, could have no part in a Psalm that was sung on the banks of its rivers by the Israelitish captives. Neither the Hebrew nor Chaldee have any title: the Syriac attributes it to David.

Some think it was sung when they returned from Babylon. Others, while they were there. It is a matter of little importance. It was evidently composed during, or at the close of the Captivity.

Verse 1. *By the rivers of Babylon*] These might have been the Tigris and Euphrates, or their branches; or streams that flowed into them. In their captivity and dispersion, it was customary for the Jews to hold their religious meetings on the banks of rivers. Mention is made of this, Acts xvi. 13, where we find the Jews of Philippi resorting to a river side, where prayer was wont to be made. And sometimes they built their synagogues here, when they were expelled from the cities.

Verse 2. *We hanged our harps upon the willows*] The *אֲרָבִים* arabim, or willows, were very plentiful in Babylon: The great quantity of them that were on the banks of the Euphrates has caused Isaiah, chap. xv. 7, to call it the brook, or river of willows. This is a most affecting picture. Perhaps resting themselves after toil, and wishing to spend their time religiously, they took their harps, and were about to sing one of the songs of Zion; but, reflecting on their own country, they became so filled with distress, that they unstrung their harps with one consent, and hung them on the willow bushes, and gave a general looe to their grief. Some of the Babylonians, who probably attended such meetings, for the sake of the music, being present at the time here specified, desired them to sing one of Zion's songs: this is affectingly told.

Verse 3. *They that carried us away captive required of us a song*] This was as unreasonable, as it was insulting. How could they who had reduced us to slavery, and dragged us in chains from our own beautiful land and privileges, expect us to sing a sacred ode to please them, who were enemies both to us, and to our God? And how could those who wasted us expect mirth from people in captivity, deprived of all their possessions, and in the most abject state of poverty and oppression.

Verse 4. *How shall we sing the Lord's song*] *אֵיךְ אֶשְׁרֵי אֵיךְ* *ich! nashir; oh, we sing!* Who does not hear the deep sigh in the strongly guttural sound of the original *אֵיךְ* *ich!* wrung as it were from the bottom of the heart? Can we, in this state of slavery,—we, exiles from our country— we, stripped of all our property,—we, reduced to contempt by our strong enemy,—we, deprived of our religious privileges,—we, insulted by our oppressors,—we, in the land of Heathens,—we sing, or be mirthful in these circumstances? No. God does not expect it; man should not desire it; and it is base in our enemies to require it.

Verse 5. *If I forget thee, O Jerusalem*] Such conduct would be, in effect, a renunciation of our land; a tacit acknowledgment that we were reconciled to our bondage; a concession that we were pleased with our captivity, and could profane holy ordinances by using them as means of sport or pastime to the Heathen. No. Jerusalem, we remember thee, and thy Divine ordinances; and especially

6 If I do not remember thee, let my tongue cleave to the roof of my mouth: if I prefer not Jerusalem above my chief joy.

7 Remember, O Lord, the children of Edom in the day of Jerusalem; who said, ' Raise it, raise it, even to the foundation thereof.

8 O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us.

6 Ezek. 3. 9.—Heb. the head of my joy.—g Jer. 49. 7, &c. Lam. 4. 22. Ezek. 36. 12. Orod. 10, &c. 1 Esdras 4. 45.—h Heb. made haste.—i Lam. 13. 1, 6, &c. & 47. 1. Jer. 23.

thy King, and our God, whose indignation we must bear, because we have sinned against Him.

Let my right hand forget Let me forget the use of my right hand. Let me forget that which is dearest and most profitable to me; and let me lose my skill in the management of my harp, if I ever prostitute it to please the ungodly multitude, or the enemies of my Creator.

Verses 6. Let my tongue cleave Let me lose my voice, and all its powers of melody; my tongue, and all its faculty of speech, my ear, and its discernment of sounds; if I do not prefer my country, my people, and the ordinances of my God, beyond all these, and whatever may constitute the chiefest joy I can possess in aught else beside. This is truly patriotic; truly noble and dignified. Such sentiments can only be found in the hearts and mouths of those slaves whom the grace of God has made free.

Verses 7. Remember—the children of Edom It appears from Jer. xii. 6, xxv. 14, Lam. iv. 21, 22, Ezek. xxv. 12, Obadiah 11—14, that the Idumeans joined the army of Nebuchadnezzar against their brethren the Jews; and that they were main instruments in razing the walls of Jerusalem even to the ground.

Verses 8. O daughter of Babylon, who art to be destroyed Or, O thou daughter of Babylon the destroyer; or, who art to be ruined. In being reduced under the empire of the Persians, Babylon was already greatly humbled and brought low from what it was in the days of Nebuchadnezzar; but it was afterwards totally ruined, so that not a vestige of it remains. After its capture by Cyrus, A. M. 3465, it could never be considered a capital city: but appeared to follow the fortunes of its various conquerors till it was, as a city, finally destroyed.

Rewardeth thee as thou hast served us. This was Cyrus, who was chosen of God to do this work; and is therefore called happy, as being God's agent in its destruction. Greater desolations were afterwards brought upon it by Darius Hystaspes, who took this city after it had revolted; and slaughtered the inhabitants, men and women, in a barbarous manner. Herod. lib. iii.

Verses 9. Happy—that taketh and dasheth thy little ones That is, so oppressive hast thou been to all under thy domination, as to become universally hated and detested; so that those who may have the last hand in thy destruction, and the total extermination of thy inhabitants, shall be reputed happy, shall be celebrated and extolled as those who have rid the world of a curse so grievous. These prophetic declarations contain no excitement to any person or persons to commit acts of cruelty and barbarity: but are simply declarative of what would take place in the order of the retributive providence and justice of God; and the general opinion that should in consequence be expressed on the subject; therefore, praying for the destruction of our enemies, is totally out of the question. It should not be omitted, that the Chaldee considers this Psalm a dialogue, which it thus divides: The three first verses are supposed to have been spoken by the Psalmist, By the rivers, &c. The Levites answer from the porch of the Temple, in ver. 4, How shall we sing, &c. The voice of the Holy Spirit responds in ver. 5, 6, If I forget thee, &c. Michael, the prince of Jerusalem, answers in ver. 7, Remember, O Lord, &c. Gabriel, the prince of Zion, then addresses the destroyer of the Babylonian nation, in ver. 8—9, Happy shall he be that rewardeth thee, &c. To slay all when a city was sacked, both male and female, old and young, was a common practice in ancient times. Homer describes this in words almost similar to those of the Psalmist:—

Υιαι δ' ἄλλοιμους, ἐλευθερίας τε θυγατρὰς,
καὶ θαλαμῶς κεραύζομενους, καὶ ἠπεία τέκνα
βαλλόμενα προτὶ γαίην ἐν αἰνῇ δῆϊότητι,
Ἐλευθερίας τε νουνο ὀλοῦς ἴπο χερσίν Ἀχαιοῶν.

Il. lib. xxii. ver. 62.

My heroes slain, my bridal bed o'ertorn'd;
My bleeding infants dash'd against the door;
My daughters ravish'd, and my city burn'd!
These I have yet to see; perhaps, yet more.

Pope.

These excesses were common in all barbarous nations; and are only prophetically declared here. He shall be reputed happy, prosperous, and highly commendable, who shall destroy Babylon.

9 Happy shall he be, that taketh and dasheth thy little ones against the stones.

PSALM CXXXVIII.

The Psalmist praises the Lord for His mercies to himself, 1—3. He foretells that the kings of the earth shall worship Him, 4, 5. God's commendation to the humble, 6. The Psalmist's confidence, 7, 8.

A Psalm of David.

I WILL praise thee with my whole heart: before the gods will I sing praise unto thee.

A. M. cir. 3065.
B. C. cir. 1063.
David's, Regis
Immemorialium,
cir. sum. doctus.

12. & 50. 2.—h Heb. wretched.—i Heb. that recompenseth unto thee thy deed which thou didst to us.—m Jer. 50. 15, 49. Rev. 18. 6.—n Lam. 13. 16.—o Heb. the rock.—p Ps. 119. 94.

ANALYSIS OF THE HUNDRED AND THIRTY-SEVENTH PSALM.

When this Psalm was composed, the Jews were in captivity in Babylon, far from their own country, the Temple, and the public exercises of religion; and the scoff and scorn of their enemies; and they contrast what they were, with what they are. This Psalm has two parts:—

I. The complaint of Israel: because of the insults of the Babylonians, they deplore their sad condition, long for the Temple, and their return to Jerusalem, ver. 1—7.

II. An imprecation, or prayer for vengeance, on their persecutors, ver. 7—9.

I. Their complaint arises from their captivity; and it is aggravated,—

1. From the place, Babylon. By the rivers of Babylon. A place far from their country; who were aliens from the covenant made by God with Abraham, scorers of their religion, had laid waste their city, and forced them to base and servile labour.

2. From the continuance of their captivity and misery. There we sat down, &c. Took up the seats allotted to us; and that for seventy years.

3. From the effects it produced. Yea, we wept, &c.

4. From the cause which drew these tears. The remembrance of what they had enjoyed, (now lost,) the services of religion. We wept, when we remembered Zion, &c.

5. From the intenseness of their grief, which was so great that they could not even tune their harps. We hanged our harps, &c.

That which increased their grief was the joy their enemies manifested at it.

1. There, in a strange land, the place of our captivity.

2. They that carried us away captive.

3. They required of us a song. They required of us mirth, saying,

4. O thou Jew, or captive, come now, sing us one of the songs, &c.

In this sarcasm the captive Jews return a double answer. How shall we sing the Lord's song in a strange land. You are aliens, and this is a strange land: we cannot sing God's service there, which is destined to His honour, to you, or in this place, without offending our God.

They reply by a protestation of their hope and constancy in religion; and accurse themselves, if they do not continue in it.

1. If I forget thee, &c. Forget the worship and feasts I kept there.

2. If I do not remember thee, &c. If I do not prefer, and make mention of Jerusalem, then let my tongue cleave, &c. Let me no more have the use of that excellent organ of God's glory. It would be unworthy of my religion, and a dishonour to my God, to sing the songs of Zion thus circumstanced, and to scoffers and aliens.

II. This seems to be the sense of the first part of the Psalm. The second part has reference to the imprecations poured out against Edom and Babylon, both persecutors of God's people. The Babylonians carried them away captive, and the Edomites persecuted their brethren with the sword, Amos i. 12.

1. Against Edom.

1. Remember, O Lord, the children of Edom, &c. How they carried themselves towards Thy people on that day when Thy anger smote against them, and the Babylonians carried us away.

2. Remember how they added to our affliction, saying, Raise it, &c.

II. Against Babylon. To her he turns his speech by an apostrophe: but at the same time foretells her ruin. O daughter of Babylon, &c. Thou seemest to thyself to be most happy: but thy ruin approaches. Shortly after the Medes, led by Cyrus, destroyed them.

1. Happy shall he be that rewardeth, &c. [See the Notes.]

2. Happy shall he be that taketh and dasheth thy little ones, &c. [See the Notes.]

NOTES ON PSALM CXXXVIII.

The Hebrew, and all the Versions, attribute this Psalm to David; and it is supposed to have been made by him when, delivered from all his enemies, he was firmly seated

2 I will worship toward thy holy temple, and praise thy name for thy loving-kindness and for thy truth: for thou hast magnified thy word above all thy name.

3 In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul.

4 All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.

5 Yea, they shall sing in the ways of the LORD: for great is the glory of the LORD.

6 Though the LORD be high, yet hath he respect unto the lowly: but the proud he knoweth afar off.

7 Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

8 The LORD will perfect that which concerneth me: thy mercy, O LORD, endureth for ever: forsake not the works of thine own hands.

b Ps. 22. 2.—c 1 Kings 8. 29, 30. Ps. 5. 7.—d Isa. 42. 21.—e Ps. 102. 15, 22. f Ps. 113. 5, 6. Isa. 57. 15.

g Prov. 8. 24. James 4. 6. 1 Pet. 5. 6.—h Ps. 22. 4.—i Ps. 57. 2. Phil. 1. 6. k See Job 10. 3, 5. & 14. 15.

on the throne of Israel. As the Septuagint and Arabic prefix also the names of Haggai and Zechariah, it is probable that it was used by the Jews as a form of thanksgiving for their deliverance from all their enemies, and their ultimate settlement in their own land, after Ahasuerus (supposed by Calmet to be Darius Hystaspes) had married Esther, before which time they were not peaceably settled in their own country.

Verse 1. I will praise thee with my whole heart. I have received the highest favours from Thee, and my whole soul should acknowledge my obligation to Thy mercy. The Versions and several MSS. add יהוה Yehovah, "I will praise Thee, O LORD," &c.

Before the gods will I sing. נגד אלהים neged Elohim, in the presence of Elohim; most probably meaning before the ark, where were the sacred symbols of the Supreme Being. The Chaldee has, before the judges. The Vulgate, before the angels. So the Septuagint, Ethiopic, Arabic, and Anglo-Saxon. The Syriac, before kings will I sing unto thee. This place has been alleged, by the Roman Catholics, as a proof that the holy angels, who are present in the assemblies of God's people, take their prayers and praises, and present them before God. There is nothing like this in the text; for supposing, which is not granted, that the word Elohim here signifies angels, the praises are not presented to them, nor are they requested to present them before God. It is simply said, before Elohim will I sing praises unto thee. Nor could there be need of any intermediate agents, when it was well known that God Himself was present in the sanctuary, sitting between the cherubim. Therefore this opinion is wholly without support from this place.

Verse 2. For thy loving-kindness. Thy tender mercy shewn to me; and for the fulfilment of Thy truth, the promises Thou hast made.

Thou hast magnified thy word above all thy name. All the Versions read this sentence thus:—For thou hast magnified above all the name of thy holiness; or, thy holy name. Thou hast proved that Thou hast all power in heaven and in earth, and that Thou art true in all Thy words. And by giving the word of prophecy, and fulfilling those words, Thou hast magnified thy holy name above all things.—Thou hast proved Thyself to be inflexibly great. The original is the following:—כי הגדלת כל שם אמתך כי הגדלת אל כל שמיעה, imrtecca, which I think might be thus translated:—For, thou hast magnified thy name and thy word over all,—or, on every occasion. Kennicott reads, "He preferred faithfulness to his promise to the attribute of His power." I believe my own translation to be nearest the truth. There may be some corruption in this clause.

Verse 3. With strength in my soul. Thou hast endured my soul with many graces, blessings, and heavenly qualities.

Verse 4. All the kings of the earth. Of the land:—all the neighbouring nations seeing what is done for us, and looking in vain to find that any human agency was employed in the work, will immediately see that it was thy hand; and, consequently, by confessing that it was thee, will thus give praise to Thy name.

Verse 5. They shall sing in the ways of the LORD. They shall admire Thy conduct, and the wondrous workings of Thy providence; if they should not even unite with Thy people.

Verse 6. Though the LORD be high. Infinitely great as God is, He regards even the lowest, and most inconsiderable part, of His creation: but the humble and afflicted man attracts His notice particularly.

But the proud he knoweth afar off. He beholds them at a distance, and has them in utter derision.

Verse 7. Though I walk in the midst of trouble. I have had such experience of Thy mercy, that, let me fall into whatsoever trouble I may, yet I will trust in Thee. Thou wilt quicken me, though I were ready to die; and Thou wilt deliver me from the wrath of my enemies.

Verse 8. The LORD will perfect. Whatever is farther necessary to be done, He will do it.

Forsake not the works of thine own hands. My body—my soul—Thy work begun in my soul—Thy work in behalf of Israel—Thy work in the evangelization of the world—Thy work in the salvation of mankind. Thou wilt not forsake these.

ANALYSIS OF THE HUNDRED AND THIRTY-EIGHTH PSALM.

I. In the three first verses of this Psalm David promises a grateful heart, and to sing the praises of God, because He has heard his cries, and sent him comfort and deliverance.

II. In the three next he shews what future kings would do, when the works and truth of God should be known to them.

III. In the two last verses he professes his confidence in God; shews what He hopes for from him; and, in assurance that God will perfect His work, prays Him not to desert or forsake him.

1. The prophet shews his thankfulness, which he illustrates and amplifies.

1. I will praise thee with my whole heart. Sincerely, cordially.

2. Before the gods, &c. Publicly before potentates, whether angels or kings.

3. I will worship toward, &c. It was true God ruled as King in His palace: there will I bow; it is the symbol of His presence.

4. And praises thy name, &c. From a feeling sense of Thy goodness. 1. For thy loving-kindness, &c. In calling me to the kingdom from the sheepfold. 2. And for thy truth. In performing Thy promise. By which

5. Thou hast magnified, &c. This clause is differently read. Thou hast magnified thy name in thy word; by performing thy word above all things. Or, Thou hast magnified thy name and thy word above all things. [See the Notes.]

6. In the day when I cried, &c. Finite creatures as we are, we must sometimes faint in our temptations and afflictions, if not strengthened by God.

II. The prophet having set down what God had in mercy done for him in calling him from following the ewes, &c. and making him king, and performing his promises to him. Seeing all this, the prophet judges it impossible but that the neighbouring and future kings should acknowledge the miracle, and praise God. This appears the literal sense: but it may have reference to the conversion of kings in future ages to the faith.

1. All the kings of the earth, &c. Or the future kings of Israel.

2. Yea, they shall sing in the ways, &c. His mercy, truth, clemency, &c. For great is the glory of the Lord. Righteous and glorious in all His works, of which this is one. Though the Lord be high, &c. Of which David was an instance. But the proud, &c. He removes far from him. Saul and others are full examples of this.

III. Because God who is high, &c. And David being conscious of his own humility of mind, confidently ex-

1. Though I walk, &c. Exposed on all sides, &c. 2. Thou wilt revive me. Preserve me safe and secure who opp-

3. Thou shalt stretch forth thy hand, &c. Cities; and the power of my enemies.

4. And thy right hand, &c. Thy power over other enemies who, in Isa. liii. is called the arm of the Lord of Judea.

The last verse depends on the former. Their conduct in prophet knew that many troubles and afflictions yet to be undergone; therefore, he was sure of thy conduct, their same God would still deliver and make them perfect.

1. The Lord will perfect, &c. No With them I have His mercy.

2. Of which he gives the reason Investigate my conduct, &c. It does not exist only but for a purpose.

3. And he concludes with a promise last, and examine my his work. Forsake not the work, begun this work, increase and perfect it. Any thing false in work alone, not mine. If we desire to be perfect, we must be contrary to piety to and look to Him continually.

14 I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth * right well.

15 * My substance was not hid from thee when I was made in secret, and curiously wrought in the lowest parts of the earth.

16 Thine eyes did see my substance, yet being unperfect; and in thy book * all my members were written, * which in continuance were fashioned, when as yet there was none of them.

17 * How precious also are thy thoughts unto me, O God! how great is the sum of them!

18 If I should count them, they are more in

number than the sand: when I awake, I am still with thee.

19 Surely, thou wilt * slay the wicked, O God: * depart from me, therefore, ye bloody men.

20 For they * speak against thee wickedly, and thine enemies take thy name in vain.

21 * Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee?

22 I hate them with perfect hatred: I count them mine enemies.

23 * Search me, O God, and know my heart: try me, and know my thoughts:

24 And see if there be any * wicked way in me, and * lead me in the way everlasting.

o Heb. greatly.—p Job 10. 8, 9. Eccles. 11. 5.—q Or, strength, or, body.—r Heb. all of them.—s Or, what days they should be fashioned.—t Ps. 42. 2.

u Job 11. 4.—v Ps. 119. 115.—w Jude 15.—x 3 Chron. 19. 2. Ps. 119. 151.—y Job 81. 8. Ps. 22. 2.—z Heb. way of pain, or, grief.—a Ps. 5. 8. & 143. 10.

human fetus that is formed, it may here mean, Thou hast laid the foundation of my being.

Verse 14. *I am fearfully and wonderfully made*] The texture of the human body is the most complicate and curious that can be conceived. It is, indeed, *wonderfully made*; and it is withal so exquisitely nice and delicate, that the slightest accident may impair or destroy in a moment some of those parts essentially necessary to the continuance of life; therefore, we are *fearfully made*. And God has done so to shew us our frailty, that we should walk with death, keeping life in view; and feel the necessity of depending on the all-wise and continual superintending care and providence of God.

Verse 15. *My substance was not hid from thee*] עָצְמִי אֲשֶׁמָה, my bones or skeleton.

Curiously wrought] עָבְדָה רֻקְמָתִי, embroidered, made of needlework. These two words, (says Bishop Horsley) describe the two principal parts of which the human body is composed: the bony skeleton, the foundation of the whole; and the external covering of muscular flesh, tendons, veins, arteries, nerves, and skin; a curious web of fibres. On this passage Bishop Louth has some excellent observations:—"In that most perfect hymn, where the immensity of the omnipresent Deity, and the admirable wisdom of the Divine Artificer in framing the human body, are celebrated, the poet uses a remarkable metaphor, drawn from the nicest tapestry work:

When I was formed in secret,
When I was wrought, as with a needle, in the lowest parts of the earth.

He who remarks this, (but the man who consults *Versions* only will hardly remark it) and at the same time reflects upon the wonderful composition of the human body, the various implication of veins, arteries, fibres, membranes, and the 'inexplicable texture' of the whole frame; he will immediately understand the beauty and elegance of this most apt translation. But he will not attain the whole force and dignity, unless he also considers that the most artful embroidery with the needle was dedicated by the Hebrews to the service of the sanctuary; and that the proper and singular use of their work was, by the immediate precept of the Divine law, applied in a certain part of the high priest's dress, and in the curtains of the Tabernacle, Exod. xxviii. 39. xxvi. 36, xxvii. 16, and compare Ezek. xvi. 10, xiii. 13. So that the Psalmist may well be supposed to have compared the wisdom of the Divine Artificer, particularly with that specimen of human art, whose dignity was through religion the highest, and whose elegance (Exod. xxxv. 30—35,) was so exquisite, that the sacred writer seems to attribute it to a Divine inspiration."

In the lowest parts of the earth.] The womb of the mother, thus expressed by way of delicacy.

Verse 16. *Thine eyes did see my substance*] עָלִיתִי גַלְעָמִי, my embryo state—my yet indistinct mass, when all was wrapped up together, before it was gradually unfolded into the lineaments of man. "Some think (says Dr. Dodd) that the allusion to *embroidery* is still carried on. As the embroiderer has still his work, pattern, or carton, before him, to which he always recurs: so, by a method as exact, were all my members in continuance fashioned, i. e. from the rude embryo, or mass, they daily received some degree of figuration; as from the rude skeins of variously coloured silk or worsted, under the artificer's hands, there at length arises an unexpected beauty, and an accurate harmony of colours and proportions."

And in thy book all my members were written] "All those members lay open before God's eyes; they were discerned by him as clearly, as if the plan of them had been drawn in a book, even to the least figuration of the body of the child in the womb."

Verse 17. *How precious also are thy thoughts*] עֲדָה רַבָּה דַּעְתְּךָ, thy cogitations; a Chaldaism, as before.

How great is the sum of them] מַה טַּוּב עֲדָתֵי רַאשֵׁייתֵי

אֲשֶׁמָה ראשֵׁיהֶם; How strongly rational are the heads or principal subjects of them. But the word may apply to the bones, עֲצָמוֹת, *ossements*, the structure and uses of which are most curious and important.

Verse 18. *If I should count them*] I should be glad to enumerate so many interesting particulars: but they are beyond calculation.

When I awake] Thou art my Governor and Protector night and day.

I am still with thee.] All my steps in life are ordered by Thee: I cannot go out of Thy presence;—I am ever under the influence of Thy Spirit.

The subject, from the 14th verse to the 16th inclusive, might have been much more particularly illustrated: but we are taught by the peculiar delicacy of expression in the Sacred Writings to avoid, as in this case, the entering too minutely into anatomical details. I would, however, make an additional observation on the subject in the 15th and 16th verses. I have already remarked the elegant allusion to *embroidery*, in the word עָבְדָה רֻקְמָתִי, in the astonishing texture of the human body; all of which is said to be done in secret, בְּסֵתֶר, *ba-se-ter*, in the secret place, viz. the womb of the mother, which, in the conclusion of the verse, is, by a delicate choice of expression, termed the *lower parts of the earth*.

The embryo state עָלִיתִי גַלְעָמִי, *galemi*, has a more forcible meaning than our word *substance* amounts to. גַּלְעָמִי, *galam*, signifies to roll, or wrap up together; and expresses the state of the fetus before the constituent members were developed. The best system of modern philosophy allows, that in *semine masculino* all the members of the future animal are contained; and that these become slowly developed or unfolded, in the case of fowls, by incubation; and in the case of the more perfect animals, by gestation in the maternal matrix. It is no wonder that, in considering these, the Psalmist should cry out, *How precious, or extraordinary, are thy thoughts! how great is the sum—heads, or outlines, of them.* The particulars are, indeed, beyond comprehension; even the heads, the general contents, of Thy works, while I endeavour to form any tolerable notion of them, prevail over me—they confound my understanding, and are vastly too multitudinous for my comprehension.

Verse 19. *Surely, thou wilt slay the wicked*] The remaining part of this Psalm has no visible connexion with the preceding. I rather think it a fragment, or a part of some other Psalm.

Ye bloody men.] אַנְשֵׁי דַמִּים אַנְשֵׁי דַמִּים *ansahey damim*—men of blood, men guilty of death.

Verse 20. *Thine enemies take thy name in vain.*] Bishop Horsley translates the whole verse thus:—

"They have deserted me who are disobedient to Thee; they who are sworn to a rash purpose—thy refractory adversaries."

The original is obscure: but I cannot see these things in it. Some translate the Hebrew thus:—"Those who oppose Thee iniquitously seize unjustly on Thy cities;" and so almost all the *Versions*. The words, thus translated, may apply to *Sanballat, Tobiah*, and the other enemies of the returned Jews, who endeavoured to drive them from the land, that they might possess the cities of Judea.

Verse 21. *Do not I hate them*] I hold their conduct in abomination.

Verse 22. *With perfect hatred*] Their conduct, their motives, their opposition to Thee, their perfidy and idolatrous purposes, I perfectly abhor. With them I have neither part, interest, nor affection.

Verse 23. *Search me, O God*] Investigate my conduct, examine my heart, put me to the test, and examine my thoughts.

Verse 24. *If there be any wicked way*] דַּעְתְּךָ רַבָּה דַּעְתְּךָ *derech steeb*: a way of idolatry, or of error. Any thing false in religious principle;—any thing contrary to piety to

PSALM CXL.

The Psalmist prays against his enemies, 1-4. Returns thanks for help, 7. Describes his enemies, and prays further against them, 8-11. His confidence in God, 12, 13.

To the chief Musician, a Psalm of David.

DELIVER me, O LORD, from the evil man: preserve me from the violent man; 2 Which imagine mischiefs in their heart; 3 continually are they gathered together for war. 4 They have sharpened their tongues like a serpent; adders' poison is under their lips. Selah.

a Ver. 4.-b Heb. man of violence.-c Psa. 55. 6.-d Psa. 55. 4. Rom. 3. 13.

Thyself, and love and benevolence to man. And he needed to offer such a prayer as this, while filled with indignation against the ways of the workers of iniquity; for he who hates, utterly hates, the practices of any man, is not far from hating the man himself. It is very difficult

"To hate the sin with all my heart, And yet the sinner love."

Lead me in the way everlasting. עוֹלָם בֶּעֶדְרֵךְ be-derek olam, in the old way—the way in which our fathers walked, who worshipped Thee, the infinitely pure Spirit, in spirit and in truth. Lead me, guide me, as Thou didst them. We have עוֹלָם אֵרֶץ arach olam, the old path, Job xxiii. 15. "The two words עוֹלָם derek and אֵרֶץ arach, differ, (says Bishop Horsley) in their figurative senses: derek is the right way, in which a man ought to go; arach is the way, right or wrong, in which a man actually goes by habit." The way that is right in a man's own eyes is seldom the way to God.

ANALYSIS OF THE HUNDRED AND THIRTY-NINTH PSALM. David, having had aspersions laid upon him, calls upon God in this Psalm to witness his innocency. Now, that this his appeal be not thought unreasonable, he presents God in His two especial attributes, omniscience and omnipresence; then he shews he loved goodness, and hated wickedness.

This Psalm is divided into four parts:—

- I. A description of God's omniscience, ver. 1-7.
II. A description of his omnipresence, ver. 7-13.
III. David's hatred to evil, and evil men, ver. 19-23.
IV. A protestation of his own innocency, which he offers to the trial of God, ver. 23, 24.

I. He begins with God's omniscience. O Lord, thou hast searched me, &c. Examined me with scrutiny. He searches and knows our actions.

- 1. Thou knowest, &c. When and for what reasons I ever act.
2. Thou understandest my thoughts, &c. Thou knowest my counsels and thoughts.
3. Thou compassed my path, &c. The end I aim at.
4. There is not a word, &c. Every word and thought thou knowest.

And for this he gives this reason: God is our Maker; Thou hast beset me, &c. These two arguments prove God knows all things.

1. God knows all the past and future. Beset behind and before.

2. He governs man. Thou, O God, madest man, &c. The prophet concludes this attribute, God's omniscience, with an acclamation:—Such knowledge, &c. It is beyond my reach and capacity.

II. From God's omnipresence the prophet argues that man cannot hide any thing from God, for He is every where present.

- 1. Where shall I go, &c. That I may be hid from thy knowledge.
2. Or whither shall I, &c. From thy face and eye.
There is no place that is not before Thee.
1. If I ascend up to heaven, &c.
2. If I make my bed in hell, &c.
3. If I take the wings of the morning, &c.

And among many instances that might be brought forward to prove God's omniscience and omnipresence, we may simply instance the formation of a child in the womb.

- 1. Thou hast possessed my reins, &c. Thou hast undertaken wholly to frame, and cherish me when formed.
2. Thou hast covered me, &c. Clothed me with flesh, skin, bones, &c.

Then the prophet breaks out in admiration of God's works.

- 1. I will praise thee, &c.
2. I am fearfully, &c. His works are enough to strike all men with reverential fear.
3. Marvellous are thy works, &c.

Then he proceeds with the formation of the infant embryo. 1. My substance, &c. My strength, my essence. Is not hid, &c.

4 Keep me, O LORD, from the hands of the wicked; preserve me from the violent man; who have purposed to overthrow my goings.

5 The proud have hid a snare for me, and cords; they have spread a net by the wayside; they have set gins for me. Selah.

6 I said unto the LORD, Thou art my God: hear the voice of my supplications, O LORD.

7 O God the LORD, the strength of my salvation, thou hast covered my head in the day of battle.

e Psa. 71. 4.-f Ver. 1.-g Psa. 85. 7. & 87. 5. & 119. 110. & 141. 9. Jer. 12. 22.

2. When I was made in secret, &c. In the secret cell of my mother's womb.

3. And curiously wrought, &c. The word in the Hebrew signifies to interweave variously coloured threads. Man is a curious piece, and the variety of his faculties shew him such. [See the Notes.]

4. In the lowest parts of the earth. In the womb, where it is as secret as if God wrought it in the lowest parts of the earth.

5. Thine eyes did see my substance, &c. When in embryo, and without any distinct parts.

6. And in thy book, &c. The idea of them was with Thee, as the picture in the eye of the painter.

7. Which in continuance, &c. The prophet closes this part with an exclamation.

1. How precious also are thy thoughts, &c. In this and other respects.

2. O how great is the sum of them. They are infinite.

3. And for this cause. When I awake, &c. Thy wisdom and providence are ever before my mind, and my admiration are full of them.

The prophet, having ended his discourse on the omniscience and omnipresence of God, justifies himself at God's tribunal.

- 1. Surely thou wilt slay the wicked, &c. I dare not then associate with them.
2. Depart, therefore, from me, &c. Keep at a distance.
3. For they speak against thee wickedly, &c. Blasphe my God.

So far from giving them the right hand of fellowship, he asks,—

- 1. Do not I hate them, O Lord, &c. I hate them as sinners, but feel for and pity them as men.
2. Then he returns this answer to himself, Yea, I hate them, &c. I count them my enemies, for they are Thine.

IV. Lastly, it would appear that his heart was sincere and pure, or he would not abide such a trial.

- 1. Search me, O God. In the beginning of this Psalm he shewed what God did—now he intreats Him to do it.
2. Try me, &c. Examine my heart and my ways.
3. And see if there be any wicked way, &c. Presumptuous sins.

4. And lead me in the way everlasting. This was the end proposed by his trial; that if God saw any wickedness in him that might seduce him, that He would withdraw him from it; and lead him to think, and to devise and do those things which would bring him to life eternal.

NOTES ON PSALM CXL.

The Hebrew, and all the Versions, attribute this Psalm to David; and it is supposed to contain his complaint, when persecuted by Saul. The Syriac determines it to the time when Saul endeavoured to transfix David with his spear.

Verse 1. From the evil man] Saul, who was full of envy, jealousy, and cruelty, against David (to whom both himself and his kingdom were under the highest obligations) endeavoured by every means to destroy him.

Verse 2. They gathered together] He and his courtiers form plots and cabals against my life.

Verse 3. They have sharpened their tongues] They employ their time in forging lies and calumnies against me; and those of the most virulent nature.

Verse 4. Preserve me from the violent man] Saul again; who was as headstrong and violent in all his measures, as he was cruel, and inflexibly bent on the destruction of David.

Verse 5. Have hid a snare for me] They hunted David as they would a dangerous wild beast: one while striving to pierce him with the spear, another to entangle him in their snares, so as to take and sacrifice him before the people, on pretence of his being an enemy to the state.

Selah.] This is the truth.

Verse 7. Thou hast covered my head] Not only when I fought with the proud blaspheming Philistine; but in the various attempts made against my life by my sworn enemies.

8 Grant not, O LORD, the desires of the wicked; further not his wicked device; ¹lest ¹they exalt themselves. Selah.

9 As for the head of those that compass me about, ²let the mischief of their own lips cover them.

10 ¹Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again.

11 Let not ²an ²evil speaker be established in the earth: evil shall hunt the violent man to overthrow him.

12 I know that the LORD will ³maintain the cause of the afflicted, and the right of the poor.

13 Surely the righteous shall give thanks unto thy name: the ⁴upright shall dwell in thy presence.

PSALM CXLI.

The Psalmist prays that his devotions may be accepted, 1, 2. That he may be enabled so to wait that he do not offend with his tongue; and that he may be preserved from wickedness, 3, 4. His willingness to receive reproof, 5. Complaints of distress, 6, 7. His trust in God, and prayer against his enemies, 8-10.

A Psalm of David.

LORD, I cry unto thee: ¹make haste unto me; give ear unto my voice when I cry unto thee.

2 Let ²my prayer be ²set forth before thee: ³as incense: and ³the lifting up of my hands ³as ³the evening sacrifice.

Seull, Regis Israelitarum, cfr. ann. xxxv.

¹ Or, let them not be exalted.—1 Dent. 32. 17.—² Ps. 7. 16. & 24. 23. Prov. 12. 13. & 18. 7.—³ Ps. 11. 6.—⁴ Heb. a man of tongue.—⁵ Or, an evil speaker, a wicked man of violence, established in the earth: let him be hunted to his overthrow.

¹ Kings 2. 45. Ps. 2. 4.—² Job 1. 1. Ps. 63. 10. Prov. 2. 21. & 11. 22. & 14. 11.—³ Ps. 70. 2.—⁴ Rev. 5. 8. & 8. 3, 4.—⁵ Heb. directed.—⁶ Rev. 2. 2. Ps. 136. 2. 1 Tim. 2. 8.—⁷ Exod. 29. 28.

Verse 8. Further not his wicked device] He knew his enemies still desired his death, and were plotting to accomplish it: and here he prays that God may disappoint and confound them. The Chaldee understands this of Doeg.

Verse 10. Let burning coals] The Chaldee considers this as spoken against Ahithophel, who was head of a conspiracy against David; and translates this verse thus:—Let coals from heaven fall upon them, precipitate them into the fire of hell, and into miry pits, from which they shall not have a resurrection to eternal life. This is a proof that the Jews did believe a resurrection of the body, and an eternal life for that body, in the case of the righteous.

Verse 11. Let not an evil speaker be established] אשׁוּי יֵשׁ לָשׁוֹן, "a man of tongue." There is much force in the rendering of this clause in the Chaldee יְבִיט בְּרִי יִשְׂרָאֵל גִּבּוֹר דִּמְיֵהוּ לִישׁוֹן גִּבּוֹר דִּמְיֵהוּ גִבּוֹר דִּמְיֵהוּ גִבּוֹר דִּמְיֵהוּ "The man of detraction, or inflammation, with the three-forked tongue." He whose tongue is set on fire from hell; the talebearer, slanderer, and dealer in scandal:—with the three-forked tongue; wounding three at once: his neighbour whom he slanders; the person who receives the slander; and himself who deals in it. What a just description of a character which God, angels, and good men, must detest. Let not such an one be established in the land; let him be unmasked, let no person trust him; and let all join together to hoot him out of society. He shall be hunted by the angel of death, and thrust into hell.—CHALDEE.

Verse 12. The cause of the afflicted] Every person who is persecuted for righteousness sake has God for his peculiar help and refuge; and the persecutor has the same God for his especial Enemy.

Verse 13. The righteous shall give thanks] For Thou wilt support and deliver him.

The upright shall dwell in thy presence.] Shall be admitted to the most intimate intercourse with God.

The persecuted have ever been dear to God Almighty: and the martyrs were, in an especial manner, his delight; and in proportion as He loved those, so must he hate and detest these.

ANALYSIS OF THE HUNDRED AND FORTIETH PSALM. David, being persecuted by Saul, Doeg, and the men of Ziph, prays to God against their evil tongues. But the Fathers apply it more largely to the church, in its persecution by wicked men and devils.

The Psalm is divided into four parts:—

I. A petition to be delivered from his enemies, whom he describes, ver. 1-6.

II. A protestation of his confidence in God, ver. 6, 7.

III. A prayer against them, ver. 8-11.

IV. A manifestation of his hope, that God will maintain his just cause, ver. 12, 13.

I. He first summarily proposes his petition.

1. Deliver me, O Lord, &c. From Saul, Doeg, or the devil.

2. Preserve me, &c. From his violence and malice, and their effects. 1. Evil counsels, and wicked stratagems, Which imagine mischief, &c. 2. From their evil words, which were consonant with their thoughts.

They have sharpened their tongues, &c. With calumnies and frauds.

Like a serpent, &c. Their bitter words are as the poison of the viper and adder, which, without pain, extinguishes life.

He repeats his petition. Keep me, O Lord, &c. To move God, he shews their intentions.

1. They have purposed, &c. To make me walk slowly, or not at all, in the ways of God; to turn me back.

2. The method they took to attain their purpose. The

proud have laid a snare, &c. As hunters do for birds and beasts. So the devil shews the bait, but hides the hook: under pleasure he hides the bitterness of its reward and consequences.

II. He implores aid from God against the evil and danger.

1. I said unto the Lord, &c. I do not cast away my confidence.

2. Hear the voice, &c. Better to shew the ground of his constancy, he shews,—

1. What esteem he had for his God. Thou art the strength, &c. My fortification against all my enemies.

2. What he had formerly done for him. Thou hast covered my head, &c.

III. The other part of his petition consists in praying against their plots.

1. Grant not, O Lord, &c. Let them not have their wishes.

2. Further not his wicked device, &c. Give them no prosperity in them.

3. Let them exalt themselves, &c. Triumph in my being conquered by them.

After praying against them, he predicts their punishment. As for the head of those that compass me about, &c.

1. Let the mischief of their own lips, &c.

2. Deal severely with them. Let burning coals, &c. Let them suffer extreme punishment. Let them be cast into the fire, &c.

3. Let not an evil speaker, &c.—A liar, flatterer, &c.—Be established in the earth.

4. Evil shall hunt, &c. Give no rest, but pursue the wicked man to his utter ruin: all those who persecute the church, who write their counsels in her blood.

IV. To the commission of punishment to the wicked he subjoins, by an antithesis, the promise of God for the defence of the righteous, and so concludes.

1. I know, &c. Am certainly persuaded by my own experience, and the example of my forefathers, whom Thou hast delivered in their trials and temptations.

2. That the Lord will maintain, &c. He may defer His help and deliverance: but he will not take it from them.

And this he confirms and amplifies from the final cause, which is double.

1. That they praise Him. Surely the righteous shall give thanks, &c. Being delivered, they attribute the honour not to themselves, or their innocency or merit; but give the glory of His grace and love to God alone.

2. That they remain before Him in His church militant and triumphant. That they may dwell in thy presence, &c. Walk before His face here, dwell in His favour, and enjoy the beatific vision hereafter.

NOTES ON PSALM CXLI.

This Psalm is generally attributed to David; and to have been composed during his persecution by Saul. Some suppose that he made it at the time that he formed the resolution to go to Achish, king of Gath. See 1 Sam. xxvi. It is generally considered to be an evening prayer; and has been long used as such in the service of the Greek church. It is in several places very obscure.

Verse 1. LORD, I cry unto thee] Many of David's Psalms begin with complaints: but they are not those of habitual plaint and peevishness. He was in frequent troubles and difficulties; and he always sought help in God. He ever appears in earnest; at no time is there any evidence that the devotion of David was formal. He prayed, meditated, supplicated, groaned, cried, and even roared, as he tells us, for the disquietude of his soul. He had speedy answers; for he had much faith, and was always in earnest.

Verse 2. As incense] Incense was offered every morn-

3 Set a watch, O Lord, before my mouth; keep the door of my lips.

4 Incline not my heart to any evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties.

5 Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities.

6 When their judges are overthrown in stony

places, they shall hear my words; for they are sweet.

7 Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth.

8 But mine eyes are unto thee, O God the Lord: in thee is my trust; leave not my soul destitute.

9 Keep me from the snares which they have laid for me, and the gins of the workers of iniquity.

10 Let the wicked fall into their own nets, whilst that I withal escape.

g 2 Cor. 12. 4—h Prov. 8. 8 & 10. 26 & 12. 12. Gal. 6. 1.—i Or, Let the righteous smite me kindly, and reprove me; let not their precious oil break my head, &c.

k 2 Cor. 1. 2.—l 2 Chron. 20. 12. Psa. 55. 15 & 128. 1. 2.—m Heb. smite not my soul here.—n Psa. 118. 110. & 142. 4. & 142. 3.—o Psa. 35. 3.—p Heb. pass over.

ing and evening before the Lord, on the golden altar, before the veil of the sanctuary. Exod. xxix. 39, and Numb. xxxviii. 4.

As the evening sacrifice.] This was a burnt offering, accompanied with flour and salt. But it does not appear that David refers to any sacrifices; for he uses not זבח, which is almost universally used for a slaughtered animal; but מנחה, which is generally taken for a gratitude offering, or unbloody sacrifice. The literal translation of the passage is, "Let my prayer be established for incense before Thy faces; and the lifting up of my hands, for the evening oblation." The Psalmist appears to have been at this time at a distance from the sanctuary; and, therefore, could not perform the Divine worship in the way prescribed by the law. What could he do? Why, as he could not worship according to the letter of the law, he will worship God according to the spirit: then prayer is accepted in the place of incense; and the lifting up of his hands, in gratitude and self-dedication to God, is accepted in the place of the evening minchah or oblation. Who can deplore the necessity that obliged the Psalmist to worship God in this way?

Verse 3. Set a watch, O Lord, before my mouth] While there are so many spies on my actions and words, I have need to be doubly guarded, that my enemies may have no advantage against me. Some think the prayer is against impatience: but if he were now going to Gath, it is more natural to suppose that he was praying to be preserved from dishonouring the truth, and from making sinful concessions, in a Heathen land; and at a court where, from his circumstances, it was natural to suppose he might be tempted to apostasy by the Heathen party. The following verse seems to support this opinion.

Verse 4. Let me not eat of their dainties.] This may refer either to eating things forbidden by the law; or to the partaking in banquets or feasts in honour of idols.

Verse 5. Let the righteous smite me] This verse is extremely difficult in the original. The following translation in which the Syriac, Vulgate, Septuagint, Ethiopic, and Arabic, nearly agree, appears to me to be the best:—"Let the righteous chastise me in mercy, and instruct me: but let not the oil of the wicked anoint my head. It shall not adorn (יני) yani, from נחם) navah,) my head; for still my prayer shall be against their wicked works."

The oil of the wicked may here mean his smooth flattering speeches; and the Psalmist intimates that he would rather suffer the cutting reproof of the righteous, than the oily talk of the flatterer. If this were the case, how few are there now-a-days of his mind! On referring to Bishop Horsey, I find his translation is something similar to my own:

Let the just one smite me, let the pious reprove me. Let not the ointment of the impious anoint my head. But still I will tolerate in their calamities.

Verse 6. When their judges are overthrown in stony places] בני סלע biyedy seld, "In the hands of the rock." Does this rock signify a strong or fortified place; and its hands the garrison which have occupied it, by whom these judges were overthrown? If we knew the occasion on which this Psalm was made, we might be the better able to understand the allusions in the Text.

They shall hear my words; for they are sweet.] Some think there is here an allusion to David's generous treatment of Saul in the cave of Engedi, and afterwards at the hill of Hachilah, in this verse, which might be translated, Their judges have been dismissed in the rocky places; and have heard my words, that they were sweet. Or, perhaps, there may be a reference to the death of Saul and his sons, and the very disastrous defeat of the Israelites at Gilboa. If so, the seventh verse will lose its chief difficulty, Our bones are scattered at the grave's mouth: but if we take them as referring to the slaughter of the priests at Nob, then instead of translating לבי שחל) lepi shool, at the grave's mouth, we may translate at the command of Saul; and then the verse will point out the

manner in which those servants of the Lord were massacred; Doeg cut them in pieces, hewed them down as one cleaveth wood. Some understand all this of the cruel usage of the captives in Babylon. I could add other conjectures, and contend for my own: but they are all too vague to form a just ground for decided opinion.

Verse 8. But mine eyes are unto thee] In all times, in all places, on all occasions, I will cleave unto the Lord, and put my whole confidence in Him.

Verse 10. Let the wicked fall into their own nets] This is generally the case: those who lay snares for others fall into them themselves. Harm watch, harm catch, says the old adage. How many cases have occurred where the spring-guns that have been set for thieves have shot some of the family! I have known some dismal cases of this kind, where some of the most amiable lives have been sacrificed to this accursed machine.

Whilst—I withal escape.] They alone are guilty; they alone spread the nets and gins: I am innocent, and God will cause me to escape.

ANALYSIS OF THE HUNDRED AND FORTY-FIRST PSALM.

The contents and sum of this Psalm are the following:—

- I. His prayer, ver. 1, 2.
- II. That God would restrain his tongue, and compose his mind, that through anger or impatience, he offend not, ver. 3, 4.
- III. He prays that, if he must be reprov'd, it be by the just, not the unjust man, ver. 5; whose judgment he declares, ver. 5, 6, and will not have any society with him.
- IV. He shews the malice of the wicked to good men, ver. 6, 7.
- V. He puts his trust in God, and prays to be delivered from snares, ver. 8—10.

1. 1. Lord, I cry unto thee, &c. Speedily hear my prayer, which is fervently and affectionately addressed to Thee.

2. Let my prayer be set forth before thee, &c. Which was offered with the sacrifice. Why does David pray that his prayer might be accepted as the evening, rather than the morning sacrifice? Perhaps the evening sacrifice might be more noble, as a figure of Christ's sacrifice on the cross, which was in the evening.

II. His second petition is, that God would restrain his tongue, that he might know when to speak, and when to be silent. The metaphor is taken from the watch and gate of a city, which to be safely kept, no one must be suffered to go in or out, that ought not. The gate will not be sufficient without the watch; for it will always be shut, or ever open.

His third petition is for his heart, because it is deceitful above all things. Man is weak without the grace of God.

1. Incline not my heart, &c. Suffer it not to be bent, or set on any evil thing.

2. Incline not my heart to practices, &c. To do iniquity, being invited by their example.

3. Let me not eat, &c. Partake with them in their feasts, doctrines, feigned sanctity, power, riches, or dignities.

III. His fourth petition is, that if reprov'd, it may be in the kindness of friendship, not revenge or bitterness.

1. Let the righteous smite me, &c. Smite with a reproof.

2. It shall be a kindness, &c. I shall account it an act of charity, and I will love him for it.

3. And let him reprove me, &c. An excellent oil, to heal my wounds of sin.

IV. His next petition he prefaces. Let my prayer, &c. When their judges are overthrown, &c. refers to the judicature. The chief seats, authorities, &c. are swallowed up, as men are by the sea; as the ship is dashed against the rock, and broken to pieces.

And this sense the following verse will justify. Our bones are scattered, &c. They beset me and my company so closely, we despair of life; and our bones must be scat-

PSALM CXLII.

The Psalmist, in great distress and difficulty, calls upon God, 1-7.

XXIX. DAY. EVENING PRAYER.

I Maasil of David; a Prayer when he was in the cave. **I** CRIED unto the LORD with my voice; with my voice unto the LORD did I make my supplication.

2 I poured out my complaint before him; I shewed before him my trouble.

3 When my spirit was overwhelmed within me then thou knewest my path. In the way wherein I walked have they privily laid a snare for me.

4 I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul.

5 I cried unto thee, O LORD: I said, Thou

a Ps. 57. 11a-b Or. A Psalm of David, giving instruction.—1 Sam. 22. 1. & 24. 2.—1 Sam. 7. 8. Ps. 107. 19.—Ps. 102. 11a. Job. 22. 18.—Ps. 143. 4 & Ps. 140. 5.—3 Ps. 66. 20.—Or. Look on the right hand and see.

tered here and there in the wilderness, except Thou, O Lord, succour us.

V. Therefore, he presents his last petition, which has two parts. 1. *But mine eyes are unto thee, &c.* 2. *Leave not my soul destitute.*

1. For his own safety. *Leave not my soul, &c.* Let me not fall into their hands.

2. Which prayer is grounded on his confidence in God. *Mine eyes are unto thee, &c.* I depend and look alone to Thee for deliverance.

3. *Keep me from the snares, &c.* From their frauds and ambushes.

Lastly, he imprecates confusion on the heads of his enemies.

1. *Let the wicked fall, &c.*
2. *Whilst that I withal escape.* Pass by, or through them, unhurt.

NOTES ON PSALM CXLII.

The title says, *An Instruction of David, or a Psalm of David, giving instruction. A prayer when he was in the cave.*

David was twice in great peril in caves.—1. At the cave of Adullam, when he fled from Achish, king of Gath, 1 Sam. xxii. 2. When he was in the cave of En-gedi, where he had taken refuge from the pursuit of Saul; and the latter, without knowing that David was in it, had gone into it on some necessary occasion, 1 Sam. xxiv. If the inscription can be depended on, the cave of En-gedi, is the most likely of the two, for the scene laid here. But were there doubts concerning the legitimacy of the title, I should refer the Psalm to the state of the captives in Babylon, to which a great part of the Psalms refer. Bishop Horley calls it, *A prayer of the Messiah, taken and deserted.* It may be so; but where is the evidence, except in the conjectural system of Origen?

Verse 1. *I cried unto the Lord*] See on the first verse of the preceding Psalm.

Verse 3. *Then thou knewest my path*] When Saul and his army were about the cave in which I was hidden, thou knewest my path—that I had then no way of escape but by miracle: but Thou didst not permit them to know that I was wholly in their power.

Verse 4. *There was no man that would know me*] This has been applied to the time in which our Lord was deserted by His disciples. As to the case of David in the cave of En-gedi, he had no refuge:—for what were the handful of men that were with him to Saul and his army?

Verse 5. *Thou art my refuge*] Even in these most disastrous circumstances, I will put my trust in Thee.

Verse 6. *I am brought very low*] Never was I so near total ruin before.

Deliver me from my persecutors] They are now in full possession of the only means of my escape.

They are stronger than I] What am I and my men against this well appointed armed multitude, with their king at their head.

Verse 7. *Bring my soul out of prison*] Bring me, O neph-shi, my life out of this cave in which it is now imprisoned; Saul and his men being in possession of the entrance.

The righteous shall compass me about] יצטרפו יצטרפו—they shall crown me—perhaps meaning that the pious Jews, on the death of Saul, would cheerfully join together to make him king, being convinced that God, by His bountiful dealings with him, intended that it should be so. The Old Psalter, which is imperfect from the twenty-first part of Psalm cxix. to the end of Psalm cxli. concludes this Psalm thus: “Lede my soul out of corruption of my body; that corruption is bodily pynne, in which my soule is anguyst; after that in Godes house, sal sh be louyng (praising) of the.”

art my refuge and my portion in the land of the living.

6 Attend unto my cry: for I am brought very low: deliver me from my persecutors; for they are stronger than I.

7 Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.

PSALM CXLIII.

The Psalmist prays for mercy, and deprecates judgment, 1, 2. His persecutions, 3. His earnest prayer for deliverance, 4-9. Prays for God's quickening Spirit, 10, 11. And for the total discomfiture of his adversaries, 12.

A Psalm of David.

HEAR my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness.

A. M. clv. 2861. B. C. clv. 1063. Davida, Regis Israelitarum. clv. ann. xxxlii.

a Ps. 31. 11. & 88. 6. 18.—1 Heb. perished from me.—in Heb. no man sought after my soul.—Ps. 66. 1. & 91. 2.—Ps. 16. 8. & 72. 28. & 118. 57. Lam. 3. 51. & Ps. 27. 12.—3 Ps. 116. 4.—Ps. 34. 8.—Ps. 12. 8. & 119. 17.—4 Ps. 91. 1.

ANALYSIS OF THE HUNDRED AND FORTY-SECOND PSALM.

The substance of this Psalm is the earnest prayer of the Psalmist that he might be delivered from the danger he was in.

The parts are,—
I. An exordium; in which he
1. Shews what he did in his trouble, took himself to prayer, ver. 1, 2.

2. Then his consternation and anxiety of mind, which arose from the malice and craft of his enemies, and want of help from his friends, ver. 3, 4.

II. His address and petition to God, ver. 5-7. 1. The two first verses shew the Psalmist's intention. *I cried unto the Lord, &c.* 2. *I poured out my supplication, &c.*

This he amplifies,—
1. From the vehemence. *I cried, I supplicated.*
2. From the object. *Unto the Lord.* I invoked Him, and no other.

3. From the instrument. *With my voice.*
4. From the humility in prayer. *It was a supplication.*
5. From his free and full confession. *I poured out, &c.*
6. From his sincerity and confidence in God.

The reason was,—

1. *This I did when my spirit was overwhelmed, &c.* There being no sufficiency in me, I betook myself to the all-sufficient God.

2. *For thou knowest my path, &c.* My actions and intentions.

The craft and subtily of his enemies, especially Saul.

1. *In the way wherein I walked, &c.* My vocation.

2. *Have they privily laid, &c.* Saul gave him his daughter Michal to be a snare to him; and a dowry he must have of a hundred foreskins of the Philistines, that David might fall by their hands.

His destitution in the time of trouble.

1. *I looked on my right hand, &c.* But no friend was near; *There was no man, &c.* The miserable have few friends.

2. *Refuge failed me, &c.* I have no place of safety.

3. *No man cared, &c.* Regarded my life, or cared if I perished.

II. The Psalmist having no human help, calls upon God.

1. *Thou art my refuge, &c.* My hiding place.

2. *Thou art my portion, &c.* While I live in this world. Then he sends up his prayer, fortified by a double argument.

1. From the lamentable condition he was brought into. *I was brought low, &c.*

2. From the malice and power of his enemies. *Deliver me, &c.*

Again he renews his prayer, and presses it from the final cause. *Bring my soul, &c.*

Upon which follow two effects—

1. His gratitude. *That I may praise thy name.*

2. That of others. *The righteous shall compass me, &c.* Come unto me.

3. The reason for this. *For thou shalt deal bountifully with me.* Bestow favours upon me, having delivered me from my former miseries; which men seeing, who are commonly the friends of prosperity, will magnify, and resort to me.

NOTES ON PSALM CXLIII.

The Hebrew, and all the Versions, attribute this Psalm to David; and the Vulgate, Septuagint, Ethiopic, and Arabic, state that it was composed on the rebellion of his son Absalom: nor is there any thing in the Psalm that positively disagrees with this inscription. This is the last of the seven Psalms, styled penitential.

Verse 1. *In thy faithfulness answer me*] Thou hast

2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.

4 Therefore is my spirit overwhelmed within me; my heart within me is desolate.

5 I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.

6 I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Selah.

7 Hear me speedily, O Lord: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit.

b Job 11. 3.—c Exod. 24. 7. Job 4. 17. & 9. 2. & 15. 14. & 25. 4. Psa. 130. 3. Eccles. 7. 20. Rom. 3. 20. Gal. 2. 16.—f Psa. 77. 3. & 142. 3.—g Psa. 77. 5, 10, 11.—i Psa. 78. 9.—g Psa. 62. 1.—h Psa. 28. 1.—i Or, for I am become like, &c. Psa. 88. 4.

promised to support me in my difficulties; and, though my children should forsake me, never to withdraw Thy loving-kindness from me. See the present unnatural rebellion of my son. Lord, undertake for me!

Verse 2. Enter not into judgment] אלהי אל תבוא אל תבוא. Do not come into court, either as a Witness against me, or as a Judge, else I am ruined; for Thou hast seen all my ways that they are evil, and Thy justice requires Thee to punish me. Nor can any soul that has ever lived be justified in the sight of Thy justice and righteousness. Had I my desert from Thee, I should have worse than even my unnatural son intends me. O what a relief is Jesus crucified to a soul in such circumstances!

Verse 3. He hath made me to dwell in darkness] Literally, in dark places. This may be understood of David's taking refuge in caves and dens of the earth, to escape from his persecuting son; yea, even to take refuge in the tombs, or repositories of the dead.

Verse 4. Therefore is my spirit] I am deeply depressed in spirit, and greatly afflicted in body.

My heart within me is desolate.] It has no companion of its sorrows, no sympathetic friend. I am utterly destitute of comfort.

Verse 5. I remember the days of old] Thou hast often helped me,—often delivered me. I will therefore trust in Thee, for Thy mercy has not clean gone from me.

Verse 6. I stretch forth my hands] This is a natural action. All in distress, or under the influence of eager desire, naturally extend their hands and arms as if to catch at help, and obtain succour.

As a thirsty land] Parched and burnt by the sun, longs for rain, so does my thirsty soul for the living God.

Verse 7. Hear me speedily] מהר maher, make haste to answer me! A few hours, and my state may be irretrievable. In a short time my unnatural son may put an end to my life.

Verse 8. Cause me to hear thy loving-kindness in the morning] This petition was probably offered in the night season. David had despatched his messengers in all directions; and prays to God that he might, by the morning, get some good news.

Cause me to know the way wherein I should walk] Absalom and his partisans are in possession of all the country. I know not in what direction to go, that I may not fall in with them: point out by Thy especial providence the path I should take.

Verse 9. I flee unto thee to hide me.] That I may not be found by my enemies, who seek my life to destroy it.

Verse 10. Teach me to do thy will] רצונו רצונו, Thy pleasure. To be found doing the will of God, is the only safe state for man.

Thy Spirit is good] The Author of every good desire, and holy purpose.

Lead me] Let it lead me by its continued inspirations and counsels.

Into the land of uprightness.] Into a right land, CHALDEE. Into the place where I shall be safe. The old Psalter has, עִיר גֹּשֶׁת גֹּדֶה שָׁל לְעִמֵּי לְעִיר גֹּשֶׁת גֹּדֶה.

Verse 11. Quicken me] I am as a dead man, and my hopes are almost dead within me.

Verse 12. And of thy mercy] To me and the kingdom. Cut off mine enemies] Who, if they succeed, will destroy the very form of godliness. The steps he has already taken shew that even morality shall have no countenance, if Absalom reign.

I am thy servant.] Whoever is disloyal to me, I will love and serve Thee.

For a full explanation of this Psalm, as applied to penitents, see the Analysis.

ANALYSIS OF THE HUNDRED AND FORTY-THIRD PSALM. David, being driven from Jerusalem by his son Absalom, wisely calls to mind his sin, as being the cause of it.

8 Cause me to hear thy loving-kindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies: I flee unto thee to hide me.

10 Teach me to do thy will; for thou art my God: Thy Spirit is good; lead me into the land of uprightness.

11 Quicken me, O Lord, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.

12 And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant.

k Rev. Psa. 46. 5.—l Psa. 5. 8.—m Psa. 26. 1.—n Heb. hide me with thee.—o Psa. 25. 4, 5. & 119. 21.—p Neh. 9. 20.—q Isa. 26. 18.—r Psa. 118. 25, 27, 28, &c.—s Psa. 51. 5.—t Psa. 116. 16.

This Psalm has four parts:—

I. A prayer for remission of sin, grounded on God's promise, ver. 1; not on his own worthiness, ver. 2.

II. A narration of the sad state of his affairs, ver. 3, 4.

III. The comfort he received in his sad condition, and whence, ver. 5, 6.

IV. His petition, containing many particulars and reasons, ver. 7 to the end.

I. He prays for audience. Hear my prayer, O Lord, &c. He does not plainly express the matter he prayed for: but it may be gathered from the context that it was for remission of sin.

1. In thy faithfulness, &c. Thou art a faithful God, and hast promised to pardon the penitent. I am a penitent; have mercy on me.

2. And in thy righteousness, &c. Which here signifies mercy, loving-kindness.

This sense appears more plainly from the next verse.

1. And enter not into judgment, &c. Call me not to a strict account at the bar of Thy justice. This he deprecates; so that justitia in the former verse could not be taken for that justice.

2. For in thy sight, &c. Not I, nor any other man: pardon me then for the sake of Thy mercy and promise, not my merits.

II. And now he enters upon the narration of his sad condition.

1. For the enemy hath persecuted, &c. My son Absalom seeks my life: but it was Satan who enticed me to adultery and homicide.

2. He hath smitten, &c. Humbled me: made me a lover of earth; vile in Thy sight.

3. He hath made me to dwell, &c. After Satan had entangled me with earthly pleasures, I was in spiritual darkness, and saw not the way of life, any more than those who have been long dead.

The effect this darkness produced was fear and consternation.

1. Therefore is my spirit, &c. I suffered a kind of swoon in my soul; I was ready to faint when I considered Thy holiness and my impurity.

2. My heart within me, &c. Far from comfort, in heavy trouble.

III. In this sadness of heart and mind,—

1. I remember the days of old, &c. Thy past kindness to me, and to others.

2. I meditate, &c. I did not slightly run them over, but pondered on them.

And I derived great profit from my meditation; for—

1. I stretch forth my hands, &c. I began earnestly to pray to Thee.

2. My soul thirsteth, &c. After Thy righteousness, as the dry land wanting water. For as the earth without rain has no consistence, but is pulverized; so the soul, not moistened with the grace of God, falls on the right and left hand into temptation, and brings forth no fruit to God's glory.

IV. The sad case in which David was, upon a sense of God's indignation, makes him seek out a remedy.

1. Hear me speedily, &c. And his reason for this is the sad condition in which he was till God was pacified for his sin.

2. Hide not thy face, &c. Thy presence, Thy favour. His next petition resembles the former in substance.

1. Cause me to hear, &c. Thy pardoning mercy out of Thy word; it is Thy Spirit which must work with it to save me.

2. In the morning, &c. Betimes, speedily, quickly, &c.

3. His reason. For in thee do I trust, &c. I did not let go my hold even in my extremity; but still hoped against hope.

PSALM CLXIV.

The Psalmist praises God for His goodness, 1, 2. Exclamations relative to the vanity of human life, 3, 4. Prays against his enemies, 5-8. Extols God's mercy for the temporal blessings enjoyed by his people, 9-15.

XXX. DAY. MORNING PRAYER.

A Psalm of David.

Davidis, Regis Israelitarum, cir. ann. xxviii.

BLESSED be the LORD a my strength, b which teacheth my hands c to war, and my fingers to fight:

2 d My goodness, and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust; who subdueth my people under me.

3 e LORD, what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him?

4 f Man is like to vanity: b his days are as a shadow that passeth away.

5 i Bow thy heavens, O LORD, and come down: h touch the mountains, and they shall smoke.

6 j Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.

7 k Send thine a hand from above; o rid me, and deliver me out of great waters, from the hand of p strange children;

8 Whose mouth speaketh vanity, and their right hand is a right hand of falsehood.

9 I will sing a new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto thee.

10 l It is he that giveth salvation unto kings: who delivereth David his servant from the hurtful sword.

11 m Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood:

12 That our sons may be v as plants grown up in their youth; that our daughters may be as corner stones, w polished after the similitude of a palace:

13 That our garners may be full, affording x all manner of store: that our sheep may bring forth thousands and ten thousands in our streets:

14 That our oxen may be y strong to labour; that there be no breaking in, nor going out; that there be no complaining in our streets.

15 What is Adam, that thou approvest of him? Can he do any thing worthy of Thy notice? Or the son of feeble perishing man, that thou shouldest hold him in repute? What care, love, and attention, dost Thou lavish upon him!

Verse 4. Man is like to vanity] וְאִישׁ כְּעָפָר Adam la-Hebel demah, literally, Adam is like to Abel, exposed to the same miseries, accidents, and murderers; for in millions of cases the hands of brothers are lifted up to shed the blood of brothers. What are wars but fratricide in the great human family!

His days are as a shadow] The life of Abel was promissory of much blessedness; but they afforded but the shadow of happiness. He was pure and holy, beloved of his parents, and beloved of God: but, becoming the object of his brother's envy, his life became a sacrifice to his piety.

Verse 5. Bow thy heavens] See the Note on Psa. xviii. 9. Verse 6. Cast forth lightning] See the Note, ib. ver. 13, 14.

Verse 7. Deliver me out of great waters] See the Note, ib. ver. 16.

Verse 9. I will sing a new song] A song of peculiar excellence. I will pour forth all my gratitude, and all my skill, on its composition. See on Psa. xxxiii. 2, 3.

Verse 10. He that giveth salvation unto kings] Monarchy, in the principle, is from God: it is that form of government which in the course of the Divine providence, has principally prevailed; and that which, on the whole, has been most beneficial to mankind. God, therefore, has it under His peculiar protection. It is by Him that kings reign; and by His special providence they are protected.

Verse 12. That our sons may be as plants] God had promised to His people, being faithful, THREE descriptions of BLESSINGS, Deut. xxviii. 4. 1. The fruit of the body,—sons and daughters. 2. The fruits of the ground,—grass and corn in sufficient plenty. 3. Fruit of the cattle,—“the increase of kine, and flocks of sheep.” These are the blessings to which the Psalmist refers here, as those in which he might at present exult and triumph: blessings actually enjoyed by his people at large; proofs of his mild and paternal government, and of the especial blessing of the Almighty. The people who were in such a state, and revolted, had no excuse: they were doubly guilty, as ungrateful both to God and man.

Verse 13. That our garners, &c.] Our garners are full. These are not prayers put up by David for such blessings: but assertions, that such blessings were actually in possession. All these expressions should be understood in the present tense.

Ten thousands in our streets] וְעֶשְׂרֵת בְּחוּצוֹת עִירֵינוּ should be translated in our pens, or sheep-walks; for sheep bringing forth in the streets of cities or towns is absurd.

Verse 14. Our oxen may be strong to labour] We have not only an abundance of cattle; but they are of the most strong and vigorous breed.

No breaking in] So well ordered is the police of the kingdom, that there are no depredations, no robbers, house-breakers, or marauding parties in the land; no sudden incursions of neighbouring tribes or banditti breaking into fields or houses, carrying away property, and taking with

Notes on Psalm CXLIV. The Hebrew, and all the Versions, attribute this Psalm to David. The Vulgate, Septuagint, Ethiopic, and Arabic, term it a Psalm of David against Goliath. The Syriac says, “A Psalm of David when he slew Asaph, the brother of Goliath.” Calmet thinks, and with much probability, that it was composed by David after the death of Absalom, and the restoration of the kingdom to peace and tranquillity. From a collation of this with Psalm xviii. (of which it appears to be an abridgment, preserving the same ideas, and the same forms of expression,) there can be no doubt of both having proceeded from the same pen; and that David was the author. There is scarcely an expression here of peculiar importance that is not found in the prototype; and for explanation I must refer generally to the above Psalm.

Verse 1. Teacheth my hands to war] To use sword, battle-axe, or spear. And my fingers to fight] To use the bow and arrows, and the sling.

Verse 2. Who subdueth my people] Who has once more reduced the nation to a state of loyal obedience. This may refer to the peace after the rebellion of Absalom.

Verse 3. Lord, what is man] See the Notes on Psalm

m Psa. 18. 16.—n Heb. hands.—o Ver. 11. Psa. 69. 1, 2, 14.—p Psa. 54. 3. Mar. 2. 11.—q Psa. 12. 2.—r Psa. 33. 2, 3. & 40. 3.—s Psa. 18. 50.—t Or, victory.—u Ver. 7, 8.—v Psa. 128. 3.—w Heb. cut.—x Heb. from kind to kind.—y Heb. able to bear burdens, or, loaded with sheaf.

viii. 4, 5. What is Adam, that thou approvest of him? Can he do any thing worthy of Thy notice? Or the son of feeble perishing man, that thou shouldest hold him in repute? What care, love, and attention, dost Thou lavish upon him!

Verse 4. Man is like to vanity] וְאִישׁ כְּעָפָר Adam la-Hebel demah, literally, Adam is like to Abel, exposed to the same miseries, accidents, and murderers; for in millions of cases the hands of brothers are lifted up to shed the blood of brothers. What are wars but fratricide in the great human family!

His days are as a shadow] The life of Abel was promissory of much blessedness; but they afforded but the shadow of happiness. He was pure and holy, beloved of his parents, and beloved of God: but, becoming the object of his brother's envy, his life became a sacrifice to his piety.

Verse 5. Bow thy heavens] See the Note on Psa. xviii. 9. Verse 6. Cast forth lightning] See the Note, ib. ver. 13, 14.

Verse 7. Deliver me out of great waters] See the Note, ib. ver. 16.

Verse 9. I will sing a new song] A song of peculiar excellence. I will pour forth all my gratitude, and all my skill, on its composition. See on Psa. xxxiii. 2, 3.

Verse 10. He that giveth salvation unto kings] Monarchy, in the principle, is from God: it is that form of government which in the course of the Divine providence, has principally prevailed; and that which, on the whole, has been most beneficial to mankind. God, therefore, has it under His peculiar protection. It is by Him that kings reign; and by His special providence they are protected.

Verse 12. That our sons may be as plants] God had promised to His people, being faithful, THREE descriptions of BLESSINGS, Deut. xxviii. 4. 1. The fruit of the body,—sons and daughters. 2. The fruits of the ground,—grass and corn in sufficient plenty. 3. Fruit of the cattle,—“the increase of kine, and flocks of sheep.” These are the blessings to which the Psalmist refers here, as those in which he might at present exult and triumph: blessings actually enjoyed by his people at large; proofs of his mild and paternal government, and of the especial blessing of the Almighty. The people who were in such a state, and revolted, had no excuse: they were doubly guilty, as ungrateful both to God and man.

Verse 13. That our garners, &c.] Our garners are full. These are not prayers put up by David for such blessings: but assertions, that such blessings were actually in possession. All these expressions should be understood in the present tense.

Ten thousands in our streets] וְעֶשְׂרֵת בְּחוּצוֹת עִירֵינוּ should be translated in our pens, or sheep-walks; for sheep bringing forth in the streets of cities or towns is absurd.

Verse 14. Our oxen may be strong to labour] We have not only an abundance of cattle; but they are of the most strong and vigorous breed.

No breaking in] So well ordered is the police of the kingdom, that there are no depredations, no robbers, house-breakers, or marauding parties in the land; no sudden incursions of neighbouring tribes or banditti breaking into fields or houses, carrying away property, and taking with

15 *Happy is that people, that is in such a case: Yea, happy is that people whose God is the LORD.*

PSALM CXLV.

God is praised for his unsearchable greatness, 1, 2. For His majesty and terrible acts, 3-4. For his goodness and tender mercies to all, 7-9. For His power and kingdom, 10-13. For His kindness to the distressed, 14. For His providence, 15-17. He hears and answers prayer, 18-20. All should praise Him, 21.

David's * Psalm of Praise.

I WILL extol thee, my God, O king: and I will bless thy name for ever and ever.

2 Every day will I bless thee; and I will praise thy name for ever and ever.

3 ^b Great is the LORD, and greatly to be praised; ^a and ^d his greatness is unsearchable.

^a Dan. 23. 29. Ps. 23. 12. & 95. 4. & 146. 5.—^b Ps. 100. title.—^c Ps. 96. 4. & 147. 5. ^c Heb. and of his greatness there is no search.—^d Job 5. 2. & 9. 10. Rom. 11. 38.

them the people to sell them under captivity: there is no such breaking in, and no such going out, in the nation. My enemies are either become friends, and are united with me in political interests; or are, through fear, obliged to stand aloof.

Verse 15. *Happy is that people!* "O how happy are the people!" Such were his people; and they had not only all this secular happiness, but they had *Jehovah* for their God; and in Him had a ceaseless Fountain of strength, protection, earthly blessings, and eternal mercies! A people in such a case to rebel, must have the curse of God and man.

ANALYSIS OF THE HUNDRED AND FORTY-FOURTH PSALM.

This Psalm is divided into three parts:—

- I. A thanksgiving, ver. 1—5.
- II. A petition, ver. 5—11.
- III. A discussion on happiness, and in what it consists, ver. 12, to the end.

1. The prophet gives thanks, and praises God.
 1. *Blessed be the Lord, &c.* Who has taught me in a general way the art of war, in a particular way the use of the sling; giving me skill, &c.

2. *His is my strength, &c.* The strength I have is from Him.

3. *My goodness, &c.* Benignity, or mercy.
 4. *My fortress, &c.* To Him I fly as to a strong hold.
 5. *And my Deliverer.* Therefore will I trust in Him. From the consideration of so many benefits the Psalmist exclaims, *Lord, what is man, &c.*

To which question he replies,—
 1. *Man is like to vanity.* If God be not his fulness and strength.

2. *His days, &c.* God is always the same: but man changes every moment.

II. He prays for God's assistance. *Bow thy heavens, &c. Cast forth lightning, &c.* If men will not acknowledge Thy mercy, let them see Thy judgments. This first part of His petition against His enemies being ended, he prays,—

1. *Rid me, and deliver me, &c.* From dangers of men.
 2. *From the hand of strange children, &c.* Moabites, Philistines, &c.

Upon whom he sets these two characters.

1. *Whose mouth speaketh vanity, &c.* Lies, insincere words.
 2. *And their right hand, &c.* They use their power to oppress and deceive.

Then the Psalmist exclaims, as in a short hymn—

1. *I will sing a new song, &c.* And this I will do because thou hast given victory, &c. *Thou hast delivered David, &c.* from Saul, &c.

2. And then he repeats, and concludes his petition as before. *Rid me, &c.*

III. His petition being ended, he discourses on the nature of happiness, which is of two kinds, temporal and spiritual. The addition of temporal blessings is pleasant, and promised to the obedient: but godliness is the only safety in this, and especially in the life to come. *For godliness, &c.* God created temporal goods not merely for the wicked; they are often the rewards of piety. The Psalmist therefore prays,—

1. *That our sons, &c.* They are the pillars of a house; let them be flourishing.

2. *That our daughters, &c.* Stones that join the building, beautiful, as well as useful.

3. *That our garners may be full, &c.* That we may have abundance.

4. *That our sheep, &c.* Our flocks, increase.

5. *That our oxen, &c.* May be healthy and strong.

6. *That there be no breaking, &c.* No plundering among us.

7. *That there be no complaining, &c.* No want of

4 *One generation shall praise thy works to another, and shall declare thy mighty acts.*

5 I will epeak of the glorious honour of thy majesty, and of thy wondrous works.

6 And men shall speak of the might of thy terrible acts: and I will declare thy greatnesses.

7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

8 ^b The LORD is gracious, and full of compassion: slow to anger, and ⁱ of great mercy.

9 ^k The LORD is good to all: and his tender mercies are over all his works.

^a Lam. 24. 19.—^b Heb. things, or words.—^c Heb. declare it.—^d Exod. 24. 6, 7. Num. 14. 18. Ps. 99. 6, 15. & 103. 8.—^e Heb. great is mercy.—^f Ps. 103. 5. Nah. 1. 7.

bread, or any cause of tumult. David prays that, during his reign, the people may be happy, and enjoy the fruits of peace.

Then he concludes the Psalm with this acclamation:

1. *Happy is that people, &c.* Those he has described.
 2. *Yea, happy, &c.* That have the true God for their God: who know God to be their Father; and that He takes care of them, providing for their temporal necessities, and supplying all their spiritual wants. Others understand these words not as prayers, but as a description of the state David and his people were then in. [See the Notes.]

NOTES ON PSALM CXLV.

This Psalm is attributed to David by the Hebrew and all the Versions. It is the last of the acrostic Psalms; and should contain twenty-two verses, as answering to the twenty-two letters of the Hebrew alphabet: but the verse between the thirteenth and fourteenth, beginning with the letter *nun*, is lost out of the present Hebrew copies; but a translation of it is found in the *Syriac, Septuagint, Vulgate, Ethiopic, Arabic, and Anglo-Saxon*. See below. It is an incomparable Psalm of praise; and the Rabbins have it in such high estimation, that they assert, if a man with sincerity of heart repeat it three times a-day, he shall infallibly enjoy the blessings of the world to come. It does not appear on what particular occasion it was composed; or, indeed, whether there was any occasion but gratitude to God for his ineffable favours to mankind.

Verse 1. *I will extol thee*] I will raise Thee on high, I will lift thee up.

I will bless thy name] ירעלעו *le-olam va-ed, for ever and onward*, in this and the coming world. These sort of expressions, which are very difficult to be translated, are on the whole well expressed by those words, in a hymn of Mr. Addison:

Thou' all eternity to thee
 A joyful song I'll raise;
 But O, eternity's too short
 To utter all Thy praise!

This contains a strong hyperbole: but allowable in such cases.

Verse 3. *His greatness is unsearchable.*] Literally, *To his mightiness there is no investigation.* All in God is unlimited and eternal.

Verse 4. *One generation*] *Thy creating and redeeming acts* are recorded in Thy word: but Thy wondrous providential dealings with mankind must be handed down by tradition, from generation to generation; for they are in continual occurrence, and consequently innumerable.

Verse 8. *The LORD is gracious*] His holy nature is ever disposed to shew favour.

Full of compassion] Wherever He sees misery, His eye affects His heart.

Slow to anger] When there is even the greatest provocation.

Of great mercy.] Great in His abundant mercy. These four things give us a wonderful display of the goodness of the Divine nature.

Verse 9. *The LORD is good to all*] There is not a soul out of hell that is not continually under his most merciful regards: so far is he from willing or desiring before their creation the damnation of any man.

His tender mercies] His bowels of compassion are over all His works; He feels for his intelligent offspring, as the most affectionate mother does for the child of her own bosom. And through this matchless mercy, these bowels of compassion, His son Jesus tasted death for every man. How far is all that is here spoken of the nature of God, opposed to the Molochian doctrine of the eternal decree of reprobation.

His grace for every soul is free:
 For him, who forged the dire decree;
 For every reprobate and foe.

PSALM CXLVI.

The Psalmist, full of gratitude, purposes to praise God for ever, 1, 2. Exhorts not to trust to man, not even the most powerful; for which he gives his reasons, 3, 4. The great advantage of trusting in God, 5. Points out the mercies which they who trust in God may expect, 6-9. God's everlasting government, 10.

PRAISE ^a ye the LORD. ^b Praise the LORD, O my soul.
² While I live will I praise the LORD: I will sing praises unto my God while I have any being.
³ Put not your trust in princes, nor in the son of man, in whom there is no help.

a Heb. *Hallelujah*.—b Psa. 103. 1.—c Psa. 104. 33.—d Psa. 118. 8, 9. Isa. 2. 22. e Or, *salvation*.—f Psa. 104. 23. Eccles. 12. 7. Isa. 2. 22.

1. *For the heavens declare, &c.* The sun, moon, and stars, in their splendour, magnitude, and perpetual motion, shew forth God's honour and majesty.

2. A second kind of works are the terrible acts of His justice, such as the deluge, the fire of Sodom, Pharaoh's overthrow in the Red sea, the earth opening to swallow up *Korah, Dathan, and Abiram*.

Then there follows His acts of love and mercy, spoken of at large.

1. *Thy great works shall abundantly utter, &c.* Thy bounty shall make all generations eloquent in Thy praise, and shall sing of Thy righteousness, in exhibiting Thy promised blessings; in bestowing temporal benefits; but, above all, in the gifts of Thy grace. In the incarnation, passion, resurrection, ascension, the coming of the Holy Ghost, calling of the Gentiles, justification, sanctification, and eternal life: for all these, and each of them, men shall abundantly utter Thy righteousness.

2. *The Lord is gracious, &c.*

3. *The Lord is good to all, &c.*

4. *His tender mercies are over, &c.* Even to the most wicked God gives time and opportunity for repentance, before he outs them off.

III. The prophet having sung of God's great works in glory, terror, and mercy, now adds, *All thy works shall praise thee, O Lord*. And now he begins a new matter, the erection of His peculiar kingdom in His church. *A peculiar people, &c.* His saints. These will continue to mark Thy wonders, and sing to Thy glory: these *thy saints shall bless thee* for all, and in all, Thy acts. *They shall speak of the glory of thy kingdom, &c.* To make known to the sons of men, &c. *Thy kingdom is an everlasting kingdom, &c.* Now the power and glory of Christ's kingdom differ in a fourfold manner from that of the sons of men.

1. The kings on earth require obedience from their subjects; they exact subsidies, tributes, taxes, &c.

2. Earthly kings glory in their power, and rejoice in their dignity: but their crown is full of thorns, anxiety, care, &c.

3. Earthly kings reign but for a time, Christ for ever.

1. *They shall speak of the glory, &c.* Excelling all others.
2. *To make known, &c.* Thy acts far beyond theirs.
3. *Thy kingdom is an everlasting kingdom, &c.* Not so theirs.

The prophet having described Christ's kingdom, begins to extol the qualities and virtues of a good king, which agrees with Christ.

i. His veracity.

ii. His probity. *The Lord is faithful, &c.*

iii. This is another quality of a good king, so to govern his subjects that they fall not, or raise them if fallen. Christ sustains and upholds His people; or restores them if they fall from Him, and return by repentance to Him: this was exemplified in *David, Peter, the prodigal, &c.* *The eyes of all, &c.* *Thou openest thine hand, &c.*

iv. Liberality and bounty is an excellent quality in a king, who cares for his subjects; and may properly be applied to Christ, who provides for His church in all things. And—

1. *The eyes of all wait upon thee.* In expectation.
2. *And thou givest, &c.* It is a gift, not a debt.
3. *Their meat.* Every thing fit for them.
4. *In due season.* When fit and necessary.
5. *Thou openest thine hand.* Givest bountifully.
6. *And satisfiest, &c.* The covetous always want; content is from God.
7. *The desire of every living thing, &c.* *The Lord is righteous, &c.*

v. This is another virtue of a good king, and refers to Christ. *The Lord is nigh unto all them, &c.*

vi. This is the sixth quality of a good king, to shew himself ready of access to all who implore his aid.

1. *Faith.* For he that prays without it will not be answered.
2. *Hope and confidence.* He prays not seriously, who hopes not to be heard.

4 'His breath goeth forth, he returneth to his earth: in that very day ⁵ his thoughts perish.
⁵ Happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God:
⁶ Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever:
⁷ Which executeth judgment for the oppressed: which giveth food to the hungry.
⁸ The LORD looseth the prisoners:

g See 1 Cor. 2. 6.—h Psa. 144. 15. Jer. 17. 7.—i Gen. 1. 1. Rev. 14. 7.—k Psa. 103. 6. l Psa. 107. 9.—m Psa. 68. 6. & 107. 10, 14.

3. *Love.* No man prays who hates God.

4. *Desire.* Nor that desire not to obtain.

5. *Attention and intention,* without which prayer is idle. *The Lord will fulfil, &c.*

vii. The seventh quality of a good king is to grant petitions.

1. *He will fulfil, &c.* But with limitation. *So they fear him.*

2. *He also will hear their cry.* When it is earnest and sincere.

3. *And will save them.* *The Lord preserveth all them, &c.*

viii. The eighth quality of a good king is, to spare the humble, and destroy the proud. Which Christ will do; He preserves His martyrs in patience, and then receives them into glory.

IV. The conclusion is an acclamation, and answers to the beginning of the Psalm.

1. *My mouth shall speak, &c.* This will I do while I live.

2. *And let all flesh, &c.* And let all follow his example.

NOTES ON PSALM CXLVI.

This is the first of the Psalms, called *Hallelujah* Psalms, of which there are five, and which conclude the book. No author's name is prefixed to this, either in the *Hebrew* or *Chaldee*. But the *Syriac, Vulgate, Septuagint, Ethiopic, and Arabic*, attribute it to *Haggai and Zechariah*. It was probably written after the Captivity; and may refer to the time when Cyrus, prejudiced by the enemies of the Jews, withdrew his order for the rebuilding of the walls of Jerusalem; to which revocation of the royal edict the third verse may refer. *Put not your trust in princes, &c.*

Verse 2. *While I live will I praise]* The true feeling of a heart overpowered with a sense of God's goodness.

While I have any being.] כִּי־יִבְרַח be-oddi; in my continuance, in my progression, my eternal existence. This is very expressive.

Verse 3. *Put not your trust in princes]* This may refer, as has been stated above, to Cyrus, who had revoked his edict for the rebuilding of Jerusalem. Perhaps they had begun to suppose that they were about to owe their deliverance to the Persian king. God permitted this change in the disposition of the king, to teach them the vanity of confidence in men, and the necessity of trusting in Himself.

Verse 4. *His breath goeth forth]* His existence depends merely, under God, on the air he breathes. When he ceases to respire, he ceases to live: his body from that moment begins to claim its affinity to the earth: and all his thoughts, purposes, and projects, whether good or evil, come to nought, and perish. He then who has no other dependence, must necessarily be miserable.

Verse 5. *Happy is he that hath the God of Jacob for his help]* While he that trusts in man is miserable, he that trusts in God is happy. In the son of man, בֶּן־אָדָם *ben Adam*, there is no help, לֹא־יִשְׁעוּ *teshuah*, no saving principle. Every son of Adam comes into the world without this; and must continue so till the Lord open the eyes of the blind, ver. 8. This son of Adam returns to his earth, לְאֲדָמָתוֹ *le-adamato*, to the ground, from which he was taken; this refers directly to Gen. ii. 7; iii. 19. But he that has the God for his help, that helped Jacob in his distress, and was with him and sustained him in and through all adversities, can never be destitute; for this God changes not; he lives for ever, and his projects cannot perish. He has purposed that Israel shall be delivered from this Captivity. *Cyrus may change, but God will not: trust, therefore, in HIM.* He has all power; He made heaven and earth; He has them under His government and at His disposal: and should earth itself fail, heaven endures. And He keeps His truth for ever; and, therefore, His promises must be fulfilled to them that trust in Him. *Fear not.*

Verse 7. *Which executeth judgment for the oppressed]* For those who suffer by violence or calumny. This may refer to the Israelites, who suffered much by oppression from the *Babylonians*, and by calumny from the *Samari-*

8 * The LORD openeth the eyes of the blind :
 v the LORD raiseth them that are bowed down :
 the LORD loveth the righteous :

9 * The LORD preserveth the strangers ; he
 relieveth the fatherless and widow : * but the
 way of the wicked he turneth upside down.

10 * The LORD shall reign for ever, even thy
 God, O Zion, unto all generations. Praise ye
 the LORD.

PSALM CXLVII.

The Psalmist praises God for His goodness to Jerusalem, 1-3. Shows His great mercy to them that trust in Him, 4-6. He extols Him for His mercies, and providential kindness, 7-11. For His defence of Jerusalem, 12-15. For His wonders in the seasons, 16-18. And his word unto Jacob, 19, 20.

XXX. DAY. EVENING PRAYER.

Duril I. Regis
 Parmam cir.
 anam secum.

PRAYE ye the LORD : for * it is
 good to sing praises unto our God ;
 for it is pleasant ; and * praise is comely.

2 The LORD doth * build up Jerusalem : * he
 gathereth together the outcasts of Israel.

3 * He healeth the broken in heart, and bind-
 eth up their * wounds.

4 * He telleth the number of the stars ; he
 calleth them all by their names.

5 * Great is our LORD, and of * great power :
 1 his * understanding is infinite.

6 * The LORD listeth up the meek : he casteth
 the wicked down to the ground.

7 Sing unto the LORD with thanksgiving ;
 sing praise upon the harp unto our God :

8 * Who covereth the heaven with clouds,
 who prepareth rain for the earth, who maketh
 grass to grow upon the mountains.

9 * He giveth to the beast his food, and * to
 the young ravens which cry.

10 * He delighteth not in the strength of the
 horse : he taketh not pleasure in the legs of a
 man.

v Matt. 9. 30. John 8. 7-32.—w Ps. 145. 14. & 147. 6. Luke 13. 13.—x Dent. 10. 18. Ps. 65. 6.—y Ps. 117. 6.—z Exod. 15. 18. Ps. 10. 16. & 145. 13. Rev. 1. 16. a Ps. 92. 1.—b Ps. 135. 3.—c Ps. 33. 1.—d Ps. 102. 16.—e Dent. 30. 3.—f Ps. 84. 17. Is. 57. 15. & 61. 1. Luke 4. 18.—g Heb. grieve.—h See Gen. 15. 5. Is. 40. 28.

11 Chron. 16. 26. Ps. 48. 1. & 96. 4. & 145. 3.—k Nah. 1. 3.—l Heb. of his understanding there is no number.—m Is. 40. 28.—n Ps. 145. 5, 9.—o Job 32. 25, 27. Ps. 104. 13, 14.—p Job 38. 41.—q Ps. 104. 27, 28. & 138. 25. & 145. 15.—r Job 34. 41. Matt. 6. 26.—s Ps. 33. 16, 17, 18. Hos. 1. 7.

tans, &c. who had prejudiced the king of Persia against them.

Giveth food to the hungry] No doubt fed the poor captives by many displays of His peculiar providence.

The Lord looseth the prisoners] And as He has sustained you so long under your captivity, so will He bring you out of it.

Verse 8. Openeth the eyes of the blind] He brings us out of our prisonhouse, from the shadow of death ; and opens our eyes that we may behold the free light of the day. And it is the Lord only that can open the eyes of any son of Adam, and give him to see his wretchedness, and where help and salvation may be found.

Raiseth them that are bowed down] Through a sense of their guilt and sinfulness.

The Lord loveth the righteous] These He makes partakers of a Divine nature ; and He loves those who bear His own image.

Verse 9. Preserveth the strangers] He has preserved you strangers in a strange land, where you have been in captivity for seventy years ; and, though in an enemies' country, He has provided for the widows and orphans as amply as if they had been in the Promised Land.

The way of the wicked he turneth upside down.] He subverts, turns aside. They shall not do all the wickedness they wish ; they shall not do all that is in their power. In their career He will either stop them, turn them aside, or overturn them.

Verse 10. The Lord shall reign for ever] Therefore He can never fail ; and He is thy God, O Zion. Hitherto he has helped you and your fathers : and has extended that help from generation to generation. Therefore trust in Him and praise the Lord.

ANALYSIS OF THE HUNDRED AND FORTY-SIXTH PSALM.

The subject of this Psalm is the same with the former.

It is divided into four parts :—

- I. An exhortation to praise God, ver. 1. Which the Psalmist resolves to do, ver. 2.
- II. A dehortation from confidence in man, ver. 3, 4.
- III. He pronounces them happy who trust in God, ver. 5.
- IV. And to persuade to this he uses every reason, ver. 6, to the end.

I. He begins with a dialogism.

1. He speaks to all. Praise ye the Lord.

2. Then by an apostrophe he turns to himself. Praise the Lord, O my soul.

3. And his soul answers, While I live, &c. While I am, while I shall be.

II. But the prophet, for fear men should trust too much in the great, and not rely wholly upon God, he exhorts them,—Put not your trust in princes, &c.

He gives his reasons for the warning :—

- 1. Because of their impotency. There is no help in them, &c.
- 2. Because of their mortality. Their breath goeth forth, &c.

III. If a man will be happy, the prophet shews him that he must alone rely upon God ; for,

1. Happy is he that hath, &c. Him in whom Jacob trusted.

2. And whose hope, &c. Not in short-lived man.

And this he confirms by many reasons :—

- 1. From His omnipotence. He is God the Creator, &c.
 - 11. From His veracity. Who keeps truth for ever, &c.
- His word is passed for our protection ; and He can and will keep it.

III. From His justice. He executeth judgment, &c.

IV. From His mercy.

1. He giveth food, &c. Relieves men in their necessities.

2. The Lord looseth the prisoner. Another act of grace, again.

3. The Lord openeth the eyes, &c. Whether spiritually or corporally.

4. The Lord raiseth them that are bowed down, &c. By sin, or misery.

v. From His love. The Lord loveth, &c. Of which the effects are,—

- 1. The Lord preserveth, &c.
- 2. He delivereth the fatherless, &c.
- 3. But the ungodly find a far different effect. But the way of the wicked, &c. He makes their glory to perish utterly.

vi. From the eternity of His kingdom.—Kings of the earth die, and are no more remembered ; but He is a King for ever, &c. In His church. The Lord shall reign for ever, even thy God, &c.

NOTES ON PSALM CXLVII.

This Psalm, which is without title in the Hebrew, Chaldee, and Vulgate, is attributed by the other Versions to Haggai and Zechariah. It was probably penned after the Captivity, when the Jews were busily employed in rebuilding Jerusalem, as may be gathered from the second and thirteenth verses. It may be necessary to remark that all the Versions, except the Chaldee, divide this Psalm at the end of the eleventh verse, and begin a new Psalm at the twelfth. By this division the numbers of the Psalms agree in the Versions with the Hebrew ; the former having been, till now, one behind.

Verse 1. Praise is comely.] It is decent, befitting, and proper, that every intelligent creature should acknowledge the Supreme Being ; and as He does nothing but good to the children of men, so they should speak good of his name.

Verse 2. The Lord doth build up.] The Psalmist appears to see the walls rising under his eye, because the outcasts of Israel, those who had been in captivity, are now gathered together to do the work.

Verse 3. He healeth the broken in heart] שברו ה שבורה in heart. From the root שבר shavar, to break in pieces, we have our word shiver, to break into splinters, into shivers. The heart broken in pieces by a sense of God's displeasure.

Verse 4. He telleth the number of the stars] He whose knowledge is so exact as to tell every star in heaven, can be under no difficulty to find out and collect all the scattered exiles of Israel.

Verse 5. His understanding is infinite.] To his intelligence there is no number : though He numbers the stars, His understanding is without number. It is infinite ; therefore, He can know, as He can do, all things.

Verse 6. The Lord listeth up the meek] The humbled, the afflicted.

Verse 7. Sing unto the Lord] שׁוּבָנוּ, sing a responsive song, sing in parts, answer one another.

Verse 8. Who covereth the heaven with clouds] Collects the vapours together, in order to cause it to rain upon the earth. Even the direction of the winds, the collection of the clouds, and the descent of the rain, are under the especial management of God. These things form a part of His providential management of the world.

Maketh grass to grow upon the mountains.] After this clause the Vulgate, the Septuagint, Æthiopic, Arabic,

11 The LORD taketh pleasure in them that fear him, in those that hope in his mercy.

12 Praise the LORD, O Jerusalem; praise thy God, O Zion.

13 For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

14 He maketh peace in thy borders, and filleth thee with the finest of the wheat.

15 He sendeth forth his commandment upon earth: his word runneth very swiftly.

16 He giveth snow like wool: he scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels: who can stand before his cold?

18 He sendeth out his word, and melteth them; he causeth his wind to blow, and the waters flow.

19 He sheweth his word unto Jacob, his statutes and his judgments unto Israel.

20 He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the LORD.

Heb. who maketh thy border peace.—1. Isa. 66. 17. 18.—2. Psa. 132. 15.—3. Heb. ful of wheat. Deut. 32. 14. Psa. 64. 16.—4. Job 37. 12.—5. Job 37. 8.

7 Ver. 15. See Job 37. 12.—8. Deut. 32. 2, 3, 4. Psa. 76. 1. & 78. 5. & 108. 7.—9. Heb. His words.—10. Mat. 4. 4.—11. See Deut. 4. 32, 33, 34. Rom. 3. 1, 2.

and Anglo-Saxon, add, and herb for the service of man. It appears that a *hemistic*, or *half-line*, has been lost from the Hebrew Text; which, according to the above Versions, must have stood thus: וְעֵשֶׂב לְעֹבְדֵי הָאָדָם *ve-eseb le-abadeth hu-adam*, as in Psalm civ. 14, *And herbage for the service of mankind*.

Verse 10. *He delighteth not*] The horse, among all animals, is most delighted in by man for beauty, strength, and fleetness. And a man's legs, if well proportioned, are more admired than even the finest features of his face. Though God has made these, yet they are not His peculiar delight.

Verse 11. *The Lord taketh pleasure in them that fear him*] That are truly religious.

In those that hope in his mercy.] Who are just beginning to seek the salvation of their souls. Even the cry of the penitent is pleasing in the ear of the Lord. With this verse the hundred and forty-sixth Psalm ends in all the Versions, except the Chaldee. And the hundred and forty-seventh commences with the 12th verse. I believe these to be two distinct Psalms. The subjects of them are not exactly the same, though something similar; and they plainly refer to different periods.

Verse 13. *He hath strengthened the bars of thy gates*] He has enabled thee to complete the walls of Jerusalem. From the former part of the Psalm it appears the walls were then in progress; from this part, they appear to be completed, and provisions to be brought into the city, to support its inhabitants. The gates were set up and well secured by bars, so that the grain, &c. was in safety.

Verse 14. *He maketh peace*] They were now no longer troubled with the Samaritans, Moabites, &c.

Verse 15. *He sendeth forth his commandment*] His substantial Word. It is here personified, מִצְוַת מַיְמְרָא, Chaldee; and appears to be a very active Agent running every where, and performing the purposes of His will.

Verse 16. *He giveth snow like wool*] Falling down in large flakes; and in this state nothing in nature has a nearer resemblance to fine white wool.

Scattereth the hoar-frost like ashes.] Spreading it over the whole face of nature.

Verse 17. *He casteth forth his ice*] קָרָחוֹ *karecho*, (probably hailstones) like crumbs.

Who can stand before his cold?] At particular times the cold in the east is so very intense as to kill man and beast. *Jacobus de Vitriaco*, one of the writers in the *Gesta Dei per Francos*, says, that in an expedition in which he was engaged against Mount Tabor, on the 24th of December, the cold was so intense that many of the poor people, and the beasts of burthen, died by it. And *Albertus Aquensis*, another of these writers, speaking of the cold in Judea, says that thirty of the people who attended Baldwin I. in the mountainous districts near the Dead sea were killed by it; and that in that expedition they had to contend with horrible hail and ice; with unheard-of snow and rain. From this we find that the winters are often very severe in Judea; and in such cases as the above, we may well call out, *Who can stand against his cold!*

Verse 18. *He sendeth out his word*] He gives a command: the south wind blows; the thaw takes place; and the ice and snow being liquefied, the waters flow, where before they were bound up by the ice.

Verse 19. *He sheweth his word unto Jacob*] To no nation of the world beside had God given a revelation of His will.

Verse 20. *And as for his judgments*] The wondrous ordinances of His law, no nation had known them; and, consequently, did not know the glorious things in futurity to which they referred.

ANALYSIS OF THE HUNDRED AND FORTY-SEVENTH PSALM.

The parts of this Psalm are two:—

I. An exhortation to praise God, ver. 1, which is repeated, ver. 7 and 12.

II. The arguments to persuade to it: God's bounty,

wisdom, power, providence, justice, and mercy, dwelt on through the whole Psalm.

I. The exhortation is briefly proposed, *Praise the Lord*. Which the prophet, as the chanter of the quire, begins; and then more fully repeats, *Sing unto the Lord, &c.* And again, *Praise the Lord, O Jerusalem, &c.* ver. 12; where the Arabic, Greek, and Latin translators begin a new Psalm: but in the Hebrew they are conjoined, and form but one hymn.

II. The prophet, having ended his exhortation, adds his reasons for it.

- 1. It is pleasant and becoming.
- 2. His bounty in building Jerusalem, and bringing back the dispersed, ver. 2. In comforting the distressed, ver. 3. For His wisdom, ver. 4. For His power, ver. 5. For His mercy and justice, ver. 6.

His first arguments are drawn from the thing itself.

- i. Good. *For it is good, &c.* For many reasons this may be called good.
- 1. For it is God's command, and must not be neglected.
- 2. It elevates the heart from earth to heaven.
- 3. Good again, because we are bound to it by obligations.

ii. *To praise God is pleasant.*

- 1. Because it proceeds from love.
- 2. Because it is pleasant to perform our duty, and the end of our creation.
- 3. Because God is pleased with it. *He that offereth me praise, glorifieth me, &c.*

4. Because God is pleased with the virtues of faith, hope, charity, humility, devotion, &c. of which praise is the effect.

iii. *It is comely.* There is no sin greater than that of ingratitude.

These are the first arguments the prophet uses, and they are drawn from the nature of the thing itself: they may apply to all ages of the church.

He dwells upon the deliverance of Israel from captivity.

- 1. *The Lord doth build up His church, the seat of His sanctuary.* He hath restored our policy and religion.
- 2. *He gathereth together, &c.* The banished and scattered ones. The Gentiles.
- 3. *He healeth the broken in heart, &c.* Oppressed by captivity or sin.

4. *And bindeth up, &c.* Like a good surgeon.

The second argument is drawn from His wisdom.

- 1. *He telleth the number of the stars, &c.* A thing to man impossible.
- 2. *He calleth them, &c.* They are His army, and He knows them.

By the stars in this place some understand God's saints.

- 1. *The stars are infinite in number.* So are the saints.
- 2. *Among them are planets.* Saints have their circuits; and always revolve round Him—the Sun of righteousness.
- 3. *The stars shine clearest in the night.* The saints in persecution.
- 4. *One star differeth from another in glory.* Some saints excel others in piety.
- 5. *The stars are above.* The saints' conversation is in heaven.

6. *The stars are obscured by clouds.* The church is sometimes obscured by affliction and persecution.

His third argument is drawn from God's power. *Great is the Lord, &c.*

His fourth argument is drawn from God's justice and mercy.

- 1. His mercy. *The Lord lifteth up the meek, &c.* Sustains and exalts them.
- 2. His justice. *He casteth the wicked down, &c.* They shall not always triumph.

But, before the prophet proceeds farther, he repeats,—

- 1. *Sing unto the Lord with thanksgiving.* Do it in words.
- 2. *Sing praises upon the harp, &c.* Do it in works.

Then he proceeds to argue from God's providence.

PSALM CXLVIII.

The Psalmist calls on all the creation to praise the Lord. The angels and visible heavens, 1-4. The earth and the sea, 7. The meteors, 8. Mountains, hills, and trees, 9. Beasts, reptiles, and fowls, 10. Kings, princes, and mighty men, 11. Men, women, and children, 12, 13. Especially all the people of Israel, 14.

PRAISE ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.

2 ^b Praise ye him, all his angels: praise ye him, all his hosts.

3 Praise ye him, sun and moon: praise him, all ye stars of light.

4 Praise him, ye heavens of heavens, and ye waters that be above the heavens.

a Heb. *Hell-hajah*.—b Ps. 103. 20, 21.—c 1 Kings 8. 27. 2 Cor. 12. 2.—Gen. 1. 7.—Gen. 1. 1, 6, 7. Ps. 33. 6, 8.—f Ps. 86. 37. & 119. 90, 91. Jer. 31. 35, 36. & 23. 32.

1. *Who covereth the heaven, &c.* Not to obscure, but fructify, the earth.

2. *Who maketh grass to grow, &c.* By His blessing on the most barren places.

3. *He giveth to the beast, &c.* They gather it from His supplies.

4. *And to the young ravens, &c.* No bird suffers its young so soon to provide for themselves: but God hears and sends them food. Christ Himself uses this argument to encourage us to rely on God's providence, Matt. vi.

Should the distrustful Jew argue, Alas, we have no strength, ammunition, horse, or armour, the prophet replies—

1. *He delighteth not, &c.* When used as a warlike creature.

2. *He taketh not pleasure, &c.* In the nimbleness of man, when used for warlike preparations.

But He delights in His servants.
1. *The Lord taketh pleasure, &c.* In those who obey and love Him.

2. *In those that hope, &c.* Have faith and confidence in Him.

3. He again repeats his proposition, and calls upon the church to perform it. *Praise the Lord, O Jerusalem, &c. Thy God, O Zion.* Should others be negligent, be not ye.

He then adds four reasons why Zion should praise Him. 1. Security and defence. 2. Benediction. 3. Peace.

4. Substance.
1. Security. *For he hath strengthened, &c.*
2. Benediction. *He hath blessed, &c.* His officers with wisdom, &c.

3. Peace. *He maketh peace.* The vision of peace is the literal interpretation of the word *Jerusalem*.

4. Provision. *Filleth this with the finest of the wheat.* That God has done this for Jerusalem is evident from His general providence over the world. And this argument the prophet uses: *He sendeth forth his commandment upon earth, &c.* For

1. *He giveth snow like wool.* Beautiful in appearance, and in order to preserve vegetables from the nipping but necessary frost, when long continued.

2. *He scattereth the hoar-frost, &c.* Thickening the air with it like ashes; freezing all the vapours that float in it.

3. *He casteth forth his ice, &c.* Fragments of ice.

4. *Who can stand before his cold.* Able to endure it unprovided.

But, having described all these powerful agents, the prophet next shews how easily they are governed by His word.

1. *He sendeth out his word, and melteth them.*

2. *He causeth his wind to blow, &c.* And the ice and snow return to water. All these are His, and on Him we must depend for safety and comfort.

By these God teaches alike nations to acknowledge Him. But there are particular acts which refer to His people; for, 1. *He sheweth his word, &c.* By Moses and the prophets.

2. *He hath not dealt so, &c.* None at that time, but since to His church.

3. *As for his judgments, &c.* His evangelical precepts. He is sending forth His word; the nations could not find out His precepts otherwise; therefore for this praise ye the Lord.

NOTES ON PSALM CXLVIII.

This Psalm has no title: but by the Syriac it is attributed to Haggai and Zachariah; and the Septuagint and the *Aethiopic* follow it. As a hymn of praise, this is the most sublime in the whole book.

Verse 1. *Praise ye the Lord from the heavens*] The *Chaldees* translates, "Praise the Lord, ye holy creatures from the heavens. Praise Him, ye armies of supreme angels. Praise Him all ye angels who minister before Him." *מִן הַשָּׁמַיִם* *min hashamayim*, signifies whatever belongs to the heavens, all their inhabitants: as *מִן הַיָּם* *min ha-arets*, ver. 7, signifies all that belong to the earth, all its inhabitants and productions.

5 Let them praise the name of the LORD: for he commanded, and they were created.

6 He hath also stablished them for ever and ever: he hath made a decree which shall not pass.

7 Praise the Lord from the earth, ye dragons, and all deeps:

8 Fire, and hail; snow, and vapours; stormy wind fulfilling his word:

9 Mountains, and all hills; fruitful trees, and all cedars:

10 Beasts, and all cattle; creeping things, and flying fowl:

g *Isa.* 43. 20.—h *Ps.* 147. 15-18.—i *Isa.* 44. 23. & 49. 13. & 55. 12.—k *Heb.* *birds of wing*.—l *Gen.* 1. 25. & 2. 19. & 7. 23. & 8. 17. & 9. 2. 20. *Deut.* 4. 17. *Ezek.* 30. 17. *Deut.* 7. 6.

min ha-arets, ver. 7, signifies all that belong to the earth, all its inhabitants and productions.

Verse 3. *Praise ye him, sun and moon*] The meaning of this address, and all others to *inanimate nature*, is this: Every work of God's hand partakes so much of His perfections, that it requires only to be studied and known, in order to shew forth the manifold wisdom, power, and goodness, of the Creator.

Stars of light] The brightest and most luminous stars: probably, the planets may be especially intended.

Verse 4. *Heavens of heavens*] Heavens exceeding heavens. Systems of systems extending as far beyond the solar system, as it does beyond the lowest deeps. The endless systematic concentration of worlds.

Ye waters that be above the heavens] This refers to Gen. i. 7, where see the Notes. Clouds, vapours, air, exhalations, rain, snow, and meteors of every kind.

Verse 5. *He commanded, and they were created*] He spake the word expressive of the idea in His infinite mind; and they sprang into being according to that idea.

Verse 6. *He hath also stablished them*] He has determined their respective revolutions, and the times in which they are performed, so exactly as to shew His all-comprehensive wisdom and skill, that they have never passed the line marked out by His decree, nor intercepted each other in the vortex of space, through revolutions continued for nearly 6000 years.

Verse 7. *Praise the Lord from the earth*] As, in the first address, he calls upon the heavens, and all that belong to them; so here, in this second part, he calls upon the earth, and all that belong to it.

Ye dragons] *דַּרְוֵן* *tanninim*, whales, porpoises, sharks, and sea-monsters, of all kinds.

And all deeps] Whatever is contained in the sea: whirlpools, eddies, ground tides, with the astonishing flux and reflux of the ocean.

Every thing in its place and nature, shews forth the perfections of its Creator.

Verse 8. *Fire and hail; snow and vapours*] All kinds of meteors, water, and fire, in all their forms and combinations. And air, whether in the gentle breeze, the gale, the whirlwind, the tempest, or the tornado; each accomplishing an especial purpose, and fulfilling a particular will of the Most High.

Verse 9. *Mountains, and all hills*] Whether primitive, secondary, or alluvial; of ancient or recent formation, with all their contents, quarries, mines, and minerals. But what a profusion of wisdom and skill is lavished on these! To instance only in the different metals, earths, and minerals; especially the precious stones.

Fruitful trees] *פְּרִי עֵץ* *per, fruit trees* of all kinds.

And all cedars] Every kind of forest tree. The formation of the fruits, their infinitely varied hues and saps, proclaim the unsearchable wisdom and goodness of God: not less so, the growth, structure, and various qualities and uses, of the forest trees.

Verse 10. *Beasts*] *חַיָּוָה* *ha-chaiyah*, wild beasts of every kind.

All cattle] *בְּהֵמָה* *behemah*, all domestic animals, those used for the service of the house, and those for agricultural purposes.

Creeping things] All the class of reptiles, from the *Boa constrictor*, that can combat, kill, and swallow whole, the royal tiger, to the cobra de manilla, a poisonous reptile as small as a fine needle; with those still smaller animals that are found in water, and require the power of the microscope to bring them to view. In the production, preservation, habits, and properties, of all these there is a profusion of wisdom and economy that would require ages to exhibit.

Flying fowl] The structure of fowls is astonishing; and the exact mathematical manner in which flying fowls swim the air, steer their course wheresoever they

11 Kings of the earth, and all people: princes, and all judges of the earth:

12 Both young men, and maidens; old men, and children;

13 Let them praise the name of the LORD; for his name alone is excellent; his glory is above the earth and heaven.

14 He also exalteth the horn of his people, the praise of all his saints: even of the chil-

m Ps. 8. 1. Isa. 12. 4.—n Heb. exalted.—o Ps. 113. 4.—p Ps. 25. 10.

will; the feathers and their construction, with the muscles which give them motion; strike the observer of nature with astonishment and delight.

Verse 11. *Kings of the earth*] As being representatives of the Most High; and all people, the nations governed by them. *Princes*, as governors of provinces, and all judges executing those laws that bind man to man, and regulate and preserve civil society;—praise God, from whom ye have derived your power and influence: for by him kings reign. And let the people magnify God for civil and social institutions; and for the laws by which, under Him, their lives and properties are preserved.

Verse 12. *Both young men and maidens*] Who are in the bloom of youth, and in the height of health and vigour—know that God is your Father; and let the morning and energy of your days be devoted to Him.

Old men and children] Very appropriately united here, as the beginning and conclusion of life present nearly the same passions, appetites, caprices, and infirmities: yet in both the beneficence, all-sustaining power, and goodness of God are seen.

Verse 13. *Let them*] All already specified—praise the name of Jehovah—because He excels all beings: and His glory, as seen in creating, preserving, and governing all things, is upon or over, by all, the earth and heaven. All space and place, as well as the beings found in them, shew forth the manifold wisdom and goodness of God.

Verse 14. *He also exalteth the horn*] Raises to power and authority His people.

The praise] Jehovah is the subject of the praise of all His saints.

A people near unto him] The only people who know Him, and make their approaches unto Him with the sacrifices and offerings which He has Himself prescribed. Praise ye the Lord!

O what a hymn of praise is here! It is an universal chorus! all created nature have a share here, and all perform their respective parts.

All intelligent beings are especially called to praise Him who made them in His love, and sustains them by His beneficence. Man particularly, in all the stages of his being,—infancy, youth, manhood, and old age; all human beings have their peculiar interest in the great Father of the spirits of all flesh.

He loves man, wheresoever found, of whatsoever colour, in whatever circumstances, and in all the stages of his pilgrimage from his cradle to his grave.

Let the lip of the infant, the shout of the adult, and the sigh of the aged, ascend to the universal Parent, as a gratitude offering. He guards those who hang upon the breast; controls and directs the headstrong and giddy; and sustains old age in its infirmities, and sanctifies to it the sufferings that bring on the termination of life.

Reader, this is thy God! How great! how good! how merciful! how compassionate! Breathe thy soul up to Him; breathe it into Him, and let is be preserved in His bosom, till mortality be swallowed up of life, and all that is imperfect be done away!

Jesus is thy sacrificial offering—Jesus is thy Mediator.—He has taken thy humanity, and placed it on the throne! He creates all things new, and faith in His blood will bring thee to His glory! Amen, hallelujah!

The beautiful morning hymn of Adam and Eve, (Paradise Lost, Book V. line 153, &c.)

"These are thy glorious works, Parent of good; Almighty, Thine this universal frame."

has been universally admired. How many have spoken loud in its praises, who have never attempted to express their feelings in a stanza of the hundred and forty-eighth Psalm! But to the rapturous adorers of Milton's poetry what is the song of David, or this grand music of the spheres!—Know this, O forgetful man, that Milton's Morning Hymn is a paraphrase of this Psalm, and is indebted to it for every excellency it possesses. It is little else than the Psalmist speaking in English, instead of Hebrew verse.

ANALYSIS OF THE HUNDRED AND FORTY-EIGHTH PSALM.

The Psalmist calls upon the whole creation to be instrumental in praising God. By which he shews,

dren of Israel, a people near unto him. Praise ye the LORD.

PSALM CXLIX.

All the congregation are invited to praise God for His mercies, 1-3. Their great privileges, 4, 5. Their victories, 6-9.

PRAISE ye the LORD. Sing unto the LORD a new song, and his praise in the congregation of saints.

q Ps. 149. 9.—r Ephes. 2. 17.—s Heb. Hallelujah.—t Ps. 33. 3. Isa. 42. 10.

I. His ardent desire that God be praised. As if creatures endowed with reason were too few; therefore, he calls on inanimate things to join and be heralds of His wondrous works.

II. His intention; what he would, and could have done.

III. That what could be done, should be done.

IV. That all really do praise Him in their kind and manner.

This Psalm is disposed into excellent distribution. 1. He calls upon celestial creatures in general. 2. In particular. 1. On angels. Praise ye the Lord from the heavens, &c. Ye of celestial order. 2. Praise him in the heights, &c. The heavens above. 3. Praise him all his hosts, &c. Which in St. Luke are called The heavenly host.

2. Praise ye him, sun, moon, and stars. Though not with the voice, yet by your beauty, motion, light, efficacy, &c.

He mentions the whole body of the heavenly orbs.

1. Praise him ye heavens of heavens, &c. The highest state of bliss.

2. And ye waters, &c. All the orbs above the air, in Scripture called heavens.

And in the two next verses he gives the reason.

1. He commanded, &c. They are His creatures; therefore,

2. He hath established them, &c. They are incorruptible. From the heavens he now descends to the earth, air, water, &c. Praise the Lord from the earth, &c. All ye elementary substances.

1. Ye dragons. Whales, great fishes.

2. All deeps. All kinds of waters.

3. Fire and hail, &c. Meteors, &c.

4. Mountains and hills, &c.

5. Fruitful trees, &c. Trees fit to build with, and fruit-trees.

6. Beasts and all cattle. Both wild and tame.

7. Creeping things, &c. Worms and serpents.

8. And all flying fowls.

And, lastly, he cites all mankind to praise God.

1. The highest kings, &c. They who command, and they who obey.

2. Princes and all judges, &c. All inferior magistrates.

3. Both young men and maidens. Both sexes.

4. Old men and children. All ages. Let them praise the name of the Lord

And for this reason:—

1. For his name is excellent alone. No name is so sublime and worthy.

2. His glory is above the earth and heaven. All good comes from Him.

The prophet concludes this Psalm with God's goodness to the church, which furnishes him with another reason:—

1. He also exalts the horn, &c. The power and glory of His people.

2. He is the praise, &c. The Guide of Israel.

3. Even of the children of Israel, &c. A people consecrated to God. All which is to be understood not merely of Israel according to the flesh, but God's spiritual church. Now those who are true Israelites, and those especially, he excites to sing,—

Hallelujah! Praise ye the Lord!

NOTES ON PSALM CXLIX.

This seems to be an epinicion, or Song of Triumph, after some glorious victory; probably in the time of the Maccabees. It has been also understood as predicting the success of the Gospel in the nations of the earth. According to the Syrian, it concerns the New Temple, by which the Christian church is meant. It has no title in the Hebrew, nor in any of the Versions, and no author's name.

Verse 1. Sing unto the LORD a new song] That is, as we have often had occasion to remark, an excellent song—the best we can possibly pronounce. So the word חֲדָשׁ chadosh is often understood; and so the word novus, "new," was often used among the Latin writers.

Folio ante nostrum quomodo sit rustica musam.

Folio et ipse facit nova carmina. Virg. Eccl. iii. v. 94.

Psalm loves my lines, although rude;

Psalm himself makes excellent odes.

PSALM CXLIX.

2 Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.
 3 Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.
 4 For the LORD taketh pleasure in his people: he will beautify the meek with salvation.
 5 Let the saints be joyful in glory: let them sing aloud upon their beds.

6 Let the high praises of God be in their mouth, and a two-edged sword in their hand:
 7 To execute vengeance upon the heathen, and punishments upon the people;
 8 To bind their kings with chains, and their nobles with fetters of iron;
 9 To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.

c See Job 35. 10. Ps. 102. 2. Isa. 54. 5.—1 Zech. 9. 2. Matt. 21. 5.— Ps. 81. 2. & 150. 4.— Cr, with the pipe.—g Ps. 35. 27.

h Ps. 132. 18.—1 Job 35. 10.—k Heb. in their throat.—1 Heb. 4. 12. Rev. 1. 16. m Deut. 7. 1, 2.—n Ps. 132. 14.

Tamely and inexpressively translated by Dryden :

"Pollio my rural verse vomachus to read.
 My Pollio writes himself."

O what a falling off is here !
 Servius, in his comment on *nova* says, *magna, miranda. Nova means great, admirable.*

So on *Novum Nectar*, Eccl. v. ver. 71, he says, *id est, magna dulcedo : nectar of excellent flavour.*

[Congregation of saints.] The Israelites, who were, by profession and by injunction a holy people.

Verse 2. In him that made him] Let them remember in their exultations to give all glory to the Lord; for He is the Author of their being, and of their blessings. And let them know that He is their King also; that they should submit to His authority, and be guided and regulated in their hearts and conduct by His laws.

Verse 3. Let them praise his name in the dance] כחול be-machol, with the pipe, or some kind of wind music, classed here with תוף toph, the tabour or drum, and קנור kinnor, the harp. מַחֹל machol, says Parkhurst, "some secular wind instrument of music, with holes, as a flute, pipe, or flûte, from מַחַל chal, to make a hole, or opening." I know no place in the Bible where מַחֹל machol, מַחֹלִים machalath, mean dance of any kind; they constantly mean some kind of pipe.

Verse 4. The Lord taketh pleasure in his people] The pleasure or good-will of God is in his people: He loves them ardently, and will load them with His benefits, while they are humble and thankful: for,

He will beautify יְפָאֵר yephaer, He will make fair the meek, אֲנָעִיב anevim, the lovely, the humble, with salvation, מְשַׁלֵּם meshelem, which St. Jerom thus translates, "Et exaltabit manus tuas in Jesu. And he will exalt the meek in Jesus." Whether this rendering be correct or not, there is no other way by which the humbled soul can be exalted, but by Jesus, as the redeeming Saviour.

Verse 5. Let the saints be joyful in glory] Let them be gloriously joyful: seeing themselves so honoured, and so successful, let them be joyful. God has put glory or honour upon them; let them give him the thanks due to His name.

Sing aloud upon their beds.] While they are reclining on their couches. At their festal banquets, let them shout the praises of the Lord. In imitation of this we often have at our public entertainments the following words sung, taken from the Vulgate of Psalm cxv. ver. 1, "NON NOBIS, DOMINE, NON NOBIS; sed NOMINI TUO DA GLORIAM! super MISERICORDIA TUAE VERITATE TUAE. NOT UNTO US, O LORD, NOT UNTO US, BUT UNTO THY NAME give glory, for Thy mercy, and for Thy truth's sake. Let them mingle their feasting with Divine songs. This reclining on couches while they took their food, is still practised in Asiatic countries.

Verse 6. Let the high praises of God] Let them sing songs the most sublime, with the loudest noise consistent with harmony.

And a two-edged sword in their hand] Perhaps there is an allusion here to the manner in which the Jews were obliged to labour in rebuilding the walls of Jerusalem: "every one with one of his hands wrought in the work, and with the other hand held a weapon," Neh. iv. 17.

The two-edged sword, in Hebrew, is פִּיּוֹחַ pi-oth, "mouth, mouths."

Verse 7. To execute vengeance upon the heathen] This may refer simply to their purpose of defending themselves to the uttermost, should their enemies attack them while building their wall: and they had every reason to believe that God would be with them; and that, if their enemies did attack them, they should be able to inflict the severest punishment upon them.

Punishments upon the people] The unfaithful and treacherous Jews; for we find that some, even of their nobles, had joined with Sanballat and Tobiah, see Neh. vi. 17—19. And it appears also that many of them had formed alliances with those heathens, which were contrary to the law. See Neh. xiii. 15—29.

Verse 8. To bind their kings with chains, and their nobles with fetters of iron] That is, if these kings, go-

vernors of provinces, and chiefs among the people, had attacked them, God would have enabled them to defeat them, and take their generals prisoners, and lead them in triumph to Jerusalem. It is certain, also, that in the times of the Maccabees the Jews had many signal victories over the Samaritans, Philistines, and Moabites; and over Antiochus, king of Syria. See the books of the Maccabees. To these the Psalmist may here refer in a hyperbolic way, not unusual in poetry and in songs of triumph.

Verse 9. To execute upon them the judgments written] In Deut. vii. 1, &c. God promises His people complete victory over all their enemies, and over the heathen. God repeatedly promises such victories to His faithful people; and this is, properly speaking, the judgment written, i. e. foretold.

This honour have all his saints] They shall all be supported, defended, and saved, by the Lord. Israel had this honour, and such victories over their enemies, while they continued faithful to their God. When they relapsed into iniquity, their enemies prevailed against them: they were defeated, their city taken, their Temple burnt to the ground, more than a million of themselves slaughtered, and the rest led into captivity; and, scattered through the world, they continue without king, or temple, or true worship, to the present day.

"But do not these last verses contain a promise that all the nations of the earth shall be brought under the dominion of the Church of Christ; that all heathen and ungodly kings shall be put down, and pious men put in their places?"—I do not think so. I believe God never intended that His church should have the civil government of the world. His church, like its Founder and Head, will never be a ruler and divider among men. The men who, under pretence of superior sanctity, affect this, are not of God: the truth of God is not in them; they are puffed up with pride, and fall into the condemnation of the devil. Wo unto the inhabitants of the earth, when the church takes the civil government of the world into its hands! Were it possible that God should trust religious people with civil government, anarchy would soon ensue; for every professed believer in Christ would consider himself on a par with any other and every other believer—the right to rule, and the necessity to obey, would be immediately lost, and every man would do what was right in his own eyes; for where the grace of God makes all equal, who can presume to say, I have Divine authority to govern my fellows? The Church of Rome has claimed this right; and the pope, in consequence, became a secular prince: but the nations of the world have seen the vanity and iniquity of the claim, and refused allegiance. Those whom it did govern, with force and with cruelty did it rule them; and the odious yoke is now universally cast off. Certain enthusiasts and hypocrites, not of that church, have also attempted to set up a fifth monarchy, a civil government by the saints!—and diabolic saints they were. To such pretenders God gives neither countenance nor support. The secular and spiritual government, God will ever keep distinct: and the church shall have no power but that of doing good; and this only in proportion to its holiness, heavenly-mindedness, and piety to God. That the verses above may be understood in a spiritual sense, as applicable to the influence of the word of God preached, may be seen in the following Analysis.

ANALYSIS OF THE HUNDRED AND FORTY-NINTH PSALM.

In this Psalm the saints of God are excited to give due thanks.

I. From the grace and favour received from God, ver. 1—5.
 II. For the glory and privileges they shall receive, ver. 5—9.

1. Let Israel rejoice, &c. The saints. Which he amplifies:

1. The saints. For praise is not comely in the mouth of sinners.

2. The quality of the song. A new song. By renewed men.

3. From the place in which it must be done. The public congregation.

PSALM CL.

All are invited to praise God in every possible way, 1-4.

PRAISE ye the LORD. Praise God in his sanctuary; praise him in the firmament of his power.

2^b Praise him for his mighty acts: praise him according to his excellent greatness.

a Heb. Hallelujah.—b Psa. 145. 4, 6.—c Deut. 3. 24.—d Or, cornet. Psa. 93. 6. e Psa. 81. 2. & 149. 3.—f Exod. 15. 30.

4. From the manner. With alacrity.

5. From the object. God their Creator and King. *Let Israel rejoice, &c.*

And this part he concludes with a strong reason:—

1. *For the Lord taketh pleasure, &c.* He loves those who love Him, those who most resemble Him in holiness and purity.

2. *He will beautify the meek, &c.* The people who trust Him He will save.

II. And now he describes their future glory.

1. *Let the saints, &c.* None others will He beautify.

2. *Let them rejoice, &c.* The mansions prepared for them in heaven. There they rest from labour, but not from praise.

Their work is twofold. Present and future.

1. Present. *The high praises, &c.* The highest that can be thought of.

2. For the future. *Let a two-edged sword, &c.* When Christ shall come to judgment, the saints at the last shall be judges.

Then the exercises of this judiciary power shall be,—

1. *To execute vengeance, &c.* To judge them to punishment.

2. *To bind their kings with chains, &c.* The phrase is metaphorical. *Bind him hand and foot, &c.* Matt. xxii. Christ's iron sceptre shall bruise the head of His enemies.

3. *To execute upon them the judgment written, &c.* Against evil-doers.

He concludes with an acclamation. This glory, of sitting with Christ and judging the world, is the glory of all his saints. *Hallelujah.*

NOTES ON PSALM CL.

This Psalm is without title and author in the Hebrew, and in all the ancient Versions. It is properly the full chorus of all voices and instruments in the temple, at the conclusion of the grand *Hallelujah*, to which the five concluding Psalms belong.

Verse 1. *Praise God in his sanctuary*] In many places we have the compound word הלל-יהוה *Halelu-Jah*, praise ye Jehovah: but this is the first place in which we find הלל-אל *Halelu-El*, praise God, or the strong God. Praise Him who is Jehovah, the infinite and self-existent Being; and praise Him who is God, *El*, or *Elohim*, the great God in covenant with mankind, to bless and save them unto eternal life.

In his sanctuary.—In the Temple; in whatever place is dedicated to His service. Or, in his holiness, through His own holy influence in your hearts.

The firmament of his power.] Through the whole expanse, to the utmost limits of His power. As רקיקי *rakiâ* is the firmament or vast expanse that surrounds the globe, and probably that in which all the celestial bodies of the solar system are included, it may have that meaning here. Praise Him whose power and goodness extends through all worlds: and let the inhabitants of all those worlds share in the grand chorus, that it may be universal.

Verse 2. *For his mighty acts*] Whether manifested in creation, government, mercy, or justice.

His excellent greatness.] כבוד גדלו *ke-rob gadelo*, according to the multitude of His magnitude, or of His majesty. ארבע מנות *arבע מנות* *muclenot* חן; *After the manifoldness of his meekness.* After the meekness of his greatness.—**OLD PSALTER.** Let the praise be such as is becoming so great, so holy, and so glorious a Being.

Verse 3. *The sound of the trumpet*] שופר *shopfar*, from its noble, cheering, and majestic sound; for the original has this ideal meaning.

With the psaltery] נבל *nebel*; the naba, a hollow stringed instrument; perhaps like the guitar, or the old symphony.

And harp.] קנור *kinnor*, another stringed instrument, played on with the hands or fingers.

Verse 4. *Praise him with the timbrel*] תוף *toph*, drum, tabret, or tom-tom, or tympanum, of the ancients; a skin stretched over a broad hoop; perhaps something like the tambourine. Anglo-Saxon.—זית-באמ, the glad pipe. *Taburna.*—**OLD PSALTER.**

And dance] מחול *machol*, the pipe. The *Craude.*—**OLD**

3 Praise him with the sound of the trumpet: praise him with the psaltery and harp.

4 Praise him with the timbrel and dance: praise him with stringed instruments and organs.

5 Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

6 Let every thing that hath breath praise the LORD. Praise ye the LORD.

g Or, pipe. Psa. 149. 2.—h Psa. 33. 2. & 92. 3. & 144. 2. Isa. 30. 30.—i Chron. 15. 16, 19, 23. & 16. 5. & 23. 1, 6.

Psalter; a species of violin. It never means *dance*, see the note on Psa. cxlix. 3. *Croth*, signifies a *saddle* in Welsh.

Stringed instruments] טרין *minnim*. This literally signifies strings put in order; perhaps a triangular kind of hollow instrument on which the strings were regularly placed, growing shorter and shorter till they came to a point. This would give a variety of sounds from a deep base to a high treble. In an ancient MS. Psalter before me, David is represented in two places, playing on such an instrument. It may be the sambuck, or psaltery, or some such instrument.

Organs.] ארג *uggab*. Very likely the *syrens*, or *mouth organ*; *Pan's pipe*; both of the ancients and moderns. The *flutula, septem disparibus nodis conjuncta*, made of seven pieces of cane, or thick straw, of unequal lengths, applied to the lips, each blown into, according to the note intended to be expressed. This instrument is often met with in the ancient *buolic* or *pastoral* writers.

Verse 5. *Loud cymbals*] צלצלים *tsaltsalim*. Two hollow plates of brass, which being struck together, produced a sharp clanging sound. This instrument is still in use. What the *high-sounding cymbals* meant I know not; unless those of a larger make, struck above the head, and consequently emitting a louder sound.

Verse 6. *Let every thing that hath breath*] Either to make a vocal noise, or a sound by blowing into pipes, flutes, futes, trumpets, &c. Let all join together; and put forth all your strength, and all your skill, in sounding the praises of Jehovah; and then let a universal burst with HALLELUJAH close the grand ceremony. It is evident that this Psalm has no other meaning than merely the summoning up all the voices, and all the instruments, to complete the service in FULL CHORUS.

Of such peculiar importance did the *Book of Psalms* appear to our blessed Lord and His apostles, that they have quoted nearly fifty of them several times in the New Testament. There is scarcely a state in human life that is not distinctly marked in them; together with all the variety of experience which is found among not merely *pious Jews*, but among *Christians*, the most deeply acquainted with the things of Christ.

The minister of God's word, who wishes to preach experimentally, should have frequent recourse to this Sacred Book; and by considering the various parts that refer to Jesus Christ, and the Christian church, he will be able to build up the people of God on their most holy faith; himself will grow in grace, and in the knowledge of God; and he will ever have an abundance of the most profitable matter for the edification of the church of Christ.

ANALYSIS OF THE HUNDRED AND FIFTIETH PSALM.

This Psalm is the same with the former. In the *hundred and forty-eighth* all creatures are invited to praise God. In the *hundred and forty-ninth*, men especially, and those who are in the church; but in this, that they praise Him with all kinds of instruments.

I. An invitation to praise God, which word he repeats thirteen times according to the thirteen attributes of God, as the Rabbins reckon them.

II. That this be done with all sorts of instruments, intimating that it is to be performed with all the care, zeal, and ardency of affection.

I. Throughout the Psalm he calls on men to praise God. 1. *Praise God in his sanctuary.* Or in your hearts, which are the temples of the Holy Ghost.

2. *Praise him in the firmament, &c.* His magnificence when He sits on His throne. Some understand the church by it, in which His saints shine as stars in the firmament.

3. *Praise him for his mighty acts, &c.* The works of His power.

4. *Praise him according, &c.* Whereby he excels all things; he being absolutely great, they only comparatively so. II. The prophet desires that no way be omitted by which we may shew our zeal and ardency in praising Him.

1. *Praise him with the sound of the trumpet, &c.* An instrument used in their solemn feasts.

2. *Praise him with the psaltery, &c.* And with these they sing so that there is also music with the voice.

PSALM CLI.

3. Praise him with the timbrel, &c. In the quire with many voices.

4. Praise him with stringed instruments, &c. Lutes, viols, organs, &c.

5. Praise him upon the high sounding cymbals, &c. An instrument which yields a loud sound, as bells among us. His conclusion is of universal reference. Let every thing, &c.

1. Every thing that hath breath, &c. That hath faculty, or power to do it.

2. Every thing that hath life, &c. Whether spiritual, as angels; or animal, as man and beasts. Or, metaphorically, such as, though inanimate, may be said to praise God, because they obey His order and intention. Thus, all things praise God, because all things that have life or being derive it immediately from Himself.

Masoretic Notes on the Book of Psalms.
Number of verses two thousand five hundred and twenty-seven. Middle verse, Psalm lxxviii. 36. Sections, nineteen.

At the end of the Syriac we have this colophon:—
"The hundred and fifty Psalms are completed. There are five books, fifteen Psalms of degrees, and sixty of praises. The number of verses is four thousand eight hundred and thirty-two. There are some who have added twelve others; but we do not need them. And may God be praised for ever!"

At the end of the Arabic, is the following:—
The end of the five books of Psalms. The first book ends with the fortieth Psalm; the second with the seventieth Psalm; the third with the eightieth Psalm; the fourth ends with the hundred and fifteenth; and the fifth with the last Psalm, i. e. the hundred and fiftieth.

Besides these hundred and fifty Psalms, there is one additional in the Syriac, Septuagint, Æthiopic, and Arabic, of which it will be necessary to say something, and to give a translation.

1. The Psalm is not found in the Hebrew, nor in the Chaldee, nor in the Vulgate.
2. It is found, as stated above, in the Syriac, Septuagint, Æthiopic, and Arabic; but not in the Anglo-Saxon, though Dom. Calmet has stated the contrary. But I have not heard of it in any MS. of that Version; nor is it in Spelman's printed copy.

3. It is mentioned by Apollinaris, Athanasius, Euthymius, Vigilius Tapscensis, and St. Chrysostom.
4. It has never been received either by the Greek or Latin church; nor has it ever been considered as canonical.
5. It is certainly very ancient, stands in the Codex Alexandrinus, and has been printed in the Paris and London Polyglots.

6. Though the Greek is considered the most authentic copy of this Psalm, yet there are some things in the Syriac and Arabic necessary to make a full sense. The Arabic alone states the manner of Goliath's death.

The title is, "A Psalm in the hand-writing of David, beyond the number of the Psalms, composed by David when he fought in single combat with Goliath." I shall make it as complete as I can from the different Versions.

PSALM CLI.

I WAS the least among my brethren; and the youngest in my father's house; and I kept also my father's sheep.

2 My hands made the organ; and my fingers jointed the psaltery.

3 And who told it to my LORD? [*Arab.* And who is he who taught me?] The LORD himself, he is my Master, and the Hearer of all that call upon him.

4 He sent his angel, and took me away from my father's sheep; and anointed me with the oil of his anointing. [*Others, the oil of his mercy.*]

5 My brethren were taller and more beautiful than I; nevertheless the LORD delighted not in them.

6 I went out to meet the Philistine, and he cursed me by his idols.

7 [In the strength of the LORD I cast three stones at him. I smote him in the forehead, and felled him to the earth.] *Arab.*

8 And I drew out his own sword from its sheath, and cut off his head, and took away the reproach from the children of Israel.

If we were sure this was David's composition, we should not be willing to see it out of the number of the Psalms, or standing among the apocryphal writings. As a matter of curiosity, I insert it; as, if a forgery, it is very ancient: and I leave it to the intelligent Reader to add his own Notes, and form his own Analysis.

The subscription to the Syriac says, some add twelve more. The Codex Alexandrinus has fourteen more. They are the following:—

1. The Song of Moses and the children of Israel, Exod. xv. 1, &c.
2. Ditto, from Deut. xxxii. 1, &c.
3. The Song of Hannah, 1 Sam. ii. 1, &c.
4. The Prayer of Isaiah, Isa. xxvi. 9, &c.
5. The Prayer of Jonah, Jonah ii. 3, &c.
6. The Prayer of Habakkuk, Hab. iii. 2, &c.
7. The Prayer of Hezekiah, Isa. xxxviii. 10, &c.
8. The Prayer of Manasseh, see the Apocrypha.
9. The Prayer of Azarias, or of the Three Children.—Apocrypha.
10. The Hymn of our Fathers, see the *Benedicite omnia opera in the Liturgy.*
11. The Magnificat, or Song of the Blessed Virgin, Luke i. 46, &c.
12. The Nunc dimittis, or Song of Simeon, Luke ii. 29, &c.
13. The Prayer of Zacharias, Luke i. 68, &c.
14. The *Ypros tudivos*, or Morning Hymn used in the service of the Greek Church.

My old Psalter seems to have copied such authority as the Codex Alexandrinus; for it has added several similar pieces after the hundred and fiftieth Psalm, where we read *Explicit Psalmos, incipit canticum Ysaie.*

1. The Hymn of Isaiah, Isa. xii. 1, &c.
2. The Prayer of Hezekiah, Isa. xxxviii. 10—20, inclusive.
3. The Prayer of Hannah, 1 Sam. ii. 1, &c.
4. The Song of Moses at the Red sea, Exod. xv. 1—19.
5. The Prayer of Habakkuk.
6. The Song of Moses, Deut. xxxii. 1—43.
7. The Magnificat, or Song of the Blessed Virgin, Luke i. 46—55.
8. The Ten Commandments.
9. There are several curious maxims, &c. which follow the Commandments; such as *Seven verkes of Mercy. Seven gastely verkes of mercy. Seven Virtues. The keeping of the five senses. Fourteen points of trouthe.* Another head, which is torn off. Lastly, *Some godly advices in poetry*, which terminate the book.

I suppose these hymns were added on the same principle that the General Assembly of the Kirk of Scotland, added, by an act of 1749 and 1750, a number of verses and portions of the Sacred Writings (among which are several of the above,) to their authorized Version of the Psalms of David in metre, to be sung in all kirks and families.

The Analysis, in many instances, I have greatly shortened, in order to compress this Part as much as possible; and many of them I have wholly re-modded, and written anew.

SKETCH OF THE

LIFE AND CHARACTER OF DAVID.

WHEN the historical books of the Old Testament were under consideration, I formed the resolution to say but little on those parts where the history of David is concerned, till I should come to the end of the Psalms, where, if I did not give a general history of his life, I might at least draw his character. But so many facts in David's history were found to require illustration, I was obliged often to anticipate my design, and enter into discussions, which I had hoped to be able to produce with good effect, at the end of his writings. I must, therefore, refer back to several particulars in the Books of Samuel, Kings, and Chronicles, which concern the history of this most extraordinary man; and the objections produced against his spirit and conduct, by persons not friendly to Divine revelation.

When I have found David to blame I have not palliated his conduct; and though it is with me a maxim to lean to the most favourable side, when examining the characters of men; yet I hope I have no where served the cause of *Antinomianism*, which I abominate, nor endeavoured to render any thing morally evil, venial, because it was found in the conduct of a religious man, or a prophet. Vice must never be countenanced, though individuals, on the whole highly respectable, suffer by its disclosure; which disclosure should take place only when the interests of religion and truth absolutely require it.

David, Doud, or Daoud דָּוִד, the son of Jesse, of an obscure family in the tribe of Judah, and of the inconsiderable village of Bethlehem, in the same tribe, was born, according to the best accounts, A. M. 2919, B. C. 1085. He was the youngest of eight sons, and was keeper of his father's sheep. David was descended from *Jacob* by his son *Judah*, in that line which united both the *regal* and *sacerdotal* functions; and in his own person were conjoined the *regal* and *prophetic* offices. It is supposed he was anointed by Samuel, about A. M. 2934, when he was but about fifteen years of age; and that he slew Goliath in A. M. 2942, when he was in the *twenty-third* or *twenty-fourth* year of his age. He became king of Judah after the death of Saul, A. M. 2949; and king of all Israel, A. M. 2956, when he was about *thirty-seven* years of age; and died A. M. 2999, B. C. 1015, when he was about *seventy-one* years old.

He is often mentioned by the *Asiatic* writers, and by *Mohammed*, in the *Koran*, in these words,—“*Daoud* slew Goliath (Goliath);—and God gave him a kingdom and wisdom, and taught him whatsoever he wished to know.”

Hussain Vaez, one of the commentators on the *Koran*, observes on the above passage, “That Goliath was of such an enormous size, that his armour, which was of *iron*, weighed *one thousand* pounds; and that his helmet alone weighed *three hundred*; nevertheless David slung a stone with such force as to break through the helmet, pierce the skull, and beat out the Philistine's brains.

“God gave him the gift of prophecy, and the Book of *Ziboor*, (Psalms;) and taught him to make hair and sackcloth, which was the work of the prophets; and instructed him in the language of birds, which, with the stones of the field, were obedient to him: and iron was softened by his hands. During the *forty* days which he spent in bewailing his sins, plants grew where he watered the ground with his tears.”

The Mohammedans all allow that the *Ziboor*, or Book of Psalms, was given to David by *immediate inspiration*; and that it contains 150 *sourats*, or chapters. His skill in music is also proverbial among the Mohammedans. Hence, some verses in the *Anvari Soheety*, which are to this effect: “You decide the greatest difficulties with as much ease as *Daoud* touched the chords of his lyre, when he chaunted his Psalms.”

If we could persuade the Mohammedans that the *Book of Psalms* which we now possess, was the real work of David, something would be gained towards their con-

version. But they say the Jews have corrupted it, as the Christians have the *Anjeel* (Gospel); and the book which they produce as the Psalms of David, consists of extracts only from the Psalms, with a variety of other matters, which have no relation either to David or his work.

In the Sacred Writings David is presented to our view,—1. As a shepherd; 2. A musician; 3. A skilful military leader; 4. A hero; 5. A king; 6. An ecclesiastical reformer; 7. A prophet; 8. A type of Christ; 9. A poet; and, 10. A truly pious man.

1. David stands before the world in his history and writings as a private person, destitute of ambition, apparently in a low, if not mean, situation in life, contributing to the support of a numerous family, of which he formed a part, by keeping the sheep of his father in the wilderness or champaign country, in the vicinity of Bethlehem. In those times, and in such rocky and mountainous countries as Judea, this situation required a person of considerable *address, skill, courage, and muscular strength*. The flock must not only be led out and in, to find the proper pasture; but their maladies must be skilfully treated, and they defended against the attacks of wild beasts, than which none could be more formidable for rapacity and strength than the *lion* and the *bear*. These were among the savage inhabitants of the country of Judea; and were the destroyers of the flocks, and the terror of the shepherds. The land was also infested with *banditti*, or lawless solitary rovers who sought by depredations among the flocks, to live at the expense of others. The office, therefore, of a *shepherd* was neither *mean* nor *unimportant*, as a principal part of the property of the Jews consisted in their flocks.

From the ancient history of all civilized nations we learn, that the persons thought qualified for it were such as had a liberal education, good natural parts, highly trustworthy, and courageous. These, most evidently, were all combined in the character of David. That his *education* was good, his language and skill in music prove; and that his *mind* was highly cultivated, the depth, sublimity, and purity of his compositions demonstrate; and that his *courage* and *personal strength* must have been great, his slaying of the lion and bear that had attacked the flock under his protection, are the clearest proofs.

2. His *skill in music* was so great as to be proverbial. In this curious art he excelled all his contemporaries, so as, alone, to acquire the character of the *sweet singer of Israel*. His success in quieting the turbulent and maniacal spirit of Saul, by his performances on the lyre, stands strongly marked in his history; and the effects produced were equal to any mentioned in the now fabulous histories of Greece or Rome. The wondrous harp of Orpheus, (by which beasts and birds were enraptured, and the very stones and trees moved in harmony together, so as to compose of themselves the celebrated city of Thebes,) we may well leave out of the question, as the fable is too gross to be credited; unless we take the exposition of an ancient author, *Philodemus*, some fragments of whose works have been recovered from the ruins of Herculaneum, from which we learn that the fable of the building of Thebes by the melody of his lyre arose from the fact, that he was a musician who attended the builders, played to them during their labour, by whose contributions he earned a competent support; and caused them to go so lightly through their work that he was hyperbolically said to have built the walls of the city by the power of his music. Nothing can be more natural than this explanation; nor could any thing serve better for the foundation of the fable. Indeed it has been conjectured by one of David's biographers, Dr. Delaney, that the history of David was the origin of that of Orpheus. The coincidence of the times, and the other circumstances alleged by this entertaining writer, have not served to persuade me of the truth of his hypothesis. We can amply support the credit of the Hebrew musician,

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without impairing the credibility of the history and identity of the person of the ancient Grecian lyricist.

It is not likely, however, that David was a performer on one kind of instrument only. There were many kinds of musical instruments in his time, that were all used in the ordinances of religion, and apparently employed in those parts of it where the compositions of David were used. *Calmel* and others have properly divided these instruments into three classes. 1. *STRINGED instruments.* 2. *WIND instruments.* And 3. Such as were played on by a *PLECTRUM.*

I. *STRINGED instruments.* 1. The *nabla*, or psaltery. 2. The *kinnor.* 3. The *cythera*, or *azur*, an instrument of ten chords. 4. The *symphony.* 5. The *sambuck.* And, 6. The *minnim.*

II. *WIND instruments.* 1. The *chalsotseroth.* 2. The *shophar*, or trumpet. 3. The *keren*, or horn. 4. The *ugab*, a species of organ. 5. The *masrokita*, or syrinx. 6. The *machaloth*, a species of pipe or fife. 7. The *chail*, or flute.

III. Instruments which required a *PLECTRUM.* 1. The *toph*, a drum, tom tom, or tambourine. 2. The *tsaltselim*, or sistrum. 3. The *shalishim*, or triangle. 4. The *metsothotshim*, a species of bell.

As all these instruments were used in the service of God, and most of them are mentioned in the Psalms, it is very likely that such a consummate musician and poet played on the whole.

3. That David was a *skilful military leader* requires little proof. When, for the safety of his own life, he was obliged to leave the court of Saul, and become an exile in the wilds of a country so much indebted to his courage and valour, he was under the necessity of associating to himself men of desperate fortunes, and of no character. These, to the amount of *four hundred*, he so disciplined and managed, as to soften their lawless disposition, repress their propensity to plunder and rapine, so that they never went on any expedition that was not under his direction; and made no inroads but what tended to strengthen the hands of his countrymen, and weaken those of their enemies. Neither by day nor night, so complete was his authority over them, were they permitted even to take a lamb or a kid from the flock of any man, though they had frequent opportunities of doing so in countries so thinly inhabited, and where the flocks were numerous. On the contrary, they were *protectors* of the different herds which were fed in those parts of the wilderness, where they were obliged to sojourn. The case of *Nabal* is a proof in point, against which not one rational objection can be raised. To have succeeded in disciplining such a description of men is highly to the credit of his address and skill; especially when we consider that they were composed of such as had run away from the claims of their *creditors*; from the authority of their *masters*;—who were *distressed* in their circumstances, and *discontented* with the government, or their situation in life, 1 Sam. xxii. 2. I question much whether any of the heroes of the last or present century, from *Peter and Fredric the Great*, down to *Napoleon Bonaparte*, destitute of all subsidiary authority, and without any *other officer* to assist them in the command, could have disciplined *four hundred* such men; brought them under perfect obedience; and prevented them from indulging their restless and marauding spirit, with so many temptations before their eyes; while prey was so easy to be acquired, and their general privations rendered such supplies necessary.

4. As a *hero*, David appears very conspicuous, if we take this word in its general acceptation,—*a man eminent for bravery.* And here his proffering to fight with *Goliath*, the famous Philistine champion, who had defied and terrified all the hosts of Israel, is at once a proof of his *bravery* and *patriotism.* In very remote times, and down to a late period, military etiquette permitted feuds and civil broils to be settled by single combat. In the presence of the hostile armies, previously to the shock of general battle, a man either stepped out from the ranks; or, by a *herald*, bid defiance to any person in the hostile army, and stipulated certain conditions of combat, in order to spare the effusion of blood; to the exact fulfilment of which he pledged himself and his party. This was done very circumstantially in the case before us. When the Israelites and the Philistines had drawn up their forces in battle array at *Ephes-Dammim*, a champion of Gath, called *Goliath*, of gigantic stature and strength, came out of the camp of the Philistines; and stood and cried unto the armies of Israel: "Why are ye come out to set your battle in array? Choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us." And he cou-

cluded with defying the armies of Israel. Saul, though he was a man of great personal courage, and the whole Israelitish army, were greatly dismayed at this challenge; and the more particularly so, because no man dared to take it up, notwithstanding the king had offered "to enrich the acceptor with great gifts, give him his daughter in marriage, and make his father's house free in Israel," 1 Sam. xvii. 1, &c. David had come to the camp with provisions for his brothers who were in Saul's army; (for it appears that the Israelitish militia bore their own expenses when their services were requisite for the safety of their country;) and, hearing the defiance of the Philistine, proposed to take up his challenge; and, having obtained Saul's consent, went forth, fought with and slew the Philistine in the manner related in the chapter quoted above.

On numerous occasions he signalized himself in the same way: his natural courage, heightened by his constant dependance on God, never forsook him, and was always invincible. He was the life of his kingdom, and the soul of his army; knew well how to distinguish and employ eminent abilities; had the ablest generals; and the address to form a multitude of heroes like himself.

He had a company of champions, or, as they are generally termed, *worthies*, or *mighty men*, to the number of thirty-seven. The account given of these (2 Sam. xxiii.) would almost render credible the legend of king Arthur and the Knights of the Round Table; and it is probable that the first idea of that ancient romance was taken from the genuine History of David and his thirty-seven champions.

5. How David would have acquitted himself as a *law-giver* we cannot tell; for God had taken care to leave nothing of this kind to the wisdom, folly, or caprice of any man. The laws were all made, and the constitution framed, by *Jehovah Himself*; and no legitimate king of the Jews was permitted to enact any new laws, or abrogate or change the old. The faithful and constitutional king was he who ruled according to the laws already established, as well in religious as in civil matters; for, although the Jewish theocracy was somewhat changed by the election of Saul, yet the monarch was considered only as the *vicegerent* of the Almighty; and David taking care to abide by the laws as they then were, and governing his subjects accordingly; was said to be *after God's own heart*; or, *a man after God's own heart*; and this is the sense in which this phrase is to be understood. And as David took great care that no innovation should be made in the *constitution*, that the law of God should be made the law of the empire, and ruled according to that law, therefore he was most properly said to be *a man after God's own heart*, to fulfil all His counsels; and by this faithful attachment to the laws he was contradistinguished from Saul, who, in several respects, changed that law, and made not a few attempts to alter it in some of its most essential principles. On these grounds God rejected him, and chose David.

But as a *civil magistrate* David's conduct was unimpeachable: his court was regulated according to the maxims of the Divine law; and the universal prosperity of his kingdom is a decisive proof that judgment and justice were faithfully administered in it. The *strong* did not oppress the *weak*, nor the *rich* the *poor*: and, although the empire was seldom at rest from war during his reign, yet it was so conducted that his subjects were neither *oppressed* nor *impoverished.* Many of his Psalms bear testimony to these matters, as they contain appeals to God relative to the sincerity of his heart, the uprightness of his conduct, and his impartiality in administering justice among the people. To David the cry of the distressed was never uttered in vain; and the curse of the widow and fatherless was never pronounced against him for a neglect of justice, or partiality in administering it according to the laws.

6. David, I think, may be fitly ranked among *ecclesiastical reformers*; for, although the *grand body* of the Jewish religion was so firmly fixed, that it could not be changed, yet there were *several circumstances* in the form of Divine worship that appear to have been left to the pious discretion of the Jewish prophets, priests, and kings, to improve as time and circumstances might require. That God might be constantly worshipped; that the Jewish ritual might be carefully observed, and all the divinely appointed ecclesiastical persons have their proper share of the public service, David divided the *thirty-eight thousand Levites* into courses, assigning to each course its particular service, 1 Chron. xxiii. He did the same by the *priests, porters, singers, &c.* and appointed *twelve captains* to serve each a month, and have the rule and inspection of the different courses and orders, to see that the worship of God was properly conducted. The *twenty-third, twenty-fourth, twenty-fifth, twenty-sixth, and twenty-seventh*

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chapters of the *first* book of Chronicles, give a very detailed and circumstantial account of the improvements which David made in the *form* and *execution* of the different parts of public worship. Almost every pious king of Judah had matters of this kind to regulate and settle: but it appears that David's plan was so perfect, that it became a standard; and when any decay took place in the form of public worship, the chief aim of the succeeding kings was, to reduce every thing to the form in which David had left it. This is a full proof of the perfection of his plan.

7. That David was favoured with the *gift of prophecy* is, I think, universally allowed. And although there have been prophets *pro tempore*, who were not remarkable for piety, yet there never was one, on whom the prophetic Spirit rested, that was not truly pious. All such had deep communion with God: their souls were upright, and their bodies became temples of the Holy Ghost. This was most assuredly the case with David: the prophetic Spirit overshadowed and rested upon him; in general he held deep communion with God; and, even in his Psalms, we can scarcely say *when* he does not prophesy. Some learned and very pious men consider the whole Psalter as a tissue of prophecies concerning Christ and His kingdom; and in this way our Lord and His apostles quote many of them. Could we really ascertain which were David's, perhaps we might find them all of this description; though the subjects to which they apply might not be so clearly distinct: but there were so many written *before, at, under,* and *after*, the Babylonian Captivity, that are become so mixed with those of David, that it is difficult, and in some cases impossible, to ascertain them. Where he evidently prophesies of Christ and His church, I have particularly remarked it in the Notes. I have not gone so far as some learned and pious Commentators have gone, in applying the Psalms to Christ and His church, because I was not satisfied that they have such reference. Even those which are of David's composition, and have reference to Christ, are so mixed up with his own state, that it is often impossible to say when the Psalmist prophesies of the *Root of Jesse*, and when he simply refers to his own circumstances: and, on the whole, I am only sure of those which are thus quoted by our Lord and His apostles.

8. That David was a *type of Christ* is proved by the Scriptures themselves, see Jer. xxx. 9, *They shall serve the Lord their God, and DAVID their king, whom I will raise up unto them.* Ezek. xxxiv. 23, *And I will set up one shepherd over them, and he shall feed them, even my servant DAVID; he shall feed them, and he shall be their Shepherd.* Ver. 24, *And I the Lord will be their God, and my servant DAVID a prince among them.* See also Ezek. xxxvii. 24, and compare this with Jer. xxiii. 4, 5, John x. 11, Heb. xiii. 20, 1 Pet. ii. 25, and v. 4. Hosea, chap. iii. ver. 5, speaks in the same way, *Afterward shall the children of Israel return, and seek the Lord their God, and DAVID their King; and shall fear the Lord and his goodness in the latter days.* That none of these Scriptures speak of *David, the son of Jesse*, is evident from this, that Hosea lived three hundred years after David, Jeremiah four hundred and seventy-three, and Ezekiel four hundred and ninety-three.

But in what was David a *type of Christ*? Principally, I think, in the name *דָּוִד* David, which signifies the *beloved one*, that one more loved than any other; and this is what is expressed from heaven by God Himself, when He says, *This is my Son, יְהוָה אֱהַיְתָנִי, or ὁ εὐδοκῶσα, THE BELOVED ONE, in whom I have delighted.* This is the *genuine David; the man after my own heart.* He was His *type* also, in being a *royal prophet*,—one in whom the Holy Spirit dwelt, and one who was a truly *spiritual king*; a character that seldom occurs in the history of the world.

Were we to consult those who have laboured on the *types*, we might find all the following resemblances stated; and, in their way, wondrously proved! David was a *type of Christ*: 1. In his originally mean appearance. 2. In his mean education. 3. In his unction. 4. In his eminent qualifications. 5. In his various persecutions. 6. In his enemies. 7. In his distresses. 8. In his deliverances. 9. "In his victories and conquests. And 10. In his taking to wife the adulterous woman, and thereby bringing guilt upon himself."—See *Parkhurst*. All the first *nine* particulars might be *controverted*, as having any thing in them exclusively typical; and the *tenth* is horrible, if not blasphemous. No analogies, no metaphorical meanings, can support this abominable position. I have already given my opinion:—to elucidate the particulars above I shall never attempt.

9. But the highest merit of David, and that which seems to have been almost exclusively *his own*, was his *poetic*

genius. As a Divine poet, even God Himself had created none greater, either *before* or *since*. In this science and gift he is therefore the *chef-d'œuvre* of the Almighty. *Moses* wrote some fine verses; *Solomon*, two fine poems, an *ode*, and an *elegy*. The prophets, particularly *Isaiah*, in several chapters of his prophecy; *Jeremiah*, in his Book of *Lamentations*; and some of the *minor prophets*, in a few *select verses*; have given us specimens of a profound poetical genius: but we have no *whole* like that of David. The *sublimity*,—the *depth*,—the *excessive fancy*,—the *discursive power*,—the *vast compass of thought*,—the knowledge of *heaven and earth*, of *God and nature*,—the work of the Spirit,—the endlessly varied temptations of Satan,—the knowledge of the human heart,—the travail of the soul,—the full comprehension of the *prosopœia* or *personification* of the whole of *inanimate nature*,—of every *virtue* and of every *vice*,—the immense grasp of thought embodying and arranging, and afterwards clothing in suitable language, the vast assemblage of ideas furnished by the natural and spiritual world;—in a word, the spirit of poetry, the true *genie créateur*, the *πνεῦμα τοῦ ποιῆτος*, *framework of the framer*,—the *poetry of the poet*,—not the *fiction* of the *inventive* genius; but the production of truth, hidden before in the bosom of God and nature, and exhibited in the most pleasing colours, with the most impressive pathos, and irresistible harmonic diction:—these qualities,—these supra-mundane excellencies, are found in no other poet that ever graced the annals of the world: they exist in their perfection, only in David king of Israel. What is peculiarly remarkable in David is, he has succeeded to the very highest degree in every species of poetic composition, that has for its *object* the glory of God and the welfare of man; and there is not one poet who has succeeded him, that has not failed when he attempted to sing of God, the punishment and rewards of the future world, and the unsearchable riches of Christ.

The *hymns* which he produced have been the general song of the universal church; and men of all nations find in these compositions a language at once suitable to their feelings, and expressive of their highest joys and deepest sorrows, as well as of all the endlessly varied wishes and desires of their hearts. Hail, thou sweet singer of Israel! thy voice is still heard in all the assemblies of the saints.

In my Notes on different places of the Psalter I have taken the opportunity of pointing out some of the beauties of these incomparable productions. But I must here state that the true excellence of this work will never be fully known, till it be translated according to its *rythmical* order, or *hemistichic plan*, in which the harmony of its versification will be felt, and the whole be much more easily apprehended and practically understood. Had we a second *Louth* to take up *David*, as the *first* did *Isaiah*, the church of God would have the utmost reason to rejoice; and each devout penitent and believer would be enabled to sing more with the *spirit* and the *understanding*, than they can possibly do in taking up the best translation of the Psalms, whether *metrical* or *prosaic*, now extant.

We have no less than *four* versions, *two in prose*, and *two in verse*, given by public authority to the good people of this land. Of the former there is one in the public service of the church, compiled out of various translations; and one by king James's translators, in the authorized version of the Bible: the latter indubitably the better of this class. The *two metrical* Versions are by *Sternhold, Hopkins*, and *others*, and by *Brady and Tate*. The former is the most just and literal: but none of them worthy of the subject. All these have already passed under review.

10. That there should have been any doubt entertained as to the *piety of David* appears very strange: most certainly, no man ever gave more unequivocal proofs of piety and devotedness to God than he gave. It was utterly impossible that any man could have written such Psalms as David has, whose soul was not deeply imbued with the Spirit of holiness; and this appears not only in his *writings*, but in his *general conduct*. That in some cases he grievously departed from God, who would attempt to deny? His adultery with Bathsheba, and the consequent murder of the brave Uriah, were crimes of a very deep dye. I can say no more on these, than I have said already in my Notes on 2 Sam. xi. and in the Observations at the end of that Chapter; and to these I beg to refer the Reader. His pretended *cruelty* to the *Ammonites* has been adduced as a proof of a *hard* and *wicked heart*.—See the Notes on 2 Sam. xii. 31, where this charge is shewn to be *unfounded*. Whatever obliquities have been charged against him, from *facts* recorded in his history, have already been amply considered where the facts are mentioned. But all these, make the worst of them we can, are but *insulated facts*;—they never existed in *habit*, they made no part of his

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general character; and his repentance on the account of that which was his great blot, was the deepest and most exemplary we have on record. If a man have fallen into sin, and made the speediest return to God by confession and repentance, he proves that that transgression is *no part of his character*. He does not repeat it; he loathes and abhors it. It requires malice against God's Book to say this crime was a part of David's character. Adultery and murder were no part of the character of David: he fell *once* into the first, and endeavoured to cover it by the death of an innocent man:—but who can prove that he ever repeated either? While it is granted that a man of God should never sin against his Maker, it must also be granted that, in a state of probation, a holy man may sin;—that such may be renewed unto repentance, and sin against their God no more, are also possible cases. And it is not less possible that a holy man of God may fall into sin, continue in it, repeat it and re-repeat it, and rise no more. Of this dreadful possibility the Scripture gives ample proof. There are but few in the church of God that have kept their garments unspotted from the world, and retained their first love:—but it *should have been otherwise*; and had they watched unto prayer, they would not have fallen. I only contend for the *possibility*, not for the *necessity*, of the case. And I contend, that in the case of David, a life so long, so holy, so useful, and (except in these instances) so truly exemplary, entitles him to the character of a *holy man of God*; and, allowing but a

little for the dispensation under which he lived, *one of the holiest, if not the holiest*, potentates that ever wore a crown, or wielded a sceptre. For the supposition that on his death-bed he retracted the promise of life to Shimei, see the Notes on I Kings ii. 9, where he is amply vindicated.

On the whole, I can cheerfully sum up all in the words of Dr. Delaney, "David was a *true believer*, a *zealous adorer* of God, *teacher* of His laws and *worship*, and *inspircer* of His praise. A glorious *example*, a *perpetual* and *inexhaustible fountain* of true piety. A consummate and unequalled *hero*, a skilful and fortunate *captain*, a *steady patriot*, a *wise ruler*, a faithful, generous, and magnanimous *friend*; and, what is yet rarer, a no less generous and magnanimous *enemy*. A true *penitent*, a *Divine musician*, a sublime *poet*, and an inspired *prophet*. By birth a *peasant*, by merit a *prince*. In youth a *hero*, in manhood a *monarch*, and in age a *saint*."

The matter of Bathsheba and Uriah are almost his only blot. There he sinned deeply; and no man ever suffered more in his body, soul, and domestic affairs, than he did in consequence. His penitence was as deep and as extraordinary as his crime; and nothing could surpass both, but that eternal mercy that took away the guilt, assuaged the sorrow, and restored this most humbled transgressor to character, holiness, happiness, and heaven. Reader, let the God of David be exalted for ever!

Millbrook, Oct. 27, 1822.

INTRODUCTION

TO THE

PROVERBS OF SOLOMON,

THE SON OF DAVID, KING OF ISRAEL.

THERE has scarcely been any dispute concerning either the *Author* or *Divine authority* of this Book, either in the *Jewish* or *Christian* church: all allow that it was written by Solomon; and the general belief is, that he wrote the book by *Divine inspiration*.

It has, indeed, been supposed, that Solomon collected the major part of these proverbs from those who had preceded him, whether *Hebrews* or *Heathens*: but the latter opinion has been controverted, as derogating from the *authority* of the book. But this supposition has very little weight; for, whatever of *truth* is found in or among men, came originally from God; and if He employed an inspired man to collect those *rays of light*, and embody them for the use of His church, He had a right so to do, and to claim His *own* wheresoever found; and, by giving it a *new authentication*, render it more useful in reference to the end for which it was originally communicated. God is the *Father of lights*; and from Him came all true wisdom, not only in its discursive teachings, but in all its detached maxims for the government and regulation of life. I think it very likely that Solomon did not make them all: but he collected every thing of this kind within his reach; and what was according to the Spirit of truth, by which he was inspired, he condensed in this book; and as the Divine Spirit gave it, so the providence of God has preserved it, for the use of His church.

That true Light which lightens every man that cometh into the world first taught men to acknowledge Himself as the Fountain and Giver of all good: and then by *short maxims*, conveyed in terse energetic words, taught them to regulate their conduct in life, in respect to the dispensations of His providence; and in reference to each other in domestic, social, and civil life: and this was done by such *proverbs* as we find collected in this Book. The different changes that take place in society; the new relations, which in process of time men would bear to each other; the invention of arts and sciences; and the *experience* of those who had particularly considered the ways of the Lord, and marked the operation of His hands; would give rise to many maxims, differing from the original stock only in their application to those *new relations* and *varying circumstances*.

The *Heathen* who had any connexion with the first worshippers of the Almighty, would observe the maxims by which they regulated the affairs of life, and would naturally borrow from them: and hence those *original teachings* became diffused throughout the world; and we find there is not an ancient nation on earth that is without its *Code of Proverbs*, or proverbial maxims. The ancient *SANSKRIT* is full of them; and they abound in the *Persian* and *Arabic* languages, and in all the *dialects* formed from these, in all the countries of the East. The *HEBREW* of Vishnoo Sarmas, the *Anvari Soheily*, the *Bahar Danush*, *Kalila we Duma*, and all the other forms of that *original work*: the fables of *Lockman*, *Aesop*, *Phaedrus*, *Avienus*, &c. are all collections of proverbs, illustrated by their application to the most important purposes of domestic, social, and civil life.

Those nations with which we are best acquainted have their collections of Proverbs; and perhaps those with whose languages and customs we are unacquainted have theirs also. Messrs. *Virdelou* and *Galand* formed a collection of *Asiatic Proverbs*, and published it in their supplement to the *Bibliothèque Orientale de D'Herbelot*. This is a collection of very great worth, curiosity, and importance. Mr. *J. Ray*, F. R. S. formed a collection of this kind, particularly of such as are or have been in use in Great Britain: this is as curious as it is entertaining and useful.

The term *PROVERB*, *proverbium*, compounded of *pro*, for, and *verbum*, a word, speech, or saying, leads us to an original meaning of the thing itself. It was an *allegorical* saying, where more was meant than met the eye—a *short saying* that stood for a *whole discourse*, the words of which are metaphorical: e. g. this of the Rabbins,—“I have given thee my lamp; give me thy lamp. If thou keep my lamp, I will keep thy lamp: but if thou quench my lamp, I will quench thy lamp.” Here the word *lamp* is a metaphor, 1. for *Divine Revelation*; 2. for the *human soul*. I have given thee my *word* and *Spirit*; give me thy *soul* and *heart*. If thou observe my *word*, and follow the dictates of my *Spirit*, I will regulate thy *heart*, and keep thy *soul* from every evil: but if thou *disobey* my *word*, and quench my *Spirit*, I will withdraw my *Spirit*, leave thee to the *hardness* and *darkness* of thy own heart, and send thee at last into outer *darkness*.—Such as this is properly the *proverb*; the word which stands for a *discourse*.

But the Hebrew *משלים mishlim*, from *משל mashal*, to rule or govern, signifies a set or collection of *weighty, wise*, and therefore *authoritative sayings*, whereby a man's whole conduct, civil and religious, is to be governed; sayings containing rules for the government of life. Or, as the Divine author himself expresses it, in the beginning of the first chapter, the design is to lead men to *know wisdom and instruction*, to perceive the words of *understanding*; to receive the *instruction of wisdom, justice, and judgment, and equity*; to give *subtily to the simple*, and to the young man *knowledge and discretion*, ver. 2, 3. This was the design of *proverbs*; and perhaps it would be impossible to find out a better definition of the design and object of those of Solomon, than is contained in the two preceding verses. See my Dissertation on Parabolical Writing, at the end of the Notes on Matthew, chap. xiii.

Of the *three thousand proverbs* which Solomon spoke, we have only those contained in this book and in *Ecclesiastes*; and of the *one thousand and five Songs* which he made, only the *Canticles* have arrived at our times: or, in other words, of all his numerous works in *divinity, philosophy, morality, and natural history*, only the *three* above mentioned bearing his name, have been admitted into the Sacred Canon. His *natural history of trees and plants, of beasts, fowls, and fishes*, (for on all these he wrote) is totally lost. *Curiosity*, which never says it is enough, would give up the three we have for those on the *animal and vegetable kingdom*, which are lost. What God judged of importance to the eternal interests of mankind is preserved; and perhaps we know the vegetable and animal kingdoms now as well through *Linnaeus* and *Buffon*, and their *followers*, as we should have known them, had Solomon's books on *Natural History* come down to our times. Others would investigate *nature*, and to them those researches were left. Solomon spoke by inspiration; and therefore to him *Divine doctrines* were communicated, that he might teach them to man. *Every man in his order*.

The Book of *Proverbs* has been divided into five parts:—

I. A *master* is represented as instructing his *scholar*, giving him admonitions, directions, cautions, and exhortations to the study of wisdom, chap. i.—ix.

II. This part is supposed to contain the Proverbs of Solomon, *properly so called*; delivered in distinct, independent, general sentences. From chap. ix. to xxii. ver. 17.

III. In this part the tutor again addresses himself to his pupil, and gives him fresh admonitions to the study of wisdom; which is followed by a set of instructions, delivered *imperatively* to the pupil, who is supposed all the while to be standing before him. From chap. xxii. 17, to chap. xxv.

INTRODUCTION TO THE BOOK OF PROVERBS.

IV. This part is distinguished by being a *selection* of Solomon's Proverbs, made by the *men of Hazekiah*, conjectured to be Isiah, Hosea, and Micah, who all flourished under that reign. This part, like the *second*, is composed of distinct unconnected sentences, and extends from chap. xxv. to xxx.

V. The *fifth* part contains a set of wise expositions and instructions, which *Agur*, the son of *Jakeh*, delivered to his pupils *Ibbiel* and *Ucal*, chap. xxx. And the thirty-first chapter contains the instruction which a *mother*, who is not named, gave to *Leemuel* her son, being earnestly desirous to guard him against vice, to establish him in the principles of justice, and to have him married to a wife of the best qualities. These two last chapters may be considered a kind of *Appendix* to the Book of Proverbs, see Dr. Taylor: but others suppose that the thirty-first chapter contains *Balthazar's* words to *Solomon*, and his commendation of his mother.

There are many *repetitions*, and some *transpositions* in the Book of Proverbs, which makes it very probable that they were not all made at the same time, that they are the work of different authors, and have been collected by various hands: but still this sum total is delivered to us by Divine inspiration; and whoever might have been the original authors of *distinct parts*, the Divine Spirit has made them all its own by handing them to us in this form. Some attribute the collection, i. e. the formation of this collection, to *Isaiah*; others to *Hilkiah*, and *Shebna* the scribe; and others to *Ezra*.

That Solomon could have borrowed little from his predecessors, is evident from this consideration, that all uninspired ethnic writers, who are famous in history, lived *after his times*. Solomon began to reign A. M. 2969, which was 239 years before the *first Olympiad*; 479 before *Cyrus*, under whom flourished the *seven wise men of Greece*; 679 before *Alexander the Great*, under whose reign flourished *Socrates*, *Plato*, and *Aristotle*; and 1011 before the *birth of Christ*. Therefore, to the *Gentiles* he could be but little, if at all indebted.

It is impossible for any description of persons to read the Book of Proverbs without profit. *Kings* and *courtiers*, as well as those engaged in *trade*, *commerce*, *agriculture*, and the *humblest walks* of life, may here read lessons of instruction for the regulation of their conduct in their respective circumstances. *Fathers*, *mothers*, *wives*, *husbands*, *sons*, *daughters*, *masters*, and *servants*, may here also learn their respective duties: and the most excellent rules are laid down, not only in reference to *morality*, but to *civil policy* and *economy*. Many *motives* are employed by the wise man to accomplish the end at which he aims: motives derived from *honour*, *interest*, *love*, *fear*, *natural affection*, and *piety* towards God. The principal object he has in view is, to inspire a deep reverence for God, fear of His judgments, and an ardent love for wisdom and virtue. He exhibits injustice, impiety, profligacy, idleness, imprudence, drunkenness, and almost every vice, in such lively colours, as to render every man ashamed of them who has any true respect for his interest, honour, character, or for himself. And as there is nothing so directly calculated to ruin young men, as *bad company*, *debauch*, and *irregular connexions*, he labours to fortify his disciple with the most convincing reasons against all these vices, and especially against *indolence*, *dissipation*, and the company of *lewd women*.

Maxims to regulate life in all the conditions already mentioned, and to prevent the evils already described, are laid down so copiously, clearly, impressively, and in such *variety*, that every man who wishes to be instructed, may take what he chooses, and among multitudes those which he likes best.

Besides the original *Hebrew*, the Book of Proverbs exists in the following ancient Versions: the *Chaldee*, *Septuagint*, *Syriac*, *Vulgate*, and *Arabic*. But the *Septuagint*, above all, takes greater liberty with the Sacred Text than any of the rest. It often *transposes*, *changes*, and *adds*; and all these in very considerable degrees; and this is the Version which is quoted in the *New Testament*. Several of these *additions*, as well as the most important *changes*, the reader will find noticed in the following Notes: but to mark them all would require a translation of almost the whole *Greek text*. How our *forefathers* understood several passages will be seen by quotations from an ancient MS. in my possession, which begins with this Book, and extends to the conclusion of the *New Testament*. It is well written upon strong vellum, very large folio; and highly illuminated in the beginning of each book, and first letter of each chapter. The language is more antiquated than in the translation commonly attributed to *Wiclif*. It was once the property of *Thomas à Woodstock*, youngest son of Edward III., and brother to *John of Gaunt* and the *Black Prince*. I have often quoted this MS. in my *Notes* on the *New Testament*.

MILLSBROOK, December 2, 1822.

THE PROVERBS.

Year from the Creation, 3904.—Year before the birth of Christ, 684.—Year before the vulgar era of Christ's nativity, 1088.—Year since the Deluge, according to Archbishop Usher, and the English Bible, 1368.—Year from the destruction of Troy, 1381.—Year before the first Olympiad, 228.—Year before the building of Rome, 561.

CHAPTER I.

The use of the Proverbs, 1-4. An exhortation to fear God, and believe His word, because of the benefit to be derived from it, 7-9. To avoid the company of wicked men, who involve themselves in wretchedness and ruin, 10-13. Wisdom personified, cries in the streets, and complains of the contempt with which she is treated, 20-23. The dreadful punishment that awaits all those who refuse her counsels, 24-25.

A. M. cir. 3204.
R. C. cir. 1008.
Anno 1. Olymp.
circa 228.
A. U. C. cir. 567.

THE ^a proverbs of Solomon the son of David, king of Israel;
2 To know wisdom and instruction; to perceive the words of understanding;
3 To ^b receive the instruction of wisdom, justice, and judgment, and ^c equity;

a 1 Kings 4. 32. ch. 10. 1. & 20. 1. Eccl. 12. 9. — b Ch. 2. 1, 2. — c Heb. equities. — Ch. 9. 4. Or, advancement. — f 1 Chr. 22. 14. Ch. 9. 9. Ch. 11. 30. & 12. 14, 30. & 15. 2.

NOTES ON CHAPTER I.

Verse 1. *The proverbs of Solomon*] For the meaning of the word *Proverb*, see the *Introduction*; and the *dissertation upon parabolical writing* at the end of the notes on Matt. xiii. Solomon is the first of the sacred writers whose name stands at the head of his works.

Verse 2. *To know wisdom*] That is, this is the design of parabolical writing in general: and the particular aim of the present work.

This and the two following verses contain the interpretation of the term *parable*, and the Author's design in the whole Book. The first verse is the *title*, and the next three verses an explanation of the nature and design of this very important tract.

Wisdom] חֵכֶמָה *chokmah*, may mean here, and in every other part of this Book, not only that Divine science by which we are enabled to discover the best end, and pursue it by the most proper means; but also the whole of that heavenly teaching that shews us both ourselves and God, directs us into all truth, and forms the whole of true religion.

And instruction] מוֹסֵר *moseh*, the teaching that discovers all its parts; to understand, to comprehend the words or doctrines which should be comprehended, in order that we may become wise to salvation.

Verse 3. *To receive the instruction*] הַשְׁכִּיל *ha-sekel*, the deliberately weighing of the points contained in the teaching, so as to find out their importance.

Equity] מִשְׁרָיִם *mesarim*, rectitude. The pupil is to receive wisdom and instruction, the words of wisdom and understanding, justice and judgment, so perfectly as to excel in all. Wisdom itself personified is his teacher; and when God's wisdom teaches, there is no delay in learning.

Verse 4. *To give subtilty to the simple*] The word *simple*, from *simplex*, compounded of *stis*, without, and *ptica*, a fold, signifies properly, plain and honest, one that has no bye ends in view; who is what he appears to be; and is opposed to *complex*, from *complicto*, to fold together; to make one rope or cord out of many strands: but because honesty and plain dealing are so rare in the world, and none but the truly religious man will practise them, farther than the fear of the law obliges him, hence *simple* has sunk into a state of progressive deterioration. First, it signified as above, without fold, unmixed, uncompounded: this was its radical meaning. 2dly, as applied to men, it signified innocent, harmless, without disguise. 3dly, as such persons were rather an unfashionable sort of people, it sunk in its meaning to homely, homespun, mean, ordinary. And, fourthly, as worldly men, who were seeking their portion in this life, and had little to do with religion, supposed that wisdom, wit, and understanding, were given to men that they might make the best of them in reference to the things of this life, the word sunk still lower in its meaning, and signified silly, foolish: and there, to the dishonour of our language and morals, it stands! I have taken these acceptations, which I have marked in Italics, out of the first dictionary that came to hand; Martin's: but if I went to Johnson, I might add to SILLY,

4 To give subtilty to the ^d simple, to the young man knowledge and ^e discretion.

5 'A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

6 To understand a proverb, and ^f the interpretation; the words of the wise, and their dark sayings.

7 'The fear of the Lord is ^g the beginning of knowledge: but fools despise wisdom and instruction.

g Or, an eloquent speech. — h Psa. 78. 2. — i Job 28. 28. Psa. 111. 10 Chap. 9. 10. Eccl. 12. 13. — k Or, the principal part.

not wise, not cunning: and simplicity, that meant at first, as MARTIN defines it, openness, plain dealing, downright honesty, is now degraded to weakness, silliness, foolishness. And they will continue thus degraded, till downright honesty and plain dealing get again into vogue. There are two Hebrew words generally supposed to come from the same root, which in our common Version are rendered the simple מְדַבְּרֵי פֶתַיִם, and מְדַבְּרֵי פֶתַיִם, or מְדַבְּרֵי פֶתַיִם: the former comes from מָדַבּ, to be rash, hasty; the latter from מָדַבּ, to draw aside, seduce, entice. It is the first of these words which is used here, and may be applied to youth; the inconsiderate, the unwary, who, for want of knowledge and experience, act precipitately. Hence the Vulgate renders it *parvulus*, little ones, young children or little children, as my old MS.; or very babes, as Coverdale. The Septuagint renders it *scarcis*, those that are without evil; and the Versions in general understand it of those who are young, giddy, or inexperienced.

To the young man] נָעַר *nadr*, is frequently used to signify such as are in the state of adolescence, grown up boys, very well translated in my old MS. *grown fullgrown*; what we would now call the *grown up lads*. These, as being giddy and inexperienced, stand in especial need of lessons of wisdom and discretion. The Hebrew for discretion, מִשְׁמָח, *mismah*, is taken both in a good and bad sense, as מִשְׁמָח, its root signifies to devise, or imagine; for the device may be either mischief, or the contrivance of some good purpose.

Verse 5. *A wise man will hear*] I shall not only give such instructions as may be suitable to the youthful and inexperienced, but also to those who have much knowledge and understanding. So said St. Paul:—*We speak wisdom among those that are perfect*. This and the following verse are connected in the Old MS. and in Coverdale. *By hearing the wise man shall come by more wisdom; and by experience he shall be more apt to understand a parable and the interpretation thereof; the words of the wise and the dark speeches of the same*.

Verse 6. *Dark sayings*] חֵידוּת *chiduth*, enigmas or riddles, in which the Asiatics abounded. I believe *parables*, such as those delivered by our Lord, nearly express the meaning of the original.

Verse 7. *The fear of the Lord*] In the preceding verses, Solomon shews the advantage of acting according to the dictates of wisdom; in the following verses, he shews the danger of acting contrary to them. *The fear of the Lord* signifies that religious reverence which every intelligent being owes to his Creator: and is often used to express the whole of religion, as we have frequently had occasion to remark in different places. But what is religion? The love of God, and the love of man; the former producing all obedience to the Divine will; the latter, every act of benevolence to one's fellows. The love of God shed abroad in the heart by the Holy Spirit produces the deepest religious reverence, genuine piety, and cheerful obedience. To love one's neighbour as himself, is the second great commandment; and as love worketh no ill to one's neighbour; therefore, it is said to be the fulfilling of the law. Without love, there is no obedience; without

8 My son, hear the instruction of thy father, and forsake not the law of thy mother:

9 For they shall be an ornament of grace unto thy head, and chains about thy neck.

10 My son, if sinners entice thee, consent thou not.

11 If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:

12 Let us swallow them up alive as the grave; and whole, as those that go down into the pit:

13 We shall find all precious substance, we shall fill our houses with spoil:

14 Cast in thy lot among us: let us all have one purse:

15 My son, walk not thou in the way with them; refrain thy foot from their path:

16 For their feet run to evil, and make haste to shed blood.

17 Surely in vain the net is spread in the sight of any bird.

18 And they lay wait for their own blood; they lurk privily for their own lives.

19 So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.

20 Wisdom crieth without; she uttereth her voice in the streets:

21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying,

22 How long, ye simple ones, will ye love simplicity? and the scornors delight in their scorning, and fools hate knowledge?

23 Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

24 Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

1 Ch. 1. 1. & 2. 2. Ch. 3. 2. Heb. an adding.—o Gen. 24. 7, 8. Ps. 1. 1. Eph. 5. 11.—p Jer. 5. 22.—q Ps. 33. 1. & 133. 7.—r Ps. 1. 1. Ch. 4. 14.—s Ps. 113. 101. t Am. 9. 7. Rom. 2. 15.—u Heb. in the eyes of every thing that hath a wing.

v Ch. 15. 37. 1 Tim. 6. 10.—w Heb. Wisdom, that is, excellent wisdom.—x Ch. 1. 3. Eccl. 9. 3. John 7. 37.—y Job 2. 28.—z Am. 62. 12 & 63. 4. Jeremiah 7. 13. Zechariah 7. 11.

reverence, there is neither caution, consistent conduct, nor perseverance in righteousness.

This fear, or religious reverence, is said to be the beginning of knowledge; *תורת רשית*, the principle, the first moving influence, begotten in a tender conscience by the Spirit of God. No man can ever become truly wise, who does not begin with God, the Fountain of knowledge; and he whose mind is influenced by the fear and love of God, will learn more in a month than others will in a year.

Fools despise *עושי עוילם*, evil men.—Men of bad hearts, bad heads, and bad ways.

Verse 8. *My son, hear*] *Father* was the title of preceptor, and son that of disciple or scholar, among the Jews. But here the reference appears to be to the children of a family; the father and mother having the principal charge, in the first instance, of their children's instruction. It is supposed that these parents have, themselves, the fear of the Lord, and that they are capable of giving the best advice to their children, and that they set before them a strict example of all godly living. In vain do parents give good advice, if their own conduct be not consistent. The father occasionally gives instruction; he is not always in the family; much of those occupations which are necessary for the family support, is carried on abroad. The mother—she is constantly within doors, and to her the regulation of the family belongs; therefore she has and gives law. The wise man says, in effect, to every child, Be obedient to thy mother within, and carefully attend to the instructions of thy father, that thou may the better see the reasons of obedience; and learn from him how thou art to get thy bread honestly in the world.

Verse 9. *An ornament of grace unto thy head, and chains*] That is, filial respect and obedience will be as ornamental to thee, as crowns, diadems, and golden chains and pearls, are to others.

Political dignity has been distinguished in many nations by a chain of gold about the neck. Solomon seems here to intimate, if we follow the metaphor, that the surest way of coming to distinguished eminence, in civil matters, is to act according to the principles of true wisdom, proceeding from the fear of God.

Verse 10. *If sinners entice thee, consent thou not*] *אל-תבא אל-תבא*, will—not. They can do thee no harm unless they will join in with them. God's eternal purpose with respect to man is, that his will shall be free: or rather, that the will, which is essentially free, shall never be forced, nor be forceable by any power. Nor even the Devil himself can lead a man into sin, till he consents. Were it not so, how could God judge the world!

Verse 11. *If they say, Come with us*] From all accounts, this is precisely the way in which the workers of iniquity form their partisans, and constitute their marauding societies to the present day.

Let us lay wait for blood] Let us rob and murder.

Let us lurk privily] Let us lie in ambush for our prey.

Verse 12. *Let us swallow them up alive*] Give them as hasty a death as if the earth were suddenly to swallow them up. This seems to refer to the destruction of a whole village. Let us destroy man, woman, and child; and then we may seize on and carry away the whole of their property; and the booty will be great.

Verse 14. *Cast in thy lot*] Be a fratrum conjuratus, a sworn brother; and thou shalt have an equal share of all the spoil.

Common sense must teach us, that the words here used

are such as must be spoken when a gang of cut-throats, pick-pockets, &c. associate together.

Verse 16. *For their feet run to evil*] The whole of this verse is wanting in the Septuagint and in the Arabic.

Verse 17. *Surely in vain the net is spread in the sight of any bird.*] This is a proverb, of which the wise man here makes no particular use. But the meaning does not seem as difficult as some imagine. The wicked are represented as lurking privily for the innocent. It is in this way alone, that they can hope to destroy them, and take their substance; for if their designs were known, proper precautions would be taken against them, for it would be vain to spread the net in the sight of those birds which men wish to ensnare. Attend therefore to my counsels, and they shall never be able to ensnare thee.

Verse 18. *They lay wait for their own blood*] I believe it is the innocent who are spoken of here; for whose blood and lives these lay wait and lurk privily; certainly not their own, by any mode of construction.

Verse 19. *Which taketh away the life*] A covetous man is, in effect, and in the sight of God, a murderer: he wishes to get all the gain that can accrue to any or all who are in the same business that he follows; no matter to him how many families starve in consequence. This is the very case with him who sets up shop after shop, in different parts of the same town or neighbourhood, in which he carries on the same business, and endeavours to undersell others in the same trade, that he may get all into his own hand.

Verse 20. *Wisdom crieth*] Here wisdom is again personified, as it is frequently, throughout this Book: where nothing is meant but the teachings given to man either by Divine Revelation, or the voice of the Holy Spirit in the heart. And this voice of wisdom is opposed to the seducing language of the wicked mentioned above. This voice is every where heard—in public, in private, in the streets, and in the house. Common sense, universal experience, and the law of justice written on the heart, as well as the law of God, testify against rapine and wrong of every kind.

Verse 22. *Ye simple ones*] *עושי פתים*, ye who have been seduced and deceived. See on ver. 4.

Verse 23. *Turn ye at my reproof*] *לחכותי* *le-chokchoti*, at my convincing mode of arguing;—attend to my demonstrations. This is properly the meaning of the original word.

I will pour out my spirit unto you] *I will express my mynde unto you*. COVERDALE. *Ich wil spal dringen forth to you my Spirit. Old MS. Bible.* If you will hear, ye shall have ample instruction.

Verse 24. *Because I have called*] These and the following words appear to be spoken of the persons who are described ver. 11—19, who have refused to return from their evil ways till arrested by the hand of justice; and here the wise man points out their deplorable state.

They are now about to suffer, according to the demands of the law, for their depredations. They now wish they had been guided by wisdom, and had chosen the fear of the Lord: but it is too late;—die they must, for their crimes are proved against them; and justice knows nothing of mercy.

This, or something like this, must be the wise man's meaning; nor can any thing spoken here be considered as applying, or applicable, to the eternal state of the persons in question: much less to the case of any man convinced of sin, who is crying to God for mercy. Such persons as the above, condemned to die, may call upon justice for

25 But ye have set at nought all my counsel, and would none of my reproof:

26 I also will laugh at your calamity; I will mock when your fear cometh:

27 When your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you.

28 Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

29 For that they hated knowledge, and did not choose the fear of the Lord:

30 They would none of my counsel: they despised all my reproof.

31 Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

32 For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

33 But whose hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

CHAPTER II.

The teacher promises his pupil the highest advantages, if he will follow the dictates of wisdom, 1-9. He shall be happy in his enjoyment, 10, 11. Shall be saved from wicked men, 12-15. And from the snares of bad wives, 16-19. Be a companion of the good and upright; and be in safety in the land, when the wicked shall be rooted out of it, 20-22.

1 My son, if thou wilt receive my words, and hide my commandments with thee;

p. Psa. 107. 11. Ver. 28. Luke 7. 30. q. Psa. 2. 4. Ch. 10. 24. Job 37. 2. & 38. 12. Isa. 1. 15. Jer. 11. 11. & 14. 12. Ezek. 8. 12. Mic. 3. 4. Zech. 7. 13. James 4. 3. Job 21. 14. Ver. 22. Psa. 119. 173. Ver. 25. Psa. 61. 11. Job 4. 8. Ch. 14. 14. & 22. 8. Isa. 3. 11. Jer. 6. 19.

2 So that thou incline thine ear unto wisdom, and apply thine heart to understanding;

3 Yea, if thou criest after knowledge, and liftest up thy voice for understanding;

4 If thou seekest her as silver, and searchest for her as for hid treasures;

5 Then shalt thou understand the fear of the Lord, and find the knowledge of God.

6 For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding.

7 He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly.

8 He keepeth the paths of judgment, and preserveth the way of his saints.

9 Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.

10 When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul,

11 Discretion shall preserve thee, & understanding shall keep thee:

12 To deliver thee from the way of the evil man, from the man that speaketh froward things;

13 Who leave the paths of uprightness, to walk in the ways of darkness;

14 Who rejoice to do evil, and delight in the frowardness of the wicked:

r Or, ease of the simple. y Psa. 95. 12, 13. z Psa. 112. 7. a Ch. 4. 21. & 7. 1. b He, stored thy voice. c Ch. 3. 14. d Matt. 13. 43. e 1 Kings 3. 2, 12. James 1. 5. f Psa. 84. 11. Ch. 20. 5. (1 Sam. 2. 9. Psa. 65. 9. g Ch. 6. 22. h Job 5. 19, 20. i Ch. 10. 23. Jer. 11. 15. k Rom. 1. 32.

pardon; and they may do this early, earnestly: but they will call in vain. But no poor penitent sinner, on this side of eternity, can call upon God early, or seek Him through Christ Jesus earnestly for the pardon of his sins, without being heard. Life is the time of probation, and while it lasts the vilest of the vile is within the reach of mercy. It is only in eternity, that the state is irreversibly fixed, and where that which was guilty must be guilty still. But let none harden his heart because of this long suffering of God; for if he die in his sin, where God is, he shall never come. And when once shut up in the unquenchable fire, he will not pray for mercy, as he shall clearly see and feel that the hope of his redemption is eternally cut off.

Verse 27. Your destruction cometh as a whirlwind] כספח ke-suphah, as the all-prostrating blast: sense and sound are here well expressed. Suph-ah here is the gust of wind.

Verse 29. They hated knowledge] This argues the deepest degree of intellectual and moral depravity.

Verse 32. For the turning away of the simple] This difficult place seems to refer to such a case as we term turning king's evidence; where an accomplice saves his own life by discovering on the rest of his gang. This is called his turning or repentance, משובה meshubath; and he was the most likely to turn, because he was one of the פלטים pelim, seduced or deceived persons. And this evidence was given against them when they were in their prosperity, שלש שאלוה, their security, enjoying the fruits of their depredations: and, being thus in a state of fancied security, they were more easily taken and brought to justice.

Verse 33. But whose hearkeneth unto me shall dwell safely] The man hears the voice of wisdom in preference to the enticements of the wicked. He shall dwell in safety, ישיב בטח yishean-betach, he shall inhabit safety itself: he shall be completely safe and secure; and shall be quiet from the fear of evil; having a full consciousness of his own innocence and God's protection. Coverdale translates, And have yough without eney fears of evell. What the just man has, he got honestly; and he has the blessing of God upon it.

NOTES ON CHAPTER II.

Verse 1. My son.] Here the tutor still continues to instruct his disciple.

Hide my commandments with thee] Treasure them up in thy heart, and then act from them through the medium of thy affections. He who has the rule of his duty only in his Bible, and in his head, is not likely to be a steady consistent character: his heart is not engaged; and his obedience in any case can be only forced, or done from a sense of duty. It is not the obedience of a loving dutiful child to an affectionate father. But he who has the word of God in his heart, works from his heart: his heart goes with him in all things; and he delights to do the will of his heavenly Father, because his law is in his heart. See chap. iii. ver. 3.

Verse 4. If thou seekest her as silver] How do men seek money? What will they not do to get rich?—Reader, seek the salvation of thy soul as earnestly as the covetous man seeks wealth: and be ashamed of thyself, if thou be less in earnest after the true riches, than they are after perishing wealth.

Hid treasures] The original word signifies property of any kind concealed in the earth, in caves or such like; and may also mean treasures, such as the precious metals, or precious stones, which are presumptively known to exist in such and such mines. And how are these sought? Learn from the following circumstance:—In the Brazil, slaves are employed to scrape up the soil from the bed of the Rio Janeiro: and wash it carefully, in order to find particles of gold and diamonds: and it is a law of the state, that he who finds a diamond of so many carats shall have his freedom. This causes the greatest ardour and diligence in searching, washing out the soil, picking, &c. in order to find such diamonds; and the greatest anxiety for success; so precious is liberty to the human heart. This species of searching for gold and precious stones is alluded to in chap. iii. ver. 13—15. In this way Solomon wishes men to seek for wisdom, knowledge, and understanding: and he who succeeds, finds the liberty of the children of God; and is saved from the slavery of sin, and the empire of death.

Verse 7. He layeth up sound wisdom] תשיב תשיב tushiyah. We have met with this word in Job; see chap. v. 12, vi. 13, xi. 6, xii. 16. See especially the note on Job xi. 6, where the different acceptations of the word are given. Coverdale translates, He preserveth the welfare of the righteous. It is difficult to find, in any language, a term proper to express the original meaning of the word; it seems to mean generally, the essence or substance of a thing—THE thing itself—that which is chief of its kind. He layeth up what is essential for the righteous.

Verse 9. Then shall thou understand] He who is taught of God understands the whole law of justice, mercy, righteousness and truth. God wrote this on his heart. He who understands these things by books only, is never likely to practise or profit by them.

Verse 11. Discretion shall preserve thee] ממש mizmah. See on chap. i. 4. Here the word is taken in a good sense; a good device. The man invents purposes of good; and all his schemes, plans, and devices, have for their object God's glory and the good of man: he deviseth liberal things, and by liberal things he shall stand. Coverdale translates, Then shall counsel preserve thee. A very good translation, much better than the present.

Verse 12. The man that speaketh froward things] תפסח תפסח tapsooth, things of subversion, from תפסח taphac, to turn or change the course of a thing. Men who wish to subvert the state of things, whether civil or religious. Who are seditious themselves, and wish to make others so. These speak much of liberty and oppression; deal greatly

15 ¹ Whose ways are crooked, and they for- ward in their paths:

16 To deliver thee from ² the strange woman, ³ even from the stranger which flattereth with her words;

17 ⁴ Which forsaketh the guide of her youth, and forgetteth the covenant of her God:

18 For ⁵ her house inclineth unto death, and her paths unto the dead.

19 None that go unto her return again, nei- ther take they hold of the paths of life.

20 That thou mayest walk in the way of good men, and keep the paths of the righteous.

21 ⁶ For the upright shall dwell in the land, and the perfect shall remain in it.

22 ⁷ But the wicked shall be cut off from the earth, and the transgressors shall be ⁸ rooted out of it.

CHAPTER III.

An exhortation to obedience, 1-4. To trust in God's providence, 5, 6. To humility, 7, 8. To charity, 9, 10. To submission to God's chastening, 11, 12. The profi- tability of wisdom in all the concerns of life, 13-25. No act of duty should be deferred beyond the time in which it should be done, 27, 28. Brotherly love and for- bearingness should be exercised, 29, 30. We should not envy the wicked, 31, 32. The crown of God is in the house of the wicked; but the humble and wise shall prosper, 33-35. Age 1. Olym- picius 204. A. U. C. cr. 977. **M**Y son, forget not my law; ⁹ but let thine heart keep my command- ments:

1 Ps. 105. 6.—m Ch. 5. 20.—n Ch. 5. 2 & 6. 24. & 7. 5.—o See Mal. 2. 14, 15. p Ch. 7. 27.—q Job 37. 25.—r Job 18. 17. Ps. 37. 38. & 104. 35.—s Or, plucked up. t Deut. 2. 1. & 32. 16. 25.—y Hab. yeans of 30.—z Exod. 12. 5. Dent. 5. 1. Ch. 6. 8. & 7. 2.—a Jer. 17. 1. & Cor. 3. 8.—b Ps. 111. 10. See 1 Sam. 2. 30. Luke 2. 52. Acts 2. 47. Rom. 14. 12.—c Or, good success.—d Ps. 37. 3, 5.

in broad assertions; and endeavour especially to corrupt the minds of youth.

Verse 16. The stranger which flattereth with her words] הַחֵלֶקֶת he-chelikeh, she that smooths with her words. The original intimates the glib oily speeches of a prostitute. The English lick is supposed to be derived from the original word.

Verse 17. Which forsaketh the guide of her youth] Leaves her father's house, and his instructions, and abandons herself to the public.

The covenant of her God:] Abandons the true religion, and mixes with idolaters; for among them prostitution was enormous. Or, by the covenant may be meant the matrimonial contract, which is a covenant made in the presence of God between the contracting parties, in which they bind themselves to be faithful to each other.

Verse 18. For her house inclineth unto death] It is generally in byes and secret places, where such women establish themselves. They go out of the high road to get a residence; and every step that is taken towards their house is a step towards death. The path of sin is the path of ruin: the path of duty is the way of safety. For her paths incline unto the dead, רֵפְאִימִם rephayim, the inhabitants of the invisible world. The woman who abandons herself to prostitution soon contracts, and generally communicates, that disease which above all others, signs the speediest and most effectual passport to the invisible world. Therefore, it is said,

Verse 19. None that go unto her return again] There are very few instances of prostitutes ever returning to the paths of sobriety and truth; perhaps not one of such as become prostitutes through a natural propensity to debauchery. Among those who have been deceived, debauched, and abandoned, many have been reclaimed; and, to such alone, penitentiaries may be useful: but to the others, they may be incentives to farther sinning. Rakes and debauchees are sometimes converted: but most of them never lay hold on the path of life; they have their health destroyed and never recover it. The original חַיִּים chayim, means lives: not only the health of the body is destroyed, but the soul is ruined. Thus the unhappy man may be said to be doubly slain.

Verse 20. That thou mayest walk] "Therefore thou shalt walk."

Verse 22. Transgressors] בּוֹגְדִים bogadim. The garment men, the hypocrites, those who act borrowed characters—who go under a cloak;—dissemblers. All such shall be rooted out of the land; they shall not be blest with posterity. In general it is so; and, were it not so, one evil offspring succeeding another, adding their own to their predecessors' vices, the earth would become so exceedingly corrupt, that a second flood, or a fire, would be necessary to purge it.

NOTES ON CHAPTER III.

Verse 1. My son] The preceptor continues to deliver his lessons.

Forget not my law] Remember what thou hast heard, and practise what thou dost remember: and let all obe-

2 For length of days, and ^b long life, and ^c peace, shall they add to thee.

3 Let not mercy and truth forsake thee: ^d bind them about thy neck; ^e write them upon the table of thine heart:

4 ^f So shalt thou find favour and ^g good understanding in the sight of God and man.

5 ^h Trust in the Lord with all thine heart; ⁱ and lean not unto thine own understanding.

6 ^k In all thy ways acknowledge him, and he shall ^l direct thy paths.

7 ^m Be not wise in thine own eyes: ⁿ fear the Lord, and depart from evil.

8 It shall be ^o health to thy navel, and ^p marrow ^q to thy bones.

9 ^r Honour the Lord with thy substance, and with the first-fruits of all thine increase:

10 ^s So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

11 ^t My son, despise not the chastening of the Lord: neither be weary of his correction:

12 For whom the Lord loveth he correcteth; ^u even as a father the son in whom he delighteth.

13 ^v Happy is the man that findeth wisdom, and ^w the man that getteth understanding.

1 Jer. 9. 22.—k 1 Chron. 28. 9.—l Jer. 10. 23.—m Rom. 12. 16.—n Job 1. 1. Ch. 16. 6. o Heb. medicina.—p Heb. watering, or, moistening.—q Job 21. 26.—r Exod. 22. 29. & 23. 18. & 24. 28. Dent. 32. 2. & Mal. 2. 10. &c. s Luke 14. 12.—t Dent. 32. 5. Job 5. 17. Ps. 94. 12. Heb. 12. 5. & Rev. 3. 18.—u Dent. 5. 5.—v Ch. 3. 24, 25. w Heb. the man that draweth out understanding.

dience be from the heart: let thy heart keep my command- ments.

Verse 2. For length of days] Three eminent blessings are promised here:—1. אַרְבַּע יָמִים arach yamim, long days; 2. שְׁנֵי חַיִּים shenoth chayim, years of lives; 3. שְׁלוֹם shalom, prosperity; i. e. health, long life, and abundance.

Verse 3. Let not mercy and truth forsake thee] Let these be thy constant companions through life.

Bind them about thy neck] Keep them constantly in view, write them upon the table of thine heart. Let them be thy moving principles; feel them, as well as see them.

Verse 4. So shalt thou find favour] Thou shalt be acceptable to God, and thou shalt enjoy a sense of His approbation.

And good understanding] Men shall weigh thy character and conduct; and by this appreciates thy motives, and give thee credit for sincerity and uprightness. Though religion is frequently persecuted, and religious people suffer at first where they are not fully known; yet a truly religious and benevolent character will in general be prized wherever it is well known. The envy of men is a proof of the excellence of that which they envy.

Verse 5. Trust in the Lord with all thine heart] This is a most important precept: 1. God is the Fountain of all good. 2. He has made His intelligent creatures dependant upon Himself. 3. He requires them to be conscious of that dependance. 4. He has promised to communicate what they need. 5. He commands them to believe His promise, and look for its fulfilment. 6. And to do this without doubt, fear, or distrust, with their whole heart.

Lean not unto thine own understanding] אל-תִּשְׁתָּאן al-tishahn, do not prop thyself. It is on God, not thyself; that thou art commanded to depend. He who trusts in his own heart is a fool.

Verse 6. In all thy ways acknowledge him] Begin, continue, and end every work, purpose, and device, with God. Earnestly pray for His direction on the commencement; look for His continued support in the progress; and so begin and continue that all may terminate in His glory; and then it will certainly be to thy good; for we never honour God without serving ourselves. This passage is well rendered in my old MS. Bible.—Write trust in the Lord of all thine heart, and be sure that thou shalt find favour: in all the ways; think upon, and be sure thou shalt rule the goynges; be thou truly ancient thyself. Self-sufficiency, and self-dependance have been the ruin of mankind ever since the fall of Adam. The grand sin of the human race is their continual endeavour to live independently of God; i. e. to be without God in the world. True religion consists in considering God the Fountain of all good; and expecting all good from Him.

Verse 8. It shall be health to thy navel] We need not puzzle ourselves to find out what we may suppose to be a more delicate meaning for the original word נֶחֱם navel; but I am satisfied a more proper cannot be found. It is well known that it is by the umbilical cord that the fœtus receives its nourishment all the time that it is in

14 * For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

15 She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.

16 * Length of days is in her right hand; and in her left hand riches and honour.

17 * Her ways are ways of pleasantness, and all her paths are peace.

18 She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

19 * The LORD by wisdom hath founded the earth; by understanding hath he established the heavens.

x Job 28. 13, &c. Psa. 119. Ch. 2. 4. & R. 11. 9. & 16. 16.—y Matt. 13. 44. z Ch. 3. 15. 1 Tim. 4. 8.

a Matt. 11. 29, 30.—b Gen. 2. 2. & R. 32.—c Psa. 104. 24. & 136. 5. Ch. 2. 27. Jer. 18. 12. & 51. 15.—d Or, prepared.

the womb of its mother. It receives nothing by the mouth, nor by any other means: by this alone all nourishment is received, and the circulation of the blood kept up. When, therefore, the wise man says, that *trusting in the Lord with the whole heart, and acknowledging him in all a man's ways, &c. shall be health to the navel, and marrow to the bones*; he in effect says, that this is as essential to the life of God in the soul of man, and to the continual growth in grace, as the umbilical cord is to the life and growth of the fetus in the womb. Without the latter, no human being could ever exist, or be born; without the former, no true religion can ever be found. Trust or faith in God is as necessary to derive grace from Him to nourish the soul, and cause it to grow up into eternal life; as the navel string, or umbilical cord is to the human being in the first stage of its existence. I need not push this illustration farther: the good sense of the reader will supply what he knows. I might add much on the subject.

And marrow to thy bones.] This metaphor is not less proper than the preceding. All the larger bones of the body have either a large cavity, or they are spongy, and full of little cells: in both the one and the other the oleaginuous substance called marrow, is contained in proper vesicles like the fat. In the larger bones the fine oil, by the gentle heat of the body is exhaled through the pores of its small vesicles; and enters some narrow passages which lead to certain fine canals excavated in the substance of the bone, that the marrow may supply the fibres of the bones, and render them less liable to break. Blood vessels also penetrate the bones to supply this marrow, and this blood; and consequently the marrow is supplied in the infant by means of the umbilical cord. From the marrow diffused, as mentioned above, through the bones, they derive their solidity and strength. A simple experiment will cast considerable light on the use of the marrow to the bones:—Calcine a bone, so as to destroy all the marrow from the cells: you will find it exceedingly brittle. Immerse the same bone in oil so that the cells may be all replenished, which will be done in a few minutes; and the bone re-acquires a considerable measure of its solidity and strength; and would acquire the whole, if the marrow could be extracted without otherwise injuring the texture of the bone. After the calcination the bone may be reduced to powder by the hand; after the impregnation with the oil, it becomes hard, compact, and strong. As the marrow is to the support and strength of the bones, and the bones to the support and strength of the body; so is faith in God to the support, strength, energy, and salvation, of the soul. Behold then the force and elegance of the wise man's metaphor. Some have rendered the last clause, a lotion for the bones! What is this? How are the bones washed? What a pitiful destruction of a most beautiful metaphor.

Verse 9. Honour the LORD with thy substance] The מְנוּחָה מִנְּחָה or gratitude offering to God, commanded under the law, is of endless obligation. It would be well to give a portion of the produce of every article by which we get our support to God, or to the poor, the representatives of Christ. This might be done, either in kind, or by the worth in money. Whatever God sends us in the way of secular prosperity, there is a portion in it always for the poor, and for God's cause. When that portion is thus disposed of, the rest is sanctified: when it is withheld, God's curse is upon the whole. Give to the poor; and God will give to thee.

Verse 11. Despise not the chastening of the LORD] The word מִסָּר, signifies correction, discipline, and instruction. Teaching is essentially necessary to shew the man the way in which he is to go: discipline is necessary to render a teaching effectual; and often correction is requisite, in order to bring the mind into submission, without which it cannot acquire knowledge. Do not therefore reject this procedure of God: humble thyself under His mighty hand, and open thy eyes to thy own interest; and then thou wilt learn speedily and effectually. It is of no use to rebel: if thou do, thou kickest against the pricks; and every act of rebellion against Him is a wound to thine own soul. God will either end thee, or mend thee:—wilt thou then kick on?

Verse 12. Whom the LORD loveth] To encourage thee to bear correction, know that it is a proof of God's love to thee; and that thereby He shews that He treats thee as a father doth his son; even that one to whom he bears the fondest affection.

The last clause of the Septuagint translate, πατριος δε πατρα σιων or παπαδευρα, and chasteneth every son whom he receiveth. And the apostle, Heb. xii. 6, quotes this *literatim*. Both clauses certainly amount to the same sense. Every son whom he receiveth, and the son in whom he delighteth, have very little difference of meaning.

Verse 13. Happy is the man that findeth wisdom] This refers to the advice given in chap. ii. 4, where see the note.

Verse 14. For the merchandise] מְנוּחָה מִנְּחָה, the traffic, the trade that is carried on by going through countries and provinces, with such articles as they could carry on the backs of camels, &c. from מִן הַיַּם sacher, to go about, traverse. Chafarjunge, Old MS. Bible.

And the gain thereof] רִמְזָן יְבוּאָתָהּ, its produce; what is gained by the articles after all expenses are paid. The slaves, as we have already seen, got their liberty if they were so lucky as to find a diamond of so many carats weight: he who finds wisdom, the knowledge and salvation of God, gets a greater prize; for he obtains the liberty of the Gospel, is adopted into the family of God, and made an heir according to the hope of an eternal life.

Verse 15. She is more precious than rubies] מְנוּחָה מִנְּחָה mipenimim. The word principally means pearls; but may be taken for precious stones, in general. The root is מָה פָּנָה, he looked, beheld, and, as it gives the idea of the eye always being turned towards the observer, Mr. Parkhurst thinks, that it means the lodatone: see the note on Job xxviii. 18, where this subject is considered at large. If the oriental ruby, or any other precious stone, be intended here, the word may refer to their being cut and polished, so that they present different faces, and reflect the light to you in whatever direction you may look at them.

All the things thou canst desire] Superior to every thing that can be an object of desire here below. But who believes this?

Verse 16. Length of days is in her right hand] A wicked man shortens his days by excesses; a righteous man prolongs his by temperance.

Her left hand riches and honour.] That is, her hands are full of the choicest benefits. There is nothing to be understood here by the right hand in preference to the left.

Verse 17. Her ways are ways of pleasantness] These blessings of true religion require little comment. They are well expressed by the poet in the following elegant verses:

"Wisdom divine! Who tells the price
Of wisdom's costly merchandise?
Wisdom to silver we prefer,
And gold is dross compared to her.
Her hands are fill'd with length of days;
True riches, and immortal praise;
Riches of Christ on all bestowed,
And honour that descends from God.

To pursue joys she all invites,
Chaste, holy, spiritual delights:
Her ways are ways of pleasantness,
And all her slippery paths are peace.
Happy the man that finds the grace,
The blessing of God's chosen race,
The wisdom coming from above,
The faith that sweetly works by love." Wesley.

Verse 18. She is a tree of life] מִן יַי אֵלֶּה חַיִּים, "the tree of lives," alluding most manifestly to the tree so called, which God, in the beginning, planted in the garden of Paradise, by the eating of whose fruit all the wastes of nature might have been continually supplied, so as to have prevented death for ever. This is an opinion which appears probable enough. The blessings which wisdom, true religion, gives to men, preserve them in life, comfort them through life, cause them to triumph in death, and insure them a glorious immortality.

Verse 19. The LORD by wisdom hath founded the earth] Here wisdom is taken in its proper acceptation, for that infinite knowledge and skill which God has manifested in the creation and composition of the earth, and in the structure and economy of the heavens. He has established the order, as well as the essence, of all things; so that though they vary in their position, &c. yet they never change

20 * By his knowledge the depths are broken up, and the clouds drop down the dew.

21 My son let not them depart from thine eyes: keep sound wisdom and discretion:

22 So shall they be life unto thy soul, and grace to thy neck.

23 Then shalt thou walk in thy way safely, and thy foot shall not stumble.

24 When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

25 Be not afraid of sudden fear, neither of the desolation of the wicked when it cometh.

26 For the Lord shall be thy confidence, and shall keep thy foot from being taken.

27 Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.

28 Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee.

29 Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

30 Strive not with a man without cause, if he have done thee no harm.

31 Envy thou not the oppressor, and choose none of his ways.

32 For the froward is abomination to the Lord; but his secret is with the righteous.

33 The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the just.

34 Surely he scorneth the scorners: but he giveth grace unto the lowly.

35 The wise shall inherit glory: but shame shall be the promotion of fools.

CHAPTER IV.

The preceptor calls his pupils, and tells them how himself was educated, 1-4. Specifies the teachings he received, 5-12. He is exhorted to persevere in well-doing, and to avoid evil, 30-47.

HEAR, ye children, the instruction of a father, and attend to know understanding.

Acts 1. Oympr. Christian. A.U.C. cir. 347.

2 For I give you good doctrine, forsake ye not my law.

3 For I was my father's son, tender and only beloved in the sight of my mother.

4 He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.

1 Gen. 1. 2-4 Deut. 32. 28. Job 38. 28-30. Ch. 1. 8-h. Ps. 77. 34. & 91. 11. 12. Ch. 10. 2-4. Lev. 22. 6. Ps. 2. 5. & 4. 2. Rom. 12. 7. Rom. 13. 7. Gal. 6. 10-m. Heb. she covers herself-a Lev. 19. 13. Deut. 31. 15-o. Or, practise no evil-p Rom. 12. 45.

1 Ps. 37. 1. & 73. 3. Ch. 24. 1-7. Heb. a man of violence-a Ps. 37. 14-1. Lev. 26. 24, 30. Ps. 37. 22. Zeph. 5. 4. Mal. 2. 3-a. Ps. 1. 3-b. 1 Jam. 4. 2. 1 Pet. 2. 2. w. Heb. crucifix the foods-a Ps. 34. 11. Ch. 1. 8-b. 1 Chron. 29. 1.-c. 1 Chron. 29. 2. Eph. 6. 4.-d Ch. 7. 2.

either their places or their properties. Composition and analysis are not essential changes; the original particles, their forms and properties, remain the same.

Verse 20. By his knowledge the depths are broken up] He determined in His wisdom how to break up the fountains of the great deep, so as to bring a flood of waters upon the earth; and by His knowledge those fountains in the earth, through which springs of water arise, have been appointed and determined; and it is by His skill and influence that vapours are exhaled, suspended in the atmosphere, and afterwards precipitated on the earth in rain, dew, &c. Thus the wisest of men attributes those effects which we suppose to spring from natural causes, to the Supreme Being Himself.

Verse 21. Let them not depart from thine eyes] Never forget that God, who is the Author of nature, directs and governs it in all things; for it is no self-determining agent.

Keep sound wisdom and discretion] תוֹרָה וּמִצְוֹת תִּשְׁמָרְהֶם. We have met with both these words before. Tushiah is the essence or substance of a thing; mizmah is the resolution or purpose formed in reference to something good, or excellent. To acknowledge God as the Author of all good, this is the tushiah, this is the essence of a godly man's creed; to resolve, to act according to the directions of His wisdom, is the mizmah, the religious purpose that will bring good to ourselves, and glory to our God. These bring life to the soul, and are ornamental to the man who acts in this way, ver. 22.

Verse 24. When thou liest down] In these verses (23-26) the wise man shows the confidence, security, and safety, which proceed from a consciousness of innocence. Most people are afraid to sleep, lest they should never awake, because they feel they are not prepared to appear before God. They are neither innocent, nor pardoned. True believers know that God is their Keeper night and day: they have strong confidence in Him that He will be their Director, and not suffer them to take any false step in life, ver. 23. They go to rest in perfect confidence that God will watch over them: hence their sleep, being undisturbed with foreboding and evil dreams, is sweet and refreshing, ver. 24. They are not apprehensive of any sudden destruction, because they know that all things are under the control of God; and they are satisfied, that if sudden destruction should fall upon their wicked neighbour, yet God knows well how to preserve them, ver. 25. And all this naturally flows from the Lord being their confidence, ver. 26.

Verse 27. Withhold not good from them to whom it is due] מִיִּצְוֹת מִי-בֹאֵלַיִם. from the lords of it. But who are they? The poor. And what art thou, O rich man? Why thou art a steward to whom God has given substance that thou mayest divide with the poor. They are the right owners of every farthing thou hast to spare from thy own support, and that of thy family; and God has given the surplus for their sakes. Dost thou, by hoarding up this treasure, deprive the right owners of their property? If this were a civil case, the law would take thee by the throat, and lay thee up in prison: but it is a case in which God alone judges. And what will He do to thee? Hear! He shall have judgment without mercy, who hath showed no mercy. James 1. 13. Read, feel, tremble, and act justly.

Verse 28. Say not unto thy neighbour] Do not refuse a kindness when it is in thy power to perform it. If thou have the means by thee, and thy neighbour's necessities be pressing, do not put him off till the morrow: death may take either him or thee before that time.

Verse 30. Strive not with a man] Do not be of a litigious, quarrelsome spirit. Be not under the influence of too nice a sense of honour. If thou must appeal to judicial authority to bring him that wrongs thee to reason, avoid all enmity, and do nothing in a spirit of revenge. But, if he have done thee no harm, why contend with him? May not others in the same way, contend with and injure thee?

Verse 31. Envy thou not the oppressor] O how bewitching is power! Every man desires it; and yet all hate tyrants. But query—if all had power, would not the major part be tyrants?

Verse 32. But his secret] חֵסֶד סוֹדוֹ, his secret assembly; godly people meet there, and God dwells there.

Verse 33. The curse of the Lord] No godly people meet in such a house; nor is God ever an inmate there. But he blesseth the habitation of the just.] He considers it as His own temple. There he is worshipped in spirit and in truth; and hence God makes it His dwelling place.

Verse 34. Surely he scorneth the scorners: but he giveth grace unto the lowly.] The Septuagint has Κερεις υπερβαρις αντιστοιχια, ταπεινους δε διδωσιν χάριος. The Lord resisteth the proud: but giveth grace to the humble. These words are quoted by St. Peter, chap. v. 6, and by St. James, chap. iv. 6, precisely as they are in the Septuagint, with the change of 6 Κερεις, God, for Κερεις, the Lord.

Verse 35. The wise] The person who follows the dictates of wisdom, as mentioned above, shall inherit glory; because being one of the heavenly family, a child of God, he has thereby heaven for his inheritance: but fools, such as those mentioned, chap. i. and ii. shall have ignominy for their exaltation. Many such fools as Solomon speaks of are exalted to the gibbet and gallows. The way to prevent this and the like evils, is to attend to the voice of wisdom.

NOTES ON CHAPTER IV.

Verse 1. Hear, ye children] Come my pupils, and hear how a father instructed his child. Such as I received from my father I give to you; and they were the teachings of a wise and affectionate parent to his only son; a peculiar object of his regards, and also those of a fond mother.

He introduces the subject thus, to shew that the teaching he received, and which he was about to give them, was the most excellent of its kind. By this he ensured their attention, and made his way to their heart. Teaching by precept is good; teaching by example is better: but teaching both by precept and example is best of all.

Verse 4. He taught me also, and said] Open thy heart to receive my instructions—receive them with affection. When heard, retain and practise them, and thou shalt live; the great purpose of thy being brought into the world shall be accomplished in thee.

19 The way of the wicked is as darkness; they know not at what they stumble.
 20 My son, attend to my words; incline thine ear unto my sayings.
 21 Let them not depart from thine eyes; keep them in the midst of thine heart.
 22 For they are life unto those that find them, and health to all their flesh.
 23 Keep thy heart with all diligence; for out of it are the issues of life.
 24 Put away from thee a froward mouth, and perverse lips put far from thee.
 25 Let thine eyes look right on, and let thine eyelids look straight before thee.
 26 Ponder the path of thy feet, and let all thy ways be established.
 27 Turn not to the right hand nor to the left: remove thy foot from evil.

CHAPTER V.

Further exhortations to acquire wisdom, 1, 2. The character of a loose woman, and the serious consequences of attachment to such, 3-14. Exhortations to chastity and moderation, 15-21. The miserable end of the wicked, 22, 24.
 A. M. I. Olym. cireiter 210.
 A. U. C. cir. 327.

MY son, attend unto my wisdom, and bow thine ear to my understanding;

1 Sam. 2. 8 Job 12. 5. 6. Isa. 52. 9. 10. Jer. 52. 12. John 12. 25. — 1 Ch. 3. 2. — 2 Ch. 2. 1. — 1 Ch. 3. 8. & 12. 14. — Heb. medicine — Heb. above all, keeping — Heb. forwardness of mouth, and perverseness of lips. — Or, all thy

sphere, till at last he is completely elevated above the horizon, and then the prepared day has fully taken place, the sun having risen at the determined time. So, the truly wise man is but in his twilight here below: but he is in a state of glorious preparation for the realms of everlasting light; till at last, emerging from darkness and the shadows of death, he is ushered into the full blaze of endless felicity. Yet, previously to his enjoyment of this glory, which is prepared for him, he is going, walking in the commandments of his God blameless; and illuminating, reflecting the light of the salvation which he has received on all those who form the circle of his acquaintance.

Verse 21. *Keep them in the midst of thine heart.*] Let them be wrapped up in the very centre of thy affections; that they may give spring and energy to every desire, word, and wish.

Verse 23. *Keep thy heart with all diligence*] "Above all keeping," guard thy heart. He who knows any thing of himself, knows how apt his affections are to go astray.

For out of it are the issues of life] *וּמִן הַלֵּב יֵצֵא הַחַיִּים* *tothoth chayim, the goings out of lives.* Is not this a plain allusion to the arteries, which carry the blood from the heart through the whole body, and to the utmost extremities. As long as the heart is capable of receiving and propelling the blood, so long life is continued. Now, as the heart is the fountain whence all the streams of life proceed, care must be taken that the fountain be not stopped up or injured. A double watch for its safety must be kept up. So in spiritual things: the heart is the seat of the Lord of life and glory; and the streams of spiritual life proceed from Him to all the powers and faculties of the soul. Watch with all diligence, that this fountain be not sealed up, nor these streams of life be cut off. Therefore, *put away from thee a froward mouth, and perverse lips; and let thy eyes look straight on.* Or, in other words, look inward—look onward—look upward.

I know that the twenty-third verse is understood as principally referring to the evils which proceed from the heart, and which must be guarded against; and the good purposes which must be formed in it, from which life takes its colouring. The former should be opposed, the latter should be carefully encouraged and strengthened. If the heart be pure and holy, all its purposes will be just and good. If it be impure and defiled, nothing will proceed from it but abomination. But though all this be true, I have preferred following what I believe to be the metaphor in the text.

Verse 24. *A froward mouth*] Beware of hastiness, anger, and rash speeches.

And perverse lips] Do not delight in, nor acquire the habit of contradicting and gainsaying; and beware of calumniating and backbiting your neighbour.

Verse 26. *Ponder the path of thy feet*] Weigh well the part thou shouldst act in life. See that thou contract no bad habits.

Verse 27. *Turn not to the right hand, nor to the left*] Avoid all crooked ways. Be an upright, downright, and straight forward man. Avoid tricks, wiles, and deceptions of every kind.

To this the Septuagint and Vulgate add the following verse:—*Αντος δε οφθαλμοι σου και ροχιας σου, και δε πορτασ σου εν εσπρησ ποταει. Ipsa autem rectos faciet cursus*

2 That thou mayest regard discretion, and that thy lips may keep knowledge.
 3 For the lips of a strange woman drop as a honeycomb, and her mouth is smoother than oil:
 4 But her end is bitter as wormwood, sharp as a two-edged sword.
 5 Her feet go down to death; her steps take hold on hell.
 6 Lest thou shouldst ponder the path of life, her ways are moveable, that thou canst not know them.
 7 Hear me now therefore, O ye children, and depart not from the words of my mouth.
 8 Remove thy way far from her, and come not nigh the door of her house:
 9 Lest thou give thine honour unto others, and thy years unto the cruel:
 10 Lest strangers be filled with thy wealth; and thy labours be in the house of a stranger;
 11 And thou mourn at the last, when thy flesh and thy body are consumed,

ways shall be ordered aright. — A. Dent. 5. 32 & 23. 14. Josh. 1. 7. — 1 Sam. 1. 16. Rom. 12. 3. — 2 Cor. 2. 7. — 1 Ch. 3. 16. & 24. — Heb. palace. — Ps. 56. 21. & Eccles. 7. 26. — Heb. 4. 12. — 1 Ch. 7. 27. — k. Heb. thy strength.

tuos; itinera autem tua in pace producet. "For himself will make thy paths straight, and thy journeyings will be conduct in prosperity." The Arabic has also a clause to the same effect. But nothing like this is found in the Hebrew, Chaldee, or Syriac; nor in those of Antwerp and Paris: but they are in the Greek text of those editions, in the Editio Princeps of the Vulgate, in five of my own MSS. and in the old MS. Bible. *De Lyra* rejects the clause as a gloss that stands on no authority. If an addition, it is certainly very ancient; and the promise it contains is true, whether the clause be authentic or not.

NOTES ON CHAPTER V.

Verse 1. *Attend unto my wisdom*] Take the following lessons from my own experience.

Verse 3. *The lips of a strange woman*] One that is not thy own, whether Jewess or heathen.

Drop as a honeycomb] Uses the most deceitful, flattering and alluring speeches;—as the droppings of the honey out of the comb are the sweetest of all.

Verse 4. *Bitter as wormwood*] *קַלְמֵשׁ* *ke-la'anah*, like the detestable herb wormwood, or something analogous to it: something as excessive in its bitterness, as honey is in its sweetness.

Verse 5. *Her feet go down to death*] She first, like a serpent, infuses her poison, by which the whole constitution of her paramour is infected, which soon or late brings on death.

Her steps take hold on hell.] First, the death of the body; and then the damnation of the soul. These are the tendencies of connexions with such women.

Verse 6. *Lest thou shouldst ponder*] To prevent thee from reflecting on thy present conduct, and its consequences, her ways are moveable; she continually varies her allurements.

Thou canst not know them.] It is impossible to conceive all her tricks and wiles: to learn these in all their varieties, is a part of the science first taught in that infernal trade.

Verse 7. *Hear me—O ye children*] *בָּנִים* *banim*, sons, young men in general: for these are the most likely to be deceived and led astray.

Verse 8. *Come not nigh the door of her house*] Where there are generally such exhibitions as have a natural tendency to excite impure thoughts, and irregular passions.

Verse 9. *Lest thou give thine honour*] The character of a debauchee is universally detested: by this, even those of noble blood lose their honour and respect.

Thy years unto the cruel] Though all the blandishments of love dwell on the tongue, and the excess of fondness appear in the whole demeanour of the harlot and the prostitute; yet cruelty has its throne in their hearts; and they will rob and murder (when it appears to answer their ends) those who give their strength, their wealth, and their years, to them. The unfaithful wife has often murdered her own husband for the sake of her paramour, and has given him over to justice in order to save herself. Murders have often taken place in brothels, as well as robberies: for the vice of prostitution is one of the parents of cruelty.

Verse 11. *When thy flesh and thy body are consumed*] The word *וְשָׂרְךָ* *shaar*, which we render body, signifies

12 And say, How have I ¹ hated instruction, and my heart ² despised reproof;

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

14 I was almost in all evil in the midst of the congregation and assembly.

15 Drink waters out of thine own cistern, and running waters out of thine own well.

16 Let thy fountains be dispersed abroad, and rivers of waters in the streets.

17 Let them be only thine own, and not strangers' with thee.

18 Let thy fountain be blessed: and rejoice with ¹ the wife of thy youth.

19 ^m Let her be as the loving hind and pleasant roe; let her breasts ^a satisfy thee at all times; and ^b be thou ravished always with her love.

20 And why wilt thou, my son, be ravished with ^p a strange woman, and embrace the bosom of a stranger?

21 ^a For the ways of man *are* before the eyes of the Lord, and he pondereth all his goings.

22 ^r His own iniquities shall take the wicked himself, and he shall be holden with the cords of his ^s sins.

23 ^h He shall die without instruction; and in the greatness of his folly he shall go astray.

¹ Ch. 1. 22.—² Ch. 1. 25. & 12. 1.—^m Mal. 2. 14.—ⁿ See Cant. 2. 9. & 4. 5. & 7. 3. ^a Heb. *water that—Heb. err thou always in her love.*—^p Ch. 2. 16. & 7. 5. ^q 1 Chron. 18. 2. Job 31. 4. & 34. 21. Ch. 16. 2. Jer. 18. 17. & 32. 18. Hos. 7. 2.

properly the *remains, residue, or remnant* of a thing: and is applied here to denote the *breathing carcass, putrid* with the *concomitant disease* of debauchery:—a public reproach which the justice of God entails on this species of iniquity. The *mourning* here spoken of, is of the most excessive kind: the word *naham*, is often applied to the *growling of a lion*, and the *hoarse incessant murmuring of the sea*. In the line of my duty, I have been often called to attend the death-bed of such persons, where *groans and shrieks* were incessant through the *facilitating pains* in their bones and flesh. Whoever has witnessed a closing scene like this will see at once with what force and propriety the wise man speaks. And *how have I hated instruction, and despised the voice of my teachers*, in that terrific time is the unavailing cry. Reader, whosoever thou art, lay these things to heart. Do not *enter* into their sin: once *entered*, thy *return* is nearly hopeless.

Verse 14. *I was almost in all evil*] This vice, like a whirlpool, sweeps all others into its vortex.

In the midst of the congregation and assembly] In the *midst* of the Church and of the Synagogue. Old MS. Bible. Such persons, however sacred the place, carry about with them *eyes full of adultery which cannot cease from sin*.

Verse 15. *Drink waters out of thine own cistern*] Be satisfied with thine own wife; and let the wife see that she reverences her husband; and not tempt him by inattention or unkindness to seek elsewhere what he has a right to expect, but cannot find, at home.

Verse 16. *Let thy fountains be dispersed abroad*] Let thy children lawfully begotten be numerous.

Verse 17. *Let them be thine own*] The offspring of a legitimate connexion: a *bastard brood*, however numerous, is no credit to any man.

Verse 18. *Let thy fountain be blessed*] *יְהִי מְקוֹרְךָ בָּרוּךְ* *yehi mekorca baruc. Sit vena tua benedicta*. Thy *vein*; that which carries off streams from the fountain of *animal life*, in order to *disperse them abroad, and through the streets*. How *delicate* and correct is the *allusion* here! But anatomical allusions must not be pressed into detail in a Commentary on Scripture.

Verse 19. *The loving hind and pleasant roe*] By *אֵיִל* *ayeleth, the deer*; by *אֵיִל* *yaaleth, the ibex, or mountain goat*, may be meant.

Let her breasts satisfy thee] As the infant is satisfied with the breasts of its mother; so shouldst thou be with the wife of thy youth.

Verse 21. *For the ways of a man*] Whether they be public or private, God sees every step thou takest in life.

Verse 22. *He shall be holden with the cords of his sins*.] Most people who follow unlawful pleasures, think they can give them up whenever they please: but sin repeated becomes *customary*; custom soon engenders *habit*; and habit in the end assumes the form of *necessity*; the man becomes *bound with his own cords*, and so is *led captive by the devil at his will*.

Verse 23. *He shall die without instruction*] This is

CHAPTER VI.

Exhortations against becoming envious for others, 1-5. Against idleness, from the example of the ant, 6-11. Description of a worthless person, 12-15. Serious things hateful to God, 16-19. The benefits of instruction, 20-23. Further exhortations against bad women, and especially against adultery, 24-29. What may be expected from jealousy, 30, 35.

MY son, ^a if thou be surety for thy friend, ^b if thou hast stricken thy hand with a stranger,

2 Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.

3 Do this now, my son, and deliver thyself; when thou art come into the hand of thy friend: go humble thyself, ^b and make sure thy friend.

4 ^c Give not sleep to thine eyes, nor slumber to thine eyelids.

5 Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.

6 ^d Go to the ant, thou sluggard; consider her ways, and be wise:

7 Which having no guide, overseer, or ruler, gathereh her food in the harvest.

9 ^e How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

10 ^f Yet a little sleep, a little slumber, a little folding of the hands to sleep:

Heb. 4. 13.—^a Ps. 9. 16.—^b Heb. *etc.*—^c Job 4. 21. & 36. 12.—^d Ch. 11. 16. & 17. 18. & 30. 16. & 32. 26. & 37. 13.—^e Or, *so shalt thou prevail with thy friend.*—^f Ps. 128. 4.—^g Job 12. 7.—^h Ch. 24. 30, 34.

most likely, and it is a general case; but even these may repent and live.

NOTES ON CHAPTER VI.

Verse 1. *If thou be surety for thy friend*] *לְרֵעִי לִרְבֹּעָא* for thy neighbour; i. e. any person. If thou pledge thyself in behalf of another, thou takest the burden off him, and placest it on thy own shoulders. And when he knows he has got one to stand betwixt him and the demands of law and justice, he will feel little responsibility; his spirit of exertion will become crippled, and listlessness as to the event will take place. His own character will suffer little; his property nothing, for his friend bears all the burthen; and perhaps the very person for whom he bore this burthen treats him with neglect; and, lest the restoration of the pledge should be required, will avoid both the sight and presence of his friend. *Give what thou canst*: but, except in extreme cases, be *surety* for no man. *Striking or shaking hands* when the *mouth had once made the promise*, was considered the *ratification* of the engagement: and thus the man became *snared with the words of his mouth*.

Verse 3. *Do this—deliver thyself*] Continue to press him for whom thou art become surety, to pay his creditor; give him no rest till he do it, else thou mayest fully expect to be left to pay the debt.

Verse 5. *Deliver thyself as a roe*] *כִּי לִטְבִי* the antelope. If thou art got into the snare, get out if thou possibly canst; make every *struggle and exertion* (as the antelope taken in the net, and the bird taken in the snare would) in order to get free from thy captivity.

Verse 6. *Go to the ant, thou sluggard*] *נְמָלָה* *memalah, the ant*, is a most remarkable creature for *forethought, industry, and economy*. At the proper seasons they collect their food, not in the *summer* to lay up for the *winter*; for they sleep during the winter, and eat not; and therefore such hoards would be to them useless: but when the food proper for them is in most plenty, then they collect it for their consumption in the proper seasons. No insect is more *laborious*, not even the *bee* itself; and none is more *fondly attached* to, or more careful of their young than the ants. When the young are in their *aurelia* state, in which they appear like a small *grain of rice*, they will bring them out of their nests, and lay them near their holes, for the benefit of the sun: and on the approach of *rain*, carefully remove them, and deposit them in the nest; the hole or entrance to which, they will cover with a piece of thin stone or tile to prevent the wet from getting in. It is a fact that they do not lay up any meat for winter; nor does Solomon either here, or in chap. xxx. 26, assert it. He simply says that they provide their food in summer, and gather it in harvest: these are the most proper times for a stock to be laid in for their consumption; not in *winter*, for no such thing appears in any of their nests, nor do they need it, as they *sleep* during that season; but for autumn, during which they wake and work. Spring, summer, and autumn, they are incessant in their labour. And their conduct affords a bright example to men.

Verse 10. *Yet a little sleep, a little slumber*] This, if

11 'So shall thy poverty come as one that travelleth, and thy want as an armed man.

12 A naughty person, a wicked man, walketh with a froward mouth.

13 'He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;

14 Frowardness is in his heart; 'he deviseth mischief continually; 'he soweth discord.

15 Therefore shall his calamity come suddenly; suddenly shall he be broken 'without remedy.

16 These six things doth the Lord hate: yea, seven are an abomination 'unto him:

17 'A proud look, 'a lying tongue, and 'hands that shed innocent blood,

18 'A heart that deviseth wicked imaginations, 'feet that be swift in running to mischief,

19 'A false witness that speaketh lies, and he 'that soweth discord among brethren.

f Ch. 10. 4. & 13. 4. & 20. 4. — Job 16. 12. — Ps. 35. 19. — Ch. 10. 10. — b Mic. 2. 1. 1 Ver. 19. — k Heb. casteth forth. — l Jer. 19. 11. — m 2 Chron. 26. 16. — n Heb. of his seed. — o Ps. 27. & 101. 5. — p Heb. Haughty eyes. — q Ps. 118. 2, 3. — r Isa. 1. 15. & Gen. 6. 5. — t Isa. 59. 7. — u Rom. 3. 15. — v Ps. 37. 12. — Ch. 19. 5. 3.

not the language, is the feeling of the sluggard. The ant gathers its food in summer and in harvest, and sleeps in winter when it has no work to do. If the sluggard would work in the day, and sleep at night, it would be all proper. The ant yields him a lesson of reproach.

Verse 11. So shall thy poverty come as one that travelleth] i. e. With slow, but surely approaching steps.

They want as an armed man.] i. e. With irresistible fury; and thou art not prepared to oppose it. The Vulgate, Septuagint, and Arabic, add the following clause to this verse.

But if thou wilt be diligent, thy harvest shall be as a fountain; and poverty shall flee far away from thee.

It is also thus in the Old MS. Bible. If forsake thou shalt ben; shal comen as a welle tht rtp; and wete fer shal seen for thee.

Verse 12. A naughty person] אדם בלי יראת אדם belidid, "Adam good for nothing." When he lost his innocence. א man apostata, Old MS. Bible.

A wicked man] אדם רשע Iah aven, soon became a general transgressor after he had departed from his God. All his posterity, unless restored by Divine grace, are men of Belial, and sinners by trade; and most of them, in one form or other, answer the character here given. They yield their members instruments of unrighteousness unto sin.

Verse 13. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers] These things seem to be spoken of debauchees. And the following quotation from Ovid. Amor. lib. 1, El. iv. v. 15, shews the whole process of the villany spoken of by Solomon:—

Cum promit ille torum, vultu comas ipse modo
Iste, ut accumbas: clam mihi tangit palmam.
Me spectas, notansque mores, vultumque loquosum.
Ecce furtiva, et refer ipse nota.
Verba suspensitis sine voce, loquensq; dicam.
Verba leges dictula, verba notata mero.
Cum tibi succurrit Venere lactata nostras,
Parpens tenere pollicis tangitq; comas, &c. &c.

The whole elegy is in the same strain: it is translated in Garth's Ovid. It cannot be introduced here.

Verse 14. He deviseth mischief] He plots schemes and plans to bring it to pass.

He soweth discord] Between men and their wives, by seducing the latter from their fidelity. See the preceding quotation.

Verse 15. Suddenly shall he be broken] Probably alluding to some punishment of the adulterer, such as being stoned to death. A multitude shall join together, and so overwhelm him with stones, that he shall have his flesh and bones broken to pieces; and there shall be no remedy, none to deliver or pity him.

Verse 16. These six—doth the Lord hate] 1. A proud look—exalted eyes; those who will not condescend to look on the rest of mankind. 2. A lying tongue. He who neither loves nor tells truth. 3. Hands that shed innocent blood, whether by murder or by battery. 4. A heart that deviseth wicked imaginations. The heart that fabricates such, lays the foundation, builds upon it, and completes the superstructure of iniquity. 5. Feet that be swift in running to mischief. He who works iniquity with greediness. 6. A false witness that speaketh lies. One who, even on his oath before a court of justice, tells any thing but the truth.

Seven are an abomination unto him] שבע נאפהו, "to his soul." The seventh is, him that soweth discord among brethren. He who troubles the peace of a family, of a village, of the state: all who, by lies and misrepre-

20 'My son, keep thy father's commandment, and forsake not the law of thy mother:

21 'Bind them continually upon thine heart, and tie them about thy neck.

22 'When thou goest, it shall lead thee; when thou sleepest, 'it shall keep thee; and when thou awakest, it shall talk with thee.

23 'For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life:

24 'To keep thee from the evil woman, from the flattery 'of the tongue of a strange woman.

25 'Lust not after her beauty in thine heart; neither let her take thee with her eyelids.

26 For 'by means of a whorish woman a man is brought to a piece of bread: 'and 'the adulteress will 'hunt for the precious life.

27 Can a man take fire in his bosom, and his clothes not be burned?

v Ver. 14.—w Ch. 1. 8. Eph. 6. 1.—x Ch. 3. 2 & 7. 3.—y Ch. 3. 25, 26.—z Ch. 2. 11.—a Ps. 12. 8. & 119. 105.—b Or, candle.—c Ch. 2. 16. & 5. 2. & 7. 5.—d Or, of the strange tongue.—e Matt. 5. 37.—f Ch. 26. 3.—g Gen. 20. 14.—h Heb. the bosom of a man, or, a man's wife.—i Ezek. 13. 13.

sentations, strive to make men's minds evil affected towards their brethren.

Verse 20. Keep thy father's commandment] See on chap. 1. 8.

Verse 21. Bind them continually upon thine heart] See on chap. 11. 3. And see a similar command, to which this is an allusion, Deut. vi. 6—8.

Verse 22. When thou goest, it shall lead thee] Here the law is personified; and is represented as a nurse, teacher, and guardian, by night and day. An upright man never goes but as directed by God's word, and led by God's Spirit.

When thou sleepest] He commends his body and soul to the protection of his Maker when he lies down, and sleeps in peace. And when he awakes in the morning, the promises and mercies of God are the first things that present themselves to his recollection.

Verse 23. For the commandment is a lamp] It illuminates the path. It shews us how we should walk and praise God.

And the law is light] A general light, shewing the nature and will of God, and the interest and duty of MAN.

And reproofs of instruction] Or, that instruction which reproves us for our sins and errors leads us into the way of life.

Verse 24. To keep thee from the evil woman] Solomon had suffered sorely from this quarter; and hence his repeated cautions and warnings to others. The strange woman, always means one that is not a man's own: and sometimes it may also imply a foreign harlot, one who is also a stranger to the God of Israel.

Verse 25. Neither let her take thee with her eyelids.] It is a very general custom in the East to paint the eyelids. I have many Asiatic drawings in which this is expressed. They have a method of polishing the eyes with a preparation of antimony, so that they appear with an indescribable lustre; or, as one who mentions the fact from observation, "Their eyes appear to be swimming in bliss."

Verse 26. By means of a whorish woman] In following lewd women, a man is soon reduced to poverty and disease. The Septuagint give this a strange turn:—Την γαρ πορνν, βν κατ βοσ αρνν. For the price or hire of a whore is about one loaf. So many were they in the land, that they hired themselves out for a bare subsistence. The Vulgate, Syriac, and Arabic, give the same sense. The Old MS. Bible has it thus:—The price forsothe of a strumpet is unneeth one lof: the woman forsothe taketh the precious liff of a man. The sense of which is, and probably the sense of the Hebrew too, While the man hires the whore for a single loaf of bread; the woman thus hired taketh his precious life. She extracts his energy, and poisons his constitution. In the first clause, נשח נשח ishah zonah, is plainly a prostitute: but should we render נשח eseth, in the second clause, an adulteress? I think not. The Versions in general join נשח נשח eseth ish, together, which, thus connected, signify no more than the wife of a man; and out of this we have made adulteress, and Coverdale, a married woman. I do think that the Old MS. Bible gives a good sense; and it requires a good deal of paraphrase to extract the common meaning from the text. Though the following verses seem to countenance the common interpretation; yet they may contain a complete sense of themselves: but taken in either way, the sense is good, though the construction is a little violent.

Verse 27. Can a man take fire] These were proverbial expressions, the meaning of which was plain to every capacity.

28 Can one go upon hot coals, and his feet not be burned?

29 So he that goeth in to his neighbour's wife; whoever toucheth her shall not be innocent.

30 Men do not despise a thief, if he steal to satisfy his soul when he is hungry;

31 But if he be found, he shall restore sevenfold; he shall give all the substance of his house.

32 But whose committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul.

33 A wound and dishonour shall he get; and his reproach shall not be wiped away.

34 For jealousy is the rage of a man: therefore he will not spare in the day of vengeance.

35 He will not regard any ransom: neither will he rest content, though thou givest many gifts.

CHAPTER VII.

A farther exhortation to acquire wisdom, in order to be preserved from impure conceptions, 1-5. The character of a harlot, and her conduct towards a youth who fell into her snare, 6-23. Solomons exhortations to avoid this evil, 24-37.

Ante l. Olymp. structure 241. A. C. C. ar. 347.

1 My son, keep my words, and lay up my commandments with thee.

2 Keep my commandments, and live; and may I law as the apple of thine eye.

w Exod. 21, 1-4. Ch. 7, 7. Heb. Asart. Heb. He will not accept the face of any ransom. Ch. 2, 1-2. Lev. 13, 5. Ch. 4, 1. Im. 53, 3. Deut. 32, 10. Deut. 6, 8. & 11, 13. Ch. 2, 3. & 21. Ch. 2, 16. & 5, 3. & 6, 21.

Verse 29. *So he that goeth in to his neighbour's wife*] As sure as he who takes fire into his bosom, or who walks upon live coals, is burnt thereby; so sure, he that seduces his neighbour's wife shall be guilty. That is, he shall be punished.

Verse 30. *Men do not despise a thief, if he steal*] Every man pities the poor culprit who was perishing for lack of food, and stole to satisfy his hunger; yet no law clears him: he is bound to make restitution; in some cases double, in others quadruple and quintuple; and if he have not property enough to make restitution, to be sold for a bondman. Exod. xxii. 1-4. Lev. xxv. 39.

Verse 32. *But whose committeth adultery*] The case understood is that of a married man: he has a wife; and therefore not in the circumstances of the poor thief, who stole to appease his hunger, having nothing to eat. In this alone the opposition between the two cases is found: the thief had no food, and he stole some; the married man had a wife, and yet went in to the wife of his neighbour.

Destroyeth his own soul] Sins against his life; for, under the law of Moses, adultery was punished with death. Lev. xx. 10. Deut. xxii. 22.

Verse 33. *A wound and dishonour shall he get*] Among the Romans, when a man was caught in the fact, the injured husband took the law into his own hand; and a large radish was thrust up into the anus of the transgressor, which not only overwhelmed him with infamy and disgrace, but generally occasioned his death.

Verse 34. *Jealousy is the rage of a man: therefore he will not spare*] He will not, when he has detected the adulterer in the fact, wait for the slow progress of the law; it is then to him the day of vengeance; and, in general, he avenges himself on the spot, as we see above.

Verse 35. *He will not regard any ransom*] This is an injury that admits of no compensation. No gifts can satisfy a man for the injury his honour has sustained; and to take a bribe, or a ransom, would be setting up chastity at a price.

NOTES ON CHAPTER VII.

Verse 1. *My son, keep my words*] See ch. ii. 1.

Verse 2. *As the apple of thine eye*] As the pupil of the eye, which is of such essential necessity to sight, and so easily injured.

Verse 3. *Bind them upon thy fingers*] See on chap. iii. 3.

Verse 4. *Thou art my sister*] Thou art my dearest friend, and I will treat thee as such.

Verse 5. *The strange woman*] The prostitute, the adulteress.

Verse 6. *I looked through my casement*] The casement is a small aperture in a large window, or a window opening on hinges. Here it means the lattice, for they had no glass windows in the East. And the latticed windows produced a double advantage: 1, making the apartments sufficiently private; and, 2, admitting fresh air to keep them cool.

Verse 7. *Among the simple ones*] The inexperienced, inconsiderate young men.

3 Bind them upon thy fingers, write them upon the table of thine heart.

4 Say unto Wisdom, Thou art my sister; and call understanding thy kinswoman:

5 That they may keep thee from the strange woman, from the stranger which flattereth with her words.

6 For at the window of my house I looked through my casement,

7 And beheld among the simple ones, I discerned among the youths, a young man void of understanding,

8 Passing through the street near her corner; and he went the way to her house,

9 In the twilight, in the evening, in the black and dark night:

10 And, behold, there met him a woman with the attire of a harlot, and subtle of heart.

11 She is loud and stubborn: her feet abide not in her house:

12 Now is she without, now in the streets, and lieth in wait at every corner.)

13 So she caught him, and kissed him, and with an impudent face said unto him,

14 I have peace offerings with me; this day have I paid my vows.

f Heb. the sons. Ch. 6, 32. & 2, 4, 16. Job 31, 15. Heb. in the evening of the day. Ch. 6, 13. 1 Tim. 5, 13. Tit. 2, 5. Heb. she strengthened her face, and said. Heb. Peace offerings are upon me.

A young man void of understanding] חסר חשבון חסר חשבון, "destitute of a heart." He had not wisdom to discern the evil intended; nor courage to resist the flatteries of the seducer.

Verse 6. *He went the way to her house*] She appears to have had a corner house sufficiently remarkable; and a way from the main street to it.

Verse 9. *In the twilight, in the evening*] Some time after sun-setting; before it was quite dark.

In the black and dark night] When there were neither lamps nor moon-shine.

Verse 10. *A woman with the attire of a harlot*] It appears that sitting in some open place, and covering the face, or having a veil of a peculiar kind on, was the evidence of a harlot, Gen. xxxviii. 14, 15-19. No doubt in Solomon's time, they had other distinctions. In all other countries, and in all times, the show of their countenances did testify against them; they declared their sin as Sodom: they hid it not. However, this does not seem to have been a mere prostitute; for she was, according to her own declaration, a married woman, and kept house, ver. 19. If her assertions relative to this, were not falsehoods, and calculated the better to render him secure, and prevent the suspicion of endangering himself by cohabiting with a common woman; which I am rather inclined to think was the case, for she was subtle of heart.

Verse 11. *She is loud and stubborn*] חסרת חסרת, she is never at rest, always agitated; busily employed to gain her end, and this is to go into the path of error: סוררת, "turning aside;" preferring any way to the right way. And, therefore, it is added, her feet abide not in her house; she gads abroad: and this disposition probably first led her to this vice.

Verse 12. *Now is she without*] She is continually exposing herself, and shewing by her gait and gestures what she is, and what she wants. These two verses are a parenthesis, intended to shew the character of the woman in question.

Verse 13. *So she caught him*] Laid fast hold on him, and kissed him, to shew that she was affectionately attached to him.

And with an impudent face] חסרת חסרת, she strengthened her countenance, assumed the most confident look she could; endeavoured to appear friendly and sincere.

Verse 14. *I have peace-offerings with me*] More literally, "the sacrifices of the peace-offerings are with me." Peace-offerings were offerings, assumed the most confident look she could; endeavoured to appear friendly and sincere. Peace-offerings were offerings, assumed the most confident look she could; endeavoured to appear friendly and sincere. When the blood of these was poured out at the altar, and the fat burnt there, the breast and right shoulder were the priests' portion: but the rest of the carcass belonged to the sacrificer, who might carry it home, and make a feast to his friends. See Lev. iii. 1-11.

Have I paid my vows] She seems to insinuate that she had made a vow for the health and safety of this

15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

16 I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning: let us solace ourselves with loves.

19 For the good man is not at home, he is gone a long journey:

20 He hath taken a bag of money with him, and will come home at the day appointed.

21 With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

22 He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;

23 Till a dart strike through his liver; as a

bird hasteth to the snare, and knoweth not that it is for his life.

24 Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

25 Let not thine heart decline to her ways, go not astray in her paths.

26 For she hath cast down many wounded: yea, many strong men have been slain by her.

27 Her house is the way to hell, going down to the chambers of death.

CHAPTER VIII.

The fame and excellence of Wisdom, and its manner of teaching, 1-4. The matter of its exhortations, 5-12. Its influence among men, 13-21. Its antiquity, 22-31. The blessedness of attending to its counsels, 32-36. The misery of those who do not, 36.

DOETH not a wisdom cry? and understanding put forth her voice? A. U. C. cir. 574.

2 She standeth in the top of high places, by the way in the places of the paths.

3 She crieth at the gates, at the entry of the city, at the coming in at the doors.

o Isa. 18. 8.—p Heb. in his hand.—q Or, the new moon.—r Ch. 8. 3.—s Psa. 12. 2. t Heb. suddenly.

young man; and having done so, and prepared the sacrificial banquet, came actually out to seek him, that he might partake of it with her, ver. 15. But, as she intended to proceed farther than mere friendship, she was obliged to avail herself of the night season, and the absence of her husband.

Verse 16. I have decked my bed] ארסי ארסי, my couch, or sofa; distinguished from מישכבי mishkabi, "my bed," ver. 17, the place to sleep on, as the other was the place to recline on at meals. The tapestry, רבדים rabadim, mentioned here, seems to refer to the covering of the sofa; exquisitely woven and figured cloth. חתכות חתכות chatuboth etun, the Targum translates painted carpets, such as were manufactured in Egypt; some kind of embroidered or embossed stuff is apparently meant.

Verse 17. I have perfumed my bed with myrrh] מור מור; aloes, אהלים ahalim, and cinnamon, קינמן kinnamon. We have taken our names from the original words: but probably the ahalim may not mean aloes, which is no perfume; but sandal wood, which is very much used in the East. She had used every means to excite the passions she wished to bring into action.

Verse 18. Come, let us take our fill of love] נרו נרו nirvel dudim, "Let us revel in the breasts:" and then it is added, let us solace ourselves with loves, נהננו נהננו nithaleah be-ahabim; let us gratify each other with loves, with the utmost delights. This does not half express the original: but I forbear. The speech shews the brazen face of this woman, well translated by the Vulgate, Veni, inebrietur uberibus; et fruamur cupidinis amplexibus. And the Septuagint has expressed the spirit of it:—Ελθε, και απολασσωμεν φιλιαις—depo, και εγκυλισωμεν ερωτι. Veni, et fruamur amicitia—Veni, et coluctemur cupidine. Though varied in the words, all the Versions have expressed the same thing. In the old MS. Bible, the speech of this woman is as follows:—I have arrayed with carbis my lftfil bed, and spread with pernitfu tapeits of Egypt: I have springid my lgginge place with mifre and aloes and canelcum, and be inwardly drunken with Tets, and use the cobeyfled clippings to the tyme that the Daf way lftg. The original itself is too gross to be literally translated: but quite in character as coming from the mouth of an abandoned woman.

Verse 19. For the good man] Literally, For the man is not in his house.

Verse 20. He hath taken] Literally, The money bag he hath taken in his hand. He is gone a journey of itinerant merchandizing. This seems to be what is intended.

And will come home at the day appointed.] לית וזכא loeyom hakkas, the time fixed for a return from such a journey. The Vulgate says, at the full moon. The Targum, the day of the assembly. In other words, he will return by the approaching festival.

Verse 21. With her much fair speech] With her blandishments and lascivious talk, she overcame all his scruples, and constrained him to yield.

Verse 22. As an ox goeth to the slaughter] The original of this and the following verse has been variously translated. Dr. Grey corrects and translates thus: He goeth after her straightway, as an ox goeth to the slaughter; as a dog to the chain; and as a deer till the dart strikes through his liver; as a bird hasteneth to the snare, and knoweth not that it is for its life. Very slight alterations in the Hebrew text produce these differences: but it is not necessary to pursue them; all serve to

mark the stupidity and folly of the man who is led away by enticing women, or who lives a life of intemperance.

Verse 24. Hearken unto me now therefore, O ye children] Ye that are young and inexperienced, seriously consider the example set before your eyes; and take warning at another's expense.

Verse 26. For she hath cast down many wounded; yea, many strong men have been slain by her.] That is, such like women have been the ruin of many. חללים chalalim, which we render wounded, also signifies soldiers, or men of war; and דברי דברים demim, which we render strong men, may be translated heroes. Many of those who have distinguished themselves in the field and in the cabinet have been overcome and destroyed by their mistresses. History is full of such examples.

Verse 27. Her house is the way to hell] שול שול, the pit, the grave, the place of the dead, the eternal and infernal world. And they who, through such, fall into the grave, descend lower, into the chambers of death; the place where pleasure is at an end, and illusion mocks no more.

NOTES ON CHAPTER VIII.

Verse 1. Doth not wisdom cry] Here wisdom is again personified; but the prosopopæia is carried on to a greater length than before, and with much more variety. It is represented in this chapter in a two-fold point of view:—1. Wisdom, the power of judging rightly, implying the knowledge of divine and human things. 2. As an attribute of God, particularly displayed in the various and astonishing works of creation. Nor has it any other meaning in this whole chapter, whatever some of the Fathers may have dreamed, who find allegorical meanings every where. The wise man seems as if suddenly awakened from the distressful contemplation which he had before him, (of the ruin of young persons in both worlds by means of debauchery,) by the voice of wisdom as having lifted her voice in the most public places, where was the greatest concourse of the people, to warn the yet unsusured; that they might avoid the way of seduction and sin; and cause those who love her, to inherit substance, and to have their treasures filled with durable riches.

Verse 2. In the places of the paths.] כיר נתיבה נתיבה beith netiboth nitsabah, "The constituted house of the paths." Does not this mean the house of public worship? the tabernacle, or temple, which stands a centre to the surrounding villages, the paths from all the parts leading to, and terminating at it. In such a place, where the holy word of God is read or preached, there in a particular manner does wisdom cry, and understanding lift up her voice. There are the warnings, the precepts, and the promises, of eternal truth; there, the bread of God is broken to His children, and thither they that will may come and take the water of life freely.

Verse 3. She crieth at the gates] This might be well applied to the preaching of Jesus Christ and His apostles, and their faithful successors in the Christian ministry. He went to the Temple, and proclaimed the righteousness of the Most High:—He did the same in the synagogues—on the mountains—by the seaside—in the villages—in the streets of the cities, and in private houses. His disciples followed his track: in the same way, and in the same spirit, they proclaimed the unsearchable riches of Christ. God's wisdom in the hearts of His true ministers, directs them to go and to seek sinners. There are, it is true, temples, synagogues, churches, chapels, &c. but hundreds of thousands never frequent them; and, there-

4 Unto you, O men, I call; and my voice is to the sons of man.

5 O ye simple, understand wisdom: and ye fools, be ye of an understanding heart.

6 Hear; for I will speak of excellent things; and the opening of my lips shall be right things.

7 For my mouth shall speak truth; and wickedness is an abomination to my lips.

8 All the words of my mouth are in righteousness; there is nothing froward or perverse in them.

9 They are all plain to him that understandeth, and right to them that find knowledge.

10 Receive my instruction, and not silver; and knowledge rather than choice gold.

g Ch. 22. 30.—h Heb. the abomination of my lips.—i Heb. straight.—j Ch. 14. 6 & Job 28. 15, &c. Pa. 19. 10. & 118. 137. Ch. 3. 17, 18. & 4. 6, 7. & 16. 16.—k Or, stability.

fore, do not hear the voice of truth: wisdom, therefore, must go to them, if she wish them to receive her instructions. Hence the zealous ministers of Christ go still to the highways and hedges, to the mountains and plains, to the ships and the cottages, to persuade sinners to turn from the error of their ways, and accept that redemption which was procured by the sacrificial offering of Jesus Christ.

Verse 4. Unto you, O men] ישׁים ishim, men of wealth and power, will I call; and not to you alone, for my voice is אֵל כָּל בְּנֵי אָדָם al beney Adam, "to all the descendants of Adam;" to the whole human race. As Jesus Christ tasted death for every man, so the gospel proclaims salvation to all:—to you—to every individual, my voice is addressed. Thou hast sinned; and thou must perish, if not saved by grace.

Verse 5. O ye simple] פְּתוּלִים petholim, ye that are deceived, and with flattering words and fair speeches deluded and drawn away.

Ye fools] כְּסִיּוֹת kesitim, ye stupid, stiff-necked, senseless people. That preaching is never likely to do much good, that is not pointed; specifying and describing vices, and charging them home on the consciences of transgressors. Where this is not done, the congregation is unconcerned: no man supposes he has any thing to do in the business, especially if the preacher takes care to tell them,—"These were the crimes of Jews, Romans, Greeks, of the people at Corinth, Philippi, Thessalonica, Laodicea, and of heathens in general: but I hope better things of you who have been born in a Christian land, and baptized in the Christian faith." Thus he arms their consciences in double brass against the good effects of his own teaching.

Verse 6. Hear; for I will speak of excellent things] נִשְׁמָע נִשְׁמָע negedim, things which are pre-eminent, and manifestly superior to all others. The teaching is not trifling, though addressed to triflers.

The opening of my lips shall be right things] מִשְׁפָּטֵי מִשְׁפָּטֵי meysarim, things which are calculated to correct your false notions, and set straight your crooked ways. Hence she declares,

Verse 7. My mouth shall speak truth] תִּצְדִּיק without falsity, or any mixture of error, shall be the whole matter of my discourse.

Verse 8. All the words—are in righteousness] בְּצֶדֶק btsedek, in justice and equity, testifying what man owes to his God, to his neighbour, and to himself; giving to each his due. This is the true import of צֶדֶק tsedak.

There is nothing froward] נִפְתָּל niphtal, tortuous, involved, or difficult.

Or perverse] שָׁפָה shephah, distorted, leading to obstinacy. On the contrary,

Verse 9. They are all plain] נִשְׁתָּחִים neshochim, straight forward, over against every man, level to every capacity. This is true of all that concerns the salvation of the soul.

To them that find knowledge.] When a man gets the knowledge of himself, then he sees all the threatenings of God to be right. When he obtains the knowledge of God in Christ, then he finds that all the promises of God are right, yea, and amen.

Verse 10. Receive my instruction, and not silver] A Hebrew idiom; receive my instruction in preference to silver.

Verse 11. Wisdom is better than rubies] See on chap. iii. 15.

Verse 12. I wisdom dwell with prudence] Prudence is defined, wisdom applied to practice: so wherever true wisdom is, it will lead to action, and its activity will be always in reference to the accomplishment of the best ends by the use of the most appropriate means. Hence comes what is here called knowledge of witty inventions,

11 For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.

12 I wisdom dwell with prudence, and find out knowledge of witty inventions.

13 The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.

14 Counsel is mine, and sound wisdom: I am understanding; I have strength.

15 By me kings reign, and princes decree justice.

16 By me princes rule, and nobles, even all the judges of the earth.

17 I love them that love me; and those that seek me early shall find me.

i Ch. 16. 4.—k Ch. 6. 17.—l Ch. 4. 24.—m Eccles. 7. 19. Ps. 18. 1. & 19. 14. & 22. 19. & 24. 4.—n Dan. 2. 21. Rom. 12. 1.—o 1 Sam. 2. 20. Pa. 94. 14. John 14. 21.—p Jam. 1. 8.

מִדָּעָה מִדָּעָה דַּעַת דַּעַת mesimmoth emetza, "I have found out knowledge and contrivance." The farther wisdom proceeds in man, the more practical knowledge it gains; and finding out the nature and properties of things, and the general course of Providence, it can contrive by new combinations to produce new results.

Verse 13. The fear of the Lord is to hate evil] As it is impossible to hate evil, without loving good; and as hatred to evil will lead a man to abandon the evil way;—and love to goodness will lead him to do what is right in the sight of God, under the influence of that Spirit which has given the hatred to evil, and inspired the love of goodness: hence this implies the sum and substance of true religion, which is here termed the fear of the Lord.

Verse 14. Counsel is mine] Direction how to act in all circumstances, and on all occasions, must come from wisdom: the foolish man can give no counsel, cannot shew another how he is to act in the various changes and chances of life. The wise man alone can give this counsel; and he can give it only as continually receiving instruction from God: for this Divine wisdom can say, תִּשְׁחִיחַ TUSHIAH, substance, reality, essence, all belong to me: I am the Fountain whence all are derived. Man may be wise, and good, and prudent, and ingenious: but these he derives from me; and they are dependently in him. But in me all these are independently and essentially inherent. And sound wisdom] See above. This is a totally false translation:—תִּשְׁחִיחַ tushiah, means essence, substance, reality, the source and substance of good. How ridiculous the support derived by certain authors from this translation in behalf of their system. See the writers on and quoters of Prov. viii.

I have strength.] Speaking still of wisdom, as communicating rays of its light to man, it enables him to bring every thing to his aid; to construct machines by which one man can do the work of hundreds. From it comes all mathematical learning, all mechanical knowledge; from it originally came the inclined plane, the wedge, the screw, the pulley in all its multiplications; and the lever in all its combinations and varieties came from this wisdom. And as all these can produce prodigies of power, far surpassing all kinds of animal energy, and all the effects of the utmost efforts of muscular force; hence the maxim of Lord Bacon, knowledge is power, built on the maxim of the tushiah itself;—לִּי גְבוּרָה li-geburah, MINE IS STRENGTH.

Verse 15. By me kings reign] Every wise and prudent king is such through the influence of Divine wisdom. And just laws and their righteous administration come from this source. In this and the following verse five degrees of civil power and authority are mentioned.

1. מַלְאֲכִים melachim, KINGS. 2. רוֹצְמִים roznim, CONSULS. 3. שָׂרֵי מַלְכוּת sarim, PRINCES, CHIEFS of the people. 4. נְדִיבִים nedibim, the NOBLES. And, 5. שֹׁפְטֵי מִשְׁפָּטֵי shophetim, JUDGES or CIVIL MAGISTRATES. All orders of government are from God. Instead of שֹׁפְטֵי מִשְׁפָּטֵי shophety arets, judges of the earth, צֶדֶק tsedek shophety tsedek, righteous judges, or judges of righteousness, is the reading of one hundred and sixty-two of Kennicott and De Rossi's MSS. either in the text or in the margin, and of several ancient editions. And this is the reading of the Vulgate, the Chaldees, and the Syriac; and should undoubtedly supersede the other.

Verse 17. I love them that love me] Wisdom shews itself; teaches man the knowledge of himself; shews him also the will of God concerning him,—manifests the snares and dangers of life,—the allurements and unsatisfactory nature of all sensual and sinful pleasures,—the blessedness of true religion,—and the solid happiness which an upright soul derives from the peace and approbation of its Maker. If then the heart embraces this wisdom, fol-

18 Riches and honour are with me; yea, durable riches and righteousness.

19 My fruit is better than gold, yea, than fine gold; and my revenue than choice silver.

20 I lead in the way of righteousness, in the midst of the paths of judgment:

21 That I may cause those that love me to inherit substance; and I will fill their treasures.

22 The Lord possessed me in the beginning of his way, before his works of old.

23 I was set up from everlasting, from the beginning, or ever the earth was.

24 When there were no depths, I was brought forth; when there were no fountains abounding with water.

25 Before the mountains were settled, before the hills were I brought forth:

g Ch. 2. 18. Matt. 6. 33.—f Ch. 3. 14. Yea. 10.—g Or, seek.—h Ch. 3. 19. Ecclesi. 26. 9. John. 1. 1.—i Ps. 2. 6.—w Job 17. 2.—x Or, open places.—z Or, the chief

26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

27 When he prepared the heavens, I was there: when he set a compass upon the face of the depth:

28 When he established the clouds above: when he strengthened the fountains of the deep:

29 When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:

30 Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him:

31 Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

part.—y Or, a circle.—z Gen. 4. 9. 10. Job 28. 10. 11. Ps. 23. 7. & 104. 9. Jer. 2. 22. 5. Job 28. 4.—b John. 1. 1, 2, 15.—c Matt. 6. 17. Col. 1. 13.—d Ps. 16. 3.

lows this Divine teaching, and gives itself to God. His love will be shed abroad in it by the influence of the Holy Spirit. Thus, we love God because He hath first loved us; and the more we love Him, the more we shall feel of His love, which will enable us to love Him yet more and more: and thus we may go on increasing to eternity. Blessed be God!

And those that seek me early shall find me.] Not merely betimes in the morning, though he who does so shall find it greatly to his advantage, see on Psalm iv.; but early in life, in youth, and as near as possible to the first dawn of reason. To the young this gracious promise is particularly made: if they seek, they shall find. Others who are old may seek and find; but never to such advantage, as they would have had, had they sought early. Youth is the time of advantage, in every respect: it is the time of learning, the time of discipline, the time of improvement, the time of acquiring useful, solid and gracious habits. As the first-fruits always belong to God, it is God's time; the time in which He is peculiarly gracious; and in which, to sincere youthful seekers, he pours out His benefits with great profusion. They that seek me early shall find me.

Hear, ye young, and ye little ones! God offers himself now to you, with all His treasures of grace and glory. Thank Him for His ineffable mercy, and embrace it without delay.

Verse 18. Riches and honour are with me] Often the wise, prudent, and discreet man arrives literally to riches and honour: but this is not always the case. But there are other riches of which he never fails; and these seem to be what Solomon has particularly in view, durable riches and righteousness; the treasure deposited by God in earthen vessels.

Verse 20. I lead in the way of righteousness] Nothing but the teaching that comes from God by His word and Spirit can do this.

Verse 22. The Lord possessed me in the beginning of His way] Wisdom is not acquired by the Divine nature; man, and even angels, learn it by slow and progressive degrees: but in God it is as eternally inherent as any other essential attribute of His nature. The Targum makes this wisdom a creature, by thus translating the passage:—אלוהים בראני בראשית בראיתו Elaha barani bershith biraitoah, "God created me in the beginning of his creature." The Syriac is the same. This is as absurd and heretical as some modern glosses on the same passage.

Verse 23. I was set up from everlasting] נסתי נישאתי, I was diffused or poured out, from נסו nasat, to diffuse, pour abroad, as a spirit or disposition, Isa. xxix. 10. See Parkhurst. Or from נסו, to cover, overspread, smear over, as with oil; to be anointed king. Hence some have translated it, principatum habui, I had the principality, or was a ruler, governor, and director, from eternity. All the schemes, plans, and circumstances relative to creation, government, providence, and to all being, material, animal, and intellectual, were conceived in the Divine mind, by the Divine wisdom, from eternity, or ever the earth was. There was no fortuitous creation, no jumbling concourse of original atoms, that entered into the composition of created beings; all was the effect of the plans before conceived, laid down, and at last acted upon by God's eternal wisdom.

Verse 24. When there were no depths] תהומות tehomoth, before the original chaotic mass was formed. See Gen. i. 2.

I was brought forth] חולאתי cholalti, I was produced as by labouring throes. Mr. Parkhurst thinks, that the heathen poets derived their idea of Minerva (wisdom)

being born of Jupiter's brain, from such high poetic personifications as that in the text.

Verse 26. The highest part of the dust of the world.] חלקי אפר רשמי rosh aphroth tibel, the first particle of matter. The prima materia, the primitive atom. All these verses (3—29) are a periphrasis for I existed before creation; consequently, before time was. I dwelt in God, as a principle which might be communicated in its influence to intellectual beings, when formed.

Verse 27. When he prepared the heavens, I was there] For there is no part of the creation of God in which wisdom, skill, contrivance, are more manifest, than in the construction of the visible heavens.

When he set a compass upon the face of the depth] Does not this refer to the establishment of the law of gravitation? by which all the particles of matter, tending to a common centre, would produce in all bodies the orbicular form, which we see them have; so that even the waters are not only retained within their boundaries; but are subjected to the circular form, in their great aggregate of seas, as other parts of matter are. This is called here making a compass, נסו כחוקו be-chukko chug, sweeping a circle; and even this on the face of the deep, to bring the chaotic mass into form, regularity and order.

Verse 28. The clouds above] ענני shechakim, the ethereal regions, taking in the whole of the atmosphere, with all its meteors, clouds, vapours, &c.

Verse 29. When he gave to the sea his decree] When he assigned its limits, adjusted its saltness, and proportioned the extent of its surface to the quantity of vapours to be raised from it, for the irrigation of the terrene surface.

The foundations of the earth] Those irreversible laws by which all its motions are governed: its annual and diurnal rotation, and particularly its centrifugal and centripetal force; by the former of which it has its annual motion round the sun like all other planets; and by the latter all its particles are prevented from flying off, notwithstanding the great velocity of its motion round its own axis, which causes one thousand and forty-two miles of its equator to pass under any given point in the heavens in the course of a single hour! These are, properly speaking, the foundations of the earth; the principles on which it is constructed, and the laws by which it is governed.

Verse 30. Then I was with him as one brought up] נסתי אמונ, a nursing, a darling child. Wisdom continues its parable, says Calmet; and represents itself as a new-born child which is ever near its parent, and takes pleasure to see him act, and to sport in his presence. This is poetical, and highly figurative: and they who think they find the Deity of Jesus Christ in these metaphors should be very cautious how they apply such terms as these; so that, while they are endeavouring to defend the truth, they may do nothing against the truth; in which most of them unhappily fail.

Rejoicing always before him] All the images in this verse are borrowed from the state and circumstances of a darling affectionate playful child; as any one will be convinced who examines the Hebrew text.

Verse 31. Rejoicing in the habitable part of his earth] There God displays especially His wisdom in ordering and directing human beings, and in providing for their wants. The wisdom of God is in an especial manner manifested in His providence.

My delights were with the sons of men.] This Divine wisdom, as it delighted in the creation of man, so it continues to delight in his instruction. Hence it is represented as offering its lessons of instruction continually; and using every means and opportunity to call men from folly and vice to sound knowledge, holiness, and happiness. It

32 Now therefore hearken unto me, O ye children: for *bleſſed are they that keep my ways.*

33 Hear instruction, and be wiſe, and reſuſe it not.

34 *Bleſſed is the man that heareth me,*

o. Pſ. 119. 1, 2. & 125. 1, 2. Luke 11. 28.—Ch. 2. 13, 14.

is to man that God eſpecially gives *wiſdom*: and he haſt it in the form of *reaſon* beyond all other creatures; therefore it is ſaid, *My delights are with the ſons of men*: to them I open my choicest treaſures. They alone are capable of *ſapience, intelligence, and diſcuſſive reaſon.*

Verſe 32. *Now therefore*] Since I delight ſo much in conveying inſtruction; ſince I have the happineſs of the children of Adam ſo much at heart; *hearken unto me*: and this is for your own intereſt; for *bleſſed are they who keep my ways.*

Verſe 34. *Watching daily at my gates*] Wiſdom is repreſented as having a ſchool for the inſtruction of men: and ſeems to point out ſome of the moſt forward of her ſcholars, coming through their intense deſire to learn, even before the gates were opened; and waiting there for admiſſion, that they might hear every word that was uttered, and not loſe one accent of the heavenly teaching. *Bleſſed are ſuch.*

Verſe 35. *Whoſe findeth me*] The teaching that comes from God; teaching to avoid evil, and cleave to that which is good; *findeth life*, gets that knowledge which qualifies him to answer the purpoſes for which he was made; for he is quickened with Chriſt, and made a partaker of the Divine life. *Chriſt dwells in his heart by faith*; he lives a new life, for Chriſt liveth in him; the law of the ſpirit of life in Chriſt Jeſus making him free from the law of ſin and death. *And ſhall obtain favour of the Lord.* The more he walks after the Divine counſel, the more he obtains of the Divine image; and the more he reſembles his Maker, the more he partakes of the Divine favour.

Verſe 36. *Wrongeth his own ſoul*] It is not Satan; it is not ſin, properly ſpeaking, that hurts him; it is *himſelf*. If he received the teaching of God, *ſin would have no dominion over him*: if he reſiſted the devil, the devil would have fled from him.

Love death.] They do it in effect, if not even in fact: for as they love ſin that leads to death; ſo they may be juſtly ſaid to love death, the wages of ſin. He that works in this caſe, works for wages; and He muſt love the wages, ſeeing he labours ſo hard in the work.

I have gone through this fine chapter, and have given the beſt expoſition of it in my power. I have alſo, as well as others, weighed every word, and cloſely examined their radical import, their connexion among themſelves, and the connexion of the ſubject of the chapter with what has gone before, and with what follows after; and I cannot come conſcientiouſly to any other interpretation than that which I have given. I am thoroughly ſatisfied that it ſpeaks not one word either about the *Divine or human nature of Chriſt*, much leſs of any *eternal ſtiation* of his *Divinity*. And I am fully perſuaded, had there not been a preconceived creed, no ſoul of man, by fair criticism, would have ever found out that fond opinion of the eternal ſonſhip of the Divine nature, which ſo many commentators perſuade themſelves they find here. That it has been thus applied in *early ages*, as well as in *modern times*, I am ſufficiently aware; and that many other portions of the Divine records have been appealed to, in order to ſupport a particular opinion, and many that were falſe in themſelves, muſt be known to thoſe who are acquainted with the *Fathers*. But many quote them, who know nothing of them. As to the *Fathers* in general, they were not all agreed on this ſubject, ſome ſuppoſing *Chriſt*, others the *Holy Spirit*, was meant in this chapter. But of theſe we may ſafely ſtate, that there is not a *truth* in the moſt orthodox creed, that cannot be proved by their authority; nor a *heresy* that has diſgraced the Romiſh Church, that may not challenge them as its abettors. In points of *doctrine*, their authority is, *with me*, nothing. The word of God alone contains my creed. On a number of points I can go to the Greek and Latin *Fathers* of the church, to know what they believed; and what the *people of their reſpective communions* believed: but, after all this, I muſt return to *God's word*, to know what he would have me to believe. No part of a *Proteſtant creed* ſtands on the deciſions of *Fathers* and *councils*. By appealing to the Bible alone, as the only rule for the faith and practice of *Chriſtians*, they confounded and defeated their *Papiſtical adverſaries*, who could not prove their doctrines but by *Fathers* and *councils*. Hence their peculiar doctrines ſtand in their ultimate proof upon *THESE*: and *thoſe of*

watching daily at my gates, waiting at the poſts of my doors.

35 For whoſe findeth me findeth life, and ſhall obtain ^b favour of the LORD.

36 But he that ſinneth againſt me wrongeth his own ſoul: all they that hate me love death.

g Heb. bring forth —h Ch. 12. 2.—Ch. 20. 2.

Proteſtantism on the Bible. Some late writers upon this ſubject, whoſe names I ſpare, have preſumed much on what they have ſaid on this ſubject: but before any man, who ſeeks for ſober truth, will receive any of their *concluſions*, he will naturally look whether their *premiſes* be ſound; or whether, from *ſound principles*, they have drawn *legitimate concluſions*. They ſay this chapter is a ſufficient foundation to build their doctrine on. I ſay it is no foundation at all; that it never has been proved, and never can be proved, that it ſpeaks at all of the doctrine in queſtion. It has nothing to do with it. On this conviction of mine, their proofs drawn from this chapter muſt go with me for nothing. I have been even ſhocked with reading over ſome things that have been lately written on the ſubject. I have ſaid in my heart, They have taken away my *ETERNAL LORD*, and I know not where they have laid Him. I cannot believe their doctrine: I never did, I hope I never ſhall. I believe in the Holy Trinity; in three perſons in the Godhead, of which none is before or after another. I believe *Jehovah, Jeſus, the Holy Ghoſt*, to be one infinite, eternal Godhead, ſubſiſting ineffably in *Three Perſons*: I believe Jeſus the Chriſt to be, as to his *Divine nature*, as *unoriginated and eternal* as *Jehovah* Himſelf; and with the *Holy Ghoſt*, to be one infinite Godhead, *neither Perſon being created, begotten, nor proceeding*, more than another. As to its *eſſence*, but one *TRINITY*, in an infinite, eternal and inſeparable *UNITY*; and this *TRINITY* God is the Object of my faith, my adoration, and my confidence. But I believe not in an eternal ſonſhip or generation of the *Divine nature* of Jeſus Chriſt. *Here*, I have long ſtood; *here*, I now ſtand; and *here* I truſt to ſtand in the hour of death, in the day of judgment, and to all eternity. Taking the Scriptures in general, I find a *plurality* in the Divine nature; taking the grand part mentioned, *Matt. iii. 16, 17*. I find that *plurality* reſtrained to a *Trinity*, in the moſt unequivocal and evident manner: *Jeſus*, who was baptized in Jordan; the *Holy Ghoſt*, who deſcended upon Him who was baptized; and the *FATHER*, maniſteſted by the voice from heaven that ſaid, *This is my beloved Son in whom I am well pleaſed*. And how that Perſon called *Jeſus the Chriſt*, in whom dwelt all the fulneſs of the Godhead bodily, could be called the *Son of God*, I have ſhewn in my note on Luke i. 36.

Some writers, in their defence of the doctrine above, which I venture to ſay, *I do not believe*, have made reflections, in real or pretended pity, on the belief of their Trinitarian brethren, which have very little to do with candour: *viz*: "How the ſupporters of this hypotheſis can avoid either the error of Tritheism on the one hand, or Sabellianism on the other, is difficult to conceive." Now the ſupporters of the doctrine of the underived and unbegotten eternity of Chriſt's divine nature, might as well ſay of them: How the ſupporters of the eternal ſonſhip of Chriſt can avoid the error of Arianism on the one hand, and Arianism on the other, it is difficult to conceive. But I would not ſay ſo: for though I know Arians who hold that doctrine, and expreſs their belief nearly in the ſame words; yet I know many moſt conſcientious Trinitarians, who hold the doctrine of the eternal ſonſhip, and yet believe in the proper Deity, or eternal Godhead of Jeſus Chriſt. After all, as a very wiſe and excellent man lately ſaid: "While we have every reaſon to be ſatisfied of the ſoundneſs of each other's faith; we muſt allow each to explain his own ſentiments in his own words: here, in the words uſed in explanation, a little latitude may be ſafely allowed." To this correct ſentiment I only add:—

Scimus; et hanc eandem patriſtopos doctrinam ſectamur.—Borow.

"I grant it; and the Roman give and take."

I have paſſed the waters of ſtrife, and do not wiſh to re-cross them.

And, while I am on this ſubject, let me add one thing which I am ſure will not pleaſe all the generation of His people; and it is this:—that Jeſus Chriſt, having taken upon Him human nature, which was afterwards crucified and expired upon the croſs, did, by thoſe acts, make a full, perfect, and ſufficient offering, ſacrifice, and atonement, for the ſin of the whole world. That He died, paid down the redemption price, for every ſoul of man, that was ever born into the world, and ſhall ever be born into it. And that all who lay hold on the hope ſet before them ſhall be ſaved: and all may lay this hold; and none ſhall

CHAPTER IX.

Wisdom builds her house, makes her provision for a great feast, calls her guests, and exhorts them to partake of her entertainments, 1-6. Different admissions relative to the capabilities of wisdom, 7-12. The character and conduct of a bad woman, 13-15.

Amc. l. Olym. circhar 28. A. U. C. cir. 347.

WISDOM hath ^a builded her house, she hath hewn out her seven pillars:

2 ^b She hath killed ^c her beasts; ^d she hath

a Matt. 16. 18. Ephes. 2. 20, 21, 22. 1 Pet. 2. 5.—b Matt. 22. 3, 4.—c Heb. Aer. killing.—d Ver. 5. Ch. 23. 30.

perish but those who would not come to Christ that they might have life. And that they perish, not because they were not redeemed, but because they would not accept of the redemption.

To conclude on this subject, it will be necessary to refer the reader to the remarkable *opposition* that subsists between *this* and the *preceding chapter*. *There*, the *prostitute* is represented as *going out into the streets* to seek her prey; and the *altering words* of *carnal wisdom* to excite the animal appetite to sinful gratification, which she uses: *here*, *heavenly wisdom* is represented as *going out into the streets*, to the *high places*, the *gates of the city*, to counteract her designs, and lead back the simple to God and truth.

These *personifications* were frequent among the Jews. In the Book of *Ecclesiasticus* we find a similar personification, and expressed in almost *similar terms*; and surely none will suppose that the writer of that Apocryphal book had either the Christian doctrine of the *Trinity*, or the *sonship of Christ*, in view.

I will give a few passages:—

"WISDOM shall glory in the midst of her people; in the congregation of the Most High shall she open her mouth, and triumph before his power. I came out of the mouth of the Most High, and covered the earth as a cloud. I dwell in the high places; I alone compassed the circuit of the heaven, and walked in the bottom of the deep, in the waves of the sea, and in all the earth. He created me from the beginning, before the world; and I shall never fail; I am the mother of fair love, and fear, and knowledge, and holy hope: I therefore, being eternal, am given to all my children which are named of Him. Come unto me, and fill yourselves with my fruits. I also came out as a brook from a river, and a conduit into a garden." &c. &c. *Eccles. xxiv. 1, &c.* This kind of personification of wisdom we have had in the preceding chapters; and in the following chapter we shall find the figure still kept up.

NOTES ON CHAPTER IX.

The same wisdom speaks here, who spoke in the preceding chapter. *There* she represented herself as manifest in all the works of God in the natural world; all being constructed according to counsels proceeding from an infinite understanding. *Here*, she represents herself as the great *potentia*, who was to rule all that she had constructed; and having an immense family to provide for, had made an abundant *provision*, and calls all to partake of it. This, says *Calmel*, is the continuation of the parable begun in the preceding chapter, where wisdom is represented as a venerable lady, whose real beauties and solid promises are opposed to the false allurements of *PLEASURE*, who was represented in the seventh chapter under the idea of a debauched and impudent woman. *This one*, to draw young people into her snares, describes the *perfumes*, the *bed*, and the *festival*, which she has prepared. *WISDOM* acts in the same way: but instead of the debauchery, the false pleasures, and criminal connexions, which *pleasure* had promised, offers her guests a strong, well-built, magnificent palace, chaste, and solid pleasures, salutary instructions, and a life crowned with blessedness. This is the sum and the substance of the parable: but as in the preceding part, so in this, men have produced strange creatures of their own brain, by way of explanation, one specimen of this mode of interpretation may suffice.

The house built by wisdom is the holy humanity of *Jesus Christ*; the seven pillars are the seven sacraments, or the seven gifts of the Holy Ghost, or the whole of the apostles, preachers, and ministers of the Church: the slain beasts are the sacrifice of Christ's body upon the cross; and the bread and mingled wine are the bread and wine in the sacrament of the Lord's supper!—*FATHERS and DOCTORS.*

If we have recourse to any other particulars than those given above in the summary of the chapter, let us follow the first part of the parable, where wisdom is represented as laying the plan of the creation; and then perhaps we may say with *safety*, that wisdom having produced the grand *technograph* or *ground plot* of the whole, with all the requisite elevations and specifications of *material*,

mingled her wine; she hath also furnished her table.

3 She hath sent forth her maidens: she crieth upon the highest places of the city,

4 ^h Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him,

5 ⁱ Come, eat of my bread, and drink of the wine which I have mingled.

^o Rom. 16. 15.—ⁱ Ch. 5. 1, 2.—g Ver. 14.—h Ver. 16. Ch. 6. 22. Matt. 11. 28. ⁱ Ver. 2. Cant. 5. 1. Isa. 55. 1. John 6. 27.

comes to shew us in this part, that the whole has been constructed on *this plan*; and specifies the *end* for which this august building has been raised.

Verse 1. *Wisdom hath builded her house*] The eternal counsel of God has framed the universe.

She hath hewn out her seven pillars] Every thing has been so constructed, as to exhibit a scene of grandeur, stability, and durability.

Verse 2. *She hath killed her beasts*] God has made the most ample provision for the innumerable tribes of animal and intellectual beings, which people the whole vortex of created nature.

Verse 3. *She hath sent forth her maidens*] The wisdom of God has made use of the most proper means to communicate Divine knowledge to the inhabitants of the earth; as a good and gracious Creator wills, to teach them *whence they came*, *how they are supported*, *whither they are going*, and for what *end* they were formed. It is a custom to the present day in Asiatic countries, to send their invitations to guests, by a company of *females*, preceded by eunuchs: they go to the doors of the invited, and deliver their message.

Verse 4. *Whoso is simple*] Let the young, heedless, and giddy, attend to my teaching.

Him that wanteth understanding] Literally, *he that wanteth a heart*, who is without courage, is feeble and sickle and easily drawn aside from the holy commandment.

Verse 5. *Come, eat of my bread*] Not only receive my instructions, but act according to my directions.

Drink of the wine I have mingled] Enter into my counsels; be not contented with superficial knowledge in any subject, where any thing deeper may be attained. Go by the streams to the fountain head. Look into the principles on which they were formed,—investigate their nature,—examine their properties,—acquaint thyself with their relations, connexions, influences, and various uses. See the skill, power, and goodness of God in their creation, and when thou hast learnt all within thy reach, know that thou knowest but little of the manifold wisdom of God. Let what thou hast learnt humble thee, by shewing thee how very little thou dost know. Thou hast drunk of the provided wine: but that wine was mingled with water, for God will hide pride from man. He dwells only on the surface of religious and philosophical learning, who does not perceive and feel that he is yet but a child in knowledge; that he sees through a glass darkly; that he perceives men like trees walking; and that there are lengths, breadths, depths, and heights, in the works and ways of God, which will require an eternity to fathom. Hence below the pure wine is mingled with water; but this is God's work. Yet there is enough; do not therefore be contented with a little. To this subject the words of the poet may be well applied:—

A little learning is a dangerous thing;
Drink deep, or taste not the Pegasus spring;
For scanty draughts intoxicate the brain,
But drinking largely sobers us again. Pope.

Among the ancient Jews, Greeks, and Romans, wine was rarely drunk without being mingled with water; and among ancient writers we find several ordinances for this. Some direct three parts of water to one of wine, some five parts, and *Pliny* mentions some wines that required twenty waters: but the most common proportions appear to have been three parts of water to two of wine. But probably the *700* *or yayin masec*, mingled wine, was wine mingled not with water, to make it weaker: but with spices and other ingredients, to make it stronger. The ingredients were honey, myrrh, mandragora, opium, and such like; which gave it not only an intoxicating but stupifying quality also. Perhaps the mixed wine here may mean, wine of the strongest and best quality, that which was good to cheer and refresh the heart of man.

If we consider the mixed wine as meaning this strong wine, then the import of the metaphor will be,—a thorough investigation of the works of God will invigorate the soul, strengthen all the mental powers, enlarge their capacity, and enable the mind to take the most exalted views of the wonders of God's skill manifested in the operations of his hand.

4 ' He becometh poor that dealeth with a slack hand : but * the hand of the diligent maketh rich.

5 He that gathereth in summer is a wise son : but he that sleepeth in harvest is * a son that causeth shame.

6 Blessings are upon the head of the just : but * violence covereth the mouth of the wicked.

7 * The memory of the just is blessed : but the name of the wicked shall rot.

8 The wise in heart will receive commandments : but * a prating fool * shall fall.

9 * He that walketh uprightly walketh surely : but he that perverteth his ways shall be known.

10 * He that winketh with the eye causeth sorrow : * but a prating fool * shall fall.

11 * The mouth of a righteous man is a well of life : but * violence covereth the mouth of the wicked.

12 Hatred stirreth up strifes : but * love covereth all sins.

13 In the lips of him that hath understanding wisdom is found : but * a rod is for the back of him that is void of * understanding.

[Ch. 12. 21. & 15. 15.—Ch. 13. 4. & 21. 5.—Ch. 12. 4. & 17. 2. & 19. 95.—1 Ver. 11. Eccl. 1. 3.—2 Ps. 5. 6. & 112. 6. Eccles. 10. 1.—3 Ver. 10.—4 Heb. a fool of lips.—5 Or, shall be broken.—6 Ps. 24. 4. Ch. 23. 12. Lam. 33. 15, 16.—7 Ch. 5. 13.—8 Ver. 8.—9 Or, shall be broken.—10 Ps. 37. 27. Ch. 13. 11. & 13. 4.—11 Ps. 121. 4. Ver. 6.

bagodims, hypocrites, or perfidious persons, is the reading of twelve or fourteen of Kennicott's and De Rossi's MSS., and some editions : but it is not acknowledged by any of the ancient Versions.

The righteous have God for their Feeder : and because of His infinite bounty, they can never famish for want of the bread of life. On the contrary, the wicked are often, in the course of His providence, deprived of the property of which they make a bad use.

Verse 4. He becometh poor.] God has ordered in the course of His providence, that he who will not work shall not eat. And He always blesses the work of the industrious man.

Verse 5. He that gathereth in summer.] All the work of the field should be done in the season suitable to it. If summer and harvest be neglected, in vain does a man expect the fruits of autumn.

Verse 6. Violence covereth the mouth of the wicked.] As blessings shall be on the head of the just, so the violence of the wicked shall cover their face with shame and confusion. Their own violent dealings shall be visited upon them. The mouth forthwith of unrighteous men will utterance covereth.—Old MS. Bible. The forehead of the ungodly is past shame, and presumptuous.—Coverdale.

Verse 7. The memory of the just is blessed.] Or, is a blessing.

But the name of the wicked shall rot.] This is another antithesis : but there are only two antithetic terms ; for memory and name are synonymous.—Louth. The very name of the wicked man is as offensive as putrid carrion.

Verse 8. A prating fool shall fall.] This clause is repeated in the tenth verse. The wise man will receive the commandment ; but the shallow blabbing fool shall be cast down. See verse 10.

Verse 9. He that walketh uprightly.] The upright man is always safe : he has not two characters to support ; he goes straight forward, and is never afraid of detection, because he has never been influenced by hypocrisy or deceit.

Verse 10. He that winketh with the eye.] Instead of the latter clause, which see ver. 8, the Septuagint has, & δε αλεγειν μερα παρηγοια επιπροκασι, but he that reprovet with freedom maketh peace. This is also the reading of the Syriac and Arabic. A faithful open reproving of sin is more likely to promote the peace of society, than the passing by it slightly, or taking no notice of it : for, if the wicked turn to God at the reproof, the law of peace will soon be established in his heart ; and the law of kindness will flow from his tongue.

Verse 11. The mouth of a righteous man is a well of life.] mekor chayim, is the vein of lives ; an allusion to the great aorta, which conveys the blood from the heart to every part of the body. The latter clause of this verse is the same with that of ver. 8.

Verse 12. Hatred stirreth up strifes.] It seeks for occasions to provoke enmity. It delights in broils. On the contrary love conciliates, removes aggravations, puts the best construction on every thing ; and pours water, not oil, upon the flame.

Verse 13. A rod is for the back of him.] He that can learn, and will not learn, should be made-to learn. The

14 Wise men lay up knowledge : but * the mouth of the foolish is near destruction.

15 * The rich man's wealth is his strong city : the destruction of the poor is their poverty.

16 The labour of the righteous tendeth to life : the fruit of the wicked to sin.

17 He is in the way of life that keepeth instruction : but he that refuseth reproof * erreth.

18 He that hideth hatred with lying lips, and * he that uttereth a slander is a fool.

19 * In the multitude of words there wanteth not sin : but * he that refraineth his lips is wise.

20 The tongue of the just is as choice silver : the heart of the wicked is little worth.

21 The lips of the righteous feed many : but fools die for want * of wisdom.

22 * The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.

23 * It is as sport to a fool to do mischief : but a man of understanding hath wisdom.

24 * The fear of the wicked, it shall come upon him : but * the desire of the righteous shall be granted.

[Ch. 17. 9. 1 Cor. 13. 4. 1 Pat. 4. 8.—7 Ch. 25. 2.—8 Heb. Acert.—9 Ch. 18. 7. & 21. 23.—10 Job 20. 24. Ps. 52. 7. Ch. 18. 11. 1 Tim. 6. 17.—11 Or, causeth to err.—12 Ps. 15. 3.—13 Eccles. 5. 3.—14 Jam. 3. 2.—15 Heb. of heart.—16 Gen. 24. 25. & 26. 12. Ps. 37. 22.—17 Ch. 14. 9. & 15. 21.—18 Job 15. 21.—19 Ps. 145. 12. Matt. 5. 1 John 5. 14, 15.

rod is a most powerful instrument of knowledge. Judiciously applied, there is a lesson of profound wisdom in every twig.

Verse 14. Wise men lay up knowledge.] They keep secret every thing that has a tendency to disturb domestic or public peace : but the foolish man bleats all out, and produces much mischief. Think much ; speak little ; and always think before you speak ! This will promote your own peace and that of your neighbour.

Verse 15. The rich man's wealth is his strong city.] Behold a mystery in providence : there is not a rich man on earth but becomes such by means of the poor ! Property comes from the labour of the poor ; and the king himself is served of the field. How unjust, diabolically so, is it to despise or oppress those by whose labour all property is acquired.

The destruction of the poor is their property.] A man in abject poverty never arises out of this pit. They have no nucleus about which property may aggregate. The poet spoke well :

*Haud facile emergit, quorum virtutibus obstat
Res angusta domi.*

* They rarely emerge from poverty, whose exertions are cramped by want at home."

Verse 16. The labour of the righteous.] The good man labours that he may be able to support life ; this is his first object : and then to have something to divide with the poor ; this is his next object.

The fruit of the wicked to sin.] This man lives to eat and drink, and his property he spends in riot and excess. God's blessings are cursed to him.

Verse 17. He is in the way of life.] The truly religious man accumulates knowledge, that he may the better know how to live to God, and do most good among men.

Verse 18. He that hideth.] This is a common case. How many, when full of resentment and deadly hatred, meditating revenge and cruelty, and sometimes even murder, have pretended that they thought nothing of the injury they had sustained ; had passed by the insult, &c. Thus, lying lips covered the malevolence of a wicked heart.

Verse 19. In the multitude of words.] It is impossible to speak much, and yet speak nothing but truth ; and injure no man's character in the mean while.

Verse 20. The heart of the wicked is little worth.] עניו ke-medt, is like little, or nothing ; or, is-like dross ; while the tongue of the just is like silver. A sinner's heart is worth nothing, and is good for nothing : and yet because it is his most hidden part, he vaunts of its honesty, goodness, &c. Yes, yes : it is very honest and good, only the devil is in it. That is all.

Verse 22. The blessing of the Lord, it maketh rich.] Whatever we receive in the way of Providence has God's blessing in it, and will do us good. Cares, troubles, and difficulties come with all property not acquired in this way : but God's blessing gives simple enjoyment, and levies no tax upon the comfort.

Verse 23. It is as sport to a fool to do mischief.] What a millstone weight of iniquity hangs about the necks of most of the festers, facetious, and witty people ! "How many lies do they tell in jest, to go to the devil in earnest !"

Verse 24. The fear of the wicked.] The wicked is full of fears and alarms ; and all that he has dreaded, and

25 As the whirlwind passeth, ¹ so is the wicked no more: but ² the righteous is an everlasting foundation.

26 As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.

27 The fear of the Lord ³ prolongeth days: but ⁴ the years of the wicked shall be shortened.

28 The hope of the righteous shall be gladness: but the ⁵ expectation of the wicked shall perish.

29 The way of the Lord is strength to the upright: but ⁶ destruction shall be to the workers of iniquity.

30 The righteous shall never be removed: but the wicked shall not inhabit the earth.

31 The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.

32 The lips of the righteous know what is acceptable; but the mouth of the wicked speaketh ⁷ frowardness.

CHAPTER XI.

A parallel of the advantages of the righteous and wise, opposed to the miseries of the wicked and the foolish. True and false riches.

Ante l. Clump. c. 24. A. U. C. cir. 577.

A ⁸ FALSE ⁹ balance is abomination to the LORD: but ¹⁰ a just weight is his delight.

2 ¹¹ When pride cometh, then cometh shame: but with the lowly is wisdom.

1 Psa. 37. 9. 10.—4 Ver. 20. Psa. 15. 5. Matt. 7. 24. 25. & 14. 18.—1 Ch. 3. 11. 13. Hab. adduk.—2 Job 15. 23. & 22. 16. Psa. 65. 23. Eccles. 7. 17.—3 Job 3. 13. & 11. 20. Psa. 112. 10. Ch. 11. 7.—4 Psa. 1. 6. & 37. 30.—5 Psa. 37. 29. 30. & 125. 1. Ver. 28.—6 Psa. 37. 30.—7 Hab. frowardness.—8 Lev. 19. 35. 36. Deut. 25. 13-16. Ch. 15. 11. & 20. 10. 23.

3 ¹² The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

4 ¹³ Riches profit not in the day of wrath: but ¹⁴ righteousness delivereth from death.

5 The righteousness of the perfect shall ¹⁵ direct his way: but the wicked shall fall by his own wickedness.

6 The righteousness of the upright shall deliver them: but ¹⁶ transgressors shall be taken in their own naughtiness.

7 ¹⁷ When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth.

8 ¹⁸ The righteous is delivered out of trouble, and the wicked cometh in his stead.

9 A ¹⁹ hypocrite with his mouth destroyeth his neighbour: but through knowledge shall the just be delivered.

10 ²⁰ When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, there is shouting.

11 ²¹ By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

12 He that is ²² void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.

b Hab. balances of deceit.—c Heb. a perfect stone.—d Ch. 15. 23. & 16. 18. & 18. 13. Dan. 4. 30. 31.—e Ch. 13. 6.—f Ch. 10. 2. Ezek. 7. 19. Zeph. 1. 13. Eccles. 5. 2. g Gen. 7. 1.—h Hab. rectify.—i Ch. 5. 23. Eccles. 16. 8.—j Ch. 10. 25.—k Ch. 31. 18.—m Job 8. 13.—n Ezech. 6. 15. Ch. 28. 12, 23.—o Ch. 28. 8.—p Heb. destitute of heart.

more than he has dreaded shall come upon him. The righteous is always desiring more of the salvation of God, and God will exceed even his utmost desires.

Verse 25. As the whirlwind passeth] As tornadoes that sweep every thing away before them; so shall the wrath of God sweep away the wicked: it shall leave him neither branch nor root. But the righteous, being built on the eternal foundation, יסוד ישר yesod yisrahel, shall never be shaken.

Verse 26. As vinegar to the teeth] The acid softening and dissolving the alkali of the bone, so as to impair their texture, and render them incapable of masticating. And as smoke affects the eyes, irritating their tender vessels, so as to give pain and prevent distinct vision; so the sluggard, the lounging thriftless messenger, who never returns in time with the desired answer.

Verse 28. The expectation of the wicked shall perish.] A wicked man is always imposing on himself, by the hope of God's mercy, and final happiness; and he continues hoping, till he dies without receiving that mercy which alone would entitle him to that glory.

Verse 29. The way of the Lord is strength] In the path of obedience, the upright man ever finds his strength renewed; the more he labours, the stronger he grows. The same sentiment as that in Isa. xl. 31.

Verse 30. The righteous shall never be removed. Because he is built on the eternal foundation. See on ver. 25

Verse 31. The froward tongue shall be cut out.] This probably alludes to the punishment of cutting out the tongue for blasphemy, treasonable speeches, profane swearing, or such like. The tongue of schrevels schal perishes.—Old MS. Bible. Were the tongue of every shrew or scold, to be extracted, we should soon have less noise in the world.

Verse 32. The lips of the righteous know what is acceptable] And what they believe to be most pleasing and most profitable, that they speak: but the wicked man knows as well what is perverse, and that he speaketh forth. As the love of God is not in his heart; so the law of kindness is not on his lips.

NOTES ON CHAPTER XI.

Verse 1. A false balance is abomination] This refers to the balance itself deceitfully constructed, so that it is sooner turned at one end than at the other. This is occasioned by one end of the beam being longer than the other.

But a just weight] עֲשֵׂה עֲשֵׂה eben ehenelah, the perfect stone, probably because weights were first made of stone; see the law, Deut. xxv. 13, 35.

Verse 2. When pride cometh] The proud man thinks so much more of himself than any other can do; and expecting to be treated according to his own supposed worth, which treatment he seldom meets with, he is repeatedly mortified, ashamed, confounded, and rendered indignant.

With the lowly] עֲשֵׂה עֲשֵׂה, the humble,

the modest, as opposed to the proud, referred to in the first clause. The humble man looks for nothing but justice; has the meanest opinion of himself; expects nothing in the way of commendation or praise; and can never be disappointed, but in receiving praise, which he neither expects nor desires.

Verse 4. Riches profit not in the day of wrath] Among men they can do all things: but they cannot purchase the remission of sins, nor turn aside the wrath of God when that is poured out upon the opulent transgressor.

Verse 7. When a wicked man dieth] Hope is a great blessing to man in his present state of trial and suffering; because it leads him to expect a favourable termination of his ills. But hope was not made for the wicked; and yet they are the very persons that most abound in it! They hope to be saved, and get at last to the kingdom of God; though they have their face towards perdition, and refuse to turn. But their hope goes no farther than the grave. Their wicked man's expectation is cut off, and his hope perisheth. But to the saint, the penitent, and the cross-bearers in general, what a treasure is hope! What a balm through life!

Verse 8. The wicked cometh in his stead] Often God makes this distinction: in public calamities and in sudden accidents He rescues the righteous, and leaves the wicked, who has filled up the measure of his iniquities, to be seized by the hand of death. Justice, then, does its own work; for mercy has been rejected.

Verse 9. A hypocrite with his mouth] אִישׁ חָנָף, might be better translated infidel, than hypocrite. The latter is one that pretends to religion; that uses it for secular purposes: the former is one who disbelieves Divine Revelation, and accordingly is polluted, and lives in pollution. This is properly the force of the original word. Such persons deal in calumny and lies, and often thus destroy the character of their neighbour. Besides, they are very zealous in propagating their own infidel notions; and thus, by this means, destroy their neighbour: but the experimental knowledge which the just have of God and His salvation, prevents them from being ensnared.

Verse 10. When it goeth well] An upright pious sensible man is a great blessing to the neighbourhood where he resides, by his example, his advice, and his prayers. The considerate prize him on these accounts, and rejoice in his prosperity. But when the wicked perish, who has been a general curse by the contagion of his example and conversation, there is not only no regret expressed for his decease; but a general joy because God has removed him.

Verse 12. He that is void of wisdom] A foolish man is generally abundant in his censures; he dwells on the defects of his neighbour, and is sure to bring them into the most prominent view. But a man of understanding, a prudent, sensible man, hides those defects wherever he can, and puts the most charitable construction on those which he cannot conceal.

13 ^a A ^a *talabearer* revealeth secrets: but he that is of a faithful spirit concealeth the matter.
 14 ^a Where no counsel is, the people fall: but in the multitude of counsellors *there is safety*.

15 ^a He that is surety for a stranger ^a shall smart for it: and he that hateth ^a suretiship is sure.

16 ^a A gracious woman retaineth honour: and strong men retain riches.

17 ^a The merciful man doeth good to his own soul: but *he that is cruel troubleth his own flesh*.

18 The wicked worketh a deceitful work: but ^a to him that soweth righteousness *shall be a sure reward*.

19 As righteousness *tendeth to life*: so he that pursueth evil *pursueth it to his own death*.

20 They that are of a froward heart *are abomination to the Lord*: but *such as are upright in their way are his delight*.

21 ^a *Though hand join in hand*, the wicked shall not be unpunished: but ^a the seed of the righteous shall be delivered.

22 *As a jewel of gold in a swine's snout, so is a fair woman which ^b is without discretion*.

23 The desire of the righteous *is only good*: but the expectation of the wicked *is wrath*.

24 There is that ^d scattereth, and yet increaseth: and *there is that withholdeth more than is meet, but it *tendeth to poverty**.

25 ^a The ^a liberal soul shall be made fat: ^a and he that watereth shall be watered also himself.

26 ^a He that withholdeth corn, the people shall curse him: but ^a blessing *shall be upon the head of him that selleth it*.

27 He that diligently seeketh good procureth favour: ^a but he that seeketh mischief, it shall come unto him.

28 He that trusteth in his riches shall fail: but ^a the righteous shall flourish as a branch.

29 He that troubleth his own house ^a shall inherit the wind: and the fool *shall be servant to the wise of heart*.

30 The fruit of the righteous *is a tree of life*; and ^a he that ^a winneth souls *is wise*.

31 ^a Behold the righteous shall be recompensed in the earth: much more the wicked and the sinner.

CHAPTER XII.

Of the benefit of instruction, and the cultivation of piety. The virtuous woman. The different lot of the just and unjust. The humane man. The industrious man. The fool and the wise man. The unchangeable. The excellence of the righteous. The desirability of a wife. Righteousness leads to life, &c.

WHOSO loveth instruction loveth knowledge; but he that hateth reproof is brutish.

Asa I. Olym. ch. 24. A. U. C. cr. 574.

2 ^a A good man obtaineth favour of the Lord: but a man of wicked devices will he condemn.

3 A man shall not be established by wickedness: but the ^a root of the righteous shall not be moved.

4 ^a A virtuous woman is a crown to her husband: but she that maketh ashamed is ^a as rottenness in his bones.

1 Cor. The soul of blessing.—Matt. 5. 7.—Amos 8. 6. 6.—1 Job 28. 13.—Eph. 7. 10. Ps. 7. 15. 16. & 18. 16. & 10. 2. & 27. 8.—1 Job 31. 94. Ps. 62. 7. Mark 10. 34. Luke 12. 21. 1 Tim. 6. 17.—Ps. 1. 3. & 58. 8. & 92. 12. Ec. 10. 17. 8.—Eccles. 8. 16.—Dan. 12. 12. 1 Cor. 2. 15. Ec. 1. 30.—1 Job 28. 13.—Eph. 7. 10. 34. 1 Pet. 4. 17. 13.—Ch. 8. 26.—Ch. 10. 26.—Ch. 31. 28. 1 Cor. 11. 7.—Ch. 16. 20.

q Lev. 19. 14. Ch. 20. 15.—Heb. He that walketh, being a talabearer.—1 Kings 12. 1. Ec. 13. 22. & 24. 6.—Ch. 6. 1.—Heb. Shall be sore broken.—Heb. those that strike hands.—Ch. 31. 30.—Matt. 5. 7. & 25. 24. Ec.—1 Hos. 10. 12. Gal. 6. 4. 5. Jam. 3. 16.—Ch. 16. 5.—Ps. 112. 2.—Heb. departed from. 1 Rom. 2. 4. 8.—1 Pet. 112. 2.—2 Cor. 8. 6-10.

Verse 13. *A talabearer*] כריל הולע *holac raail*, the walking busy body, the trader in scandal.

Revealeth secrets] Whatever was confided to him, he is sure to publish abroad. The word means a *hawker*, or *travelling chapman*, who is always a great news-monger; and will tell even his own secrets, rather than have nothing to say.

Verse 15. *He that is surety for a stranger shall smart for it*] He shall find evil upon evil in it. See on chap. vi. 1.

Verse 16. *A gracious woman retaineth honour*] Instead of this clause, the Septuagint have, ἡ ἄγαθη ἡ γυναῖς ἐξυψίσει ἑαυτήν ἀνδρὶ δεσφῆ, *A gracious woman raiseth up honour to the man*; ὁ ὀργισθεὶς ἐν τῇ γυναῖκι ἡμίσηται ἑαυτήν, *But she that hateth righteous things, is a throne of dishonour*. A good wife is an honour to her husband; and a bad wife is her husband's reproach: and if this be so, how careful should a man be whom he marries?

Verse 17. *The merciful man doeth good to his own soul*] Every gracious disposition is increased while a man is exercised in shewing mercy. No man can shew an act of disinterested mercy without benefitting his own soul, by improving his moral feeling.

But he that is cruel troubleth his own flesh] We seldom see a peevish, fretful, vindictive man, either in good health, or good plight of body. I have often heard it observed of such, He frets his flesh off his bones.

Verse 18. *Worketh a deceitful work*] An unstable work; nothing is durable that he does except his crimes.

Verse 19. *Righteousness tendeth to life*] True godliness promotes health, and is the best means of lengthening out life: but wicked men live not out half their days.

Verse 21. *Though hand join in hand*] Let them confederate as they please to support each other, justice will take care that they escape not punishment.

Verse 22. *A jewel of gold in a swine's snout*] That is, beauty in a woman destitute of good breeding and modest carriage, is as becoming as a gold ring on the snout of a swine. Coverdale translates thus:—*A fayre woman, without discrete maners, is like a rings of golde, in a swyne's snoute*.

Verse 24. *There is that scattereth and yet increaseth*] The bountiful man who gives to the poor, never turning away his face from any one in distress, the Lord blesses his property, and the bread is multiplied in his hand. To the same purpose the following verse.

Verse 25. *The liberal soul shall be made fat*] He who gives to the distressed in the true spirit of charity, shall get a hundred fold from God's mercy. How wonderful is the Lord! He gives the property, gives the heart to use it aright, and recompenses the man for the deed, though all the fruit was found from Himself!

He that watereth] A man who distributes in the right

spirit, gets more good himself, than the poor man does who receives the bounty. Thus, it is more blessed to give than to receive.

Verse 26. *He that withholdeth corn*] Who refuseth to sell because he hopes for a dearth, and then he can make his own price.

The people shall curse him] Yes, and God shall curse him also; and if he do not turn and repent, he will get God's curse, and the curse of the poor, which will be a canker in his money during time, and a canker in his soul throughout eternity.

Verse 29. *Shall inherit the wind*] He who dissipates his property by riotous living, shall be as unsatisfied, as he who attempts to feed upon air.

Verse 30. *The fruit of the righteous is a tree of life*] חַיִּים כַּרְמֵי הַצַּיִת *chayim*, the tree of lives. It is like that tree which grew in the paradise of God; increasing the bodily and mental vigour of those who eat of it.

He that winneth souls is wise] Wisdom seeks to reclaim the wanderers: and he who is influenced by wisdom will do the same.

Verse 31. *Behold the righteous shall be recompensed in the earth, &c.*] The Septuagint, Syriac, and Arabic, read this verse as follows:—*And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?* And this St. Peter quotes *litteratim*, 1 Pet. iv. 18, where see the note.

NOTES ON CHAPTER XII.

Verse 1. *Whoso loveth instruction*] מוּסַר *musar*, discipline, or correction, loves knowledge, for correction is the way to knowledge.

But he that hateth reproof is brutish] בָּעִיר *baar*, he is a bear; and expects no more benefit from correction than the ox does from the goad.

Verse 2. *A good man obtaineth favour*] First, it is God who makes him good; for every child of Adam is bad till the grace of God changes his heart. Secondly, while he walks in the path of obedience, he increases in goodness, and consequently in the favour of the Lord.

Verse 3. *A man shall not be established by wickedness*] Evil is always variable: it has no fixed principle except the root that is in the human heart; and even that is ever assuming new forms. Nothing is permanent but goodness; and that is unchangeable, because it comes from God. The produce of goodness is permanent, because it has God's blessing in it: the fruit of wickedness, or the property procured by wickedness, is transitory; because it has God's curse in it. The righteous has his root in God; and therefore, he shall not be moved.

Verse 4. *A virtuous woman is a crown to her husband*] יָרֵחַ נְכוּמָה עֲשֵׂת חַיִּיל *chayil*, a strong woman. Our word *virtus* (*virtus*) is derived from *vir*, a man; and as man is the

5 The thoughts of the righteous are right: but the counsels of the wicked are deceit.

6 The words of the wicked are to lie in wait for blood: but the mouth of the upright shall deliver them.

7 The wicked are overthrown, and are not: but the house of the righteous shall stand.

8 A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised.

9 He that is despised, and hath a servant, is better than he that honoureth himself, and lacketh bread.

10 A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.

11 He that tilleth his land shall be satisfied with bread: but he that followeth vain persons is void of understanding.

12 The wicked desireth the net of evil men: but the root of the righteous yieldeth fruit.

13 The wicked is snared by the transgression of his lips: but the just shall come out of trouble.

14 A man shall be satisfied with good by the fruit of his mouth: and the recompense of a man's hand shall be rendered unto him.

15 The way of the fool is right in his own eyes: but he that hearkeneth unto counsel is wise.

16 A fool's wrath is presently known: but a prudent man covereth shame.

17 He that speaketh truth sheweth forth righteousness: but a false witness deceit.

18 There is that speaketh like the piercings of a sword: but the tongue of the wise is health.

19 The lip of truth shall be established for ever: but a lying tongue is but for a moment.

1 Ch. 11, 12.—2 Ch. 14, 2.—3 Ps. 37, 38, 39. Ch. 11, 28. Matt. 7, 21, 25, 28, 29.—4 1 Sam. 25, 17.—5 Heb. perverts of heart.—6 Ch. 13, 7.—7 Deut. 28, 4. c Or, bowels.—8 Gen. 2, 19. Ch. 28, 19.—9 Ch. 6, 32.—f Or, the fortress.—g Heb.

The snare of the wicked is in the transgression of lips.—h Ch. 13, 7.—i 2 Pet. 2, 2. k Ch. 13, 2 & 13, 20.—l Isa. 2, 10, 11.—m Ch. 3, 7. Luke 18, 11.—n Ch. 28, 11. o Heb. in that day.—p Ch. 14, 5.—q Ps. 7, 4 & 80, 2 & 81, 2.—r Ps. 32, 5. Ch. 13, 2.

noblest of God's creatures, virtue expresses what is becoming to man; what is noble, courageous, and dignified. And as vir, a man, comes from vis, power or strength; so it implies what is strong and vigorous in principle: and as in uncivilized life strength and courage were considered the very highest, because apparently the most necessary, of all virtues; hence the term itself might have become the denomination of all excellent moral qualities; and is now applied to whatever constitutes the system of morality and moral duties. In some parts, however, of the world, where arts and sciences have made little progress, strength is one of the first qualifications of a wife, where the labours of the field are appointed to them. It is not an uncommon sight in different parts of Africa, to see the wives (queens) of the kings and chiefs going out in the morning to the plantations, with their mattock in their hand, and their youngest child on their back; and when arrived at the ground, lay the young prince or princess upon the earth, which when weary of lying on one side, will roll itself on the other, and thus continue during the course of the day, except at the intervals in which its mother gives it suck, without uttering a single whimper; the parent employed all the while in labour, which we in Europe generally assign to our horses. In such cases, the strong wife is the highest acquisition; and is a crown to her husband, though he be a king of Bonny or Calabar. It is certain that in ancient times the women in Judea did some of the severest work in the fields, such as drawing water from the wells, and watering the flocks, &c. On this account, I think, the words may be taken literally; and especially when we add another consideration, that a woman healthy, and of good muscular powers, is the most likely to produce, and properly rear up, a healthy offspring; and children of this kind are a crown to their parents.

Is as rottenness in his bones.] Does not this refer to a woman irregular in her manners, who by her incontinence not only maketh her husband ashamed, but contracts and communicates such diseases as bring rottenness into the bones? I think so. And I think, this was the view taken of the text by Coverdale, who translates thus:—"A steadfast woman is a crowne unto her husshonde: but she that behaved herself unhonestly is a corruption in his bones."

Verse 7. The wicked are overthrown] Seldom does God give such a long life, or numerous offspring.

But the house of the righteous shall stand.] God blesses their progeny; and their families continue long in the earth; whereas the wicked seldom have many generations in a direct line. This is God's mercy, that the intail of iniquity may be in some sort cut off, so that the same vices may not be strengthened by successive generations. For generally the bad root produces not only a bad plant, but one worse than itself.

Verse 9. He that is despised, and hath a servant] I believe the Vulgate gives the true sense of this verse:—Melior est pauper, et sufficiens sibi; quam gloriosus, et indigens pane. "Better is the poor man who provides for himself; than the proud, who is destitute of bread." The Versions in general agree in this sense. This needs no comment. There are some who through pride of birth, &c. would rather starve, than put their hands to menial labour. Though they may be lords, how much to be preferred is the simple peasant, who supports himself and family by the drudgery of life!

Verse 10. A righteous man regardeth the life of his beast] One principal characteristic of a holy man is mercy: cruelty is unknown to him; and his benevolence

extends to the meanest of the brute creation. Pity rules the heart of a pious man, and he can do nothing that is cruel. He considers what is best for the comfort, ease, health, and life, of the beast that serves him; and he knows that God Himself careth for oxen: and one of the ten commandments provides a seventh part of the time to be allotted for the rest of labouring beasts as well as for man.

I once in my travels met with the Hebrews on this clause on the sign board of a public inn:—יודע יסדיק נפש בהמה. "A righteous man considereth the life of his beast;" which being very appropriate, reminded me that I should feed my horse.

The tender mercies of the wicked are cruel.] אכזרי אכזרי, are violent, without mercy, ruthless. The wicked, influenced by Satan, can shew no other disposition than what is in their master. If they appear at any time merciful, it is a cloak which they use to cover purposes of cruelty. To accomplish its end, iniquity will assume any garb, speak respectfully, extol benevolence, sometimes even give to the poor! But, times Danaos, et dona ferentes. The cry of fire at midnight, provided it be in another's dwelling, is more congenial to their souls than the cry of mercy. Look at the human Herods, "out-heroding Herod," in horse-races, bruising matches, and cock-fights. The hell is yet undescribed, that is suited to monsters in cruelty.

Verse 11. He that tilleth his land] God's blessing will be in the labour of the honest agriculturalist.

But he that followeth vain persons] He who, while he should be cultivating his ground, preparing for a future crop, or reaping his harvest, associates with volenters, coursers of hares, hunters of foxes, or those engaged in any champaign amusements, is void of understanding; and I have known several such come to beggary.

To this verse the Septuagint add the following clause:—'Ος εστιν ηθος εν οικω διατριβας, εν τω λατρω οχρωματι καταλειπει επιμα. He who is a boon companion in banquets, shall leave dishonour in his own fortress. This has been copied by the Vulgate and the Arabic. That is, the man who frequents the ale-house enriches that, while he impoverishes his own habitation.

Verse 12. The wicked desireth the net of evil men] They applaud their ways, and are careful to imitate them in their wiles.

Verse 13. The wicked is snared by the transgression of his lips] A man who deals in lies and false oaths will sooner or later be found out to his own ruin. There is another proverb as true as this: A liar had need of a good memory. For as the truth is not in him, he says and unsays, and often contradicts himself.

Verse 16. A fool's wrath is presently known] We have a proverb very like this, and it will serve for illustration: A fool's bolt is soon shot.

A weak-minded man has no self-government;—he is easily angered, and generally speaks whatever comes first to his mind.

Verse 18. There is that speaketh] Instead of βοθη βοθη, blabbing out, blustering; several MSS. have βοθη βοθη, boasting, and instead of βοθη βοθη ko-madkerioth, as the piercings, seven MSS., with the Complutensian Polyglott, have βοθη βοθη bo-madkerioth, in the piercings. "There is that trusteth in the piercings of a sword: but the tongue of the wise is health." But I suppose the former to be the true reading.

Verse 19. A lying tongue is but for a moment] Truth stands for ever; because its foundation is indestructible: but falsehood may soon be detected; and, though it gain

20 Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy.

21 There shall no evil happen to the just: but the wicked shall be filled with mischief.

22 Lying lips are abomination to the Lord: but they that deal truly are his delight.

23 A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.

24 The hand of the diligent shall bear rule: but the slothful shall be under tribute.

25 Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.

26 The righteous is more excellent than his neighbour: but the way of the wicked seduceth them.

27 The slothful man roasteth not that which he took in hunting: but the substance of a diligent man is precious.

28 In the way of righteousness is life; and in the pathway thereof there is no death.

CHAPTER XIII.

Various moral sentences; the wise child; continuance of speech; of the poor rich man—and the rich poor man; ill-gotten wealth; delay of what is hoped for; the bad consequences of neglecting instruction; providing for one's children; the necessity of correcting them, &c.

Asa I. Olymp. c. 23. A WISE son heareth his father's instruction: but a scorner heareth not rebuke.

Chap. 6. 17. & 11. 20. Rev. 22. 15.—1 Chap. 13. 16. & 15. 2.—2 Chap. 10. 4. & 12. 9.—3 Job 18. 5, 6, & 21. 17. Ch. 24. 30.—1 Or, candle.—2 Ch. 10. 2 & 30. 2.—3 Heb. with the hand.—m Ver. 18.

credit for a while, it had that credit because it was supposed to be truth.

Verse 21. There shall no evil happen to the just] No, for all things work together for good to them that love God. Whatever occurs to a righteous man God turns to his advantage. But, on the other hand, the wicked are filled with mischief: they are hurt, grieved, and wounded, by every occurrence; and nothing turns to their profit.

Verse 23. A prudent man concealeth knowledge] "If a fool hold his peace, he may pass for a wise man." I have known men of some learning, so intent on immediately informing a company how well cultivated their minds were, that they have passed either for insignificant pedants or stupid asses.

Verse 24. The hand of the diligent shall bear rule] And why? because by his own industry he is independent; and every such person is respected wherever found.

Verse 25. Heaviness in the heart of man maketh it stoop] Sorrow of heart, hopeless love, or a sense of God's displeasure, these prostrate the man, and he becomes a child before them.

But a good word maketh it glad.] A single good or favourable word will remove despondency: and that word, Son, be of good cheer, thy sins are forgiven thee, will instantly remove despair.

Verse 26. The righteous is more excellent than his neighbour] That is, if the neighbour be a wicked man. The spirit of the proverb lies here:—The poor righteous man is more excellent than his sinful neighbour, though affluent and noble. The Syriac has it, The righteous desireth good to his neighbour. A late commentator has translated it, The righteous explore their pastures. How wrong can be translated their pastures, I know not: but none of the Versions understood it in this way. The Vulgate is rather singular:—Qui negligit damnium propter amicum, justus est. "He who neglects or sustains a loss for the sake of his friend, is a just man." The Septuagint is insufferable:—The well-instructed righteous man shall be his own friend. One would hope these translators meant not exclusively:—he should love his neighbour as himself.

Verse 27. The slothful man roasteth not that which he took in hunting.] Because he is a slothful man, he does not hunt for prey; therefore, gets none, and cannot roast that he may eat. There is some obscurity in the original, on which the Versions cast little light. Coverdale translates the whole verse thus:—A discreetfull man schal fynde no vauantage: but he that is content with what he hath, is more worth than gold. My old MS. Bible:—The gulf man schal not fynd wynnunge: and the substance of a man schal be the pris of gold.

By translating רמיyah rimiyah, the deceitful, instead of the slothful man, which appears to be the genuine meaning of the word, we may obtain a good sense as the Vulgate has done: "The deceitful man shall not find gain: but the substance of a (just) man shall be the price of gold." But our common Version allowing רמיyah rimiyah, to be trans-

2 A man shall eat good by the fruit of his mouth: but the soul of the transgressors shall eat violence.

3 He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction.

4 The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat.

5 A righteous man hateth lying: but a wicked man is loathsome, and cometh to shame.

6 Righteousness keepeth him that is upright in the way: but wickedness overthroweth the sinner.

7 There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.

8 The ransom of a man's life are his riches: but the poor heareth not rebuke.

9 The light of the righteous rejoiceth: but the lamp of the wicked shall be put out.

10 Only by pride cometh contention: but with the well advised is wisdom.

11 Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase.

12 Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life.

Ps. 36. 1. Ch. 21. 23. Jam. 3. 2.—d Ch. 10. 4.—e Ch. 11. 3, 5, 6.—f Heb. sin. Ch. 12. 9.—h Job 18. 5, 6, & 21. 17. Ch. 24. 30.—1 Or, candle.—2 Ch. 10. 2 & 30. 2.—3 Heb. with the hand.—m Ver. 18.

lated fraudulent, which is its proper meaning, gives the best sense. The fraudulent man roasteth not that which he took in hunting, the justice of God snatching from his mouth what he had acquired unrighteously.

But the substance of a diligent man.] One who by honest industry acquires all his property,—is precious, because it has the blessing of God in it.

Verse 28. In the way of righteousness is life] שני chayim, lives; life temporal, and life eternal.

And in the pathway thereof there is no death.] Not only do the general precepts and promises of God lead to life eternal, and promote life temporal; but every duty, every act of faith, patience of hope, and labour of love, though requiring much self-abasement, self-denial, and often an extension of corporal strength, all lead to life. For in every case, in every particular, "the path of duty is the way of safety." The latter clause is only a repetition of the sense of the former.

NOTES ON CHAPTER XIII.

Verse 1. A wise son heareth his father's instruction] The child that has had a proper nurturing, will profit by his father's counsels: but the child that is permitted to fulfil its own will, and have its own way, will jest at the reproofs of its parents.

Verse 3. He that keepeth his mouth keepeth his life] How often have the foolish, headstrong, and wicked, forfeited their lives by the treasonable or blasphemous words they have spoken. The government of the tongue is a rare but useful talent.

But he that openeth wide his lips] He that puts no bounds to his loquacity, speaks on every subject, and gives his judgment and opinion on every matter. It has often been remarked that God has given us two eyes that we may see much; two ears that we may hear much: but has given us but one tongue; to indicate that though we hear and see much, we should speak but little.

Verse 4. The soul of the sluggard desireth, and hath nothing] We often hear many religious people expressing a desire to have more of the Divine life, and yet never get forward in it. How is this? The reason is,—they desire, but do not stir themselves up to lay hold upon the Lord. They are always learning, but never able to come to the knowledge of the truth. They seek to enter in at the straight gate, but are not able, because they do not strive.

Verse 7. There is that maketh himself rich] That labours hard to acquire money, yet hath nothing: his excessive covetousness not being satisfied with what he possesses; nor permitting him to enjoy with comfort what he has acquired. The fable of the dog in the manger will illustrate this.

There is that maketh himself poor, yet hath great riches.] As poor, said St. Paul, yet making many rich; as having nothing, yet possessing all things. The former is the rich poor man; the latter is the poor rich man.

As the words are here in the hitpael conjugation, which implies reflex action, or the action performed on

13 Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.

14 The law of the wise is a fountain of life, to depart from the snares of death.

15 Good understanding giveth favour: but the way of the transgressors is hard.

16 Every prudent man dealeth with knowledge: but a fool layeth open his folly.

17 A wicked messenger falleth into mischief: but a faithful ambassador is health.

18 Poverty and shame shall be to him that refuseth instruction: but he that regardeth reproof shall be honoured.

19 The desire accomplished is sweet to the soul: but it is abomination to fools to depart from evil.

n 2 Chron. 26. 16.—o Or, shall be in peace.—p Ch. 10. 11. & 14. 27. & 16. 22. q 2 Sam. 21. 6.—r Ch. 12. 23. & 15. 2.—s Heb. spreadeth.—t Ch. 26. 23.—u Heb. an ambassador of faithfulness.—v Ch. 15. 5, 31.—w Ver. 12.

one's self, and often signifies *feigning* or *pretending* to be what one is not, or not to be what one is; the words may be understood of persons who *feign* or *pretend* to be either richer or poorer than they really are, to accomplish some particular purpose. "There is that feigneth himself to be rich, yet hath nothing; there is that feigneth himself to be poor, yet hath great riches." Both these characters frequently occur in life.

Verse 8. *The ransom of a man's life*] Those who have riches have often much trouble with them: as they had much trouble to get them, so they have much trouble to keep them. In despotic countries, a rich man is often accused of some capital crime; and to save his life, though he may be quite innocent, is obliged to give up his riches: but the poor, in such countries, are put to no trouble.

Verse 9. *The light of the righteous rejoiceth*] They shall have that measure of prosperity which shall be best for them: but the wicked, howsoever prosperous for a time, shall be brought into desolation. *Light and lamp* in both cases may signify *posterity*. The righteous shall have a joyous posterity: but that of the wicked shall be cut off. So 1 Kings xi. 36, "And unto his son will I give one tribe, that David my servant may have a light (*v ner*, a lamp) always before me." xv. 4, "Nevertheless for David's sake did the Lord give them a lamp, to set up his son after him." See also Psa. cxxxii. 17, and several other places.

Verse 10. *By pride cometh contention*] Perhaps there is not a quarrel among individuals in private life, nor a war among nations, that does not proceed from pride and ambition. Neither man nor nation will be content to be less than another; and to acquire the wished for superiority all is thrown into general confusion, both in public and private life. It was to destroy this spirit of pride, that Jesus was manifested in the extreme of humility and humiliation among men. The salvation of Christ is a deliverance from pride, and a being clothed with humility. As far as we are humble, so far we are saved.

Verse 11. *Wealth gotten by vanity*] Wealth, that is not the result of honest industry and hard labour, is seldom permanent. All fortunes acquired by speculations, lucky hits, and ministering to the pride or luxury of others, &c. soon become dissipated. They are not gotten in the way of providence, and have not God's blessing; and, therefore, are not permanent.

Verse 12. *Hope deferred maketh the heart sick*] When once a good is discovered, want of it felt, strong desire for the possession excited, and the promise of attainment made on grounds unsuspected, so that the reality of the thing and the certainty of the promise are manifest; hope posts forward to realize the blessing.—Delay in the gratification pains the mind; the increase of the delay prostrates and sickens the heart: and if delay sickens the heart, ultimate disappointment kills it. But when the thing desired, hoped for, and expected comes, it is a tree of life, *עץ חיים chayim*, the tree of lives: it comforts and invigorates both body and soul. To the tree of lives, in the midst of the garden of Paradise, how frequent are the allusions in the writings of Solomon, and in other parts of the Holy Scriptures! What deep and perhaps yet unknown mysteries were in this tree!

Verse 13. *Whoso despiseth the word*] The revelation which God has in His mercy given to man,—shall be destroyed: for there is no other way of salvation but that which it points out.

But he that feareth the commandment] That respects it so as to obey it, walking as this revelation directs,—shall be rewarded; shall find it to be his highest interest;

20 He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.

21 Evil pursueth sinners: but to the righteous good shall be repayed.

22 A good man leaveth an inheritance to his children's children: and the wealth of the sinner is laid up for the just.

23 Much food is in the tillage of the poor; but there is that is destroyed for want of judgment.

24 He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

25 The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

x Heb. shall be broken.—y Psa. 22. 10.—z Job 27. 16, 17. Chap. 28. 8. Eccles. 2. 23.—a Chap. 12. 11.—b Chap. 19. 12. & 22. 15. & 23. 12. & 29. 15, 17.—c Psa. 24. 10. & 37. 2.

and shall be in peace or safety, as the Hebrew word (*שׁוּבָה*) may be translated.

Verse 14. *The law of the wise is a fountain of life*] Perhaps it would be better to translate, *The law is to the wise man a fountain of life*. It is the same to him, as the vein of lives, *עין חיים mekor chayim*, the great aorta, which transmits the blood from the heart to every part of the body. There seems to be here an allusion to the garden of Paradise,—to the tree of lives,—to the temple, —to the baleful issue of that temptation,—and to the death entailed on man by his unwisely breaking the law of his God.

Verse 15. *The way of transgressors is hard*] Never was a truer saying: most sinners have more pain and difficulty to get their souls damned, than the righteous have, with all their cross-bearing, to get to the kingdom of heaven.

Verse 17. *A wicked messenger*] The Septuagint:—*βασιλεὺς θρασεύς*, a bold king: instead of *ἄγγελος malac*, a messenger, they had read *מלך melac*, a king: but they are singular in this rendering; none of the other Versions have it so. He that betrays the counsels of his government, or the interests of His country, will sooner or later fall into mischief: but he that faithfully and loyally fulfils his mission, shall produce honour and safety to the commonwealth.

Verse 19. *The desire accomplished*] See on ver. 12.
Verse 20. *He that walketh with wise men shall be wise*] To walk with a person implies love and attachment; and it is impossible not to imitate those we love. So we say, "Shew me his company, and I'll tell you the man." Let me know the company he keeps, and I shall easily guess his moral character.

Verse 22. *A good man leaveth an inheritance*] He files many a prayer in heaven in their behalf; and his good example and advices are remembered and quoted from generation to generation. Besides, whatever property he left was honestly acquired; and well gotten goods are permanent. The general experience of men shews this to be a general case; and that property ill-gotten seldom reaches to the third generation. This even the heathens observed. Hence:—

De male quaeritis non gaudet tertius haerens.
"The third generation shall not possess the goods that have been unjustly acquired."

Verse 23. *That is destroyed for want of judgment*] O! how much of the poverty of the poor arises from their own want of management! They have little or no economy, and no foresight. When they get any thing, they speedily spend it; and a feast and a famine make the chief varieties of their life.

Verse 24. *He that spareth his rod hateth his son*] That is, if he hated him, he could not do him a greater disservice than not to correct him, when his obstinacy or disobedience requires it. We have met with this subject already, and it is a favourite with Solomon.—See the places referred to in the margin.

The Rev. Mr. Holden makes some sensible observations on this passage. "By the neglect of early correction, the desires (passions) obtain ascendancy; the temper becomes irascible, peevish, querulous. Pride is nourished; humility destroyed; and by the habit of indulgence the mind is incapacitated to bear with firmness and equanimity the cares and sorrows, the checks and disappointments, which *sees* is heir to."

Verse 25. *To the satisfying of his soul*] His desires are all moderate: he is contented with his circumstances, and is pleased with the lot which God is pleased to send. The wicked, though he use all shifts and expedients to acquire earthly good, not sticking even at rapine and wrong, is frequently in real want; and always dissatisfied with his portion. *A contented mind is a continual feast.*

CHAPTER XIV.

Various moral sentiments. The contrasts between wisdom and folly; and the different effects of each.

Verse 1. Every wise woman buildeth her house: but the foolish plucketh it down with her hands.

2 He that walketh in his uprightness feareth the Lord: but he that is perverse in his ways despiseth him.

3 In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them.

4 Where no oxen are the crib is clean: but much increase is by the strength of the ox.

5 A faithful witness will not lie: but a false witness will utter lies.

6 A scorner seeketh wisdom, and findeth it not: but knowledge is easy unto him that understandeth.

7 Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.

Ch. 24. 2.— Ruth 4. 11.— Job 12. 4.— Ch. 12. 6.— Exod. 30. 16. & 31. 1. Ch. 6. 12. & 12. 17. Ver. 25.— Ch. 9. 9. & 17. 24.— Ch. 10. 22.

NOTES ON CHAPTER XIV.

Verse 1. Every wise woman buildeth her house] By her prudent and industrious management she increases property in the family, furniture in the house, and food and raiment for her household. This is the true building of a house. The thrifless wife acts differently, and the opposite is the result. Household furniture, far from being increased, is dilapidated; and her household are ill-fed, ill-clothed, and worse educated.

Verse 3. The mouth of the foolish is a rod of pride] The reproofs of such a person are ill-judged and ill-timed; and generally are conveyed in such language as renders them not only ineffectual, but displeasing, and even irritating.

Verse 4. But much increase is by the strength of the ox.] The ox is the most profitable of all the beasts used in husbandry. Except merely for speed, he is almost in every respect superior to the horse. 1. He is longer-lived. 2. Scarcely liable to any diseases. 3. He is steady, and always pulls fair in his gears. 4. He lives, fattens and maintains his strength on what a horse will not eat; and, therefore, is supported on one third of the cost. 5. His manure is more profitable. And, 6. When he is worn out in his labour his flesh is good for the nourishment of man, his horns of great utility, and his hide almost invaluable. It might be added, he is almost no expense in choosing; and his gears are much more simple, and much less expensive, than those of the horse. In all large farms, oxen are greatly to be preferred to horses.—Have but patience with this most patient animal, and you will soon find that there is much increase in the strength and labour of the ox.

Verse 6. A scorner seeketh wisdom.] I believe the scorner means in this book the man that despises the counsel of God; the infidel. Such may seek wisdom: but he never can find it, because he does not seek it where it is to be found; neither in the teaching of God's Spirit, nor in the revelation of His will.

Verse 7. When thou perceivest not—the lips of knowledge] Instead of נֶרֶךְ דָּאָת, knowledge, several MS. have נֶרֶךְ שֹׁמֵר, a lie. How this reading came I cannot conjecture. The meaning of the adage is plain. Never associate with a vain empty fellow, when thou perceivest he can neither convey nor receive instruction.

Verse 8. Is to understand his way] Instead of חֵן חָבִין, to understand, חֵן חָכִין, to direct his way, is found in one MS. It makes a very good sense.

Verse 9. Fools make a mock at sin] And only fools would do so. But he that makes a sport at sinning, will find it no sport to suffer the vengeance of an eternal fire. Some learned men by their criticisms have brought this verse into embarrassments, out of which they were not able to extricate it. I believe we shall not come much nearer the sense than our present Version does.

Verse 10. The heart knoweth his own bitterness] חֵן מֵרַע נַפְשׁוֹ, "The bitterness of its soul." Under spiritual sorrow, the heart feels; the soul feels; all the animal nature feels, and suffers. But when the peace of God is spoken to the troubled soul, the joy is indescribable; the whole man partakes of it. And a stranger to these religious feelings, to the travail of the soul, and to the witness of the Spirit, does not intermeddle with them; he does not understand them: indeed, they may be even foolishness to him, because they are spiritually discerned.

Verse 12. There is a way which seemeth right unto a

8 The wisdom of the prudent is to understand his way: but the folly of fools is deceit.

9 Fools make a mock at sin: but among the righteous there is favour.

10 The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.

11 The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

12 There is a way which seemeth right unto a man, but the end thereof are the ways of death.

13 Even in laughter the heart is sorrowful; and the end of that mirth is heaviness.

14 The backslider in heart shall be filled with his own ways; and a good man shall be satisfied from himself.

15 The simple believeth every word: but the prudent man looketh well to his going.

16 A wise man feareth, and departeth from evil: but the fool rageth and is confident.

1 Heb. the bitterness of his soul.— Job 8. 15.— Ch. 16. 25.— Rom. 6. 21.— Ps. 5. 4. Eccles. 2. 2.— Ch. 1. 31. & 12. 14.— Ch. 22. 3.

man] This may be his early besetting sin,—the sin of his construction,—the sin of his trade. Or it may be his own false views of religion: he may have an imperfect repentance, a false faith, a very false creed; and he may persuade himself that he is in the direct way to heaven. Many of the Papists, when they were burning the saints of God in the flames at Smithfield, thought they were doing God service! And in the late Irish massacre, the more of the Protestants they piked to death, shot, or burnt, the more they believed they deserved of God's favour, and their church's gratitude! But cruelty and murder are the short road, the near way, to eternal perdition.

Verse 13. Even in laughter the heart is sorrowful] Many a time is a smile forced upon the face, when the heart is in deep distress. And it is a hard task to put on the face of mirth when a man has a heavy heart.

Verse 14. The backslider in heart shall be filled with his own ways] 1. Who is the backslider? no sug. 1. The man who once walked in the ways of religion, but has withdrawn from them. 2. The man who once fought manfully against the world, the devil, and the flesh; but has retreated from the battle. 3. The man who once belonged to the congregation of the saints; but is now removed from them, and is set down in the synagogue of Satan.

2. But who is the backslider in heart? 1. Not him who was surprised and overcome by the power of temptation, and the weakness of his own heart. 2. But he who drinks down iniquity with greediness. 3. Who gives cheerful way to the bent of his own nature, and now delights in fulfilling the lusts of the flesh and of the mind. 4. Who loves sin, as before he loved godliness.

3. What are his own ways? Folly, sin, disappointment, and death; with the apprehension of the wrath of God, and the sharp twings of a guilty conscience.

4. What is implied in being filled with his own ways? Having his soul saturated with folly, sin, and disappointment. At last ending here below in death; and then commencing an eternal existence where the fire is not quenched, and under the influence of that worm that never dieth. Alas! alas! who may abide when God doeth this!

And a good man shall be satisfied from himself.] 1. Who is the good man? (אִישׁ אֲשֶׁר יֵשֶׁתּוֹב.) 1. The man whose heart is right with God, whose tongue corresponds to his heart, and whose actions correspond to both. 2. The man who is every thing that the sterner and backslider are not.

2. He shall be satisfied from himself.—He shall have the testimony of his own conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, he has his conversation among men.

He shall have God's Spirit to testify with his spirit, that he is a child of God. He hath the witness in himself, that he is born from above. The Spirit of God in his conscience, and the testimony of God in his Bible, shew him that he belongs to the heavenly family. It is not from creeds or confessions of faith that he derives his satisfaction: he gets it from heaven, and it is sealed upon his heart.

Verse 16. A wise man feareth] He can never trust in himself, though he be satisfied from himself.] He knows that his sufficiency is of God; and he has that fear that causes him to depart from evil, which is a guardian to the love he feels. Love renders him cautious; the other makes him confident. His caution leads him from sin; his confidence leads him to God.

17 *He that is soon angry* dealeth foolishly: and a man of wicked devices is hated.

18 The simple inherit folly: but the prudent are crowned with knowledge.

19 The evil bow before the good: and the wicked at the gates of the righteous.

20 * The poor is hated even of his own neighbour: but the rich hath many friends.

21 He that despiseth his neighbour, sinneth: but he that hath mercy on the poor, happy is he.

22 Do they not err that devise evil? but mercy and truth shall be to them that devise good.

23 In all labour there is profit: but the talk of the lips tendeth only to penury.

24 The crown of the wise is their riches: but the foolishness of fools is folly.

25 * A true witness delivereth souls: but a deceitful witness speaketh lies.

26 In the fear of the LORD is strong confidence; and his children shall have a place of refuge.

27 * The fear of the LORD is a fountain of life, to depart from the snares of death.

28 In the multitude of people is the king's honour: but in the want of people is the destruction of the prince.

29 * *He that is slow to wrath* is of great understanding: but *he that is* 'hasty of spirit exalteth folly.

30 A sound heart is the life of the flesh: but envy * the rottenness of the bones.

31 ^b He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.

32 The wicked is driven away in his wickedness: but ^d the righteous hath hope in his death.

33 Wisdom resteth in the heart of him that hath understanding: but * *that which is* in the midst of fools is made known.

34 Righteousness exalteth a nation: but sin is a reproach ^f to any people.

35 * The king's favour is toward a wise servant: but his wrath is against him that causeth shame.

Ch. 18. 7.— Heb. many are the lovers of the rich.— Ps. 41. 1. & 112. 9. v. Ver. 5.— Ch. 18. 14.— Ch. 18. 32. Jam. 1. 19.— Heb. short of spirit.— Ps. 112. 10.— Ch. 12. 4.— Ch. 17. 8. Matt. 25. 40, 45.

See Job 21. 15, 16. Ch. 22. 2.— Job 13. 15. & 12. 24. Ps. 104. 4. & 32. 27. 2 Cor. 1. 5. & 5. 8. 2 Tim. 4. 14.— Ch. 13. 12. & 28. 11.— Heb. so madone. g. Matt. 24. 45, 47.

Verse 17. He that is soon angry] *קצר אפ* *katsar aphim*, "short of nostrils:" because when a man is angry, his nose is contracted, and drawn up towards his eyes.

Dealeth foolishly] He has no time for reflection; he is hurried on by his passions, speaks like a fool, and acts like a madman.

Verse 19. The evil bow before the good] They are almost constrained to shew them respect; and the wicked, who have wasted their substance with riotous living, bow before the gates of the righteous—of benevolent men, begging a morsel of bread.

Verse 20. But the rich hath many friends.] Many who speak to him the language of friendship: but if they profess friendship because he is rich, there is not one real friend among them. There is a fine saying of Cicero on this subject:—*Ut hirundines festivo tempore praesto sunt, frigore pulae recedunt: ita fidei amici sereno tempore praesto sunt: simul atque fortuna hiemem viderint, evolvant omnes!* Lib. iv. ad Herenn. "They are like swallows who fly off during the winter, and quit our cold climates; and do not return till the warm season: but as soon as the winter sets in, they are all off again." So Horace:—

Donec eris felix, multos numerabis amicos: Nullus ad amicum istis amicus opes.
"As long as thou art prosperous, thou shalt have many friends: but who of them will regard thee, when thou hast lost thy wealth!"

Verse 21. He that despiseth his neighbour, sinneth] To despise a man because he has some natural blemish is unjust, cruel, and wicked. He is not the author of his own imperfections; they did not occur through his fault or folly; and if he could, he would not retain them. It is, therefore, unjust and wicked to despise him for what is not his fault, but his misfortune.

But he that hath mercy on the poor] Who reproaches no man for his poverty or scanty intellect, but divides his bread with the hungry, happy is he. The blessing of God, and of them that were ready to perish, shall come upon him.

Verse 23. In all labour there is profit] If a man work at his trade, he gains by it; if he cultivate the earth, it will yield an increase; and in proportion as he labours, so will be his profit: but he who talks much labours little. And a man of words is seldom a man of deeds. *Less talk and more work*, is one of our own ancient adverbs.

Verse 24. But the foolishness of fools is folly] The Targum reads, *The honour of fools is folly*. The fool, from his foolishness, produces acts of folly. This appears to be the meaning.

Verse 26. In the fear of the LORD is strong confidence] From this, and from genuine Christian experience, we find that the fear of God is highly consistent with the strongest confidence in His mercy and goodness.

Verse 27. The fear of the LORD is a fountain of life] *מקור חיים* *mekor chayim*, the vein of lives. Another allusion to the great aorta which carries the blood from the heart to all the extremities of the body. Of this phrase, and the tree of lives, Solomon is peculiarly fond. See on chap. iv. 23; x. 12.

Verse 28. In the multitude of people] It is the interest of every state to promote marriage by every means that is just and prudent: and to discourage, disgrace, and debase celibacy; to render bachelors incapable, after a given age, of all public employments: and to banish nunneries and

monasteries from all parts of their dominions;—they have ever, from their invention, contributed more to vice than virtue; and are positively point blank against the law of God.

Verse 29. That is hasty of spirit] *קצר אפ* *katsar ruach*, the short of spirit; one that is easily irritated; and, being in a passion, he is agitated so as to be literally short of breath. Here put in opposition to *קצר אפ* *katsar ruach*, long of nostrils; see on ver. 17, and of the same import with St. Paul's *μακροθυμία*, long-suffering, long-mindedness. See on Eph. iv. 2.

Verse 30. A sound heart is the life of the flesh] A healthy state of the blood, and a proper circulation of that stream of life, is the grand cause, in the hand of God, of health and longevity. If the heart be diseased, life cannot be long continued.

Verse 31. He that oppresseth the poor reproacheth his Maker] Because the poor, or comparatively poor, are, in the order of God, a part of the inhabitants of the earth; and every man who loves God will shew mercy to the poor, for with this God is peculiarly delighted. The poor have we ever with us, for the excitement and exercises of those benevolent, compassionate, and merciful feelings, without which men had been brutes.

Verse 32. The wicked is driven away in his wickedness] He does not leave life cheerfully. Poor soul! Thou hast no hope in the other world, and thou leavest the present with the utmost regret! Thou wilt not go off:—but God will drive thee.

But the righteous hath hope in his death.] He rejoices to depart and be with Christ: to him death is gain; he is not reluctant to go—he flies at the call of God.

Verse 34. But sin is a reproach to any people.] I am satisfied this is not the sense of the original, *רועל ורועל רועל* *re-chaed le-ummim chatath*; which would be better rendered, *And mercy is a sin-offering for the people*. The Vulgate has, *Miseros autem facit populos peccatum*, sin makes the people wretched. *Ελασσωσιν δε φυλας απαρια:*—Septuagint. *But sins lessen the tribes*. So also the Syriac and Arabic. The plain meaning of the original seems to be, a national disposition to mercy appears in the sight of God as a continual sin-offering. Not that it atones for the sin of the people: but as a sin-offering is pleasing in the sight of the God of mercy, so is a merciful disposition in a nation. This view of the verse is consistent with the purest doctrines of free grace. And what is the true sense of the words, we should take at all hazards and consequences: we shall never trench upon a sound creed by a literal interpretation of God's words. No nation has more of this spirit than the British nation. It is true, we have too many sanguinary laws: but the spirit of the people is widely different.

If any one will contend for the Common Version, he has my consent; and I readily agree in the saying, *Sia is the reproach of any people*. It is the curse and scandal of man.

Verse 35. The king's favour is toward a wise servant] The king should have an intelligent man for his minister; a man of deep sense, sound judgment, and of a feeling, merciful, disposition. He who has not the former, will plunge the nation into difficulties; and he who has not the latter, will embark her in disastrous wars. Most wars are occasioned by bad ministers,—men of blood, who cannot

CHAPTER XV.

The soft answer: useful correction; stability of the righteous; the contented mind:—the scornful man; the fool; the covetous; the impious:—the wicked opposed to the righteous; to the diligent, and to the man who fears the Lord.

Amé 1. Olymp. c. 184. A. U. C. c. 317.

A ^bSOFT answer turneth away wrath: but ¹grievous words stir up anger.

2 The tongue of the wise useth knowledge aright: ²but the mouth of fools ¹poureth out foolishness.

3 ²The eyes of the LORD are in every place, beholding the evil and the good.

4 ²A wholesome tongue is a tree of life; but perverseness therein is a breach in the spirit.

5 ²A fool despiseth his father's instruction: ²but he that regardeth reproof is prudent.

6 In the house of the righteous is much treasure: but in the revenues of the wicked is trouble.

7 The lips of the wise disperse knowledge: but the heart of the foolish doeth not so.

8 ²The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is his delight.

9 The way of the wicked is an abomination unto the LORD: but he loveth him that ²followeth after righteousness.

10 ²Correction is ¹grievous unto him that forsaketh the way; and ²he that hateth reproof shall die.

11 ²Hell and destruction are before the LORD; how much more then ²the hearts of the children of men?

12 ²A scorner loveth not one that reproveth him; neither will he go unto the wise.

13 ²A merry heart maketh a cheerful countenance; but ²by sorrow of the heart the spirit is broken.

14 The heart of him that hath understanding

seeketh knowledge: but the mouth of fools feedeth on foolishness.

15 All the days of the afflicted are evil: ²but he that is of a merry heart hath a continual feast.

16 ²Better is little with the fear of the LORD, than great treasure, and trouble therewith.

17 ²Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

18 ²A wrathful man stirreth up strife; but he that is slow to anger appeaseth strife.

19 ²The way of the slothful man is as a hedge of thorns; but the way of the righteous is made plain.

20 ²A wise son maketh a glad father: but a foolish man despiseth his mother.

21 ²Folly is joy to him that is ¹destitute of wisdom: ²but a man of understanding walketh uprightly.

22 ¹Without counsel purposes are disappointed: but in the multitude of counsellors they are established.

23 A man hath joy by the answer of his mouth: and ²a word spoken ²in due season, how good is it!

24 ²The way of life is above to the wise, that he may depart from hell beneath.

25 ²The LORD will destroy the house of the proud: but ²he will establish the border of the widow.

26 ²The thoughts of the wicked are an abomination to the LORD: ²but the words of the pure are ²pleasant words.

27 ²He that is greedy of gain troubleth his own house: but he that hateth gifts shall live.

28 The heart of the righteous ²studieth to answer: but the mouth of the wicked poureth out evil things.

29 ²The LORD is far from the wicked: but ²²he heareth the prayer of the righteous.

h. Judg. 1. 1. 2. 3. Ch. 25. 15. — 1 Sam. 25. 10. Ec. 1 Kings 12. 12. 14. 16. — Jer. 23. Ch. 12. 22. & 13. 16. — 1 Heb. bethcha or bubbeth. — Job 34. 21. Ch. 6. 31. Jer. 16. 17. & 32. 18. Heb. 4. 14. — Heb. The handling of the tongue. — Ch. 10. 1. 1. Ch. 12. 18. Ver. 21. 22. — q. Chap. 21. 27. & 28. 2. Isa. 1. 11. & 61. 8. & 65. 3. Jer. 6. 28. & 7. 22. Amos 5. 22. — Chap. 21. 21. 1 Tim. 6. 11. — Or. Instruction. 1 Kings 22. 6. — Ch. 5. 12. & 10. 17. — Job 36. 6. Psa. 138. 8. — 2 Chron. 6. 20. Psa. 7. 8. & 44. 21. John 2. 24. 25. & 27. 17. Acts 1.

x Amos 5. 10. 9 Tim. 4. 3. — y Ch. 17. 22. — Ch. 12. 25. — Ch. 17. 22. — b Psa. 37. 16. Ch. 15. 2. 1 Tim. 6. 6. — c Ch. 17. 1. — d Ch. 36. 21. & 29. 22. — e Ch. 22. 5. f Heb. is raised up as a cause. — Ch. 10. 1. & 28. 3. — h Ch. 10. 22. — i Heb. void of heart. — j Eph. 5. 15. — k Ch. 11. 11. & 20. 18. — m Ch. 25. 11. — n Heb. in his season. — o Phil. 3. 20. Col. 3. 1. 2. — p Ch. 12. 7. & 14. 11. — q Psa. 28. 5. & 145. 2. r Ch. 6. 14. 18. — s Psa. 57. 20. — t Heb. words of pleasantness. — u Ch. 11. 18. Isa. 5. 8. Jer. 17. 11. — v 1 Pet. 3. 15. — w Psa. 10. 1. & 24. 16. — xx Psa. 145. 18. 19.

be happy but in endeavouring to unchain the spirit of discord. Let every humane heart pray, Lord, scatter thou the people who delight in war! Amen—so be it. Selah!

NOTES ON CHAPTER XV.

Verse 1. A soft answer] Gentleness will often disarm the most furious, where positive derangement has not taken place; one angry word will always beget another, for the disposition of one spirit always begets its own likeness in another: thus kindness produces kindness, and rage produces rage. Universal experience confirms this proverb.

Verse 2. Useth knowledge aright] This is very difficult to know:—when to speak, and when to be silent; what to speak, and what to leave unspoken; the manner that is best, and most suitable to the occasion, the subject, the circumstances, and the person. All these are difficulties, often even to the wisest men. Even wise counsel may be foolishly given.

Verse 3. The eyes of the Lord are in every place] Not only He sees all things, by His omnipresence, but His providence is every where: And if the consideration that his eye is in every place, have a tendency to appal those whose hearts are not right before him, and who seek for privacy that they may commit iniquity; yet the other consideration, that His providence is every where, has a great tendency to encourage the upright, and all who may be in perilous or distressing circumstances.

Verse 4. A wholesome tongue is a tree of life] Here again is an allusion to the paradisaical tree, עץ החיים etc chayim, "The tree of lives."

Verse 8. The sacrifice of the wicked is an abomination] Even the most sedulous attendance on the ordinances of God, and performance of the ceremonies of religion, is an abomination to the Lord, if the heart be not right with Him, and the observance do not flow from a principle of pure devotion. No religious acts will do in place of holiness to the Lord.

The prayer of the upright is his delight.] What a motive to be upright; and what a motive to the upright to pray. But who is the upright? The man who is weary of sin, and sincerely desires the salvation of God; as well as he who has already received a measure of that

salvation. Hence it is said in the next verse, He loveth him that followeth after righteousness.

Verse 11. Hell and destruction] שְׁעַל אַבְדוֹן Sheol ve-abaddon. Hades, the invisible world, the place of separate spirits till the resurrection; and, Abaddon, the place of torment; are ever under the eye and control of the Lord.

Verse 13. By sorrow of the heart the spirit is broken.] Every kind of sorrow worketh death, but that which is the offspring of true repentance. This alone is healthful to the soul.

Verse 16. Better is little with the fear of the Lord] Because where the fear of God is, there are moderation and contentment of spirit.

Verse 19. The way of the slothful man is as a hedge of thorns] Because he is slothful, he imagines ten thousand difficulties in the way which cannot be surmounted; but they are all the creatures of his own imagination; that imagination being formed by his sloth.

Verse 22. But in the multitude of counsellors] See note on chap. xi. 14. But רַב יְעֻזִים rab yeozim, the chief or master of the counsel, the prime minister; so it might be translated.

Verse 24. The way of life is above to the wise] There is a treble antithesis here:—1. The way of the wise, and that of the fool. 2. The one is above, the other below. 3. The one is of life, the other is of death.

Verse 25. The house of the proud] Families of this description are seldom continued long. The Lord hates pride; and those that will not be humble He will destroy.

Verse 27. He that is greedy of gain] He who will be rich troubleth his own house. He is a torment to himself and his family, by his avariciousness and penury; and a curse to those with whom he deals.

But he that hateth gifts] Whatever is given to pervert judgment.

Verse 28. The heart of the righteous studieth to answer] His tongue never runs before his wit: he never speaks rashly, and never unadvisedly; because he studies, ponders his thoughts and his words.

Verse 29. The Lord is far from the wicked] He is neither near to hear, nor near to help.

10 * A divine sentence is in the lips of the king: his mouth transgresseth not in judgment.

11 A * just weight and balance are the LORD's: all the weights of the bag are his work.

12 It is an abomination to kings to commit wickedness: for the throne is established by righteousness.

13 * Righteous lips are the delight of kings; and they love him that speaketh right.

14 b The wrath of a king is as messengers of death: but a wise man will pacify it.

15 In the light of the king's countenance is life; and his favour is as a cloud of the latter rain.

16 * How much better is it to get wisdom than gold? and to get understanding rather to be chosen than silver?

17 The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul.

18 * Pride goeth before destruction, and a haughty spirit before a fall.

19 Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.

20 * He that handleth a matter wisely shall find good: and whoso trusteth in the LORD, happy is he.

21 The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.

22 Understanding is a well-spring of life unto him that hath it: but the instruction of fools is folly.

23 * The heart of the wise teacheth his mouth, and addeth learning to his lips.

24 Pleasant words are as a honeycomb, sweet to the soul, and health to the bones.

25 * There is a way that seemeth right unto a man; but the end thereof are the ways of death.

26 * He that laboreth, laboreth for himself; for his mouth craveth it of him.

27 * An ungodly man diggeth up evil: and in his lips there is as a burning fire.

28 * A froward man soweth strife: and a whisperer separateth chief friends.

29 A violent man enticeth his neighbour, and leadeth him into the way that is not good.

w Heb. Distinction.— Lev. 19. 28. Ch. 11. 1.— Heb. all the stones.— Ch. 28. 5. & 29. 16.— Ch. 14. 25. & 22. 11.— Ch. 19. 12. & 30. 2.— Ch. 19. 12.— Job 28. 22. Eccl. 10. 1.— Ch. 8. 11, 19.— Ch. 11. 3. & 17. 19. & 18. 12.— Or, He that understandeth a matter.— Ps. 2. 12. & 51. 5. & 105. 1. Isa. 30. 18. Jer. 17. 7.

1 Ch. 13. 14. & 14. 27.— 1 Ps. 37. 80. Matt. 12. 31.— Heb. speaketh wisely.— m Ch. 14. 12.— n See Ch. 9. 12. Eccl. 6. 7.— Heb. The soul of him that laboreth. p Heb. breatheth unto him.— q Heb. A man of Baal.— r Ch. 6. 14. 19. & 15. 18. & 26. 21. & 29. 22.— s Heb. sendeth forth.— t Ch. 17. 2.— u Ch. 1. 10. & c.

acting according to truth, could atone for his own iniquity. The Hebrew text is not ambiguous, כבוד אמת יצא כיסר because of-*emith yecapher avon*; By mercy and truth he shall atone for iniquity. He, God, by His mercy, in sending His Son Jesus into the world, shall make an atonement for iniquity, according to His truth, the word which He declared by His holy prophets since the world began. Or, if we retain the present Version, and follow the points in *יאר yecapher*, reading "iniquity is purged," or "atoned for," the sense is unexceptionable, when we refer the mercy and the truth to God. But what an awful comment is that of Dom Calmet, in which he expresses not only his own opinion, but the staple doctrine of his own church, the Romish. The reader shall have his own words. "L'iniquité le rachete par la misericorde et la verité. On expie ses pechez par des œuvres de misericorde envers le prochain, par la clemence, par la douceur, par compassion, par les aumônes; et par la verité, par la fidelité, la bonne foi, la droiture, l'équité dans le commerce. Voyez Prov. iii. 3; xiv. 22; xx. 28." "Iniquity is redeemed by mercy and truth. We expiate our sins by works of mercy towards our neighbour, by clemency, by kindness, by compassion, and by alms: and by truth, by fidelity, by trust-worthiness, by uprightness, and by equity in commerce." If this be so, why was Jesus incarnated?—why His agony and bloody sweat—His cross and passion—His death and burial—His resurrection and ascension?—Was it only to supply a sufficient portion of merit for those who had neglected to make a fund for themselves? Is the guilt of sin so small in the sight of Divine justice, that a man can atone for it by manifesting good dispositions towards his neighbours, by giving some alms, and not doing those things for which he might be hanged?—Why then did God make such a mighty matter of the redemption of the world? Why send His Son at all? An angel would have been more than sufficient; yea, even a sinner who had been converted by his own compassion, alms-deeds, &c. would have been sufficient. And is not this the very doctrine of this most awfully fallen and corrupt church? Has she not provided a fund of merit in her saints, of what was more than requisite for themselves, that it might be given, or sold out, to those who had not enough of their own? Now this is the doctrine of the Romish Church—grossly absurd, and destructively iniquitous! And because men cannot believe this, cannot believe these monstrosities, that church will burn them to ashes. Ruthless church! degenerated, fallen, corrupt, and corrupting! once a praise, now a curse, in the earth. Thank the blessed God, whose blood alone can expiate sin, that He has a church upon the earth; and that the Romish is not the Catholic church, and that it has not that political power by which it would subdue all things to itself.

Verse 7. When a man's ways please the LORD God is the Guardian and defence of all that fear and love Him. And it is truly astonishing to see how wondrously God works in their behalf; raising them up friends, and turning their enemies into friends.

Verse 9. A man's heart deviseth his way. This is precisely the same sentiment as that contained in the first verse, on the true meaning of which so much has been already said.

Verse 10. A divine sentence] *נפ קסמ*, "divination," as the margin has it. Is the meaning as follows?—Though divination were applied to a righteous king's lips, to induce him to punish the innocent and spare the guilty, yet would not his lips transgress in judgment; so firmly attached is he to God, and so much is he under the Divine care and influence. Whatever judgment such a one pronounces, it may be considered as a decision from God.

Verse 11. All the weights of the bag are his] Alluding, probably, to the standard weights laid up in a bag in the sanctuary, and to which all weights in common use in the land were to be referred, in order to ascertain whether they were just: but some think the allusion is to the weights carried about by merchants in their girdles, by which they weigh the money, silver and gold, which they take in exchange for their merchandises. As the Chinese take no coin but gold and silver by weight, they carry about with them a sort of small steel-yard, by which they weigh those metals taken in exchange.

Verse 12. It is an abomination to kings, &c.] In all these verses the wise man refers to monarchical government rightly administered. And the proverbs on this subject are all plain.

Verse 16. How much better—to get wisdom than gold?] Who believes this, though spoken by the wisest of men, under Divine inspiration?

Verse 17. The highway of the upright] The upright man is ever departing from evil; this is his common road: and by keeping on in this way, his soul is preserved.

Verse 18. Pride goeth before destruction] Here pride is personified: it walks along, and has destruction in its train.

And a haughty spirit before a fall.] Another personification. A haughty spirit marches on, and ruin comes after.

In this verse we find the following Masoretic note in most Hebrew Bibles, *חלטי חספי* *chalsi ha-sopher*: "the middle of the book." This verse is the middle verse; and the first clause makes the middle of the words of the book of Proverbs.

Verse 22. Understanding is a well-spring of life] *מקור חיים* *mekor chayim*; another allusion to the artery that carries the blood from the heart to distribute it to all the extremities of the body.

Verse 23. The heart of the wise teacheth his mouth] He has a wise heart: he speaks as it dictates, and therefore his speeches are all speeches of wisdom.

Verse 24. Pleasant words are as a honeycomb] The honey of which is sweeter than that which has been expressed from it, and has a much finer flavour before it has come in contact with the atmospheric air.

Verse 25. There is a way that seemeth right] This whole verse is precisely the same as that chap. xiv. 12.

Verse 26. He that laboreth] No thanks to a man for his labour and industry: if he do not work, he must starve.

Verse 27. An ungodly man diggeth up evil] How will the following suit:—

Effluvitur opeo irritamentis malorum.
"Woe, the inclination to all evil, is dug up out of the earth."
A wicked man labours as much to bring about an evil purpose, as the quarry-man does to dig up stones.

30 He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass.
 31 The hoary head is a crown of glory, if it be found in the way of righteousness.
 32 He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city.
 33 The lot is cast into the lap: but the whole disposing thereof is of the Lord.

CHAPTER XVII.

Contentment. The wise servant. The Lord tries the heart. Children a crown to their parents. We should hide our neighbour's faults. The poor should not be despised. Litigation and quarrels to be avoided. Wealth is useless to a fool. The good friend. A fool may pass for a wise man when he holds his peace.

A. M. Cir. 3004. B. C. Cir. 1000.

BETTER is a dry morsel, and quietness therewith, than a house full of sacrifices with strife.

2 A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.

3 The fining pot is for silver, and the furnace for gold: but the Lord trieth the hearts.

4 A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue.

5 Whoso mocketh the poor, reproacheth his Maker: and he that is glad at calamities shall not be unpunished.

6 Children's children are the crown of old men; and the glory of children are their fathers.

v Ch. 28. 28.—v Ch. 19. 11.—a Ch. 15. 17.—b Or, good cheer.—c Ch. 10. 5. & 19. 22.—d 1 Sam. 26. 2. Jer. 17. 18. Mal. 2. 3.—e Ch. 14. 31.—f Job 21. 29. Obad. 12.—g Heb. hold innocent.—h Psa. 147. 3. & 138. 3.—i Heb. a lip of excellency.—k Heb. a lip of lying.—l Ch. 18. 16. & 19. 6.—m Heb. a stone of grace.

In his lips—a burning fire.] His words are as inflammable in producing strife and contention among his neighbours, as fire is in igniting dry stubble.

Verse 30. He shutteth his eyes to devise, &c.] He meditates deeply upon ways and means to commit sin. He shuts his eyes that he may shut out all other ideas, that his whole soul may be in this.

Verse 31. The hoary head is a crown of glory] The latter part of the verse is very well added; for many a sinner has a hoary head!

Verse 32. He that ruleth his spirit, than he that taketh a city.] It is much easier to subdue an enemy without, than one within. There have been many kings who have conquered many nations, and were slaves to their own passions. Alexander, who conquered the world, was a slave to intemperate anger; and in a fit of it slew Clitus, the best and most intimate of all his friends, and one whom he loved beyond all others.

The spirit of this maxim is so self-evident, that most nations have formed similar proverbs. The classical reader will remember the following in Hor. Odar. lib. ii. Od. 2.

Latius regnes avidum domando
 Spiritum, quam si Libyam remolis
 Gadiibus jungas, et sitivis Peneis.
 ————
 Strictius aut.

By virtue's precepts to control
 The furious passions of the soul
 Is over wider realms to reign,
 Universal monarch, than to Spain
 You could to distant Libya join,
 And both the Carthage were thine." Francis.

And the following from OVID is not less striking.

Fortius est, qui se, quam qui fortissima vincit
 Mania, nec viribus alius tunc potest.

"He is more of a hero who has conquered himself, than a he who has taken the best fortified city."

Beyond this self-conquest, the highest courage cannot extend; nor did their philosophy teach any thing more sublime.

Verse 33. The lot is cast into the lap] On the lot, see the note on Numb. xxvi. 55. How far it may be proper now to put difficult matters to the lot, after earnest prayer and supplication, I cannot say. Formerly it was both lawful and efficient: for, after it was solemnly cast, the decision was taken as coming immediately from the Lord. It is still practised, and its use allowed even by writers on civil law. But those who need most to have recourse to the lot are those who have not piety to pray, nor faith to trust to God, for a positive decision. The lot should never be resorted to in indifferent matters: they should be those of the greatest importance, in which it appears impossible for human prudence or foresight to determine. In such cases, the lot is an appeal to God; and He disposes of it according to His goodness, mercy, and truth. The result, therefore, cannot be fortuitous.

NOTES ON CHAPTER XVII.

Verse 1. Better is a dry morsel] Peace and contentment, and especially domestic peace, are beyond all other blessings.

7 Excellent speech becometh not a fool: much less do lying lips a prince.

8 A gift is as a precious stone in the eyes of him that hath it: whithersoever it turneth it prospereth.

9 He that covereth a transgression seeketh love: but he that repeateth a matter separateth very friends.

10 A reproof entereth more into a wise man than a hundred stripes into a fool.

11 An evil man seeketh only rebellion: therefore a cruel messenger shall be sent against him.

12 Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

13 Whoso rewardeth evil for good, evil shall not depart from his house.

14 The beginning of strife is as when one letteth out water: therefore, leave off contention, before it be meddled with.

15 He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.

16 Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?

17 A friend loveth at all times, and a brother is born for adversity.

a Ch. 10. 12.—b Or, proverbs.—c Ch. 16. 23.—d Or, A reproof cometh more to a wise man, than to strike a fool an hundred times.—e Hiv. 13. 2.—f Psa. 109. 4. 5. Jer. 18. 20. See Rom. 12. 17. 1 Thim. 5. 15. 1 Pet. 3. 8.—g Ch. 28. 3. 1 Thim. 4. 11. a Exod. 23. 7. Ch. 24. 24. Isa. 5. 23.—h Ch. 21. 25, 26.—i Rom. 1. 16. Ch. 15. 24.

Verse 3. The fining pot is for silver] When silver is mixed, or suspected to be mixed, with base metal, it must be subjected to such a test as the cupel to purify it. And gold also must be purified by the action of the fire. So God tries hearts. He sends afflictions which penetrate the soul, and give a man to see his state, so that he may apply to the spirit of judgment, and the spirit of burning, to destroy what cannot stand the fire, to separate and burn up all dross.

Verse 4. A wicked doer giveth heed] An evil heart is disposed, and ever ready to receive evil, and liars delight in lies.

Verse 5. He that is glad at calamities] He who is pleased to hear of the misfortunes of another will, in the course of God's just government, have his own multiplied.

Verse 7. Excellent speech becometh not a fool] This proverb is suitable to those who affect in public speaking fine language, which neither comports with their ordinary conversation, nor with their education. Often fine words are injudiciously brought in; and are as unbecoming and irrelevant as a cart-wheel among clock work.

Verse 8. A gift is as a precious stone] It both enriches and ornaments. In the latter clause, there is an evident allusion to cut stones. Whithersoever you turn them, they reflect the light, are brilliant and beautiful.

Verse 10. A reproof entereth more] Though the rod, judiciously applied, is a great instrument of knowledge; yet it is of no use where incurable dullness, or want of intellect, prevails. Besides, there are generous dispositions on which counsel will work more than stripes.

Verse 12. Let a bear robbed of her whelps] At which times such animals are peculiarly fierce. See the note on 2 Sam. xvii. 8.

Verse 13. Whoso rewardeth evil for good] Here is a most awful warning. As many persons are guilty of the sin of ingratitude, and of paying kindness with unkindness, and good with evil; it is no wonder we find so much wretchedness among men; for God's word cannot fail: evil shall not depart from the houses and families of such persons.

Verse 14. The beginning of strife is as when one letteth out water] As soon as the smallest breach is made in the dike or dam, the water begins to press from all parts towards the breach; the resistance becomes too great to be successfully opposed, so that dikes and all are speedily swept away. Such is the beginning of contention, quarrels, lawsuits, &c.

Leave off contention, before it be meddled with.] As you see what an altercation must lead to: therefore, do not begin it. Before it be mingled together, פָּרַח הִילְגָּלָה, before the spirits of the contending parties come into conflict, are joined together in battle, and begin to deal out mutual reflections and reproaches. When you see that the dispute is likely to take this turn, leave it off immediately.

Verse 17. A friend loveth at all times] Equally in ad-

18 * A man void of understanding striketh hands, and becometh surety in the presence of his friend.

19 He loveth transgression that loveth strife: and he that exalteth his gate seeketh destruction.

20 * He that hath a froward heart findeth no good: and he that hath a perverse tongue fall-eth into mischief.

21 * He that begetteth a fool doeth it to his sorrow; and the father of a fool hath no joy.

22 * A merry heart doeth good like a medicine: but a broken spirit drieth the bones.

23 A wicked man taketh a gift out of the bosom to pervert the ways of judgment.

24 * Wisdom is before him that hath understanding: but the eyes of a fool are in the ends of the earth.

25 * A foolish son is a grief to his father, and bitterness to her that bare him.

26 * Also to punish the just is not good, nor to strike princes for equity.

27 * He that hath knowledge spareth his

words: and a man of understanding is of an excellent spirit.

28 * Even a fool when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding.

CHAPTER XVIII.

The man who separates himself and seeks wisdom. The fool and the wise man. Deep wisdom; contention of fools; the tale-bearer and the stoical. The name of the Lord. Pride and presumption become virtues; wisdom of spirit; the wounded spirit; the influence of grief; the lot; the offended brother; the influence of the tongue; a wife a good from God; the true friend.

THROUGH desire a man, having separated himself, seeketh and intermeddeth with all wisdom.

2 A fool hath no delight in understanding, but that his heart may discover itself.

3 When the wicked cometh, then cometh also contempt, and with ignominy reproach.

4 * The words of a man's mouth are as deep waters, and the well-spring of wisdom as a flowing brook.

5 * It is not good to accept the person of the wicked, to overthrow the righteous in judgment.

1 Ch. 6. 1. & 11. 15. - 7 Heb. heart. - Ch. 16. 18. - Heb. the forehead of heart. b Jan. 3. 6. - Ch. 16. 1. & 19. 13. - Ver. 20. - Ch. 15. 13. & 19. 35. - Or. 19. a medicine. - Psa. 52. 15. - Erod. 23. 8. - Ch. 14. 6. Eccles. 2. 14. & 8. 1. - Ch. 10. 1. & 15. 20. & 19. 13. - Ver. 21.

1 Ver. 15. Ch. 18. 5. - 1 Jan. 1. 18. - Or, a cool spirit. - Job 13. 5. - Or, He that separates himself, seeks according to his desire, and intermeddeth in every business: See Job 19. - Ch. 16. 11. & 20. 6. - Psa. 23. 2. - Lev. 19. 15. Deut. 1. 17. & 16. 19. Ch. 24. 23. & 22. 21.

verity as in prosperity. And a brother, according to the ties and interests of consanguinity, is born to support and comfort a brother in distress.

Verse 18. Striketh hands] Striking each other's hands, or shaking hands, was anciently the form, in concluding a contract. See notes on chap. vi. 1.

Verse 19. He that exalteth his gate] In different parts of Palestine they are obliged to have the doors of their courts and houses very low, not more than three feet high, to prevent the Arabs, who scarcely ever leave the backs of their horses, from riding into the courts and houses, and spoiling their goods. He then who, through pride and ostentation, made a high gate, exposed himself to destruction: and is said here to seek it, because he must know that this must be a necessary consequence of exalting his gate. But although the above is fact, yet possibly gate is here taken for the mouth: and the exalting of the gate may mean proud boasting, and arrogant speaking; such as has a tendency to kindle and maintain strife. And this interpretation seems to agree better with the scope of the context than the above.

Verse 22. A merry heart doeth good like a medicine] Instead of גֵּחָח gehah, a medicine, it appears that the Chaldees and Syriacs had read in their copies, גֵּו גֵּוָה, the body, as they translate in this way. This makes the apposition here more complete. "A merry heart doth good to the body; but a broken spirit drieth the bones." Nothing has such a direct tendency to ruin health and waste out life as grief, anxiety, fretfulness, bad tempers, &c. All these work death.

Verse 23. A gift out of the bosom] Out of his purse; as in their bosoms, above their girdles, the Asiatics carry their purses. I have often observed this.

Verse 24. Are in the ends of the earth.] Wisdom is within the sight and reach of every man: but he whose desires are scattered abroad, who is always aiming at impossible things, or is of an unsteady disposition, is not likely to find it.

Verse 26. Nor to strike princes for equity.] To fall out with the ruler of the people; and, under pretence of his not being a just or equitable governor, to take off his head; is unjust. To kill a king on the ground of justice is a most dreadful omen to any land. Where was it ever done, that it promoted the public prosperity? No experiment of this kind has ever yet succeeded.

Verse 28. Even a fool] He is counted wise as to that particular. He may know that he cannot speak well, and he has sense enough to keep from speaking. He is, as to that particular, a wise fool.

A man may be golden-mouthed and silver-tongued in eloquence: but to know when and where to speak, and to be silent, is better than diamonds. But who that thinks he can speak well, can refrain from speaking?

NOTES ON CHAPTER XVIII.

Verse 1. Through desire a man, having separated himself] The original is difficult and obscure. The Vulgate, Septuagint, and Arabic, read as follows:—"He who wishes to break with his friend, and seeks occasions or pretences, shall at all times be worthy of blame."

My old MS. Bible translates, Occasion seeketh that will go first for a friend: at all times he shall be worthy of blame.

Coverdale thus:—"Who so hath pleasure to some discord, picketh a quarrel in every thing."

Bible by Barker, 1615. "From the desire thereof he will separate himself to seek it, and occupy himself in all wisdom." Which has in the margin the following note, - "He that loveth wisdom will separate himself from all impediments, and give himself wholly to seek it."

The Hebrew לרוצה בקוץ נפרד יתחיל le-taasah yebbakeah niphrad, be-cot tuhiyah yithgalal. The nearest translation to the words is perhaps the following:—"He who is separated shall seek the desired thing, (i. e. the object of his desire) and shall intermeddle (mingle himself) with all realities, or all essential knowledge." He finds that he can make little progress in the investigation of Divines and natural things, if he have much to do with secular or trifling matters: he therefore separates himself as well from unprofitable pursuits, as from frivolous company; and then enters into the spirit of his pursuit, is not satisfied with superficial observations: but examines the substance and essence, as far as possible, of those things which have been the objects of his desire. This appears to me the best meaning; the Reader may judge for himself.

Verse 2. But that his heart may discover itself.] It is a fact that most vain and foolish people are never satisfied in company, but in shewing their own nonsense and emptiness. But this verse may be understood as confirming the view already given of the preceding; and may be translated thus:—"But a fool doth not delight in understanding, though it should ever manifest itself;" - so I understand נפרד יתחיל ni-phrad yithgalal. The separated person seeks understanding in every hidden thing; and feels his toil well repaid when he finds it, even after the most painful and expensive search; the other regards it not, though its secret springs should be laid open to him without toil or expense.

Verse 3. When the wicked cometh, &c.] Would it not be better to read this verse thus? When the wicked cometh, contempt cometh; and with ignominy cometh reproach. A wicked man is despised even by the wicked. He who falls under ignominy, falls under reproach.

Verse 4. The words of a man's mouth] That is, the wise sayings of a wise man, are like deep waters; - how-soever much you pump or draw off, you do not appear to lessen them.

The well-spring of wisdom] Where there is a sound understanding, and a deep well-informed mind, its wisdom and its counsels are an incessant stream, מקור חכמה makor chochmah, "the vein of wisdom," ever throwing out its healthy streams: but מקור חיים makor chayim, "the vein of life," is the reading of eight of Kennicott and De Rossi's MSS. and is countenanced by the Septuagint, - πηγή ζωῆς, the fountain of life. And so the Arabic, حية حية This is the more likely to be the true reading, because the figure of the heart propelling the blood through the great aorta, to send it to all parts of the animal system, is a favourite with Solomon, as it was with his father David. See the note on Psa. xxxvi. 9. Prov. x. 11, &c. &c.

Verse 5. To accept the person of the wicked] We must not, in judicial cases, pay any attention to a man's riches,

6 A fool's lips enter into contention, and his mouth calleth for strokes.
 7 * A fool's mouth is his destruction, and his lips are the snare of his soul.
 8 * The words of a *talebearer are * as wounds, and they go down into the * innermost parts of the belly.
 9 He also that is slothful in his work, is * brother to him that is a great waster.
 10 * The name of the Lord is a strong tower: the righteous runneth into it, and * is safe.
 11 * The rich man's wealth is his strong city, and as a high wall in his own conceit.
 12 * Before destruction the heart of man is haughty, and before honour is humility.
 13 He that * answereth a matter ^d before he heareth it, it is folly and shame unto him.
 14 The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?
 15 The heart of the prudent getteth know-

ledge; and the ear of the wise seeketh knowledge.
 16 * A man's gift maketh room for him, and bringeth him before great men.
 17 He that is first in his own cause seemeth just: but his neighbour cometh and searcheth him.
 18 The lot causeth contentions to cease, and parteth between the mighty.
 19 A brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle.
 20 * A man's belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled.
 21 * Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.
 22 * Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord.

^a Ch. 10. 14. & 12. 13. & 13. 3. Eccles. 10. 12.—^b Ch. 12. 18. & 22. 2.—^c Or, whisperer.—^d Or, like as when man ears wounded.—^e Heb. chambers.—^f Ch. 22. 24.—^g 2 Sam. 22. 3, 51. Psa. 18. 2. & 27. 1. & 61. 3, 4. & 91. 2. & 144. 2.

¹ Heb. he eat aloft.—² Ch. 10. 15.—³ Ch. 11. 2. & 15. 22. & 18. 12.—⁴ Heb. returneth a word.—⁵ John 7. 51.—⁶ Gen. 32. 30. 1 Sam. 26. 37. Ch. 17. 8. & 21. 12. ⁷ Ch. 12. 14. & 13. 2.—⁸ See Matt. 12. 37.—⁹ Ch. 13. 44. & 31. 16.

influence, friends, offices, &c.: but judge the case according to its own merits. But when the wicked rich man opposes and oppresses the poor righteous, then all those things should be utterly forgotten.
 Verse 8. The words of a talebearer] דִּבְרֵי רִבְרִי dibrey rirgan; "the words of the whisperer," the busy-body, the busy meddling croaker. Verba bilinguis, "the words of the double-tongued."—Vulgate. The words of the tūsel tung. —Old MS. Bible. The words of a slauderer.—Coverdale.

without an offering. Potentates wishing to be considered as petty gods, demanded a similar homage:—
 Moccus eredi miki, capitani hominibus Deoq; Placur dente Jupiter ipse vult. Ovid.
 "Believe me, gifts prevail much with both gods and men: even Jupiter himself is pleased with his own offerings."

The words of the deceiver, the fair spoken, deeply malicious man, though they appear soft and gracious, are wounds deeply injurious.

Verse 17. He that is first in his own cause] Any man may, in the first instance, make out a fair tale; because he has the choice of circumstances and arguments. But when the neighbour cometh and searcheth him, he examines all, dissects all, swears and cross-questions every witness; and brings out truth and fact.

The original word כֶּמֶלֶחֶם ke-milch-lahamim; they are as soft or simple, or undesigning. But Schultens gives another meaning. He observes that (כֶּ) lahamah, in Arabic, signifies to "swallow down quickly or greedily." Such words are like dainties, eagerly swallowed, because inviting to the taste; like ginger-bread, apparently gilded over, though with Dutch leaf, which is a preparation of copper—or sweetmeats powdered over with red candied seeds, which are thus formed by red lead—both deeply ruinous to the tender bowels of the poor little innocents; but because of their sweetness, and inviting colour, greedily swallowed down. This makes a good reading; and agrees with the latter clause of the verse, they go down into the innermost parts of the belly.

Verse 18. The lot causeth contentions to cease] See note on chap. xvi. 33.

Verse 9. He also that is slothful] A slothful man neglects his work, and the materials go to ruin: the waster,—he destroys the materials. They are both destroyers.

Verse 19. A brother offended is harder to be won than a strong city] Almost all the Versions agree in the following reading:—"A brother assisted by a brother, is like a fortified city; and their decisions are like the bars of a city." Coverdale is both plain and terse:—"The unite of brethren is stronger then a castell, and they that holde together are like the barre of a palace." The fable of the dying father, his sons, and the bundle of fagots, illustrates this proverb. Unity among brethren makes them invincible; small things grow great by concord. If we take the words according to the common Version, we see them express, what, alas! we know to be too generally true;—that when brothers fall out, it is with extreme difficulty that they can be reconciled. And fraternal enmities are generally strong and inveterate.

Verse 10. The name of the Lord is a strong tower] The name of the Lord may be taken for the Lord himself; He is a strong tower, a refuge, and place of complete safety, to all that trust in Him. What a strong fortress is to the besieged, the like is God to his persecuted, tempted, afflicted followers.

Verse 20. With the fruit of his mouth] Our own words frequently shape our good or evil fortune in life.

Verse 11. The rich man's wealth] See ch. x. 15.
 Verse 12. Before destruction] See on chap. xi. 2. and xvi. 18.

Verse 21. Death and life are in the power of the tongue] This may apply to all men. Many have lost their lives by their tongue; and some have saved their lives by it: but it applies most forcibly to public pleaders; on many of their tongues, hangs life or death.

Verse 13. He that answereth a matter] This is a common case: before a man can tell out his story, another will begin his. Before a man has made his response, the other wishes to confute piece-meal, though he has had his own speech already. This is foolishness to them. They are ill-bred. There are many also that give judgment before they hear the whole of the cause; and express an opinion before they hear the state of the case. How absurd, stupid, and foolish!

Verse 22. Whoso findeth a wife findeth a good thing] Marriage, with all its troubles and embarrassments, is a blessing from God; and there are few cases where a wife of any sort, is not better than none; because celibacy is an evil: for God Himself hath said, It is not good for man to be alone. None of the Versions, except the Chaldaic, is pleased with the naked simplicity of the Hebrew text; hence they all add, good—He that findeth a good wife findeth a good thing; and most people who have not deeply considered the subject think the assertion, without this qualification, is absurd. Some copies of the Targum, and apparently one of Kennicott's MSS., have the addition, טוב טובח, good; but these would be an authority too slender to justify the changing the Hebrew text; yet Houbigant, Kennicott, and other able critics, argue for it. The Septuagint is not satisfied without an addition:—"But he who puts away a good wife, puts away a good thing: and he that retains an adulteress, is a fool and wicked." In this addition, the Vulgate, Syriac, and Arabic, agree with the Septuagint. The Hebrew text, as it stands, teaches a general doctrine by a simple but general proposition. "He that findeth a wife findeth a good thing."—So St. Paul, Marriage is honorable in all. Had the world been left, in this respect, to the unbridled propensities of man, in what a horrible state would society have been! If indeed society could have existed, or civilization have taken place, if marriages had not obtained among men: As to good wives and bad wives, they are relatively so, in general: and most of them that have been

Verse 14. The spirit of a man will sustain] A man sustains the ills of his body, and the trials of life, by the strength and energy of his mind. But if the mind be wounded,—if this be cast down,—if slow-consuming care and grief have shot the dagger into the soul, what can then sustain the man! Nothing but the unseen God. Therefore, let the afflicted pray. A man's own spirit has, in general, sufficient fortitude to bear up under the unavoidable trials of life: but when the conscience is wounded by sin, and the soul is dying by iniquity—who can lift him up? God alone! for salvation is of the Lord.

Verse 16. A man's gift maketh room for him] It is, and ever has been, a base and degrading practice in Asiatic countries, to bring a gift or present to the great man into whose presence you come. Without this, there is no audience—no favour—no justice. This arose from the circumstance that men must not approach the altar of God

23 The poor useth intreaties: but the rich answereth roughly.

24 A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother.

CHAPTER XIX.

The worth of the poor upright man. Riches preserve friends. False witnesses. False friends. A king's wrath. The foolish son. The prudent wife. Slothfulness. Pity for the poor. The fear of the Lord. The spirit of truth. Obedience to parents.

1 **BETTER** is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool.

2 Also, that the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth.

3 The foolishness of man perverteth his way; and his heart fretteth against the Lord.

4 Wealth maketh many friends: but the poor is separated from his neighbour.

5 A false witness shall not be unpunished, and he that speaketh lies shall not escape.

6 Many will entreat the favour of the prince: and every man is a friend to him that giveth gifts.

7 All the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth them with words, yet they are wanting to him.

8 He that getteth wisdom loveth his own soul; he that keepeth understanding shall find good.

9 A false witness shall not be unpunished, and he that speaketh lies shall perish.

10 Delight is not seemly for a fool: much less for a servant to have rule over princes.

11 The discretion of a man deferreth his anger; and it is his glory to pass over a transgression.

12 The king's wrath is as the roaring of a lion: but his favour is as dew upon the grass.

13 A foolish son is the calamity of his father: and the contentions of a wife are a continual dropping.

14 House and riches are the inheritance of fathers: and a prudent wife is from the Lord.

15 Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.

1 Jam. 2. 2.—Ch. 17. 1.—Ch. 22. 6.—m Ch. 14. 24. & 15. 2. 14.—Psa. 27. 7. & Ch. 14. 2.—P. Ver. 3. Exod. 23. 1. Dent. 19. 16, 18. Ch. 6. 12. & 22. 26. & Heb. hold innocent.—Ch. 23. 2.—Ch. 17. 5. & 18. 16. & 21. 14.—Hah. a man of p/r.—a Ch. 14. 26.—v Psa. 39. 11.—w Heb. a heart.—x Ch. 16. 20.

y Ver. 5.—z Ch. 20. 22. Eccles. 10. 6. 7.—a Ch. 14. 22. Jam. 1. 19.—b Or. p/r.—c Ch. 15. 22.—d Ch. 15. 14, 15. & 22. 2. & 23. 15.—e Hos. 14. 6.—f Ch. 12. 1. & 15. 20. & 17. 21. 25.—g Ch. 21. 9, 19. & 27. 15.—h 2 Cor. 12. 14.—i Ch. 18. 22. k Ch. 6. 9.—l Ch. 10. 4. & 20. 13. & 22. 21.

And afterwards, have been good at first; and we well know the best things may deteriorate; and the world generally allows that where there are matrimonial contentions, there are faults on both sides.

Verse 24. A man that hath friends must show himself friendly] Love begets love; and love requires love as its recompense. If a man do not maintain a friendly carriage, he cannot expect to retain his friends. Friendship is a good plant: but it requires cultivation to make it grow.

There is a kind of factitious friendship in the world that, to shew oneself friendly in it, is very expensive, and in every way utterly unprofitable: it is maintained by expensive parties, feasts, &c., where the table groans with dainties, and where the conversation is either jejune and insipid, or calumnious;—backbiting, talebearing, and scandal, being the general topics of the different squads in company.

There is a friend that sticketh closer than a brother.] In many cases the genuine friend has shewn more attachment, and rendered greater benefits than the natural brother. Some apply this to God, others to Christ; but the text has no such meaning.

But critics and commentators are not agreed on the translation of this verse. The original is condensed and obscure: וְיָרֵם אִישׁ אֶת רֵעֵהוּ לֵהֲלִיךְ רֹדֵף, or reading, as some would read, who translate:—A man of friends may ring again; i. e. he may boast and mightily exult. But there is a friend, אִישׁ אֶת, a lover; that sticketh closer, רֹדֵף, is glued, or cemented; אִישׁ מֵ-אֶח, beyond, or more than a brother. The former will continue during prosperity; but the latter continues closely united to his friend, even in the most disastrous circumstances.

Hence that maxim of Cicero so often repeated, and so well known:—

Amicus certus in re incerta cernitur. "In doubtful times the genuine friend is known."

A late commentator has translated the verse thus:

"The man that hath many friends is ready to be ruined: But there is a friend that sticketh closer than a brother." Holden.

"A friend that doth love, doth a man more friendship, and doleth faster unto him, than a brother."—Coverdale.

"A man that hath friends ought to shew himself friendly; for a friend is nearer than a brother."—Barber's Bible, 1616.

"A man amiable to fellowship, more a friend schal ben thanne a brother."—Old MS. Bible. The two last verses in this chapter, and the two first of the next, are wanting in the Septuagint and Arabic.

These are the principal varieties; out of them the reader may choose. I have already given my opinion.

NOTES ON CHAPTER XIX.

Verse 1. Better is the poor] The upright poor man is always to be preferred to the rich or self-sufficient fool.

Verse 2. Also, that the soul be without knowledge, it is not good] Would it not be plainer, as it is more liberal, to say,—Also, to be without knowledge, is not good for the soul." The soul was made for God; and to be without His knowledge, to be unacquainted with Him, is not only not good, but the greatest evil the soul can suffer, for it involves all other evils. The Chaldee and Syriac have,—He who knoweth not his own soul, it is not good to him. "Where no discretion is, there the soul is not well."—Coverdale.

And he that hasteth with his feet sinneth.] And this will be the case with him who is not divinely instructed. A child does nothing cautiously, because it is uninstructed;—a savage is also rash and precipitate, till experience instruct him. A man who has not the knowledge of God is incautious, rash, headstrong, and precipitate: and hence he sinneth; he is continually missing the mark, and wounding his own soul.

Verse 3. The foolishness of man] Most men complain of cross providences, because they get into straits and difficulties through the perverseness of their ways: and thus they fret against God; whereas, in every instance, they are the causes of their own calamities. O how inconsistent is man!

Verse 4. The poor is separated from his neighbour.] Because he has the "disease of all shunned poverty."

Verse 7. Do hate him] They shun him as they do the person that they hate. They neither hate him positively, nor love him: they disregard him; they will have nothing to do with him. נִשְׂנְאוּ, signifies not only to hate, but to shew a less degree of love to one than another. So Jacob loved Rachel, but hated Leah; shewed her less affection than he did to Rachel.

Verse 10. Delight is not seemly for a fool] נִינְי תִּדְבָּר, splendid or luxurious living, rank, equipage, &c. These sit ill on a fool, though he be by birth a lord.

For a servant to have rule over princes] I pity the king who delivers himself into the hands of his own ministers. Such a one loses his character; and cannot be respected by his subjects, or rather their subjects. But it is still worse when a person of mean extraction is raised to the throne, or to any place of power: he is generally cruel and tyrannical.

Verse 11. It is his glory to pass over a transgression.] No, say what are termed the laws of honour. "He must meet me as a gentleman: I must have his blood, let God say what He will." O poor dastardly coward! thou canst not bear the reproach of poor flimsy paltry fellows who ridicule thee, because thou hast refused to commit murder! Such laws should be put down by law; and the man that gives a challenge should be hanged, because he intends to commit murder.

Verse 12. The king's wrath is as the roaring of a lion] There is nothing more dreadful than the roaring of this tyrant of the forest. At the sound of it, all other animals tremble, flee away, and hide themselves. The king, who is above law, and rules without law, and whose will is his own law, is like the lion. This is strongly descriptive of Asiatic sovereigns.

Verse 13. The contentions of a wife are a continual dropping.] A man who has got such a wife, is like a tenant who has got a cottage with a bad roof, through every part of which the rain either drops or pours. He can neither sit, stand, work, or sleep, without being exposed to these droppings! God help the man who is in such a case, with house or wife!

Verse 14. A prudent wife is from the Lord.] One who has a good understanding, מְלִיכָה נָשִׂים יִשְׂרָאֵל מִשְׁכֵּלֶיהָ; who avoids complaining, though she may often have cause for it.

Verse 15. Into a deep sleep] תַּדְמָה תִּרְדָּמָה, the same into which Adam was thrown, before Eve was taken from

16 He that keepeth the commandment keepeth his own soul: but he that despiseth his way shall die.

17 He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.

18 Chasten thy son while there is hope, and let not thy soul spare for his crying.

19 A man of great wrath shall suffer punishment: for if thou deliver him, yet thou must do it again.

20 Hear counsel, and receive instruction, that thou mayest be wise in the latter end.

21 There are many devices in a man's heart: nevertheless the counsel of the Lord, that shall stand.

22 The desire of man is his kindness: and a poor man is better than a liar.

23 The fear of the Lord tendeth to life; and he that hath it shall abide satisfied; he shall not be visited with evil.

24 A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again.

25 Smite a scorner, and the simple will beware; and reprove one that hath understanding, and he will understand knowledge.

26 He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach.

27 Cease, my son, to hear the instruction that causeth to err from the words of knowledge.

28 An ungodly witness scorneth judgment;

m Luke 10. 24. & 11. 30.—n Ch. 23. 27. Eccles. 11. 1. Matt. 10. 42. & 25. 40. 2 Cor. 9. 4, 7, 8. Heb. 6. 10.—o Or, his deed.—p Ch. 13. 24. & 25. 13. & 26. 17. q Or, to his destruction, or, to cause him to die.—r Heb. add.—s Ps. 37. 37. 1 Job 22. 12. Ps. 38. 10, 11. Ch. 16. 1, 2. Isa. 14. 26, 27. & 45. 10. Acts 5. 30. Heb. 6. 17.—t Tit. 4. 2.—v Ch. 15. 12. & 23. 15.—w Ch. 21. 11.—x Heb. will be cunning.—y Dent. 13. 11.—z Ch. 9. 2.—a Ch. 17. 2.—b Heb. A witness of Belial. c Job 16. 16. & 20. 12, 13. & 24. 7.—d Ch. 16. 13. & 25. 3.

his side. Sloth renders a man utterly unconscious of all his interests. Though he has frequently felt hunger, yet he is regardless that his continual slothfulness must necessarily plunge him into more sufferings!

Verse 17. Lendeth unto the Lord] O what a word is this! God makes Himself Debtor for every thing that is given to the poor! Who would not advance much upon such credit? God will pay it again. And in no case has He ever forfeited His word.

Verse 18. Let not thy soul spare for his crying.] This is a hard precept for a parent. Nothing affects the heart of a parent so much as a child's cries and tears. But it is better that the child may be caused to cry, when the correction may be healthful to his soul, than that the parent should cry afterwards, when the child is grown to man's estate, and his evil habits sealed for life.

Verse 19. A man of great wrath] He who is of an irritable fiery disposition, will necessarily get himself into many broils; and he that is surety for him once is likely to be called on again and again for the same friendly office.

Verse 21. There are many devices, &c.] The same sentiment as in chap. xvi. 1, where see the note.

Verse 24. A slothful man hideth his hand in his bosom] Is too lazy to feed himself. If he dip his hand once in the dish, he is too lazy to put it in a second time. It is a strange case that a man through his excessive slothfulness, would rather starve than put himself to the trouble to eat.

Verse 26. He that wasteth his father] Destroys his substance by riotous or extravagant living, so as to embitter his latter end by poverty and affliction;—and adds to this wickedness the expulsion of his aged widowed mother from the paternal house;—is a son of shame, a most shameful man; and a son of reproach, one whose conduct cannot be sufficiently execrated. The torment of the father, and the mother, scornful shall be, and unprofitable.—Old MS. Bible. The common reading of the Vulgate is, et fugat matrem, and expels his mother: but the Old Bible was taken from a copy that had fugit matrem, shuns his mother, fees away from her,—leaves her to affliction and penury. It is prostitution of the term to call such, man.

Verse 27. Cease, my son] Hear nothing that would lead thee away from God and His truth.

Verse 28. Stripes for the back of fools] Profans and wicked men expose themselves to the punishments denounced against such by just laws. Avoid, therefore, both their company and their end.

and the mouth of the wicked devoureth iniquity.

29 Judgments are prepared for scorers, and stripes for the back of fools.

CHAPTER XX.

Against wine and strong drink. We should avoid contentions. The sluggard. The righteous man. Weights and measures. Thirstiness. The wicked son. The wise king. The glory of young men. The beauty of old men. The benefit of correction.

WINE is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.

2 The fear of the king is as the roaring of a lion: whose provoketh him to anger sinneth against his own soul.

3 It is an honour for a man to cease from strife: but every fool will be meddling.

4 The sluggard will not plough by reason of the cold; and therefore shall he beg in harvest, and have nothing.

5 Counsel in the heart of man is like deep water: but a man of understanding will draw it out.

6 Most men will proclaim every one his own goodness: but a faithful man who can find?

7 The just man walketh in his integrity: his children are blessed after him.

8 A king that sitteth in the throne of judgment scattereth away all evil from his eyes.

9 Who can say, I have made my heart clean, I am pure from my sin?

10 Divers weights, and divers measures, both of them are alike abomination to the Lord.

1 Gen. 9. 21. Ch. 23. 29, 30. Isa. 23. 7. Hos. 4. 11.—f Ch. 16. 14. & 19. 12.—g Ch. 8. 26.—h Ch. 17. 14.—i Ch. 10. 4. & 13. 24.—k Or, winter.—l Ch. 13. 15.—m Ch. 14. 4.—n Ch. 25. 14. Matt. 6. 2. Luke 18. 11.—o Or, wisdom.—p 1 Sam. 22. 14. 1 John 12. 10. Ch. 23. 29. Luke 15. 8.—q Cor. 1. 12.—r Ps. 37. 26. & 112. 2.—s Ver. 23. 1 Kings 8. 46. 3 Chron. 6. 28. Job 4. 4. Ps. 51. 6. Eccles. 7. 23. 1 Cor. 4. 4. 1 John 1. 2.—t Dent. 25. 13, &c. Ver. 25. Ch. 11. 1. & 16. 11. Mic. 6. 10, 11.—w Heb. a stone and a stone.—x Heb. an ephah and an ephah.

NOTES ON CHAPTER XX.

Verse 1. Wine is a mocker] It deceives by its fragrance, intoxicates by its strength, and renders the intoxicated ridiculous.

Strong drink] w shekar, any strong fermented liquor, whether of the vine, date, or palm species.

Verse 2. The fear of a king] Almost the same with chap. xix. 12, which see.

Verse 3. It is an honour for a man] The same sentiment as chap. xix. 11.

Verse 4. The sluggard will not plough] For other parts of this character, see the preceding chapter. It is seldom that there is a season of very cold weather in Palestine; very cold days do occur, with wind, rain, and sleet. They begin their ploughing in the latter end of September, and sow their early wheat by the middle of October. And this is often the case in England itself. The meaning of the proverb is,—the slothful man, under the pretence of unfavourable weather, neglects cultivating his land till the proper time is elapsed.

Verse 5. Counsed in the heart of man] Men of the deepest and most comprehensive minds are rarely apt, unsolicited, to join in any discourse, in which they might appear even to the greatest advantage: but a man of understanding will elicit this, by questions framed for the purpose, and thus pump up the salubrious waters from the deep and capacious well. The metaphor is fine and expressive.

Verse 6. Most men will proclaim] Many men meritful ben clept: a feithful man forsoth, who shall finde?—Old MS. Bible.

Verse 8. A king that sitting in the throne of judgment] Kings should see to the administration of the laws, as well as of the state transactions of their kingdom. In the British constitution there is a court for the King, called the King's Bench, where he should sit; and where he is always supposed to be sitting. The eyes, the presence of the monarch in such a place, scatter evil. He sees into the case himself; gives right judgment, for he can have no self-interest. Corrupt judges, and falsifying counsellors, cannot stand before him; and the villain is too deeply struck with the majesty and state of the monarch, to face out iniquity before him.

Verse 9. Who can say, I have made my heart clean] No man. But thousands can testify that the blood of Jesus Christ has cleansed them from all unrighteousness. And he is pure from his sin, who is justified freely through the redemption that is in Jesus.

Verse 10. Divers weights, and divers measures] 2

11 Even a child is known by his doings, whether his work be pure, and whether it be right.

12 The hearing ear, and the seeing eye, the Lord hath made even both of them.

13 Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread.

14 It is naught, it is naught, saith the buyer: but when he has gone his way, then he boasteth.

15 There is gold and a multitude of rubies: but the lips of knowledge are a precious jewel.

16 Take his garment that is surety for a stranger: and take a pledge of him for a strange woman.

17 Bread of deceit is sweet to a man: but afterwards his mouth shall be filled with gravel.

18 Every purpose is established by counsel: and with good advice make war.

1 Matt. 7. 16.—Exod. 4. 11. Ps. 94. 9.—Ch. 6. 9. & 12. 11. & 19. 15. Rom. 14. 11.—Job 28. 16, 17, 19. 18. Ch. 3. 15. & 3. 11.—Ch. 22. 26, 27 & 27. 13. & Ch. 17.—Heb. Bread of lying, or falsehood.—Ch. 15. 22. & 24. 6.—b Luke 14. 20.—Ch. 11. 13.—d Rom. 16. 18.—Or, anticthet.—f Exod. 21. 17. Lev. 20. 9.

peſte gr̄u a peſte;—Old MS. Bible; from the French *pois*, weight. Heb. A stone and a stone; an *ephah* and an *ephah*. One the standard, the other below it: one to buy with, the other to sell by.

Verse 11. *Even a child is known by his doings*] That is, in general terms, the effect shews the nature of the cause: A child is known by his conversation, says *Covardale*. A child is easily detected when he has done evil: he immediately begins to excuse and vindicate himself, and profess his innocence, almost before accusation takes place. Some think the words should be understood, every child will dissemble; this amounts nearly to the meaning given above. But probably the principal thing intended by the wise man is, that we may easily learn from the child what the man will be. In general, they give indications of those trades and callings for which they are adapted by nature. And, on the whole, we cannot go by a surer guide in preparing our children for future life, than by observing their early propensities. The future engineer is seen in the little handicrafts man of two years old. Many children are crossed in these early propensities to a particular calling, to their great prejudice, and the loss of their parents, as they seldom settle at, or make much out, at the business to which they are tied, and to which nature has given them no tendency. These infantine predilections to particular callings, we should consider as indications of Divine Providence, and its calling of them to that work for which they are peculiarly fitted.

Verse 12. *The hearing ear, and the seeing eye*] Every good we possess comes from God; and we should neither use our eyes nor our ears, nor any thing we possess, but in strict obsequency to His will.

Verse 13. *Love not sleep, lest thou come to poverty*] Sleep, indescribable in its nature, is an indescribable blessing;—but how often is it turned into a curse! It is like food: a certain measure of it restores and invigorates exhausted nature; more than that, oppresses and destroys life. A lover of sleep is a paltry insignificant character.

Verse 14. *It is naught, it is naught, saith the buyer*] How apt are men to decry the goods they wish to purchase, in order that they may get them at a cheaper rate; and when they have made their bargain, and carried it off, boast to others at how much less than its value they have obtained it. Are such honest men?—Is such knavery actionable?—Can such be punished only in another world? St. Augustin tells us a pleasant story on this subject:—A certain mountebank published in the full theatre, that at the next entertainment he would show to every man present what was in his heart. The time came, and the concourse was immense: all waited, with death-like silence, to hear what he would say to each. He stood up, and in a single sentence redeemed his pledge:

VILI VULTIS EMERE, ET CARO VENDERE.

"You all wish to buy cheap, and sell dear."

He was applauded: for every one felt it to be a description of his own heart, and was satisfied that all others were similar. In quo dicto levissimi sciant, omnes tam conscientias invenerunt suas.—DE TRINITATE, lib. xiii. c. 2. OPER. Vol. vii. col. 930.

Verse 15. *There is gold*] Gold is valuable, silver is valuable, and so are jewels: but the teachings of sound knowledge are more valuable than all.

Verse 16. *Take his garment that is surety for a stran-*

19 He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips.

20 Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

21 An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed.

22 Say not thou, I will recompense evil; but wait on the Lord, and he shall save thee.

23 Divers weights are an abomination unto the Lord; and a false balance is not good.

24 Man's goings are of the Lord; how can a man then understand his own way?

25 It is a snare to the man who devoureth that which is holy, and after vows to make inquiry.

26 A wise king scattereth the wicked, and bringeth the wheel over them.

Matt. 15. 4.—g Job 12. 5. & Ch. 94. 20.—h Or, candle.—i Ch. 29. 24.—k Hab. 2. 4. 1 Pet. 2. 25. Ch. 17. 12 & 24. 28. Rom. 13. 17, 18. 1 Thes. 5. 15. 1 Pet. 3. 3. m 3 Sam. 16. 12.—n Ver. 10.—o Heb. balance of deceit.—p Ps. 37. 23. Ch. 14. 9. Jer. 10. 23.—q Eccles. 5. 4, 5.—r Ps. 101. 5, &c. Ver. 8.

ger] I suppose the meaning to be: if a stranger or unknown person becomes surety in a case, greater caution should be used, and such security taken from this stranger as would prevent him from running away from his engagements.

Verse 17. *Bread of deceit is sweet*] Property acquired by falsehood, speculation, &c. without labour, is pleasant to the unprincipled slothful man: but there is a curse in it; and the issue will prove it.

Verse 18. *With good advice make war*] Perhaps there is not a precept in this whole Book so little regarded as this. Most of the wars that are undertaken are wars of injustice, ambition, aggrandizement, and caprice, which can have had no previous good counsel. A minister, who is perhaps neither a good nor a great man, counsels his king to make war; the cabinet must be brought into it, and a sufficient number out of the states of the kingdom gained over to support it. By and by, what was begun through caprice, must be maintained through necessity. Places must be created; and offices must be filled with needy dependants, whose interest it may be to protract the war, till they get enough to pay their debts, and secure independence for life. And for these most important ends the blood of the country is spilt, and the treasures of the people exhausted! I have met with a fact precisely of this kind under the reign of Louis XIV.

Verse 20. *Whoso curseth his father*] Such persons were put to death under the law. See Exod. xxii. 17. Lev. xx. 9; and here it is said, Their lamp shall be put out. They shall have no posterity; God shall cut them off, both root and branch.

Verse 21. *An inheritance—gotten hastily*] Gotten by speculation; by lucky hits; not in the fair progressive way of traffic, in which money has its natural increase. All such inheritances are short-lived; God's blessing is not in them, because they are not the produce of industry; and they lead to idleness, pride, fraud, and knavery. A speculation in trade is a public nuisance and curse. How many honest men have been ruined by such!

Verse 22. *I will recompense evil*] Wait on the Lord: judgment is His, and His judgments are sure. In the mean time pray for the conversion of your enemy.

Verse 24. *Man's goings are of the Lord*] He, by His providence, governs all the great concerns of the world. Man often traverses these operations: but he does it to his own damage. An old writer quaintly says,—"They who will carve for themselves, shall cut their fingers."

Verse 25. *Who devoureth that which is holy*] It is a sin to take that which belongs to God, His worship, or His work; and devote it to one's own use.

And after vows to make inquiry.] That is, if a man be inwardly making a rash vow,—the fitness or unfitness, the necessity, expediency, and propriety of the thing, should be first carefully considered. But how foolish to make the vow first, and afterwards to inquire whether it was right in the sight of God to do it! This equally condemns all rash and inconsiderate conduct. My old MS. Bible translates falling in of men often to bowen to serpents, and after, the bowts is agen bracten. Is it possible that Wickliff could have translated this verse thus? as it strongly countenances vows to and invocations of saints.

Verse 26. *Bringeth the wheel over them*] He thrashes them in His anger, as the wheel does the grain on the thrashing floor. Every body knows that grain was sown

27 * The spirit of man is the candle of the LORD, searching all the inward parts of the belly.
 28 * Mercy and truth preserve the king; and his throne is upholden by mercy.
 29 The glory of young men is their strength; and the beauty of old men is the gray head.
 30 The blueness of a wound is cleanness away evil: so do stripes the inward parts of the belly.

CHAPTER XXI.

The king's heart is in the hand of God. We should practise mercy and justice. The lying tongue. The quarrelsome woman. The punishment of the wicked. The uncharitable. The private gift. The happiness of the righteous. The wicked a ransom for the righteous. The treasure of the wise. He who guards his tongue. Desire of the sluggard. The false witness. Salvation is of the Lord.

THE king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will.

2 * Every way of a man is right in his own eyes; but the LORD pondereth the hearts.

3 * To do justice and judgment is more acceptable to the LORD than sacrifice.

4 * A high look, and a proud heart, and the ploughing of the wicked, is sin.

5 * The thoughts of the diligent tend only to plenteousness; but of every one that is hasty only to want.

a 1 Cor. 2. 11.—d Or, lamp.—e Ps. 101. 1. Ch. 20. 14.—v Ch. 16. 31.—w Heb. is a purging medicine against evil.—x Ch. 16. 2.—b Ch. 24. 12. Luke 16. 15. q 1 Sam. 15. 22. Ps. 50. 8. Ch. 15. 8. Isa. 1. 11, &c. Hos. 6. 6. Mic. 6. 7, 8. d Ch. 6. 17.—r Heb. Haughtiness of eyes.—f Or, the light of the feet.—g Ch. 10. 4.

rated from its husks, in Palestine, by the weight of the oxen tramping among the sheaves; or bringing a rough-shod wheel over them. Asiatic kings often thrashed their people, to bring out their property: but this is not what is intended here.

Verse 27. The spirit of man is the candle of the LORD] God has given to every man a mind, which he so enlightens by his own Spirit, that the man knows how to distinguish good from evil; and conscience, which springs from this, searches the inmost recesses of the soul.

Verse 28. Mercy and truth preserve the king] These are the brightest jewels in the royal crown; and the kings who are most governed by them have the stablest government.

Verse 29. The glory of young men is their strength] Scarcely any young man affects to be wise, learned, &c.: but all delight to shew their strength, and to be reputed strong. Agility, one evidence of strength, they particularly affect; and hence their various trials of strength and fleetness in public exercises.

And the beauty of old men is the gray head.] They no longer affect strength and agility: but they affect wisdom, experience, prudent counsels, &c.; and are fond of being reputed wise, and of having respect paid to their understanding and experience.

Verse 30. The blueness of a wound] חבורת chaburoth, from חבר chabar, to unite, to join together. Does it not refer to the cicatrice of a wound, when, in its healing, the two lips are brought together? By this union, the wound is healed; and by the previous discharge the lacerated ends of fibres and blood-vessels are purged away. So stripes, though they hurt for the time, become the means of correcting and discharging the moral evil of the inmost soul, the vice of the heart, the easily-begetting sin.

In this chapter, from the fourteenth to the nineteenth verse inclusive, are wanting in the Septuagint and Arabic; and the tenth, eleventh, twelfth, and thirteenth, come in after the twenty-second. It is difficult to account for these variations: occasioned probably by the change of leaves in MSS.

NOTES ON CHAPTER XXI.

Verse 1. The king's heart is in the hand of the LORD] The Lord is the only Ruler of princes. He alone can govern and direct their counsels. But there is an allusion here to the eastern method of watering their lands. Several canals are dug from one stream; and, by opening a particular sluice, the husbandman can direct a stream to whatever part he please: so the king's heart, wherever it turns; i. e. to whomsoever he is disposed to shew favour. As the land is enriched with the streams employed in irrigation; so is the favourite of the king, by the royal bounty; and God can induce the king to give that bounty to whomsoever he will. See Harmer.

Verse 2. The LORD pondereth his hearts.] Every man feels strongly attached to his own opinions, modes of acting, &c.; and though he will not easily give up any thing to the judgment of a neighbour, whom he will naturally consider at least as fallible as himself, yet he should consider that the unerring eye of God is upon him; and he

6 * The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death.

7 The robbery of the wicked shall destroy them; because they refuse to do judgment.

8 The way of man is froward and strange: but as for the pure, his work is right.

9 * It is better to dwell in the corner of the housetop, than with a brawling woman in a wide house.

10 * The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes.

11 * When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge.

12 The righteous man wisely considereth the house of the wicked: but God overthroweth the wicked for their wickedness.

13 * Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

14 * A gift in secret pacifieth anger: and a reward in the bosom strong wrath.

15 It is joy to the just to do judgment: but destruction shall be to the workers of iniquity.

& 13. 4.—b Ch. 10. 2 & 13. 11. & 20. 21. 2 Pet. 2. 3.—i Heb. saw them, or, dwell with them.—j Ver. 19. Ch. 19. 13. & 25. 24. & 27. 15.—k Heb. a woman of conversation.—l Heb. a house of society.—m Jam. 4. 5.—n Heb. is not favoured.—p Ch. 19. 25.—q Matt. 7. 2 & 15. 30, &c.—r Jam. 2. 13.—s Ch. 17. 5, 23. & 18. 16.—t Ch. 10. 20.

should endeavour to see that what he does is acceptable in the eye of his Maker and Judge.

Verse 3. To do justice and judgment] The words of Samuel to Saul. See the note on 1 Sam. xv. 23.

Verse 4. A high look] The evidence of pride, self-conceit, and vanity; a proud heart, from which the high look, &c. come.

And the ploughing] נער, lucerna, the lamp, the prosperity and posterity of the wicked, is sin; it is evil in the seed, evil in the root, evil in the branch, and evil in the fruit. They are full of sin themselves, and what they do is sinful.

Verse 6. Of them that seek death.] Instead of מקטל mebakashey, "them that seek," several MSS., some ancient editions, with Symmachus, the Septuagint, Vulgate, and Arabic, have מקטל makashey, the snares. He who gets treasures by a lying tongue, pursues vanity into the snares of death. Our common translation may be as good. But he who, by the snares of his tongue, endeavours to buy and sell to the best advantage, is pursuing what is empty in itself; and he is enamored by death, while he is attempting to ensnare others.

Verse 7. The robbery of the wicked] The wicked shall be terrified and ruined by the means they use to aggrandize themselves. And as they refuse to do judgment, they shall have judgment without mercy.

Verse 9. In a corner of the housetop] A shed raised on the flat roof;—a wide house; or בית חבר beith chaber, "a house of fellowship;" what we call a lodging-house, or a house occupied by several families. This was no unusual thing in the East, no more than in the West. Some think a house of festivity is meant: hence my old MS. Bible has, the house and feast.

Verse 11. When the scorner is punished] When those who mock at religion, blaspheme against its Author, and endeavour to poison society, and disturb the peace of the community by their false doctrine, meet with that degree of punishment which their crimes, as far as they affect the public peace, deserve: then the simple, who were either led away, or in danger of being led away, by their pernicious doctrines, are made wise. And when those thus made wise, are instructed in the important truths which have been decry'd by those unprincipled men, then they receive knowledge; and one such public example is made a blessing to thousands. But only blasphemy against God and the Bible should be thus punished. Private opinion, the state should not meddle with.

Verse 12. The righteous man wisely considereth] This verse is understood as implying the pious concern of a righteous man, for a wicked family, whom he endeavours by his instructions to bring into the way of knowledge and peace.

Verse 13. Whoso stoppeth his ears] See the conduct of the priest and Levite to the man who fell among thieves; and let every man learn from this, that he who shuts his ear against the cry of the poor, shall have the ear of God shut against his cry. The words are quite plain; there is no difficulty here.

16 The man that wandereth out of the way of understanding shall remain in the congregation of the dead.

17 He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich.

18 The wicked shall be a ransom for the righteous, and the transgressor for the upright.

19 It is better to dwell in the wilderness, than with a contentious and an angry woman.

20 There is treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up.

21 He that followeth after righteousness and mercy findeth life, righteousness, and honour.

22 A wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

23 Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

24 Proud and haughty scorner is his name, who dealeth in proud wrath.

25 The desire of the slothful killeth him; for his hands refuse to labour.

26 He coveteth greedily all the day long: but the righteous giveth and spareth not.

27 The sacrifice of the wicked is abomination: how much more when he bringeth it with a wicked mind?

28 A false witness shall perish: but the man that heareth speaketh constantly.

29 A wicked man hardeneth his face: but as for the upright, he directeth his way.

30 There is no wisdom nor understanding nor counsel against the Lord.

31 The horse is prepared against the day of battle: but safety is of the Lord.

CHAPTER XXII.

A good reputation; the rich and the poor; the life; good habits formed in infancy; justice and its effects; the providence of God; the lord woman; the necessity of timely correction; exhortation to wisdom; rob not the poor; be not the companion of the forward; avoid suretyship; be honest; the industrious shall be favoured.

A GOOD name is rather to be chosen than great riches, and loving favour better than silver and gold.

2 The rich and the poor meet together: the Lord is the maker of them all.

3 A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

4 By humility and the fear of the Lord are riches, honour, and life.

1 Or, sport.—Ch. 11. 8. Job. 42. 2.—y Ver. 9.—w Heb. in the land of the desert. 2 Ps. 132. Matt. 23. 4.—y Ch. 15. 2. Mat. 5. 6.—z Eccl. 9. 14, &c.—a Ch. 15. 12. & 18. 2. & 18. 21. Job. 2. 2.—b Heb. in the wrath of pride.—c Ch. 18. 4. d Ps. 57. 5. & 112. 8.—e Ps. 60. 8. Ch. 15. 8. Job. 42. 2. Jer. 6. 30. Amos 5. 22. f Heb. in wickedness.

g Ch. 19. 5. 9.—h Est. A witness of thee.—i Or, consider.—k Job. 8. 9. 10. Jer. 9. 23. Act. 5. 39. l—m Ps. 50. 7. & 58. 17. Job. 21. 1.—n Ps. 3. 8.—o Or, victory.—p Eccles. 7. 1.—q Or, favour.—r Heb. in them.—s Ch. 28. 3. 1 Cor. 12. 31.—t Job 31. 15. Ch. 14. 31.—u Ch. 14. 18. & 37. 12.—v Ps. 113. 3. Mat. 6. 33. g Or, The reward of humility, &c.

Verse 16. The man (once enlightened), that wandereth out of the way of understanding, (in which he had walked,) shall remain (have a permanent residence) in the congregation of the dead] *נשאר רפאים, the lost*: either separate spirits in general, or rather the assembly of separate spirits, which had fallen from primitive rectitude; and shall not be restored to the Divine favour; particularly those sinners who were destroyed by the deluge. This passage intimates, that those called *rephaim* are in a state of conscious existence. It is difficult to assign the true meaning of the word in several places where it occurs: but it seems to mean the state of separate spirits, i. e. of those separated from their bodies, and awaiting the judgment of the great day: but the congregation may also include the fallen angels. My old MS. Bible translates, The man that errith fro the wef of doctrine, in the felouship of gentils scjal benen.

Verse 17. He that loveth pleasure] That follows gaming, fowling, hunting, coursing, &c. when he should be attending to the culture of his fields, shall be a poor man. And I may safely add, that he shall be so deservedly poor, as to have none to pity him.

Verse 18. The wicked shall be a ransom for the righteous] God often in his judgments cuts off the wicked, in order to prevent them from destroying the righteous. And in general, we find that the wicked fall into the traps and pits they have digged for the righteous.

Verse 22. A wise man scaleth the city of the mighty] Wisdom is in many respects preferable to strength, even in the case of defence. See what skill does in the fortification and reduction of strong places.

Verse 25. The desire of the slothful killeth him] He desires to eat, drink, and be clothed; but as he does not labour, hence he dies with this desire in his heart, envying those who possess plenty through their labour and industry. Hence he is said to covet greedily all the day long, ver. 26, while the righteous, who has been laborious and diligent, has enough to eat, and some to spare.

Verse 27. When he bringeth it with a wicked mind] If such a person even bring the sacrifices and offerings which God requires, they are an abomination to Him, because the man is wicked; and if such offerings be imperfect in themselves, or of goods ill-gotten, or offered by constraint of custom, &c. they are doubly abominable.

Verse 29. He directeth his way] Instead of *יבין yabin*, he directeth, upwards of *fly of Kennicott's* and *De Rossi's MSS.*, several ancient editions, with some of the Versions, read *יבין yabin*, he understands;—and because he understand his way, he is able to direct himself in walking in it.

Verse 31. The horse is prepared against the day of battle] Horses were not used among the Jews before the time of Solomon. There was a Divine command against them, Deut. xvii. 16: but Solomon transgressed it, see 1 Kings x. 29. But he here allows that a horse is a vain thing for safety; and that, however strong and well appointed cavalry may be, still safety, escape, and victory, are of the Lord. Among the ancient Asiatics, the horse

was used only for war: oxen laboured at the plough and cart; the ass and the camel carried back-loads; and mules and asses served for riding. We often give the credit of a victory to man, when they who consider the circumstances see that it came from God.

NOTES ON CHAPTER XXII.

Verse 1. A good name] *שם שמם*, a name, put for reputation, credit, fame. Used nearly in the same way that we use it:—"He has got a name:" "his name stands high;" for he is a man of credit and reputation. *טוב טובא, kalon, טוב hamood, and bonum*, are added by the Chaldees, Septuagint, Arabic, and Vulgate, all signifying good or excellent.

Is rather to be chosen than great riches] Because character will support a man in many circumstances; and there are many rich men that have no name; but the word of the man of character will go farther than all their riches.

Verse 2. The rich and the poor meet together] *אשר אשר, the opulent*, whether in money, land, or property; *ראש ראש, the man* that is destitute of these, and lives by his labour, whether a handicraftsman, or one that tills the ground. In the order of God, the rich and the poor live together, and are mutually helpful to each other. Without the poor, the rich could not be supplied with the articles which they consume; for the poor include all the labouring classes of society:—and without the rich, the poor could get no vent for the produce of their labour; nor, in many cases, labour itself. The poor have more time to labour, than the mere necessaries of life require; their extra time is employed in providing a multitude of things which are called the superfluities of life, and which the rich especially consume. All the poor man's time is thus employed; and he is paid for his extra labour by the rich. The rich should not despise the poor, without whom he can neither have his comforts, nor maintain his state. The poor should not envy the rich, without whom he could neither get employment, nor the necessaries of life.

The Lord is the Maker of them all.] Both the states are in the order of God's providence; and both are equally important in His sight. Morely considered as men, God loves the simple artificer, or labourer, as much as he does the king; though the office of the latter, because of its entering into the plan of His government of the world, is of infinitely greater consequence than the trade of the poor artificer. Neither should despise the other; neither should envy the other. Both are useful, both important; both absolutely necessary to each other's welfare and support; and both are accountable to God for the manner in which they acquit themselves in those duties of life which God has respectively assigned them. The abject poor, those who are destitute of health and the means of life, God in effect lays at the rich man's door, that by his superfluities they may be supported. How wise is that ordinance which has made the rich and the poor! Pity it were not better understood!

Verse 3. A prudent man foreseeth the evil] God, in mercy, has denied man the knowledge of fatuurity: but

18 For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips.

19 That thy trust may be in the Lord, I have made known to thee this day, even to thee.

20 Have not I written to thee excellent things in counsels and knowledge,

21 That I might make thee know the certainty of the words of truth: that thou mightest answer the words of truth to them that send unto thee?

22 Rob not the poor, because he is poor: neither oppress the afflicted in the gate:

23 For the Lord will plead their cause, and spoil the soul of those that spoiled them.

24 Make no friendship with an angry man; and with a furious man thou shalt not go:

25 Lest thou learn his ways, and get a snare to thy soul.

26 Be not thou one of them that strike hands, or of them that are sureties for debts.

27 If thou hast nothing to pay, why should he take away thy bed from under thee?

28 Remove not the ancient landmark, which thy fathers have set.

b Heb. in thy belly.—c Or, trust thou also.—d Ch. 3. 5.—e Luke 1. 3, 4.—f 1 Pet. 2. 15.—g Or, to those that need thee.—h Exod. 23. 6. Job 31. 16, 22. 1m. 10. 2 & 17. M.—i Zech. 7. 10. Mal. 2. 5.

h 1 Sam. 24. 12 & 25. 39. Psa. 12. 5 & 35. 1, 10. & 63. 5 & 140. 12. Chap. 23. 11. Jer. 31. 26.—i Chap. 3. 1 & 11. 15.—m Chap. 23. 16.—n Deut. 19. 14 & 27. 17. Chap. 23. 10.—o Or, bound.

3. The man who thus attends to the teachings of wisdom, shall gain an experimental knowledge of them, so as to be able to speak of them suitably, pertinently, and persuasively. They shall withal be fitted in thy lips.

Verse 19. That thy trust may be in the Lord, I have made known, &c.]

III. The END for which the wise man gives these instructions:—

1. That thy trust may be in the Lord. That thou mayest acknowledge HIM as the Fountain of all good; and refer every thing to HIM.

2. That this end may be accomplished, the instructions are specific and particular. I have made known to THEE, even to THEE.

3. And this has not only been done in times past, I have made known: but even in the present, I have made known THIS DAY!

IV. An appeal is made to the person himself relative to the matter and importance of the teaching.

1. Have I not written to thee excellent things; שְׁשָׁלֹשִׁים shalashim, literally threefold, thrice, in three different ways; which some think refers to his three Books. 1. Canticles. 2. Koheleth, or Ecclesiastes. And, 3. Proverbs.

Others, understanding it of the voice of Divine wisdom, suppose the three grand divisions of the Sacred Oracles are intended; viz. 1. The Law. 2. The Prophets. And, 3. the Hagiographa. And others interpret it of the three grand intellectual sciences. 1. Morality, or Ethics. 2. Natural Philosophy, or Physics. 3. Theology, or the science of Divine things, as reported in the Scriptures. But Solomon's Books of Natural Philosophy are lost.

And, lastly, some of the Rabbins and some Christians find in these shalashim, the three senses of Scripture:—

1. Literal. 2. Figurative. And, 3. Allegorical. After all, as we know the term thrice, was used as the term seven, a certain number for an uncertain; see Amos i. 11; 2 Cor. xii. 8, it may mean no more here than I have written to thee often. But perhaps it is safer to apply it to the Scriptures, and the excellent doctrines they contain: for שְׁשָׁלֹשִׁים shalashim, signifies also excellent princely things; things which become a king to speak. Indeed, it would not be difficult to prove that there is not one important art or science, which is not alluded to in the Holy Scriptures, and used to illustrate and inculcate heavenly truths.

2. These excellent, princely, or threefold teachings, consist of two grand parts:—1. COUNSELS, מַצְוֵי מוֹעֵצוֹת, from מַצְוֵי yadai, to give advice, counsel, or information. 1. These shew thee what thou shouldst know; and 2. advise thee what thou shouldst do. 2. KNOWLEDGE, מַצְוֵי דַעַת, from מַצְוֵי yadai, to perceive or feel, by means of the senses and internal perception; viz. what should be felt, experienced, known to be true by mental perception, and by their influences on the heart and affections.

V. All this is done to give the pupil the fullest satisfaction, and most plenary evidence, concerning the truths of God.

Verse 21. That I might make thee know the certainty of the words of truth]

1. These are words or doctrines of truth:—1. They are true in themselves. 2. Come from the God of Truth. And, 3. Are truly fulfilled to all that believe.

2. These words of truth are certain, שְׁשָׁלֹשִׁים shalashim, they are not of dubious or difficult interpretation: they point directly to the great end which God gave them; they promise, and they are fulfilled. He that pleads them by faith, receives their accomplishment in the spirit and power of Divine love. The Scriptures, as far as they concern the salvation of the soul, are to be experimentally understood; and by this experimental knowledge, every believer has the witness in himself, and knows the certainty of the words of truth.

VI. What we know ourselves to be true, and of in-

nite importance to the welfare of men in general, we should carefully proclaim, and witness, that they also may believe.

That thou mightest answer the words of truth] 1. When the doctrine of salvation is preached, there will be many enquirers. What is this doctrine? Have any persons received these blessings? the remission of sins, witness of the Holy Spirit, purification of the heart, &c. &c. Who are they? What are the collateral arguments that prove these things: and shew us that you have not misapprehended the meaning of these Scriptures? 2. Enquiries of this kind should meet with the speediest and most distinct answers; and the doctrines of truth should be supported and illustrated with the words of truth. That thou mightest answer the words of truth to them that send unto thee.

Verse 22. Neither oppress the afflicted in the gate] In judgment, let the poor have a fair hearing; and let him not be borne down because he is poor. The reader has often seen that courts of justice were held at the gates of cities in the East.

Verse 23. For the Loan will plead their cause] Woe, therefore, to them that oppress them; for they will have God, not the poor, to deal with.

Verse 24. Make no friendship with an angry man] Spirit has a wonderful and unaccountable influence upon spirit. From those with whom we associate we acquire habits; and learn their ways, imbibe their spirit, shew their tempers, and walk in their steps. We cannot be too choicé of our company; for we may soon learn ways that would be a snare to our soul.

Verse 26. That strike hands] See on the parallel texts in the margin.

Verse 27. If thou hast nothing to pay] Should any man give security for more than he is worth? If he do,—is it not a default on the very face of the transaction?

Why should he take thy bed from under thee?] The creditor will not pursue the debtor whom he knows to be worth nothing; but he will sue the bail or bondsman. And why shouldst thou put thyself in such circumstances, as to expose thyself to the loss even of thy bed?

Verse 28. Remove not the ancient landmark] Do not take the advantage, in ploughing or breaking up a field contiguous to that of thy neighbour, that thou mayest enlarge thy own. Take not what is not thy own in any case. Let all ancient divisions, and the usages connected with them, be held sacred. Bring in no new dogmas, nor rites, nor ceremonies, into religion, or the worship of God, that are not clearly laid down in the Sacred Writings. "Stand in the ways; and seek and ask for the old paths, which is the good way, and walk therein; and ye shall find rest for your souls."—Jer. vi. 16. But if any church have lost sight of the genuine doctrines of the gospel, calling them back to these is not removing the ancient landmarks, as some have falsely asserted. God gave a law against removing the ancient landmarks, by which the inheritances of tribes and families were distinguished. See Deut. xix. 14. from which these words of Solomon appear to be taken.

Even among the heathens the landmark was sacred, so sacred that they made a deity of it. Terminus signifies the stone or post that served as a landmark. And Terminus was reputed a god, and had offerings made to him. Hence OVID:—

Tu quoque sacrum, Terminus, sine ara.—Poa. 2. 4. ver. 89.
Nec ubi transferret solito celebratur boveo,
Separat indido qui Deus ara sac.
Terminus, sine lapide, sine se defensor in agro
Stipes, ab antiquis sic quoque Numen habebat.
Te deo diurna dormit pro parte coronant;
Et quoque serie ulla, sine quoque liba ferunt.—
Convenit, celebratque dapus vicinia templis;
Et constant laudes, Terminus sacote, tuas.
Tu populus, arborum, et magis ingenuis finis;
Quisq; erit, quo te, diligens ager.—Poa. 2. 4. ver. 100.

Here we find the owners of bold fields bringing each his

26 My son, give me thine heart, and let thine eyes observe my ways.

27 For a whore is a deep ditch; and a strange woman is a narrow pit.

28 She also lieth in wait as for a prey, and increaseth the transgressors among men.

29 Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30 They that tarry long at the wine; they that go to seek mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

32 At the last it biteth like a serpent, and stingeth like an adder.

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, shall thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

Ch. 24.—Ch. 24. Eccl. 7. 26.—Or, as a robber.—Ira. 5. 11, 22.—Gen. 41. 12.—Ch. 25. L. Eph. 4. 12.—Psa. 25. 3. Ch. 2. 2.—Or, a cockatrice.—1 Heb. in the heart of the sea.—Jer. 5. 1. Ch. 27. 22.—1 Heb. I knew it not.—on Eph. 4. 12. a Sea Deut. 28. 12. Isa. 58. 12.

Verse 26. My son, give me thine heart] This is the speech of God to every human soul,—give thy affections to God; so as to love him with all thy heart, soul, mind, and strength.

And let thine eyes observe my ways.] Be obedient to me in all things. My son, thou believest that I AM; and that I AM the Fountain of all good. Give me thy heart; it is I alone who can make thee happy. Observe my ways; follow me, do what is right in my sight. This exhortation contains three words:—BELIEVE!—LOVE!—OBEY! This is the sum of God's counsels to every child of man.

Verse 27. For a whore is a deep ditch] See on chap. xxiii. 14.

Verse 28. Increaseth the transgressors among men.] More iniquity springs from this one source of evil, than from any other cause in the whole system of sin. Women and strong drink cause multitudes of millions to transgress.

Verse 29. Who hath woe?] I believe Solomon refers here to the natural effects of drunkenness. And perhaps we of, which we translate woe, and נאם אבוי, which we translate sorrow, are mere natural sounds or vociferations that take place among drunken men, either from illness, or the nauseating effects of too much liquor. As to contentions among such; babbling on a variety of subjects, which they neither understand nor are fit to discuss; sounds got by falling out about nothing; and red eyes blood-shot with excess of drink, or black and blue eyes with fighting; these are such common and general effects of these computations, as naturally to follow from them. So that they who tarry long at wine, and use mixed wine to make it more inebriating, see chap. ix. 2, are the very persons who are most distinguished by the circumstances enumerated above.

Verse 31. Look not thou upon the wine] Let neither the colour, the odour, the sparkling, &c. of the wine, when poured out, induce thee to drink of it. However good and pure it may be; it will to thee be a snare, because thou art addicted to it, and hast no self-command.

Verse 33. Thine eyes shall behold strange women] Evil concupiscence is inseparable from drunkenness. Mr. Herbert shews these effects well:—

He that is drunken may his mother kill,
Big with his sin: he hath lost the reins;
Is outwaded by himself. All blades of ill
Dip, with his liquor, slide into his veins.
The drunkard forfeits men; and doth divert
All worldly right, save what he hath by merit.
Herbert's Poems.—The Church Porch.

Verse 34. Lieth down in the midst of the sea] He is utterly regardless of life, which is expressed very forcibly by one in a state of intoxication ascending the shrouds, clasping the masthead, and there falling asleep; whence in a few moments he must either fall down upon the deck, and be dashed to pieces; or fall into the sea, and be drowned. Reader, if thou be a man given to this appetite, put a knife to thy throat.

Verse 35. They have stricken me] Though beat and

CHAPTER XXIV.

Do not be envious. Of the house wisely built. Counsel necessary in war. Save life, when thou must. Of honey and the honeycomb. Of the just that falleth seven times. We should not rejoice at the misfortune of others. Ruin of the wicked. Fear God and the king. Prepare thy word. The field of the sluggard, and the vineyard of the foolish, well described.

BE not thou envious against evil men, neither desire to be with them.

2 For their heart studieth destruction, and their lips talk of mischief.

3 Through wisdom is a house builded; and by understanding it is established;

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

5 A wise man is strong; yea, a man of knowledge increaseth strength.

6 For by wise counsel thou shalt make thy war; and in multitude of counsellors there is safety.

7 Wisdom is too high for a fool: he openeth not his mouth in the gate.

8 He that deviseth to do evil shall be called a mischievous person.

9 The thought of foolishness is sin: and the scorner is an abomination to men.

10 If thou faint in the day of adversity, thy strength is small.

11 If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain;

Psa. 37. 1, &c. & 72. 3. Ch. 2. 31, & 23. 17. Ver. 19.—b Prov. 1. 15.—a Psa. 10. 7. d Ch. 21. 22. Eccl. 9. 16.—1 Heb. is in strength.—f Heb. strengtheneth might.—g Ch. 11. 15. & 12. 24. & 20. 15. Luba 14. 21.—h Psa. 15. 6. Ch. 14. 6.—i Rom. 1. 32.—k Heb. narrow.—l Psa. 92. 4. Isa. 58. 7. 1 John 3. 16.

abused, full of pain, and exhibiting a frightful figure; yet so drunk was he, as to be insensible who had struck him; yet, after all this abuse and disgrace, he purposes to embrace the next opportunity of repeating his excesses! SIN makes a man contemptible in life, miserable in death, and wretched to all eternity. Is it not strange, then, that men should love it.

NOTES ON CHAPTER XXIV.

Verse 3. Through wisdom is a house builded] That is, a family; household affairs. See the notes on chap. ix. 1, &c.

Verse 5. A wise man is strong] His wisdom enables him to construct a great variety of machines, by which, under his own influence, he can do the labour of a hundred or even a thousand men. But, in all cases, wisdom gives power and influence: and he who is wise to salvation, can overcome even Satan himself. The Septuagint has:—The wise is better than the strong; and the man who has prudence, than a stout husbandman.

Verse 6. By wise counsel thou shalt make thy war] See Note on chap. xv. 18.

Verse 7. A fool—openeth not his mouth in the gate.] Is not put in public offices of trust and responsibility.

Verse 9. The thought of foolishness is sin] חסד חסד חסד zimmath aveleth chaitath. "The device of folly is transgression;" or, "an evil purpose is sinful; or, perhaps more literally, "the device of the foolish is sin." It has been variously understood by the Versions.

"The cunning of the fool is sin."—Targum.

"The imprudent man (or fool, אפוא, appow,) shall die in sins." Septuagint.

So the Arabic. The thinking of the fool is spurne.—Old MS. Bible. Fool is here taken for a wicked man, who is not only evil in his actions, but every thought of his heart is evil, and that continually. A simple thought about foolishness, or about sin, itself, is not sinful; it is the purpose or device, the harbouring evil thoughts, and devising how to sin, that is criminal.

Verse 10. If thou faint] If thou give way to discouragement and despair in the day of adversity; time of trial or temptation.

Thy strength is small] חסד חסד חסד tsar coheca, thy strength is contracted. So the old MS. Bible excellently—עם אפוא תהי אפוא, in the bal of anguishes, shall be made littl thy strength. In times of trial we should endeavour to be doubly courageous: when a man loses his courage, his strength avails him nothing.

Verse 11. If thou forbear to deliver] If thou see the innocent taken by the hand of lawless power, or superstitious zeal, and they are about to be put to death, thou shouldst rise up in their behalf, boldly plead for them, testify to their innocence when thou knowest it; and thus thou wilt not be guilty of blood; which thou wouldst be, if thou shouldst, through any pretence, neglect to save the life of a man unjustly condemned.

24 He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him:

25 But to them that rebuke him shall be delight, and a good blessing shall come upon them.

26 Every man shall kiss his lips that giveth a right answer.

27 Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

28 Be not a witness against thy neighbour without cause; and deceive not with thy lips.

29 Say not, I will do so to him as he hath done to me: I will render to the man according to his work.

30 I went by the field of the slothful, and by the vineyard of the man void of understanding:

31 And, lo, it was all grown over with

thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.

32 Then I saw, and considered it well: I looked upon it, and received instruction.

33 Yet a little sleep, a little slumber, a little folding of the hands to sleep:

34 So shall thy poverty come as one that travelleth: and thy want as an armed man.

CHAPTER XXV.

A new series of Solomon's proverbs. God's glory in mysteries. Observations concerning kings. Avoid contentions. (Opportune speech. The faithful ambassador. Delicacies to be sparingly used. Avoid familiarity. Amusements not grateful to a disordered mind. Do good to your enemies. The misery of dwelling with a scold. The necessity of moderation and self-government.

THESE are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

A. M. cir. 3304. B. C. cir. 720. Olymp. vii. c. cir. ann. prim. A. U. C. cir. 64.

2 It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.

1 Ch. 17. 15. Im. 5. 23.— Heb. a blessing of good.— Heb. that answereth right words.— 1 Kings 5. 17, 18. Luke 14. 28.— Eph. 4. 25.— Chap. 30. 22. Matt. 6.

30, 44. Rom. 12. 17, 19.— Gen. 3. 18.— Heb. set my heart.— Ch. 6. 9, &c.— p. Heb. a man of child.— 1 Kings 4. 32.— Deut. 20. 25. Rom. 11. 33.— Job 20. 16.

Verse 26. Kiss his lips] Shall treat him with affection and respect.

Verse 27. Prepare thy work without] Do nothing without a plan. And in winter prepare seed, implements, tackle, gears, &c. for seed time and harvest.

Verse 28. Be not a witness] Do not be forward to offer thyself to bear testimony against a neighbour, in a matter which may prejudice him, where the essential claims of justice do not require such interference: and especially do not do this in a spirit of revenge, because he has injured thee before.

Verse 30. I went by the field of the slothful] This is a most instructive parable; is exemplified every day in a variety of forms; and is powerfully descriptive of the state of many a backslider and trifler in religion. Calmet has an excellent note on this passage. I shall give the substance of it.

Solomon often recommends diligence and economy to his disciples. In those primitive times, when agriculture was honourable, no man was respected who neglected to cultivate his grounds, who sunk into poverty, contracted debt, or engaged in ruinous securities. With great propriety, a principal part of wisdom was considered by them as consisting in the knowledge of properly conducting one's domestic affairs, and duly cultivating the inheritances derived from their ancestors. Moses had made a law to prevent the rich from utterly depressing the poor; by obliging them to return their farms to them on the sabbatic year, and to remit all debts at the year of jubiles.

In the civil state of the Hebrews, we never see those enormous and suddenly raised fortunes, which never subsist but in the ruin of numberless families. One of the principal solicitudes of this legislator was, to produce, as far as possible, in a monarchical state, an equality of property and condition. The ancient Romans held agriculture in the same estimation, and highly respected those who had applied themselves to it with success. When they spoke in praise of a man, they considered themselves as giving no mean commendation, when they called him a good husbandman; an excellent labourer. From such men they formed their most valiant generals, and intrepid soldiers. CARO De Re Rustica, cap. 1. The property which is acquired by these means is most innocent, most solid, and exposes its possessor less to envy than property acquired in any other way. See Cicero De Officiis, lib. 1. In Britain the merchant is all in all; and yet the waves of the sea are not less uncertain, nor less tumultuous, than the property acquired in this way, nor the agitated life of the speculative merchant.

But let us look more particularly into this very instructive parable:—

I. The owner is described. 1. He was ish itsel, the loitering, sluggish, slothful man. 2. He was adam chaser lab, a man that wanted heart; destitute of courage, alacrity, and decision of mind.

II. His circumstances. This man had, lat, sedeh, a sowed field, arable ground. This was the character of his estate. 1. He was meadow and corn land. 2. He had kerem, a vineyard, what we would call perhaps garden and orchard, where he might employ his skill to great advantage in raising various kinds of fruits and culinary herbs for the support of his family.

III. The state of this heritage. 1. It was grown over with thorns. It had been long neglected, so that even brambles were permitted to grow in the fields. 2. Nettles had covered the face thereof. It was not weeded, and all kinds of rubbish had been suffered to multiply. 3. The stone wall was broken down. This belonged to the vine-

yard; it was neither pruned nor digged: and the fence, for want of timely repairs, had all fallen into ruins: ver. 31.

IV. The effect all this had on the attentive observer. 1. I saw it, עשיתי עשהzeh anochi, I fixed my attention on it. I found it was no mere report. It is a fact. I myself was an eye-witness of it. 2. I considered it well, נחמתי לבי ashith libbi, I put my heart on it. All my feelings were interested. 3. I looked upon it, ראיתי raiti, I took an intellectual view of it. And, 4. Thus I received instruction, לקחתי למוסר lakachti musar, I received a very important lesson from it: but the owner paid no attention to it. He alone was uninstructed; for he slumbered, sloth, and kept his hands in his boom. Ver 33. hugged himself in his sloth and carelessness.

V. The consequences of this conduct. 1. Poverty, which is described coming as a traveller, making sure steps, every hour coming nearer and nearer to the door. 2. Want, מחסור machsor, total destitution; want of all the necessaries, conveniences, and comforts of life; and this is described as coming like an armed man, כש כש כש keish Magen, as a man with a shield, who comes to destroy this unprofitable servant: or it may refer to a man coming with what we call an execution into the house, armed with the law, to take even his bed from the slumberer.

From this literal solution any minister of God may make a profitable discourse.

NOTES ON CHAPTER XXV.

Verse 1. These are also proverbs of Solomon] In my old MS. Bible, this verse concludes the preceding chapter. It seems that the remaining part of this Book contains Proverbs which had been collected by the order of king Hezekiah; and were added to the preceding Book as a sort of supplement, having been collected from traditional sayings of Solomon. And as the men of Hezekiah may mean Isaiah, Shebna, and other inspired men, who lived in that time, we may consider them as of equal authority with the rest, else such men could not have united them to the sacred book. The chronological notes in the margin of this and the five following chapters denote the time when the proverbs contained in them were collected together in the reign of Hezekiah, about two hundred and seventy years after the death of Solomon.

Verse 2. It is the glory of God to conceal a thing] This has been understood as referring to the revelation of God's will in His word, where there are many things concealed in parables, allegories, metaphors, similitudes, &c. And it is becoming the majesty of God to publish His will so, that it must be seriously studied to be understood; in order that the truth may be more prized when it is discovered. And if it be to God's glory, thus partially to conceal His purposes: it is the glory of a king to search and examine this word, that he may understand how, by Him, kings reign, and princes decree judgment. Prophecies are partially concealed; and we cannot fully know their meaning till their accomplishment: and then the glory of God's wisdom and providence will be more particularly evident, when we see the event to correspond so particularly and exactly with the prediction. I know not, however, that there are not matters in the Book of God, that will not be fully opened till mortality is swallowed up of life. For here we see through a glass darkly; but there face to face: here we know in part; but there we shall know as we also are known.

On this subject I cannot withhold an observation delivered to myself, by a royal and learned personage.

"As far as I have presumed to dive into and occupy myself with the Sacred Volumes, I feel satisfied of their

trouble is like a broken tooth, and a foot out of joint.

20 As he that taketh away a garment in cold weather, and as vinegar upon nitre, so is he that singeth songs to a heavy heart.

21 If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

22 For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.

23 The north wind driveth away rain: so doth an angry countenance a backbiting tongue.

24 It is better to dwell in the corner of the house top, than with a brawling woman, and in a wide house.

25 As cold waters to a thirsty soul, so is good news from a far country.

26 A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring.

27 It is not good to eat much honey: so for men to search their own glory is not glory.

28 He that hath no rule over his own spirit

is like a city that is broken down, and without walls.

CHAPTER XXVI.

Honour is not seemly in a fool. The correction and treatment suitable to such. Of the stupid man. Of him who sacrifices with matters which do not concern him. Contentions to be avoided. Of the disssembler and the lying tongue.

As snow in summer, and as rain in harvest; so honour is not seemly for a fool.

2 As the bird by wandering, as the swallow by flying; so the curse causeless shall not come.

3 A whip for the horse, a bridle for the ass, and a rod for the fool's back.

4 Answer not a fool according to his folly, lest thou also be like unto him.

5 Answer a fool according to his folly, lest he be wise in his own conceit.

6 He that sendeth a message by the hand of a fool cutteth off the feet, and drinketh damage.

7 The legs of the lame are not equal; so is a parable in the mouth of fools.

8 As he that bindeth a stone in a sling; so is he that giveth honour to a fool.

1 Dan. 6. 16. Rom. 12. 15.—2 Exod. 23. 4, 5. Matt. 5. 44. Rom. 12. 20.—3 2 Sam. 16. 12.—4 Job 27. 22.—5 Or, The north wind bringeth forth rain: so doth a backbiting tongue an angry countenance.—6 Psal. 101. 6.—7 Ch. 19. 12. & 21. 9, 19.—8 Ver. 16.

9 Ch. 27. 2.—10 Ch. 16. 22.—11 Sam. 12. 17.—12 Numb. 23. 8. Dent. 23. 5.—13 Ps. 22. 2. Ch. 10. 13.—14 Mat. 16. 1-4. & 21. 24-27.—15 Heb. His own eyes.—16 Or, violence.—17 Heb. are lifted up.—18 Or, As he that putteth a precious stone in a heap of stones.

Verse 20. As vinegar upon nitre] The original word נִיֵּר natar, is what is known among chymists as the natron of the ancients and of the Scriptures, and carbonate of soda. It is found native in Syria and India, and occurs as an efflorescence on the soil. In Tripoli, it is found in crystalline incrustations of from one third to half an inch thick. It is found also in solution in the water of some lakes in Egypt and Hungary. The borders of these lakes are covered with crystalline masses, of a grayish white or light brown colour: and in some specimens the natron is nearly pure carbonate of soda, and the carbonate is easily discovered by effervescing with an acid. It appears to have its Hebrew name from נִיֵּר natar, to dissolve or loosen: because a solution of it in water is absterive, taken out spots, &c. It is used in the East for the purposes of washing. If vinegar be poured on it, Dr. Shaw says, a strong fermentation immediately takes place, which illustrates what Solomon says here:—The singing of songs to a heavy heart is like vinegar upon natron: that is, "there is no affinity between them; and opposition, collocation, and strife, are occasioned by any attempt to unite them."

And poureth vyneger upon chalke.—COVERDALE. This also will occasion an effervescence. See Jer. ii. 22.

Verse 21. If thine enemy be hungry] See this and the next verse explained, Rom. xii. 20.

Verse 22. Thou shalt heap coals of fire upon his head] Not to consume, but to melt him into kindness; a metaphor taken from smelting metallic ores:—

"So artists melt the silver ore of lead, By heaping coals of fire upon its head: In the kind warmth the metal learns to glow, And pure from dross the silver runs below." S. Wesley.

Verse 23. The north wind driveth away rain] The margin has, The north wind bringeth forth rain. It is said that the "north wind brings forth rain at Jerusalem, because it brings with it the vapours arising from the sea, that lies north of it." The marginal is the true reading; and is supported by the Chaldee, Syriac, and Septuagint: but the Arabic reads south wind.

A backbiting tongue.] A hidden tongue.

Verse 24. It is better to dwell in a corner] See the Note on chap. xxi. 9.

Verse 27. It is not good to eat much honey] Coverdale translates the whole passage thus:—"Like as it is not good to eat to much honey; even so, he that will search out hie things, it shal be to hevry for him." As he that etith up the boue, and it is not to him good; so, that is a secker of mageste, schal ben oppressid of glorie.—Old MS. Bible. He that searches too much into mysteries, is likely to be confounded by them. I really think this is the meaning of the place; and shall not puzzle either myself or my reader with the discordant explanations which have been brought forward with the hope of illustrating this passage.

NOTES ON CHAPTER XXVI.

Verse 1. As snow in summer] None of these is suitable to the time; and at this unsuitable time, both are unwelcome;—so a fool to be in honour is unbecoming.

Verse 2. As the bird] viz tippor, is taken often for the sparrow; but means generally any small bird. As the sparrow flies about the house, and the swallow emigrates

to strange countries; so an undeserved malediction may flutter about the neighbourhood for a season: but in a short time it will disappear as the bird of passage; and never take effect on the innocent person against whom it was pronounced.

Verse 3. A whip for the horse] Correction is as suitable to a fool, as a whip is for a horse, or a bridle for an ass.

Verse 4. Answer not a fool] On this and the following verse Bishop Warburton, who has written well on many things, and very indifferently on the doctrine of grace, has written with force and perspicuity. "Had this advice been given simply, and without circumstance, to answer the fool, and not to answer him, one, who had reverence for the text, would satisfy himself in supposing that the different directions referred to the doing a thing in and out of season:—1. The reason given why a fool should not be answered according to his folly, is, lest he (the answerer) should be like unto him. 2. The reason given why the fool should be answered according to his folly, is, lest he, (the fool) should be wise in his own conceit.

"1. The cause assigned for forbidding to answer, therefore, plainly insinuates that the defender of religion should not imitate the insulter of it in his modes of disputation, which may be comprised in sophistry, buffoonery, and scurrility.

"2. The cause assigned for directing to answer, as plainly intimates that the sage should address himself to confute the fool upon his own false principles, by shewing that they lead to conclusions very wide from, very opposite to, those impieties he would deduce from them. If any thing can allay the fool's vanity, and prevent his being wise in his own conceit, it must be the dishonour of having his own principles turned against himself, and shewn to be destructive of his own conclusions." Treatise on Grace.—Preface.

Verse 6. Cutteth off the feet] Sending by such a person is utterly useless.—My old MS. Bible translates well:—Halt in feet and drinking wickedness that sendeth words of a foole messenger. Nothing but lameness in himself can vindicate his sending it by such hands; and, after all, the expedient will be worse than the total omission, for he is likely to drink wickedness, i. e. the mischief occasioned by the fool's misconduct. Coverdale nearly hits the sense, as usual;—"He is lame of his fete, yee drunken is he in vanite, that committeth eye thinge to a foole."

Verse 8. As he that bindeth a stone in a sling, so is he that giveth honour to a fool.] It is entirely thrown away. This, however, is a difficult proverb; and the Versions give but little light on the subject. The Hebrew may be translated,—As a piece of precious stone among a heap of stones, so is he that giveth honour to a fool.—See the Margin, and Parkhurst: but on this interpretation the meaning would rather be, It is as useless to throw a jewel among a heap of stones to increase its bulk, as to give honour to a fool.

As he that sendeth a stoon into a hepe of monney; so he that giveth to an unprofitable man.

Old MS. Bible. "He that setteth a foole in hie dignite, that is even as yf a man dyd caste a precious stone upon the galous."—Coverdale. This translator refers to the custom of throwing a stone to the heap under which a criminal lay buried.

9 As a thorn goeth up into the hand of a drunkard; so is a parable in the mouth of fools.

10 The great God that formed all things both rewardeth the fool, and rewardeth transgressors.

11 As a dog returneth to his vomit; so a fool returneth to his folly.

12 Seest thou a man wise in his own conceit? there is more hope of a fool than of him.

13 The slothful man saith, There is a lion in the way; a lion is in the streets.

14 As the door turneth upon his hinges, so doth the slothful upon his bed.

15 The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth.

16 The sluggard is wiser in his own conceit than seven men that can render a reason.

17 He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears.

18 As a mad man who casteth firebrands, arrows, and death;

19 So is the man that deceiveth his neighbour, and saith, Am not I in sport?

20 Where no wood is, there the fire goeth out; so where there is no talebearer, the strife ceaseth.

21 As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.

22 The words of a talebearer are as wounds,

and they go down into the innermost part of the belly.

23 Burning lips and a wicked heart are like a potsherd covered with silver dross.

24 He that hateth dissembleth with his lips, and layeth up deceit within him:

25 When he speaketh fair, believe him not: for there are seven abominations in his heart.

26 Whose hatred is covered by deceit, his wickedness shall be shewed before the whole congregation.

27 Whoso diggeth a pit shall fall therein; and he that rolleth a stone, it will return upon him.

28 A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.

CHAPTER XXVII.

To-morrow is uncertain. Self-praise forbidden. Anger and envy. Reproof from a friend. Want makes us feel the value of a supply. A good neighbour. Beware of surmising. Suspicious spirits. The quarrelsome woman. One friend helps another. Man invariable. The incorrigible fool. Domestic care. The profit of stocks for food and raiment.

BOAST not thyself of to-morrow; for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

3 A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both.

4 Wrath is cruel, and anger is outrageous; but who is able to stand before envy?

5 Open rebuke is better than secret love.

v Or, A great man grieveth all, and he hirsh the fool, he hirsh also transgressors. s 9 Put. 2. 22. — Exod. 8. 15. — u Heb. Irraiah his folly. — Ch. 22. 28. Luke 12. 11. Rom. 12. 14. Rev. 3. 17. — Ch. 22. 13. — Ch. 18. 14. — Or, he is weary. — Or, is enraged. — Heb. Names, or, sparke. — b Eph. 5. 4. — c Heb. without wood. — d Ch. 22. 10. — Or, whippersnapper. — f Heb. is silent. — g Ch. 15. 18. & 22. 22. — h Ch. 18. 8.

The Vulgate gives some countenance to this translation:—"He who gives honour to a fool is like one who throws a stone to Mercury's heap." Mercury was considered the deity who presided over the highways; and stones were erected in different places to guide the traveller. Hence those lines of Dr. Young:—

"Death stands like Mercuries in every way; And kindly points us to our journey's end."

Verse 10. The great God that formed all things] See the Margin, where this verse is very differently translated. I shall add that of Coverdale:—"A man of experience discerneth all things well: but whose hyreth a fool, hyreth such one as wyl take no hede." The *rab*, may mean either the great God, or a great man: hence the two renderings in the text, and in the margin.

Verse 11. As a dog returneth to his vomit] See Note on 2 Pet. ii. 22.

Verse 13. The slothful man saith] See note on ch. xxii. 13.

Verse 16. Than seven men that can render a reason.] Seven only means here perfection, abundance, or multitude. He is wiser in his own eyes than a multitude of the wisest men. "Than seven men that sytt and teach."—Coverdale; i. e. Than seven doctors of the law, or heads of the schools of the prophets, who always sat while they taught.

Verse 17. He that passeth by] This proverb stands true ninety-nine times out of a hundred, where people meddle with domestic broile, or differences between men and their wives.

Verse 19. Am not I in sport?] How many hearts have been made sad, and how many reputations have been slain, by this kind of sport? "I designed no harm by what I said;"—"it was only in jest," &c. Sportive as such persons may think their conduct to be, it is as ruinous as that of the madman who shoots arrows, throws firebrands, and projects in all directions instruments of death, so that some are wounded, some slain, and houses burnt.

Verse 20. Where no wood is, there the fire goeth out] The tale-receiver, and the tale-bearer, are the agents of discord. If none received the slander in the first instance, it could not be propagated. Hence our proverb, The receiver is as bad as the thief. And our laws treat them equally; for the receiver of stolen goods, knowing them to be stolen, is hanged, as well as he who stole them.

Verse 22. The words of a tale-bearer] The same with chap. xviii. 8, where see the note.

Verse 23. Burning lips and a wicked heart] Splendid, shining, smooth lips; that is, lips which make great professions of friendship, are like a vessel plated over with base metal, to make it resemble silver: but it only a vile pot; and even the outside is not pure.

Verse 25. When he speaketh fair] For there are such hypocrites and false friends in the world.

Believe him not] Let all his professions go for nothing. For there are seven abominations in his heart.] That is, he is full of abominations.

Verse 27. Whoso diggeth a pit] See note on Pas. vii. 15. There is a Latin proverb like this:—*Malum consilium, Consultori pessimum*. A bad counsel, but worst to the giver. Harm watch; harm catch.

Verse 28. A lying tongue hateth those that are afflicted by it] He that injures another hates him in proportion to the injury he has done him: and, strates to tell, in proportion to the innocence of the oppressed. The debtor cannot bear the sight of his creditor; nor the knave him that he has injured.

NOTES ON CHAPTER XXVII.

Verse 1. Boast not thyself of to-morrow] See note on James iv. 13, &c. Do not depend on any future moment for spiritual good which in present thou needest, and God is willing to give; and without which, should death surprise thee, thou must be eternally lost: such as repentance, faith in Christ, the pardon of sin, the witness of the Holy Spirit, and complete renovation of soul. Be incessant in thy application to God for these blessings.

My old MS. Bible translates thus:—"No glorie thou into the mornning. Here we see the derivation of our word mornning; mornning, from more, and wen or woun, to dwell, i. e. a continuance of time to live or dwell in your present habitation. Every man wishes to live longer; and, therefore, wishes for to-morrow; and when to-morrow comes, thou to-morrow, and so on.

Verse 2. Let another man praise thee, and not thine own mouth] We have a similar proverb, which illustrates this:—*Self praise is no commendation*.

Verse 4. Who is able to stand before envy?] The Rabbin have a curious story on this subject; and it has been formed by the moderns into a fable. There were two persons, one covetous and the other envious, to whom a certain person promised to grant whatever they should ask: but double to him who should ask last. The covetous man would not ask first, because he wished to get the double portion; and the envious man would not make the first request, because he could not bear the thoughts of thus benefiting his neighbour. However, at last, he requested that one of his eyes should be taken out, in order that his neighbour might lose both.

Verse 5. Open rebuke is better than secret love] Plutarch gives an account of a man who, aiming a blow at his enemy's life, cut open an imposthume, which, by a salutary discharge saved his life, that was sinking under a disease for which a remedy could not be found. Partial friendship covers faults: envy, malice, and revenge, will exhibit, heighten, and even multiply them. The former conceals us from ourselves; the latter shews us the worst part of our character. Thus we are taught the necessity

6 Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.

7 The full soul loatheth a honey-comb; but to the hungry soul every bitter thing is sweet.

8 As a bird that wandereth from her nest, so is a man that wandereth from his place.

9 Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel.

10 Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: for better is a neighbour that is near, than a brother far off.

11 My son, be wise, and make my heart glad, that I may answer him that reproacheth me.

12 A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished.

13 Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

14 He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

1 Ps. 141. 5.—Or, earnest, or, frequent.—1 Heb. treadeth under foot.—m Job 6. 7.—a Heb. from the counsel of the soul.—Ch. 17. 17. & 18. 94. See Ch. 19. 7. p. Ch. 18. 1. & 23. 15, 34.—q Ps. 137. 5.—r Ch. 22. 3.—s See Exod. 22. 26. Ch. 30. 16 & Ch. 13. 13.

of amendment and correction. In this sense, open rebuke is better than secret love. Yet it is a rough medicine, and none can desire it. But the genuine open-hearted friend may be intended; who tells you your faults freely, but conceals them from all others:—hence the sixth verse, Faithful are the wounds of a friend.

Verses 8. As a bird that wandereth from her nest] Leaving her own brood, places of retreat, and feeding ground, behind; and going into strange countries, where she is exposed to every kind of danger. So is the man who leaves his family connexions and country, and goes into strange parts to find employment, better his circumstances, make a fortune, &c. I have seen multitudes of such wanderers from their place come to great misery and wretchedness. God's general advice is, Do good, and dwell in the land; and verily thou shalt be fed.

Verses 9. Ointment and perfume] Anointing the head and various parts of the body with aromatic oil is frequent in the East, and fuming the beards of the guests at the conclusion of an entertainment is almost universal; as is also sprinkling rose-water, and water highly odoriferous. Two of the curious vessels which are used for this purpose are now before me: they hold some quarts each, and are beautifully inlaid with silver in the form of sprigs, leaves, &c.

Verses 10. Thine own friend] A well and long tried friend is invaluable. He that has been a friend to thy family never forget, and never neglect. And, in the time of adversity, rather apply to such an one, than go to thy nearest relative, who keeps himself at a distance.

Verses 12. A prudent man foreseeth the evil] The very same as chap. xxii. 3.

Verses 13. Take his garment] The same as chap. xx. 16.

Verses 14. He that blesseth his friend] He who makes loud and public protestations of acknowledgments to his friend for favours received, subjects his sincerity to suspicion: and remember the Italian proverb elsewhere quoted,—“He who praises you more than he was wont to do, has either deceived you, or is about to do it.” Extravagant public professions are little to be regarded.

Verses 15. A continual dropping] See chap. xix. 13.

Verses 16. Whosoever hideth her, hideth the wind] You may as well attempt to repress the blowing of the wind, as the tongue of a scold; and to conceal this unfortunate propensity of a wife is as impossible as to hush the storm, and prevent its sound from being heard.

The ointment of his right hand] You can no more conceal such a woman's conduct, than you can the smell of the aromatic oil with which your hand has been anointed. The Hebrew is very obscure, and is variously translated. Coverdale thus:—“He that refrayneth her, refrayneth the wynde; and holdith oyle fast in his honde.” That is, he attempts to do what is impossible to be done.

Verses 17. Iron sharpeneth iron] As hard iron, viz. steel, will bring a knife to a better edge when it is properly whetted against it; so one friend may be the means of exciting another to reflect, dive deeply into, and illustrate a subject, without which whetting, or excitement, this

15 A continual dropping in a very rainy day and a contentious woman are alike.

16 Whosoever hideth her hideth the wind, and the ointment of his right hand, which bewrayeth itself.

17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

18 Whoso keepeth the fig-tree shall eat the fruit thereof; so he that waiteth on his master shall be honoured.

19 As in water face answereth to face; so the heart of man to man.

20 Hell and destruction are never full; so the eyes of man are never satisfied.

21 As the fining pot for silver, and the furnace for gold; so is a man to his praise.

22 Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.

23 Be thou diligent to know the state of thy flocks, and look well to thy herds.

24 For riches are not for ever: and doth the crown endure to every generation?

25 The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered.

1 1 Cor. 9. 7, 12.—v Ch. 20. 16. Hab. 2. 5.—w Heb. not.—x Eccles. 1. 8. & 6. 7. y Ch. 17. 3.—z Isa. 1. 6. Jer. 5. 3. Ch. 22. 33.—a Heb. set thy heart.—b Heb. strength. c Heb. to generation and generation. Ps. 33. 11. & 45. 17. & 49. 11. & 72. 5. & 88. 5. & 89. 1.—d Ps. 103. 16.

had never taken place. Had Horace seen this proverb in the Septuagint translation when he wrote to the Pisos?

Ergo fanger vice cotis, acutum
Hedderi qua ferrum valet, atque increscendi.

“But let me sharpen others, as the hone
Gives edge to razors, though itself have none.”

Francis.

Verses 19. As in water face answereth to face] All men's hearts are pretty nearly alike: water is not more like to water, than one heart is to another. Or, as a man sees his face perfectly reflected by the water, when looking into it; so the wise and penetrating man sees generally what is in the heart of another by considering the general tenor of his words and actions.

“Surely, if each man saw another's heart,
There would be no commerce;
All would disperse,
And live apart.”

Herbert.

Verses 20. Hell and destruction are never full] How hideous must the soul be of a covetous man, when God compares it to hell and perdition!

The eyes of man are never satisfied.] As the grave can never be filled up with bodies, nor perdition with souls; so the restless desire, the lust of power, riches, and splendour, is never satisfied. Out of this ever unsatisfied desire spring all the changing fashions, the varied amusements, and the endless modes of getting money, prevalent in every age, and in every country.

Verses 21. As the fining pot for silver] As silver and gold are tried by the art of the refiner, so is a man's heart by the praise he receives. If he feel it not, he deserves it: if he be puffed up by it, he is worthless.

Verses 22. Though thou shouldst bray a fool] Leaving all other conjectures, of which commentators are full, I would propose, that this is a metaphor taken from pounding metallic ores in very large mortars, such as are still common in the East, in order that, when subjected to the action of the fire, the metal may be the more easily separated from the ore. However you may try, by precept, or example, or both, to instruct a stupid man, your labour is lost; his foolishness cannot be separated from him. You may purge metals of all their dross; but you cannot purge the fool of his folly.

Verses 23. The state of thy flocks] The directions to the end of the chapter refer chiefly to pastoral and agricultural affairs. Do not trust thy flocks to the shepherd merely: number them thyself; look into their condition; see how they are tended; and when, and with what, and in what proportion, they are fed.

Verses 24. For riches are not for ever] All other kinds of property are very transitory. Money and the highest civil honours are but for a short season. Flocks and herds, properly attended to, may be multiplied and continued from generation to generation. The crown itself is not so naturally permanent.

Verses 25. The hay appeareth] Take care that this be timeously mown, carefully dried, and safely ricked or housed. And when the tender grass and the proper herbs appear in the mountains in the spring, then send forth

26 The lambs are for thy clothing, and the goats are the price of the field.
27 And thou shalt have goats' milk enough for thy food, for the food of thy household, and for the maintenance for thy maidens.

CHAPTER XXVIII.

The timidity of the wicked. Quiet succession in the government of a country is a punishment to the land. Of the poor. Who oppress the poor. The upright poor man, preferable to the wicked rich man. The unprofitable conduct of the usurer. The prosperity of the righteous a cause of rejoicing. He is blessed who fears always. A wicked ruler a curse. The murderer generally execrated. The faithful man. The corrupt judge. The foolishness of trusting in one's own heart. The charitable man. When the wicked are elevated, it is a public evil.

Olymp. vige. s. r. ann. prim. A. D. C. cir. 51. THE wicked flee when no man pursueth: but the righteous are bold as a lion.

2 For the transgression of a land many are the princes thereof: but by a man of understanding and knowledge the state thereof shall be prolonged.

3 A poor man that oppresseth the poor is like a sweeping rain, which leaveth no food.

4 They that forsake the law praise the wicked: but such as keep the law contend with them.

5 Evil men understand not judgment: but they that seek the Lord understand all things.

6 Better is the poor that walketh in his up-

s. Heb. life.—a Lev. 25. 17, 36. Ps. 53. 5.—b Or, by men of understanding and wisdom shall they likewise be prolonged.—c Matt. 18. 28.—d Heb. without food. e Ps. 10. 2. & 49. 18. Rom. 1. 32.—f 1 Kings 18. 19, 21. Matt. 2. 7. & 14. 4. Eph. 5. 11. g Ps. 92. 6.—h John 7. 17. 1 Cor. 2. 15. 1 John 2. 30, 37.—i Ch. 18. 1. Ver. 13.—k Ch.

rightness, than he that is perverse in his ways, though he be rich.

7 Who so keepeth the law is a wise son: but he that is a companion of riotous men shameth his father.

8 He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

9 He that turneth away his ear from hearing the law, even his prayer shall be abomination.

10 Who so causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good things in possession.

11 The rich man is wise in his own conceit; but the poor that hath understanding searcheth him out.

12 When righteous men do rejoice, there is great glory: but when the wicked rise, a man is hidden.

13 He that covereth his sins shall not prosper: but whose confesseth and forsaketh them shall have mercy.

14 Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief.

92. 3.—l Or, feedeth gluttons.—m Job 27. 16, 17. Ch. 13. 22. Eccles. 2. 26.—n Heb. by increase.—o Zech. 7. 11.—p Ps. 66. 13 & 109. 7. Ch. 15. 8.—q Ch. 26. 27.—r Matt. 6. 23.—s Heb. in his eyes.—t Ver. 28. Ch. 11. 10. & 29. 2. Eccles. 10. 6.—u Or, sought for.—v Ps. 32. 3. 5. 1 John 1. 8, 9, 10.—w Ps. 16. 8. Ch. 23. 17.—x Rom. 2. 8 & 11. 30.

the lambs, the young of the flock, that they may get suitable pasturage, without too much impoverishing the home fields: for by the sale of the lambs and goats, the price of the fields is paid,—all the landlord's demands are discharged. Either a certain number of lambs, goats, and other cattle, was given to the landlord; or so much money, as so many lambs, &c. were then worth.

Verse 26. The lambs are for thy clothing] So many fleeces are given in some places as rent to the landlord.

Verse 27. Goats' milk enough for thy food] לַחֲמֵי לַאֲכִמְעָא, to thy bread; for they ate the bread and supped the milk to assist mastication, and help deglutition. And it seems that bread, with goats' milk, were the general articles of food for the master and his family; and for the servant maids who assisted in the household work, and performed the operations required in the dairy.

The Reader who wishes to see these maxims detailed and illustrated at large, may consult the writers De Re Rusticâ, where he will find much curious information.

NOTES ON CHAPTER XXVIII.

Verse 1. The wicked flee] Every wicked man, however bold he may appear, is full of drowsy apprehensions relative to both worlds. But the righteous has true courage, being conscious of his own innocence, and the approbation of his God. The unprofitable fleeth.—Old MS. Bible. This word is often used for impious, wicked, ungodly; hence it appears that our word pity meant anciently piety or godliness.

Verse 2. Many are the princes] Nations, as nations, cannot be judged in a future world; therefore, God judges them here. And where the people are very wicked, and the constitution very bad, the succession of princes is frequent: they are generally taken off by an untimely death. Where the people know that the constitution is in their favour, they seldom disturb the prince, as they consider him the guardian of their privileges.

But by a man of understanding] Whether he be a king, or the king's prime minister, the prosperity of the state is advanced by his counsels.

Verse 3. A poor man that oppresseth the poor] Our Lord illustrates this proverb most beautifully, by the parable of the two debtors, Matt. xviii. 23. One owed ten thousand talents, was insolvent, begged for time, was forgiven. A fellow-servant owed this one a hundred pence: he was insolvent; but prayed his fellow-servant to give him a little time, and he would pay it all. He would not, took him by the throat, and cast him into prison till he should pay that debt. Here the poor oppressed the poor;—and what was the consequence? The oppressing poor was delivered to the tormentors; and the forgiven debt charged to his amount, because he shewed no mercy. The comparatively poor are often shockingly uncharitable and unfeeling towards the real poor.

Like a sweeping rain] These are frequent in the East; and sometimes carry flocks, crops, and houses away with them.

Verse 4. They that forsake the law] He that transgresses says, in fact, that it is right to transgress; and thus other wicked persons are encouraged.

Verse 5. They that seek the Lord understand all

things.] They are wise unto salvation; they have the unction from the Holy One, and they know all things, 1 John ii. 20., every thing that is essentially needful for them to know, in reference to both worlds.

Verse 8. He that by usury—increaseth his substance] By taking unlawful interest for his money; lending to a man in great distress money for the use of which he requires an exorbitant sum. O that the names of all those unfeeling hard-hearted consummate villains in the nation, who thus take advantage of their neighbour's necessities to enrich themselves, were published at every market cross; and then the delinquents all sent to their brother savages in New Zealand. It would be a happy riddance to the country.

Verse 9. He that turneth away his ear from hearing the law] Many suppose, if they do not know their duty, they shall not be accountable for their transgressions; and therefore avoid every thing that is calculated to enlighten them. They will not read the Bible, lest they should know the will of God; and they will not attend Divine ordinances for the same reason. But this pretence will avail them nothing; as he that might have known his master's will, but would not, shall be treated as he shall be who did know it, and disobeyed it. Even the prayers of such a person as this are reputed sin before God.

Verse 10. Who so causeth the righteous to go astray] He who strives to pervert one really converted to God, in order that he may pour contempt on religion, shall fall into that hell to which he has endeavoured to lead the other.

Verse 12. When righteous men do rejoice] When true religion is no longer persecuted, and the word of God duly esteemed, there is great glory; for the word of the Lord has then free course, runs, and is glorified: but when the wicked rise, when they are elevated to places of trust, and put at the head of civil affairs, then the righteous man is obliged to hide himself; the word of the Lord becomes scarce, and there is no open vision. The first was the case in this country, in the days of EDWARD VI; the second in the days of his successor MARY I. Popery, and knavery, under her, nearly destroyed the Church and the State in these islands.

Verse 13. He that covereth his sins] Here is a general direction relative to conversion. 1. If the sinner do not acknowledge his sins; if he cover and excuse them, and refuse to come to the light of God's word and Spirit, lest his deeds should be reproved, he shall find no salvation. God will never admit a sinful unhumiliated soul into his kingdom. 2. But if he confess his sin, with a penitent and broken heart, and by forsaking every evil way, give this proof that he feels his own sore, and the plague of his heart, then he shall have mercy. Here is a doctrine of vital importance to the salvation of the soul, which the weakest may understand.

Verse 14. Happy is the man that feareth alway] That ever carries about with him that reverential and filial fear of God, which will lead him to avoid sin, and labour to do that which is lawful and right in the sight of God his Saviour.

CHAPTER XXIX.

15 ^v As a roaring lion, and a ranging bear; ^{so} is a wicked ruler over the poor people.

16 The prince that wanteth understanding is also a great oppressor; but he that hateth covetousness shall prolong his days.

17 ^a A man that doeth violence to the blood of any person shall flee to the pit; let no man stay him.

18 ^b Whoso walketh uprightly shall be saved: but ^c he that is perverse in his ways shall fall at once.

19 ^d He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough.

20 A faithful man shall abound with blessings: ^e but he that maketh haste to be rich shall not be ^f innocent.

21 ^g To have respect of persons is not good; for, ^h for a piece of bread that man will transgress.

22 ⁱ He ^j that hasteth to be rich ^k hath an evil eye, and considereth not that poverty shall come upon him.

23 ^l He that rebuketh a man, afterward shall find more favour than he that flattereth with the tongue.

24 Whoso robbeth his father or his mother, and saith, It is no transgression; the same ^m is the companion of ⁿ a destroyer.

25 ^o He that is of a proud heart stirreth up strife: ^p but he that putteth his trust in the Lord shall be made fat.

26 He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.

27 ^q He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

28 ^r When the wicked rise, ^s men hide themselves: but when they perish, the righteous increase.

We must not despise correction. The prudent king. The flatterer. The just judge. Contend not with a fool. The prince who opens his ears to reports. The poor and the deceitful. The pious king. The insolent servant. The humiliation of the proud. Of the partner of a thief. The fear of man. The Lord the righteous Judge.

^a HE, ^b that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.

2 ^c When the righteous are ^d in authority, the people rejoice: but when the wicked beareth rule, ^e the people mourn.

3 ^f Whoso loveth wisdom rejoiceth his father: ^g but he that keepeth company with harlots spendeth his substance.

4 The king by judgment establisheth the land: but ^h he that receiveth gifts overthroweth it.

5 A man that flattereth his neighbour spreadeth a net for his feet.

6 In the transgression of an evil man there is a snare: but the righteous doth sing and rejoice.

7 ⁱ The righteous considereth the cause of the poor: but the wicked regardeth not to know it.

8 ^j Scornful men ^k bring a city into a snare: but wise men ^l turn away wrath.

9 ^m If a wise man contendeth with a foolish man, ⁿ whether he rage or laugh, there is no rest.

10 ^o The ^p bloodthirsty hate the upright: but the just seek his soul.

11 ^q A fool uttereth all his mind: but a wise man keepeth it in till afterwards.

12 ^r If a ruler hearken to lies, all his righteous are wicked.

13 The poor and the deceitful man ^s meet together: ^t the Lord lighteneth both their eyes.

14 ^u The king that ^v faithfully judgeth the poor, his throne shall be established for ever.

15 ^w The rod and reproof give wisdom: but ^x a child left to himself bringeth his mother to shame.

16 When the wicked are multiplied, transgression increaseth: ^y but the righteous shall see their fall.

v 1 Pet. 5. 8.—Exod. 1. 14, 16, 22. Matt. 9. 16.—a Genesis 9. 6. Exod. 21. 14. b Chap. 18. 9. 28.—c Verse 8.—d Chap. 12. 11.—e Chap. 13. 11. & 20. 21. & 23. 4. Verse 22. f Timothy 6. 2.—g Or, unpunished.—h Chap. 12. 5. & 24. 23.—i East. 12. 18.—j Or, He that hath an evil eye hasteth to be rich.—k Verse 20.—l Chapter 27. 5. 6.—m Chapter 18. 9.—n Heb. a man destroying.—o Chap. 13. 10.—p 1 Tim. 6. 4.—q Deuteronomy 15. 7. &c. Chap. 18. 17. & 22. 8.—r Ver. 12. Chap. 28. 2. & Job 24. 4.

a Heb. A man of reproach.—b 1 Sam. 2. 25. 2 Chron. 36. 16. Ch. 1. 24.—c East. 12. 15. Ch. 11. 10. & 23. 15. 28.—d Or, increase.—e East. 2. 15.—f Ch. 10. 1. & 16. 20. & 27. 11. g Ch. 5. 9. 10. & 6. 22. & 25. 7.—h Luke 15. 13. 20.—i Heb. a man of oblation.—j Job 32. 16. & 31. 12. f 4. 1.—k Ch. 11. 11.—l Or, set a city on fire.—m East. 22. 30.—n Matt. 11. 17. o Heb. Men of blood.—p Gen. 4. 5. 8. 1 John 8. 12.—q Judg. 16. 17. Ch. 12. 16. & 14. 22. r Or, the usurer.—s Ch. 22. 2.—t Matt. 5. 45.—u Ch. 30. 25. & 25. 5.—v Ps. 72. 2. & 14. 14. w Ver. 17.—x Ch. 10. 1. & 17. 21.—y Ps. 57. 36. & 63. 10. & 91. 8. & 92. 11.

Verse 16. The prince that wanteth understanding] A weak prince will generally have wicked ministers, for his weakness prevents him from making a proper choice; and he is apt to prefer them who flatter him, and minister most to his pleasures. The quantum of the king's intellect may be always appreciated by the mildness or oppressiveness of his government. He who plunges his people into expensive wars, to support which they are burdened with taxes, is a prince without understanding. He does not know his own interest, and does not regard that of his people. But these things, though general truths, apply more particularly to those despotic governments which prevail in Asiatic countries.

Verse 17. That doeth violence to the blood] He who either slays the innocent, or procures his destruction, may flee to hide himself: but let none give him protection. The law demands his life, because he is a murderer; and let none deprive justice of its claim. Murder is the most horrid crime in the sight of God and man: it scarcely ever goes unpunished, and is universally execrated.

Verse 18. Shall fall at once.] Shall fall without resource, altogether.

Verse 19. He that tilleth his land] See chap xii. 11.

Verse 20. He that maketh haste to be rich] See chap. xiii. 11; xx. 21.

Verse 24. Whoso robbeth his father] The father's property is as much his own, in reference to the child, as that of the merest stranger. He who robs his parents is worse than a common robber; to the act of dishonesty and rapine he adds ingratitude, cruelty, and disobedience. Such a person is the companion of a destroyer; he may be considered as a murderer.

Verse 25. Shall be made fat.] Shall be prosperous.

Verse 26. He that trusteth in his own heart is a fool] For his heart, which is deceitful and desperately wicked, will infallibly deceive him.

Verse 27. He that giveth unto the poor] See the notes on the passages referred to in the margin.

NOTES ON CHAPTER XXIX.
Verse 1. Hardeneth his neck] Becomes stubborn and obstinate.

Verse 3. But he that keepeth company] רעה רעה, he that feedeth harlots, יארב יארב, shall utterly destroy his substance. Has there ever been a single case to the contrary?

Verse 4. He that receiveth gifts] This was notoriously the case in this kingdom, before the passing of the Magna Charta, or great charter of liberties. Hence that article in it:—Nulli vendemus justitiam.—“We will not sell justice to any.” I have met with cases in our ancient records where, in order to get his right, a man was obliged almost to ruin himself in presents to the king, queen, and their favourites, to get the case decided in his favour.

Verse 5. Spreadeth a net for his feet.] Beware of a flatterer: he does not flatter merely to please you, but to deceive you, and profit himself.

Verse 9. Whether he rage or laugh] Coverdale translates:—“Yf a wyse man go to lawe with a foole, whether he deale with him friendly or roughly he geteth no rest.”

Verse 11. A fool uttereth all his mind] A man should be careful to keep his own secret; and never tell his whole mind upon any subject, while there are other opinions yet to be delivered; else, if he speak again, he must go over his old ground; and, as he brings out nothing new, he injures his former argument.

Verse 12. If a ruler hearken to lies] Wherever the system of espionage is permitted to prevail, there the system of falsity is established: for he who is capable of being a spy and informer, is not only capable of telling and swearing lies, but also of cutting his king's or even his father's throat. I have seen cases, where the same spy received pay from both parties, and deceived both.

Verse 13. The poor and the deceitful man] It is difficult to fix the meaning of ענין takim, which we here render the deceitful man. The TARGUM has, The poor and the man of little wealth. The SEPTUAGINT has, The usurer and the debtor. The VULGATE, The poor and creditor. COVERDALE, The poor and the lender. OTHERS, The poor and the rich; the poor and the oppressors. I suppose the meaning may be as in chap. xxii. 2. The rich and the poor meet together; the Lord is the Maker of them all. Where see the note.

Verse 16. When the wicked are multiplied] That, in

17 Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

18 Where there is no vision, the people perish: but he that keepeth the law, happy is he.

19 A servant will not be corrected by words: for though he understand he will not answer.

20 Seest thou a man that is hasty in his words? there is more hope of a fool than of him.

21 He that delicately bringeth up his servant from a child shall have him become his son at the length.

22 An angry man stirreth up strife, and a furious man aboundeth in transgression.

23 A man's pride shall bring him low: but honour shall uphold the humble in spirit.

24 Whoso is partner with a thief hateth his own soul: he heareth cursing and bewrayeth it not.

25 The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe.

26 Many seek the ruler's favour: but every man's judgment cometh from the Lord.

27 An unjust man is an abomination to the just; and he that is upright in the way is abomination to the wicked.

CHAPTER XXX.

Agur's confession of faith, 1-4. His prayer, 7-9. Of wicked generations, 10-14. Things that are never satisfied, 15, 16. Of him who despises his parents, 17. Three wonderful things, 18-20. Three things that dispense the land, 21-23. Four little but very intelligent animals, 24-27. Four things that go well, 28-31. A man should come from doing foolishly, and from scold, 32, 33.

THE words of Agur the son of Jakeh, even the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal.

2 Surely I am more brutish than any man, and have not the understanding of a man.

3 I neither learned wisdom, nor have the knowledge of the holy.

Ch. 13. 24. & 19. 18. & 22. 15. & 23. 15, 14. Ver. 15.—1 Sam. 3. 1. Amos 6. 11, 12. b Or, is made naked.—John 13. 17. Jam. 1. 25.—d Or, in his matters.—Ch. 38. 18. f Ch. 13. 18. & 25. 21.—g Job 22. 29. Ch. 15. 53. & 18. 14. Jam. 6. 2. Dea. 4. 20, 31, &c.

Matt. 23. 12. Luke 14. 11. & 18. 14. Acts 19. 38. Jam. 4. 6, 10. 1 Pet. 5. 6.—h Lev. 6. 1. 1 Cor. 12. 18. & 28. 2, 11.—i Heb. shall be set on high.—j See Ps. 38. 3. Ch. 18. 6. m Heb. the fear of a ruler.—n Ch. 31. 1.—o Ps. 72. 22.—p Heb. know.

the multiplication of the wicked, transgression is increased, requires no proof: but an important doctrine attaches to this. On this account, wicked nations and wicked families are out off, and rooted out. Were it not so, righteousness would in process of time be banished from the earth. This will account for many of the numerous instances in which whole families fail.

Verse 18. Where there is no vision] My old MS. Bible, following the Vulgate, translates:—Sicut prophete scilicet facti, the people scilicet ben to scattered. Where Divine revelation, and the faithful preaching of the Sacred Testimonies, are neither revered nor attended; the ruin of that land is at no great distance.

But he that keepeth the law, happy is he.] Go how it may with others, he shall be safe. So our Lord: Blessed are they who hear the word of God, and keep it.

Verse 21. He that delicately bringeth up his servant] Such persons are generally forgetful of his obligations, assume the rights and privileges of children, and are seldom good for any thing.

Verse 22. An angry man stirreth up strife] His spirit begets its like, wherever he goes.

And a furious man aboundeth in transgression.] His furious spirit is always carrying him into extremes, and each of these is a transgression.

Verse 23. A man's pride shall bring him low.] A proud man is universally despised; and such are often exposed to great mortifications.

Verse 24. Hateth his own soul] נפש naphso, his life; as outraged law may at any time seize on and put him to death.

He heareth cursing] אלה alah, the execration or adjuration: for all culprits were charged, as before God, to tell the truth, ואלו יאגיד; but he will not tell it. He has no fear of God, nor reverence for an oath; because his heart is hardened through the deceitfulness of sin.

Verse 25. The fear of man bringeth a snare] How often has this led weak men, though sincere in their general character, to deny their God, and abjure His people! See the case of Peter; and learn from this, O Reader, that where the mighty have been slain thou wilt fall, unless thou call on the Strong for strength; and courage to use it. Be not ashamed of Jesus, nor of His people, nor of His cross. Glory in this that thou knowest Him, art joined to them, and art counted worthy to bear it.

Verse 26. Many seek the ruler's favour] To be screened from the punishment determined by the law: but should he grant the sought favour, and pardon the criminal, this takes not away his guilt in the sight of God; from whom all just judgment does proceed.

Verse 27. And he that is upright in the way] "But as for those that be in the right way, the wicked hate them." COVERDALE.

To this verse the VULGATE adds the following:—Verbum custodiens filius, extra perditionem erit. "The son that keeps the word shall not fall into perdition." This is not in all copies of the Vulgate: but it was in that from which my Old MS. Bible was made, where it is thus translated.—The sense keeping the word scilicet ben out of perdition. I believe verbum here is intended for the Divine word; the revelation from God.

NOTES ON CHAPTER XXX.

Verse 1. The words of Agur the son of Jakeh] The words Agur, Jakeh, Ithiel and Ucal, have been considered by some as proper names; by others as descriptive characters. With some Agur is Solomon; and Jakeh, David; and Ithiel and Ucal epithets of Christ.

The Vulgate translates, Verba congregatis, filii vomentis. Visio quem locutus est vir, cum quo est Deus, et qui Deo secum morantis confortatus, ait:—"The words of the collector, the son of the vomiter; the vision of the man who has God with him, and who is fortified by God dwelling with him, saith."

COVERDALE makes the following words a title to the Chapter:

"The wordes of Agur the sonne of Jake."

"The prophetic of a true faithful man, whom God hath helped; whom God hath comforted and nourished."

The whole might be thus translated, keeping near to the letter:—

"The words of the epistle of the obedient son." Or,

"The words of the collector, the son of Jakeh. The parable which הַגֵּבֶר ha-geber, the strong man, the hero, spake unto Him who is God with me, even the strong God."

The blisfoun that a man spake with wischpe is God, and that God with him, wrong comfortis.—Old MS. Bible.

From this introduction, from the names here used, and from the style of the book, it appears evident that Solomon was not the author of this Chapter; and that it was designed to be distinguished from his work by this very preface, which specifically distinguishes it from the preceding work. Nor can the words in verses 2, 3, 8, and 9, be at all applied to Solomon:—they suit no part of Solomon's life, nor of his circumstances. We must, therefore, consider it an appendix or supplement to the preceding collection; something in the manner of that part, which the men of Hezekiah, king of Judah, had collected. As to mysteries here, many have been found by them who sought for nothing else: but they are all, in my view of the subject, hazarded and precarious. I believe Agur, Jakeh, Ithiel, and Ucal, to be the names of persons who did exist: but of whom we know but what is here mentioned. Agur seems to have been a public teacher, and Ithiel and Ucal to have been his scholars; and what he delivers to them was done by prophecy. It was what the prophets generally term מַוָּד מַסָּס, an ORACLE, something immediately delivered by the Holy Spirit for the benefit of man.

Verse 2. Surely I am more brutish] These words can, in no sense, nor by any mode of speech, be true of Solomon: for, while he was the wisest of men, he could not have said that he was more brutish than any man, and had not the understanding of a man. It is saying nothing to the purpose, to say he was so, independently of the Divine teaching. Had he put this in, even by inuendo, it might be legitimate: but he does not; nor is it by fair implication to be understood. Solomon is not supposed to have written the Proverbs after he fell from God. Then indeed he might have said he had been more brutish than any man. But Agur might have used these words with strict propriety, for aught we know; for it is very probable that he was a rustic, without education, and without any human help, as was the prophet Amos; and that all that he knew now was by the inspiration of the Almighty, independently of which he was a rustic, and uneducated.

Verse 3. I neither learned wisdom] I have never been a scholar in any of those schools of the wise men; nor have the knowledge of the holy, וְרַמְּבֵי קְדוּשִׁים, of the saints or holy persons.

The Septuagint gives this a different turn:—Οὐκ ἐδίδασκα

4 ^d Who hath ascended up into heaven, or descended? ^e Who hath gathered the wind in his fists? ^f who hath bound the waters in a garment? ^g who hath established all the ends of the earth? ^h what is his name, and what is his son's name, if thou canst tell?

5 ⁱ Every word of God is ^j pure: ^k he is a shield unto them that put their trust in him.

6 ^l Add thou not unto his words, lest he reprove thee, and thou be found a liar.

7 Two things have I required of thee; ^m deny me them not before I die:

8 Remove far from me vanity and lies: give me neither poverty nor riches: ⁿ feed me with food ^o convenient for me;

9 ^p Lest I be full, and ^q deny thee, and say, Who

^d Job 3. 13.—^e Job 26. 4, &c. ^f Psa. 104. 3, &c. ^g Job 38. 16, &c.—^h Psa. 12. 6, & 13. 39, & 19. 5, & 119. 140.—ⁱ Heb. purified.—^j Psa. 18. 30, & 84. 11, & 118. 9, 10, 11.—^k Deut. 4. 2, & 12. 32. ^l Heb. 22. 18, 19.

^k Fish withhold not from me.—^l Matt. 6. 11.—^m Heb. of my allowance.—ⁿ Deut. 8. 12, 14, 17, & 31. 20, & 32. 15. ^o Neh. 3. 26, 33. ^p Job 31. 24, 25, 26. ^q Hos. 13. 6.—^r Heb. belie thee.

με σοφίας, καὶ γινώσκω ἁγίων ἐπιστάς, "God hath taught me wisdom, and the knowledge of the saints I have known."

This may refer to the patriarchs, prophets, or holy men, that lived before the days of Solomon. That is, the translators might have had these in view.

Verse 4. Who hath ascended up into heaven, or descended? Calmet paraphrases this passage thus:—"Who hath descended, &c. In order to shew the truth of what he was about to say, he observes: I have not the science of the saints;—for, how could I have acquired it? Who is he who could attain to that? Who has ascended to heaven, to learn that science; and who has descended in order to publish it? Is the science of salvation one of those things that can be apprehended only by study? Is it not a pure gift of the goodness of God? Moses, after having shewn to the people the will of God, said to them:—This commandment which I command thee this day, is not hidden from thee; neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Deut. xxx. 11, 12. The person, whose words we are here examining, speaks a knowledge more sublime than that contained in the simple laws of the Lord, common to all the people of Israel. He speaks of the sublime science of the designs of God, of His ways, and of His secrets: and in this sense he affirms he has no knowledge."

Who hath gathered the wind in his fists? It is as difficult for a mortal man to acquire this Divine science by his own reason and strength, as to collect the winds in his fists. And who can command the spirit of prophecy, so that he can have it whensoever he pleases?

What is his name? Shew me the nature of this Supreme Being? Point out His Eternity, Omniscience, Omnipresence, Omnipotence,—comprehend and describe Him if thou canst.

What is his son's name? The Septuagint has ἡ ἁγία τοῖς ἁγίοις ἄγγελος; "Or the name of his sons;" meaning I suppose the holy angels, called his saints or holy ones. Ver. 3. The Arabic has, What is his name? ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

Many are of opinion that Agur refers here to the First and Second Persons of the ever-blessed TRINITY. It may be so;—but who would venture to rest the proof of that most glorious doctrine upon such a text, to say nothing of the obscure author? The doctrine is true, sublimely true: but many doctrines have suffered in controversy, by improper texts being urged in their favour. Every lover of God and truth should be very choice in his selections, when he comes forward in behalf of the more mysterious doctrines of the Bible. Quote nothing that is not clear,—advance nothing that does not tell. When we are obliged to spend a world of critical labour, to establish the sense in which a text is to be understood, which we intend to allege in favour of a doctrine which we wish to support, we may rest assured, we are going the wrong way to work. Those who indiscriminately amass every text of Scripture they think bears upon the subject they defend, give their adversaries great advantage against them. I see many a sacred doctrine suffering through the bad judgment of its friends every day.—The Godhead of Christ—salvation by faith—the great atoning sacrifice,—and other essential doctrines of this class, are all suffering in this way. My heart says, with deep concern,

Non telli auctorio, nec defensoribus istis
Tempora agit.

When truth is assailed by all kinds of weapons, handled by the most powerful foes, injudicious defenders may be ranked among its enemies. To such we may innocently say, "Keep your cabins; you do assist the storm."

Verse 5. Every word of God is pure] כל אמרת מלאה כול נאמרו kol imarath Eloah teuraphah—"Every oracle of God is purified." A metaphor taken from the purifying of metals. Every thing that God has pronounced, every inspiration which the prophets have received, is pure, without mixture of error, without dross. Whatever trials it may be exposed to, it is always like gold: it bears the

fire; and comes out with the same lustre, the same purity, and the same weight.

He is a shield unto them] And this oracle among the rest. He is the defence of ALL them who put their trust in Him. לכל lecol, to ALL, is added here by nineteen of Kennicot's and De Rossi's MSS.; for instead of וְכֹלֵי le-cholim, to the trustees, they read וְכֹלֵי לֵכֹל le-col ha-cholim, "to EVERY ONE of them that trust;" Where the preposition and adjective are not only added, but the noun is written more full, and more emphatic: but a translation cannot well express it, without paraphrase.

Verse 6. Add thou not unto his words] You can no more increase their value by any addition, than you can that of gold, by adding any other metal to it. Take care that you do not any thing that this word forbids, nor leave undone any thing that it commands; for this is adding and diminishing in Scripture phrase.

Lest he reprove thee] Lest He try thy word by fire, as His has been tried; and it appear that, far from abiding the test, the fire shew yours to be reprobate silver; and so thou be found a falsifier of God's word, and a liar.

How amply has this been fulfilled in the case of the Romish church. It has added all the gross stuff in the Apocrypha, besides innumerable legends and traditions, to the word of God! They have been tried by the refiner's fire. And this church has been reprov'd, and found to be a liar, in attempting to filiate on the Most Holy God spurious writings discredited to His nature.

Verse 7. Two things have I required of thee] These two petitions are mentioned in the next verse; and he wishes to have them answered before he should die. That is, he wishes the answer now, that he may live the rest of his life in the state he describes.

Verse 8. Remove far from me vanity and lies] 1. אש שארף, all false shows, all false appearances of happiness, every vain expectation. Let me not set my heart on any thing that is not solid, true, durable, and eternal. 2. Lies, דברי כזב debrey cazab, all words of deception, empty pretensions, false promises, uncertain dependencies, and words that fail; promises which, when they become due, are like bad bills: they are dishonoured, because they are found to be forged, or the drawer insolvent.

From the import of the original, I am satisfied that Agur prays against idolatry, false religion, and false worship of every kind. אש שארף is used for an idol, a false god, Jer. xviii. 15,—My people have forsaken me; they have burnt incense to VANITY, לֹא־אֱלֹהִים, to an idol. Psa. xxxi. 6, I have hated them that regard lying VANITIES, לֹא־אֱלֹהִים הֵבֵלֵי שֹׂאֵר, vain idols. See also Hos. xii. 11. Jon. ii. 8. And כִּזְבִּי cazab, a thing that fails or deceives, may well apply to the vain pretensions, false promises, and deceptive religious rites of idolatry. So Jer. xv. 13, Will thou be unto me as a liar, כִּי־אֶמַר ke-mo acazob, like the false failing promises of the false gods; and as waters that fail; לֹא־נִאֲמָר לֹא־נִעֲמִינִי, that are not faithful,—not like the true God, whose promises never fail. According to this view of the subject, Agur prays, 1. That he may be preserved from idolatry. 2. That he may put no confidence in any words, but those pure words of God that never fail them that trust in him.

Give me neither poverty nor riches] Here are three requests. 1. Give me not poverty. The reason is added; lest, being poor, I shall get into a covetous spirit; and impelled by want, distrust my Maker, and take my neighbour's property; and in order to excuse, hide or vindicate my conduct, I take the name of my God in vain; וְלֹא־אֶמַר־תִּפְשָׁחִיתִי, I catch at the name of God. Or, by swearing falsely, endeavour to make myself pass for innocent. פְּשָׁעֵתִי the name of my God.—Old MS. Bible. Coverdale, "deny, or apostatize from Him."

2. Give me not riches. For which petition he gives a reason also;—lest I be full, and addict myself to luxurious living, pamper the flesh and starve the soul: and so deny thee—the Fountain of goodness: and, if called on to resort to first principles, I say, who is Jehovah? Why should I acknowledge, why should I serve him? And thus cast aside all religion, and all moral obligation.

3. The third request is, Feed me with food convenient

is the LORD? or lest I be poor and steal, and take the name of my God in vain.

10 Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.

11 There is a generation that curseth their father, and doth not bless their mother.

12 There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.

13 There is a generation, O how lofty are their eyes! and their eyelids are lifted up.

14 There is a generation whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men.

15 The horseleech hath two daughters, cry-

ing, Give, give. There are three things that are never satisfied, yea, four things say not, It is enough:

16 The grave; and the barren womb; the earth that is not filled with water; and the fire that saith not, It is enough.

17 The eye that mocketh at his father, and despieth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

18 There be three things which are too wonderful for me, yea, four which I know not:

19 The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.

p Heb. Hurt not with thy tongue.—q Luke 18. 11.—r Psa. 131. 1. Ch. 6. 17.—s Job 28. 17. Psa. 52. 2. & 57. 4. Ch. 12. 18.—t Psa. 14. 4. Amos 8. 4.

u Heb. Wealth.—v Ch. 27. 20. Hab. 2. 5.—w Gen. 9. 22. Lev. 20. 9. Ch. 20. 20. & 28. 22.—x Or, the brook.—y Heb. Asser.

for me, לֹמֵס לֶחֶם חֻקִּי ha-teripheni lechem chukki; the meaning of which is, give me as prey my statute allowance of bread, i. e. my daily bread, a sufficient portion for each day. There is an allusion made to hunting;—"Direct so by thy good providence, that I may each day find sufficient portion to subsist on, as a hunter in the forest prays that he may have good speed." It is the province of a preacher to shew the importance and utility of such a prayer; and dilate the circumstances, and expand the reasons, after the commentator has shewn the literal sense.

Verse 10. Accuse not a servant] Do not bring a false accusation against a servant, lest thou be found guilty of the falsehood; and he curse thee for having traduced his character, and in his turn traduce thine. In general, do not meddle with other people's servants.

Verse 11. There is a generation] There are such persons in the world. In this and the three following verses the wise man points out four grand evils, that prevailed in his time.

The first, Those who not only did not honour, but evil-treated their parents.

Verse 12. The second, Those who were self-righteous, supposing themselves pure, and were not so.

Verse 13. The third, Those who were full of vanity, pride, and insolence.

Verse 14. The fourth, The greedy, cruel and oppressive; and especially oppressive to the poor.

Verse 15. The horseleech hath two daughters, crying, Give, give] This horseleech, says Calmet, is "Covetousness; and her two daughters are Avarice and Ambition.—They never say, It is enough; they are never satisfied; they are never contented."

Many explanations have been given of this verse: but as all the Versions agree in rendering אֲלֻכָה Alukah, the horseleech, or bloodsucker, the general meaning collected has been, "There are persons so excessively covetous and greedy, that they will scarcely let any live but themselves; and when they lay hold of any thing, by which they may profit, they never let go their hold, till they have extracted the last portion of good from it." Horace has well expressed this disposition, and by the same emblem; applied to a poor poet, who seizes on and extracts all he can from an author of repute, and obliges all to hear him read his wretched verses.

Quem vero arripuit, tenet, occiditque legendo, Non misera culam, nisi plena cruore, hirudo De Arte Poet. ver. 478.

"But if he seize you, then the torture dead; He fastens on you till he read you dead; And like a leech, voracious of his food, Quits not his cruel hold, till gorg'd with blood." Francis.

The word אֲלֻכָה Alukah, which we here translate horseleech, is read in no other part of the Bible. May it be, like Agur, Jakah, Ithiel and Ucal, be a proper name, belonging to some well known woman of his acquaintance, and well known in the public, who had two daughters, notorious for their covetousness and lechery? And at first view the following verse may be thought to confirm this supposition:—"There are three things that are never satisfied; yea, four things say not, It is enough. The grave, the barren womb, the earth, the fire. What an astonishing similarity there is between this and the following institute, taken from the Code of Hindoo laws, ch. xx. sect. i. p. 203.

"A woman is never satisfied with the copulation of man, no more than a fire is satisfied with burning fuel; or the main ocean is with receiving the rivers; or death with the dying of men and animals."—You can no more satisfy these two daughters of Alukah, than you can the grave, &c.

Some of the Rabbins have thought that Alukah signifies destiny, or the necessity of dying, which they say has two daughters, Eden and Gehenna, Paradise and Hell. The

former has never enow of righteous souls; the latter, of the wicked. Similar to them is the opinion of Bochart, who thinks Alukah means destiny; and the two daughters, the Grave and Hell; into the first of which the body descends after death; and into the second, the soul.

The Septuagint gives it a curious turn, by connecting the fifteenth with the sixteenth verse:—Τὴν Βάλλυ θεγυρεται; ἡσαν ἀγαπῶσαι ἀγαποῦμαι, καὶ δι' τρεῖς αὐτὰ οὐκ ἐνεπιμασαν αὐτήν, καὶ ἡ τετρατὴ οὐκ ἠρησθη εἰπῆς Ἰκανόν.—"The horseleech has three well-beloved daughters; and these three have not been able to satisfy her desire; and the fourth is not satisfied, so as to say, It is enough."

After all, I think my own conjecture the most probable. Alukah is a proper name; and the two daughters were of the description I have mentioned.

Verse 17. The eye that mocketh at his father] This seems to be spoken against those who curse their father, and do not bless their mother, ver. 11.

The ravens of the valley] Those which frequent the places where dead carcases and offal are most likely to be found. The raven, the crow, the rook, the dove, the carrion crow, and the Cornish chough, appear to be all of the same genus. Some of them live on pulse, and insects; others, the raven in particular, live on carrion.

The young eagles shall eat it.] The mother eagle shall scoop out such an eye, and carry it to the nest to feed her young. Many of the disobedient to parents have come to an untimely end: and in the field of battle, where many a profligate has fallen, and upon gibbets, have actually become the prey of ravenous birds.

Verse 19. The way of an eagle] I borrow with thanks the very sensible note of the Rev. Mr. Holden on this passage.

"The particle כֵּן (ken) plainly shews, that verses 19 and 20 are to be taken in connexion; consequently, it is a comparison between the way of an adulterous woman, and the way of the things here described.

"The adulterous woman goes about in search of her deluded victim, like as the eagle takes its flight into the air to spy out its prey. She uses every species of blandishment and insinuation to allure and beguile, as the serpent employs its winding and sinuous motions to pass along the rocks; she pursues a course surrounded with danger, as a ship in the midst of the sea is continually exposed to the fury of the tempest, and the hazard of the shipwreck; and she tries every means, and exercises all her sagacity, to prevent the discovery of her illicit enjoyments, as a man attempts to conceal his clandestine intercourse with a maid. Such is the conduct of a lewd woman, marked by specious dissimulation and traitorous blandishment; she cateth, and wipes her mouth; she indulges her adulterous lust, yet artfully endeavours to conceal it, and with unblushing countenance asserts her innocence, exclaiming—I have done no wickedness.

CHAUCER'S January and May is an excellent comment on such wiles and protestations.

The way of a man with a maid.] כִּבְלָהּ be-alemah, with or in a maid; but one of De Rossi's MSS. has כִּבְלָהּּ be-alemaio, in his youth; and with this the SEPTUAGINT, εἰ νεότητι, the VULGATE, in adolescentiâ, the SYRIAC and the ARABIC agree; and so also my old MS. Bible.—The twelf of a man fit his twarfy pouthe. Dr. Kennicott, in a Sermon preached at Oxford, 1765, p. 46, has defended the reading of the Versions, corroborating it by two MSS., one in the Harleian, and the other in the Bodleian Library, besides that mentioned by De Rossi. See De Rossi's Var. Lect.—Certainly the way of a man in his youth contains too many intricacies for human wisdom to explore. He only who searches the heart knows fully its various corrupt principles, and their productions.

20 Such is the way of an adulterous woman ; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

21 For three things the earth is disquieted, and for four which it cannot bear :

22 For a servant when he reigneth ; and a fool when he is filled with meat ;

23 For an odious woman when she is married ; and a handmaid that is heir to her mistress.

24 There be four things which are little upon the earth, but they are exceeding wise :

25 The ants are a people not strong ; yet they prepare their meat in the summer ;

26 The conies are but a feeble folk, yet make they their houses in the rocks ;

27 The locusts have no king, yet go they forth all of them by bands ;

28 The spider taketh hold with her hands, and is in kings' palaces.

29 There be three things which go well, yea, four are comely in going :

30 A lion, which is strongest among beasts, and turneth not away for any ;

31 A greyhound ; a he-goat also ; and a king, against whom there is no rising up.

32 If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood : so the forcing of wrath bringeth forth strife.

CHAPTER XXXI.

The words and prophecy of king Lemuel, and what his mother taught him, 1, 2. Debauchery and much wine to be avoided, 3-7. How kings should administer justice, 8, 9. The praise of a virtuous woman, and good housewife, in her economy, prudence, watchfulness, and assiduity in labour, 10-28. Futility of beauty, 29, 31.

THE words of king Lemuel, his mother taught him.

1 Ch. 19. 10. Eccles. 10. 7.-a Heb. wise, made wise.-b Ch. 6. 6, &c.-c Psa. 104. 18 d Heb. gathered together.

e Or, Acrose.-f Heb. girl in the loins.-g Job 21. 5. & 40. 4. Eccles. 9. 2. Mic. 7. 16. h Ch. 30. 1.

The common reading may refer to the formation of a child in the womb. But some have understood it of the immaculate conception. See my note on Matt. i. 23, where the subject is largely considered.

If we take the four things, which Agur says were too wonderful for him, in their obvious sense, there is little difficulty in them. 1. The passage which a bird makes through the air. 2. That which is made by a serpent on a rock. And, 3. That made by a ship through the sea,—are such as cannot be ascertained:—for who can possibly shew the track in which either of them has passed? And as to the fourth, if it refer to the suspected incontinence of one reputed a virgin, the signs are so equivocal, as to be absolutely unascertainable. The existence of the hymen has been denied by the ablest anatomists; and the signs of continence or incontinence, except in the most recent cases, are such as neither man nor woman can swear to even to the present day; and they were certainly not less difficult to Agur and his contemporaries. I shall carry this matter no farther.

Verse 21. For three things the earth is disquieted, and for four which it cannot bear] This is another enigma. Four things insupportable to men. 1. A slave, when he becomes ruler. 2. An overfed fool. 3. An ill-tempered woman, when mistress of a family. And, 4. A servant maid, when the rule of the house is committed to her.

1. A slave, when he comes to bear rule, is an unprincipled tyrant. It has been often observed both in America, and in the West Indies, when it was judged necessary to arm some of the most confidential slaves, that no regiments were used so cruelly in the drill, &c., as those black regiments, that had black officers.

2. The overfed fool. The intellectually weak man, who has every thing at his command, has generally manners, which none can bear; and, if a favourite with his master, he is insupportable to all others.

3. An ill-tempered woman, when she gets embarrassed with domestic cares, is beyond bearing.

4. A servant maid, when either through the death of the mistress, or the sin of the husband, she is in fact exalted to be head over the family, is so insolent and impudent, as to be hateful to every one, and execrated by all.

Verse 24. There be four things] Of which it is said, they are very little, but very wise. 1. The Ants. 2. The Rabbits. 3. The Locusts. 4. The Spider.

1. The ants shew their wisdom by preparing their meat in the summer; seeking for it and storing it when it may be had; not for winter consumption, for they sleep all that time; but for autumn and spring. See the note on chap. vi. 6. The Ants are a people: they have their houses, towns, cities, public roads, &c. I have seen several of these, both of the brown and large black ant.

2. The rabbits act curiously enough in the construction of their burrows: but the word יַשְׁפָּחַן shaphan, probably does not here mean the animal we call coney or rabbit. It is most likely that this is what Dr. Shaw calls the Damman Israel; a creature very like a rabbit, but never burrowing in the ground, but dwelling in clefts and holes of rocks.

3. The locusts. These surprising animals we have already met with and described.—Though they have no leader; yet they go forth by troops, some miles in circumference, when they take wing.

4. The Spider. This is a singularly curious animal, both in the manner of constructing her house, her nets, and taking her prey. But the habits, &c. of these and such like must be sought in works on natural history.

Verse 29. There be three things which go well] Here is another set of emblems; four things which walk beautifully, and with majesty. 1. The Lion. 2. The Greyhound. 3. The He-Goat. And, 4. A King.

1. Nothing can be more majestic than the walk of the lion. It is deliberate, equal, firm, and in every respect becoming the king of the forest.

2. The greyhound. זַרְזִיר מַתַּנַּיִם zarzir matenayim, the girl in the loins: but what this beast is we do not distinctly know. It is most likely that it was the greyhound, which in the East are remarkably fine, and very steel.—Scarcely any thing can be conceived to go with greater fleetness, in full chase, than a greyhound: with its prey in view, it seems to swim over the earth.

3. The goat, זַיִשׁ zayish. This is generally allowed to be the he-goat,—and how he walks, and what state he assumes in the presence of his part of the flock, every one knows, who has at all noticed this animal. The ram also, which some suppose to be intended, is both fierce and majestic at the head of the sheep.

4. And a king, against whom there is no rising up. That is, a king whose court, counsels, and troops, are so firmly united to him, as to render all hopes of successful conspiracy against him utterly vain. He walks boldly and majestically about, being safe in the affections of his people. But the Hebrew is singular: it makes but two words; and these are they, מֶלֶךְ וְיֹסֵף u-melec Alkum, "and king Alkum." It is a doubt whether this may not be a proper name, as Agur abounds in them,—see Ithiel, Ucal, and probably Alukah, ver. 15. But it is said, "we know nothing of a king named Alkum,"—nor do we know any thing of Agur, Rhiel, Ucal, to say nothing of Alukah. And this might have been some remarkable chieftain, who carried his victories wherever he went, and was remarkably fortunate. If, however, we separate the word into מֶלֶךְ al, "not," and מֵךְ kum, "he arose," we may make the interpretation above given.

Verse 32. If thou hast done foolishly] And who has not, at one time or other of his life?

Lay thine hand upon thy mouth.] Like the leper; and cry to God, Unclean! unclean! and keep silence to all besides. God will blot out thy offence, and neither the world nor the church ever know it, for He is merciful; and man is rarely able to pass by a sin committed by his fellows, especially if it be one to which himself is by nature not liable or inclined.

Verse 33. And the wringing] עֲשֵׂה הַגֶּחַל סְמוּטִית וְצִאֵתוֹ עַד דָּמָה.—Old MS. Bible. This is well expressed in homely phrase. The Septuagint have, "draw the milk, and you may have butter: if you press the nostrils, you may bring out blood; and if you draw out your discourse to a great length, you may have strife and contention." Avoid, therefore, all strong excitements and irritations. Coverdale's translation of this verse is very simple. "Whoso chyrneth mylck maketh butter; he that wrubth his nose, maketh it blode; and he that causeth wrath, bryngeth forth strife."

NOTES ON CHAPTER XXXI.

Verse 1. The words of king Lemuel] רַבִּי לִמְעֵל רַבִּי לִמְעֵל dibrey le-muel melec, "The words to Muel the king."—So the Syriac; and so I think it should be read, the lame, being the article or preposition.

But who is Muel, or Lemuel? Solomon, according to general opinion; and the mother here mentioned, Bathsheba. I cannot receive these sayings:—1. Whoever this was, he appears to have been the first-born of his mother; called here emphatically בְּרִי בִתּוֹ bar bitni, the son of my

2 What, my son? and what, ^b the son of my womb? and what, the son of my vows?

3 Give not thy strength unto women, nor thy ways ^d to that which destroyeth kings.

4 ^e It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink:

5 ^f Lest they drink, and forget the law, and ^g pervert the judgment ^h of any of the afflicted.

6 Give strong drink unto him that is ready to perish, and wine unto those that be ⁱ of heavy hearts.

7 Let him drink, and forget his poverty, and remember his misery no more.

8 Open thy mouth for the dumb ^m in the cause of all ⁿ such as are appointed to destruction.

^b 1 Sam. 16. 15.—^c Chap. 5. 9.—^d Dent. 17. 17. Neh. 12. 28. Chap. 7. 26. Hos. 4. 11. ^e Eccles. 10. 17.—^f Hos. 4. 11.—^g Heb. *after*—^h Heb. of all the sons of affliction. ⁱ Ps. 104. 15.—^k Heb. *bitter of soul*. 1 Sam. 1. 10.—^l See Job 33. 15, 16.

womb; which is not likely to be true of Solomon, as his mother had been wife of Uriah, and possibly had borne that rough and faithful soldier some children. 2. It is intimated here that this son had come by a *lawful marriage*: hence *בן ברי* *bar nridrai*, the son of my vows, her matrimonial covenant; for so it is most natural to understand the words. But is there any proper sense in which we can say that this was correct in reference to David, Bathsheba, and Solomon? For although the son born in adultery died, it is by no means likely that Bathsheba made any particular vows relative to Solomon; for of her piety, so much vaunted of by some writers, we yet want the proofs.

But, however this may be, there is no evidence whatever that *Muel* or *Lemuel* means *Solomon*:—the chapter seems to be much later than his time; and the several *Chaldaisms* which occur in the very opening of it, are no mean proof of this. If *Agur* was not the author of it, it may be considered as another *supplement* to the Book of Proverbs. Most certainly Solomon did not write it.

The prophecy that his mother taught him. *משוּ מַסָּא* *masa*, may here signify the oracle; the subject that came by Divine inspiration, see on chap. xxx. ver. 1. From this and some other circumstances it is probable that both these chapters were written by the same author. *Houbigant* thinks that *Massa* here is the name of a place; and, therefore, translates, "The words of Lemuel, king of Massa, with which his mother instructed him."

Verse 2. *What, my son?* The Chaldee *בן ברי* *ben, son*. This verse is very elliptical; and commentators, according to their different tastes, have inserted words, indeed some of them a whole sentence, to make up the sense. Perhaps *Coverdale* has hit the sense as nearly as any other. "These are the words of kyng Lemuel; and the lesson that his mother taughte him. My sonne, thou son of my body, O my deare beloved sonne!"

Verse 3. *Give not thy strength*] Do not waste thy substance on women. In such connexions the strength both of body, soul, and substance, is destroyed. Such connexions are they that destroy kings, *מילאין* *milacin*, the Chaldee termination, instead of the Hebrew.

Verse 4. *It is not for kings—to drink wine*] An intemperate man is ill fit to hold the reins of government.

Verse 5. *Lest they drink, and forget the law*] When they should be administering justice, they are found either incapable of it; or, if they go into the judgment seat, may pervert justice.

Verse 6. *Give strong drink unto him that is ready to perish*] We have already seen, that inebriating drinks were mercifully given to condemned criminals, to render them less sensible of the torture they endured in dying. This is what was offered to our Lord: but He refused it. See note on *Ps. civ. 15*.

Verse 8. *Open thy mouth for the dumb*] For such accused persons as have no counsellors, and cannot plead for themselves.

Are appointed to destruction] *בני חַיִּף* *beney cheph*,—variously translated, children of passage, i. e. indigent travellers; children of desolation, those who have no possessions, or orphans. I believe it either signifies those who are strangers, and are travelling from place to place, or those who are ready to perish in consequence of want or oppression.

Verse 10. *Who can find a virtuous woman?*] This and the following verses are *acroestic*, each beginning with a consecutive letter of the Hebrew alphabet:—ver. 10. *א* *aleph*; ver. 11. *ב* *beth*; ver. 12. *ג* *gimel*; and so on to the

9 Open thy mouth, ^a judge righteously, and ^b plead the cause of the poor and needy.

10 ^c Who can find a virtuous woman? for her price is far above rubies.

11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

12 She will do him good and not evil all the days of her life.

13 She seeketh wool, and flax, and ^d worketh willingly with her hands.

14 She is like the merchants' ships; she bringeth her food from afar.

15 ^e She riseth also while it is yet night, and ^f giveth meat to her household, and a portion to her maidens.

16 She considereth a field, and ^g buyeth it: with the fruit of her hands she planteth a vineyard.

^a 1 Sam. 16. 4. Esth. 4. 16.—^b Heb. the sons of destruction.—^c Lev. 19. 18. Dent. 1. 16.—^d Job 32. 12. 1 Sam. 1. 17. Jer. 32. 16.—^e Ch. 12. 4. & 13. 22. & 14. 14.—^f Eccles. 9. 10. 2 Thess. 3. 10, 12.—^g Rom. 12. 11.—^h Luke 12. 62.—ⁱ Heb. *labeth*.

end of the Chapter, the last verse of which has the letter *ט* *tau*. From this to the end of the Chapter we have the character of a woman of genuine worth laid down: first, in general, ver. 10, 11, and 12; second, in its particular or component parts, ver. 13—29; and, third, the summing up of the character, ver. 30, 31.

I. Her general character.

1. She is a virtuous woman—a woman of power and strength. *אשה חַיִּיל* *eset chayil*, a strong or virtuous wife, full of mental energy.

2. She is invaluable; her price is above rubies: no quantity of precious stones can be equal to her worth.

Verse 11. *The heart of her husband*]

3. She is an unspotted wife, and makes no waste of any thing: the heart of her husband doth safely trust in her. She will take care that a proper provision is made for the household. He has no need of spoil,—he is not obliged to go out on predatory excursions, to provide for his family at the expense of the neighbouring tribes.

Verse 12. *She will do him good*]

4. She has her husband's happiness in view constantly. She recompenses all his kindness to her in beneficent acts. For kind words she gives kind deeds. 1. Her good is unmixed: she will do him good, and not evil. 2. Her good is not capricious; it is constant and permanent, while she lives and her husband lives. His heart safely trusts in her, for she will do him good all the days of her life. This is her general character.

Verse 13. *She seeketh wool and flax, and worketh willingly, &c.*

II. This is the second part of her character, giving the particulars of which it is composed.

1. She did not buy ready woven cloth: she procured the raw material, if wool, most probably from her own flocks: if flax, most probably from her own fields.

2. Here she manufactured; for she worketh willingly with her hands. And all her labour is a cheerful service; her will, her heart, is in it.

It needs no arguments to prove that women, even of the highest ranks among the Greeks, Romans, and Israelites, worked with their hands at every kind of occupation necessary for the support of the family. This kind of employment was not peculiar to the virtuous woman in the text.

Verse 14. *She is like the merchants' ships*]

3. She acts like merchants. If she buy any thing for her household, she sells sufficient of her own manufactures to pay for it. If she imports, she exports; and she sends articles of her own manufacturing or produce to distant countries; she traffics with the neighbouring tribes.

Verse 15. *She riseth also while it is yet night*]

4. She is an economist of time: and when the nights are long, and the days short, her family not only spend a part of the evening after sunset in domestic labour; but they all arise before daylight, and prepare the day's food, that they may not have their labour interrupted. To those who are going to the fields, and to the flock, she gives the food necessary for the day;—*טרֵף* *teref*, prey, a term taken from hunting; the object of which was, the supplying their natural wants. Hence applied to daily food. See note on chap. xxx. ver. 8. And to the women who are to be employed within she gives *מְצוּחַ* *mezuch*, the task,—the kind of work they are to do, the materials out of which they are to form it, and the quantity which she expects from each. Thus all the servants are settled; their food, work, and tasks, appointed. Every thing is done orderly.

Verse 16. *She considereth a field and buyeth it*]

5. She provides for the growing wants of her family: More land will shortly be needed, for the family is grow-

17 She girdeth her loins with strength, and strengtheneth her arms.

18 She perceiveth that her merchandise is good: her candle goeth not out by night.

19 She layeth her hands to the spindle, and her hands hold the distaff.

20 She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

21 She is not afraid of the snow for her house-

v Heb. She stretcheth.—w Heb. She spreadeth.—x Eph. 4. 28. Heb. 13. 16.

ing up; and having seen a field contiguous to her own, which was on sale, she estimates its worth, and purchases it a good bargain; and she pays for it by the fruit of her own industry.

6. She does not restrict herself to the bare necessities of life; she is able to procure some of its comforts. She plants a vineyard, that she may have wine for beverage, for medicine, and for sacrifice. This also is procured by the fruit of her hands, by the produce of her own labour. Whatever goes out brings its worth in; and barter, not buying, is her chief mode of traffic.

Verse 17. She girdeth her loins with strength]

7. She takes care of her own health and strength, not only by means of useful labour: but by healthy exercise. She avoids what might enervate her body, or soften her mind,—she is ever active, and girt ready for every necessary exercise. Her loins are firm, and her arms strong.

Verse 18. She perceiveth that her merchandise is good]

8. She takes care to manufacture the best articles of the kind; and to lay on a reasonable price, that she may secure a ready sale. Her goods are in high repute; and she knows she can sell as much as she can make. And she finds that while she pleases her customers, she increases her own profits.

9. She is watchful and careful. Her candle, her lamp, burns all night, which is of great advantage in case of sudden alarms: and in the times and places where there were so many banditti, this was a very necessary family regulation. Perhaps some works were carried on during the night; those employed, sleeping in the day-time. Thus labour never stood still: while some slept, others worked. This was no unusual thing in ancient times; and it prevails now: but, alas, little children are often thus employed to help to support their indigent parents, and to fill the coffers of their unfeeling taskmasters.

Verse 19. She layeth her hands to the spindle]

10. She gives an example of skill and industry to her household. She takes the distaff, that on which the wool or fax was rolled: and the spindle, that by twisting of which she twisted the thread, with the right hand, while she held the distaff in the guard of the left arm, and drew down the thread with the fingers of the left-hand. Allowing that spindle and distaff are proper translations of *שׁוּבָר* *shubar*, and *לְבַיַּת* *lebayit*, this was their use, and the way in which they were used. The spindle and distaff are the most ancient of all the instruments used for spinning, or making thread. The spinning-wheel superseded them in these countries: but still they were in considerable use till spinning machinery superseded both them and the spinning wheels in general.

Verse 20. She stretcheth out her hand to the poor]

11. She is truly charitable. She knows that in every portion of a man's gain God requires a lot for the poor; and if this is not given, God's blessing is not in the rest. And she is not contented to give common alms. While with one hand (*יָד* *yad*) she relieved the general poor; with both hands (*שׁוּבָר* *yadeyah*) she gives to the needy, *לְבַיַּת* *le-bayit*, to the afflicted poor.

Verse 21. She is not afraid of the snow]

12. She is not anxious relative to the health and comfort of her family in the winter season, she having provided clothes sufficient for each in the cold weather, in addition to those which they wore in the warm seasons.

[For all her household are clothed with scarlet.] Not scarlet, for the colour can avail nothing in keeping off the cold; nor would it be a proper colour for the bogs and dirt of winter. But *שׁוּבָר* *shanim*, from *שׁוּבָר* *shamah*, to iterate, to double, signifies not only scarlet, so called from being twice or double dyed: but also double garments; not only the ordinary coat, but the surcoat, or great coat also, or a cloak to cover all. But most probably double garments, or twofold to what they were accustomed to wear, are here intended. If the general clothing be intended, scarlet cannot be the meaning; nor did our translators entirely rely on it; and, therefore, put double garments, the true meaning, in the margin; from which it cannot be too speedily transferred to the text. The Vul-

gate has *duplicibus*. And my old M.S. very properly, *alle forsoth fir boomif men, ben clostht wstf double*. And Coverdale, with equal propriety, "For all hir householdes folkes are duple clothed." But if her husband and children alone are referred to, scarlet, which is the general meaning of the term, may be proper enough: as even in these countries of ours, scarlet, as being a lively bright colour, is used in the winter dresses.

22 She maketh herself coverings of tapestry; her clothing is silk and purple.

23 Her husband is known in the gates, when he sitteth among the elders of the land.

24 She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

25 Strength and honour are her clothing; and she shall rejoice in time to come.

y Or, double garments.—z Chap. 13. 4.

13. She is not regardless either of her own person, or of the decent proper appearance of her presses and wardrobe. She has coverings or carpeting for her guests to sit upon;—she has also tapestry, *מֵרָבִידִים* *merabedim*, either tapestry, carpeting, or quilted work for her beds; and her own clothing is *שׁוּבָר* *shish*, fine flax, or linen cloth, and purple; probably for a cloak or mantle. The fine linen or cotton cloth of Egypt is probably intended. I have seen it often wrapping the bodies of mummies; it is something like our coarse calico. The purple was supposed to have been dyed by a precious liquor obtained from the *pinna magna*, a large shell fish, of the *muscle* kind, found on the coasts of the Mediterranean sea. I have seen some of them nearly two feet in length. But it is a doubt whether ever any such liquor was obtained from this or any other fish: and the story itself is invented merely to hide the secret, the proper method of dyeing purple; which was kept so well, that it certainly died with the ancients.

Verse 22. She maketh herself coverings of tapestry]

13. She is not regardless either of her own person, or of the decent proper appearance of her presses and wardrobe. She has coverings or carpeting for her guests to sit upon;—she has also tapestry, *מֵרָבִידִים* *merabedim*, either tapestry, carpeting, or quilted work for her beds; and her own clothing is *שׁוּבָר* *shish*, fine flax, or linen cloth, and purple; probably for a cloak or mantle. The fine linen or cotton cloth of Egypt is probably intended. I have seen it often wrapping the bodies of mummies; it is something like our coarse calico. The purple was supposed to have been dyed by a precious liquor obtained from the *pinna magna*, a large shell fish, of the *muscle* kind, found on the coasts of the Mediterranean sea. I have seen some of them nearly two feet in length. But it is a doubt whether ever any such liquor was obtained from this or any other fish: and the story itself is invented merely to hide the secret, the proper method of dyeing purple; which was kept so well, that it certainly died with the ancients.

Verse 23. Her husband is known in the gates]

14. She is a loving wife, and feels for the respectability and honour of her husband. He is an elder among his people, and he sits as a magistrate in the gate. He is respected not only on the account of the neatness and cleanliness of his person and dress: but because he is the husband of a woman who is justly held in universal esteem. And her complete management of household affairs gives him full leisure to devote himself to the civil interests of the community.

Verse 24. She maketh fine linen, and selleth it]

15. She is here remarkable for carrying on a traffic of splendid and ornamental dresses, or habits, as she is ver. 13, for a coarser manufacture. The *שׁוּבָר* *sharon*, is supposed to come from *سارون* in Arabic; and to signify a kind of loose inner garment, shirt, chemise, or fine muslin covering. Some of these are so exceedingly fine, like the abroon, that when spread on the grass, they are scarcely discernible. Some such garments as these are still worn by ladies in India, and in China; and are so thin and transparent, that every part of the body may be seen through them. I have many representations of persons clothed in this way before me, both of the Chinese, the Hindoo, and the Malabar ladies. Probably this eminent Jewish matron had such articles manufactured in her own house. She dealt also in girdles. These are still a very general and very expensive article of dress. I have seen them made of silk; and highly ornamented with gold and silver thread, worked into flowers and various curious devices. The loose Eastern robe is confined by these: and the word may also take in the shawl of the turban, which is often superb and costly. It is properly the girdle for the head. As these were generally woven, the consumption was great: and an able artist must have a good trade.

The Arabic gives a remarkable translation of this verse:—"She maketh towels (or table-cloths) and sells them to the inhabitants of Baira, (a city in Mesopotamia,) and fine linens, and sells them to the Canaanites." My old M.S. Bible has, *שׁוּבָר* *shibet* made and sold, and a little *שׁוּבָר* *shibet* take to Canaan. Perhaps *לְבַיַּת* *le-bayit*, for the merchants, may stand here for *לְבַיַּת* *le-canaanim*, the Canaanites.

Verse 25. Strength and honour are her clothing]

16. All the articles manufactured by herself, or under her care, have a double perfection:—1. They are strong. 2. They are elegant. Strength and honour are her clothing;—and on account of this she shall rejoice in time to come; she shall never have occasion to blush for any

26 She openeth her mouth with wisdom; and in her tongue is the law of kindness.

27 She looketh well to the ways of her household, and eateth not the bread of idleness.

28 Her children arise up, and call her blessed; her husband also, and he praiseth her.

a 1 Tim. 3. 4.—b Or, have gotten riches.

thing she has made, for any thing she or hers have worn, or for any thing she has sold. Besides, she has so conducted herself that she has reason to expect that the hand of the Lord shall be still with her, and shall keep her from evil that it may not grieve her.

Verse 26. *She openeth her mouth with wisdom*]

17. He comes now to the moral management of her family. 1. She is wise and intelligent;—she has not neglected the cultivation of her mind. 2. She is amiable in her carriage, full of good nature, well-tempered, and conciliating in her manners and address.

Her tongue is the law of kindness.] This is the most distinguishing excellence of this woman. There are very few of those who are called managing women who are not lords over their husbands, tyrants over their servants, and insolent among their neighbours. But this woman, with all her eminence and excellence, was of a meek and quiet spirit. Blessed woman!

Verse 27. *She looketh well to the ways of her household*]

18. She is a moral manager;—she takes care that all shall behave themselves well; that none of them shall keep bad company, or contract vicious habits. A religious industry, or an industrious religion, is the law of her house. She can instruct them in religion, as well as she can teach them in their labour. In her house, diligence in business, and fervency of spirit, serving the Lord, go hand in hand.

And eateth not the bread of idleness.]

19. She knows that idleness leads to vice; and, therefore, every one has his work, and every one has his proper food. That they may work well, they are fed well; and every one, at least, earns the bread that he eats—eateth not the bread of idleness.

Verse 28. *Her children arise up, and call her blessed*]

20. She considers a good education next to Divine influence; and she knows also that if she train up a child in the way he should go, when he is old he will not depart from it. 1. Her children are well bred; they rise up, and pay due respect. 2. They are taught the fear of the Lord, and obedience to His testimonies;—therefore, they call her blessed. So, they are of a decent, orderly, respectable, religious behaviour. 3. Her husband is so satisfied with her conduct towards himself, his household, his business, and their children, that he praiseth her. He shews himself sensible of her excellence; and encourages her, in her work, by the commendations he bestows.

Verse 29. *Many daughters have done virtuously*] This is undoubtedly the speech of the husband, giving testimony to the excellence of his wife:—her husband also, and he praiseth her, saying, *Many daughters, women, have done virtuously*, with due propriety as wives, mistresses, and mothers: but תרוח, my incomparable wife, excelleth them all: עלתה על כל רוחי כי וְאֵתָה אֵלֵיָה אֵל עֲלָנָה, but תרוח hast ascended above the whole of them; thou hast carried every duty, every virtue, and every qualification and excellency, to a higher perfection, than any of whom we have ever read or heard. And let the Reader seriously consider the above particulars, as specified under the different heads and subdivisions; and he will be probably of the same mind. But high as the character of this Jewish matron stands in the preceding description, I can say, that I have met at least her equal, in a daughter of the Rev. Dr. Samuel Annesley, the wife of Samuel Wesley, sen., Rector of Epworth in Lincolnshire, and mother of the late extraordinary brothers, John and Charles Wesley. I am constrained to add this testimony, after having traced her from her birth to her death, through all the relations that a woman can bear upon earth. Her Christianity gave to her virtues and excellencies a heightening, which the Jewish matron could not possess. Besides, she was a woman of great learning and information, and of a depth of mind, and reach of thought, seldom to be found among the daughters of Eve, and not often among the sons of Adam.

Verse 30. *Favour is deceitful, and beauty is vain, &c.*]

III. Here is the summing up of the character. 1. *Favour*, in chen, grace of manner may be deceitful, many a fair appearance of this kind is put on, assumed for certain secular or more unworthy purposes: it is being by painful drilling in polished seminaries, and being the effect of mere physical discipline, it continues while the restraints last; but it is שׁוֹכֵר אֵי, a lit, a mere sim-

29 Many daughters have done virtuously, but thou excelst them all.

30 Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.

31 Give her of the fruit of her hands; and let her own works praise her in the gates.

c Isa. 23. 1, 4.

blance, an outward varnish. It is not the effect of internal moral regulation; it is an outside, at which the inside murmurs; and which, because not ingenuous, is a burthen to itself.

2. *Beauty*, חַיִּי hayophi, elegance of shape, symmetry of features, dignity of mien, and beauty of countenance, are all הֶבֶל hebel, vanity; sickness impairs them, suffering deranges them, and death destroys them.

3. But a woman that feareth the Lord, possesses true religion, has that grace that harmonizes the soul, that purifies and refines all the tempers and passions, and that ornaments beauty; that meek and quiet mind, which, in the sight of God, is of great price.

She shall be praised.] This is the lasting grace, the unfading beauty.

Verse 31. *Give her of the fruit of her hands*] This may be a prayer. May she long enjoy the fruit of her labours! May she see her children's children, and peace upon Israel!

And let her own works praise her in the gates.] Let what she has done be spoken of for a memorial of her: let her bright example be held forth in the most public places. Let it be set before the eyes of every female, particularly of every wife, and especially of every mother; and let them learn from this exemplar, what men have a right to expect in their wives, the mistresses of their families, and the mothers of their children. Amen.

Masoretic Notes on this Book.

Number of Verses in the Book of Proverbs, 915.

Middle Verse, chap. xvi. 13.

Sections, 8.

The Syriac reckons 1363 verses.

The Arabic concludes thus:—"The discipline of Solomon written out by the friends of Hezekiah, king of Judah, the interpretation of which is extremely difficult, (but) is now completed by the assistance and influence of the Son of God."

In the Introduction to the Book of Proverbs, among the several collections of a similar nature which are mentioned there, I have referred to M. Galand's *Maximes des Orientaux*. From this work, as contained in the Supplement to the *Bibliothèque Orientale*, I have translated the following selection. They will serve to shew the curious Reader how much similar sayings to those of Solomon still abound in the East.

ASIATIC PROVERBS.

I fear God; and beside Him I fear none, but that man who fears him not.

He who knows not his Maker cannot know himself. Godliness is the greatest wisdom, and impiety the greatest of follies.

The fear of God is the greatest safeguard.

To sin once is too much; but a thousand acts of devotion towards God are not sufficient to honour Him.

If a man foresew his end, and his exit from life, he would abhor his actions, and their deceitfulness.

Life is a sort of sleep, from which many awake not but in death.

The life of man is a path that leads to death. The orphan is not the person who has lost his father: but he who has neither wisdom, nor a good education.

Want of good sense is worse than all the degrees of poverty.

Nothing so effectually hides what we are as silence. He who has least wisdom has most vanity.

There is no greatness of soul in avenging oneself. The heart of the fool is in his mouth, and the tongue of the wise man is in his heart.

He who runs with a slack rein, guided only by hope, encounters the last moment of his life, and falls.

Envy has no rest. When you have once received a benefit, render yourself not unworthy of it, by a want of gratitude.

The desire of revenge is a constant hindrance to a happy and contented life.

When you have got an advantage over your enemy, pardon him, in returning God thanks for that advantage.

When you are in prosperity, you need seek no other revenge against him who envies you, than the mortification he has from it.

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How advantageous must wisdom be to its possessor, seeing it is of so great value, as not to be purchased by money.

Nothing obtains pardon more speedily than repentance. There is no disease so dangerous as the want of common sense.

Of all vices, vanity and love of contention are the most difficult to be corrected.

Visiting your neighbour is no crime; but your visits should not be so often repeated, as to induce him to say, *It is enough.*

If a prince would worship God in truth, he must remain in his limits, be true to his treaties, be content with what he has, and suffer patiently the privation of what he has not.

Nothing so much resembles flowers planted on a dung-hill, as the good which is done to an ignorant or worthless man.

In whatsoever company or society you be, engage not in those matters which concern the *whole*; for if you succeed, the whole company will attribute the success to itself; and if you succeed not, each person will lay the blame on you.

When the soul is ready to depart, what avails it whether a man die on a throne, or in the dust?

Take and give equity.

We need not be surprised when those who ask or seek for improper things, fall into misfortunes which they did not expect.

Riches dwell no longer in the hand of a liberal man, than patience in the heart of a lover, or water in a sieve.

As soon as a person takes pleasure in hearing slander, he is to be ranked in the number of slanderers.

That which a man suffers for this world, fills his heart with darkness: but that which he suffers for the other, fills it with light.

The greatest repose which a man can enjoy, is that which he feels in *desiring nothing.*

One seldom finds that which he seeks, when he searches for it with *impatience.*

Do not reproach a man for the sin which he has committed, when God has forgiven him.

He who pushes a jest farther than good breeding requires, shall never fail to be hated or despised.

He who is worthy of being called a *man*, is unshaken in adversity, humble in prosperity, active and bold in danger; and, if he be not learned, has at least a love for learning.

The man who is governed by his passions is in a worse state than the most miserable slave.

Men often give themselves much trouble to succeed in an affair from which they derive only vexation in the end.

He is a free man who desires nothing; and he is a slave, who expects that which he wishes.

The advice of a wise man is to be considered as a *prediction.*

Be sincere, though your sincerity should cost you your life.

Live not on credit, and you shall live in liberty.

A wise man practises the three following things:—he abandons the world before it abandons him; he builds his sepulchre before the time of entering it; and he does all with a design to please God, before entering into His presence.

He who lords it over those who are below him, shall one day find a master who will lord it over him.

Sin not if you would have less vexation in the hour of death.

He who takes not counsel before hand, will surely fail in accomplishing his projects.

Covetousness leads to poverty: but he is truly rich who desires nothing.

He who relates the faults of others to you, designs to relate yours to others.

Watch your friends; except those of whom you are certain: but know that none can be a *true* friend but he who has the fear of God.

The most perfect pleasures in this world are always mingled with some bitterness.

He who considers consequences with too much attention, is ordinarily a man of no courage.

The world is the hell of the good, and the heaven of the wicked; i. e. it is all the evil that the former shall meet with, and all the good that the latter shall enjoy.

By doing good to those who have evil intentions against you, you thereby shut their mouth.

He who knows well what he is capable of, has seldom had success.

He who has too good an opinion of himself, drives all others away from him.

He who loves jesting and raillery, brings himself into many troubles.

Partial knowledge is better than total ignorance; if you cannot get what you wish, get what you can.

He who has lost shame, may bury his heart.

The poor should get learning in order to become rich; and the rich should acquire it for their ornament.

A man should accommodate himself to the weakness of his inferiors, in order to derive from them the services he requires.

An avaricious man runs straight into poverty. He leads a life of poverty here below: but he must give the account of a *rich man* in the day of judgment.

The greatest advantage that a man can procure for his children, is to have them well educated.

Do good to him who does you evil, and by this means you will gain the victory over him.

Men, because of *speech*, have the advantage over beasts: but brutes are preferable to men whose language is indecent.

If you can do good *to-day*, defer it not till *to-morrow.*

The excellence of many discourses consists in their brevity.

Two things are inseparable from lying; many promises, and many excuses.

Deceivers, liars, and all persons who lead an irregular life, are intoxicated by the prosperity which smiles upon them in all things: but that intoxication is the just recompense of their evil actions.

He lives in true repose, who bridle his passions.

It is in vain to expect these five things from the following persons. A present from a poor man; service from a lazy man; succour from an enemy; counsel from an envious man; and true love from a prude.

It is unbecoming the character of a wise man to commit the fault for which he reproveth others.

A passionate man is capable of nothing:—how unfit then is such a person for a governor!

A rich man who is not liberal, resembles a tree without fruit.

You cannot keep your own secret,—what cause then have you to complain, if another to whom you have declared it, should reveal it?

It is the same with the administration of the affairs of kings, as with sea-voyages; you may lose, gain, amass treasures, and lose your life.

He who submits to a voluntary poverty neither possesses, nor is possessed by, any thing.

A wicked man should be considered as dead while he is alive: but a good man lives even in the tomb.

No man should undertake any thing till he has thoroughly examined it.

He who possesses any art or science, is at least equal to a great lord.

Honours, employments, and dignities, cannot recompense a man for the pains he has taken to acquire them.

On many occasions a good book supplies the place of an agreeable companion.

That day in which a man neither does some good action, nor acquires some useful knowledge, should not be (if possible) numbered in the days of his life.

He who is of a surly and unyielding disposition never fails to excite troubles even among relatives and friends.

A great monarch should fix a *good reputation* as an object to which he should continually bend his pursuits; because, of all the grandeur and eminences of this world, this is the only thing that shall survive him.

Leave not till to-morrow what you can perform to-day.

To have pity on one's enemy, when he is in distress, is the mark of a great soul.

He who does good shall not lose his reward. A good action never perishes, neither before God nor before men.

Covetousness proceeds *ad infinitum*; and therefore determine the bounds of your desires, and the objects of your pursuits. He who does not act thus, shall never become either rich or happy.

A monarch who considers his own interest should ever abide in his kingdom, and consider himself as a rose in the midst of a garden, which continually reposes on thorns.

Never despise a man because his employment is mean, or his clothing bad. The *bee* is an insect which is not very pleasing to the sight, yet its hive affords abundance of honey.

The people enjoy repose, when governed by princes who take note. The monarch who watches causes his people to repose in safety.

Confer your opinion with that of another, for truth is more easily discovered by two than one.

Do not rejoice at the death of your enemy; your life is not eternal.

Be always employed, that ye become not slothful; and refer to God all that you acquire by labour, otherwise you shall live in a continual and condemnable idleness.

It is extremely difficult to render him wise who knows

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nothing; because his ignorance causes him to believe that he knows more than he who attempts to instruct him.

One coat, one house, and one day's food, is enough for you; and should you die at noonday you will have one-half too much.

A covetous man is an enemy to all the poor; and is cursed both in this and the coming world.

Interested friends resemble dogs in public places, who love the bones better than those who throw them.

In order to live well, a man should die to all his passions, and every thing that depends on them.

A thousand years of delight do not deserve the risk of our lives for a single moment.

You shall only receive in proportion to what you give. The service of kings may be compared to a vast sea, where many merchants traffic, some of whom acquire great riches, and others are shipwrecked.

Fear the man who fears you. Do nothing without design.

Humble yourself in asking, that you may be raised up in obtaining what you request.

A wicked woman in the house of a good man is a hell to him in this world.

It cannot be said of a miser that he possesses his riches, however attached he may be to them.

The thought of evil frequently derives its origin from idleness.

Kings and subjects are equally unhappy, where persons of merit are despised, and where ignorant men occupy the chief places of trust.

Answer those who ask questions of you in such a manner as not to offend them.

The most proper method of punishing an envious person is, to load him with benefits.

Prudence suffers between *impossibility* and *irresolution*.

When you speak, let it be in such a manner as not to require an explanation.

The most precious acquisition is that of a friend. Never trust to appearances. Behold the *drum*; notwithstanding all its noise, it is *empty* within.

Keep not an evil conscience: but be diffident, to the end that you be never surprised nor deceived.

Nothing remains with punishment or reward.

A wise man by his speeches does things which a hundred armies conjoined could not execute.

Do not speak till you have thought on what you intend to say.

Those who believe they may gain by seditions and commotions never fail to excite them.

The best friends we have in this world, are the spies of our actions, who publish our faults.

Hope for nothing from this world, and your soul will enjoy rest.

He who applies himself to acquire knowledge, puts himself in the capacity of possessing all good things.

He who does not succeed in the business in which he is employed, because he is incapable of it, deserves to be excused; for it is to be believed that he has done all he could to accomplish his end.

Every kind of employment requires a particular sort of genius.

Riches increase in proportion as you give to the poor.

The greatest reputation is frequently an embarrassment.

Do not despise a poor man because he is such: the lion is not less noble because he is chained.

A young man, who has the wisdom of an old man, is considered as an old man among those who are wise.

A righteous prince is the image and shadow of God upon earth.

As soon as virtue begins to discover itself, vice begins its insolent insults.

Can it be said that a man has wisely considered what he has done, when the end corresponds not with what he proposed?

To the end that what you desire may be advantageous to you, never desire any thing but that which is proper for you.

Those who will not forgive an offence are the most accursed of all men.

Though it be pretended that no man can shun his destiny, yet it is well to do nothing without precaution.

It is a double present when given with a cheerful countenance.

Nobility is nothing, unless supported by good actions.

Evil speaking and calumny never quit their hold till they have destroyed the innocent on whom they have once seized.

Consider your estate, and leave playing and jesting to children.

Soft words may appease an angry man; bitter words never will.

Would you throw fire on a house in flames to extinguish them?

Continue to speak the truth, though you know it to be hateful.

It is a blessing to a house to have a number of guests at table.

Five things are useless when they are not accompanied each with another thing:—advice without effect;—riches without economy;—science without good manners;—almsgiving to improper objects, or without a pure intention;—and life without health.

If you wish your enemy never to know your secret, never divulge it to your friend.

Art thou a man in honour? Wouldst thou live without inquietude or remorse? Then do actions worthy of thy character.

When subjects are ill-treated by subaltern officers, and cannot make remonstrances to the prince, because the too great authority of ministers of state deprives them of the means; their lot is like to that of a man who, half-dead with thirst, approaches the river Nile to drink; but, perceiving a *crocodile*, is obliged to perish for lack of water, or submit to be devoured.

It is better to perish with hunger, than to deprive the poor of their bread.

If you be reproved for your faults, do not be angry with him who does it: but turn your anger against the things for which he has reproved you.

Poisonous food is preferable to bad discourse.

Do not discover the faults of others, if you be unwilling to have your own known.

Wage war against yourself, and you will thereby acquire true peace of soul.

One resembles those, the company of whom he most frequents.

The best expended riches are those which are given for God's sake.

If you have a dispute with any person, take heed that you say not of him all the evil which you know; otherwise you will leave no room for accommodation.

Your conversation is the index of your intellect, and your actions shew the bottom of your heart.

It is more difficult to manage riches well, than to acquire them.

The grandeur of kings is evidenced in the administration of justice.

Honour your parents, and your children will honour you. Cultivate no friendship with him who loves your enemy.

If you have a friend who takes offence at trifles, break entirely with him, for he is not to be trusted.

The happiness of life is only to be found, when the conscience is pure and clean.

Measure every man with his own measure; *i. e.* do not expect or require from him more than is in him.

Can any man boast who considers what he is come from? In whatever corner of the world you are, you will have something to suffer.

It will be more profitable for thee to adorn thy inside than thy outside.

The words of Lockman to his son.

My son, I wish thee to observe these six maxims, which comprehend all the morality of the ancients and moderns.

1. Have no attachment to the world, but in proportion to the short duration of thy life.
2. Serve God with all that fervour which the need which thou hast of Him demands.
3. Labour for the other life that awaits thee, and consider the time it must endure.
4. Strive to escape that fire, out of which those who are once cast in, can never escape.
5. If thou hast temerity enough to sin, measure beforehand the strength thou shalt require to endure the fire of hell, and the chastisements of God.
6. When thou wishest to transgress, seek for a place where God cannot see thee.

The words of Ali to his sons.

My sons, never despise any person: consider your superior as your father, your equal as your brother, and your inferior as your son.

Words addressed by a Mohammedan to the Messiah.

The heart of the afflicted draws all its consolation from Thy words.

The soul receives life and vigour at the bare mention of Thy name.

If ever the human spirit be rendered capable of contemplating the mysteries of the Divinity, it is Thou alone who givest it the light by which it understands, and the attractions by which it is penetrated.

INTRODUCTION

TO THE

BOOK OF ECCLESIASTES.

THE Book, intituled *Kohelah* or *Ecclesiastes*, has ever been received, both by the Jewish and Christian Church, as written under the *inspiration* of the Almighty; and was held to be properly a part of the Sacred Canon. But while this has been almost universally granted, there has been but little unanimity among learned men and critics, as to its *author*. To *Solomon* it has been most generally attributed, both in ancient and modern times.

Grotius, however, conjectured that it was written a long time after *Solomon*; and he says, at the close of his Notes on it, that it was revised in the days of *Zerubbabel* by some learned man, who in the twelfth verse of the last Chapter addresses his son *Abiud*: *And further, by these, my son, be admonished*. But such a conjecture appears to have little foundation. This great man was more successful in his criticism on the *language* of the Book; shewing that there are many words in it which do not savour of the purity of the Hebrew tongue; and are found in the times of the *Captivity*, and afterwards, and such as appear principally in the Books of *Ezra* and *Daniel*.

Calovius has on the other hand (not with as much success as he imagined) argued against *Grotius* for the *purity* of the language.

Mr. G. Zirkel of Wurtzburgh published an examination of this Book in 1792, in which he endeavours to prove:—

1. That the *style* of *Ecclesiastes* is that of the *later Hebrew writers*, as appears by the *Chaldaisms*, *Syriacisms*, and *Hellenisms*, that occur in it.

2. That it may have been written between the years 390 and 130 before *Jesus Christ*, if not later.

The *Jena* reviewers, seem to have thought it to be a *translation* from the *Greek*, and to have been written by a *Jew* of *Alexandria*, while the famous *library* was founding by *Ptolemy Philadelphus*, king of *Egypt*, about the year 240 before *Christ*. And that it is to this circumstance that chap. xii. 12, alludes; *of making many books there is no end*; which could not have entered into the head of a *Palestine Jew*; and such a person might speak with propriety of an *Israel* in *Jerusalem*, chap. i. ver. 12, being acquainted with an *Israel* in *Alexandria*.

The *Jews* in general, and *St. Jerom*, hold the Book to be the composition of *Solomon*, and the fruit of his repentance when restored from his idolatry, into which he had fallen through means of the strange or *heathenish women* whom he had taken for *wives* and *concubines*.

Others of no mean note, who consider *Solomon* as the author, believe, that he wrote it *before* his fall; there being no evidence,—1. That he wrote it afterwards. 2. Nor that he ever recovered from his fall: 3. That it was in his *old age*, that his wives turned away his heart from *God*; and the Book bears too many evidences of mental *energy* to allow the supposition, that in his *declining age*, after so deep a fall from *God*, he was *capable* of writing such a treatise. And, 4. That this opinion goes far towards destroying the *Divine inspiration* of the Book; for if he did recover and repent, there is no evidence that *God* gave him back that *Divine inspiration* which he before possessed; for we hear of the *Lord* appearing to him *twice before his fall*, but of a *third appearance* there is no intimation. 5. Of the restoration of *Solomon* to the favour of *God*, there is no proof in the Sacred History: for in the *very place* where we are told that in his *old age* his wives turned away his heart from the *Lord*, we are told of his *death*, without the slightest intimation of his repentance.—See my character of *Solomon* at the end of 1 Kings xi.

Nothing, however, of this uncertainty can affect the character, importance, and utility, of the Book in question. It is a Book of singular worth; and the finest monument we have of the wisdom of the ancients, except the *Book of Job*.

But the chief difficulty attending this Book is the *principle* on which it should be interpreted. Some have supposed it to be a *dialogue* between a *true believer* and an *infidel*; which makes it to the unwary Reader appear to abound with contradictions, and in some instances false doctrine. And that the parts must be attributed to their respective speakers, before an interpretation can be successfully attempted. I am not convinced that the Book has any such structure; though in some places the *opinions* and *sayings* of *infidels* may be quoted; *a. g.* Chap. vii. ver. 16, and in some of the following Chapters.

In the year 1763, M. *Desvœux*, a learned foreigner, then resident in England, and in the British service, wrote and published a *Philosophical and Critical Essay on this book*, in which he endeavours to prove, that the design of the author was to *prove the immortality of the soul*; and that it is on this principle alone, that the Book can be understood and explained.

As a late Commentator on the Bible has adopted this plan, and woven the major part of this dissertation in his notes on the Book, I shall introduce the whole of Mr. *Desvœux's analysis of its contents*, the *propositions*, *arguments*, *proofs*, *illustrations*, *corollaries*, &c. on the ground of which he attempts its illustration.

"The whole of the discourse," he says, "may be reduced to the three following *Propositions*, each of which is attended with its *apparatus of proofs*, and *special observations*."

PROPOSITION I.

"No labour of man in this world can render him contented, or give him true satisfaction of soul."

PROPOSITION II.

"Earthly goods and possessions, are so far from making us happy, that they may be even viewed as real obstacles to our ease, quiet, and tranquillity of mind."

PROPOSITION III.

"Men know not what is or is not truly advantageous to them; because they are either ignorant or unmindful of that which must come to pass after their death."

"The three propositions, with their *proofs* and *illustrations*, are contained in the following Analysis."

PROPOSITION I.

Chap.	Ver.	Description	Chap.	Ver.	Description
I.	2, 3.	No labour of man, &c.	II.	11.	General conclusion of the second proof.
	4—11.	First proof.—The course of nature.			A review of the second proof, with special conclusions, relating to every particular therein mentioned, &c.
	12, &c.	Second proof.—Men's occupations.			
	16—18.	First head.—Wisdom or Philosophy.			
II.	1, 2.	Second head.—Pleasure.	12—17.	I.	Wisdom.
	3—10.	Both jointly.	18—23.	II.	Riches.

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- Chap. Ver.
 ii. 24—26. iii. Pleasure.
 iii. 1, &c. *Third proof*.—Inconstancy of men's wills.
 9. *Conclusion of the third proof*.
A review of the second and third proofs, considered, jointly, with special observations and corollaries.
 10, 11. *First observation*.—God is inculpable.
 12—15. *Second observation*.—God is the Author of whatever befalls us in this world.
 16, 17. *First corollary*.—God shall redeem all grievances.
 18—21. *Second corollary*.—God must be exalted and man humbled.

- Chap. Ver.
 iii. 22. *Third corollary*.—God allows men to enjoy the present.
 iv. 1. *Fourth proof*.—Men's neglect of proper opportunities, evidenced in several instances, *viz.*
 1—3. i. Oppression.
 4. ii. Envy.
 5, 6. iii. Idleness.
 7—12. iv. Avarice.
 v. 13—19. v. *Misapplication of esteem and regard*.
 N. B. 1—9. Is a *digression* containing several admonitions, in order to prevent any misconstruction of the foregoing remarks.
 10—12. vi. *Expensive living*.

PROPOSITION II.—Ch. iv. ver. 13.

- Chap. Ver.
 v. 14—17. *First proof*.—Instability of riches.
 vi. 18. 2. *Second proof*.—Insufficiency of riches to make men happy.
 3—6. *Corollary*.—The fate of an *abotise* is, on the whole, preferable to that

- Chap. Ver.
 of him who lives without enjoying life.
 7—9. *Third proof*.—Men's insatiableness.
 10, 11. *General conclusion* from the *first and second propositions*.

PROPOSITION III.—Ch. iv. ver. 12.

- Chap. Ver.
 vii. 1, &c. *First proof*.—Wrong estimation of things.
A digression, intended like that ver. 1—9, to prevent any misconstruction of the preceding observations; and containing several advices, together with a strong commendation of him who gives them, in order to enforce the observation of the rules he lays down.
 9—12. *First advice*.—Do not blame Providence.
 13. *Second advice*.—Do not judge of Providence.
 14, 15. *Third advice*.—Submit to Providence.
 16—20. *Fourth advice*.—Avoid excesses.
 21, 22. *Fifth advice*.—Do not heed idle reports.
 23—25. *Commendation of the foregoing advices from the author's application of every thing: and, especially,*
 26—29. i. Wickedness and ignorance.

- Chap. Ver.
 viii. 1—8. ii. Wisdom.
Second proof.—Anticipated judgments;
 9—14. i. That sin shall go unpunished, because it is so in this world.
 ix. 15—6. ii. That life is preferable to death.
 7—9. *First corollary*.—Earthly enjoyments are not criminal.
 10. *Second corollary*.—We must make a proper use of our faculties.
 11—15. *Third proof*.—Judgments that are seemingly right, but entirely false.
 16, &c. *Fourth proof*.—Little regard paid to wisdom.
 16. i. Past services are forgotten.
 ii. The least fault is noticed.
 x. 5—19. iii. Favour gets what is due to merit.
 20. *A caution*, to prevent the abuse of the preceding remarks.

PRACTICAL INFERENCES.

- Chap. ver.
 xi. 1—4. i. From the *first PROPOSITION*.—We must give to earthly goods that stability of which they are capable.
 5, 6. ii. From the *first and second PROPOSITIONS*.—We must, in all our conduct, conform to the design of Providence, and leave the success to God.

- Chap. Ver.
 xii. 7, 8. iii. From the *three PROPOSITIONS*, but especially from the *third*, we must seek for happiness beyond the grave.
 9—12. *Commendation of the work*, from several considerations.
 13, 14. *CONCLUSION of the whole*."

This is the whole of Mr. Desvœux's analysis; and I place it here, that the Reader, who may approve of the plan, may keep it in view, while he is passing through the Book. For my own part, I doubt whether the author made any such technical arrangement.

The three propositions which Mr. Desvœux lays down, and which are so essential to the interpretation he gives of the Book, would have been expressly laid down by the inspired writer, had he intended such: but they appear no where in it; and Mr. D. is obliged to assume or gather them from the general scope of the work. However, on his plan, he has certainly made a number of judicious observations on different passages, though his translations are generally too bold; and seldom well supported by the original text.

In 1778, was published "Choheloth, or the Royal Preacher, a poetical Paraphrase of the Book of Ecclesiastes. Most humbly inscribed to the King." 4to. There is no name to this work. The late Rev. John Wesley gives the following account of the work and its author in his Journals:—

"Monday, Feb. 8, 1768. I met with a surprising poem, intituled Choheloth, or the Preacher: it is a paraphrase in tolerable verse, on the Book of Ecclesiastes. I really think the author of it, (a Turkey merchant) understands both the difficult expressions, and the connexion of the whole, better than any other, either ancient or modern writer, whom I have seen. He was at Lisbon during the great earthquake, just then sitting in his night gown and slippers. Before he could dress himself, part of the house he was in fell, and blocked him up. By this means his life was saved; for all who had run out were dashed to pieces by the falling houses."

Mr. Wesley had certainly read this book in 1763; but it does not appear to have been printed till ten years after! How can we account for this? I know of no way, but one of these two:—1. Either there was a second edition, or a second title; which I have not been able to ascertain: or, 2. Mr. W. read the work in MS. He seems to have known the author well: but did not like to tell his name. About the year 1739 that eminent man recommended this work to me; and told me several particulars relative to it, which have escaped my memory. I procured the book the first opportunity, and read it with great satisfaction: and from it derived no small portion of information. Having now examined it anew, I can most cordially subscribe to Mr. Wesley's opinion. I really believe that the Author understood both the difficult expressions, and the connexion of the whole, better than any other writer, whether ancient or modern, at least known to me. Had it comported with my plan, I should have thought a reprint of his work, with the text (which he does not insert) and a few philological notes, would have been quite sufficient to have given my readers a safe and general view of the whole work and its design: though I can by no means adopt the author's hypothesis, that the Book was written by Solomon after he was restored from his grievous apostasy. This is an assumption that never was proved, and never can be.

From the Preface to this work I have selected some general observations which I consider to be important, and subjoin to this Introduction; and what I borrow from the work itself I mark with a C, not knowing the author's name. Of the authenticity of the Book of Ecclesiastes I have no doubt: but I must say, the language and style puzzle me not a little. Chaldaisms and Syriacisms are certainly frequent in it, and not a few Chaldaic words and terminations;

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and the style is such as may be seen in those writers who lived at or after the Captivity. If these can be reconciled with the age of Solomon, I have no objection : but the attempts that have been made to deny this, and overthrow the evidence, are in my view often trifling, and generally ineffectual. That Solomon, son of David, might have been *author* of the whole *matter* of this, and a *subsequent writer* put it in his own language, is a possible case : and were this to be allowed, it would solve all difficulties. Let us place the supposition thus : Solomon said all these things, and they are highly worthy of his wisdom ; and a Divine writer, *after his time*, who does not mention his name, gives us a faithful version of the whole in his own language.

On other subjects relative to this Book the author of *Choheloth* shall speak for me.

"I. Not to perplex our readers with the various expositions of the word *Choheloth*, the title of this Book in the original ; (for, in truth, we can find none better or more significant than that commonly received, *viz. Ecclesiastes, or the Preacher* ;) let us now come to the book itself. Nothing can be more interesting than the subject it treats of, to wit, *the chief or sovereign good*, which man, as a rational and accountable being, should here propose to himself. Every human creature, it is certain, naturally aims at happiness : but though all apply themselves with equal ardour to this desirable end, yet such is the violence of passion, and want of reflection in the generality of mankind, that the means they use for obtaining it, instead of conducting them to the safe and direct road, only serve to mislead and bewilder them in the dark and intricate labyrinths where it is impossible to find what they seek for. Now as it was absolutely necessary to convince such men of the vanity of their pursuits, in order to induce them to turn back into the right way, Solomon shews, in the first place, what is *not* happiness, and then what really is. Like a skillful physician, he searches deeply into the latent cause of the malady, and then prescribes a radical cure.

"II. In the former disquisition, he enumerates all those particulars which mankind are most apt to fix their hearts upon ; and shews from his own dear-bought experience, and the transient and unsatisfactory nature of the things themselves, that no such thing as solid felicity is to be found in any of them. What he asserts on this head carries with it the greater weight, as no man upon earth was ever better qualified to speak decisively on such a subject, considering the opportunities he had of enjoying to the utmost all that this world affords. After having thus cleared away the obstacles to happiness, he enters on the main point, which is to direct us how and where it may be found. Thus he affirms at the conclusion of the Book, where he recapitulates the sum and substance of the sermon, as some not improperly have styled it, consists in a religious and virtuous life, with which, as he frequently intimates, a man in the lowest circumstances may be happy, and without which one in the highest must be miserable. As the whole Book tends to this single point ; so, in discussing thereof, many excellent observations are interspersed, relating to the various duties of life, from the highest to the lowest station ; the advantages resulting even from poverty ; the genuine use of riches, and extreme folly of abusing them ; the unequal dispensations of Divine Providence ; the immortality of the human soul ; and great day of final retribution. All these noble and important subjects are treated of in such a style and manner as nothing among the ancients can parallel.

"We have here given the genuine character of this inestimable piece ; yet such has been the ignorance, inattention, or depravity, of some persons, that it would be hard to find an instance of any thing written on so serious and interesting a subject, which has been so grossly misrepresented. How often has a handle been taken from certain passages, ill understood, and worse applied, to patrenize libertinism, by such as pretend to judge of the whole from a single sentence, independent of the rest, without paying the least regard to the general scope or design ! According to which rule the most pious discourse that ever was written may be perverted to Atheism. Some fanatics have fallen into the contrary extreme ; for, on reading that all here below was vanity, they have been so wrong-headed, as to condemn every thing as evil in itself. This world, according to them, cannot be too bitterly inveighed against ; and man has nothing else to do with it, but to spend his days in sighing and mourning. But it is evident that nothing could be further from the Preacher's intention ; for notwithstanding he speaks so feelingly of the instability and unsatisfactory nature of all subinary things, and the vanity of human cares, schemes, and contrivances ; yet, lest any one should mistake his meaning, he advises every man, at the same time, to reap the fruit of his honest labours, and take the comfort of what he possesses with a sober freedom and a cheerful spirit. Not to harass and disturb his mind with anxious cares and restless solicitudes about future events ; but to pass the short space which heaven has allotted him here, as pleasantly as his station will admit, with a quiet conscience. He does not condemn the things themselves, such as science, prudence, mirth, riches, honours, &c. ; but only their abuse, that is, the useless studies, unreasonable pursuits, and immoderate desires, of those who pervert God's blessings to their own destruction.

"On this head Solomon gives his sentiments, not only as a divine and philosopher, but like one thoroughly acquainted with the foibles of the human heart. It was not his design to drive people out of the world, or to make them live wretchedly in it : but only that they should think, and act, like rational creatures ; or, in other words, be induced to consult their own happiness.

"There is nothing in the whole body of Pagan philosophy so elevated and magnificent, as what some have written on the important subject of this poem : but we find their opinions so various and contradictory, and the most plausible so blended with errors, (even those of the *divine Plato* not excepted) that their sublimest sentiments on the *sovereign good*, or ultimate happiness of man, when compared with those of the *Royal Preacher*, not only appear cold and languid, but always leave the mind unsatisfied and restless. We are lost in a pompous flow of words ; and dazzled, but not illuminated. One sect, by confining happiness to sensual pleasures, so greatly slackened the cord, as to render it wholly useless : another, by their too austere and rigid maxims, stretched it so tight, that it snapped asunder ; though the experience of all ages has evinced that these latter imposed both on themselves and the world, when they taught that virtue, however afflicted here, was its own reward, and sufficient of itself to render a man completely happy. Even in the brazen bull of *Perillus*, truth will cry out from the rack, against such fallacious teachers, and prove them liars. The extravagant figments, therefore, of the *stoical apathy*, no less than those of the *voluptuous Epicurean*, both equally vanish at the splendour of the Divine truth delivered by Solomon. He alone decides the great question in such a manner that the soul is instantly convinced ; it need seek no farther.

"III. To prevent all misapprehensions, which a slight and cursory reading of this Book is apt to raise in many persons, it will be requisite to observe two cautions : First, that Solomon, who tells us that he applied his heart not only to the search of wisdom and knowledge, but also to folly and madness, frequently speaks, not according to his own sentiments, though he proposes the thing in a naked and simple manner, designedly making use of such terms as might set the picture in a fuller and clearer light, so that we often meet with certain expressions which, unless we search into their true design, seem to have a quite different force and meaning from what the author really intended. We must, therefore, take particular care to distinguish the doubts and objections of others from Solomon's answers ; the want of attending to which has made this Book much more obscure than otherwise it would appear. Secondly, we should not judge of the entire discourse from some parts of it : since many things are pertinently said, according to the present subject, which, in themselves, and strictly taken, are far from true. In order to come at the genuine sense, we should form our opinion from the different circumstances of the matter treated of, comparing the antecedent with the consequent passages, and always considering the Preacher's real scope and design. By carefully attending to these two cautions, this Book will be seen in a very different light, from what it now appears in, to the generality of readers.

"IV. This Book, besides the figurative and proverbial expressions, to be found in no other part of the Scripture, is undoubtedly metrical ; and, consequently, the grammatization, in many places, not a little perplexed, from the frequent ellipses, abbreviations, transposition of words, and other poetical licences, allowed in all languages ; to say nothing of the carelessness or ignorance of transcribers, as appears from the variety of readings. Yet, notwithstanding we are so little acquainted with the nature of the Hebrew metre, and the propriety of certain words and phrases, which, at this vast distance of time, in a language that has been dead upwards of two thousand years, must unavoidably occasion the same difficulties and obscurities as occur in works of far less antiquity, and in languages more generally studied and better understood ; notwithstanding this, I say, a diligent and attentive observer will always find enough to recompense his trouble ; and, if he has any taste, cannot avoid being struck with the exquisite beauty and regularity of the plan.

INTRODUCTION TO THE BOOK OF ECCLESIASTES.

"V. The most judicious Commentators have remarked on this Book, that we have here a conspicuous example of that form of disputing, which was so justly admired in the soundest of the Pagan philosophers: particularly in Socrates, who, whilst others were taken up with abstruse speculations about the nature of things, and investigating the number, motions, distance, and magnitude of the stars, brought down philosophy from the upper regions, and fixed its abode on earth; that is, by teaching such precepts as served for the regulation of life and manners, by far the most useful of all sciences, as being most conducive to the welfare of society, and the general benefit of mankind. Of this we have a noble specimen in the memoirs of that ancient moralist, collected by Xenophon. It is, I think, beyond all contradiction, that no one ever made deeper researches into nature, or had made so great a progress in every branch of science, both speculative and experimental. But what, after all, was the result of his inquiries? A thorough conviction of the utility of such studies, and how little they conduce towards the obtaining that peace and tranquillity of mind wherein true happiness consists. He applied himself, therefore, to that study which might produce a real and lasting advantage, namely, to render men wise to some purpose; that is, truly virtuous. The manner of his treating this important subject bears some resemblance to that of the celebrated Greek moralist. He does not give us a long roll of dry formal precepts, with which the mind is soon tired: but, to confirm the truth of every thing he says, appeals not only to his own experience, but the general sense of unbiassed reason. At the same time he sets before us, in the liveliest colours, the sad effects of vice and folly; and makes use of every incentive to engage the heart to be enamoured with virtue, and pursue its own interest. Whatever he intends to inculcate is first barely proposed, and then more accurately explained and illustrated, though by gentle and almost imperceptible transitions; with this peculiarity, that there is always much more implied than expressed; insomuch that the Reader, from a slight hint given him, is left to draw such inferences as his own reflection must naturally suggest. Every thing, in short, is drawn in this admirable composition, with equal simplicity and elegance; and hath as distinguished a superiority to whatever the best Pagan philosophers have given us on the same subject, as the borrowed light of the moon is surpassed by that of the sun in his full meridian lustre; or, to use a still stronger comparison, as Solomon's knowledge of the one true God excelled the idle notion of their fictitious deities."

Some have supposed that the Book of Ecclesiastes is a poem. That some poetic lines may be found in it there is no doubt: but it has nothing in common with poetic books; nor does it exist in the hemistic form in any printed edition, or MS. yet discovered. It is plain prose, and is not susceptible of that form in which the Hebrew poetic books appear.

The author already quoted thinks that the Book of Ecclesiastes is metrical. I cannot see this: but it has what is essential to poetry, a truly dignified style; there are no mean creeping words in it, whether pure Hebrew, or borrowed from any of its dialects. They are all well chosen, nervous, and highly expressive. They are, in short, such as become the subject, and are worthy of that inspiration by which the author was guided.

ECCLESIASTES;

OR,

THE PREACHER.

Year from the Creation, according to Archbishop Usher, 3627.—Year from the flood of Noah, according to the common Hebrew text, 1871.—Year before the birth of Christ, 972.—Year before the vulgar era of Christ's nativity, 977.—N. S. The time when this Book was written is very uncertain: the above chronology is agreeable to that contained in the present authorized Version.

CHAPTER I.

The prophet shows that all human courses are vain, 1-4. The creatures are continually changing, 5-8. There is nothing new under the sun, 9-11. Who the prophet was; his estate, and his studies, 12-18.

A. M. cir. 3627.
B. C. cir. 977.
Anno I. Olymp.
civitas 291.
A. U. C. cir. 584.

THE words * of the Preacher, the son of David, king of Jerusalem.

2 ^b Vanity of vanities, saith the Preacher, vanity of vanities; * all is vanity.

3 ^d What profit hath a man of all his labour which he taketh under the sun?

4 *One generation passeth away, and another generation cometh: * but the earth abideth for ever.*

a Ver. 1, 12. Chap. 1. 27. & 12. 9, 9, 10.—b Ps. 39. & c. & 22. & 144. 4. Chap. 2. 1, 15, 19, 23, 25, 27, 18. & 4. 15. & 5. 10. & 5. 4, 5, 11. & 7. 6, 15. & 8. 10, 12. & 9. 8. & 11. 10. & 12. 1. Am. 20. 32. & 40. 17, 32. & 41. 25. & 44. 9. & 57. 13. & 58. 9.

5 ^f The sun also ariseth, and the sun goeth down, and * hasteth to his place where he arose.

6 ^b The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to its circuits.

7 ⁱ All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they * return again.

8 All things are full of labour; man cannot utter it: ^l the eye is not satisfied with seeing, nor the ear filled with hearing.

& 22. 4.—c Rom. 8. 20.—d Chap. 2. 22. & 3. 9.—e Ps. 104. 5. & 118. 90.—f Ps. 12. 5. &—g Heb. paneth.—h John 3. 8.—i Job 38. 10. Ps. 134. 8, 9.—k Heb. returns to go.—l Prov. 27. 20.

NOTES ON CHAPTER I.

Verse 1. *The words of the Preacher*] Literally, *The words of Kohaleth, son of David, king of Jerusalem.* But the *Targum* explains it thus:—"The words of the prophecy, which Kohaleth prophesied; the same is Solomon, son of David the king, who was in Jerusalem. For when Solomon, king of Israel, saw by the spirit of prophecy that the kingdom of Rehoboam his son was about to be divided with Jeroboam, the son of Nebat; and the house of the sanctuary was about to be destroyed, and the people of Israel sent into captivity: he said in his word—*Vanity of vanities* is all that I have laboured, and David my father; they are altogether vanity."

The word קהלת *Kohaleth*, is a feminine noun, from the root קהל *kahal*, to collect, gather together, assemble; and means, *she who assembles or collects a congregation*; translated by the *Septuagint*, *Εκκλησιας*, a public speaker, a speaker in an assembly; and hence translated by us a preacher. In my old MS. Bible it is explained thus:—*a talker to the people; or together cleaving.*

Verse 2. *Vanity of vanities*] As the words are an exclamation, it would be better to translate, *O vanity of vanities! Emptiness of emptiness.* True substantial good is not to be found in any thing liable to *change and corruption.*

The author referred to in the Introduction begins his paraphrase thus:—

"O vain delin world! whose largest gifts
Thine emptiness betray, like painted clouds,
Or wat'ry bubbles; as the vapor flies,
Dispersed by lightest blast, so fleet thy joys,
And leave no trace behind! This serious truth
The royal preacher found, profound, unspoken
By all experience; with a sigh repeats
The mournful theme, that nothing here below
Can solid comfort yield: 'tis all a scene
Of vanity, beyond the power of words
To express, or thought conceive. Let every man
Survey himself, then ask, what fruit remains
Of all his fond pursuits? What has he gained,
By toiling thus for more than nature's want?
Require I? Why thus with endless projects rack'd
His heated brain, and to the labouring mind
Repose denied? Why such expense of time,
That waste away so fast, and ne'er or soon be back?
Could man his wish obtain, how short the space
For its enjoyment! No less transient here
The time of his duration, than the things
That anxiously possess'd. For, as the wind,
In search of bliss, fix'd on no solid point,
For ever fluctuates; so our little frames,
In which we glory, haste to their decline,
Nor permanent can find. The human race
Drop like autumn'd leaves, by spring revived:
One generation from the stage of life
Withdraws, another comes, and thus makes room
For that which follows. Mightiest realms decay,
Sink by degrees; and to new form'd states
Rise from their ruins. Even the earth itself,
Still object of our hopes and fears,
Shall have its period, thought to man unknown."

Verse 3. *What profit hath a man*] What is the sum of the real good he has gained by all his toils in life? They, in themselves, have neither made him *contented* nor *happy.*

Verse 4. *One generation passeth away*] Men succeed each other in unceasing generations: but the earth is still

the same; it undergoes no change that leads to melioration, or greater perfection. And it will continue the same, *לְעוֹלָם לְעוֹלָם*, during the whole course of time; till the end of all things arrives.

Verses 5 & 6. These verses are confused by being falsely divided. The first clause of the *sixth* should be joined to the *fifth* verse.

The sun also ariseth, and the sun goeth down, and hasteth to his place where he ariseth; going to the south, and circulating to the north.

Verse 6. *The wind is continually whirling about, and the wind returneth upon its whirlings.*

It is plain, from the clause which I have restored to the *fifth* verse, that the author refers to the approximations of the sun to the northern and southern tropics, viz. of *Cancer* and *Capricorn*.

All the *Versions* agree in applying the first clause of the *sixth* verse to the sun, and not to the same, *לְעוֹלָם לְעוֹלָם* alone has mistaken the meaning. My old MS. Bible is quite correct:

The sunne riseth up, and goth down, and to his place turneth again; and there again rising, goth about to the south, and then again to the north.

The author points out two things here:—1. *Day and night*, marked by the appearance of the sun above the horizon; proceeding apparently from *East to West*; where he sinks under the horizon, and appears to be lost during the night. 2. His *annual course* through the twelve signs of the zodiac, when, from the equinoctial, he proceeds southward to the tropic of Capricorn; and thence turneth about towards the north, till he reaches the tropic of Cancer; and so on.

Verse 7. *All the rivers run into the sea; yet the sea is not full*] The reason is, nothing goes into it either by the rivers or by rain, that does not come from it: and to the place whence the rivers come, whether from the sea originally by evaporation, or immediately by rain, thither they return again; for the water exhaled from the sea by evaporation is collected in the clouds, and in rain, &c. falls upon the tops of the mountains; and, filtered through their fissures, produce streams, several of which uniting, make rivers which flow into the sea. The water is again evaporated by the sun; the vapours collected are precipitated, and being filtered through the earth, become streams, &c. as before.

Verse 8. *All things are full of labour*] It is impossible to calculate how much anxiety, pain, labour, and fatigue, are necessary in order to carry on the common operations of life. But an *endless desire to gain*, and an *endless curiosity to witness* a variety of results, cause men to labour on. The eye sees much; but wishes to see more. The ear hears of many things; but is curious to have the actual knowledge of them. So, *desire and curiosity* carry men (under the Divine providence) through all the labours and pains of life.

3 ⁴ I sought in mine heart * to give myself unto wine, (yet acquainting mine heart with wisdom,) and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven ⁶ all the days of their life.

4 I made me great works; I builded me houses; I planted me vineyards:

5 I made me gardens and orchards, and I planted trees in them of all kind of fruits:

6 I made me pools of water, to water therewith the wood that bringeth forth trees:

7 I got me servants and maidens, and had ⁸ servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me:

8 ⁹ I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as ¹ musical instruments, and that of all sorts.

⁴ Chap. 1. 17.—⁶ Heb. to draw my flesh with wine.—¹ Heb. the number of the days of their life.—⁸ Heb. sons of my house.—¹ 1 Kings 9. 23. & 10. 16, 14, 21, &c. ¹ Heb. musical instruments and instruments.—¹ Chap. 1. 16.

the things of this world, but of *intemperate pleasure*, whose two attendants, *laughter and mirth*, are introduced by a beautiful *prosopopœia*, as two persons; and the contemptuous manner wherewith he treats them, has something remarkably striking. He tells the *former* to her face, that *she is mad*: but as to the *latter*, he thinks her so much beneath his notice, that he only points at her, and instantly turns his back.

Verse 3. *To give myself unto wine, (yet acquainting (כִּי נִוְנֵג, "guiding") mine heart with wisdom.)* I did not run into *extremes*, as when I gave up myself to *mirth and pleasure*. There, I threw off all restraint; here, I took the middle course, to see whether a *moderate* enjoyment of the things of the world might not produce that happiness which I supposed man was created to enjoy here below.

Verse 4. *I builded me houses*] Palace after palace; the house of the forest of Lebanon, 1 Kings vii. 1, &c.—a house for the queen;—the Temple, &c. 2 Chron. viii. 3, &c. 1 Kings ix. 19, &c. besides many other buildings of various kinds.

Verse 5. *I made me gardens and orchards*] פִּרְדֵּיִם *paradisim*, paradises. I doubt much whether this be an original Hebrew word. פִּרְדֵּיִם *ferdoos*, is found in the *Persian and Arabic*; and signifies a *pleasant garden, a vineyard*. Hence our word *paradis*, a place full of delights. How well Solomon was qualified to form gardens, orchards, vineyards, conservatories, &c. may be at once conceived when we recollect his knowledge of *natural history*; and that he wrote treatises on vegetables and their properties, from the cedar to the hyssop.

Verse 6. *Pools of water*] Tanks and reservoirs. *To water therewith the wood*] *Aqueducts* to lead the water from the tanks to different parts.

Verse 7. *Servants and maidens*] For my works, fields, folds, and various domestic labours.

Servants born in my house] Besides those hired from without, he had *married couples* in the precincts of his grounds, palaces, &c. who, when their children grew up, got them employment with themselves.

Great and small cattle] *Oxen, neat, horses, asses, mules, camels, and such like; with sheep and goats*. And multitudes of most of these he needed, when we are told that his household consumed daily *ten stall-fed oxen, with twenty from the pastures, with a hundred sheep*; besides *harts, roebucks, fallow deer, fatted fowls*, and other kinds of provision. Probably, such another court for splendour and expense was not in the universe.

Verse 8. *The peculiar treasure of kings and of the provinces*] 1. *The taxes* levied off his subjects. 2. *The tribute* given by the neighbouring potentates. Both these make the *peculiar treasure of kings; taxes and tribute*.

Men-singers and women-singers] This includes all *instrumental and vocal performers*. These may be called the *delights of the sons of men*.

Musical instruments, and that of all sorts.] For these *seven words*, there are only *two* in the original, מְנַחֵם *shidah ve-shiddah*. These words are acknowledged on all hands to be utterly unknown, if not utterly inexplicable. Some render them *male and female captives*; others, *cups and flacons*; others, *cooks and confectioners*; others, a *species of musical compositions* derived from a celebrated Phœnician woman named *Sido*, to whom Sanchoiatho attributes the invention of *music*. Others, with

9 So ² I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

10 And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and ¹ this was my portion of all my labour.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was ² vanity and vexation of spirit, and there was no profit under the sun.

12 And I turned myself to behold wisdom, ³ and madness and folly: for what can the man do that cometh after the king? ⁴ even that which hath been already done.

13 Then I saw ⁵ that wisdom excelleth folly, as far as light excelleth darkness.

14 ⁶ The wise man's eyes are in his head; but the fool walketh in darkness: and I myself perceived also that ⁷ one event happeneth to them all.

¹ Ch. 3. 22. & 12. & 9. 2.—² Ch. 1. 8. 14.—³ Ch. 1. 17. & 7. 25.—⁴ Or, in those things which have been already done.—⁵ Heb. that there is an excellency in wisdom more than in folly, &c.—⁶ Prov. 17. 24. Ch. 6. 1.—⁷ Psa. 49. 10. Ch. 9. 2, 3, 11.

more probability, *wises and concubines*; of the former of whom Solomon had *seven hundred*, and of the latter *three hundred*; and if these be not spoken of here, they are not mentioned at all, whereas music, and every thing connected with that, was referred to before. The author of *Choheloth* paraphrases thus:

To complete
This scene of earthly bliss, how large a span
Of that which most delights the sons of men
Fell to my portion! What a lovely train
Of blooming beauties, by convulsed lies,
By purchase, or the gift of neighbouring kings,
Or spoils of war, made mine.

If, after all this, I may add one *conjecture*, it shall be this: מִדְּבַר *sadeh*, in Hebrew, is a *field*, and occurs in various parts of the Bible. מִדְּבַר *siddoth*, is *fields*, 1 Sam. xxii. 7, the *points* in such a case are of no consideration. May not Solomon be speaking here of *farms upon farms, or estates upon estates*, which he had added by purchase to the *common regal portion*? We know that a king of Israel (Ahab) once desired to have a vineyard (Naboth's) which he could not obtain: now, Solomon having spoken before of *gardens, orchards, and vineyards*,—why may he not here speak of *supernumerary estates*?—Perhaps every man who critically examines the place will be dissatisfied, and have a *conjecture* of his own.

Verse 10. *I withheld not my heart from any joy*] He had every means of gratification: he could desire nothing that was not within his reach; and whatever he wished he took care to possess.

Verse 11. *And, behold, all was vanity*] Emptiness and insufficiency in itself.

And vexation of spirit] Because it promised the good I wished for, but did not, could not, perform the promise; and left my soul discontented and chagrined.

Verse 12. *For what can the man do that cometh after the king*] I have examined every thing proposed by *science*, by *maddening pleasure*, and by more refined and regulated *mirth*. I seized on the whole, and used them to the uttermost: and so far, as none ever shall be able to exceed me; as none can, in the course of things, ever have such *powers and means of gratification*.

Verse 13. *Then I saw that wisdom excelleth folly*] Though in none of these pursuits I found the *supreme good*, the happiness my soul longed after; yet I could easily perceive that wisdom *excelled the others*, as far as *light excels darkness*. And he immediately subjoins the reasons.

Verse 14. *The wise man's eyes, &c.*] Well expressed by *Choheloth*:—

"The wise are circumspect, maturely weigh
The consequence of what they undertake,
Good ends propose, and fit means apply
To accomplish their designs."

But the fool walketh in darkness]

"But fools, deprived
Of reason's guidance, or in darkness grope,
Or, unreflecting like a frantic man,
Who on the brink of some steep precipice
Attempts to run a race with headless sheep,
Rush to their own perdition."

One event happeneth to them all.]

"Though wide the difference,—what has human pride
To home? Even I myself too plainly saw,
That one event to both alike befalls;
To various accidents of life exposed,
Whose distinction nor can wisdom serve
From dangers, disappointments, grief, and pain."



15 Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity.

16 For there is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man? as the fool.

17 Therefore I hated life: because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit.

18 Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me.

19 And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have showed myself wise under the sun. This is also vanity.

20 Therefore I went about to cause my heart to despair of all the labour which I took under the sun.

21 For there is a man whose labour is in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it for his portion. This also is vanity and a great evil.

22 For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?

23 For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

24 There is nothing better for a man than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God.

25 For who can eat, or who else can hasten hereunto, more than I?

26 For God giveth to a man that is good in his sight wisdom, and knowledge, and joy; but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.

CHAPTER III.

Every thing has its time and season, 1-3. Men are satisfied with labour, 8, 10. Every thing is beautiful in its season, 11. Men should enjoy thankfully the gifts of God, 12, 13. What God does is for ever, 14. There is nothing new, 15. The corruption of judgment: but the judgments of God are right, 16, 17. Man is foolish, and soon and brutes die in like manner, 18-22. Man may enjoy the fruit of his own labours, 23.

To every thing there is a season, and a time to every purpose under the heaven: 1-4.

Ante l. Olymp. circiter 301. A.U.C. cir. 524.

o Heb. Appropinquat me, even to me.—1 Job 8. 13. Psa. 94. 8. Ch. 2. 15. & 6. 2. & 7. 16. Isa. 44. 25.—b Heb. laborem.—c Psa. 49. 10.—d Heb. givens.—e Ch. 1. 2. & 2. 8.

7 Job 8. 7 & 14. 1.—2 Ch. 2. 12, 13, 22 & 2. 8. 3. 15.—a (7) Delight his season.—b Heb. before him. Gen. 7. 1. Luke 1. 6.—c Job 27. 16, 17. Prov. 23. 2.—d Yer. 17. Ch. 2. 8.

sense of this passage is well expressed in the following lines:—

“For these disorders wouldst thou find a cure, Such ours as human frailty will admit? Drive from these anxious cares; let reason curb Thy passions; and with cheerful bears enjoy That little which the world affords: for here, Though vain the hope of perfect happiness, Yet still the road of life, rugged at best, Is not without its comforts.— Wouldst thou their sweetest taste, look up to heaven, And praise th’ all bounteous Donor, who bestows The power to use aright.”

Verse 25. For who can eat—more than I? But instead of כחל חמל chuls mimenu, more than I, חמל חמל mimenu, without him, is the reading of eight of Kennicott's and De Rossi's MSS., as also of the Septuagint, Syriac and Arabic.

“For who maye eate, drynke, or bryng anythings to passe without him?”—COVERDALE.

I believe this to be the true reading. No one can have a true relish of the comforts of life without the Divine blessing. This reading connects all the sentences. This also I saw, that it was from the hand of God;—for who can eat, and who can relish, without him? For God giveth to man that is good. It is through His liberality that we have any thing to eat or drink; and it is only through His blessing that we can derive good from the use of what we possess.

Verse 26. Giveth—wisdom, and knowledge, and joy] 1. God gives wisdom; the knowledge of Himself, light to direct in the way of salvation. 2. Knowledge; understanding to discern the operation of His hand; experimental acquaintance with Himself in the dispensing of His grace, and the gifts of His Spirit. 3. Joy; a hundred days of ease for one day of pain: one thousand enjoyments for one privation; and to them that believe, peace of conscience, and joy in the Holy Ghost.

But to the sinner he giveth travail] He has a life of labour, disappointment, and distress: for, because he is an enemy to God, he travails in pain all his days; and, as the wise man says elsewhere, the wealth of the wicked is laid up for the just.

NOTES ON CHAPTER III.

Verse 1. To every thing there is a season, and a time to every purpose.] Two general remarks may be made on the eight first verses of this Chapter. 1. God by his providence governs the world, and has determined particular things and operations to particular times. In those times such things may be done with propriety and success: but if we neglect the appointed seasons, we sin against this Providence, and become the authors of our own distresses. 2. God has given to man that portion of duration called TIME; the space in which all the operations of nature, of animals, and intellectual beings, are carried on: but while nature is steady in its course, and animals faithful to their instincts, man devotes it to a great variety of purposes; but very frequently to that for which God never made time, space, or opportunity. And all we can say, when an evil deed is done, there was a time in which it was done, though God never made it for that purpose.

Verse 15. As it happeneth to the fool] Literally, according as the event is to the fool, it happens to me, even me. There is a peculiar beauty and emphasis in the repetition of me. Having pointed out the advantages that wisdom has over folly, he takes this opportunity of reminding us of the danger of trusting too much to it, by shewing that it is equally subject to the common accidents of life; and, therefore, incapable of making us completely happy. Having given his sentiments on this point in general terms, he proceeds to those particular instances wherein human prudence chiefly exerts itself; and shews how egregiously it is mistaken in every one of them.—C.

Verse 16. There is no remembrance] The wise and the fool are equally subject to death; and, in most instances, they are equally forgotten. Time sweeps away all remembrances, except the very few out of millions which are preserved for a while in the page of history.

Verse 17. Therefore I hated life] חמלתי את החיים, the lives; both of the wise, the madman, and the fool. Also, all the stages of life; the child, the man, the sage. There was nothing in it worth pursuing; no period worth re-living; and no hope, that if this were possible, I could again be more successful.

Verse 18. I hated all my labour] 1. Because it had not answered the end for which it was instituted. 2. Because I could enjoy the fruits of it but a short time. 3. Because I must leave it to others; and know not whether a wise man, a knave, or a fool, may possess it.

Verse 19. A wise man or a fool] Alas! Solomon, the wisest of all men, made the worst use of his wisdom; had seven hundred wives, and three hundred concubines; left but one son behind him, to possess his estates and his throne; and that one was the silliest of fools!

Verse 20. I went about to cause my heart to despair] What makes all worse, there is no remedy. It is impossible in the present state of things to prevent these evils.

Verse 21. For there is a man] Does he not allude to himself? As if he had said,—“I have laboured to cultivate my mind in wisdom and in science; in knowledge of men and things; and have endeavoured to establish equity, and dispense justice. And now I find I shall leave all the fruits of my labour to a man that hath not laboured therein, and consequently cannot prize what I have wrought.” Does he not refer to his son Rehoboam?

Verse 22. For what hath man of all his labour] Labour of body, disappointment of hope, and vexation of heart, have been all my portion.

Verse 23. His days are sorrows] What a picture of human life, where the heart is not filled with the peace and love of God! All his days are sorrows; all his labours, griefs; all his nights, restless; for he has no portion but merely what earth can give; and that is embittered by the labour of acquisition, and the disappointment in the using.

This is also vanity] Emptiness of good, and substantial misery.

Verse 24. There is nothing better for a man] The

15 ^p That which hath been is now; and that which is to be hath already been; and God requireth ^q that which is past.

16 And moreover ^r I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there.

17 I said in mine heart, ^s God shall judge the righteous and the wicked: for there is ^t a time there for every purpose and for every work.

18 I said in mine heart concerning the estate of the sons of men, ^u that God might manifest them, and that they might see that they themselves are beasts.

19 ^v For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is ^w vanity.

^p Chap. 1. 8.—^q Hab. that which is driven away.—^r Ch. 5. 8.—^s Rom. 2. 6, 7, 8. ^t Cor. 5. 10. ^u 2 Tim. 1. 6, 7.—^v Ver. 1. 1. Or, that they might clear God, and see, &c.—^w Ps. 95. 12, 20 & 73. 22. Ch. 2. 16.

same roof. Such a fact as this may at least illustrate the doctrine. An intelligent shepherd, whom he met upon the mountains, is said to have exhibited the herb, and the illustration, while discoursing on certain difficulties in the Christian faith. When a child, I heard a learned man relate this fact.

Verse 15. *That which hath been is now*] God governs the world now, as He has governed it from the beginning; and the revolutions and operations of nature are the same now, that they have been from the beginning. What we see now, is the same as has been seen by those before us.

And God requireth that which is past.] i. e. that it may return again in its proper order. The heavens themselves, taking in their great revolutions, shew the same phenomena. Even comets are supposed to have their revolutions, though some of them are hundreds of years in going round their orbits.

But, in the economy of grace, does not God require that which is past? Whatever blessing or influence God gives to the soul of man, He intends shall remain and increase; and it will, if man be faithful. Reader, canst thou produce all the secret inspirations of His Spirit?—all the drawings of His love?—His pardoning mercy?—His sanctifying grace?—the heavenly mindedness produced in thee?—thy holy zeal?—thy spirit of prayer?—thy tender conscience?—the witness of the Spirit?—which thou didst once receive and enjoy?—WHERE are they?—God requireth that which is past.

Verse 16. *The place of judgment, that wickedness was there*] The abuse of power, and the perversion of judgment, have been justly complained of in every age of the world. The following paraphrase is good:—

^a But what enjoyment can our labours yield,
When even the ransomed purchased by heaven
To cure disorders proves our deadliest base?
When God's vicarages destined to protect
The weak from insolence of power, to guard
These lives and fortunes, impious robbers turn,
And, or by force or fraud, deprive of both?—
To what avails shall the injured fly
From her tribunal, where perverted law
Accuses the guilty, till insouciant conscience?^b—C.

Verse 17. *For there is a time there for every purpose*] Man has his time here below, and God shall have his time above. At His throne the judge shall be rejudged, and iniquity for ever close her mouth.

Verse 18. *That they might see that they themselves are beasts.*] The author of *Choheth* has given a correct view of this difficult verse, by a proper translation:—*I said in my heart, reflecting on the state of the sons of men, O! that God would enlighten them, and make them see that even they themselves are like beasts.* These words are to be referred to those in authority who abused their power; particularly to the corrupt magistrats mentioned above.

Verse 19. *For that which befalleth the sons of men befalleth beasts*] From the present comparison of great men to beasts, the author takes occasion to enforce the subject, by mentioning the state of mankind in general, with respect to the mortality of their bodies; and then, by an easy transition, touches in the next verse on the point which is of such infinite consequence to religion.

As the one dieth, so dieth the other] Animal life is the same both in the man and in the beast.

They have all one breath] They respire in the same way; and, when they cease to respire, animal life becomes extinct.

Befalleth beasts—This is wanting in six of Kennicott's and De Rossi's MSS.

20 All go unto one place; ^x all are of the dust, and all turn to dust again.

21 ^y Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

22 ^z Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for ^a that is his portion: ^b for who shall bring him to see what shall be after him?

CHAPTER IV.

The vanity of life increased by oppression, 1.—3. By envy, 4. By idleness, 5. The misery of a solitary life, and the advantages of society, 6.—12. A poor and wise child better than an old foolish king, 13. The uncertainty of popular favour, 14.—18.

SO I returned, and considered all the ^coppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comfort; and on the ^dside of their oppressors there was power; but they had no comfort.

^w Gen. 3. 18.—^x Ch. 12. 7.—^y Heb. of the sons of men.—^z Heb. is ascending. ^a Chap. 2. 24. & 4. 13. & 11. 8.—^b Ch. 2. 10.—^c Ch. 6. 12 & 8. 7. & 10. 14.—^d Ch. 3. 16. & 8. 8.—^e Heb. Ascend.

Verse 20. *All go unto one place*]

^a Man was born
To die, nor aught exceeds in this respect
The vilest brute. Both transient, frail, and vain,
Draw the same breath; alike grow old, decay,
And then expire: both to one grave descend.
There blended lie, to native dust return'd.—C.

Verse 21. *Who knoweth the spirit of man*] I think the meaning of this important verse is well taken by the above able writer.

^a The nobler part of man, 'tis true, survives
The frail corporeal frame:—but who regards
The difference? Those who live like beasts, as such
Would die, and be no more, if their own fate
Depended on themselves. Who once reflects,
Amidst his revels, that the human soul,
Of might celestial, mounts aloft,
While that of brutes to earth shall downward go.^b

The word *רוּחַ ruach*, which is used in this and the nineteenth verse, has two significations, *breath* and *spirit*. It signifies *spirit*, or an incorporeal substance, as distinguished from *flesh*, or a corporeal one, 1 Kings xxii. 21, 22, and Isa. xxxi. 3. And it signifies the *spirit* or *soul* of man. Psa. xxxi. 6. Isa. lviii. 16, and in this Book, chap. xii. 7, and in many other places. In this Book it is used also to signify the *breath*, *spirit*, or *soul*, of a beast. While it was said in ver 19, *they have all one breath*, i. e. the man and the *beast* lives the same kind of animal life; in this verse, a proper distinction is made between the *רוּחַ ruach*, soul of man; and the *רוּחַ ruach*, or *soul* of the *beast*; the *one goeth upwards*, the other *goeth downwards*. The literal translation of these important words is this: *Who considereth the רוּחַ ruach*, immortal spirit of the sons of Adam, which ascendeth; it is from above, רוחו מן הי למדלה; and the *spirit* or *breath* of the *cattle*, which descendeth; it is downwards unto the earth, i. e. it tends to the earth only. This place gives no countenance to the materiality of the soul; and yet it is the strongest hold which the cold and fruitless materialist can resort.

Solomon most evidently makes an essential difference between the human soul and that of brutes. Both have souls, but of different natures: the soul of man was made for God, and to God it shall return: *God is its portion*; and, when a holy soul leaves the body, it goes to *Paradise*. The soul of the *beast* was made to *deride its happiness* from this *lower world*.—Brutes shall have a resurrection, and have an endless enjoyment in a *new earth*. The body of man shall *arise*, and join his *soul* that is already above; and both enjoy final blessedness in the enjoyment of God. That Solomon did not believe they had the same kind of *spirit*, and the same *final lot* as some materialists and infidels say, is evident from chap. xii. 7. *The spirit shall return to God, who gave it.*

Verse 22. *A man should rejoice in his own works*] Do not turn God's blessings into sin, by perverseness and complaining; make the best of life. God will sweeten its bitterness to you, if you be faithful. Remember this is the *state to prepare for glory*; and the evils of life may be so sanctified to you, as to work for your good. Though even wretched *without*, you may be happy *within*; for God can make all grace to abound towards you. You may be happy if you please; cry to God, who never rejects the prayer of the humble; and gives His Holy Spirit to all them that ask Him.

NOTES ON CHAPTER IV.

Verse 1. *Considered all the oppressions*] אָשָׁחַ ashakim, signifies any kind of *injury* which a man can receive in his person, his property, or his good fame.

On the side of their oppressors there was power] And, therefore, neither protection nor comfort for the oppressed.

2 * Wherefore I praised the dead which are already dead more than the living which are yet alive.

3 † Yea, better is *he* than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

4 Again, I considered all travail, and * every right work, that † for this a man is envied of his neighbour. This is also vanity and vexation of spirit.

5 The fool * foldeth his hands together, and eateth his own flesh.

6 † Better is a handful with quietness, than both the hands full with travail and vexation of spirit.

7 Then I returned, and I saw vanity under the sun.

8 There is one *alone*, and *there is* not a second; yea, he hath neither child nor brother: yet is *there* no end of all his labour; neither is his eye satisfied with riches; † neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail.

9 Two are better than one; because they have a good reward for their labour.

10 For if they fall, the one will lift up his fellow: but wo to him that is alone when he falleth; for he hath not another to help him up.

c Job 37, &c.—d Job 31, 16, 21. Ch. 6, 2.—e Heb. all the righteousness of work. f Heb. this is the envy of a man from his neighbour.—g Prov. 6, 10, & 24, 28. h Prov. 15, 17, & 18, 18.—i Prov. 17, 22. j John 2, 6.

Verse 2. *Wherefore I praised the dead*] I considered those happy who had escaped from the pilgrimage of life to the place where the wicked cease from troubling, and where the weary are at rest.

Verse 3. *Which hath not yet been*] Better never to have been born into the world, than to have seen and suffered so many miseries.

Verse 4. *For this a man is envied*] It is not by injustice and wrong only, that men suffer, but through envy also. For if a man act uprightly and proper in the world, he soon becomes the object of his neighbours' envy and calumny too. Therefore, the encouragement to do good, to act an upright part, is very little. This constitutes a part of the vain and empty system of human life.

Verse 5. *The fool foldeth his hands*] After all, without labour and industry, no man can get any comfort in life; and he who gives way to idleness is the veriest of fools.

Verse 6. *Better is a handful with quietness*] These may be the words of a slothful man, and spoken in vindication of his idleness; as if he had said, "Every man who labours and amasses property, is the object of envy; and is marked by the oppressor as a subject for spoil; better, therefore, to act as I do; gain little and have little, and enjoy my handful with quietness." Or, the words may contain Solomon's reflection on the subject.

Verse 8. *There is one alone, and there is not a second*] Here covetousness and avarice are characterized. The man, who is the centre of his own existence, has neither wife, child, nor legal heir; and yet is as intent on getting money as if he had the largest family to provide for: nor does he only labour with intense application, but he even refuses himself the comforts of life out of his own gains! This is not only vanity, the excess of foolishness; but it is also sore travail.

Verse 9. *Two are better than one*] Married life is infinitely to be preferred to this kind of life, for the very reasons alleged below, and which require no explanation.

Verse 13. *Better is a poor and wise child*] The Targum applies this to Abraham. "Abraham was a poor child of only three years of age; but he had the spirit of prophecy; and he refused to worship the idols which the old foolish king, Nimrod, had set up; therefore, Nimrod cast him into a furnace of fire. But the Lord worked a miracle, and delivered him. Yet there was no knowledge in Nimrod, and he would not be admonished." The Targum proceeds:—

Verse 14. *For out of prison he cometh to reign*] "Then Abraham left the country of the idolaters, where he had been imprisoned, and came and reigned over the land of Canaan; and Nimrod became poor in this world." This is the fact to which the ancient Rabbins supposed Solomon to allude.

Verse 15. *With the second child that shall stand up*] The Targum applies this to the case of Jeroboam and Rehoboam. History affords many instances of mean persons raised to sovereign authority; and of kings being reduced to the meanest offices, and to a morsel of bread.

11 Again, if two lie together, then they have heat: but how can one be warm *alone*?

12 And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

13 Better is a poor and a wise child, than an old and foolish king, † who will no more be admonished.

14 For out of prison he cometh to reign: whereas also *he that is* born in his kingdom becometh poor.

15 I considered all the living which walk under the sun, with the † second child that shall stand up in his stead.

16 *There is* no end of all the people, *even* of all that have been before them: they also that come after shall not rejoice in him. Surely this also is † vanity and vexation of spirit.

CHAPTER V.

The reverence to be used in attending Divine worship, 1.—2. We should be faithful to our engagements, 4.—7. The oppression of the innocent, 8. The king dependent on the produce of the soil, 9. Against covetousness, 10, 11. The peace of the honest labourer, 12. The evil effect of riches, 13, 14. Man cannot carry his property to the grave, 15.—17. We should thankfully enjoy the blessings of God, 18.—20.

KEEP * thy foot when thou goest to the house of God, and be more ready to hear, † than to give the sacrifice of fools: for they consider not that they do evil.

i Ps. 26, 6.—j Heb. who knoweth not to be admonished.—k 1 Kings 11, 22. n Ch. 1, 2, 14.—o See Exod. 2, & Isa. 1, 12, &c.—p 1 Sam. 15, 22. Ps. 50, 8. Prov. 15, 3 & 21, 27. Hec. 6, 6.

Agrippa himself mounted the throne of Israel after having been long in prison.—See Josephus, Ant. lib. c. xviii. §. This the heathens attributed to Fortune.

Si fortuna volet, fas de throno conati;

Si volet hoc cœdem, fas de consilio throni;

Juv. Sat. vii. ver. 197.

Though I have given what the Jews suppose to be an allusion in these verses, yet the Reader may doubt whether the reference be correct. There is a case implied, whether from *fact* or *assumption*, I cannot say: but it seems to be this:

A king who had abused the authority vested in him, by oppressing the people, had a son whose prudent conduct promised much comfort to the nation, when he should come to the throne. The father seeing the popular wish, and becoming jealous of his son, *shut him up in prison*. In the interim, the old king either *dies*, or *is deposed*; and the son is brought out of prison, and placed on the throne. Then (ver. 15, 16) multitudes of the people flock to him, and begin to *walk under the sun*, i. e. the prosperous state to which the nation is raised by its redemption from the former tyranny. However, the wise man insinuates that this *sunshine* will not last long. The young king feeling the reins in his own hands, and being surrounded by those whose interest it was to *flatter*, in order to obtain and continue in *court favour*; he also becomes corrupted, so that those who come after shall have no cause of rejoicing in him. This appears to be the case; and similar cases have frequently occurred, not only in *Asiatic*, but also in *European* history. I have, in another place, referred to the *Rushn Achter*, who was brought out of prison, and set upon the throne of *Hindoostan*. This is expressed in the following elegant Persian couplet, where his fortune is represented as similar to that of the patriarch *Joseph*:—

روشن اختر برد اکنون ماه شد
یوسف از زندان بر آمد شاه شد

"The bright star is now become a moon:
Joseph is taken out of prison, and become a king."

Rushn Achter signifies a bright or splendid star.

Verse 16. *There is no end of all the people*] This is supposed to refer to the multitudes of people who hail the advent and accession of a new sovereign; for, as *Suetonius* remarks, *A plerisque adorant solem orientem*, "Most people adore the rising sun." But when the new king becomes old, very few regard him; and perhaps he lives long enough to be as much despised by the very persons who before were ready to worship him. This is also a miserable vanity. Thus the blooming heir—

"Shall feel the end reverse: honoured awhile;
Then, like his sire, esteem'd, abhor'd, forgot."—C.

NOTES ON CHAPTER V.

Verse 1. *Keep thy foot*] This verse the *Hebrews*, and all the *Versions*, join to the preceding Chapter.

Solomon having before intimated, though very briefly,

2 Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few.

3 For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words.

4 When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed.

5 Better is it that thou shouldst not vow, than that thou shouldst vow and not pay.

6 Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?

7 For in the multitude of dreams and many words there are also divers vanities: but fear thou God.

8 If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they.

9 Moreover the profit of the earth is for all; the king himself is served by the field.

c Or, word.—d Prov. 10. 19. Matt. 6. 7.—e Prov. 10. 19.—f Numb. 30. 2. Deut. 23. 21, 22, 23. Psa. 56. 14. & 76. 11.—g Prov. 66. 12, 14.—h Prov. 23. 23. Acts 5. 4. 1 Cor. 11. 10.

that the only cure against human vanity is a due sense of religion; now enters more largely on this important subject, and gives some excellent directions with regard to the right performance of Divine service, the nature of vocal and mental prayer, the danger of rash vows, &c.—C.

The whole verse might be more literally translated thus:—
"Guard thy steps as thou art going to the house of God; and approach to hearken, and not to give the sacrifice of fools, for none of them have knowledge about doing evil." They offer gifts for their sins, and do not turn from their evil works; for they know not (they distinguish not,) between good and evil.—See the *Chaldee*.

Verse 2. *Be not rash with thy mouth*] Do not speak with thy mouth;—weigh thy words,—feel deeply,—think much,—speak little.

"When ye approach His altar, on your lips be strictest guard; and let your thoughts be pure, fervent, and recollected. Thus prepared, send up the silent breathings of your souls, submissive to his will."

C.

Verse 3. *For a dream cometh*] That is, as dreams are generally the effect of the business in which we have been engaged during the day, so a multitude of words evidence the feeble workings of a foolish heart.

Verse 4. *When thou vowest a vow*] When in distress and difficulty, men are apt to promise much to God if he will relieve them; but generally forget the vow when the distress or trouble is gone by.

Verse 5. *Better is it that thou shouldst not vow, &c.*] We are under constant obligations to live to God;—no vow can make it more so. Yet, there may be cases in which we should bind ourselves to take up some particular cross—to perform some particular duty, to forego some particular attachment that does not tend to bring our souls nearer to God. Then, if fully determined, and strong in faith relative to the point, bind and hold fast: but if not fully, rationally, and conscientiously determined, do not suffer thy mouth to cause thy soul to sin.

Verse 6. *Neither say thou before the angel, that it was an error*] Nor think of saying "before the cruel angel, who shall exercise authority over thee in the judgment of the great day, that thou didst it through ignorance."—*Chaldee*. I believe by the angel nothing else is intended than the priest, whose business it was to take cognizance of vows and offerings.—See Lev. v. 4, 5. In Mal. ii. 7, the priest is called the angel of the Lord of hosts.

Verse 7. *In dreams are divers vanities: but fear thou God*] If, by the disturbed state of thy mind during the day, or by Satanic influence, thou dream of evil, do not give way to any unreasonable fears, or gloomy forebodings, of any coming mischief:—FEAR GOD. Fear neither the dream, nor its interpretation: God will take care of and protect thee. Most certainly, he that fears God, need fear nothing else. Well may an upright soul say to Satan himself,—I fear God:—and because I fear Him, I do not fear thee.

Verse 8. *If thou seest the oppression of the poor*] For this was a frequent case under all governments; and especially in the provinces or colonies, which, being far

10 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity.

11 When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes?

12 The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

13 There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt.

14 But those riches perish by evil travail: and he begetteth a son, and there is nothing in his hand.

15 As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

16 And this also is a sore evil, that in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind?

17 All his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness.

h Ch. 12. 12.—i Ch. 3. 16.—m Heb. at the will, or, purpose.—n Psa. 12. 6. & 59. 11. & 82. 1.—o Ch. 6. 1.—p Job 1. 21. Psa. 49. 17. 1 Tim. 6. 7.—q Ch. 1. 5.—r Prov. 11. 29. s Psa. 127. 2.

from the seat of government, were generally oppressed by the sovereign's deputies.

Marvel not at the matter] *Yarn ha-chophets*, the will, &c. of God; which permits such evils to take place: but all things shall work together for good to them that love Him.

Marvel not,
Ye righteous, if His dispensations here
Unusual seem. What though disorders reign,
He still presides, and with soothing hand
Directs the vast machine. His wisdom can
From discord harmony produce; and make
Ev'n vice itself subservient to His ends.

Verse 9. *The profit of the earth is for all*] The earth, if properly cultivated, is capable of producing food for every living creature: and without cultivation none has a right to expect bread.

The king himself is served by the field] Without the field he cannot have supplies for his own house; and, unless agriculture flourish, the necessary expenses of the state cannot be defrayed. Thus, God joins the head and feet together; for while the peasant is protected by the king as executor of the laws, the king himself is dependent on the peasant; as the wealth of the nation is the fruit of the labourers' toil.

Verse 10. *He that loveth silver shall not be satisfied with silver*] The more he gets, the more he gets: for the saying is true,—

Credit amor incensum, quantum ipse pecunia credit.
"The love of money increases, in proportion as money itself increases."

Verse 11. *When goods increase*] An increase of property always brings an increase of expense, by a multitude of servants: and the owner really possesses no more, and probably enjoys much less, than he did, when every day provided its own bread, and could lay up no store for the next. But if he have more enjoyment, his cares are multiplied; and he has no kind of profit.—*This also is vanity*.

Verse 12. *The sleep of a labouring man is sweet*] His labour is healthy exercise. He is without possessions, and without cares: his sleep being undisturbed is sound and refreshing.

Verse 13. *Riches kept for the owners thereof to their hurt*] This may be the case through various causes:—1. He may make an improper use of them, and lose his health by them. 2. He may join in an unfortunate partnership, and lose all. 3. His riches may excite the desire of the robber; and he may spoil him of his goods, and even take away his life. 4. Or, he may leave them to his son, who turns profligate, spends the whole, and ruins both his body and soul. I have seen this again and again.

Verse 14. *And he begetteth a son, and there is nothing in his hand*] He has been stript of his property by unfortunate trade, or by plunderers; and he has nothing to leave to his children.

Verse 15. *As he came forth*] However it may be, he himself shall carry nothing with him into the eternal world. If he die worth millions, those millions are dead to him for ever: so he has had no real profit from all his labours, cares, anxieties, and vast property!

Verse 17. *All his days also he eateth in darkness*] Even his enjoyments are embittered by uncertainty. He

18 Behold that which I have seen: 'it' is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun 'all the days of his life, which God giveth him: ' for it is his portion.

19 ' Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God.

20 ' For he shall not much remember the days of his life; because God answereth him in the joy of his heart.

CHAPTER VI.

The vanity of riches without use, 1, 2. Of children and of old age without riches and enjoyment, 3-7. Man does not know what is good for himself, 8-12.

Asse 1. Olym. chapter 26. A. U. C. cir. 26. THERE 'is an evil which I have seen under the sun, and it is common among men:

2 A man to whom God hath given riches, wealth, and honour, 'so that he wanteth nothing for his soul of all that he desireth, 'yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease.

3 If a man beget a hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and

'also that he have no burial; I say, that 'an untimely birth is better than he.

4 For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.

5 Moreover he hath not seen the sun, nor known any thing: this hath more rest than the other.

6 Yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place?

7 'All the labour of man is for his mouth, and yet the 'appetite is not filled.

8 For what hath the wise more than the fool? what hath the poor, that knoweth to walk, before the living?

9 Better is the sight of the eyes 'than the wandering of the desire; this is also vanity and vexation of spirit.

10 That which hath been is named already, and it is known that it is man: 'neither may he contend with him that is mightier than he.

11 Seeing there be many things that increase vanity, what is man the better?

12 For who knoweth what is good for man in this life, 'all the days of his vain life which he spendeth as 'a shadow? for 'who can tell a man what shall be after him under the sun?

1 Chap. 2. 24. & 25. 12. 26. & 27. & 11. 2. 1 Tim. 4. 17.—a Heb. there is a good which is comely, &c.—b Heb. the number of the days.—c Ch. 2. 10. & 3. 22.—x Ch. 2. 21. & 3. 13. & 4. 2.—y Or, Though he give not much, yet he remembereth, &c. a Ch. 2. 12.—b Job 21. 10, &c. Prov. 17. 14. & 23. 7.

c Luke 12. 20.—d 2 Kings 9. 26. Isa. 14. 19. 20. Jer. 22. 18.—e Job 2. 10. Ps. 62. 6. Ch. 4. 2.—f Prov. 16. 32.—g Heb. soul.—h Heb. than the walking of the soul.—i Job 2. 22. Isa. 45. 3. Jer. 49. 19.—k Heb. the number of the days of the life of his vanity. 1. Ps. 102. 11. & 103. 22 & 144. 4. Jam. 4. 14.—m Ps. 39. 6. Ch. 3. 7.

fears for his goods: the possibility of being deprived of them fills his heart with anguish. But instead of *how good, he shall eat, y^r yeak, he shall walk*, is the reading of several MSS. *He walks in darkness*—he has no evidence of salvation. There is no ray of light from God to penetrate the gloom; and all beyond life is darkness impenetrable!

And wrath with his sickness.] His last hours are awful; for,

"Coming on long years of pleasure here, He's quite unfurnished for the work to come."

He is full of anguish at the thought of death: but the fear of it is horrible. But if he have a sense of God's wrath in his guilty conscience, what horror can be compared with his horror!

Verse 18. *Behold that which I have seen*] This is the result of my observations and experience. God gives every man, in the course of His providence, the necessities of life: and it is His will that he should thankfully use them.

For it is his portion] What is requisite for him in the lower world: without them his life cannot subsist; and earthly blessings are as truly the portion of his body and animal life, as the salvation of God is the portion of his soul.

Verse 20. *For he shall not much remember*] The person who acts in this way, extracts all the good requisite from life. He passes through things temporal so as not to lose those that are eternal.

"Calm and serene, the road of life to him, Or long or short, rugged or smooth, with thorns O'spread, or gay with flowers, is but a road. Such fare as others grateful he accepts, And smiling to his native home proceeds."—C.

NOTES ON CHAPTER VI.

Verse 2. *A man to whom God hath given riches*] A man may possess much earthly goods, and yet enjoy nothing of them. Possession and fruition are not necessarily joined together; and this is also among the vanities of life. It is worthy of remark, that it belongs to God as much to give the power to enjoy, as it does to give the earthly blessings. A wise heathen saw this:—

Di tibi divitiis dederunt, artemque fruendi.
Hor. Ep. 1b. i. ep. 4. ver. 7.
"The gods have given thee riches, and the art to enjoy them."

Verse 3. *If a man beget a hundred children*] If he have the most numerous family, and the largest possessions, and is so much attached to his riches that he grudges himself a monument; an abortion in the eye of reason is to be preferred to such a man: himself is contemptible, and his life worthless. The abortion comes in with vanity; balks expectation; departs in darkness; never opened its eyes upon the light, and its name is covered with darkness; it has no place in the family register, nor in the chronicles of Israel. This, that hath neither seen the sun, nor known any thing, is preferable to the miser, who has his coffers and granaries well furnished, should he have lived a thousand years, and had a hundred children. He has seen (possessed) no good; and he and the abortion go to one place, equally unknown, and wholly forgotten.

Verse 7. *All the labour of man*] This is the grand primary object of all human labour; merely to provide for the support of life by procuring things necessary. And life only exists for the sake of the soul: because man puts these things in place of spiritual good, the appetite, the intense desire after the supreme good, is not satisfied. When man learns to provide as distinctly for his soul as he does for his body, then he will begin to be happy; and may soon attain his end.

Verse 8. *For what hath the wise more than the fool*] They must both labour for the same end. Both depend upon the labour of themselves or others for the necessities of life. Both must eat and drink in order to live; and the rich man can no more eat two meals at a time, than he can comfortably wear two changes of raiment. The necessities of life are the same to both;—and their condition in life is nearly similar; liable to the same diseases, dissolution, and death.

Verse 9. *Better is the sight of the eyes than the wandering of the desire*] This is translated by the Vulgate as a sort of adage,—*Melius est videre quod cupias, quam desiderare quod nescias*, "It is better to see what one desires, than to covet what one knows not." It is better to enjoy the present, than to feed oneself with vain desires of the future. What we translate the wandering of desire, *וַיִּשְׁתַּדַּל מֵחַקֵּץ נַפְשׁוֹ*, is the travelling of the soul. What is this? Does it simply mean desire? Or is there any reference here to the state of separate spirits? It, however, shews the soul to be in a restless state, and consequently to be unhappy. If Christ dwell in the heart by faith, the soul is then at rest; and this is properly the rest of the people of God.

Verse 10. *That which hath been is named already*] The Hebrew of this verse might be translated,—*Who is he who is? His name has been already called. And it is known that he is Adam; and that he cannot contend in judgment with him who is stronger than he.*

"What is more excellent than man; yet can he not, in the law, get the victory of him that is mightier than he."—COVERDALE.

ADAM is his name; and it at once points out—1. His dignity. He was made in the image of God. 2. His fall. He sinned against his Maker, and was cast out of Paradise. And, 3. His recovery by Christ. The second man, Adam, was the Lord from heaven, and a quickening Spirit.

Verse 12. *For who knoweth what is good for man in this life*] Those things which we deem good are often evil. And those which we think evil are often good. So ignorant are we, that we run the greatest hazard in making a choice. It is better to leave ourselves and our concerns in the hands of the Lord, than to keep them in our own.

For who can tell a man what shall be after him.] Futurity is with God. While he lives, man wishes to know what is before him. When he is about to die, he wishes to know what will be after him. All this is vanity; to God, because He is merciful, will reveal neither.

CHAPTER VII.

The value of a good name, 1. Advantages of sorrow and correction, 2-5. The emptiness of a fool's joy, 6. Of oppression, 7. The end better than the beginning, 8. Against hastiness of spirit, 9. Comparison of former and present times, 10. Excellence of wisdom, 11, 12. Of the dispensations of Providence, 13-15. Against extravagance, 16-18. The strength of wisdom, 19. Man is ever liable to sin and mistakes, 20. We should guard our words, 21, 22. Difficulty of obtaining wisdom, 23-25. A bad woman dangerous, 26. There are few who are really upright, 27-29.

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A GOOD name is better than precious ointment; and the day of death than the day of one's birth.

2 It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart.

3 Sorrow is better than laughter: for by the sadness of the countenance the heart is made better.

4 The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.

5 It is better to hear the rebuke of the wise, than for a man to hear the song of fools.

a Prov. 15. 20. & 22. 1.-b Matt. 23. 7. Mark 14. 3. Luke 7. 37.-c Or, Anger. d 2 Cor. 7. 10.-e See Ps. 141. 5. Prov. 19. 18. & 14. 21, 22.-f Psa. 119. 12. Ch. 2. 2. g Heb. sound.-h Eccl. 22. 8. Deut. 19. 19.

6 For as the crackling of thorns under a pot, so is the laughter of the fool: this also is vanity.

7 Surely oppression maketh a wise man mad; and a gift destroyeth the heart.

8 Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit.

9 Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

10 Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this.

11 Wisdom is good with an inheritance: and by it there is profit to them that see the sun.

12 For wisdom is a defence, and money is a defence: but the excellency of knowledge is, that wisdom giveth life to them that have it.

13 Consider the work of God: for who can make that straight which he hath made crooked?

i Prov. 14. 28.-k Prov. 21. 4. & 26. 25.-l Prov. 14. 17. & 16. 22. Jam. 1. 19.-m Heb. out of wisdom.-n Or, as good an inheritance, give, better too.-o Ch. 11. 7.-p Heb. shadow.-q See Job 12. 14. Ch. 1. 15. Isa. 44. 27.

NOTES ON CHAPTER VII.

Verse 1. A good name] Unsatisfactory as all sublunary things are, yet still there are some which are of great consequence; and among them a good name. The place is well paraphrased in the following verses:—

By virtuous deeds acquired, is sweetest fame Than fragrant balms, whose odours round diffused Repale the invited guests.—Well may such men Rejoice at death's approach, and bless the hours That end their tedious pilgrimage; assured That all the race of life is but a noise Can be completely blest."

Verse 2. It is better to go to the house of mourning] Birth days were generally kept with great festivity; and to these the wise man most probably refers: but, according to his maxim, the miseries of life were so many, and so oppressive, that the day of a man's death was to be preferred to the day of his birth. But, independently of the allusion, it is much more profitable to visit the house of mourning for the dead, than the house of festivity. In the former we find occasion for serious and deeply edifying thoughts and reflections: from the latter we seldom return with one profitable thought, or one solid impression.

Verse 3. Sorrow is better than laughter] The reason is immediately given; for by the sorrow of the countenance, the grief of heart that shews itself in the countenance,—

The heart is made better.] In such cases, most men try themselves at the tribunal of their own consciences, and resolve on amendment of life.

Verse 4. The heart of the wise is in the house of mourning.] A wise man loves those occasions from which he can derive spiritual advantage; and therefore prefers visiting the sick, and sympathizing with those who have suffered privations by death. But the fool, the gay, thoughtless, and giddy, prefer places and times of diversion and amusement. Here they are prevented from seriously considering either themselves or their latter end. The grand fault and misfortune of youth.

Verse 5. For as a crackling of thorns] They make a great noise, a great blaze; and are extinguished in a few moments. Such indeed, comparatively, are the joys of life: they are noisy, flashy, and transitory.

Verse 7. Oppression maketh a wise man mad] This has been translated with good shew of reason.—Surely oppression shall give lustre to a wise man; but a gift corrupteth the heart. The chief difference here is in the word יְהוֹלֵה yeholeh, which from the root יָחַל halal, signifies to glisten, irradiate, as well as to move briskly, to be mad, furious, in a rage; and certainly the former meaning suits this place best. We cannot think that the wise man, he that is truly religious,—for this is its meaning in the language of Solomon,—can be made mad, by any kind of oppression; but as he trusts in God, so in patience he possesses his soul.

Verse 8. Better is the end] We can then judge of the whole, and especially, if the matter relate to the conduct of Divine Providence. At the beginning we are often apt to make very rash conjectures, and often suppose that such and such things are against us; and that every thing is going wrong. Dr. Byrom gives good advice on such a subject.

"With patient mind thy course of duty run; God nothing does, nor suffers to be done, But thou wouldst do thyself, could'st thou but see The end of all events, as well as He."

I may add, in the words of our paraphrast,—

"Walk the result, nor seek with frantic rage Why God permits such things. His ways the 'new Israel' in clouds and darkness, will appear All right: wiser from thine eyes the road is clear'd. Till then, to learn submission to his will More wisdom shews, than vainly thou 'st attempt Exploring what thou cannot comprehend. And God for wiser ends than thine fit to hide"—C.

Verse 9. Anger resteth in the bosom of fools.] A wise man, off his guard, may feel it for a moment: but in him it cannot rest; it is a fire which he immediately casts out of his breast. But the fool, the man who is under the dominion of his own temper, harbours and fosters it, till it takes the form of malice, and then excites him to seek full revenge on those whom he deems his enemies.

Verse 10. The former days were better than these] This is a common saying; and it is as foolish as it is common. There is no weight nor truth in it; but men use it to excuse their crimes, and the folly of their conduct. "In former times, say they, men might be more religious—use more self-denial—be more exemplary." This is all false. In former days men were wicked as they are now, and religion was as unfashionable. God also is the same now, as He was then. As just, as merciful, as ready to help; and there is no depravity in the age that will excuse your crimes, your follies, and your carelessness.

Among the oriental proverbs I find the following:— Many say this is a corrupt age. This mode of speaking is not just: it is not the age that is corrupt, but the men of the age.

Verse 11. Wisdom is good with an inheritance] In this Chapter, Solomon introduces many observations which appear to be made by objectors against his doctrine: and as he was satisfied of their utility, he proposes them in their own full strength, and then combats and destroys them. It is quite necessary to attend to this; else we shall take the objector's words for those of Solomon; and think, as some have done, that the wise man contradicts and refutes himself. Observations, reflections, and objections, of friends and adversaries, are frequently introduced in the works of ancient authors, with outmentioning them as such. This is frequent, more particularly in Ethic writers; and we have many specimens in Horace; and without this distinction, it would be impossible to make sense of some of his writings. Here, an objector, who had listened to the wise man declaiming in favour of wisdom, suddenly interrupts him, and says in effect,—“I grant the truth of what you have said. Wisdom is very good in its place;—but what is it without property? A man who has a good inheritance may be profited by wisdom, because it will shew him how to manage it to the best advantage.”

Verse 12. Wisdom is a defence] To whom Solomon answers:—All true wisdom is most undoubtedly a great advantage to men in all circumstances; and money is also of great use: but it cannot be compared to wisdom. Knowledge of Divine and human things is a great blessing. Money is the means of supporting our animal life: but wisdom, the religion of the true God, gives life to those that have it. Money cannot procure the favour of God, nor give life to the soul.

Verse 13. Consider the work of God] Such is the nature of his providence, that it puts money into the hands of few: but wisdom is within the reach of all. The first is not necessary to happiness; therefore, it is not offered to men: the latter is; and therefore God, in His goodness,

14 In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.

15 All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness.

16 Be not righteous over much: neither make thyself over wise: why shouldest thou destroy thyself?

17 Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time?

18 It is good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.

19 Wisdom strengtheneth the wise more than ten mighty men which are in the city.

1 Ch. 14. Dent. 32. 47.—a Hab. smoke.—1 Ch. 8. 14.—1 Prov. 25. 16.—v Eccles. 2. 22. Rom. 12. 3.—y Hab. be desolate.—1 Job 15. 32. Ps. 55. 23. Prov. 10. 27. 7 Hab. not in thy time.—1 Prov. 21. 21. & 24. 5. Chap. 9. 15, 19.—a 1 Kings 8. 46. 3 Chron. 6. 33. Prov. 20. 9. Rom. 3. 25. 1 John 1. 8.

offers it to the whole human race. The former can rarely be acquired, for God puts it out of the reach of most men, and you cannot make that straight which he hath made crooked: the latter may be easily attained by every person who carefully and seriously seeks it from God.

Verse 14. In the day of prosperity be joyful] When ye receive these temporal gifts from God, enjoy them, and be thankful to the Giver: but remember, this sunshine will not always last. God has balanced prosperity and adversity against each other; and were it not so, how many would put the former in the place of God Himself.

Verse 15. There is a just man that perisheth] This is another objection; as if he had said,—“I also have had considerable experience; and I have not discovered any marked approbation of the conduct of the righteous, or disapprobation of that of the wicked. On the contrary, I have seen a righteous man perish, while employed on the work of righteousness; and a wicked man prosperous, and even exalted, while living wickedly. The former is indeed a victim to his righteousness, while the life and prosperity of the latter were preserved:—hence I conclude, it is not prudent, whatever good there may be in religion, and whatever excellence in wisdom, that men should be over much righteous, or over wise: for why should they by austerities and hard study, destroy themselves?” So far the objector.

Verse 16. Why shouldest thou destroy thyself] תישומם tishomem, make thyself desolate, so that thou shalt be obliged to stand alone; neither make thyself over wise, ארומם tihachakam, do not pretend to abundance of wisdom. Why shouldest thou be so singular? In other words, and in modern language,—“There is no need of all this watching, fasting, praying, self-denial, &c. you carry things to extremes. Why should you wish to be reputed singular and precise?” To this the man of God answers:

Verse 17. Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time?] אל תרבה אל תרבה אל tishah ha rebbeh. Do not multiply wickedness; do not add direct opposition to godliness to the rest of your crimes. Why should you provoke God to destroy you before your time? Perdition will come soon enough. If you will not turn from your sins, and avoid it finally; yet keep out of it as long as you can.

It cannot be supposed, except by those who are totally unacquainted with the nature of true religion, that a man may have too much holiness, too much of the life of God in his soul! And yet a learned Doctor, in these Sermons on this text, has endeavoured to show, out-doing Solomon's infidel,—“the sin, folly, and danger, of being righteous over much!” O rare darkness!

Verse 18. It is good that thou shouldest take hold of this] Do not let such an observation slip: take hold of this; do not forget that Get what you can in an honest way: but do not forget to get true religion: for he that fears God will be saved from all evil.

Verse 19. Wisdom strengtheneth the wise] One wise, thoroughly learned, and scientific man, may be of more use in fortifying and defending a city than ten princes. Witness the case of Syracuse when attacked by the Romans both by sea and land. Archimedes by his engines burnt and dashed their fleet to pieces, and destroyed all that came near the walls. And had not the city been betrayed, and be killed, all their force and skill could not have taken it.

20 For there is not a just man upon earth, that doeth good, and sinneth not.

21 Also, take no heed unto all words that are spoken; lest thou hear thy servant curse thee:

22 For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

23 All this have I proved by wisdom: I said, I will be wise; but it was far from me.

24 That which is far off, and exceeding deep, who can find it out?

25 I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness:

26 And I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands: whose pleaseth God shall escape from her; but the sinner shall be taken by her.

27 Behold, this have I found, saith the

b Heb. give not thine heart.—c Romans 1. 22.—1 Job 28. 12, 22. 1 Timothy 6. 16.—d Romans 11. 23.—f Heb. I and my heart compassed.—e Chap. 1. 17. & 2. 12.—h Proverbs 5. 3, 4. & 22. 14.—i He that is good before God.—k Chap. 1. 1, 2.

Verse 20. There is not a just man upon earth that doeth good, and sinneth not.] שרם אל יצחקה, that may not sin. There is not a man upon earth, howsoever just he may be, and habituated to do good, but is peccable, liable to commit sin; and therefore should continually watch and pray, and depend upon the Lord. But the text does not say, the just man does commit sin,—but simply that he may sin; and so our translators have rendered it in 1 Sam. ii. 25, twice in 1 Kings viii. 31, and 46, and 2 Chron. vi. 36, and the Reader is requested to consult the Note on 1 Kings viii. 46, where the proper construction of this word may be found, and the doctrine in question fully considered.

Verse 21. Also take no heed unto all words that are spoken.] This is good advice, and much for every man's peace through life.

Thy servant curses thee] מכללעו mekalleco, make light of thee, speak evil of thee.

Verse 22. Thou thyself—hast cursed others] כאללעו kalalle, thou hast spoken evil; hast vilified others. O! who is free from evil speaking,—from uncharitable speaking,—from detailing their neighbour's faults,—from whispering, tale-bearing, and backbiting! Do not wonder if God, in His justice, permit thee to be calumniated, seeing thou hast so frequently calumniated others.

Verse 23. All this have I proved by wisdom.] These rules I have laid down for my own conduct, and sought after more wisdom: but have fallen far short of what I wished to be.

Verse 24. That which is far off] Though the wisdom that is essential to our salvation may be soon learnt, through the teaching of the Spirit of wisdom; yet in wisdom itself there are extents and depths which who can reach or fathom!

Verse 25. I applied mine heart] I cast about, סבטתי sabotai, I made a circuit;—I circumscribed the ground I was to traverse: and all within my circle I was determined to know, and to investigate, and to seek out wisdom, and the reason of things. Has man reason and understanding? If so, then, this is his work. God as much calls him to use these powers in this way, as to believe on the Lord Jesus that he may be saved: and he that does not, according to the means in his power, is a slothful servant, from whom God may justly take away the misemployed or not used talent, and punish him for his neglect. Every doctrine of God is a subject both for reason and faith to work on.

To know the wickedness of folly, even of foolishness and madness.]

“And my own heart, with scrutiny severe, By far the harder task surveyed; intent To trace that wisdom which from heaven descends, Fountain of living waters; and to explore The source of human folly, whose foul streams Intoxicate and kill.”—C.

Verse 26. And I find more bitter than death the woman] After all his investigation of the wickedness of folly, and the foolishness of madness, he found nothing equally dangerous and ruinous, as the blandishments of cursing women. When once the affections are entangled, escape, without ruin, is almost impossible.

Whoso pleaseth God] The man who walks with God, and he alone, shall escape this sore evil: and even he that fears God, if he get with an artful woman, may be soon robbed of his strength, and become like other men. A bad or artful woman is represented as a company of hunters, with nets, gins, &c. to catch their prey.

charge in that war; neither shall wickedness deliver those that are given to it.

9 All this have I seen, and applied my heart unto every work that is done under the sun: there is a time wherein one man ruleth over another to his own hurt.

10 And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this is also vanity.

11 * Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

12 * Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him.

13 But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God.

14 There is a vanity which is done upon the earth; that there be just men, unto whom it * happeneth according to the work of the wicked: again, there be wicked men, to whom it happeneth according to the work of the righteous: I said that this also is vanity.

15 * Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall

abide with him of his labour the days of his life, which God giveth him under the sun.

16 When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also there is that neither day nor night seeth sleep with his eyes:)

17 Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek it out, yet he shall not find it; yea, farther; though a wise man think to know it, yet shall he not be able to find it.

CHAPTER IX.

No man knows, by any present sign, what is before him, 1, 2. All things happen alike to all, 3. Comparison of the state of the dead and the living, 4-8. Enjoy God's mercies, and live to His glory, 7-10. The race is not to the swift, nor the battle to the strong, 11. Man is ignorant of futurity, 12, 13. The account of the little city, and the poor wise man, 14-18.

FOR all this * I considered in my heart even to declare all this, ^{Ante I. Olymp. circiter 501. A. U. C. cir. 294.} b that the righteous, and the wise, and their works, are in the hand of God: no man knoweth either love or hatred by all that is before them.

2 * All things come alike to all: there is one event to the righteous, and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.

1. Ps. 10 & 20. 21. Isa. 26. 10. Jer. 46. 10. Rom. 2. 5. q. Ps. 37. 11, 12, 13, 19. 1. 20, 21. Isa. 2. 19, 11. Matt. 25. 24, 41. r. Ps. 73. 14. Chap. 2. 14. & 7. 15. & 8. 1, 2. — Chap. 2. 24. & 2. 15, 22. & 5. 15. & 9. 7.

1 Job 5. 1. Chap. 2. 11. Romans 11. 33. — Psalm 73. 15. — a Heb. I gave, or, set to my heart. — Chapter 2. 14. — Job 21. 7, &c. Ps. 73. 3, 12, 13. Malachi 3. 15.

Ent, drink, and play; While here you may; For soon as death Has stopped your breath, Ye ne'er shall see a cheerful day.

prevent the animal life from leaving the body of man." Others translate to this sense,—"No man hath power over the wind, to restrain the wind; and none has power over death, to restrain him: and when a man engages as a soldier, he cannot be discharged from the war till it is ended; and by wickedness no man shall be delivered from any evil." Taking it in this way, these are maxims which contain self-evident truths. Others suppose the verse to refer to the king who tyrannizes over and oppresses his people. He also shall account to God for his actions; he shall die, and he cannot prevent it: and when he is judged, his wickedness cannot deliver him.

Verse 9. One man ruleth over another to his own hurt] This may be spoken of rulers generally; who, instead of feeding, fleece the flock. Tyrants and oppressors, who come to an untimely end by their mismanagement of the offices of the state. All these things relate to Asiatic despots, and have ever been more applicable to them than to any other sovereigns in the world. They were despotic; they still are so.

Verse 10. Who had come and gone from the place of the holy] The place of the holy is the sacred office which they held, anointed either as kings or priests to God; and having not fulfilled the holy office in a holy way, have been carried to their graves without lamentation, and lie among the dead without remembrance.

Verse 11. Because sentence] *divine pithgam, a Divine decree or declaration.* This is no Hebrew, but a mere Chaldean word; and occurs only in the later books of the Bible; *Esther, Ezra, and Daniel*; and no where else, but in this place. Because God does not immediately punish every delinquency, men think he disregards evil acts; and, therefore, they are emboldened to sin on: so, this long-suffering of God, which leadeth to repentance, is abused so as to lead to farther crimes! When men sin against the remedy of their salvation,—how can they escape perdition?

Verse 12. Though a sinner do evil a hundred times] If God bear so long with a transgressor, waiting in His long-suffering for him to repent and turn to Him, surely He will be peculiarly kind to them that fear Him, and endeavour to walk uprightly before Him.

Verse 13. But it shall not be well with the wicked] Let not the long-spared sinner presume, that because sentence is not speedily executed on his evil works, and that he is suffered to go on to his hundredth transgression, that God has forgotten to punish.—No: he feareth not before God; and, therefore he shall not ultimately escape.

Verse 14. There be just men] See on chap. vii. ver. 16.

Verse 15. Then I commended mirth] These are some more of the cavils of the infidel objector.—"Since virtue is frequently under oppression, and vice triumphs in health, and rolls in wealth; I see plainly that we should not trouble ourselves about future things; and therefore should be governed by the maxim, *EDÉ, SIBE, LVDS. Post mortem nulla voluptas.*

Verse 16. When I applied mine heart to know wisdom] This is the reply of the wise man: "I have also considered these seeming contradictions. God governs the world: but we cannot see the reasons of His conduct; nor know why he does this, omits that, or permits a third thing. We may study night and day, and deprive ourselves of rest and sleep; but we shall never fathom the depths that are in the Divine government: but all is right and just. This is the state of probation; and in it neither can the wicked be punished, nor the righteous rewarded. But eternity is at hand; and then shall every man receive according to his works. He that spends his life in the eat, drink, and play, will find in that day, that he has lost the time in which he could have prepared for eternity.

Verse 17. Then I beheld all the work of God, that a man cannot find out the work that is done under the sun] I saw it to be of such a nature,—1. That a man cannot find it out. 2. That if he labour to find it out, he shall not succeed. 3. That though he be wise, the most instructed among men, and think to find it out, he shall find he is not able. It is beyond the wisdom and power of man. How vain then are all your cavils against Providence. You do not understand it,—you cannot comprehend it. Fear God!

NOTES ON CHAPTER IX.

Verse 1. The righteous, and the wise, and their works, are in the hand of God] This is a continuation of the preceding subject: and here the wise man draws a conclusion from what he had seen, and from the well-known character of God; that the righteous, the wise, and their conduct, were all in the hand, protected by the power of God, and safe in his approbation: but we cannot judge, from the occurrences which take place in life, who the objects of God's love or displeasure may be.

Verse 2. All things come alike to all] This is very generally true: but God often makes a difference: and His faithful followers witness many interventions of Divine providence in their behalf. But there are general blessings, and general natural evils, that equally affect the just and the unjust. But in this all is right: the evils that are in nature are the effects of the fall of man; and God will not suspend general laws, or alter them, to favour individual cases. Nor does He design that His approbation or disapprobation shall be shown by any of these occurrences. Every holy man has a testimony of God's approbation in his own heart: and this makes him truly happy let outward things be as they may. And, in general, what the wicked suffer is the fruit of their own doings. But the general state of nature, as to what are called natural evils, is just as it ought to be. There is evil enough to shew that man has fallen from God; and good enough to shew that

3 This is an evil among all things that are done under the sun, that there is one event unto all, yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.

4 For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

5 For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

6 Also their love and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

7 Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

8 Let thy garments be always white; and let thy head lack no ointment.

9 Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days

d Job 14. 12. Isa. 63. 16.—Job 7. 9, 10. Isa. 26. 14.—Chap. 3. 15.—g Heb. See, or, enjoy life.—Chap. 2. 10, 24. & 3. 13, 22. & 5. 18.

God deals with him in mercy. I cannot see that there is any rational cause for me to stumble at the dispensations of Divine providence on these accounts.

Verse 3. *The heart of the sons of men are full of evil*] No wonder then that the curse of God should be frequent in the earth.

Verse 4. *For to him that is joined to all the living there is hope*] While a man lives he hopes to amend, and he hopes to have a better lot; and thus life is spent, hoping to grow better, and hoping to get more. *The Vulgate has, There is none that shall live always, nor has any, hope of such a thing.* Perhaps the best translation is the following:—*What, therefore, is to be chosen? In him that is living, there is hope.* Then choose the eternal life, which thou hopest to possess.

A living dog is better than a dead lion.] I suppose this was a proverb. The smallest measure of animal existence is better than the largest of dead matter. The poorest living peasant is infinitely above Alexander the Great.

Verse 5. *The living know that they shall die*] This is so self-evident that none can doubt it; and, therefore, all that have this conviction should prepare for death and eternal blessedness.

But the dead know not any thing] Cut off from life, they know nothing of what passes under the sun. Their day of probation is ended; and, therefore, they can have no farther reward in living a holy life: nor can they be liable to any farther punishment for crimes in a state of probation, that being ended.

Verse 6. *Also their love and their hatred*] It is evident that he speaks here of the ignorance, want of power, &c., of the dead, in reference only to this life. And though they have no more a portion under the sun, yet he does not intimate that they have none any where else. A man threatens to conquer kingdoms, &c. He dies;—what are his threats!

Verse 7. *Go thy way, eat thy bread with joy*] Do not vex and perplex yourselves with the dispensations and mysteries of Providence; enjoy the blessings which God has given you, and live to His glory; and then God will accept your works.

Verse 8. *Let thy garments be always white*] The Jews wore white garments on festal occasions, as emblems of joy and innocence. Be always pure, and always happy.

The Targum says.—“At all times let thy garments be washed and pure from the stain of sin. Acquire a good name, which is likened to the oil of anointing, that blessings may be called down upon thy head, and goodness not forsake thee.”

Verse 9. *Live joyfully with the wife whom thou lovest*] Marry prudently, keep faithfully attached to the wife thou hast chosen, and rejoice in the labour of thy hands.

Some understand this, as the words of the libertine objector. *Live joyfully with the woman whom thou lovest best.* But this does not comport so well with the scope of the place.

Verse 10. *Whosoever thy hand findeth to do*] Examine here the WHAT, the HOW, and the WHY.

I. What is necessary to be done in this life, in reference to another? 1. Turn from sin. 2. Repent. 3. Frequent the ordinances of God, and associate with the upright. 4. Read the Scriptures. 5. Pray for pardon. 6. Believe on the Lord Jesus that thou mayest obtain it. 7. Look for the gift of the Holy Spirit. 8. Bring forth in their seasons the fruits of,—1. Repentance. 2. Faith. And, 3. The Holy

of thy vanity: for that is thy portion in this life, and in thy labour which thou takest under the sun.

10 Whosoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

11 I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

12 For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them.

13 This wisdom have I seen also under the sun, and it seemed great unto me:

14 There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

i Amos 2. 14, 15. Jer. 9. 23.—k Ch. 8. 7.—1 Prov. 23. 6. Luke 12. 20, 29. & 17. 36, &c. 1 Thim. 5. 3.—m Sec. 2 Sam. 30. 16-22.

Spirit. 9. Live to get good. 10. And to do good. 11. And refer every purpose and act to the eternal world.

II. How should these be done? *With thy might.* 1. Be fully convinced of the necessity of these things. 2. Be determined to act according to this conviction. 3. Then act with all thy strength; put forth all thy power in avoiding evil, repenting for sin, &c. &c.

III. Why should this be done? 1. Because thou art a dying man. 2. Thou art going into the grave. 3. When thou leavest this life, thy state of probation, with all its advantages, is eternally ended. 4. If thou die in sin, where God is thou shalt never come. For, 1. There is no work, by which thou mayest profit. 2. No device by which thou mayest escape punishment. 3. No knowledge of any means of help. 4. And no wisdom, restoration of the soul to the favour and image of God, in that grave whither thou goest. Therefore work while it is called to-day.

My old MS. Bible translates this nervously. *Whosoever thinge may thir hand don, bestly doo: for noother wecc, ne resoun, ne wisdom, ne keepinge schuld be a rentis hell, whither thou goest.* Properly speaking, every sinner is going to hell, and the wisdom of God calls upon him to turn and live.

Verse 11. *The race is not to the swift*] It is not by swiftness, nor by strength and valour, that races are gained, and battles won. God causes the lame often to take the prey, the prize; and so works, that the weak overthrow the strong; therefore, no man should confide in himself. All things are under the government, and at the disposal, of God.

But time and chance] *ny et*, time or opportunity, and *yo pagá*, incident or occurrence,—

Happeneth to them all.] Every man has what may be called time and space to act in, and opportunity to do a particular work. But in this time and opportunity there is incident, what may fall in, and occurrence, what may meet, and frustrate, an attempt. These things should be wisely weighed, and seriously balanced: for those four things belong to every human action. While you have time, seek an opportunity to do what is right: but let him calculate on hindrances and oppositions, because time and opportunity have their incident and occurrence. Coverdale translates this verse well:—“I saw that in runnyng, it helpeth not to be swift; in batayll, it helpeth not to be stronge; to fedyng, it helpeth not to be wyse; to riches, it helpeth not to be aytill; to be had in favour, it helpeth not to be connyng: but that all lyeth in time and fortune.”

Verse 12. *As the birds that are caught*] Man acts so heedlessly, notwithstanding all his wisdom, and all his warnings, that he is often taken, as a fish is, by the baited hook; and the bird by the baited snare. And thus, an evil time, like the snare, gin, trap, hook, falleth suddenly upon them; and they are taken in a moment, and have no means of escaping. How frequently do we see these comparisons illustrated!

Verse 14. *There was a little city and few men within it*] Here is another proof of the vanity of sublimary things: the ingratitude of men, and the little compensation that genuine merit receives. The little history mentioned here may have either been a fact, or intended as an instructive fable. A little city, with few to defend it, being besieged by a great king, and a powerful army, was delivered by the cunning and address of a poor wise man: and afterwards his townsmen forgot their obligation to him.

15 Now there was found in it a poor wise man, and he by his wisdom delivered the city: yet no man remembered that same poor man.

16 Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard.

17 The words of wise men are heard in quiet more than the cry of him that ruleth among fools.

18 Wisdom is better than weapons of war: but one sinner destroyeth much good.

CHAPTER X.

Observations on wisdom and folly, 1-2. Concerning the right conduct towards rulers, 3. Mark's Depress, and worthlessness exalted, 5-7. Of him who digs a pit, and removes a landmark, 8, 9. The use of wisdom and experience, 10. Of the bubble and the fool, 11-16. The infant king, 16. The well-regulated court, 17. Of slothfulness, 18. Of feasting, 19. Speak not evil of the king, 20.

Asa's Olym. circles 201. A. U. C. cir. 204.

DEAD flies cause the ointment of the apothecary to send forth a

Prov. 23. 22. & 24. 5. Ch. 7. 19. Ver. 18.—Mark 5. 2, 3.—P. Ver. 16.—q John 7. 1, 11, 12.—a Heb. *Flies of death.*—b Heb. *his heart.*

Those who spiritualize this passage, making the little city the Church, the few men the Apostles, the great king the Devil, and the poor wise man Jesus Christ, abuse the text.

But the Targum is not less whimsical:—"The little city is the human body; few men in it, few good affections to work righteousness; the great king, evil concupiscence, which, like a strong and powerful king, enters into the body to oppress it, and besieges the heart so as to cause it to err; built great bulwarks against it, evil concupiscence builds his throne in it, wheresoever he wills, and causes it to decline from the ways that are right before God; that it may be taken in the greatest nets of hell, that he may burn it seven times, because of its sins. But there is found in it a poor wise man; a good, wise, and holy affection, which prevails over the evil principle, and snatches the body from the judgment of hell, by the strength of its wisdom. Yet, after this deliverance, the man did not remember what the good principle had done for him: but said in his heart, I am innocent." &c.

What a wonderful text has this been in the hands of many a modern Targumist; and with what force have the Keachonians preached Christ crucified from it.

Such a passage as this receives a fine illustration from the case of Archimedes, saving the city of Syracuse from all the Roman forces besieging it by sea and land. He destroyed their ships by his burning glasses, lifted up their galleys out of the water by his machines, dashing some to pieces, and drowning others. One man's wisdom here prevailed for a long time against the most powerful exertions of a mighty nation. In this case, wisdom far exceeded strength. But was not Syracuse taken, notwithstanding the exertions of this poor wise man? No. But it was betrayed by the baseness of Mericus, a Spaniard, one of the Syracusan generals. He delivered the whole district he commanded into the hands of Marcellus, the Roman consul; Archimedes having defeated every attempt made by the Romans, either by sea or land: yet he commanded no company of men; made no sorties: but confounded and destroyed them by his machines. This happened about 208 years before Christ; and nearly about the time in which those who do not consider Solomon as the author, suppose this book to have been written. This wise man was not remembered; he was slain by a Roman soldier, while deeply engaged in demonstrating a new problem, in order to his farther operations against the enemies of his country. See Plutarch, and the historians of this Syracusan war.

When Alexander the Great was about to destroy the city Lampsacus, his old master Anaximenes came out to meet him. Alexander suspecting his design, that he would intercede for the city, being determined to destroy it, he swore that he would not grant him any thing he should ask. Then said Anaximenes,—"I desire that you will destroy this city." Alexander respected his oath, and the city was spared. Thus, says Valerius Maximus, the narrator (lib. vii. c. iii. No. 4, Extern.) by this sudden turn of sagacity, this ancient and noble city was preserved from the destruction by which it was threatened. *Hæc velocitas sagacitatis oppidum vetusta nobilitate inclitum, exitio cui destinatum erat, subtraxit.*

A stratagem of Jaddua, the high priest, was the means of preserving Jerusalem from being destroyed by Alexander, who, incensed because they had assisted the inhabitants of Gaza when he besieged it; as soon as he had reduced it, marched against Jerusalem, with the determination to raze it to the ground; but Jaddua and his priests in their sacerdotal robes meeting him on the way, he was so struck with their appearance, that he not only prostra-

ted himself before the high priest, and spared the city, but also granted it some remarkable privileges. But the case of Archimedes and Syracuse is the most striking and appropriate in all its parts. That of Anaximenes and Lampsacus is also highly illustrative of the maxim of the wise man: *Wisdom is better than strength.*

Verse 16. *The poor man's wisdom is despised, and his words are not heard.* I cannot help pursuing this illustration a little farther. The soldier, who found Archimedes busily employed in drawing figures upon the sand, put to him some impertinent question, withal rudely obtruding himself on his operations. To whom this wonderful mathematician replied,—"Stand off, soldier, and do not spoil my diagram; on which the bloody savage struck him dead!"

Verse 17. *The words of wise men are heard in quiet.* In the tumult of war the words of Archimedes were not heard; and his life was lost.

Verse 18. *Wisdom is better than weapons of war.* So proved in the case of Archimedes.

But one sinner. Such as the Roman butcher above mentioned.

Destroyeth much good. Such as were the life and skill of the Syracusan mathematician. One sinner has often injured the work of God; one stumblingblock has sometimes destroyed a revival of religion. Sin acts like a ferment,—whatever comes in contact with it, it assimilates to itself.

NOTES ON CHAPTER X.

Verse 1. *Dead flies.* Any putrefaction spoils perfume; and so, a foolish act ruins the character of him who has the reputation of being wise and good. Alas! alas! in an unguarded moment how many have tarnished the reputation which they were many years in acquiring! Hence, no man can be said to be safe, till he is taken to the Paradise of God.

Verse 2. *A wise man's heart is at his right hand.* As the right hand is ordinarily the best exercised, strongest, and most ready, and the left, the contrary, they show,—1. The command which the wise man has over his own mind, feelings, passions, &c. and the prudence with which he acts. And, 2. The want of prudence and management in the fool, who has no restraint on his passions, and no rule or guard upon his tongue. The right hand and the left are used in Scripture to express good and evil. The wise man is always employed in doing good; the fool in nonsense or evil.

Verse 3. *When—a fool walketh by the way.* In every act of life, and in every company he frequents, the irreligious man shows what he is. Vanity, nonsense, and wickedness, are his themes: so that in effect he saith to every one that he is a fool.

Verse 4. *If the spirit of the ruler rise up against thee.* If the king get incensed against thee:—*Leave not thy place.* Humble thyself before him, that is thy place and duty; for yielding to him, and not standing stoutly in thy defence, pacifieth great offences: and then when his anger is appeased, he will hear any thing in thy justification, if thou have any thing to offer. This is good advice to a child in reference to his parents, and to an inferior of any kind in reference to his superiors.

Several of the Fathers understood this differently. If the spirit of the ruler, the influence of Satan, hath risen up against and prevailed over thee, to bring thee into some sin; leave not thy place; do not despair of God's mercy; humble thyself before Him, and seek pardon through the Son of His love; and this will be *marephé* a remedy or cure even for *neivim* *chaitim gedolim*, great errors or sins. All this is true in itself, whether found in this text or not.

Verse 5. *An error which proceedeth from the ruler.* What this error in the ruler is, the two following verses

Prov. 13. 16. & 18. 2.—d Ch. 8. 2.—e 1 Sam. 25. 31, &c. Prov. 25. 15.—f Heb. from before.—g Eccl. 3. 1.—h Heb. in great heights.—i Prov. 13. 10. & 20. 22.

8 He that diggeth a pit shall fall into it: and whoso breaketh a hedge, a serpent shall bite him.

9 Whoso removeth stones shall be hurt therewith; and he that cleaveth wood shall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct.

11 Surely the serpent will bite without enchantment; and a babbler is no better.

12 The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself.

13 The beginning of the words of his mouth is foolishness; and the end of his talk is mischievous madness.

14 A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him?

k. Psa. 7. 15. Prov. 26. 27.—l. Psa. 84. 4. 5. Jer. 9. 17.—m. High. the master of the tongue.—n. Prov. 10. 32 & 12. 15.—o. Heb. great.—p. Prov. 10. 14 & 12. 7.—q. Heb. His mouth.—r. Prov. 15. 2.—s. Heb. multiplish words.

point out: it is simply this,—an injudicious distribution of offices, and raising people to places of trust and confidence, who are destitute of merit, are neither of name nor family to excite public confidence, and are without property, so that they have no stake in the country; and their only solicitude must naturally be, to enrich themselves, and provide for their poor relatives. This is frequent in the governments of the world; and favouritism has often brought prosperous nations to the brink of ruin. Folly was set in dignity; the man of property, sense, and name, in a low place. Servants, menial men, rode upon horses, carried every thing with a high and proud hand; and princes, the nobles of the people, obliged to walk by their sides, and often from the state of things to become in effect their servants. This was often the case in this country, during the reign of Thomas à Becket and Cardinal Wolsey. These insolent men lorded it over the whole nation; and the people and their gentry were raised or depressed according as their pride and caprice willed. And through these kinds of errors, not only a few sovereigns have had most uncomfortable and troublesome reigns; but some have even lost their lives.

Verse 8. Whoso breaketh a hedge, a serpent shall bite him.] While spoiling his neighbour's property, he himself may come to greater mischief: while pulling out the sticks, he may be bit by a serpent, who has his nest there. Some have supposed that נחש nachash, here means a thorn; perhaps from the similarity of its prick to the serpent's sting. He who forces his way through a hedge, will be pricked by the thorns.

Verse 9. Whoso removeth stones] This verse teaches care and caution. Whoever pulls down an old building, is likely to be hurt by the stones; and in cleaving wood, many accidents occur for want of sufficient caution.

Verse 10. If the iron be blunt] If the axe have lost its edge, and the owner do not sharpen it, he must apply the more strength to make it cut: but the wisdom that is profitable to direct will teach him, that he should whet his axe, and spare his strength. Thus, without wisdom and understanding, we cannot go profitably through the meanest concerns in life.

Verse 11. The serpent will bite without enchantment] נחש בלעו belo lachash, without hissing. As a snake may bite before it hiss, so also will the babbler, talkative person, or calumniator. Without directly speaking evil, he insinuates by innuendoes, things injurious to the reputation of his neighbour. עיף העדר ביקע בן שילעה, nothing laze than be bath that prubly backbiteth.—Old MS. Bible. "A babbler of his tongue is no better than a serpent that styngeth without hyssynge."—COVERDALE. The moral of this saying is simply this:—A calumniator is as dangerous as a poisonous serpent; and from the envenomed tongue of slander and detraction no man is safe. The comparing the serpent נחש nachash to a babbler, has something singular in it. I have already supposed that the creature mentioned, Gen. iii. 1, was of the genus simia. This has been ridiculed: but not disproved.

Verse 12. The words of a wise man's mouth] Every thing that proceeds from him is decent and orderly: creditable to himself, and acceptable to them who hear him. But the lips of the fool which speak every thing at random, and have no understanding to guide them, are not only not pleasant to others, but often destructive to himself.

Verse 14. A man cannot tell what shall be] A foolish babbling man will talk on every subject, though he can say as little on the past, as he can on the future.

15 The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.

16 Wo to thee, O land, when thy king is a child, and thy princes eat in the morning!

17 Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

18 By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

19 A feast is made for laughter, and wine maketh merry: but money answereth all things.

20 Curse not the king, no, not in thy thought; and curse not the rich in thy bed-chamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

1 Ch. 2. 2. 12 & 12 & 7.—2 Is. 40. 4, 5, 12 & 5. 11.—v. Psa. 31. 4.—w. Psa. 104. 15. x. Heb. maketh glad the life.—y. Exod. 22. 28. Acts 23. 5.—z. Or, concealeth, figure like. Luke 15. 40.

Verse 15. He knoweth not how to go to the city] I suppose this to be a proverb: he knows nothing; he does not know his way to the next village. He may labour: but, for want of judgment, he wearies himself to no purpose.

Verse 16. Wo to thee, O land, when thy king is a child] Minorities are, in general, very prejudicial to a state. Regents either disagree, and foment civil wars; or oppress the people. Various discordant interests are raised up in a state during a minority; and the young king, having been under the tutelage of interested men, acts partially and injuriously to the interests of the people when he comes to the throne; and this produces popular discontent, and a troubled reign.

They do nothing in order; turn night into day, and day into night; sleep when they should wake, and wake when they should sleep; attending more to chamberings and banquetings, than to the concerns of the state.

Verse 17. When thy king is the son of nobles] Yes; אצילים, the son of free men; persons well acquainted with the principles of civil liberty, and who rule according to them. Septuagint. Such an one as comes to the throne in a legitimate way, from an ancient regal family, whose right to the throne is incontestable. It requires such a long time to establish a regal right, that the state is in continual danger from pretenders and usurpers, where the king is not the son of nobles.

All persons in places of trust for the public weal, from the king to the lowest public functionary, should know that the public are exceedingly scandalized at repeated accounts of entertainments, where irregularity prevails, much money is expended, and no good done. These things are drawn into precedent, and quoted to countenance debauch in the inferior classes. The natural division of the day for necessary repasts is, BREAKFAST, eight, or half after; DINNER, one, or half after; and SUPPER, eight, or half after. And these, or even earlier hours, were formerly observed in these countries.—Then we had scarcely any such thing as gout; and no nervous disorders.

In ancient nations the custom was to eat but once: and then about mid-day.

Verse 18. By much slothfulness] This is remarkably the case in some countries. Houses are not repaired till they almost fall about the ears of the inhabitants. We have an adage that applies to all such cases:—"A stitch in time saves nine."

Verse 19. A feast is made for laughter] The object of it is to produce merriment; to banish care, and concern of every kind. But who are they who make and frequent such places? Epicures and drunkards generally; and such as those of whom Horace speaks:

Non numerus vultus, et fruges consumere nati.

These whose names stand as indications of men, the useless many; and who appear to be born only to consume the produce of the soil.

But money answereth all] This saying has prevailed every where.

Sibi et uxorem cum dote, Ademque et amicos, Et genus, et formam, regine pecunia donat; Ac bene numeratum decorat Sundaia, Venenque.

For. Ep. lib. i. ep. 6, ver. 25.

The gold, the sovereign Queen of all below; Friends, honour, birth, and beauty, can bestow. The goddess of persuasion forms his train; And Venus decks the well-benighted brain.

Francis.

Verse 20. Curse not the king] Do not permit thyself even to think evil of the king; lest thy tongue at some

CHAPTER XI.

Give aims to all, 1-4. The works of God unknown to man, 5. Diligence necessary, 6. Prosperity frequently succeeded by adversity, 7, 8. There will be a day of judgment, 9, 10.

Verse 1. *Olympic* *101*
A. U. C. *646*
CAST thy bread ^a upon ^b the waters: ^c for thou shalt find it after many days.

2 Give a portion ^a to seven, and also to eight; ^c for thou knowest not what evil shall be upon the earth.

3 If the clouds be full of rain, they empty *themselves* upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

4 He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

5 As ^a thou knowest not what *is* the way of the spirit, ^b nor how the bones *do grow* in the womb of her that is with child: even so thou

^a See Isa. 52. 20.—^b Heb. *upon the face of the waters*.—^c Deut. 15. 10. Prov. 18. 17. Matt. 18. 42. 2 Cor. 2. 8. Gal. 3. 9, 10. Heb. 6. 10.—^d Ps. 112. 9. Luke 6. 20. 1 Tim. 6. 18, 19.—^e Mic. 5. 5.

time give vent to thy thoughts, and so thou be chargeable with treason.

For a bird of the air shall carry the voice] Does he refer here to such fowls as the carrier pigeon, which were often used to carry letters under their wings to a great distance, and bring back answers? The Targum turns it curiously: "Do not speak evil of the king in thy conscience, nor in the secret of thy heart; nor in the most hidden place in thy house curse not a wise man: for Raziel calls daily from heaven upon Mount Horeb, and his voice goes through the whole world; and Elijah, the great priest, goes flying through the air like a winged eagle, and publishes the words which are spoken in secret by all the inhabitants of the earth."

Civil government is so peculiarly of God, that He will have it supported for the benefit of mankind; and those who attempt to disturb it are generally marked by His strong disapprobation. And though there have been multitudes of treasons hatched in the deepest secrecy; yet, through the providences of God, they have been discovered in the most singular manner. This shows God's care for government.

NOTES ON CHAPTER XI.

Verse 1. *Cast thy bread upon the waters*] An allusion to the sowing of rice; which was sown upon muddy ground, or ground covered with water, and trodden in by the feet of cattle; it thus took root, and grew, and was found after many days in a plentiful harvest. Give aims to the poor, and it will be as a seed sown in good ground. God will cause thee afterwards to receive it with abundant increase. The Targum understands it of giving bread to poor sailors. The Vulgate, and my Old Bible have the same idea. Send thy bread upon men passing waters.

Verse 2. *Give a portion to seven*] Never cease giving while thou seeest a person in distress, and hast wherewithal to relieve him.

Thou knowest not what evil] Such may be the change of times, that thou mayest stand in need of similar help thyself. Do as thou wouldst be done by.

Verse 3. *If the clouds be full of rain*] Act as the clouds: when they are full, they pour out their water indifferently on the field, and on the desert. By giving charity indiscriminately, it may be that thou wilt often give it to the unworthy: but thou shouldst ever consider that he is an object of thy charity, who appears to be in real want; and better relieve or give to a hundred worthless persons, than pass by one who is in real distress.

Where the tree falleth, there it shall be.] Death is at no great distance; thou hast but a short time to do good. Acquire a heavenly disposition while here; for there will be no change after this life. If thou die in the love of God, and in the love of man; in that state wilt thou be found in the day of judgment. If a tree about to fall, lean to the north, to the north it will fall; if to the south, it will fall to that quarter. In whatever disposition or state of soul thou diest, in that thou wilt be found in the eternal world. Death refines nothing, purifies nothing, kills no sin, helps to no glory. Let thy continual bent and inclination be to God, to holiness, to charity, to mercy, and to heaven: then fall when thou mayest, thou wilt fall well.

Verse 4. *He that observeth the wind shall not sow*] The man that is too scrupulous is never likely to succeed in any thing. If a man neither plough nor sow till the weather is entirely to his mind, the season will in all probability pass before he will have done any thing: so if thou be too nice in endeavouring to find out who are the impos-

knowest not the works of God who maketh all.

6 In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether I shall prosper, either this or that, or whether they both shall be alike good.

7 Truly the light is sweet, and a pleasant thing it is for the eyes ^a to behold the sun:

8 But if a man live many years, and rejoice in them all; yet let him remember the days of darkness: for they shall be many. All that cometh is vanity.

9 Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things ^a God will bring thee into judgment.

10 Therefore remove ^a sorrow from thy heart, and ^b put away evil from thy flesh: ^c for childhood and youth are vanity.

[Eph. 5. 18.—g John 3. 8.—h Ps. 139. 14, 15.—i Heb. shall be right.—k Ch. 7. 11. 1 Num. 15. 32.—m Ch. 12. 14. Rom. 2. 6-11.—n Or, anger.—o 2 Cor. 7. 1. 2 Tim. 2. 12.—p Ps. 39. 5.]

tors among those who profess to be in want; the real object may perish, which otherwise thou mightest have relieved, and whose life might have been thereby saved. The very punctilious and scrupulous people, who will sift every thing to the bottom, in every case; and before they will act, must be fully satisfied in all points, seldom do any good, and are themselves generally good for nothing. While they are observing the clouds and the rain, others have joined hands with God, and made a poor man live.

Verse 5. *As thou knowest not—the way of the spirit*] Why God should have permitted such and such persons to fall into want, and how they came into all their distresses, thou canst not tell, no more than thou canst how their soul is united to their body, how it came to inform that body, nor how the child was formed in the womb of its mother. Nor canst thou discern the end which God has in view in these things. He maketh all, every thing is open to Him: and take heed lest, while pretending motives of scrupulosity and prudence, in not relieving the distresses of those thou pretendest to suspect to be unworthy, He does not see that a love of money is the motive of thy conduct, and a want of the bowels of mercy the cause why thou drivest this suspected beggar from thy door!

Verse 6. *In the morning sow thy seed*] Be ready at all times to shew mercy; begin in the morning, continue till the evening. Thou knowest not the most worthy object; it is enough God knoweth; and if thy motive be good, He will applaud and reward thee; not according to the worthiness or unworthiness of the object of thy charity, but according to the motive which induced thee to relieve him.

Verse 7. *Truly the light is sweet*] Life is dear to every man as the light of the sun is to the eye. A man would give all that he has for his life; and it is particularly dear to him, when he is in ease and affluence: but let each remember that,—

Verse 8. *If a man live many years*] And even have prosperity through the whole; yet the days of darkness, times of affliction, weakness, and perhaps old age, will be many. If he die not a violent death, which no man can wish, he will die a lingering death; and this is ordinarily attended with many pains, and many sorrows: therefore, let him prepare to meet his God; and to carry this thought through life, that all must terminate in death. The writer of Ecclesiasticus, chap. vii. ver. 36, has a good saying similar to this:—"Whatsoever thou takest in hand, remember thy end: and thou shalt never do amiss;" *οὐκ ἀποφρονεῖς, τὸν χρόνον οὐκ ἔσθης.*

Verse 9. *Rejoice, O young man, in thy youth*] Youth is devoid of cares; and, consequently, of many perplexities and distresses. Were it not so, we should have no old men; nay, perhaps not one even of middle age. It is in the order of a most gracious God, that the young should rejoice in their youth: but they should make such a moderate use of all their enjoyments, that they may not be confounded in the day of judgment. But, O young man, if thou wilt follow the propensities of thy own heart, the noisy mirth of the fool, and the dissipation of the profligate—go on; take thy full swing; but take this with thee, that for all these things God will judge thee; and where the righteous are scarcely saved, where shall the ungodly and the sinner appear!

Verse 10. *Therefore remove sorrow*] *οὐκ ἔσθης, ἄγος*; every kind of violent passion, all filthiness of the flesh and spirit. Childhood and youth are vanity; they pass away and come to nothing. Eternity alone is permanent life for eternity.

CHAPTER XII.

Youth should remember their Creator, 1. A description of old age and its infirmities, and of the census of death and dissolution, 2-4. How the Preacher taught the people knowledge, 9-11. General directions and conclusion of the work, 12-14.

REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

a Prov. 22. 6. Lam. 2. 7.—b See 3 Sam. 19. 26.—c Or, the grinders

NOTES ON CHAPTER XII.

Verse 1. *Remember now thy Creator* בוראך *Boreia*, thy CREATORS. The word is most certainly in the plural number in all our common Hebrew Bibles; but it is in the singular number, בוראך *Boraca*, in one hundred and seventy-six of Dr. Kennicott's MSS., and ninety-six of De Rossi's, and in many ancient editions; and in all the ancient Versions. There is no dependence on the plural form in most of the modern editions; though there are some editions of great worth, which exhibit the word in this form; and among them the Complutensian, Antwerp, Paris, and London Polyglots.

The evidence, therefore, that this text is supposed to give to the doctrine of the Ever-blessed Trinity is but precarious, and on it little stress can be laid: and no man who loves truth, would wish to support it by dubious witnesses. Injudicious men by laying stress on texts dubious in themselves, and which may be interpreted a different way, greatly injure the true faith. Though such in their hearts may be friends to the orthodox faith, they are in fact its *secret friends*; and their assistance is such as helps their *adversaries*.

But what does the text say? It addresses the youth of both sexes, throughout the creation; and says in effect,—

I. You are not your own, you have no right to yourselves. God made you—He is your Creator; He made you that you might be happy: but you can be happy only in Him. And as He created you, so He preserves you;—He feeds, clothes, upholds you. He has made you capable of knowing, loving, and serving Him in this world, and of enjoying Him in His own glory for ever. And when ye had undone yourselves by sin, He sent His Son to redeem you by His blood; and He sends His Spirit, to enlighten, convince, and draw you away from childishness, from vain and trifling, as well as from sinful pursuits.

II. Remember Him: consider that He is your Creator—your loving and affectionate Father. In youth memory is strong and tenacious: but, through the perversion of the heart by sin, young people can remember any thing better than God. If you get a kindness from a friend, you can remember that, and feel gratitude for it; and the person is therefore endeared to you. Have any ever given you such benefits as your Creator? Your body and soul came from Him; He gave you your eyes, ears, tongue, hands, feet, &c. What blessings are these! how excellent! how useful! how necessary!—and will you forget Him?

III. Remember Him in thy youth, in order that you may have a long and blessed life, that you may be saved from the corruption and misery into which young people in general run; and the evils they entail upon themselves by giving way to the sinful propensities of their own hearts. As in youth all the powers are more active and vigorous, so they are capable of superior enjoyments. Faith, hope, and love, will be in their best tenor, their greatest vigour, and in their least encumbered state. And it will be easier for you to believe, hope, pray, love, obey, and bear your cross, than it can be in old age and decrepitude.

IV. Remember Him now, in this part of your youth—you have no certainty of life;—now is yours; to-morrow may not. You are young; but you may never be old. Now He waits to be gracious; to-morrow may be too late. God now calls; His Spirit now strives; His ministers now exhort. You have now health; sin has not so much dominion over you as it will have, increasing by every future moment, if you do not give up your hearts to your Maker.

V. There is another consideration which should weigh with you, should you live to old age: it is a very disadvantageous time to begin to serve the Lord in. Infirmities press down both body and mind, and the oppressed nature has enough to do to bear its own infirmities; and as there is little time, so there is generally less inclination to call upon the Lord. Evil habits are strengthened by long continuance; and every desire and appetite in the soul is a strong hold for Satan. There is little time for repentance, little for faith, none for obedience. The evil days are come, and the years, in which you will feelingly

3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;

fall, because they grind little.—d Psalm 141. 2.—e Job 17. 13.

be obliged to say, *Aha! we have no pleasure in them*; and, what is worse, the heart is hardened through the *deceitfulness of sin*.

Verse 2. *While the sun, or the light, or the moon, or the stars, be not darkened*] i. e. in the spring, prime, and prosperity of life.

Nor the clouds return] The infirmities of old age, of which winter is a proper emblem, as spring is of youth, in the former clause of this verse.

Verse 3. *In the day when the keepers of the house*] The body of man is here compared to a house:—mark the metaphors, and their propriety.

1. *The keepers shall tremble; the hands become paralytic*, as is constantly the case, less or more, in old age.

2. *The strong men shall bow*] The legs become feeble, and unable to support the weight of the body.

3. *The grinders cease because they are few*] The teeth decayed and mostly lost: the few that remain being incapable of properly masticating hard substances, or animal food. And so they cease; for soft or pulpy substances, which are requisite then, require little or no mastication; and these aliments become their ordinary food.

4. *Those that look out of the windows*] The optic nerves, which receive impressions, through the medium of the different humours of the eye, from surrounding objects; they are darkened: the humours becoming thick, flat, and turbid, are no longer capable of transmitting those images in that clear distinct manner as formerly. There may be an allusion here to the pupil of the eye. Look into it, and you will see your own image in extreme miniature, looking out upon you; and hence it has its name *pupillus*, a little child, from *pupus*, a baby, a doll; because the image in the eye resembles such. The optic nerve being seated at the bottom of the eye, has the images of surrounding objects painted upon it; it looks out through the different humours. The different membranes and humours which compose the eye, and serve for vision, the tunica conjunctiva, the tunica sclerotica, the cornea, the iris, the pupil, the choroides, and the retina. The iris is perforated to admit the rays of light, and is called the pupil; the retina is a diffusion of the optic nerve, in the bottom of the eye, on which the images are painted or impressed, that give us the sensation we term sight or vision. All these membranes, humours, and nerves, are more or less impaired, thickened or rendered opaque, by old age, expressed by the metaphor, *those that look out of the windows are darkened*.

Verse 4. *And the doors shall be shut in the streets*]

5. *The doors; the lips*, which are the doors by which the mouth is closed.

6. *Be shut in the streets*] The cavities of the cheeks and jaws, through which the food may be said to travel, before it is fitted by mastication or chewing to go down the oesophagus into the stomach. The doors or lips are shut to hinder the food in ohewing from dropping out; as the teeth, which prevented that before, are now lost.

7. *The sound of the grinding is low*] Little noise is now made in eating, because the teeth are either lost, or become so infirm as not to suffer their being pressed close together; and the mouth being kept shut to hinder the food from dropping out, the sound in eating is scarcely heard. The teeth are divided into three kinds:—1. The *Dentes incisores*, or cutting teeth, in the front of the jaw. 2. The *Dentes canini*, dog teeth, those in the sides of the jaws, for gnawing, or tearing and separating hard or tough substances. And, 3. *Dentes molares*, or grinding teeth, the posterior or double teeth in both jaws, generally termed the grinders; because their office is to grind down the substances that have been cut by the fore-teeth, separated into their parts or fibres by the dog teeth, and thus prepare it for digestion in the stomach.

8. *He shall rise up at the voice of the bird*] His sleep is not sound as it used to be: he slumbers rather than sleeps; and the crowing of the cock awakes him. And so much difficulty does he find to respire while in bed, that he is glad of the dawn, to rise up and get some relief. The chirping of the sparrow is sufficient to awake him.

9. *All the daughters of music shall be brought low*] The

5 Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

6 Or ever the silver cord be loosed or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7 Then shall the dust return to the earth as

f Jer. 2. 17.—g Gen. 2. 19. Job 24. 15. Psa. 92. 3.—h Ch. 2. 21.—i Numb. 16. 22 & 27. Job 34. 14. Isa. 57. 16. Zech. 12. 1.

voice, that wonderful instrument, almost endless in the strength and variety of its tones, becomes feeble and squeaking; and merriment and pleasure are no more. The tones emitted are all of the querulous or mournful kind.

Verse 5. When they shall be afraid of that which is high]

10. Being so feeble, they are afraid to trust themselves to ascend steps, stairs, &c., without help. And when they look upwards, their heads turn giddy, and they are ready to fall.

11. Fears shall be in the way] They dare not walk out, lest they should meet some danger, which they have not strength to repel, or agility to escape. A second childishness has taken place,—apprehensions, fears, terrors, and weakness.

12. The almond tree shall flourish] תאמר yenaate, not flourish, but fall off. The hair begins to change, first gray, then white: it having no longer that supply of nutritive juices which it once had, this animal vegetable withers, and falls off. The almond tree, having white flowers, is a fit emblem of a hoary head; or, as Hasselquist says, who observed the trees in full flower in Judea, "like an old man with his white locks."

13. The grasshopper shall be a burden] Even such an inconsiderable thing as a locust, or a very small insect, shall be deemed burthensome; their strength is so exceedingly diminished. In cases of the gout, especially in old men, the shadow of a person passing by puts them to acute pain! how much less can they bear the smallest pressure! But probably the words refer to the man himself, who bent at the loins, and his arms hanging down, exhibits some caricature of the animal in question. The poor grasshopper is become a burden to himself. Another interpretation has been given of the grasshopper; but I pass it by as impertinent and contemptible; such commentators appear as if they wished to render the text ridiculous.

14. Desire shall fail] Both relish and appetite for food, even the most delicate, that to which they were formerly so much attached, now fails. The teeth are no longer able to masticate the food, or all are dropped out; the stomach no longer able to digest any thing; and, as the body is no longer capable of receiving nourishment, appetite and relish necessarily fail.

15. Because man goeth to his long home] למ ביתו el beith bama, "to the house of his age;" the place destined to receive him, when the whole race or course of life shall be finished; for בית olam, takes in the whole course or duration of a thing: if applied to a dispensation, such as the law, it takes in its whole duration; to the life of man, it takes in the whole life; to time, it includes the whole compass; to eternity, it expresses its infinite duration. So old age terminates the olam, the complete duration of human life; and when food is no longer desired, and nutrition ceases, the olam of man is terminated. My old MS. Bible translates it, the house of his everlastingness.

16. He is just departing into the invisible world; and this is known by the mourners going about the streets, the long hollow groans, and throat-rattlings which proceed from him; the sure prognostications of the extreme debility and speedy cessation of those essential animal functions next mentioned.

Verse 6. Or ever the silver cord be loosed] We have already had all the external evidences of old age, with all its attendant infirmities; next follow what takes place in the body, in order to produce what is called death, or the separation of body and soul.

1. The silver cord] The medulla oblongata, or spinal marrow, from which all the nerves proceed; as itself does from the brain. This is termed a cord from its exact similitude to one; and a silver cord from its colour, as it strikingly exhibits the silver gray. And from its preciousness, this is said to be loosed;—as the nervous system became a little before, and at the article of death, wholly debilitated. The last loosing being the fall of the under jaw, the invariable and never-failing evidence of immediate death; a few struggles more, and the soul is dismissed from its clay tenement.

it was: and the spirit shall return unto God who gave it.

8 Vanity of vanities, saith the preacher, all is vanity.

9 And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs.

10 The preacher sought to find out acceptable words: and that which was written was upright, even words of truth.

k Psa. 62. 9. Ch. 1. 2.—l Or, the more wise the preacher was, &c.—m 1 Kings 4. 32. n Heb. words of delight.

2. The golden bowl be broken] The brain contained in the cranium or skull, and enveloped with the membranes called the dura and pia mater; here called a bowl from its resemblance to such a vessel, the container being put for the contained; and golden, because of its colour, and because of its exceeding preciousness, as has been noticed in the former case. Broken; is rendered unfit to perform its functions, neither supplying nor distributing any nervous energy.

3. Or the pitcher be broken at the fountain] The vena cava, which brings back the blood to the right ventricle of the heart, here called the fountain, מוביל ha-mebul, the spring whence the water gushes up; properly applied here to the heart, which by its systole and diastole (contraction and expansion) sends out and afterwards receives back the blood; for all the blood proceeds from, and returns back to the heart.

4. The wheel broken at the cistern] The great aorta, which receives the blood from the cistern, the left ventricle of the heart, and distributes it to the different parts of the system. These may be said, as in the case of the brain above, to be broken, i. e. rendered useless; when, through the loosening the silver cord, the total relaxation of the nervous system, the heart becomes incapable of dilatation and contraction; so that the blood on its return to the right ventricle of the heart is not received, nor that already contained in the ventricles propelled into the great aorta. The wheel is used in allusion to the Asiatic wheels, by which they raise water from their wells and tanks, and deep cisterns, for domestic purposes, or to irrigate the grounds. Thus then the blood becomes stagnate, the lungs cease to respire, the blood is no longer acidized, all motion voluntary and involuntary ceases, the body, the house of the immortal spirit, is no longer tenable, and the soul takes its flight into the eternal world. The man D—I—E—S! This is expressed in the following verse:—

Verse 7. Then shall the dust return to the earth as it was, and the spirit shall return unto God]

5. Putrefaction and solution take place; the whole mass becomes decomposed, and in process of time is reduced to dust from which it was originally made; while the spirit, רוח ha-ruach, that spirit, which God at first breathed into the nostrils of man, and he in consequence became a living soul, an intelligent, rational, discursive animal, returns to God who gave it. Here the wise man makes a most evident distinction between the body and the soul:—they are not the same;—they are not both matter. The body, which is matter, returns to dust, its original: but the spirit, which is immaterial, returns to God. It is impossible that two natures can be more distinct, or more emphatically distinguished. The author of this book was not a materialist.

Thus ends this affecting, yet elegant and finished picture, of OLD AGE and DEATH.

It has often been remarked, that the circulation of the blood, which has been deemed a modern discovery by our countryman Dr. Harvey, in 1616, was known to Solomon, or whoever was the author of this Book; the fountains, cisterns, pitcher, and wheels, giving sufficient countenance to the conclusion.

Verse 8. This affecting and minute description of old age and death is concluded by the author, with the same exclamation by which he began his Book; O vanity of vanities, saith Koheleth; all is vanity. Now that man, the masterpiece of God's creation, the delegated sovereign of this lower world, is turned to dust, what is there stable or worthy of contemplation besides! All—ALL is VANITY!

Verse 9. Because the preacher (Koheleth) was wise, he still taught the people knowledge] And, in order to do this, he took good heed; considered what would be most useful. He set in order, collected and arranged many parables; probably alluding to the Book over which we have already passed.

Verse 10. He sought to find out acceptable words] דבר דבר dibrey chapheh, words of desire, words of will, the

11 The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.

12 And further, by these, my son, be admonished: of making many books there is no end: and much study is a weariness of the flesh.

13 Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man.

14 For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

o Chap. 1. 12—p Or, reading—q Or, The end of the matter, even all that hath been heard, is

r Deut. 6. 2 & 10. 12—s Ch. 11. 9. Matt. 12. 35. Acts 17. 30. St. Rom. 2. 16 & 14. 10, 12. 1 Cor. 4. 6. 8 Cor. 5. 10.

best, the most suitable words; those which the people could best understand. But these words were not such as might merely please the people; they were words of truth; such as came from God, and might lead them to Him.

Verse 11. *The words of the wise*] Doctrines of faith, illustrated by suitable language, are as nails fastened by the masters of assemblies. מְדַבְּרֵי אֱמֻנָה badley asuphoth, the master of collections, those who had made the best collections of this kind; the matter of which was of the most excellent nature: every saying sinking as deeply into the mind, by the force of the truth contained in it, as a nail well pointed does into a board, when impelled by the hammer's force. These masters of collections have been supposed to be public persons appointed by the prince himself, the sole shepherd, to see that nothing was put into the people's hands but what would be profitable for them to read; and that, when any wise man gave public instructions, a good scribe sat by, to take down the words; and then the master examined what he had written, to see that it was upright, and that the words were doctrines of truth. These were something like our licensers of the press: but the existence of such is little more than conjecture.

After all, masters of assemblies may mean public teachers; that which was written, the oracles of God, out of which they instructed the people; the one Shepherd, God ALMIGHTY, from wisdom they received their authority and unction to preach the truth; and by the energy of whose Spirit the heavenly teaching was fastened in their hearts, as a well driven nail in a sound piece of wood.

Verse 12. *And further, by these, my son, be admonished*] Hear such teachers, and receive their admonitions; and do not receive the grace of God in vain.

Of making many books there is no end] Two thousand years have elapsed since this was written; and since that time some millions of treatises have been added on all kinds of subjects, to those which have gone before. The press is still groaning under and teeming with books, books innumerable; and no one subject is yet exhausted, notwithstanding all that has been written on it. And we who live in these latter times are no nearer an end, in the investigation of NATURE and its properties; of God, His attributes, His providence, His justice, and His mercy; of MAN, his animal life, his mode of nutrition and existence, and his soul and its powers; of JESUS, and the redemption by Him; of ETERNITY, and what it implies as exhibiting to us the pains of the cursed, and the glories of the blessed. Of several of these we know no more than they who have lived five thousand years before us: nor do we know any thing certainly by the endless books that have been published, except what bears the seal of the God of heaven, as published in that word which was declared by His Spirit.

And much study is a weariness of the flesh.] O how true is this! Let the trembling knees, the palsied hands, the darkened eyes, the aching heart, and the puzzled mind, of every real student declare! And should none be within reach more worthy of the name of student to consult, the writer of this work is a proof in point.

Verse 13. After all, the sum of the great business of human life is comprised in this short sentence, on which some millions of books have been already written!

FEAR GOD, AND KEEP HIS COMMANDMENTS.

1. Know that HE is, and that He is a Rewarder of them that diligently seek Him. 2. Reverence Him; pay Him adoration. 3. Love Him that you may be happy.

Keep his commandments] They are contained in two words: 1. Thou shalt love the Lord thy God with all thy

heart; 2. And thy neighbour as thyself. Blessed be God, much reading and much study are not necessary to accomplish this, which is called כֹּל הַדָּמָה kol ha-adam; the whole of Adam; the whole which God required of the first man and of all his posterity. But the Gospel of Jesus Christ must be understood to comprehend the full force of this short saying.

The word duty, added here by our translators, spoils, if not פְּרַעַרְתָּ, the sense.

The whole passage is rendered with great simplicity by Coverdale.

"The same preacher was not wysse alone: but taught the people knowledge also. He gave good hede, sought out the grounde, and set forth many parabes. His diligence was to fynde out acceptable wordes, right scripture, and the wordes of truth. For the wordes of the wysse are like prickes and nales that go thorow, wherewith men are kepte together: for they are geven of one Shepherd onely. Therefore beware (my sonne) that above these thou make thee not many and innumerable bookes, nor take dyverser doctrynes in hande, to weery thy body withall.

"Let us heare the conclusion of all thinges: Feare God, and keepe His commandementes, for that toucheth all men; for God shall judge all workes and secrete thinges, whether they be good or evell."

I shall give the same from my old MS. Bible.

And van Ecclesiastes was most wysse he taught the peppe, and told out what he had don, and enserchinge maade many parabis. He socht profitable wordis, and wrote most ryt sermons, and ful of treuth. The wordis of wisdom are prickis and as nalls into herte pigt: that if the counseyle of maisteris ben geven of oon scheperd. Felte than thes one myn, ne seche thou; of making many booke is noon end, and oft betinking is tormenting of the besche. End of speaking alle togdyde herce mee. Weede God, and His bestis kepe; that is eche man. Alle thingis that ben maade schal bringen into dome, for eche erde thinge, whither good or evyl it be.

Verse 14. *For God shall bring every work into judgment*] This is the reason why we should fear God and keep his commandments. 1. Because there will be a day of judgment. 2. Every soul of man shall stand at that bar. 3. God, the infinitely wise, the heart-searching God, will be Judge. 4. He will bring to light every secret thing: all that has been done since the creation, by all men; whether forgotten or registered; whether done in secret, or in public. 5. All the works of the godly, as well as all the works of the wicked, shall be judged in that day; the good which the godly strove to conceal, as well as the evil which the wicked endeavoured to hide. This, then, will be the conclusion of the whole mortal story. And although in this world all is vanity; yet, there, "vanities will be vain no more." Every thing, whether good or evil, will have its own proper stable eternal result. O God! Prepare the Reader to give up his accounts with joy in that day! Amen.

Masoretic Notes.

Number of verses, 222.

Middle verse, chap. vi. 10.

Sections 4.

The ARABIC subjoins this colophon:—"Praise be to God for ever and ever!"

"By the assistance of the Most High God this Book of Ecclesiastes, which is vanity of vanities, written by Solomon the son of David, who reigned over the children of Israel, is completed."

The SYRIAC has, *The end of the Book of Kehelah.*

There are others, but of no importance.

INTRODUCTION

TO THE

CANTICLES, OR SONG OF SOLOMON.

THE Book before us is called in the Hebrew שִׁיר הַשִּׁירִים SHIR HA-SHIRIM, *The Song of Songs*; or, *An Ode of the Odes*. Which might be understood, an ode taken or selected from others of a similar kind; or an ode, the most excellent of all others, this being an idiom common to the Hebrew language; e. g. *The God of gods*, is the supreme God.—*The Lord of lords*, the supreme Lord.—*The King of kings*, the supreme King.—*The heaven of heavens*, the supreme or highest heavens. It may therefore be designed to express “a song of the utmost perfection; one of the best that existed, or had ever been penned.” Perhaps the title may have a reference to the other poetical compositions of Solomon, which were no less than *one thousand and five*; and this was considered the most excellent of the whole, and the only one that remains, unless we suppose Solomon, with some of the Jews, to be author of Psalms lxxii. and cxxvii; but this cannot be proved.

There have been some doubts concerning the Author of this Book. Some of the Rabbins supposed it to be the work of the prophet Isaiah; but this sentiment never gained much credit. Most have without hesitation attributed it to Solomon, whose name it bears: and if the Book of Ecclesiastes be his, this will follow in course, as the style is exactly the same, allowing for the difference of the subject. Both books seem to have been written about the same time, and to have had the same Author.

This Book, if written by Solomon, could not have been written in his old age, as some have supposed the Book of Ecclesiastes to have been, which sentiment is I think sufficiently disproved; for we find that long before Solomon's old age he had seven hundred wives, and three hundred concubines: but at the time this Song was written, Solomon had only sixty wives and eighty concubines. And the Song most certainly celebrates a marriage; whether between Solomon and the daughter of Pharaoh, or between him and some Jewish princess, has not been fully agreed on among critics and commentators. It is most likely to have been a juvenile, or comparatively juvenile production; and indeed the high and glowing colouring, and the strength of the images, are full proofs of this. Though Anacreon made amatory odes when he was bald-headed, yet neither he nor any one else, humanly speaking, could have made such odes as the Canticles, when stricken in years.

But to what denomination of writing do the Canticles belong? Are they mere Odes, or Idyls, or Pastorals; or are they an Epithalamium? Let us define these terms, and examine the Song of Solomon by them. 1. The ODE is generally understood to be a species of poetry containing sublime and important matter, always sung, or accompanied by the harp, or some proper musical instrument. 2. The IDYL implies a short poem, containing some adventure. 3. The PASTORAL contains what belongs to shepherds, and their occupations. 4. The EPITHALAMIUM is the congratulatory song, sung to a new married pair, wishing them abundant blessings, a numerous and happy offspring, &c. Strictly speaking, the Book of Canticles falls under neither of these descriptions: it is rather a composition sui generis, and seems to partake more of the nature of what we call a MASK, than any thing else; an entertainment for the guests, which attended a marriage ceremony, with a dramatic cast throughout the whole, though the persons who speak and act are not formally introduced.

As to the persons chiefly concerned, it is generally believed that Solomon and Pharaoh's daughter are the bridegroom and bride; with their proper attendants, viz. companions of the bridegroom, and companions of the bride, with certain mutes, who only appear or are mentioned by others, without taking any particular part in the transactions.

But it is much more easy to satisfy oneself on the species of composition, to which this Book belongs, than to the meaning of the Book itself. Is it to be understood in the obvious manner in which it presents itself? And are Solomon and his bride, their friends and companions, to be considered as mere dramatic persons? Or are they typical or representative persons? Does this marriage represent a celestial union? Do the speeches of each contain Divine doctrines? Are the metaphors, taken from earthly things, to be understood of spiritual matters? In a word, does Solomon here represent Jesus Christ? The daughter of Pharaoh the Christian Church? Or, according to some Roman Catholics, the Virgin Mary? Are watchmen, vineyard-keepers, shepherds, &c. the ministers of the Gospel? Wine and various fruits, the influences and graces of the Divine Spirit? &c. &c.—How multitudinous and positive are the affirmative answers to these questions! And yet, though many agree in the general principle, how various their expositions of the different parts of the piece! And where, all this time, is the proof that the principle is not misunderstood? As to conjectures, they are as uncertain as they are endless; and what one pious or learned man may think to be the meaning, is no proof to any other that he should make up his mind in the same way.

Let us for a moment consider the different opinions held on this Book, without entering into the discussion of their propriety or impropriety. They are the following:—

I. It is a plain Epithalamium on the marriage of Solomon with the daughter of Pharaoh, king of Egypt; and is to be understood in no other way.

II. It is an allegory relative to the conduct of God towards the Hebrews, in bringing them out of Egypt through the wilderness to the Promised Land.

III. It is intended to represent the incarnation of Jesus Christ, or His marriage with human nature, in reference to its redemption.

IV. It represents Christ's love to the Church, or elected souls, and their love to Him.

V. It is an allegorical poem on the glories of Jesus Christ and the Virgin Mary.

VI. It is a collection of sacred idyls; the spiritual meaning of which is not agreed on.

Now each of these opinions has its powerful supporters, and each of these has reasons to offer for the support of the opinion which he espouses; and nothing but a direct revelation from God can shew us which of these opinions is the correct one, or whether any of them be correct.

The antiquity of an opinion, if that be not founded on a revelation from God, is no evidence of its truth; for there are many ungodly opinions which are more than a thousand years old. And as to great men, and great names, we find them enrolled and arranged on each side of all controversies. It may be asked, what does Christ or his Apostles say of it?

1. If Jesus Christ or any of his Apostles had referred to it as an allegory, and told us the subject which it pointed out, the matter would have been plain: we should then have had data, and had only to proceed in the way of elucidation. But we find nothing of this in the New Testament.

2. If they had referred to it as an allegory, without intimating the meaning; then we should be justified in searching every where for that meaning; and conjectures itself would have been legal, till we had arrived at some self-justifying issue.

3. If they had referred to it at all, in connexion with spiritual subjects, then we should have at once seen that it was to be spiritually understood; and, comparing spiritual things with spiritual, we must have humbly sought for its spiritual interpretation.

4. Had the Supreme Being been introduced, or referred to in any of His essential attributes, or by any of the

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names which He has been pleased to assume in His revelations to men, we should have then seen, that the writer was a *spiritual man*, and wrote probably in reference to a *spiritual end*; and, that we should pass by or through his letter, in order to get to the *spirit* concealed under it. But none of these things appear in this Book: the name of *God* is not found in it; nor is it quoted in any part of the *New Testament*. As to certain references which its allegorical expositors suppose are made to it, either in the *Gospels*, *Epistles*, or *Apocalypses*, they are not express, and do not, by any thing in or connected with them, appear unequivocally to point out this Book. And, after all that has been said, I am fully of opinion, it is not once referred to in the *New Testament*. But this is no proof of its not being *canonical*; as there are other books, on which there is no doubt, that are in the same predicament. But still, if it refer so distinctly to Christ and His Church, as some suppose, it certainly would not have been passed over by both evangelists and apostles without pointed and especial notice.

From all this, it will appear to the intelligent Reader, that the *spiritual meaning* of this Book cannot easily be made out:—1. Because we do not know that it is an *allegory*. 2. If one, the principles on which such allegory is to be explained, do no where appear.

Who then, are we to follow in the interpretation of this very singular Book? The *Targumist*, who applies it to God and the *Hebrews*, in their journeyings from Egypt to the Promised Land? *Origen*, who made it a Christian allegory? *Apponius*, who spiritualized it? *Gregory the Great*, who in the main copied them? The good man, who in 1717, at Paris, so illustrated it as "to induce men to devote themselves to Jesus Christ and the Virgin Mary?" Mr. *Durham*, Mr. *Robotham*, Mr. *Ainsworth*, Mr. *Romaine*, and Dr. *Gill*, who endeavour to prove that it concerns *Christ and the elect*? Or Mr. *Harmer* and others, who acknowledge it to be an inimitable composition, and to be understood only of Solomon and Pharaoh's daughter? Or, finally, Dr. *Mason Goode*, who considers it a collection of sacred idyls, the spiritual interpretation of which is not agreed on?

I had for a long time hesitated whether I should say any thing on this Book; not because I did not think I understood its chief design and general meaning, for of this I really have no doubt; but because I did not understand it as a spiritual allegory, representing the *loves of Christ and His Church*. I must own, I see no indubitable ground for this opinion. And is it of no moment whether the *doctrines* drawn from it, by those who allegorize and spiritualize it, be indubitably founded in it or not? The doctrines may be true in themselves, (which is indeed more than can be said of those of most of its interpreters;) but is it not a very solemn, and indeed awful thing to say, *this is the voice of Christ to His Church*. *This is the voice of the Church to Christ*, &c. &c. &c. when there is *no proof* from God, nor from any other portion of His word, that these things are so!

It is much better therefore, if explained or illustrated at all, to take it in its *literal* meaning, and explain it in its *general* sense. I say *general* sense; because there are many passages in it which should not be explained, if taken literally, the references being too delicate; and Eastern phraseology on such subjects is too vivid for European imaginations. Let any sensible pious medical man read over this Book: and, if at all acquainted with Asiatic phraseology, say whether it would be proper, even in medical language, to explain all the descriptions and allusions in this Poem.

After what I have said on the difficulty of interpreting this Book in a *spiritual* way, it would not be fair to withhold from the Reader the general arguments on which the *theory* of its allegorical meaning is founded. The principal part of the commentators on this Book, especially those who have made it their *separate* study, have in general taken for granted, that their mode of interpretation is incontrovertible; and have proceeded to spiritualize every *figure*, and every *verse*, as if they had a Divine warrant for all they have said. Their conduct is dangerous; and the result of their well-intentioned labours has been of very little service to the cause of *Christianity* in general, or to the interests of true *morality* in particular. By their mode of interpretation an undignified, not to say mean and carnal, language has been propagated among many well meaning religious people, that has associated itself too much with *selfish* and *animal affections*, and created feelings that accorded little with the dignified spirituality of the religion of the Lord Jesus. I speak not from report; I speak from observation and experience, and observation not hastily made. The conviction on my mind, and the conclusion to which I have conscientiously arrived, are the result of frequent examination, careful reading, and close thinking at intervals, for nearly *fifty* years: and, however I may be *blamed* by some, and *pitted* by others, I must say, and I say it as fearlessly as I do conscientiously, that in this inimitably fine elegant Hebrew ode I see nothing of *Christ and His Church*, and nothing that appears to have been *intended* to be thus understood; and nothing if applied in this way that, *per se*, can promote the interests of vital godliness; or cause the simple and sincere not to know Christ after the flesh. Here I conscientiously stand:—May God help me!

The most rational view of the subject, that I have seen, is that taken by Mr. *Harmer*, who has indeed detailed and strengthened the arguments of his predecessors, who have declared for the *spiritual* meaning. In his *outlines of a comment upon Solomon's Song*, he supposes that the song refers to *Solomon's marriage with the daughter of Pharaoh*; and that he had a *Jewish queen*, who is frequently referred to in the work; and that, unless this be allowed, there are several important passages in the Book that cannot be understood; and indeed it is on this principle that he finds his chief ground for a *spiritual and allegorical* interpretation.

"Whatever was the intention of God," says he, "in bringing about this marriage, and in causing it to be celebrated in such an extraordinary manner, by songs that were directed to be placed among the Sacred Writings, it is certain there never was any resemblance more striking between the circumstances and transactions of any of the remarkable personages of the Old Testament, and those of Messiah, than the likeness we may observe between *Solomon marrying a Gentile princess*, and making her equal in honour and privileges with his former *Jewish Queen*, and in her being frequently mentioned afterwards in history, while the other is passed over in total silence; and the conduct of the Messiah towards the *Gentile and Jewish churches*."

"The two remarkable things in the conduct of the Messiah towards the two churches are, the making the Gentiles *follow-hers* of the same body and partakers of the promises, *without any difference*; and the *giving up to neglect* the Jewish church, while that of the Gentiles has long flourished in great honour, and been the subject of many a history. St. Paul takes notice of both these circumstances with particular solemnity: of the first, in the *third* chapter of *Ephesians*, and elsewhere; of the other, in the *eleventh* chapter of *Romans*. They are points, then, that deserve great attention.

"They are both called *mysteries*, (Rom. vi. 25. Eph. iii. 3.) that is, things that had been concealed afortime: but it by no means follows that there were no shadowy representations of these events in the preceding ages; only that they were not *clearly and expressly revealed*."

"*Kingdoms and cities* are frequently spoken of in Holy Writ as *women*. Sacred as well as secular bodies of men are represented under that image. *Universal Church* is spoken of under the notion of a *bride*, and the *Messiah* as her *Husband*, Eph. v. The two churches of Jews and Gentiles, or the church under the Mosaic dispensation, and the church freed from those ceremonies, are represented as *two women*, (the one formerly treated as the *principal wife*, and the second as having been for a long time neglected, but afterwards producing a much more numerous issue than the first) by the prophet *Isaiah* in his *fifty-fourth* chapter according to the explanation St. Paul has given of that passage in Gal. iv. *Particular churches* are mentioned after the same manner. So, concerning the church at Corinth, St. Paul says, *I have espoused you to one Husband*, that I may present you as a *chaste virgin to Christ*. 2 Cor. xi. 2.

"Since then it is common for the Scriptures to represent the Church of God under the notion of a *woman*, and the Messiah under that of a *Husband*; since the two bodies of men, that which worshipped God according to the *Mosaic rites*, and that which observed them *not*, are compared to *two women*; and since the circumstances of these two churches are such as I have given an account of from St. Paul; it must be acknowledged that there is a lively resemblance betwixt *Solomon's espousing the Egyptian princess*, and the Messiah's admitting the Gentiles to equal privileges with the Jews, whether it was or was not *designed* by God as an emblem and type of it: celebrated by His prophets for this cause, in holy songs; and those songs preserved with care to this day among writings of the *most sacred* kind on that account."

This is the whole of Mr. *Harmer's* argument; see his *Outlines*, page 74—77. And what is proved by it? Nothing in reference to this Book. We know that the *Jewish people*, not the church exclusively, are represented under the

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notion of a woman afflicted, and a wife unfaithful, divorced, and forsaken, &c. And that the Corinthians were represented under the notion of a chaste virgin espoused to Christ. And we know that all this was done to shew, that as the marriage union was the closest, strictest, and most sacred, among men; the union of the soul to God, and its connexion with Him, might be most fitly represented by that union; and unfaithfulness to Him, by infidelity in the other case. But what has this to do with the Canticles? Where is the intimation that Solomon represents Christ, Pharaoh's daughter the Church of the Gentiles, and the Jewish queen the Church of the Israelites? No where. Why then assume the thing that should be proved: and then build doctrines on it, and draw inferences from it, as if the assumption had been demonstrated?

Were this mode of interpretation to be applied to the Scriptures in general, (and why not, if legitimate here,) in what a state would religion soon be? Who could see any thing certain, determinate, and fixed, in the meaning of the Divine Oracles, when fancy and imagination must be the standard interpreters? God has not left His word to man's will in this way.

Every attempt, however well intentioned, to revive this thriftless, not to say dangerous, *Origenian* method of seducing the Scriptures to particular creeds and purposes, should be regarded with jealousy; and nothing received as the doctrine of the Lord but that which may be derived from those plain words of the Most High, which lie most on a level with the capacities of mankind. Allegory, metaphor, and figures in general, where the design is clearly indicated, which is the case with all those employed by the Sacred Writers, may come in to illustrate and more forcibly to apply Divine truth: but to extort celestial meanings from a whole Book, where no such indication is given, is most certainly not the way to arrive at the knowledge of the true God, and Jesus Christ whom He has sent.

As the Jewish marriages were celebrated for seven days, it has been often observed that this Song divides itself into seven periods, and describes the transactions of each.

I. The first Chapter represents the bridegroom and bride as a shepherd and shepherdess. The bride asks her spouse where he takes his flocks at noon, to preserve them from the excessive heat, lest she, in seeking him, should go astray into some strange pastures. After this day, the first night succeeds, which is pointed out, chap. ii. ver. 4, 5, 6. The bridegroom rises early in the morning, leaves the bride asleep, and goes hastily to the fields to his necessary occupations, ver. 7.

II. The second night is pointed out, chap. ii. ver. 8, 9, &c. The bridegroom comes to the window of his spouse. She opens it, and he enters; and on the morrow, he returns to the fields to his flocks, ver. 17.

III. The third night, the bridegroom having delayed his coming, the bride being uneasy, arises from her bed, and goes out and inquires of the guards of the city, whether they had seen her beloved? She had not gone far from them till she met with him; she conducts him to her apartment, chap. iii. ver. 1—4. Very early in the morning, he retires to the country, leaving the bride asleep, ver. 5. Afterwards she arises, and goes also to the fields, ver. 6.

The fourth Chapter is an eulogium on the bride's beauty; and seems to be a conversation between the parties in the country. She invites the bridegroom to visit her, chap. v. ver. 1. He leaves his friends, with whom he was feasting, and comes to the door of his spouse, ver. 2. She hesitating to let him in, he withdraws, and goes to his garden. The bride follows: but, not knowing whither he was retired, asks the guards of the city, by whom she is maltreated; thence goes to the daughters of Jerusalem, and inquires of them, ver. 3, &c. At last she meets with him, chap. vi. ver. 1, &c., and having spent some time with him, returns.

IV. Chapter vi. 9, points out the fourth night of the marriage.

V. The fifth night is pointed out, chap. vii. 1, &c. The bridegroom gives his bride nearly the same praise and commendations which he had received from her in the preceding Chapters; and early in the morning they go out together to the fields, ver. 11—13.

VI. The sixth night they pass at a village in the country, at the house of a person who is termed the bride's mother, ch. vii. 13. viii. 1—3. She invites her spouse thither, and promises to regale him with excellent fruits and choice wine; and early in the morning the bridegroom arises, leaves the bride asleep as formerly, and retires to the country, ch. viii. 4.

VII. The seventh night is passed in the gardens.—From chap. viii. 5, we have a series of dialogues between the bride and bridegroom. In the morning the bridegroom, having perceived that they were overheard, begs the bride to permit him to retire. She assents, ver. 13, 14. and exhorts him to make haste, and be like a roe, or a young hart on the mountains of spices.

This is the division, which is in the main, most followed, especially by the best critics. But, besides this, several others have been proposed: and the Reader, who wishes to enter more particularly into the subject, may consult Bishop Bossuet, Calmet, and Bishop Louth. For my own part I doubt the propriety of this technical arrangement, and do not think that any thing of the kind was intended by the Author. The division is not obvious; and therefore, in my apprehension, not natural. Of Dr. Goode's division I shall speak below.

The dramatic personæ have been marked by some of the ancient interpreters, and the different portions of the whole Song appointed to several persons who are specified: and this division served for the basis of a Commentary. The most regular division of this kind with which I have met is in a MS. of my own; the Bible which I have often quoted in my Comment.

This, attributed by some to Wiclif, and by others to an older translator, I have carefully transcribed, with all the distinction of parts and speeches. The translation is very simple; and in many cases is much more faithful to the meaning of the Hebrew text, though in the main taken from the Vulgate, than our own Version. It is a great curiosity, and certainly was never before printed; and is a fine specimen of our mother tongue as spoken in these countries in M.CCCLX. which may be about the date of this translation. On the common mode of interpretation I venture to assert that my Readers will understand this Song ten times better from this translation and its rubrics, than they have ever done from all the forms in which it has been presented to them, to the present time. For this addition, I anticipate the thanks of every intelligent Reader. The indications of the speakers printed here in black letter are all rubric, in the beautiful original. I have added a short glossary on some of the more difficult or obsolete words, which will assist the less experienced Reader, under whose notice such remote specimens of his own tongue seldom fall.

Between twenty and thirty years ago I received from India a part of the *Gita Govinda*, or *Songs of Jayadava*. This poet, the finest lyric poet of India, flourished before the Christian era; and the poem above, which makes the tenth book of the *Bhagavat*, was written professedly to celebrate the loves of *Christna* and *Radha*, or the reciprocal attraction between the Divine goodness and the human soul. The author leaves us in no doubt concerning the design of this little pastoral drama; for in the conclusion he thus speaks: "Whatever is delightful in the modes of music, whatever is divine in meditations on Vishnu, whatever is exquisite in the sweet art of love, whatever is graceful in the fine strains of poetry; all that, let the happy and wise learn from the Songs of Jayadava, whose soul is united with the foot of *Narayan*." *Vishnu* and *Narayan* are epithets of *Christna*, or the supreme incarnated god of the Hindoos. I found the general phraseology of this work, and its imagery as well as its subject, to correspond so much with those of the Canticles, that in the short Notes which I wrote on this book in 1793, I proposed the illustration of many of its passages from the *Gita Govinda*; and was pleased to find, several years after, that my view of the subject had been confirmed by that Encyclopædia of learning and science, Dr. Mason Goode, who in his translation of the *Song of Songs*, with critical notes, published 1803, 8vo. has illustrated many passages from the *Gita Govinda*.

After having made a selection from this ancient poet for the illustration of the Canticles, I changed in some measure my purpose, and determined to give the whole work, and leave it to my Readers to apply those passages which they might think best calculated to throw light upon a book which professedly has the wisest of men for its author, and according to the opinion of many, the most important doctrines of the Christian Religion for its subject. I have not followed the metrical version which I received from India, but rather the prose translation of Sir William Jones; dividing it into parts and verses, after the model of the metrical version above mentioned; and adding verbal interpretations of the principal proper names and difficult terms which are contained in the work.

Having been long convinced that the *Chaldee Targum* is at once the oldest and most valuable comment upon this Book, I have also added this. And here I might say that I have not only followed my own judgment, but that also of

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a very learned divine, Dr. John Gill, who having preached *one hundred and twenty-two sermons* on the Song of Solomon, to the Baptist Congregation at *Horseleydown*, near London, embodied them all in what he calls "An Exposition" of this Book, to which he added a translation of the Targum, with short explanatory notes, fol. 1728. This was, however, suppressed in all the later editions of this exposition: but why, I cannot tell. This piece I give to my Readers, and for the same reasons alleged by this very learned and excellent man himself:—

"At the end of this Exposition I have given," says he, "a version of the Targum or Chaldee paraphrase upon the whole book, with some notes thereon, induced hereunto by the following reasons:

"First, to gratify the curiosity of some who, observing frequent mention and use made of it in my Exposition, might be desirous of perusing the whole.

"Secondly, for the profitableness thereof. Our learned countryman Mr. Broughton says, this paraphrase is worth our study both for delight and profit. It expounds several passages of Scripture, and some in the *New Testament*, which I have directed to in my notes upon it; and I am persuaded that the writings of the Jews, the ancient Jews especially, would give us much light into the phraseology and sense of abundance of texts in the *New Testament*."

It is certain that this paraphrase does very often direct us, or at least confirm us, as to the persons speaking in this Song, to know which is of very great use in the explication of it. I shall add another reason: I believe the Book of Canticles refers more to the *Jewish* than to the *Christian Church*, and I think the Targumist has made a more rational use of it than any of his successors.

I have thus placed within the reach of my Readers *three especial helps* towards a good understanding of this Book.—

1. The ancient English translation with its curious *dramatis personæ*. 2. The *Gitagovinda*, a most curious poem of the spiritual and allegorical kind. 3. The *Chaldee Targum*, the oldest comment on this Song. And I add my prayers, May God guide the Reader into all truth through Christ Jesus. Amen.

On this part of the subject it would be almost criminal not to mention, still more particularly, Dr. Mason Good's translation and notes on the *Song of Songs*. He has done much to elucidate its phraseology, and his notes are a treasury of critical learning. He considers the Book to be a collection of *Sacred Hymns*, twelve in number; and his division is as follows:—

Royal Bride, Attendant Virgins,	Idyl I. Chap. I. Verses 2, 3, 4. Part of the fourth verse beginning; "We will exult,"	Royal Bride, Virgins, Royal Bride,	Idyl VII. Chap. V. Verses 2,3,4,5,6,7,8. 9. 10, 11, 12, 13, 14, 15, 16.
Royal Bride, Attendant Virgins,	— Verses 5, 6, 7. — 8.	Virgins, Royal Bride, King Solomon,	— VI. Verse 1. — 2, 3 — 4, 5, 6, 7, 8, 9, 10.
King Solomon, Royal Bride, King Solomon, Royal Bride,	Idyl II. Chap. I. Verses 9, 10, 11. — 12, 13, 14. — 15. — 16, 17. Ch. II. Ver. 1.	Royal Bride, Virgins, Royal Bride,	Idyl VIII. Chap. VI. Verses 11, 12. — 13. Part of ver. 13, be- ginning, "What do you expect?"
King Solomon, Royal Bride,	— II. — 2. — 3,4,5,6,7.	Virgins,	— Latter part of ver. 13, beginning, "Fortitude."
Royal Bride,	Idyl III. Chap. II. Verses 8, 9, 10, 11, 12, 13, 14, 15, 16, 17.	Virgins, King Solomon,	Idyl IX. Chap. VII. Verses 1, 2, 3, 4, 5. — 6, 7, 8, 9.
Royal Bride,	Idyl IV. Chap. III. Verses 1,2,3,4,5.	Royal Bride,	Idyl X. Chap. VII. Verses 10, 11, 12, 13. Chap. VIII. Verses 1, 3, 4.
Attendant Virgins, Other Virgins, Royal Bride, King Solomon,	Idyl V. <i>Scene, a Chioek or Pavilion.</i> Chap. III. Verse 6. — 7, 8, 9, 10. — 11. — IV. — 1, 2, 3, 4, 5, 6, 7.	Virgins, King Solomon,	Idyl XI. Chap. VIII. Verse 5. — Part of verse 5, beginning, "I excited thee." — Verse 6. — 7.
King Solomon,	Idyl VI. Chap. IV. Verses 8, 9, 10, 11, 12, 13, 14, 15. — Verse 16.	Royal Bride, King Solomon,	Idyl XII. Chap. VIII. Verse 8. — 9. — 10, 11, 12. — 13. — 14.
Royal Bride, King Solomon, Royal Bride,	— V. — 1. — Part of the first verse beginning; "Eat, O friend."	Royal Bride, King Solomon, Royal Bride,	

There have been various opinions on this division; and many will still think that much remains yet to be done. Dr. Goode considers it a *spiritual allegory*: but he does not attempt a spiritual application of any part of it. This perhaps is no mean proof of his good sense and judgment. I have acted in the same way, though not so convinced of its spirituality as Dr. Goode appears to be. If I took it up in this way, I should explain it according to my own creed, as others have done according to theirs; and could I lay it down as a maxim, that it is to be spiritually interpreted in reference to the Christian Revelation, I might soon shew the Reader that it points out the infinite love of God to every human soul, in the incarnation of Christ; the means He uses to bring all mankind to an acquaintance with Himself; the redemption of true believers from all unrighteousness through the inspiration of God's Holy Spirit; their consequent holy life and godly conversation; the calling of the Gentiles; the restoration of the Jews; and the final judgment! And my comment on this plan would have just as solid a foundation as those of my predecessors, from *Origen* to the present day.

To conclude, I advise all young Ministers to avoid preaching on Solomon's Song. If they take a text out of it, to proclaim salvation to lost sinners; they must borrow their doctrines from other portions of Scripture, where all is plain and pointed. And why then leave such, and go out of their way to find allegorical meanings, taking a whole book by storm, and leaving the word of God to serve tables!

It is curious to see the manner in which many preachers and commentators attempt to expound this Book. They first assume that the Book refers to Christ and His Church; His union with human nature; His adoption of the Gentiles; and His everlasting love to elect souls, gathered out of both people: then take the words bride, bridegroom, spouse, love, watchmen, shepherds, tents, door, lock, &c. &c. and finding some words either similar or parallel, in other parts of the Sacred Writings, which have there an allegorical meaning, contend that those here are to be similarly understood; and what is spoken of those apply to these: and thus, in fact, are explaining other passages in Scripture their own way, while professing to explain the *Canticles*! What eminent talents, precious time, great pains, and industry, have been wasted in this way! One eminent scholar preaches to his congregation *one hundred and twenty-two sermons* upon the Song of Solomon; while all this time the evangelists and apostles have been comparatively forgotten, but as far as they may be referred to in illustration of the particular creed which such writers and preachers found on this Book. How can they account to God for so much time spent on a tract, which requires all their

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ingenuity and skill to make edifying, even on their own plan; a text of which they are not admitted to allege, in controversy, to prove the truth of any disputed doctrine! This, however, is not the fault of any particular class of ministers exclusively; several of all classes, though of some more than of others, have been found, less or more, labouring at this thrifless craft. Some having preached on it, during the whole of their ministry, have carried it, in a certain way, beyond the grave. An aged minister once told me, in a very solemn manner, that as God had been exceedingly merciful to him in saving his soul, and putting him in the ministry, thus accounting him faithful, he hoped that when called to the Church above, if any funeral-sermon were preached for him, it should be from Canticles, chap. i. ver. 8. *Go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.* That he could have applied these words to his own state, and the use which should be made of his life and death, I have no doubt: but who, from this text, would have chosen to pronounce the funeral oration?

I repeat it, and I wish to be heard by young ministers in particular; take the plainest texts when you attempt to convince men of sin, and build up believers on their most holy faith; and thus shew rather your love for their souls, than your dexterity in finding out spiritual meanings for obscure passages, on the true signification of which few either among the learned or pious are agreed.

I now, according to my promise, lay before my readers a transcript from my old MS. Bible, which is, most probably the first translation of this *Song*, that was ever made into the English language. I have added for the sake of reference the *figures* for the present division into verses, in the margin; these are not in the MS. The *dramatis personæ*, here in black letter, are red in the MS. The *Orthography* is scrupulously followed.

THE BOOK OF CANTICLES.

[Carefully transcribed from a MS. of the fourteenth century in the Editor's possession.]

Here begynnyth the Boke that is clepid Songs of Songs, of the Seruicis of Crist and of the Chyrche.

CAP. I.

The Chyrche of the comynge of Crist, spekiþ seyngte,

2. Kysse he me with the cose of his mouth.

The boice of the *Sadte*.

For better ben thi tetis thann wyn, smelling with best oymntis.

The boice of the Chyrche.

3. Oyle held oute thi name: ther fore the yunge waxinge wymmen loviden thee ful myche.

The boice of the Chyrche to Crist.

4. Drawe me after thee: we schul rennen in the smell of thin oymntis.

The Chyrche seyth of Crist.

Brogte me in the king into his celers. We schul ful out joyen and gladen in thee, myndful of thi tetis upon wyn, rigtmen loven thee.

The Chyrche, of hie tribulacounis.

5. O zee dogtris of Jerusalem, blac I am bot schappli, as the tabernaculis of cedar, as the skyennes of Salomon.

6. Willith not beholden that I be broun; for discolord me hath the sunne. The ones of my modir fogten agein me: thei seiden me keper in vynes: my vyne gerde I kepte not.

The boice of the Chyrche to Crist.

7. Schewe thou to me whom lovith my soule, where thou gevest loswe, where thou ligge in myd day: lest to gou vagraunt I begynne astir the flockis of thi felawes.

The boice of Crist to the Chyrche.

8. Gif thou knowist not thee, O thou fair most among wymmen; go oute, and go awei after the steppis of thi flockis and feed thi goot beside the tabernaculis of

9. schepperdis. To my ryding in charis of Pharaon, I

10. liened thee, O my leef! Fair ben thi cheekis as of a

11. turtur; thi necke as brochis. Golden ribanes wec schul maken to thee maad furrede with sylvir.

The boice of the Chyrche, of Crist.

12. Whan the king was in his lyyng place, my maad

13. encense gave his smell. A bundlet of mirre my lemman is to me: betwene my tetis he schal dwellen.

14. The clustre of cypre tree my lemman to me: in the vynes of Engaddy.

The boice of Crist to the Chyrche.

15. Loo thou art fair my leef, loo thou art fair: thin eegen of culveris.

The boice of the Chyrche to Crist.

16. Loo thou art fair my lemman, and seemli; our bed is

17. schynynge. The trees of oure hous as cedre; oure couplis cypresse.

CAP. II.

The boice of Crist, of him and of the Chyrche.

1, 2. I the floure of the feeld, and the lillie of al valeys, as a lillie among thornes, so my leef among dogtris.

The boice of the Chyrche, of Crist.

3. As an apple-tree among the trees of wadis; so my lemman among sones. Undir the schadewe of him whom I hadde desirede, I satte: and his fruyte sweet

4. to my throote. The king ladde me into his wyne celere,

5. he ordeynede in me charite. Undir leye gee me with floures, settith me about applis; for I languych for love.

The boice of the Chyrche, of Crist.

6. The left hond of him undir myn heued; and his right hond schal clippen me.

The boice of Crist, of the Chyrche.

7. I adjure gou, gee dogtris of Jerusalem by the capretis and the hertis of feeldis, ne rere gee, ne makith my leef to waken, to the time that sche wille.

The boice of the Chyrche, of Crist.

8. The voice of my lemman: Loo, this commith lepinge

9. in mounteynes, and over lepinge hillis. Lic is my lemman to an capret and to an hert, calf of hertis. Loo, he stant behinden our wall beholding bi the wyn-

Ver. 10. dowis a fer lokng thurg the latises. Loo my lemman

spekiþ to me: Riis, go thou my leef, my culver my

11. schappli and cum. Now forsothe wynter passide,

12. wedir geed fro, and is gon awei. Floures appeereden

in oure lond—tyme of cutting is cummen; the voice of

13. the turtur is herd in oure londe. The fige tree brogt forth

his first figs: The vynes flouryng geven their smell.

The boice of Crist to the Chyrche.

14. Riis, go my leef, my schapli and cum thou my culver,

in the hoolis of the stoon wal. Schewe thou to me

thi face, and soun thi voice in my eris; thi voice for-

soth is sweet, and thi face seemli.

The boice of Crist to the Chyrche agein herytis.

15. Take gee to us litil foxis that destruyen vynes; for

oure vyne flourede.

The boice of the Chyrche, of Crist.

16. My loved to me, and I to him, that is fed among lilies,

to the tyme that the days springe, and schadewis ben

17. bowed in. Turne agein; lic be thou O my lemman

to a capret, and to the hert, calf of hertis, upon the

mounteynes of Bether.

CAP. III.

The boice of the Chyrche gedred togther of Gentilis.

1. In my litil bed bi nigus, I sougt whom lovede my

2. soule: I sogte him, and I founde not. I schal risen

and gon about the cytee, by tounes and streetis: I schal

sechen whom loveth my soule. I sogt him and found not.

There founden me the wacheris that kepen the cytee.

The Chyrche seyth of Crist, to the Apostilis.

4. Wheyther whom loveth my soule, gee seegen? A litil

whann I hadde passid hem, I found whom lovith my

soule; I heeld him and I schal not leven to the tyme

that I bringe him into the hous of my moder; and

into the bed of hir that gat me.

The boice of Crist, of the Chyrche.

5. I adjure gou gee dogtris of Jerusalem, by capretis and

hertis of feeldis, ne reire gee, ne make gee my leef to

waken to the tyme that sche wille.

The Synagoge, of the Chyrche.

6. What is sche this that stiegiþ up by desert, as a litil

gerde of smoke of the swote spoces of mirre and of

cense, and of al pymentarie poudre?

The boice of the Chyrche, of Crist.

7. Loo the litil bed of Salomon; sixti stronge men com-

passen, of the most strong men of Israel; the whiche

8. alle ben holdinge swerdis; and to bataile best tagt.

Of eche oon the swerd upon his hip, for the nig dredis.

Of Crist, and of the Chyrche chosen of Gentilis.

9. A chaier king Salomon maad to him of the trees of

10. Liban. His pileers, he maade sylveren; the lenyng

place, golden; the steiging up, purple; the myddis he

enournde with charite, for the dogteris of Jerusalem.

The boice of the Chyrche, of Crist.

11. Goth out and seeth gee dogtris of Syon, Kyng Salo-

mon, in the dyademe in the whiche crowned him his

modir, in the dai of spousing of him; and in the dai

of gladnesse of his herte.

CAP. IV.

The boice of Crist to the Chyrche.

1. Hou fair art thou my leef, how fair erth thou! Thyne eegen of culveris, with out it that with ine forth is hid. Thin heris as the flockis of Got, that steigiden up fro the hill of Galaad.

2. Thi teeth as the flockis of clippid sheep that steigeden up fro the wasching place. Alle with double lombis in the wombe; and bareyn is not ther among hem.

3. Als a furrede sylken fylte, thi lippis, and thi fair speche swote. Als the brekyng of a powmgarnet, so thi cheekis; without it, that withine forth litt hid. Als the tour of David thi neck that is bild out with pynaculis. A thousand scheeldis hangen of it at the armour

5. of strong men. Thi two tetis as two yunge capretis twynglingis of the capret, that ben fed in hilies: to the tyme that the day brethe out, and the schadewis ben in bowid. I schal gou to the mount of mirre, and to

CANTICLES.

- Ver.*
7. the hill of cens. Al fair thou art my leef, and wemm
 8. cum in thee. Cumm thou fro Libane my spouse, cumm fro Liban; cum thou schalt ben crowned fro the heued of Amans; fro the frount of Sannir, and of Ermon; fro the couchis liouas, and the hill of Paradise. Thou hast woundide myn herte myn suster, my spouse, thou hast woundide myn herte in oon of thin eegen; and in oon here of thi neck. Hou fair ben thi tetis my suster, my spouse, fairer ben thi tetis than wyne; and the smell of thin oymmentis, over alle
 11. spices. A dropping honeycomb thi lippis, spouse: honey and mylc undir thi tunge; and the smell of thi clothing is, as the smell of cens. A closid gardyn my
 13. suster, spouse; a closid gardyn, a welle selid. Thyn out sendingis is paradis of paumgarnetis: with thi fruytis of applis. Of cypre tree with narde; and narde with safrun, and fystula and canel, with alle the trees of Liban, mirre and aloes, with alle the first oymmentis. The welle of gardynes, the pit of luyving wateris that flouen with burre fro Liban. Riis North, and cum South, blow thurg my gardyn, and thei schul flouen swote spices of it.

CAP. V.

The Ehrche seith of Crist.

1. Cum my leef into his gardyn; and ete the be fruyt of his applis.

Crist seith to the Ehrche.

1. Cum into my gardyn, my sistir, my spouse; I have gadered my mirre with my swote spices; I cete myn hony comb with mya hony. I dranke my wyne with my myle.

Crist to the Apostolis seith.

2. Eith gee freendis and drinkith: and gee most der-worth beth inwardli maad drunken. I sleep and myn herte wakith.

The voice of the Ehrche, of Crist.

- The voice of my Lemman knocking, open thou to me my sustir, my leef, my culver, my unwemmyd, for my heued is ful of dewe, and my temple heris of the droop-
 3. is of nigitis. I spoyhide me my coote; hou schal I be cloidid it? I waschide my feet, hou schal I beoulen
 4. hem? My lemman putte his hond bi the hool; my
 5. wombe inwardly trembled at the touching of him. I rose that I schokke openen to my lemman. My hondis droppiden mirre; and my fingris ful of best proved mirre. The lacche of my dore, I opened to my lemman; and he hadde bowid asyde and passide. My soule is moltyn as my lemman spac. I sogte and founde not him. I clepid and he answered not to me.
 7. There founden me keperis that gon about the cytes. Thei smyten me, and woundiden me; takin my mantill the keperis of the wallis. I adjure gou ye dogtris of Jerusalem, gif gee schul fynden my lemman that gee telle to him, for I languisch for love.

The voice of freendis seith to the Ehrche.

9. Whichis is thi lemman of the loved, O thou most fair of wymmen? Whichis is thi lemman of the loved? Forsoth thou hast adjured us.

The voice of the Ehrche of Crist seith to the freendis.

10. My lemman whit and roodi chosen of thousandis.
11. His heued, best gold; his her as bunchis of palmys,
12. thick leved blac as a crowe. His eegen as culveris upon litil ryvers. Of wateris that ben waschid with mylk; and sitte by the most full flowing of wateris.
13. The cheekis of litil flours of swote spices plantud of pimentaries. His lippis dropping the first myrre; the hondis of him able to turnen about, golden and ful of jacyntis. His wombe is yvren depertid by saphiris. His lippis marbil pileeris, that ben foundid upon golden feet. His fairness as of Lyban, and chosen as of cedre. The throat of him most swote; and he al desirable. Siche is my loved, and this is my lemman, gee dogtris of Jerusalem.

CAP. VI.

The voice of holl soulls of the Ehrche.

1. Whider grede awei thi lemman? O thou most fair of wymmen? Whither bowiden doun thi leef, and we schul sechen him with thee?

The voice of the Ehrche, of Crist.

2. My leef went doun into his gardyne to the floore of swote spices: that there he fed in the gardynes; and

- Ver.*
3. lilies he gadired. I to my leef, and my self, and my leef to me, that is fed among lilies.

The voice of Crist to the Ehrche.

4. Fair thou art my leef; swote and fair as Jerusalem;
5. ferful as the scheltrun of tentis ordeyned. Turne awei thin eegen fro me; for thei maden me to feen awei. Thin heris as the flockis of sche got, that apereiden
6. fro Galaad. Thi teeth as a floc of skeep that steigedeu up fro the wasching place; al with double fruyt of
7. wombe and bareyn there is not in hem. As the rynde of poumgarnet; so thi cheekis without thin hid thingis.
8. Sixty ben queenes, and eighty ben secundane wiives;
9. and of yunge waxe wymmen there is no noumbre. Oon is my culver, my perfite: oon is to her modir, chosen of hir modir; chosen of hir that gat hir. There seegen hir the dogtris of Syon, and most blisful preisen hir: the queenes and secundarie wiives preisen hir. What is sche this that goth forth as the morew tide, rising fair as the mone, chosen as the sunne; ferful as of tentis scheltrun ordeyned.

The voice of the Ehrche, of the Synagoge.

11. I went doun into my gardyne that I schulde seen the applis of valeys; and beholden gif the vynes hadden
12. flouride, and the poumgarnetis hadden burriouened, I wiste not, my soule distourbed me, for the foure horrid cartis of Amynadab.

The voice of the Ehrche to the faith of the Natyngte.

13. Turne agein, turne agein Sunamytis; turne agein, turne agein that we beholden thee.

The voice of Crist to the Ehrche, of the Synagoge.

What schalt thou seen in the Sunamyte, but queeris of tentis?

CAP. VII.

The voice of Crist to the Ehrche.

1. Hou fair ben thi goingis in schoon, thou dogtir of the prince? the joyntures of thin hippis as broochis that ben forgid with hond of the craffsman. Thin navel a turned cuppe, never needing driankis. Thi wombe as an hepe of whete, of whete set abouen with lilies.
3. Thi two tetis as two yunge capretis, gemelwis of the
4. sche capret. Thi necke as an yvren tour; thin eegen as the cysterays in Esebon; that ben in the gate of the dogtir of the multitude. Thi noose as the tour of Liban
5. that beholdith ageins damaak. Thyn heued as carnele, thin heris of thin heued as the purpore of the kyng
6. joyned to waitir pipis. Hou faire thou art, and hou
7. seemli thou most derworthe in delicis? Thi stature is lickened to a palme tree; and thi tetis to clusteris.

Crist, of the holl crosse seith.

8. I seide I schal steigen into a palme tree; and I schal taken the fruytis of it.

The voice of Crist to the Ehrche.

And thi tetis schul ben as the clusteris of a vyne, and the smel of thi mouth as the smel of applis; and thi throat as best wyne.

The Ehrche seith of Crist.

9. Worthi to my leef to drinken: to the lippis, and to the
10. teeth of him to chewen. I to my leef and to me the turnynge of him.

The voice of the Ehrche to Crist.

11. Cum my leef, go we out into the feeld, dwelle we togidir in townes: erli riise we to the vyne: see we gif the vyne flouride; gif the floures, fruytis bring-en forth; gif the poumgarnetis flouren? The mandragis yeven their smel in ours yeatis. Alle applis newe and olde my leef, I kepte to thee.

CAP. VIII.

The voice of Patriarkis, of Crist.

1. Who to me gevith thee my brother, souking the tetis of my modir, that I fynde thee aloon without forth and
2. kysse thee, and now, me, no man dispies. I schal taken thee and leiden into the hous of my modir, and into the bed place of hir that gat me. There thou schalt tecken me, and I schal gevyn to thee drinken of spycid wyne, and of the smel of my poumgarnetia.
3. The left hond of him undir my heued, and the rigt hond of him schal clippen me.

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Ver. **The voice of Crist, of the Chirche.**
 4. I adjure you, gee dogtris of Jerusalem, ne rere gee, ne makith to wake my leef, to the tyme that sche will.

The voice of the Sprynge, of the Chirche.
 5. What is sche this that steigh up fro desert, flowing delices, fast cleaving upon hir leef?

The voice of Crist to the Sprynge, of the holf Crosse.
 Undir an apple tree I rered thee; there schent is thi modir: there defouled is sche that gat thee. Putte me as a brooche upon thi herte; putte me as a brooche upon thin arme; for strong as deth, love: hard as helle, gelousnesse: the lampis of it, the lampis of fir: 7. and of flammes. Many wateris schal not mown quenchen oute charite: ne floodis schal not throwen it down. Gif a man gif al the substauce of his hous for love, as nogt he dispisith it.

The voice of Crist, to the lnyage of holf Chirche.
 8. Our sustir a litil child; and tetis sche hath not. What schal we done to cure sustir, in the day whann sche is

Ver. 9. to be spoken to? Gif a wal she is, bidden we upon it sylveren pynnaclis. Gif a dore sche is, joyn we it with cedre tables.

The voice of the Chirche answeringe.
 10. I, a wal; and my tetis as a tour; sythen I am maad be fore thee as peas receyvynge.

The Sprynge of the Chirche setti.
 11. Vyne sche was to peryble, in hir that hath pepis; sche toke it to the keperis: a man takith awei for the fruyte of it, a thousand sylveren platis.

Crist to the Chirche setti.
 12. My vyne before me is; a thousand thi pesiblis; and 13. two hundrith to hem that kepen the fruytis of it. The whiche dwellest in gardynes freendis herkenen thee: make me to heeren thi voice.

The voice of the Chirche to Crist.
 14. Flee thou my leef, be thou lickened to a capret, and to an hert, calf of hertis, upon the mountynes of swote spices.

Explicit Canticum.

The above is taken literatim, from an ancient MS. once the property of *Thomas d Woodstock*, youngest son of *Edward III.*, and brother to *Edward the Black Prince.*
 MILLBROOK, FEB. 1 1823.

Explanation of the most difficult words in the preceding ancient Version of Solomon's Song.

CHAP. I.	
Ver. 2 Cose	kisses.
6 Fogten	fought.
7 Leswe	leisure or rest.
8 Goot	plural of goat.
9 Charis	chairs or chariots.
10 Leef	love, fam. as <i>leman</i> , mas.
— Turture	turtle dove.
11 Furrede	bordered.
13 Leman	lover. See Leef.
CHAP. II.	
4 Throote	throat.
5 Gee	ye.
6 Heued	head.
— Clippen	embrace.
7 Capretis	young goats, kjds.
— Rere	rear or raise.
CHAP. III.	
3 Sogt	sought, searched for.
4 Seegen	aw.
6 Stiegeth	ascendeth.
— Geode	rod or staff.
— Swote	sweet.
— Cense	incense.
— Pymentarie	odoriferous.
8 Tagt	taught.
10 Enournede	strewed.
CHAP. IV.	
1 Egen	eyes.
2 Clipped	ahorne.
3 Swote	sweet.
6 Inbowid	declined.
— Cens	incense.

Ver. 7 Wemmm	defect, wart, mole.
8 Couchis	hairs or dems.
15 Burre	a rippling noise like waters.
CHAP. V.	
1 Darworth	most beloved.
2 Culver	dove.
6 Moltyn	melted.
13 Pimentaries	perfumers, confectioners.
14 Yvren	ivory.
CHAP. VI.	
4 Scheltrun	covering.
8 Secundane wiives	secondary wives, concubines.
9 Secundarie	idem.
10 Morewtide	to-morrow.
11 Burrouned	put forth buds.
13 Queeris	choirs.
CHAP. VII.	
3 Gemelwis	twins.
4 Yate	gate.
5 Heris	hairs.
— Purpure	purple.
8 Tetis	teats, breasts.
12 Gif	if.
13 Yeven	give.
CHAP. VIII.	
2 Must	new wine.
3 Clippen	embrace.
5 Cleaving	holding on, leaning.
— Schent	corrupted.
6 Gelousnesse	jealousy.
9 Pynnaclis	turrets, towers.
11 Peayble	the peaceful man, i.e. Solomon
13 Pesiblis	idem.

N. B.—There are many other words which, though they appear difficult, a little labour will make out, as they differ more in the *spelling*, than in the *sense*.

THE SONG OF SOLOMON.

Year from the Creation of the world, according to Archbishop Usher, 2200.—Year from the Flood of Noah, according to the common Hebrew text, 1334.—Year before the birth of Christ, 1010.—Year before the vulgar era of Christ's nativity, 504.

CHAPTER I.

The bride's love to her spouse, 1-5. Confesses her unworthiness, and desires to be directed to the flock, 6, 7. She is directed to the shepherds' tents, 8. The bridegroom describes his bride, and shews how he will provide for her, and how comfortably they are accommodated, 9-17.

A. 164. chr. 2200.
E. C. cir. 1014.
Anno I. Olymp.
circiter 583.
A. U. C. cir. 301.

THE Song of songs, which is Solomon's.

2 Let him kiss me with the kisses of his mouth: ^b for thy love is better than wine.

3 Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee.

4 Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: ^c the upright love thee.

a 1 Kings 4. 32.—b Chap. 4. 10.—c Heb. thy love.—d Hosea 11. 4. John 6. 44. e Phil. 3. 12, 13, 14.

NOTES ON CHAPTER I.

Verse 1. *The song of songs*] A song of peculiar excellence.—See the *Introduction*. The Rabbins consider this superior to all songs. *Tex songs*, says the *Targum*, have been sung; but this excels them all. 1. The first was sung by Adam when his sin was pardoned.—2. The second was sung by Moses and the Israelites at the Red sea.—3. The third was sung by the Israelites when they drank of the rock in the wilderness.—4. The fourth was sung by Moses when summoned to depart from this world.—5. The fifth was sung by Joshua when the sun and moon stood still.—6. The sixth was sung by Deborah and Barak after the defeat of Sisera.—7. The seventh was sung by Hannah when the Lord promised her a son.—8. The eighth was sung by David for all the mercies given him by God.—9. The ninth is the present, sung in the spirit of prophecy by Solomon.—10. The tenth is that which shall be sung by the children of Israel when restored from their captivities.—See the *Targum*.

Verse 2. *Let him kiss me, &c.*] She speaks of the bridegroom in the third person, to testify her own modesty, and to shew him the greater respect.

Thy love is better than wine.] The *Versions* in general translate דודעא, *thy breasts*; and they are said, spiritually, to represent the *Old and New Testaments*.

Verse 3. *Thy name is as ointment poured forth.*] Ointments and perfumes were, and still are, in great request among the Asiatics. They occur constantly in their entertainments. *Thy name* is as refreshing to my heart, as the best perfumes diffused through a chamber are to the senses of the guests.

Therefore do the virgins love thee.] She means herself: but uses this *periphrasis* through modesty.

Verse 4. *Draw me.*] Let me have the full assurance of thy affection.

We will run after thee.] Speaking in the plural through modesty, while still herself is meant.

The king hath brought me.] My spouse is a potentate, a mighty king, no ordinary person.

Into his chambers.] He has favoured me with his utmost confidence.

The upright love thee.] The most perfect and accomplished find thee worthy of their highest esteem.

Verse 5. *I am black, but comely.*] This is literally true of many of the Asiatic women; though black or brown, they are exquisitely beautiful. Many of the Egyptian women are still fine: but their complexion is much inferior to that of the Palestine females. Though black or swarthy in my complexion, yet am I comely, well proportioned in every part.

As the tents of Kedar.] I am tawny, like the tents of the Arabians, and like the pavilions of Solomon, probably covered by a kind of tanned cloth. The daughters of Jerusalem are said to represent the *synagogue*; the bride

5 I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

6 Look not upon me, because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me keeper of the vineyards; but mine own vineyard have I not kept.

7 Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be ^b as one that turneth aside by the flocks of thy companions?

8 If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

f Psa. 45. 14, 15. John 14. 2.—g Or, they love that uprightly.—h Or, as one that is veiled.—i Ch. 6. 9. & 6. 1.

the church of Christ. It is easy to find spiritual meanings: every creed will furnish them.

Verse 6. *Because the sun hath looked upon me.*] The bride gives here certain reasons why she was dark complexioned. *The sun hath looked upon me*—I am sunburnt, tanned by the sun; being obliged, perhaps, through some domestic jealousy or uneasiness, to keep much without. *My mother's children were angry*; they made me keeper of the vineyards. Here the brown complexion of the Egyptians is attributed to the influence of the sun or climate.

My mother's children were angry with me.] Acted severely. The bringing of a foreigner to the throne would no doubt excite jealousy among the Jewish females; who, from their own superior complexion, national and religious advantages, might well suppose, that Solomon should not have gone to Egypt for a wife and queen, while Judea could have furnished him with every kind of superior excellence.

Verse 7. *Tell me—where thou feedest.*] This is spoken as if the parties were shepherds, or employed in the pastoral life. But how this would apply either to Solomon, or the princess of Egypt, is not easy to ascertain. Probably in the marriage festival there was something like our *masks*, in which persons of quality assumed rural characters and their employments.—See that fine one composed by Milton, called *Comus*.

To rest at noon.] In hot countries the shepherds and their flocks are obliged to retire to shelter during the burning heats of the noon-day sun. This is common in all countries in the summer heats, where shelter can be had.

One that turneth aside.] As a wanderer; one who, not knowing where to find her companions, wanders fruitlessly in seeking them. It was customary for shepherds to drive their flocks together for the purpose of conversing, playing on the pipe, or having trials of skill in poetry or music.—So VIRGIL.

Foris sub arguta considerat ilice Daphniae,
Complanataque grege Corydon et Thyris in unum;
Thyris oras, Corydon distantes lacte capellas.
Ambo forentes estationa, Arcades ambo,
Et canentes porce, et respondens parati.

Æc. vii. v. 1.

Beneath a horn repaired two jolly swains:
Their sheep and goats together graze the plains;
Both young Arcadians, both alike inspired
To sing and answer as the song required.

Dryden.

This does not express the sense of the original: for the different pastures in which they had been accustomed to feed their flocks, they drove their sheep and goats together for the purpose mentioned in the pastoral; and in course, returned to their respective pasturages, when their business was over.

Verse 8. *If thou know not.*] This appears to be the reply of the virgins.—They know not exactly; and, therefore, direct the bride to the shepherds, who would give information.

9 I have compared thee, O my love, to a company of horses in Pharaoh's chariots.

10 Thy cheeks are comely with rows of jewels, thy neck with chains of gold.

11 We will make these borders of gold with studs of silver.

12 While the king sitteth at his table, my spike-nard sendeth forth the smell thereof.

13 A bundle of myrrh is my well-beloved unto me; he shall lie all night betwixt my breasts.

14 My beloved is unto me as a cluster of camphire in the vineyards of Eng-edi.

15 Behold, thou art fair, O my love; behold, thou art fair, thou hast doves' eyes.

16 Behold, thou art fair, my beloved, yea, pleasant: also our bed is green.

17 The beams of our house are cedar, and our rafters of fir.

k Chap. 2, 9, 10, 13, & 4, 1, 7, & 5, 2, & 6, 4. John 15, 14, 15.—l Chron. 1, 16, 17. m Ezek. 16, 11, 12, 13.—n Or, cypress, Ch. 4, 13.—o Chap. 4, 1, & 13.—p Or, my companion.—q Or, galleries.

Verse 9. I have compared thee—to a company of horses] This may be translated more literally, "I have compared thee 'le-susati, to my mare, in the chariots or courses of Pharaoh;" and so the Versions understood it. Mares, in preference to horses, were used both for riding and chariots in the East. They are much swifter, endure more hardship, and will go longer without food, than either the stallion or the gelding. There is perhaps no brute creature in the world so beautiful as a fine well bred horse or mare; and the finest woman in the universe, Helen, has been compared to a horse in a Thessalian chariot by Theocritus. Idyl. xviii. ver. 23.

Ὀδὲ καὶ ἡ χρυσὴ Ἐλένα διαφαίνεται ἐν ἡμῖν, Πειρα μὲγαλὰ δ' ἀνδραμὲν οὖμος ἀρούρα, Ἡ κίττω κικαρισσός, ἡ ἀρματὶ Θεσσαλὸς ἵππος.

"The golden Helen, tall and graceful, appears as distinguished among us as the furrow in the field, the cypress in the garden, or the Thessalian horse in the chariot."

This one passage amply justifies the Hebrew bard, in the simile before us. See Jer. vi. 2.

Verse 10. Thy cheeks are comely] D'Arvieux has remarked that "the Arabian ladies wear a great many pearls about their necks and caps. They have gold chains about their necks, which hang down upon their bosoms with strings of coloured gauze; the gauze itself bordered with zechins and other pieces of gold coin, which hang upon their foreheads and both cheeks. The ordinary women wear small silver coins with which they cover their forehead-piece like fish scales, as this is one of the principal ornaments of their faces." I have seen their essences bottles ornamented with festoons of aspers, and small pieces of silver, pearls, beads, &c.

Verse 11. Borders of gold] I have observed several of the handkerchiefs, shawls, and head attire, of the eastern women, curiously and expensively worked in the borders, with gold and silver, and various coloured silk; which has a splendid effect.

Verse 12. While the king sitteth at his table] במסבו be-misabo, in his circle; probably meaning the circle of his friends, at the marriage festivals; or a round table.

Verse 13. He shall lie all night betwixt my breasts.] Mr. Harmer contends that it is the bundle of myrrh which the bride says shall lie all night betwixt her breasts, to which she compares the bridegroom, his name being as pleasing and refreshing to her mind, as the myrrh or slacks was to her senses, by its continual fragrance.

Verse 14. A cluster of camphire] Mr. Hasselquist supposes this to mean a bunch of the Cyprus grape: but this is supposed to mean a shrub so called, not any production of the isle of Cyprus; the best kinds of which were found at En-gaddi. This place belonged to the tribe of Judah.

Verse 15. Thou hast doves' eyes] The large and beautiful dove of Syria is supposed to be here referred to; the eyes of which are remarkably fine.

Verse 16. Also our bed is green] שן ארצ, from its use in several places of the Hebrew Bible, generally signifies a mattress; and here probably a green bank is meant, on which they sat down, being now on a walk in the country. Or it may mean a bower in a garden; or the nuptial bed.

Verse 17. The beams of our house are cedar] Perhaps it was under a cedar tree whose vast limbs were interwoven with the בורג berog, a tree of the cypress kind, where they now sat. And this natural bower recommended itself to the poet's attention by its strength, loftiness, and its affording them a shady cover, and cool retreat. How

CHAPTER II.

A description of the bridegroom, and his love to the bride, 1-8. A fine description of spring, 10-13. The mutual love of both, 14-17.

I AM the rose of Sharon, and the lily of the valleys.

2 As the lily among thorns, so is my love among the daughters.

3 As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.

4 He brought me to the banqueting house, and his banner over me was love.

5 Stay me with flagons, comfort me with apples: for I am sick of love.

6 His left hand is under my head, and his right hand doth embrace me.

7 I charge you, O ye daughters of Jerusalem, by the roses, and by the hinds of the field,

r Heb. I delighted and sat down, &c.—s Rev. 22, 1, 2.—t Heb. palate.—d Heb. house of wine.—e Heb. straw me with apples.—f Ch. 4, 5, 6.—g Heb. I adjure you. h Ch. 5, 6, & 8, 4.

natural to break out into the praise of a bower, by whose branches and foliage we are shielded from the intense heat of the sun! Even the shelter of a great rock in a rocky land is celebrated by the pen of the first of prophets, and greatest of poets. Isa. xxxii. 2.

With this Chapter the first day of the marriage ceremonies is supposed to end.

NOTES ON CHAPTER II.

Verse 1. I am the rose of Sharon] Sharon was a very fruitful place, where David's cattle were fed. I Chron. xxvii. 29. It is mentioned as a place of excellence, Isa. xxxv. 2, and as a place of flocks, Isa. lxx. 10. Perhaps it would be better, with almost all the Versions, to translate, I am the rose of the field. The bridegroom had just before called her fair: she, with a becoming modesty, represents her beauty as nothing extraordinary, and compares herself to a common flower of the field. This in the warmth of his affection he denies, insisting that she as much surpasses all other maidens as the flower of the lily does the bramble, ver. 2.

Verse 3. As the apple tree] The bride returns the compliment; and says, as the apple or citron tree is among the trees of the wood, so is the bridegroom among all other men. I sat down under his shadow] I am become his spouse, and my union with him makes me indescribably happy.

Verse 4. He brought me to the banqueting house] Literally the house of wine. The ancients preserved their wine not in barrels or dark cellars under ground as we do; but in large pitchers, ranged against the wall in some upper apartment of the house; the place where they kept their most precious effects. We have a proof of this in Homer:—

Ὡς φαν' ὁ δ' ἑβροφρον θαλαμον καταβασατο πατρὸς Ἐβρον, ὅθι νηὸς χρυσοῦ καὶ χαλκοῦ αἴετο, Ἐσθῆς τ' ἐν χηλοῖσιν, ἄλις τ' εὐωδὸς εἰλαιῶν. Ἐν δὲ κίβωοι οἰνοῖο κελαιῶν ἕδυστοιο Ἐσσάν, ἀκρητὸν βίον ποτὸν ἐντὸς χροῖτης, Ἐξίαις ποτὲ τοιχῶν ἀρηγοῖς: εἶπα'. Ὀδύσσευς Οἰκάδ᾽ ἠνεστρεῖε, καὶ ἀλγέα πολλὰ μογρήσας. Κληῖται δ' ἔπειαν σάνιδας ποικίλους ἀραρνῆαι, Δικλιδῆς, ἐν δὲ γωνίᾳ ταμῆν νεκτὰς τε καὶ κραρ Ἐσχ', κ. τ. λ. Odys. lib. ii. ver. 337.

Mean time the lofty rooms the prince surveys Where lay th' treasures of the Ithacian race. Here, ruddy brass and gold reflecting blazed; There, polliab'd chests embroder'd' seaters gleamed. Here, pots of oil breath'd forth a rich perfume; There, jars of wine in rows adorn'd the dome. (Pure flavours wine, by gods in bounty given— And worthy to exalt the feasts of heaven.) Utouch'd they stood, till, his long labours o'er, The great Ulysseus reach'd his native shore. A double strength of bars secured the gates; Fast by th' door the woe Eurycles wait, &c. Pope.

Verse 5. Stay me with flagons] I believe the original words mean some kind of cordials with which we are unacquainted. The Versions in general understand some kind of ointments or perfumes by the first term. I suppose the good man was perfectly sincere who took this for his text; and after having repeated, stay me with flagons, comfort me with apples, for I am sick of love, sat down, perfectly overwhelmed with his own feelings; and was not able to proceed! But while we admit such a person's sincerity, who can help questioning his judgment?

Verse 7. I charge you—by the roses] This was probably some rustic mode of adjuration. The verses themselves require little comment.

With this verse the first night of the first day is supposed to end.

that ye stir not up, nor awake my love, till he please.

8 The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

9 My beloved is like a roe, or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice.

10 My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.

11 For, lo, the winter is past, the rain is over and gone;

12 The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land.

13 The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.

14 O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy

countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.

15 Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes.

16 My beloved is mine, and I am his: he feedeth among the lilies.

17 Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bethel.

CHAPTER III.

The bride mentions the absence of her spouse, her search after him, and her ultimate success, 1-5. A description of the bridegroom, his bed, chariot, &c. 6-11.

BY night on my bed I sought him whom my soul loveth, I sought him, but I found him not.

2 I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

3 The watchmen that go about the city found me: to whom I said, Saw ye him whom my soul loveth?

1 Ver. 12.—a Heb. flourishing.—b Ver. 12.—c Ver. 12.—d Ch. 3. 12.—e Ps. 50. 13. Ezek. 15. 4. Luke 15. 32.

1 Ch. 6. 8. & 7. 12.—g Ch. 4. 6.—h Ver. 9. Ch. 3. 14.—i Or, of division.—k Isa. 26. 8.—l Ch. 5. 7.

Verse 8. Behold, he cometh leaping] This appears to be highly characteristic of the gambols of the shepherds; and points out the ecstasy with which those who were enamoured ran to their mates. It is supposed that the second day's eclogue begins at this verse. The author of what was then called *A new translation of Solomon's Song* observes,—1. The bride relates how the bridegroom, attended by his companions, had come under her window, and called upon her to come forth and enjoy the beauties of the spring, ver. 9, 10, 11, &c. 2. She then returns to her narration, chap. iii. 1, the bridegroom did not come according to her wishes. Night came on; she did not find him in her bed; she went out to seek him—found him and brought him to her mother's pavilion, ver. 4, and then, as before, conjures the virgins not to disturb his repose, ver. 5.

Verse 9. He standeth behind our wall] This may refer to the wall by which the house was surrounded, the space between which and the house constituted the court. He was seen first behind the wall, and then in the court; and lastly, came to the window of his bride's chamber.

Verse 11. The winter is past] Mr. Harmer has made some good collections on this part, from Drs. Shaw and Russel, which I shall transcribe. One part of the winter is distinguished from the rest of it by the people of the East, on account of the severity of the cold. At Aleppo it lasts about forty days, and is called by the natives *maurbanie*. I would propose it to the consideration of the learned, whether the word here used, and translated *winter*, might not be understood to mean what the *Aleppines* express by the term *maurbanie*. It occurs no where else in the Old Testament; and another word is used for the rainy part of the year in general. If this thought be admitted, it will greatly illustrate the words of the bridegroom. *Lo! the winter is past; the rain is over, is gone.* For then the last clause will not be explanatory of the first, and signify that the moist part of the year was entirely past; with which, Dr. Russel assures us, all pleasantness withdraws at Aleppo: but the words will import,—“The *maurbanie* is past and over; the weather become agreeably warm; the rain too is just ceased, and consequently hath left us the prospect of several days of serenity and undisturbed pleasantness.”

The weather of Judea was, in this respect, I presume, like that at Algiers: where, after two or three days of rain, there is usually, according to Dr. Shaw, “a week, a fortnight, or more, of fair and good weather. Of such a sort of cessation of rain alone, the bridegroom, methinks, is here to be understood; not of the absolute termination of the rainy season, and the summer droughts being come on. And, if so,—what can the time that is past mean, but the *maurbanie*? Indeed, Dr. Russel, in giving us an account of the excursions of the English merchants at Aleppo, had undesignedly furnished us with a good comment on this and the two following verses. These gentlemen, it seems, dine abroad under a tent, in spring and autumn, on Saturdays and often on Wednesdays. They do the same during the good weather in winter: but they live at the gardens in April, and part of May. In the heat of the summer they dine at the gardens, as once or twice a week they dine under a tent in autumn and spring.” The cold weather is not supposed by Solomon to have been long over, since it is distinctly mentioned; and the *Aleppines* make these incursions very early: the *narcissus* flowers during the

whole of the *maurbanie*; *hyacinths* and *violets* at least before it is quite over. The appearing of flowers then doth not mean the appearing of the first and earliest flowers, but must rather be understood of the earth's being covered with them; which at Aleppo is not till the middle of February; a small crane's bill appearing on the banks of the river there about the middle of February, quickly after which comes a profusion of flowers. The *nightingales* too, which are there in abundance, not only afford much pleasure by their songs in the gardens, but are also kept tame in the houses, and let out at a small rate to divert such as choose it in the city; so that no entertainments are made in the spring without a concert of these birds. No wonder then that Solomon makes the bridegroom speak of the singing of birds; and it teaches us what these birds are, which are expressly distinguished from turtle doves.

Verse 13. The fig tree putteth forth her green figs] The fig tree in Judea bears double crops; the first of which is ripe in spring. But the tree, as I have elsewhere observed, bears figs all the year through, in the climates congenial to it. That is, the fig tree has always ripe or unripe fruit on it. I never saw a healthy tree naked. But in the beginning of spring they grow fast, and become turgid.

The vines with the tender grape] The Versions understand this of the flowers of the vine. These were formerly put into the new wine (2lbs. to every cask) to give it a fine flavour.

Verse 14. My dove—in the clefts of the rock] He compares his bride hiding herself in her secret chambers and closets, to a dove in the clefts of the rock.

Verse 15. Take us the foxes] That these were ruinous to vines all authors allow. They love the vines; and are eaten in Autumn in some countries, according to Galen, when they are very fat with eating the grapes. They abounded in Judea; and did most damage, when the clusters were young and tender. It is likely that these are the words of the bridegroom to his companions, just as he was entering the apartment of his spouse. “Take care of the vineyard: set the traps for the foxes, which are spoiling the vines; and destroy their young, as far as possible.”

Verse 16. My beloved is mine] The words of the bride on his entering: “I am thy own;—Thou art wholly mine.”

He feedeth among the lilies] The odour with which he is surrounded, is as fine as if he passed the night among the sweetest scented flowers.

Verse 17. Until the day break] Literally, until the day breathe; until the first dawn, which is usually accompanied with the most refreshing breezes.

The shadows flee away] Referring to the evening or setting of the sun, at which all shadows vanish.

The mountains of Bethel.] Translated also *mountains of division*, supposed to mean the mountains of *Beth-horon*. There was a place called *Bethron*, 2 Sam. ii. 29, on the other side of Jordan; and, as the name signifies PARTITION, it might have had its name from the circumstance of its being divided or separated from Judea by the river Jordan.

With this Chapter the second night is supposed to end.

NOTES ON CHAPTER III.

Verse 1. By night on my bed I sought him] It appears that the bridegroom only saw the bride by night: that on the night referred to here he did not come as usual. The bride, troubled on the account, rose and sought him; enquired at the city guards; and continued to seek till at last she found him, and brought him to her apartment, ver. 2-4.

4 *It was* but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

5 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

6 Who is this that cometh out of the wilderness like pillars of smoke perfumed with myrrh and frankincense, with all powders of the merchant?

7 Behold his bed, which is Solomon's; three-score valiant men are about it, of the valiant of Israel.

8 They all hold swords, being expert in war: every man hath his sword upon his thigh because of fear in the night.

9 King Solomon made himself a chariot of the wood of Lebanon.

10 He made the pillars thereof of silver, the

bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Jerusalem.

11 Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

CHAPTER IV.

The bridegroom's description of his bride, her person, her accomplishments, her chastity, and her general excellence, 1-16.

BEHOLD, thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks: thy hair is as a flock of goats, that appear from mount Gilead.

2 Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them.

3 Thy lips are like a thread of scarlet, and thy speech is comely: thy temples are like a piece of a pomegranate within thy locks.

Ante I. Olymp. circiter 280. A. U. C. cir. 281.

m Ch. 2. 7. & 8. 4.—a Ch. 8. 5.—o Or, a bed.—p Ch. 1. 15. & 5. 12.

q Ch. 6. 5.—r Or, that out of, &c.—s Ch. 6. 6.—t Ch. 6. 7.

Verse 4. *Into my mother's house*] The women in the East have all separate apartments, into which no person ever attempts to enter except the husband. We find Isaac bringing Rebecca into his mother's tent, when he made her his wife, Gen. xxiv. 67. What is here related appears to refer to the third night of these nuptials.

Verse 5. *I charge you*] The same adjuration as before, chap. ii. 7.

Verse 6. *Who is this that cometh out of the wilderness*] Going to Egypt was called descending or going down, coming from it was termed coming up. The bride having risen goes after her spouse to the country; and the clouds of incense arising from her palaces seemed like pillars of smoke; and the appearance was altogether so splendid, as to attract the admiration of her own women, who converse about her splendour, excellence, &c. and then take occasion to describe Solomon's nuptial bed and chariot. Some think that it is the bridegroom who is spoken of here.

With this verse the third night is supposed to end.

Verse 7. *Threescore valiant men*] These were the guards about the pavilion of the bridegroom; who were placed there because of fear in the night. The security and state of the prince required such a guard as this: and the passage is to be literally understood.

Verse 8. *They all hold swords*] They are swordsmen. Every man has a sword, and is well instructed how to use it.

Verse 9. *Of the wood of Lebanon*] Of the cedar that grew on that mount. It is very likely that a nuptial bed, not a chariot, is intended by the original word פרוכת אפרון. Montanus properly translates it Sponsarium Thalium, a nuptial bed. It may, however, mean a palaces.

Verse 10. *The pillars—of silver*] The bed-posts were made of silver, or cases with wrought silver plates, like the king's chairs brought from Hanover, now in one of the state rooms in Windsor Castle.

The bottom thereof of gold] This may refer to cords made of gold thread; or to the mattress which was made of cloth, ornamented with gold.

The covering—of purple] Most probably the canopy.

The midst—paved with love] The counterpane, a superb piece of embroidery, wrought by some of the noble maids of Jerusalem: and as a proof of their affection, respect, and love, presented to the bride and bridegroom on their nuptial day. This is most likely to be the sense of the passage, though some suppose it to refer to the whole court.

A Turkish couch is made of wooden lattices, painted and gilded: the inside is painted with baskets of flowers and nosegays, intermixed with little mottoes, according to the fancy of the artist. Solomon's couch may have been of the same kind, and decorated in the same way; and the paving with love may refer to the amatory verses worked either on the counterpane, hangings, or embroidered carpet. And as this was done by the daughters of Jerusalem, they might have expressed the most striking parts of such a chaste history of love, as Halaly's Leely and Mejnoon on the different parts. I see that Dr. Goode is of this opinion. It is sufficiently probable.

Verse 11. *Go forth, O ye daughters of Zion*] This is the exhortation of the companions of the bride, to the females of the city, to examine the superb appearance of the bridegroom, and especially the nuptial crown, which appears to have been made by Bathsheba, who, it is sup-

posed, might have lived till the time of Solomon's marriage with the daughter of Pharaoh. It is conjectured that the prophet refers to a nuptial crown, Isa. lxi. 10. But a crown both on the bride and bridegroom, was common among most people on such occasions. The nuptial crown among the Greeks and Romans was only a chaplet or wreath of flowers.

In the day of the gladness of his heart] The day in which all his wishes were crowned by being united to that female, whom beyond all others he loved.

Here the third day is supposed to end.

NOTES ON CHAPTER IV.

Verse 1. *Thou hast doves' eyes within thy locks*] Perhaps this refers rather to a sort of veil worn by many of the Eastern women, but especially in Egypt. It is a species of black cloth made of the hair of some animal, probably the black goat; is suspended from the head by silken cords, one of which comes from the crown of the head, down the forehead, to the upper part of the nose, just under the eyes, at which place the veil begins; for the forehead and the eyes are uncovered, (except the cord above mentioned, which is ornamented with gold, silver, and precious stones, according to the circumstances of the wearer.) This partial veil not only covers all the face, the eyes and forehead excepted, but the neck also; and hangs loosely down over the bosom. One of them, lately brought from Egypt, now lies before me. But the clause within thy locks מִבְּדָד לְשֵׁמֶתָּהּ is perhaps not well translated, either by ourselves, or by the Versions. Jerom's translation is an indication of the meaning, absque eo quod intrinsecus latet—without that, or independently of that which lies hidden within. The Septuagint, Syriac, and Arabic, have, besides thy silence. Calmet contends that none of these gives the true meaning; and that the word תְּשֵׁמֶתָּהּ has not the meaning of hair or locks, wherever it occurs, and has a quite different meaning in Isa. xlvi. 2. St. Jerom on this place expresses himself thus:—Nolentibus qui interpretati sunt transferre nomen quod in Sancta Scriptura sonat turpitudinem.—Ergo תְּשֵׁמֶתָּהּ, quod Aquila posuit, verenda mulieris appellantur, cujus ethymologia apud eos sonat sitiens tuis. Calmet translates, Vous êtes toute belle, mon amie, vous êtes toute belle, vos yeux sont des yeux de colombe: sans ce que la pudeur et la modestie tiennent caché. I leave the translations of these to the learned reader. See another description under verse 7.

Like a flock of goats] Because it was black and sleek as the hair of the goats of Arabia and Palestine, is known to be: which, with its fine undulation, is supposed to bear some resemblance to the curls, or plaits of a woman's tresses. The mountains of Gilead were beyond Jordan, on the frontiers of Arabia Deserta.

Verse 2. *Thy teeth are like a flock*] This comparison appears to be founded on the evenness, neatness, and whiteness, of the newly shorn and newly washed sheep.

Verse 3. *Thy lips are like a thread of scarlet*] Both lips and cheeks were ruddy; sicut fragmen mali punici.—VULGATE. Like the section of a pomegranate; that side cut off on which is the finest blush. This is a good and apt metaphor. But the inside may be referred to, as it is finely streaked with red and white, melting into each other. She had beautiful hair, beautiful eyes, beautiful cheeks and lips, and a most pleasing and dulcet voice.

Within thy locks] See on ver. 1, and on ver. 7.

4 Thy neck is like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

5 Thy two breasts are like two young roes that are twins, which feed among the lilies.

6 Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

7 Thou art all fair, my love; there is no spot in thee.

8 Come with me from Lebanon my spouse, with me from Lebanon: look from the top of Amanah, from the top of Shenir and Hermon,

Ch. 7. 4.—Neb. 3. 18.—w. See Prov. 5. 18. Ch. 7. 2.—x. Ch. 2. 17.—y. Heb. breathe. s. Eph. 5. 27.—4. Deut. 3. 9.

Verse 4. Thy neck is like the tower of David] It is certain that bucklers were frequently hung about towers, both for their ornaments, and to have them at hand when their use was required; see Ezek. xxvii. 10. But the allusion here may be to those pillars which are often seen in armouries, on which weapons of various kinds are hung, formed into a great variety of shapes, and very splendid. Whoever has seen the armoury in the tower of London, or such like places, has most probably seen something very similar to that of which the poet speaks.

Verse 5. Thy two breasts are like two young roes] I have met with many attempts to support this similitude, or rather to shew that there is a similitude; but I judge them unworthy of citation. The poet speaks the language of nature; and in a case of this kind, where the impassioned lover attempts to describe the different perfections of his bride, language often fails him; and his comparisons and similitudes are often without strict correctness. In love songs, we have heard the ladies' necks compared to that of the swan, not only for its whiteness, but also for its length! The description here shews more of nature than of art, which I consider a high recommendation.

Feed among the lilies] It may be the nipples especially, which the poet compares to the two young roes; and the lilies may refer to the whiteness of the breasts themselves.

Verse 6. Until the day break] Until the morning breeze. See chap. ii. ver. 17.

The shadows flee away] Till the sun sets. Mountains of myrrh] Probably the same as the mountains of Bethor, chap. ii. 17. Mountains, where the trees grew, from which myrrh and incense were extracted.

Verse 7. Thou art all fair—there is no spot in thee] My beloved, every part of thee is beautiful: thou hast not a single defect.

The description given of the beauties of Daphne, by Ovid, Metam. lib. i. ver. 497, has some similarity to the above verses:—

Spectat inornata collo pendere capillos. Et, Quid si comaster? ait. Videt igne micantes. Ederunt simul oculos; visus occulit, que non Est vilium satis. Lascit digitos, manusque Fracturæ, et nudos metta plus parte lacertos. At que latent mollera putat.

Her well turn'd neck he view'd, (her neck was bare) And on her shoulders her dishevel'd hair. O, were it combed, said he, with what a grace Would every waving curl become her face! He viewed her eyes, like heavenly lamps that shone, He viewed her lips, too sweet to view alone; Her taper fingers, and her parting breast. He prizes all he sees, and for the rest Believes the beauties put unseen the best. Dryden.

Jayadeva describes the beauty of Radha in nearly the same imagery:—"Thy lips, O thou most beautiful among women, are a bandhujiva flower; the lustre of the madhuca beams upon thy cheek; thine eye outshines the blue lotus; thy nose is a bud of the tila; the cunda blossom yields to thy teeth. Surely thou descendest from heaven, O slender damsel! attended by a company of youthful goddesses; and all their beauties are collected in thee."—See these Poems, and the short notes at the end.

The same poet has a parallel thought to that in ver. 5. Thy two breasts, &c. The companions of Radha thus address her:—"Ask those two round hillocks which receive pure dew drops from the garland playing on thy neck, and the buds on whose tops start aloft with the thought of thy beloved."

Verse 8. My spouse] The רבא callah, which we translate spouse, seems to have a peculiar meaning. Mr. Harmer thinks the Jewish princess is intended by it; and this seems to receive confirmation from the bridegroom calling her sister, ver. 9, that is, one of the same stock and country; and thus different from the Egyptian bride.

Mr. Harmer's opinion is very probable, that two queens are mentioned in this song: one Pharaoh's daughter, the other a Jewess. See his Outlines. But I contend for no system relative to this Song.

from the lions' dens, from the mountains of the leopard.

9 Thou hast ravished my heart, my sister, my spouse: thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

10 How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!

11 Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon.

12 A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed.

b Or, taken away my heart.—c Ch. 1. 2.—d Prov. 24. 13, 14. Ch. 5. 1.—e Gen. 27. 27. Hos. 14. 6, 7.—f Heb. barred.

Look from the top of Amanah, &c.] Solomon, says Calmet, by an admirable poetic fiction, represents himself as a mountain nymph, wholly occupied in hunting the lion and the leopard on the mountains of Lebanon, Amanah, Shenir, and Hermon. As a bold and undisciplined virgin, who is unwilling to leave her wild and rural retreats, he invites her to come from those hills; and promises to deck her with a crown, and to make her his bride. Thus the poets represent their goddess Diana, and even Venus herself:—

Per jura, per arvum, demagogus saeva vagatur Nuda gremio, vestem riu succincta Dianæ; Hortaturque canes; totaque animalia preda, Aut prouos lepores, aut celsum in cornua cervum, Aut agitat imago; a fortibus stultus agitur. Mel. lib. x. vet. MSS. Now buakin'd like the virgin huntress goes Through woods and pathless wilds, and mountain nooks. With her own tawful voice she begs to cheer The panting hounds that chase the flying deer. She runs the lab'rinth of the fearful lares, But fearless beasts and dangerous prey forbears.

Mount Libanus separates Phœnicia from Syria. Amanus is between Syria and Cilicia. Shenir and Hermon are beyond Jordan, to the south of Damascus and Mount Libanus, and northward of the mountains of Gilead. Hermon and Shenir are but different parts of the same chain of mountains which separates Trachonitis, or the country of Manassees from Arabia Deserta. For these places see 2 Kings v. 12, and Deut. iii. 9, where they are probably meant.

Verse 9. Thou hast ravished my heart] ליבאתי libab-tani, Thou hast hearted me, i. e. taken away my heart; as we say, he has barked the tree, i. e. he has stripped it of its bark; he has fleeced the flock, deprived them of their wool.

With one of thine eyes] בעיניך אחת be-ached me-eymeyka. This has been thought a harsh expression, and various emendations have been sought. The Masoretes have put אחת be-achath, "at once, in the margin; and this is confirmed by twenty of Kennicott's MSS.: but De Rossi does not notice it. It is scarcely necessary; and the rose to me is clear and good without it. "Even one of thine eyes, or one glance of thine eyes, has been sufficient to deprive me of all power: it has completely overcome me;" for glance may be understood, and such forms of speech are common in all languages, when speaking on such subjects. If even taken literally, the sense is good; for the poet may refer to a side glance, shot in passing by, or turning away, where only one eye could be seen. I think this a better sense than that which is obtained from the Masoretic emendation.

With one chain of thy neck] Probably referring to the play of the cervical muscles, rather than to necklaces, or ringlets of hair.

Verse 10. How much better is thy love] דודעך הדודעך. Hebrew. Masor. ev.—Septuagint. Uberta tua.—Vulgate.—Thy breasts. And so all the Versions, except the Chaldee.

Smell of thy ointments] Perfumes. Verse 11. Thy lips—drop as the honeycomb] Thy words are as delicious to my heart as the first droppings of the honeycomb are to the palate.

Honey and milk are under thy tongue] Eloquence and persuasive speech were compared among the ancients to honey and milk.

Thus Homer, Iliad, lib. i. ver. 247.

Τοιοὶ δὲ Νεσφὸς Ἡ δούρατ ἀνορθοῦν, λίγυτ σπυλιῶν ἀγορῆστ, Τεὸ καὶ ἀπο γλοσσῆτ μέλιτῶτ γλοσσῶν περὶ ἀνῶτ. Experienced Nestor, in persuasion still'd, Words must as honey from his lips distill'd.

But the figure is common in all writers and languages. A similar expression will be seen in the GitaGovinda.

Verse 12. A garden inclosed—a spring shut up—a fountain sealed.] Different expressions to point out the fidelity of the bride, or of the Jewish queen.—See the

13 Thy plants are an orchard of pomegranates, with pleasant fruits; * camphire, with spikenard.
 14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloe, with all the chief spices:

15 A fountain of gardens, a well of living waters, and streams from Lebanon.

16 Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

CHAPTER V.

The bridegroom calls on his spouse to admit him, 1-3. She hesitates: but arising finds him gone, seeks him, and is treated unworthily by the city watch, 4-7. Enquires at the daughters of Jerusalem, who question her concerning her beloved, 8, 9. This gives her occasion to enter into a fine description of his person and accomplishments, 10-16.

Ante l. Olymp. curier 230. A. U. C. cir. 261. I AM come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, ye, drink abundantly, O beloved.

2 I sleep, but my heart waketh; it is the voice

g Or, express. Ch. 1. 14.— John 4. 10. & 7. 38.— Ch. 5. 1.— Ch. 4. 16.— Ch. 4. 11. in Luke 13. 7. 10. John 8. 20. & 15. 14.— n Or, and be drunken with wine.

Outlines. She is *unsullied*, a chaste pure virgin. None has ever entered into this garden; none has yet tasted of this spring: the seal of this fountain has never been broken. All this is plain: but how many will make metaphors out of metaphors!

Verse 13. Thy plants are an orchard of pomegranates] This seems to refer to the fecundity of the bride, or Jewish queen: to the former, it would be a prediction; to the latter, a statement of what had already taken place. The word פריה *paredes*, which we translate an orchard, is the same which has given birth to our paradise, a garden of pleasure. The other expressions in this and the following verse seem to refer wholly to matters of a connubial nature.

Verse 15. A fountain of gardens] Perhaps פוֹן גַּנִּים, gardens, was originally פוֹן חַיִּים, lives—a living fountain, a continual spring.—See *Houbigant*. But this is expressed afterwards, though there would be nothing improper in saying a living fountain, a well of living waters, and streams from Mount Lebanon. A fountain of gardens, may mean one so abundant as to be sufficient to supply many gardens, to water many plots of ground; an exuberant fountain. This is the allusion; the reference is plain enough.

Verse 16. Awake, O north wind, and come, thou south] It is granted that the south wind in Palestine, in the summer, is extremely hot and troublesome; therefore, another interpretation of this passage has been proposed by Mr. Harmer; who thinks "אֶרְבָּא בּוֹרִי, which we render come, signifies enter into thy repositories: and, therefore, supposes the true interpretation of the words to be as follows:—Arise, thou north wind, (and retire, thou south,) blow upon my garden: let the spices thereof flow forth, that my beloved may come into his garden invited by the coolness and fragrantcy of the air, and may eat his pleasant fruits; for, if the south wind blow, the excessive heat will forbid his taking the air, and oblige him to shut close the doors and windows of his apartments." Others think that he wishes the winds from all directions to carry throughout the land the fume of his spices, virtue, and perfections.

Let my beloved come into his garden] This is the invitation of the bride: and if we look not for far-fetched meanings, the sense is sufficiently evident. But commentators on this Song sometimes take a literal sense where the metaphor is evident; at other times they build an allegory upon a metaphor. The *GitaGovinda* has an elegant passage similar to this. See the place, Part vii. beginning with, *Enter, sweet Radha*.

The whole of this Chapter is considered to be unconnected with any particular time of the marriage ceremonies.

NOTES ON CHAPTER V.

Verse 1. I am come into my garden] אֶרְבָּא בּוֹרִי, I came, or have come; this should be translated in the past tense, as the other *preterite* verbs in this clause. I think the latter clause of the preceding verse should come in here: Let my beloved come into his garden, and eat his pleasant fruits. I have come into my garden, my sister, callah, or spouse; I have gathered my myrrh, &c. I have taken thee for my spouse, and am perfectly satisfied that thou art pure and immaculate.

Eat, O friends; drink, abundantly] These are generally supposed to be the words of the bridegroom, after he returned from the nuptial chamber, and exhibited those

of my beloved * that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night.

3 I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?

4 My beloved put in his hand by the hole of the door, and my bowels were moved for him.

5 I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock.

6 I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.

7 The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.

8 I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick of love.

o Rev. 3. 20.—p Or, (as some read) in me.—q Heb. passing, or, running about. r 1 Sam. 10. 21. Ch. 3. 1. Luke 3. 44, 45.— Ch. 3. 3.— Heb. what.

signs of his wife's purity which the customs of those times required. This being a cause of universal joy, the entertainment is served up; and he invites his companions, and the friends of both parties, to eat and drink abundantly, as there was such a universal cause of rejoicing. Others think that these are the words of the bride to her spouse: but the original will not bear this meaning; the verbs are all plural.

Verse 2. I sleep, but my heart waketh] This is a new part; and some suppose that the fifth day's solemnity begins here. Though I sleep; yet so impressed is my heart with the excellencies of my beloved, that my imagination presents him to me in the most pleasing dreams throughout the night. I doubt whether the whole, from this verse to the end of the seventh, be not a dream: several parts of it bear this resemblance; and I confess there are some parts of it, such as her hesitating to rise, his sudden disappearance, &c. which would be easier of solution on this supposition. Or part of the transactions mentioned might be the effects of the dream she had, as rising up suddenly, and going out into the street, meeting with the watchmen, &c. before she was well awake. And her being in so much disorder and dishabille might have induced them to treat her as a suspicious person, or one of questionable character. But it is most likely the whole was a dream.

For my head is filled with dew] She supposed he had come in the night; and was standing without wet, and exposed to the inclemency of the weather.

Verse 3. I have put off my coat] The bride must have been in a dream, or in much disorder of mind, to have made the frivolous excuses here mentioned. The words relate to the case of a person who had gone to take rest on his bed. As they wore nothing but sandals, they were obliged to wash their feet previously to their lying down. I have washed my feet, taken off my clothes, and am gone to bed: I cannot therefore be disturbed.

Verse 4. My beloved put in his hand] If it were a real scene, which is mentioned in this and the two following verses, it must refer, from the well known use of the metaphors, to matrimonial endearments. Or, it may refer to his attempts to open the door, when she hesitated to arise, on the grounds mentioned ver. 3. But this also bears every evidence of a dream.

Verse 5. My hands dropped with myrrh] It was a custom among the Romans, as *Brissotius, Isidore*, and others relate, to conduct the bride to the house of the bridegroom with lighted torches; and those who brought her anointed the door-posts with fragrant oils, whence the name *uzor*, or as it was formerly written *uzor*, for a wife or married woman, because of the anointing which took place on the occasion; for sometimes the bride herself anointed the door-posts, and sometimes those who brought her; probably both at the same time. The same custom might have existed among the Jews.—See *Vossius' Etymologicon*.

Verse 7. Took away my veil] They tore it off rudely, to discover who she was.—See on ver. 2. To tear the veil, signifies, in Eastern phrase, to deflower or dishonour a woman.

Verse 8. I am sick of love] "I am exceedingly concerned for his absence; and am distressed on account of my thought-

9 What is thy beloved more than another beloved, O thou fairest among women? what is thy beloved more than another beloved, that thou dost so charge us?

10 My beloved is white and ruddy, as the chiefest among ten thousand.

11 His head is as the most fine gold, his locks are bushy, and black as a raven.

12 His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set.

13 His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh.

14 His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires.

15 His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars.

16 His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.

1 Chap. 1. 8.—as Heb. a standard bearer.—O Or, curled.—O Chap. 1. 15. & 4. 1. 9 Heb. sitting in Lebanon, that is, fully placed, and set as a precious stone in the fold of a ring.

less carriage towards him." The latter clause may be well translated, *What should ye tell him? Why, that I am sick of love.* This ends the transactions of the third day and night.

Verse 9. *What is thy beloved more than another beloved?* This question gives the bride an opportunity to break out into a highly wrought description of the beauty and perfection of her spouse.

Verse 10. *My beloved is white and ruddy* Red and white, properly mixed, are essential to a fine complexion; and this is what is intimated: he has the finest complexion among ten thousand persons; not one in that number is equal to him. Literally, he bears the standard among ten thousand men; or, he is one before whom a standard is borne, i. e. he is captain or chief of the whole.

Verse 11. *His head is as the most fine gold* He has the most beautiful head, fine and majestic. Gold is here used to express excellence.

His locks are bushy Crisped or curled. This may refer to his mustachios.

Black as a raven His hair is black and glossy.

Verse 12. *His eyes are as the eyes of doves* See on chap. iv. ver. 1.

Washed with milk The white of the eye, exceedingly white. By the use of stibium, in the East, the eye is rendered very beautiful; and receives such a lustre from the use of this article, that, to borrow the expression of a late traveller, "their eyes appear to be swimming in bliss." I believe this expression to be the meaning of the text.

Fitly set Or, as the margin very properly, *sitting in fitness*; not sunk, not contracted.

Verse 13. *His cheeks are as a bed of spices* Possibly meaning a bed in the garden, where odoriferous herbs grew. But it has been supposed to refer to his beard, which in a young well made man is exceedingly beautiful. I have seen young Turks, who had taken much care of their beards, mustachios, &c. look majestic. Scarcely any thing serves to set out the human face to greater advantage than the beard, when kept in proper order. Females admire it in their suitors and husbands. I have known cases, where they not only despised but execrated Europeans, whose faces were close shaved. The men perfume their beards often; and this may be what is intended by *spices and sweet-smelling myrrh.*

His lips like lilies The *arvose shoshanim*, may mean any flower of the lily kind, such as the *rubens lilium*, mentioned by Pliny, or something of the tulip kind. There are tints in such flowers that bear a very near resemblance to a fine ruby lip.

Verse 14. *His hands—gold rings set with the beryl* This really seems to refer to gold rings set with precious stones on the fingers, and perhaps to circlets or bracelets about the wrists. Some suppose it to refer to the roundness and exquisite symmetry of the hand and fingers. *Or, beryl*, which we translate beryl, a gem of a sea green tincture, had better be translated *chrysolite*, which is of a gold colour.

His belly—bright ivory overlaid with sapphires. This must refer to some garment set with precious stones, which went round his waist, and was peculiarly remarkable. If we take it literally, the sense is plain enough. His belly was beautifully white, and the blue veins appearing

CHAPTER VI.

The companions of the bride inquire after the bridegroom, 1—3. A description of the bride, 4—18

WHITHER is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee.

2 My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.

3 I am my beloved's, and my beloved is mine: he feedeth among the lilies.

4 Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners.

5 Turn away thine eyes from me, for they have overcome me: thy hair is as a flock of goats that appear from Gilead.

6 Thy teeth are as a flock of sheep, which go up from the washing, whereof every one beareth twins, and there is not one barren among them.

7 As a piece of a pomegranate are thy temples within thy locks.

O Or, towers of perfumes.—7 Heb. His palace.—2 Sam. 1. 23.—1 Chap. 1. 8. 9 Chap. 2. 15. & 7. 10.—8 Or, They have puffed me up.—2 Chap. 4. 1. 7 Chap. 4. 2.—3 Chap. 4. 3.

under the skin resembled the sapphire stone. But one can hardly think that this was intended.

Verse 15. *His legs are as pillars of marble* Exquisitely turned and well-shaped; the sockets of gold may refer to his slippers. On these a profusion of gold and ornaments are still lavished in Asiatic countries.

His countenance is as Lebanon As Lebanon exalts its head beyond all the other mountains near Jerusalem; so my beloved is tall and majestic, and surpasses in stature and majesty all other men. He is also as straight and as firm as the cedars.

Verse 16. *His mouth is most sweet* His eloquence is great, and his voice is charming. Every word he speaks is sweetness, mildness, and benevolence itself. Then her powers of description failing, and metaphor exhausted, she cries out,—*The whole of him is loveliness. This is my beloved, and this is my companion, O ye daughters of Jerusalem.*

NOTES ON CHAPTER VI.

Verse 1. *Whither is thy beloved gone?* These words are supposed to be addressed to the bride by her own companions; and are joined to the preceding Chapter by the Hebrew, and all the Versions.

Verse 2. *My beloved is gone down into his garden* The answer of the bride to her companions.

Verse 4. *Beautiful—as Tirzah* This is supposed to be the address of Solomon to the bride. Tirzah was a city in the tribe of Ephraim (Josh. xi. 24), and the capital of that district. It appears to have been beautiful in itself, and beautifully situated, for Jeroboam made it his residence before Samaria was built; and it seems to have been the ordinary residence of the kings of Israel, 1 Kings xiv. 17; xv. 53. Its name signifies beautiful or delightful.

Comely as Jerusalem This was called the perfection of beauty, Psa. lxxviii. 2, 3; 1, 2. And thus the poet compares the bride's beauty to the two finest places in the land of Palestine, and the capitals of the two kingdoms of Israel and Judah.

Terrible as an army with banners This has been supposed to carry an allusion to the caravans in the East; and the manner in which they are conducted in their travels by night. The caravans are divided into companies, called *cottors*, according to *Thevenot*; and each company is distinguished by the form of the brazier in which they carry their lights. After night, these braziers are placed on the ends of long poles, and carried by a person who walks at the head of the company. Some have ten or twelve lights, and are of different forms; some triangular, or like an N, some like an M, by which each pilgrim readily knows his own company, both by night and day. A whole caravan, composed of many thousands of *hadgees* or pilgrims, divided into various cottors or companies, each having its own distinguishing brazier or light, must necessarily produce a very splendid, if not a terrible appearance.

Verse 5. *Turn away thine eyes* As the sight of so many fires after night was extremely dazzling, and the eye could not bear the sight; so the look of the bride was such as pierced the heart, and quite overwhelmed the person who met it. Hence the bridegroom naturally cries out, *Turn away thine eyes from me, for they have overcome me.*

Thy hair is as a flock of goats See on chap. iv. 1.

Verse 6. *Thy teeth* See on chap. iv. 2.

Verse 7. *As a piece of a pomegranate* See on chap. iv. 3.

CHAPTER VII.

A further description of the bride, 1-8. Her invitation to the bridegroom, 10-12.

8 There are threescore queens, and fourscore concubines, and virgins without number.

9 My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her.

10 Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?

11 I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded.

12 Or ever I was aware, my soul made me like the chariots of Ammi-nadib.

13 Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies.

HOW beautiful are thy feet with thy shoes, O prince's daughter! the joints of thy thighs are like jewels, the work of the hands of a cunning workman.

2 Thy navel is like a round goblet, which wanteth not liquor: thy belly is like a heap of wheat set about with lilies.

3 Thy two breasts are like two young roes that are twins.

4 Thy neck is as a tower of ivory: thine eyes like the fishpools in Heshbon, by the gate of Bath-rabbim: thy nose is as the tower of Lebanon which looketh toward Damascus.

5 Thine head upon thee is like Carmel, and the hair of thine head like purple; the king is held in the galleries.

6 How fair and how pleasant art thou, O love, for delights;

h Ver. 4.—1 Ch. 7. 12.—h Heb. I know not.—1 Or, set me on the chariots of my willing people.—m Or, of Meshach, Gen. 22. 2.

a Psalm 45. 12.—b Heb. mistress.—c Chap. 4. 5.—d Chap. 4. 4.—e Or, crimson.—f Heb. bound.

Verse 8. *There are threescore queens*] Though there be sixty queens and eighty concubines, or secondary wives, and virgins innumerable, in my harem; yet thou, my dove, my undefiled, *art now achah, one, the only one*, she in whom I delight beyond all.

Verse 9. *The daughters saw her, and blessed her*] Not only the Jewish women in general spoke well of her on her arrival; but the queens and concubines praised her as the most accomplished of her sex.

With this verse the fourth night of the marriage week is supposed to end.

Verse 10. *Looketh forth as the morning*] The bride is as lovely as the dawn of day, the Aurora, or perhaps the morning star, *Venus*. She is even more resplendent, she is as beautiful as the Moon. She even surpasses her, for she is as clear and bright as the Sun; and dangerous withal to look on, for she is as formidable as the vast collection of lights that burn by night at the head of every company in a numerous caravan. See the note on ver. 4. The comparison of a fine woman to the splendour of an unclouded full moon, is continually recurring in the writings of the Asiatic poets.

Verse 11. *I went down into the garden of nuts*] I believe this and the following verse refer at least to the preparations for a farther consummation of the marriage, or examination of the advancement of the bride's pregnancy. But many circumstances of this kind are so interwoven, and often anticipated, and also postponed, that it is exceedingly difficult to arrange the whole so as to ascertain the several parts, and who are the actors and speakers. But other writers find no difficulty here; because they have their system, and that explains all things.

It is probably not the hazel, but the almond nut, that is referred to here.

Verse 12. *The chariots of Ammi-nadib*] Probably for their great speed these chariots became proverbial. The passage marks a strong agitation of mind, and something like what we term palpitation of the heart. As I am not aware of any spiritual meaning here, I must be excused from commenting on that which is literal. *Ammi-nadib* signifies my noble or princely people: but it may here be a proper name, and Ammi-nadib might be celebrated for his skill and rapidity in driving, as Jehu was.

Verse 13. *Return, O Shulamite*] This appears to be addressed to the bride, as now the confirmed, acknowledged wife of Solomon: for *shulamith*, appears to be a feminine formed from *shalemoh*, or *shalemon*, as we form *Charlotte* from *Charles*; *Henrietta* from *Henry*; *Janelle* from *John*, &c.

The company of two armies] Or the musicians of the camps. She is as terrible as hosts of armed men, on the ground of what is said on verses 4, 5. The two armies may refer to the choirs of the bride's virgins, and the bridegroom's companions: but the similitude is not very perceptible. The Targum explains it of "the camps of Israel and Judah;" as if the bridegroom should say, My beloved possesses all the perfections both of the Israelitish and Jewish women. But how little satisfaction do the best conjectures afford.

With this Chapter the fifth night is supposed to end.

NOTES ON CHAPTER VII.

Verse 1. *How beautiful are thy feet with shoes*] "How graceful is thy walking." In the sixth Chapter, the bridegroom praises the Shulamite, as we might express it,

from head to foot. Here he begins a new description, taking her from foot to head.

The shoes, sandals, or slippers, of the Eastern ladies are most beautifully formed, and richly embroidered. The majestic walk of a beautiful woman in such shoes is peculiarly grand. And to show that such a walk is intended, he calls her a prince's daughter.

The joints of thy thighs] Must refer to the ornaments on the beautiful drawers, which are in general use among ladies of quality in most parts of the East.

Verse 2. *Thy navel is like a round goblet*] This may also refer to some ornamental dress about the loins. These suppositions are rendered very probable from hundreds of the best finished and highly decorated drawings of Asiatic ladies in my own collection, where every thing appears in the drawings, as in nature.

A heap of wheat set about with lilies.] This is another instance of the same kind. The richly embroidered dresses in the above drawings may simply illustrate this also. Ainsworth supposes the metaphor is taken from a pregnant woman; the child in the womb being nourished by means of the umbilical cord or navel string, till it is brought into the world. After which it is fed by means of the mother's breasts, which are immediately mentioned. Possibly the whole may allude to the bride's pregnancy.

Verse 3. *Thy two breasts*] Where the hair and breasts are fine, they are the highest ornaments of the person of a female.

Verse 4. *Thy neck—as a tower of ivory*] High, white, and ornamented with jewelry, as the tower of David was with bucklers. See on chap. iv. 4.

The fishpools in Heshbon] Clear, bright, and serene. These must have been very beautiful to have been introduced here in comparison. These two fountains appear to have been situated at the gate that led from Heshbon to Rabba, or Rabboth Ammon. There is a propriety in this metaphor, because fountains are considered to be the eyes of the earth.

Thy nose—as the tower of Lebanon] There was doubtless a propriety in this similitude also which cannot now be discerned. If we are to understand the similitude as taken from the projecting form of the nose, even here I see nothing striking in the metaphor; for surely the tower of Lebanon did not project from the mountain, as the human nose does from the face. It is better to acknowledge that there was undoubtedly some fit resemblance: but in what circumstance we know not. But some commentators are always extolling the correctness of the imagery in those very difficult places, where no soul sees the similitude but themselves.

Verse 5. *Thine head—like Carmel*] Rising majestically upon thy neck, and above thy shoulders, as mount Carmel does in its district. Carmel was the name of the mountain where Elijah had his contest with the prophets of Baal, see 1 Kings xviii. 19, &c.

The hair of thine head like purple] Ornamented with ribands and jewelry of this tint.

The king is held in the galleries] Or is detained in the antichamber. His heart is captivated by thy person and conduct. Some understand the ringlets of the bride's hair.

Verse 6. *How fair and how pleasant*] Thou art every way beautiful, and in every respect calculated to inspire pleasure and delight.

7 This thy stature is like to a palm tree, and thy breasts to clusters of grapes.

8 I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;

9 And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak.

10 I am my beloved's, and his desire is toward me.

11 Come, my beloved, let us go forth into the field; let us lodge in the villages.

12 Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my loves.

13 The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.

CHAPTER VIII.

The love of the bride to her spouse; and the nature of that love, 1-7. The younger sister, 8-10. Solomon's vineyard, 11, 12. The confidence of the bride and bridegroom in each other, 13, 14.

Asse I. Othorp. circiter 12m. A. U. C. cir. 961.

○ THAT thou wert as my brother, that sucked the breasts of my

g Heb. straightly.—h Or, of the ancient.—i Ch. 2. 16. & 3. 3.—k Ps. 45. 11.—l Ch. 6. 11. m Heb. open.—n Gen. 30. 14.—o Matt. 13. 32.—p Heb. They should not despise me.

Verse 7. Like to a palm tree] Which is remarkably straight, taper, and elegant.

And thy breasts to clusters of grapes] Dates are the fruit of the palm tree, they grow in clusters; and it is these, not grapes, which are intended.

Verse 8. I will go up to the palm tree] I will take hold on the boughs of this tree, and climb up by them, in order to gather the clusters of dates at the top. The rubric here in the Old MS. interprets this of the cross of Christ.

Verse 9. The roof of thy mouth is like the best wine] The voice or conversation of the spouse is most probably what is meant.

Causing the lips of those that are asleep to speak.] As good wine has a tendency to cause the most backward to speak fluently, when taken in moderation; so a sight of thee, and hearing the charms of thy conversation, is sufficient to excite the most taciturn to speak, and even to become eloquent in thy praises.

Verse 10. I am my beloved's, and his desire is toward me.] It is worthy of remark that the word which we translate his desire, is the very same used Gen. iii. 16, thy desire, thy ruling appetite, רצונך teshukatec, shall be to thy husband, and he shall rule over thee. This was a part of the woman's curse. Now here it seems to be reversed; for the bride says, I am my beloved's, and his desire, or ruling appetite and affection, רצונך teshukato, is by אלה, upon me. The old MS. translates this with considerable force, I to my leaf, and to me the turnpage of him.

Verse 11. Let us go forth into the field] It has been conjectured that the bridegroom arose early every morning, and left the bride's apartments, and withdrew to the country; often leaving her asleep, and commanding her companions not to disturb her till she should awake of herself. Here the bride wishes to accompany her spouse to the country, and spend a night at his country-house.

Verse 12. Let us get up early to the vineyards] When in the country, we shall have the better opportunity to contemplate the progress of the spring vegetation; and there she promises to be peculiarly affectionate to him.

Verse 13. The mandrakes give a smell] See the Note on Gen. xxx. 14, where the mandrake is particularly described; from which this passage will receive considerable light. The Reader is requested to consult it.

All manner of pleasant fruits] Fruits new and old; flowers and herbs of every kind which the season could yield. The literal sense, allowing for the concealing metaphors, is, I believe, of a widely different nature from what is generally given. But this must be left to the Reader's sagacity and prudence.

NOTES ON CHAPTER VIII.

Verse 1. O that thou wert as my brother] The bride fearing that her fondness for her spouse might be construed into too great a familiarity, wishes that he were her little brother; and then she might treat him in the most affectionate manner, and kiss him even in the streets, without suspicion, and without giving offence to any one.

Verse 2. Would—bring thee into my mother's house, who would instruct me] She would teach me how to conduct myself towards thee; as she would how to nurse a young child.

mother! when I should find thee without, I would kiss thee; yea, I should not be despised.

2 I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate.

3 His left hand should be under my head, and his right hand should embrace me.

4 I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until he please.

5 Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth; there she brought thee forth that bare thee.

6 Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.

7 Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would be utterly contemned.

q Prov. 6. 2.—r Ch. 2. 6.—s Ch. 2. 7. & 3. 6.—t Heb. why should ye stir up, or, why, &c.—u Ch. 3. 6.—v Isa. 49. 16. Jer. 22. 51. Hag. 2. 23.—w Heb. hard.—x Prov. 6. 26.

To drink of spiced wine] Wine rendered peculiarly strong and invigorating. The bride and bridegroom on the wedding-day both drank out of the same cup, to shew that they were to enjoy, and equally bear together, the comforts and adversities of life.

Verse 3. His left hand] See on chap. ii. ver. 6.

With the fourth verse, the sixth night of the marriage week is supposed to end.

Verse 5. That cometh up from the wilderness] Perhaps the words of the daughters of Jerusalem,—seeing the bride returning from the country, leaning on the arm of her beloved,—who are filled with admiration at her excellent carriage and beauty.

I raised thee up under the apple tree] The original of this clause is obscure, and has given birth to various translations. The following is nearly literal:—"Under the apple tree I excited thee (to espouse me); there, thy mother contracted thee;—there, she that brought thee forth contracted thee (to me). Or, it may be understood of the following circumstance:—The bridegroom found her once asleep under an apple tree, and awoke her; and this happened to be the very place where her mother, taken in untimely labour, had brought her into the world." And here the bridegroom, in his fondness and familiarity, recalls these little adventures to her memory.

The Vulgate gives this an abominable meaning.

Sub arbore malo suscitavi te: ibi corrupta est mater tua; ibi violata est generis tua. "I raised thee up under the apple tree: it was there, that thy mother was corrupted; it was there, that she who brought thee forth, was violated." Spiritually, all this is applied to Eve losing her purity by sin; and Jesus as the promised Seed raising her up by the promise of mercy, through the blood of His cross. But the text says nothing of this.

Verse 6. Set me as a seal upon thine heart] It was customary in the Levant and other places to make impressions of various kinds upon the arms, the breast, and other parts. I have seen these often: some slight punctures are made; and the place rubbed over with a sort of blue powder that, getting between the cuticle and cutis, is never discharged; it continues in all its distinctness throughout life. The figures of young women are frequently thus impressed on the arms and on the breasts. If the bride alludes to any thing of this kind, which is very probable, the interpretation is easy. Let me be thus depicted upon thine arm, which being constantly before thy eyes, thou wilt never forget me: and let me be thus depicted upon thy breast, the emblem of the share I have in thy heart and affections. Do this as a proof of the love I bear to thee, which is such, that nothing but death can destroy; and do it, to prevent any jealousy I might feel, which is as cruel as the grave; and as deadly as fiery arrows, or poisoned darts shot into the body.

A most vehement flame.] שאלהבתיה shalhebetiah, the flame of God; for the word is divided מן שאלהבתיה shalhebetiah, the flame of Jehovah, by one hundred and sixteen of Dr. Kennicott's MSS. and by one hundred and fourteen of those of De Rossi. It may mean the lightning; or, as our text understands it, a most vehement or intense fire.

8 ⁸ We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?

9 If she be a wall, we will build upon her a palace of silver: and if she be a door, we will inclose her with boards of cedar.

10 I am a wall, and my breasts like towers: then was I in his eyes as one that found favour.

11 Solomon had a vineyard at Baal-hamon; he let out the vineyard unto keepers; every

one for the fruit thereof was to bring a thousand pieces of silver.

12 My vineyard which is mine, is before me: thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred.

13 Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it.

14 ¹⁴ Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.

k East. 22. 22.—1 Heb. peace.—m Matt. 21. 22.—o Ch. 2. 14.

o See Rev. 22. 17, 20.—p Heb. Fine essay.—q Ch. 2. 17.

Verse 7. *Many waters*] Neither common, nor uncommon *adversities*, even of the most ruinous nature, can destroy love, when it is *pure*; and *pure love* is such that nothing can *procure* it. If it be not excited naturally, no money can purchase it, no property can procure it, no arts can persuade it. How vain is the thought of *old rich men* hoping to procure the affections of *young women*, by loading them with *resents* and *wealth*. No woman can command her affections; they are not in her power. Where they do not rise spontaneously, they can never exist. *If a man would give all the substance of his house for love, it would be utterly contemned.* Let the *old*, as well as the *gay* and the *giddy*, think of this.

Verse 8. *We have a little sister*] This young girl belonged most probably to the *bride*.

She hath no breasts] She is not yet marriageable. *What shall we do for our sister*] How shall we secure her comfort and welfare.

In the day when she shall be spoken for] When any person shall demand her in marriage.

Verse 9. *If she be a wall*] All these expressions, says *Calmet*, shew that it was necessary to provide a husband for this young sister. For a *woman* without a *husband* is like a *wall* without *towers*, and without *defence*; is like a *gate* or *door* without *bar* or *lock*; and like a *city* without *walls*. They must, therefore, provide for their sister a *rich*, *powerful*, and *illustrious* man; qualities here figured by *towers* or *palaces of silver*, and *doors of cedar*. As it is customary to build *towers* upon a *wall*, and to put *bells* and *bars* upon a *door*, in order to secure it; so the expressions may point out the *defence*, *protection*, and *guardianship*, which they imagined this young woman to require.

Verse 10. *I am a wall, and my breasts like towers*] I am become marriageable, and I stood in need of the *defence* I have now in my beloved; and as soon as I was so, and became pleasing in the eyes of my beloved, I was given to him in marriage, and have ever since *found favour in his sight*. As soon then as my sister is in my state, let a proper match be sought out for her. These expressions shew the solicitude which the bride felt for her sister; and in her favour she wishes to interest her spouse.

Verse 11. *Solomon had a vineyard*] *Calmet* translates and paraphrases the *Hebrew* of these two verses thus:—"Ver. 11. *Solomon has a vineyard at Baal-hamon; he has let it out to keepers, each of whom for the fruit of it was to bring a thousand pieces of silver.* Ver. 12. *As for me, my vineyard is before me; that is, it is my own.*

I am its proprietor; keep thyself, O Solomon, thy thousand pieces of silver, and let those who dress (thy vineyard) have two hundred for their trouble. I neither envy thee of thy vineyard, nor them of their profits. I am satisfied with my own. My beloved is my vineyard—my heritage; I would not change him for all the riches of the universe."

Some suppose that there is a reference here to some property which Pharaoh had given to Solomon with his daughter. See *Harmer's Outline*, where this subject is considered at large.

Verse 13. *Thou that dwellest in the gardens*] This is supposed to refer to the bridegroom asking permission of his spouse early in the morning to retire, as was his usual custom.—He intimates the *companions* were waiting to hear, and he wished to *hear it* in the way of *permission* to depart.

Verse 14. *Make haste, my beloved*] These appear to be the words of the bride giving permission, but entreating him to speed his return. *What these mountains of spices* were we cannot particularly tell; but they must have been thus named from their producing the *trees* on which the *spices* grew. They might have been the same as the *mountains of Bethel*, chap. ii. 17, or the *mountains of myrrh*, chap. iv. 6, where see the *Notes*.

Thus ends this most singular Book; the oldest *pastoral* in the world, if it rank among this species of writing. And to whatever species of composition it belongs, it is, beyond all controversy, the *finest*, the most *sublime* for *imagery* and *colouring*; that ever came from the pen of man.

Here ends the *seventh night* of the marriage week.

In the preceding *Notes* I have carefully avoided all attempts to *spiritualize* this Song. My reasons I have already given in the *Introduction*; and in the course of writing these short notes I have seen no cause to alter my opinion. Any man may *allegorize* it; that is an *easy* matter; for when he once considers it to be an *allegory*, his own *creed* will furnish him with enough to *say*, *write*, or *preach*, upon the *spiritual* meanings of every part, which will be an exhibition of his own *confession of faith*! But when he has finished his work, the question will recur, *By what authority do you give it these meanings?* And till the day of judgment none shall be able to say, "I have the authority of God for my exposition."

MASORETIC NOTES.

Number of Verses in Canticles, 117. Middle verse, chap. iv. ver. 14.

END OF THE NOTES ON THE BOOK OF CANTICLES.

THE TARGUM;

OR

CHALDEE PARAPHRASE ON THE SONG OF SONGS.

CHAPTER I.

Verse 1. *The song of songs, &c.*] The songs and hymns which Solomon the prophet, king of Israel, delivered by the spirit ^b of prophecy, before Jehovah, the Lord of the whole world. Ten songs are sung in this world: but this is the most excellent of them all. The first song Adam sang, at the time when his sins were forgiven him; and when the sabbath-day came, he put a covering upon his lips, and sung ^a a psalm or song for the sabbath day. The second song sung Moses with the children of Israel, at the time when the Lord of the world divided the Red Sea for them; then they all of them opened their mouths, and sung as one song, as it is written, ^d "Then sang Moses and the children of Israel." The third song the children of Israel sang at the time that the well of water was given to them, as it is written, ^e "Then sang Israel." The fourth song Moses the prophet sang, when his time was come to depart ^f out of the world, and in which he reproved the people of the house of Israel, as it is written, ^g "Give ear O heavens, and I will speak." The fifth song Joshua, the son of Nun, sang, when he fought in Gibeon, and the sun and moon stood still for him ^h thirty and six hours; and they ceased from singing, he himself opened his mouth, and sung this song, as it is written, ⁱ "Then sang Joshua before the Lord." The sixth song Barak and Deborah sang, in the day that the Lord delivered Sisera and his army into the hands of the children of Israel, as it is written, ^k "Then sang Deborah and Barak, the son of Abinoam." The seventh song Hannah sang, at the time when a son was given her by the Lord, as it is written, ^l "And Hannah prayed by the spirit of prophecy, and said." The eighth song, David the king of Israel sang, on the account of all the wonders which the Lord did for him. He opened his mouth, and sung this song, as it is written, ^m "And David sang by the spirit of prophecy before the Lord." The ninth song, Solomon the king of Israel sang, by the Holy Spirit before Jehovah, the Lord of the whole world. And the tenth song the children of the captivity shall sing at the time when they shall come out of captivity; as it is written and explained by Isaiah the prophet, ⁿ "This song shall be unto you for joy in the night, that the feast of the passover is kept holy, and gladness of heart; as when the people go to appear before the Lord, three times in a year, with all kinds of music, and sound of the pipe, when they go up to the mountain of the Lord, to worship before the Lord, the mighty one of Israel.

Verse 2. *Let him kiss me, &c.*] Solomon the prophet said, *Blessed be the name of the Lord, who hath given us the law by the hands of Moses, the great scribe, written upon two tables of stone, and the six parts of the Mishna*

and *Talmud* to study in; and he was speaking to us face to face, as a man kisseth his friend, because of the greatness of the love with which he loved us more than the ^r seventy nations.

Verse 3. *Because of the savour, &c.*] At the report of thy wonders and of thy power, which thou wroughtest for thy people the house of Israel. All the nations trembled who heard of the fame of thy greatness, and of thy favours, and thy holy name was heard in all the earth, which is more excellent than the anointing oil that was poured upon the heads of the kings and priests; and, therefore, the righteous love to walk in thy good way, that they may possess ^s this world, and the world to come.

Verse 4. *Draw me, &c.*] When the people of the house of Israel came out of Egypt, the *Shechinah* of the Lord of the world went before them ^t in a pillar of cloud by day, and in a pillar of fire by night. The righteous of that generation said, Lord of all the world, draw us after Thee, and we will run in Thy good way; and bring us to the foot of mount Sinai, and give us the law out of Thy treasure house, the firmament: and we will rejoice and be glad, in the ^u twenty-two letters with which it is written; and we will remember them, and love Thy Deity; and will withdraw ourselves from the idols of the nations; and all the righteous which do what is right before thee shall fear Thee, and love thy commandments.

Verse 5. *I am black, &c.*] When the house of Israel made the calf, their faces became black, like the sons of Cush, ^v which dwell in the tents of Kedar: but when they returned by repentance, and were forgiven, the brightness of the glory of their faces was increased, like the angels, because they made curtains for the tabernacle; therefore the *Shechinah* of the Lord dwelt among them: and Moses, their master, went up into the ^w firmament, and made peace between them and their King.

Verse 6. *Look not upon me, &c.*] The congregation of Israel said before the nations, Do not despise me, because I am blacker than you, for I have done according to your works, and have ^x worshipped the sun and moon; for false prophets have been the cause that fierce anger of the Lord hath come down upon me; and they taught me to worship your idols, and to walk in your laws: but the Lord of the world, who is my God, I have not served, nor walked in His commandments, nor have I kept His statutes and His law.

Verse 7. *Tell me, O thou, &c.*] When the time of Moses the prophet was come, to ^y depart out of the world, he said before the Lord, It is revealed unto me, that this people will sin, and go into captivity; now shew me how they shall be governed and dwell among the nations, whose

^a The word *שיר* signifies an exposition, or interpretation, or a translation of one language into another; and here of the Hebrew text into the Chaldean language, with an explanation. The first use of these translations was after the return of the Jews from Babylon, where they had almost lost the Hebrew language; and therefore, they were necessary for the understanding the law and the prophets. The translation of the five books of Moses was done by Onkelos, and that of the prophets by Jonathan Ben Uzziel, the former of which lived a little after Christ, and the latter a little before Him: but the translation of the Hagiographa, among which is this book of Canticles, is generally thought to be done by J. Joseph Cocoes. The paraphrase on this book could not be written till after the finishing of the Talmud, seeing express mention is made of it in it.

^b Which is the Holy Spirit, as is afterwards explained. What the Targum says of this book is the mind of Jewish writers in general. Vide Mishna, Tract. Yalzim, c. 3 & 5. Shirashirim Rabba, in ver. 1. Mishnah Kohelot, in ver. 1. Zohar in Exod. fol. 81. 5. Jarohi and Aben Ezra, in Prefat. in Cant. Kinsh in 1 Reg. 11. 11.

^c Psa. xci., which Pesler many Jewish writers think was made by the first man Adam, as Targum in Psa. xci. Zohar in Gen. fol. 42. 2. Vajikra Rabba, Parash. 10. But in Shemsh Rabba, Parash. 35, 'tis said that Adam never composed any song; and that the song which Moses and the children of Israel sang at the Red sea, was the first that ever was sung in the world; and, indeed, it is the first that is mentioned in Scripture.

^d Exod. xv. 1.
^e Num. xxi. 17.
^f A phrase expressive of death. See Phil. I. 23.
^g Deut. xxxii. 1.

^h In Josh. x. 12, it is said, that "the sun stood still in the midst of heaven, and ceased not to go down, *ימים ימים* about a whole day, or a complete day, which, if we understand of an artificial day, was but twelve hours; and if a natural day, twenty-four hours. Kinsh on Josh. x. 12, says that this miracle was wrought in the summer solstice, and on the longest day in the year, when the day of Canaan consists out of fourteen hours; whereas the Targum here says, the sun stood still thirty-six hours, which makes three artificial days, or one annual day and a half. Vide Scriptur. xlv. 5.

ⁱ So the Targum on Josh. x. 12.

^k Judg. v. 1.
^l So the Targum on 1 Sam. ii. 1.
^m So the Targum on 2 Sam. xxii. 1.
ⁿ Much to the same purpose is the Targum on Isa. xxx. 29.
^o So Ezra is called a "scribe of the law of the God of heaven." Ezra vii. 12.
^p The Mishna, which consists of six parts, is a collection of the traditions of the Jews, or their oral law, compiled by El. Judah about the year of Christ 120.
^q Or the Gemara, as it is read in Targum Triplic. printed with the Ferretorach. Of this Gemara or Talmud, there are two sorts: the one is called the Jerusalem Talmud, which R. Jochanan collected together, about the year of Christ 330; the other is called the Babylonian Talmud, which was begun by R. Assi, in the year 387, who was succeeded in it by Marassa, in the year 427, and at last was finished by Aviva, in the year 500. The former was written for the use of the Jerusalem Jews; the latter for those in Babylon, and other parts, and is most esteemed. It contains the disputes and the decisions of the Jewish doctors upon the Mishna. Vide Hierosol. Bilkoth. Rab. p. 425.
^r It is a generally received opinion among the Jews that seventy angels descended and confounded the language of Babel, from which time the earth was divided into seventy different nations, speaking seventy different languages. Vide Targum Jer. in Gen. xi. 7, 8.
^s A like phrase see in Eph. i. 21. Matt. xii. 22.
^t Vide Exod. xxi. 21, 24.
^u The number of Hebrew letters in the Alphabet. R. Isaac in Shirashirim Rabba in loc. gives the same sense of the words, which he collects from the word *בשבע* *בשבע*, in *לשון*, *בשבע*, standing numerically for two and *שבע*, twenty.
^v The Ethiopians. Shirashirim Rabba in loc. explains the words by Amos ix. 7, "Are ye not as children of the Ethiopians unto me?" &c.
^w It is a received opinion among the Jews that Moses went up into the firmament of heaven; and though the Scriptures only signify that he went up into Mount Sinai, and was in the midst of the cloud with God there. So the Targum on ver. 11, 12, 14; and on Psa. lxxviii. 15.
^x So it is explained in Shirashirim Rabba in loc. See Deut. xvii. 2. Job xxxi. 26, 27. 2 Kings xliii. 5, 11. Ezek. viii. 18.
^y See note on ver. 1.

decrees are grievous as the heat, and as the scorplings of the sun at noon, in the summer solstice; and, wherefore it is that they shall wander among the flocks of the sons of Esau and Ishmael, who join to These their idols, for companions.

Verse 8. *If thou know not, &c.* The holy blessed God said to Moses, the prophet, it is their desire to smite the captivity of the congregation of Israel, which is like to a fair damsel: but my soul loveth her, therefore let her walk in the ways of the righteous, and let her order her prayer according to the direction of her governors, and let her lead her posterity, and teach her children, which are like to the kids of the goats, to go to the synagogue, and the school; and by that righteousness they shall be governed in the captivity, until the time that I send the king Messiah, and he shall lead them quietly to their habitations; yea, he shall bring them to the house of the sanctuary, which David and Solomon, the shepherds of Israel, built for them.

Verse 9. *To a company of horses, &c.* When Israel went out of Egypt, Pharaoh and his host pursued after them, with chariots and horsemen, and their way was shut up on the four sides of them; on the right hand and on the left were wildernesses full of fiery serpents, and behind them was wicked Pharaoh, and his army, and before them was the Red Sea. What did the holy blessed God do? He was manifested in the power of His might upon the Red Sea, and dried the sea up: but the mud he did not dry up. The wicked and the mixed multitude, and the strangers which were among them, said, The waters of the sea He is able to dry up: but the mud He is not able to dry up. In that very hour the fierce anger of the Lord came upon them; and He sought to drown them in the waters of the sea, as Pharaoh and his army, his chariots, and his horsemen, and his horses, were drowned; had it not been for Moses, the prophet, who spread his hands in prayer before the Lord, and turned away the anger of the Lord from them. Then he and the righteous of that generation opened their mouths, and sang a song, and passed through the Red Sea on dry land, because of the righteousness of Abraham, Isaac, and Jacob, the beloved of the Lord.

Verse 10. *Thy cheeks are comely, &c.* When they went out into the wilderness, the Lord said to Moses, How fair is this people; that the words of the Law should be given unto them; and they shall be as brides in their jaws, that they may not depart out of the good way, as a horse turneth not aside that has a bridle in his jaw: and how fair is their neck to bear the yoke of my commandments; and it shall be upon them, as a yoke upon the neck of a bullock, which plougheth in the field, and feeds both itself and its master.

Verse 11. *We will make thee borders of gold, &c.* Then was it said to Moses, Go up into the firmament, and I will give thee the two tables of stone, hewed out of the sapphire of the throne of my glory, shining as the best gold, disposed in rows, written with my finger, in which are engraven the ten words, purer than silver that is purified seven times seven, which is the number of the things explained in them, forty-nine ways; and they shall be given by thine hand unto the people of the house of Israel.

Verse 12. *While the king sitteth, &c.* Whilst Moses their master was in the firmament, to receive the two tables of stone, and the law, and the commandments, the wicked of that generation and the mixed multitude that was among them rose up, and made a golden calf, and caused their works to stink; and there went out an evil report of them in the world, for before this time a fragrant odour of them was diffused in the world; but afterwards they stank like a nard, whose smell is very bad; and the plague of leprosy came down upon their flesh.

Verse 13. *A bundle of myrrh, &c.* At that time the

Lord said unto Moses, Go down, for the people have corrupted themselves; desist from speaking to me, and I will destroy them. Then Moses returned and asked mercy of the Lord; and the Lord remembered for them the binding of Isaac, whom his father bound on mount Moriah, upon the altar, and the Lord turned from His fierce anger, and caused His Shechinah to dwell among them as before.

Verse 14. *A cluster of camphire, &c.* Lo, then went Moses down with the two tables of stone in his hands; and because of the sins of Israel, his hands grew heavy, and they fell and were broken. Then went Moses, and ground the calf to powder, and scattered the dust of it upon the river, and made the children of Israel drink it, and slew all that deserved to die, and went up a second time into the firmament, and prayed before the Lord, and made atonement for the children of Israel; then was he commanded to make a tabernacle and an ark. Immediately Moses hastened, and made the tabernacle, and all its furniture, and the ark; and he put in the ark the two other tables, and appointed the sons of Aaron the priests to offer the offerings upon the altar, and to pour the wine upon the offerings;—but from whence had they wine to pour? For in the wilderness they had no proper place for sowing, neither had they fig-trees, nor vines, nor pomegranates: but they went to the vineyards of Engedi, and took clusters of grapes from thence, and pressed wine out of them, and poured it upon the altar, the fourth part of an hin to one lamb.

Verse 15. *Behold thou art fair, &c.* When the children of Israel performed the will of their King, He Himself praised them, in the family of the holy angels, and says, How fair are thy works, my daughter, my beloved, O congregation of Israel, in the time that thou doest my will, and studiest in the words of my law? and how well ordered are thy works and thy affairs, as young doves that are fit to be offered up upon the altar.

Verse 16. *Behold thou art fair, &c.* The congregation of Israel answered before the Lord of the world, and thus she said, How fair is the Shechinah of Thy holiness, when Thou dwellest among us, and receivest our prayers with acceptance, and when Thou dwellest in our beloved bed, and our children are multiplied in the world, and we increase and multiply like a tree that is planted by a fountain of water, whose leaf is fair, and whose fruit is plenteous.

Verse 17. *The beams of our house, &c.* Solomon the prophet said, How beautiful is the house of the sanctuary of the Lord which is built by my hands of wood of Galmiah: but far more beautiful will be the house of the sanctuary, which shall be built in the days of the king Messiah, whose beams will be of the cedars of the garden of Eden, and whose rafters will be of brutine, fir, and box.

CHAPTER II.

Verse 1. *I am the rose of Sharon, &c.* The congregation of Israel said, When the Lord of the world causes His Shechinah to dwell in the midst of me, I am like the green daffodil of the garden of Eden, and my works are fair as the rose which is in the plain of the garden of Eden.

Verse 2. *As the lily among thorns, &c.* But when I turn aside out of the way that is right before me, and he removes the Shechinah of His holiness from me, I am like to a rose which flourishes among thorns, by which its leaves are pricked through and torn, even so am I pricked through and torn with wicked edicts, in the captivity among the kings of the nations.

Verse 3. *As the apple tree among the trees, &c.* As the pomecitron tree is beautiful, and to be praised among the unfruitful trees, and all the world knows it; so the Lord of the world was praised among the angels, when He was revealed on mount Sinai, and gave the law unto His

^a The Jews, as here and elsewhere, call it *דבן המדבר* *debanah* Tammuz, "the revolution of Tammuz." The sun is so called, Ezek. viii. 14, which was worshipped under this name; it answers in part to our June, when the sun enters into the tropic of Cancer, and is what is meant by this revolution, Maimon. Hilk. Kiddush Hachodesh, c. 9, s. 2. Vide Targum, Jon. in Gen. vii. 29.

^b It is a very common in Jewish writings to compare the law to a yoke; so Targum, in Lam. iii. 27. Mishna, Tract Berac. c. 2, s. 2. Pirke Abotih. c. 3, s. 6. Mikraah Echos Rabai, fol. 35, 3. Bereshith Rabba, Parash. 18. Demidrah Rabba, Parash. 13. See Matt. xi. 22, and Acta xv. 10.

^c So Targ. Jon. in Exod. xxxi. 18. Zohar in Exod. fol. 35. l. Jarchi in Exod. xxxiv. l. See Exod. xiii. 16, and Ezek. i. 25.

^d The *decalogus* or ten commandments.

^e In Gen. xii. 9, the phrase here referred to, the "words of the Lord" are said to be "an silver purified seven times"; where by *דפדפד* *dephaphaph* some of the Jewish Rabbins, agreeable to the Targum, here understand *seven times seven*, which makes forty-nine; and so many ways they say the Law is capable of being interpreted, and that it is a wise man who is acquainted with them. Midrash Agada in Jarchi, in Ex. xii. 6. Midrash Kohelot, in c. 8. v. 1. Vajikra Rabba, Parash. 18, and Yede Moses, in b. Bemidrah Rabba, Parash. 18.

^f In Buxtorf's Bible it is read *מלכות* *melכות* "like wormwood," which indeed well agrees with what is said of it; though Matthioli says of nard that when it has lost its sweet smell it acquires exordium. His words are these—*Pteranum ardidit dum per Indicum ad Arabiam mare in Alexandriam deferret, et unde Venetias, ut accitio eius maris humore (id est nardus) facit eis quod nardus eis electissimus) vel alium contrahat, vel evaporat: unde postea amicos euascolentia, gratiter olent. Matthioli in Dioscor. l. 1. c. 6.*

^g The Jews suppose the binding of Isaac to be very meritorious, and that by virtue

of it their sins are expiated, and many blessings procured for them; and, therefore, in the beginning of the year they pray to God, that in mercy to Israel he would remember the binding of Isaac. See Tephillot. fol. 92, l. 2. Edic. Easli. 1573. See Targum and Jarchi on Mic. vii. 20. Shishshur Rabba in l. 14. Jarchi in Exod. xxxiii. 13. Shemoth Rabba, Parash. 44.

^h The Jews say, that in this same place Adam, Cain, Abel, and Noah, built altars, and sacrificed. Maimon. Hilk. Beth. Habbechira, c. 2, s. 1. Targum Jon. in Gen. vii. 20, and xiii. 8. Here Solomon afterwards built the Temple, 2 Chron. 3. 1.

ⁱ Exod. xxvii. 20.

^j Ch. *מסכתין* *me-maschithin*, "by his word."

^k The Latin word *fanaticus* is here used by the Paraphrast; compare with this Eph. iii. 15. Luke xii. 8.

^l A kind of cedar, see Elias Levita Methurgeman in voce. Targum Jon. in Num. xii. 6, and Ketorah Hossamzin, in l. 4.

^m The Jews expect a third temple to be built in the days of the Messiah. See R. Abundan. not in Mielch Yophi, and Abartuhil in Hagg. ii. 8. R. Isaac Chabot Emma. par. 1, c. 34. Demidrah Rabba Parash. 14.

ⁿ The word Shechinah comes from *שכן* *shakan*, which signifies to dwell, and Elias Levita in his Methurgeman says, that their worship called the Holy Spirit so, because it dwelt upon the prophets; though perhaps, he says, there may be another sense of it among the Cabalistic doctors, of which he declares himself ignorant. It seems to intend the glorious majesty and presence of God with His church and all people, and is the same with St. John's *σκηνη* *σκη* *Skene*, *Tabernacle*, or *Habitation of God*, which is said to be with men, Rev. xxi. 3, and may very well be applied to the Messiah, Jesus, who was made flesh, κατ' *σάρκα* *kat' sarka*, and dwelt among us, John 1. 14.

^o In Buxtorf's Bible it is read *מלכות* *melכות*, the provinces of the nations.

people; in that very hour I desired to sit under the shadow of His Shechinah, and the words of His law were fixed upon the roof of my mouth, and the reward of His commands is reserved for me in the world to come.

Verse 4. *He brought me, &c.*] The congregation of Israel said, The Lord brought me to the school which is in Sinai, to learn the law from the mouth of Moses the great scribe; and the banner of his commandments I took upon me in love, and said, All that the Lord commandeth I will do, and will obey.

Verse 5. *Stay me with fagons, &c.*] But when I heard His voice which spake out of the midst of the flame of fire, I trembled, and went backwards because of fear. Then I drew near to Moses and Aaron, and said unto them, Receive ye the voice of the words of the Lord, out of the midst of the fire, and bring me to the school, and sustain me with the words of the law on which the world is founded, and put veils upon my neck; for the interpretation of the holy words, which are sweet to my palate, are as the apples of the garden of Eden, and I will study in them; perhaps I may be healed by them, for I am sick of love.

Verse 6. *His left hand is under my head, &c.*] When the people of the house of Israel were travelling in the wilderness, they had four clouds of glory at the four winds of the world round about them, that the evil eye might not rule over them. There was one above them, that the heat and sun, as also the rain and hail, might not have power over them; and one below them, which carried them as a nurse carrieth her sucking child in her bosom; and another ran before them, at the distance of three days' journey, to level the mountains, and to elevate the plains; and it slew all the fiery serpents and scorpions which were in the wilderness; and it spied out a convenient place for them to lodge in, that they might study in the doctrine of the law, which was given them by the right hand of the Lord.

Verse 7. *I charge you, O ye daughters, &c.*] After that it was commanded Moses, by the spirit of prophecy from the Lord, to send spies to spy the land, and when they returned from spying it, they brought an evil report upon the land of Israel, wherefore they tarried forty years in the wilderness. Moses opened his mouth, and thus he said, I adjure you, O congregation of Israel, by the Lord of hosts, and by the fortress of the land of Israel, that ye presume not to go up to the land of Canaan until it is the will of the Lord, lest the whole generation of warlike men perish from the camp, even as your brethren, the children of Ephraim, who went out thirty years from Egypt, before the time came, and they fell into the hand of the Philistines, which dwell in Gath, and they slew them: but tarry ye unto the end of forty years, and your children shall go up and inherit it.

Verse 8. *The voice of my beloved, &c.*] Solomon the king said, When the people of the house of Israel dwelt in Egypt, their cry went up to the highest heavens. Lo, then was the glory of the Lord revealed to Moses on mount Horeb; and He sent him into Egypt to deliver them, and to bring them out of the oppression of the tyranny of Egypt; and he leaped over the appointed season through the righteousness of their fathers, who are like to mountains; and he skipped over the time of an hundred and ninety years' servitude, through the righteousness of their mothers, who are like to hills.

Verse 9. *My beloved is like a roe, &c.*] The congregation of Israel said, When the glory of the Lord was revealed in Egypt, in the night of the pass-over, and slew all the first-born, He rode upon a swift cloud, and ran like a roe or a young hart, and protected the houses in which we were, and stood behind our wall, and looked out of the

windows, and beheld through the lattices, and saw the blood of the sacrifice of the pass-over, and the blood of circumcision which was fixed upon our gates: and he hastened from the highest heavens, and saw His people, who eat of the sacrifice of the feast that was roasted with fire, with Tamca and Ulahin, and unleavened bread; and He spared us, and did not give power to the destroying angel to destroy us.

Verse 10. *My beloved spake, and said unto me, &c.*] And in the morning my beloved answered, and said unto me, Arise, O congregation of Israel, my love, who was so old, and who art fair in good works; go, get thee out from the bondage of the Egyptians.

Verse 11. *For, lo, the winter is past, &c.*] For behold the time of bondage, which is like to winter, is ceased; and the years which I spake of to Abraham between the pieces are at an end; and the tyranny of the Egyptians, which is like to a violent rain, is over and gone; neither shall ye see them any more for ever.

Verse 12. *The flowers appear on the earth, &c.*] And Moses and Aaron, who are like to branches of palm-trees, appeared to do wonders in the land of Egypt; and the time of cutting the first-fruits is come, and the voice of the Holy Spirit of redemption, which I spake of to Abraham your father. Now ye hear what I said unto him; yea, the people whom ye shall serve I will judge, and after that ye shall come forth with great substance; and now it is my pleasure to do what I swore to him by my word.

Verse 13. *The fig-tree putteth forth, &c.*] The congregation of Israel, which is like to the first-fruits of figs, opened her mouth, and sung a song at the Red Sea; yea, the babes and sucklings praised the Lord of the world with their tongues. Immediately the Lord of the world said unto them, Arise, O congregation of Israel, my love, and my fair one, and go from hence into the land which I have sworn unto thy fathers.

Verse 14. *O my dove, that art in the clefts of the rock, &c.*] And when wicked Pharaoh pursued after the children of Israel, the congregation of Israel was like to a dove, that is shut up in the clefts of the rock, whom the serpent afflicts within, and the hawk oppresses without: even so the congregation of Israel was shut up on the four sides of the world, for before them was the sea, and behind them enemy pursued; and on the two sides of them were the wildernesses, which were full of fiery serpents, which bite and kill the sons of men with their poison. And immediately she opened her mouth in prayer before the Lord, and Bath Kol went out from the highest heavens, and thus it said, O thou congregation of Israel, who art like to a clean dove, and which is hid in the closure of the clefts of the rock, and in the secret places of the stairs, shew me thy countenance, and thy works which are right; cause me to hear thy voice, for thy voice is sweet in prayer in the house of the little sanctuary, and thy countenance is fair in good works.

Verse 15. *Take us the foxes, &c.*] After that they had passed through the sea, they murmured for water; then came wicked Amalek against them, who hated them on the account of the birthright and blessing which Jacob our father took away from Esau, and he came to make war with Israel, for they had made void the words of the law; and wicked Amalek stole under the wings of the clouds of glory several persons from the tribe of Dan, and slew them, because the idol of Micah was in their hand. In that very hour the house of Israel, which is like to a vineyard, was condemned to be destroyed, except the righteous of that generation, who were like to the best spice.

Verse 16. *My beloved is mine, &c.*] In that very hour

^c In Benion's Bible it is read, *Id* ^d ^e were erect in my palate, or taste.

^f The same sense is given of those words in Shirhashirim Rabba in loc. and in Bemidbar Rabba, Parash. 2.

^g The Jews are divided about the number of those clouds which they say attended the Israelites in their travels. R. Josiah says, there were five of them, four at the four winds, and one went before them. R. Hoshia thinks there were seven, four at the four winds, one above, and one below, and another which went before them; (Shidbar Rabba, Parash. 1.)

^h i. e. Envy or malice.

ⁱ The same is ascribed to this cloud in Bemidbar Rabba, *sibi supra*, and in Jerohi, in loc. iii. 6.

^j In the same story is reported in Targum Jon. in Exod. xli. 17, where it is said that the number of the slain in this expedition was two hundred thousand mighty men, and that these are the dry bones Ezekiel saw in the valley, which upon his prophesying lived, and became an exceeding great army. Ezek. xxxvii. Something of this story is also hinted at in Shirhashirim Rabba, and Aben Ezra in loc. Vide I Circon. vii. 21, 22, and Kimchi in *ibid*.

^k The Jews unanimously agree, that from the time of Jacob's going down to Egypt in the coming up of the Israelites from thence were just two hundred and ten years; Targum Jon. in Exod. xli. 40. Shirhashirim Rabba, in c. 3, ver. 11, 17. Shemoth Rabba, Parash. 18. Jerohi in Gen. xii. 40, which is also the same from them collect from the word *וירד* ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

the coming of Jacob into Egypt one hundred and thirty years, Gen. xlviii. 9; and from thence to the coming of the children of Israel out of Egypt two hundred and ten years; which completes the number. And if we begin the date from Abraham's going out from Ur of the Chaldees, and allow five years for his dwelling in Haran, as the Jews do, see Aben Ezra in Exod. xli. 40, from whose departure from thence to the birth of Isaac were twenty-five years, Gen. xli. 4, and xli. 5, which thirty years being added to the above said four hundred, make up the number given by Moses, Exod. xli. 40, and by the apostle Paul, Gal. iii. 17.

^k The names of the latter herbs with which the paschal lamb was eaten, Exod. xli. 8. The same are mentioned in Targum Jon. in Exod. xli. 8; and in some of their writings three other herbs are mentioned, the names of which are Chazretzi, Chazabina, and Meror, by which they intend horseradish, and wild lettuce, cichory, and asch like herbs, for they themselves do not seem very well to understand them. See Mishna Tract. Pesach. c. 2, s. 6. Jerohi in *ibid*. and Malmon. Tract. Chumetz. Umetzta. c. 7, s. 13.

^l So it is explained in Shirhashirim Rabba, and by Jerohi in loc.

^m So Shirhashirim Rabba, and by Jerohi in loc.

ⁿ After the same manner Shirhashirim Rabba, and Jerohi in loc. Shemoth Rabba, Parash. 21.

^o i. e. The enemy; compare with this Rom. vii. 7.

^p Precipent mention is made of this in the writings of the Jews. It was a voice from heaven which revealed secrets, foretold future events, decided controversies, and directed in difficult matters; it was used in the second temple as the room of prayer; which the Jews say they possess, Talmud Sota fol. 43, col. 2, and Sanhedrin, fol. 2, col. 4. R. Saadiah Gabon in Dan. ix. 34, Shirhashirim Rabba in c. 8, 9. It is thought by R. Levi Ben Gerson in 2 Sam. i. s. 27, to be a more excellent and complete kind of divination; and indeed I am inclined to think that most of those voices which go under this name were the more illustrious of Satan, designed to deceive the people, and lessen the credit of those voices which were heard from heaven in the times of Christ. See Matt. iii. 17, and xvii. 5. John xii. 28.

^q In Targ. Jon. in Exod. xli. 8, where the same story is mentioned, it is said that those men who were of Dan's tribe, Amalek took care that the cloud did not receive and protect the use of their identity.

they returned by repentance: then stood Moses the prophet, and prayed before the Lord; and Joshua, his minister, girded himself, and went out from under the wings of the clouds of the glory of the Lord, and with him mighty men that were righteous, who in their works are like to the rose; and they made war with Amalek, and they broke Amalek and his people with the anathema of the Lord, and with slaughter, and with breach, and with the edge of the sword.

Verse 17. *Until the day break, &c.*] But in a very few days the children of Israel made the golden calf, and the clouds of glory which covered them removed; and they were left open, and were spoiled of the apparatus of their armour, on which was engraven the Great Name, that is explained by seventy names. And the Lord sought to destroy them out of the world: but that He remembered before Him the oath which He swore to Abraham, to Isaac, and to Jacob, who were swift in their service, as a roe or a young hart, and the offering which Abraham offered up, even Isaac, his own son, on mount Moriah, and where, before then, he had offered his offering, and divided them equally.

CHAPTER III.

Verse 1. *By night on my bed, &c.*] And when the people of the house of Israel saw that the clouds of glory were removed from them, and the holy crown that was given to them at Sinai was taken from them, and they were left dark as the night; then they sought the holy crown, which was removed from them, but they found it not.

Verse 2. *I will rise now, &c.*] The children of Israel said one to another, Let us arise, and go, and surround the tabernacle of the congregation, which Moses fixed without the camp; and let us seek instruction from the Lord, and the holy Shechinah, which is removed from us. And they went about the cities, and in the streets, and in the broad places: but they found it not.

Verse 3. *The watchmen that go about the city, &c.*] The congregation of Israel said, Moses and Aaron, and the Levites, which keep the charge of the word of the tabernacle of the congregation, who go round about it, found me, and I inquired of them concerning the Shechinah of the glory of the Lord, which was removed from me. Moses, the great scribe of Israel, answered, and thus he said, I will go up to the highest heavens, and I will pray before the Lord; perhaps, atonement may be made for your transgressions, so that He may cause His Shechinah to dwell among you as before.

Verse 4. *It was but a little that I passed, &c.*] It was but a very little time, and the Lord turned from the fierceness of His anger, and commanded Moses, the prophet, to make the tabernacle of the congregation, and the ark, and caused his Shechinah to dwell in it, and the people of the house of Israel offered their offerings, and studied in the words of the law in the chamber of the school of Moses, their master, and in the chamber of Joshua, the son of Nun, his minister.

Verse 5. *I charge you, &c.*] When the seven nations heard that the children of Israel were about to possess their land, they arose as one man, and cut down the trees, and stopped up the fountains of water, and destroyed their cities, and fled. The holy blessed God said to Moses the prophet, I have sworn to their fathers, that I will bring their children to inherit a land flowing with milk and honey:—but how shall I bring them to a land that is desolate and empty? Now, therefore, I will cause them to stay forty years in the wilderness, and my law shall be mixed with them, and after that those wicked nations shall build what they have destroyed. And then said Moses to the children of Israel, I charge you, O congregation of Israel, by the Lord of hosts, and by the fortresses of the land of Israel, that ye presume not to go up to the land of Ca-

naan, until the forty years are ended. When it shall be the good pleasure of the Lord to deliver the inhabitants of the land into your hands, then shall ye pass over Jordan, and the land shall be subdued before you.

Verse 6. *Who is this that cometh out of the wilderness, &c.*] When the Israelites came up out of the wilderness, and passed over Jordan, with Joshua the son of Nun; the people of the land said, Who is this choice nation which comes up out of the wilderness, perfumed with the sweet incense, and supported through the righteousness of Abraham, who worshipped and prayed before the Lord on mount Moriah, and is anointed with the anointing oil, through the righteousness of Isaac, who was bound in that place of the sanctuary, which is called the mountain of frankincense, for whom wonders are also wrought through the holiness of Jacob, who wrestled with Him, until the morning ascended, and prevailed over Him, and was delivered, he and the twelve tribes?

Verse 7. *Behold his bed, which is Solomon's, &c.*] When Solomon, the king of Israel, built the house of the sanctuary of the Lord in Jerusalem, the Lord said by His word, How beautiful is the house of this sanctuary, which is built for me by the hands of king Solomon, the son of David! and how beautiful are the priests, when they spread their hands, and stand upon their desks, and bless the people of the house of Israel, by the sixty letters which were delivered to Moses, their master, and with that blessing which surrounds them like an high and strong wall, and by which all the mighty men of Israel prevail and prosper.

Verse 8. *They all hold swords, &c.*] And the priests and the Levites, and all the tribes of Israel, all of them take hold of the words of the law, which are like to a sword, in which they employ themselves as men that are expert in war, and every one of them has the seal of circumcision sealed upon their flesh, even as it was sealed upon the flesh of Abraham; and by it they prevail as a man that has his sword girt upon his thigh, wherefore they are not afraid of noxious spirits, and apparitions, which walk in the night.

Verse 9. *King Solomon made himself a chariot, &c.*] King Solomon built for himself a holy temple of the trees of Zangebilla, fir trees, and cedars, which came from Lebanon; and covered it with pure gold.

Verse 10. *He made the pillars thereof, &c.*] And after that he had finished it he put in the midst of it the ark of the testimony, which is the pillar of the world; and in it the two tables of stone, which Moses placed there in Horeb, which are more precious than silver purified, and more beautiful than the best gold; and he spread and covered over it the veil of blue and purple, and between the cherubims, which are over the mercy seat, the Shechinah of the Lord abode, whose name dwelleth in Jerusalem, above all the cities of the land of Israel.

Verse 11. *Go forth, O ye daughters of Zion, &c.*] When king Solomon came to make the dedication of the house of the sanctuary, a crier went forth in strength; and thus he said, Go forth and see, ye inhabitants of the provinces of the land of Israel, and ye people of Zion, the crown and diadem wherewith the people of the house of Israel crowned king Solomon in the day of the dedication of the house of the sanctuary, when he rejoiced with the joy of the feast of tabernacles; for king Solomon kept, at that time, the feast of tabernacles fourteen days.

CHAPTER IV.

Verse 1. *Behold, thou art fair, &c.*] And in that day king Solomon offered up a thousand burnt-offerings upon the altar, and his offerings were graciously accepted by the Lord. Bath Kol went forth from heaven; and thus it said, How fair art thou, O congregation of Israel, and how

y So Targum Jon. and Jarchi in Exod. xvii. 9, and Shemoth Rabba, Parash. 28.
 z This is the name of Jehovah, which the Jews think unlawful to pronounce; and, therefore, explain it by other names, usually by Adonai, or Elohim. Here it is said to be explained by seventy names, sometimes by seventy-two; of which see Galatians de Aretius Cat. ver. 1, 2, a 17, and Schindler Lex. Pentaglot. p. 1492.
 a The same is mentioned in the Targums of Jon. and Jerus. in Exod. xxxii. 35. By this holy crown seems to be meant the Shechinah or presence of God; and so it is explained in Shirashirim Rabba in chap. iv. 12, or else the law, which is very frequently called so, Benishirim Rabba, Parash. 4. Midrash Kohelet in c. 7, l. 1. Pir. Aboth. c. 4, s. 12.
 b These are also supposed to be intended by the watchmen in Shirashirim Rabba, and by Jarchi and R. Aben Ezra in loc.
 c It was a common practice with the Jewish doctors to teach, dispute and converse about religion in chambers or upper rooms. See Mishna Tract. Shab. c. 1, s. 4.
 d The Hittites, the Gergasians, the Amorites, the Canaanites, the Perizzites, the Evitians, and the Jebusites, Dent. vi. 1.
 e The same is mentioned in Shirashirim Rabba in loc. and in Benishirim Rabba, Parash. 11. There being just this number of letters in the forms of blessings with which the priests were to bless the people of Israel, in Num. vi. 24, 25, 26.
 f The law is likewise compared to a sword, in Bereshit Rabba, Parash. 21. See Ept. vi. 17. Heb. iv. 12.

i By this chariot R. Aben Ezra also understands the house of the Lord; and in Shirashirim Rabba, and by Jarchi in loc. it is interpreted of the tabernacle, as R. is by some of the Jews, in Benishirim Rabba, Parash. 18; though others think the ark is intended; and others in the same place would have the world meant, which way they explain it in Zohar in Gen. fol. 2. 1. The word מַדְבַּר very properly signifies 'the marriage bed,' as called from a very usual phrase with the Rabbinis to express the celebration of marriage. Vide Buxtorf. spat. Heb. lib. 2, ep. 7.
 k Elias Levita, in the Medigraphon on this word, says, that this is cinnamon. He seems to mean a kind of red wood, which driers use; but observes, that some say it is the spice called ginger. So David de Pomis renders it in his Heb. fol. 54, 4; and indeed it is joined with pepper in Maimon. Tract. Sheitaf. ar. c. 2, s. 6. Bath. Hamid. dash. c. 7, s. 13; and Berachot, c. 8, s. 7. It is most likely to be a kind of cedar.
 l Vide Benishirim Rabba, Parash. 12. Shirashirim Rabba, and Jarchi in loc. in Most of the Jewish writers refer this to the time of the giving of the law on Mount Sinai, and the setting up of the tabernacle by Moses; so Jarchi and Shirashirim Rabba in loc. Shemoth Rabba, Parash. 52. Vajikra Rabba, Parash. 20. Benishirim Rabba, Parash. 2, and 12. Pirat. Feha Rabboti, fol. 21, 2.
 m In 1 Kings viii. 63, it is said that 'Solomon held it in hand seven days and seven days, even fourteen days;' the reason of which distinction is because the first seven days were kept for the dedication of the altar, and the other for the feast of tabernacles; see 2 Chron. vii. 3; whereas our Targumist would have the feast of tabernacles kept the whole fourteen days, contrary to the command in Lev. xxiii. 34. Tida R. Levi Hen Gerson, and R. David Kinshi in 1 Reg. viii. 65.
 n In 1 Kings viii. 63, the sacrifice of peace-offerings which Solomon offered was two and twenty thousand oxen, and a hundred and twenty thousand sheep; but the number of burnt-offerings is not mentioned.
 o See note on chap. II. 14.

g The apostle Paul calls chronomelion σημειον περιτομης σφραγιδου της δικαιοσυνης της πιστεως; 'the sign of chronomelion, a seal of the righteousness of the faith;' Rom. iv. 11.
 h So this 'fear in the night' is interpreted by some of the Rabbinis in Shirashirim Rabba in loc. and in Benishirim Rabba, Parash. 11. Though others of them in the said place explain it of the fear of hell, which is like to the night; as they do also in Gemara Bab. Tract. Sanhed. a. 1, fol. 7, col. 1.

fair are the princes of the congregation and the wise men, who sit in the Sanhedrim, who enlighten the world; the people of the house of Israel, and are like to young doves; yea, even the rest of the children of thy congregation; and the people of the earth are righteous, as the sons of Jacob, who gathered stones, and made a heap thereof, on the mount of Gilead.

Verse 2. Thy teeth are like, &c.] How fair are the priests and Levites, who offer up Thine offerings, and eat the holy flesh, and the tithes, and the offering of fruits, and are pure from all oppression and rapine, even as clean as Jacob's flocks of sheep, when they were shorn, and came up from the brook Jacob, among whom there was no oppression or rapine, and they are all of them like to one another, and always bear twins; neither is any barren or that miscarrieth among them.

Verse 3. Thy lips are like a thread, &c.] And the lips of the high priest inquire in prayer, on the day of atonement before the Lord; and his words turn the transgressions of Israel, which are like to a thread of scarlet, and make them white as a pure wool; and the king, who is their head, is full of the commandments, as a pomegranate; besides, the Amaranthin and Archeonin, who are next the king, who are righteous; neither is there any iniquity in them.

Verse 4. Thy neck is like the tower, &c.] And the head of the school, who is thy master, is powerful in righteousness, and mighty in good works, as David king of Israel, by the word of whose mouth the world is restored, who, in the doctrine of the law, employs himself; in which the people of the house of Israel placing their confidence, overcome in war; as if they held in their hands all kind of warlike instruments of mighty men.

Verse 5. Thy two breasts, &c.] Thy two Redeemers which shall redeem thee; Messiah, the son of David; and Messiah, the son of Ephraim, are like to Moses and Aaron the sons of Jochebed, who may be compared to young roses that are twins; who by their righteousness fed the people of the house of Israel forty years in the wilderness with manna, and with fatted fowls, and water of the well of Miriam.

Verse 6. Until the day break, &c.] And all the time that the house of Israel held fast, in their hands, the religion of their righteous fathers, they drove away those noxious spirits that walk in the night time, or in the morning, or at noon day; because that the Shechinah of the glory of the Lord dwelt in the house of the sanctuary, which was built on mount Moriah; for all the noxious and destroying spirits fled at the smell of the sweet incense.

Verse 7. Thou art all fair, &c.] And when thy people, the house of Israel, do the will of the Lord of the world, He praises them in the highest heavens; and thus He saith, Thou art all fair, O congregation of Israel, and there is no spot in thee.

Verse 8. Come with me from Lebanon, &c.] The Lord said by His word, Dwell with me, O congregation of

Israel, who art like to a modest damsel, and go up with me to the house of the sanctuary, where the heads of the people, which dwell by the river of Amans, and the inhabitants that reside on the top of mount Talga, and the people, which are in Hermon, shall bring gifts unto thee, and they that inhabit the strong fortified cities, which are as powerful as lions, shall pay tribute to thee; yea, an offering shall be brought from the cities of the mountains, which are mightier than the leopards.

Verse 9. Thou hast ravished my heart, &c.] Fixed upon the table of my heart is thy love, O my sister, the congregation of Israel, who art like to a modest damsel; fixed upon the table of my heart is the love of the least of thy children, who is righteous as one of the great men of the Sanhedrim, as one of the kings of the house of Judah, on whose neck the crown of the kingdom is put.

Verse 10. How fair is thy love, &c.] How fair is thy love to me, my sister, the congregation of Israel, who art like to a modest damsel. How excellent is thy love to me, more than the seventy nations; and the good report of thy righteous ones is more excellent than all spices.

Verse 11. Thy lips, O my spouse, &c.] And when the priests pray in the holy court, their lips drop as the honey-comb; and so does thy tongue, O thou modest damsel, when thou deliverest songs and hymns, sweet as milk and honey; and the smell of the priests' garments is as the smell of Lebanon.

Verse 12. A garden inclosed, &c.] Thy women, which are married to modest men, are as a modest damsel, and as the garden of Eden, into which no man hath power to enter, except the righteous, whose souls are by angels carried into it; and thy virgins are hid and concealed in private chambers, and are sealed up because they are as a fountain of living water, which comes forth from under the tree, and is parted to the four heads of the rivers; but if it is sealed with the great and holy name, it goes forth and flows, and overflows all the world.

Verse 13. Thy plants are an orchard, &c.] And thy young men are full of thy commands, as pomegranates, and love their wives, and beget children as righteous as themselves; and thy smell, therefore, is as the excellent spices of the garden of Eden, even camphires with nards.

Verse 14. Spikenard with saffron, &c.] Nard and saffron, and calamus, and cinnamon, with all trees of frankincense, pure myrrh, and lign aloes, with all kind of spices.

Verse 15. A fountain of gardens, &c.] And the waters of Siloah go softly, with the rest of the waters, which flow from Lebanon, to water the land of Israel, for the sake of those who study in the words of the law, which are like to a well of living water, and on the account of the righteousness of pouring of water, which they pour upon the altar, in the house of the sanctuary, that is built in Jerusalem, which is called Lebanon.

c So the words are explained in Shirhashirim Rabbin in loc. d So Christ calls His disciples the "light of the world." Matt. v. 14.

e This refers to the account that is given of what passed between Jacob and Laban, in Gen. xxxii. 46, 47. See Jarchi in loc.

f This is the first Jacob passed over with his wives and children, when he went out to meet his brother Esau, Gen. xxxiii. 22. Mention is made of it in several other places of Scripture, Deut. ii. 27, and iii. 10; Josh. xii. 2.

g The Jews say, that when the scape goat was sent into the wilderness, a scarlet thread was tied in the temple door, which, as soon as the goat was arrived in the wilderness, turned white, which was not only a token to his arrival there, but was also an indication of their sins being forgiven; as it is said, "Through your sins I am scarlet, but I will be as white as snow." Isa. l. 18. See Midrash, Tract. Yoma, c. 5, s. 4, and Ps. Cxxxix. i. This scarlet thread, they say, ceased turning white forty years before the destruction of the temple, which was about the time Jesus Christ, who was typified by the scape goat, made atonement for us; Talmud Yoma, fol. 24. col. 2. This tradition the Targumist seems to have in view here.

h These officers were of the tribe of Levi, Benishar Rabba Parash, 3. Their number was seven; but then seven; their work was to take the care and charge of the boys of the court; and one might not open the door, unless all seven were present, Mishna Tract. Shabbatin, c. 6, s. 2. Malmon. Hillel. Cate Hamuldash, c. 4, s. 17. Jarchi in 2 Reg. xii. 9, though Kimchi in 2 Reg. xii. 9, and xiii. 4, thinks that they were transgressors who had the charge of the public money. The etymology given of this word is very different. Baal Arach says, this officer was so called because he was לְבַיט מֵעַל מֶלֶךְ לְבַיט מֵעַל מֶלֶךְ, "Lord over all;" the same is given in Vajikra Rabba, Parash. 5, where Shetna the treasurer, Isa. xxiii. 15, is said to be one of those officers. Elias Tarsia, in his Meshuraymon, says, he was so called because לְבַיט מֵעַל מֶלֶךְ לְבַיט מֵעַל מֶלֶךְ, "he said," or "preserved," all things.

i This is from the Greek word Ἀρχιστράτης, and signifies prince, ruler, or governor.

k The Jews observing different characters given of the Messiah, which they think irreconcilable in one person, have formed two Messiahs; the one they call Messiah, the son of David, who shall be a potent, prosperous and victorious prince; the other Messiah the son of Ephraim, or Joseph, as he is sometimes called, who shall be raised to many kingdoms and sufferings, and at last die in the war of Gog and Magog. Of these two Messiahs, see Talmud, Succoth, fol. 32, col. 1. Zohar in Num. fol. 60, 2, and 68, 2, and 101, 2. Jarchi in Isa. xxxiv. 13. Kimchi, Jarchi, and Eben Ezra in Jer. xlvi. 10.

l It is an opinion which obtains among the Jews, that on the account of the merit of Moses, the names were given; and on the account of those of Aaron, the clouds of glory; and for the sake of Miriam, the well of water, which they say they enjoyed all the forty years they were in the wilderness. Shirhashirim Rabbin in loc. Benishar Rabba, Parash. i. fol. 13. Targum, Jon. and Jarchi in Num. xxx. 2.

m On Ge Parash.

n How the Greek word πρῶτος is used, as it is also in verses 9, 10, 11, 12; and chap. 5, l.

o This was one of the rivers of Damascus; see 2 Kings v. 14, where it is read Abana; but both the Mosaic and Targum read it Amana; and Kimchi thinks it was called by both names.

p Or "the acreabreast of snow." Elias Levita, in his Meshuraymon, says, that Mount Siner was called so; perhaps mount Salmun may be meant, which had snow continually upon it; see Psa. lxxvii. 14, and R. Aben Ezra in loc.

q Compare with the 2 Cor. iii. 3.

r Many of the Kings of the house of Judah were holy and good men; so Aben Ezra in loc.

s See note in chap. i. 2.

t So Jarchi in loc.

u Vide Jarchi in loc.

x It was an ancient opinion of the Jews that the ministry of angels was used in carrying the souls of men to heaven. Thus in the Targum of Parash. 11, several angels are ordered by God to bring the soul of Moses to Him. Agreeable to this notion, it is said in Luke xvi. 22, that "the beggar died, and was carried by the angels into Abraham's bosom."

y It was very common with the Eastern people to keep their virgins, especially those of note and esteem, very secluded, and not admit them to public or common conversation; but admit them to abide much within doors. Hence they are called in the Hebrew language, פְּתוּרִים, from the word פָּתַח which signifies to open or cover; because of they were not exposed to public view; therefore the author of the second book of Maccabees calls them κατακλινας παρθένων "virgins that were shut up," i. e. in the houses of their parents, in private chambers, as the Targumist here says. See 2 Macc. iii. 19.

z Regard seems to be had to the river which went out of Eden, mentioned in Gen. ii. 10, and was parted into four heads or rivers, the names of which were Pison, Gihon, Hiddekel, and Euphrates. The calculus supposes a great many mysteries to be contained therein; see Zohar in Gen. fol. 55, 2, and in Exod. fol. 34, 5, and 37, 2, and in Lev. fol. 21, 5, where the name of this river is said to be Jobel, according to Jer. xlvii. 8, and so it is in Vajikra Rabba, Parash. 22, and in Benishar Rabba, Parash. 21.

a See Isa. viii. 6, and Aben Ezra upon it, who expounds the text in Isaiah by this Caestides. Jarchi in Isa. viii. 6, says the name of this fountain was Gihon. In the New Testament it is called Siloam, John ix. 7, 11; it was a fountain near Jerusalem, Neh. iii. 15.

b The principal refers here to a ceremony used at the feast of tabernacles, when the people fetched water from Siloam, and brought it to the priest, who poured it upon the altar with the wine of the daily sacrifice; this they say Moses received from God at mount Sinai, though it is not written. This ceremony of drawing and pouring water at those times was attended with all the demonstrations of joy imaginable, as shouting, leaping, dancing, singing, blowing of trumpets, throwing of crowns, illumination of houses, &c. inasmuch that they say that those who never saw the rejoicing of drawing water, never saw rejoicing in their lives. Mishna, Tract. Succa, c. 2, s. 3.

c Talmud, c. 10, s. 1, 2, 3, 4, 5, and Jarchi, and E. C. Jarchi in Midr. Malmon. Tract. Tamulin, c. 10, s. 6, 7, 8, and Cate Hamuldash, c. 7, s. 4, and c. 8, s. 6. They fancied the Holy Ghost was much delighted with this vain joy; he said, "that in drawing and water they drew Him; i. e. processed His descent upon them, and abode with them as a Spirit of prophecies, which they say Jonah obtained at that time, and in this way; and, therefore, whilst they were performing the ceremony, frequently used these words in Isa. xli. 3. "With joy shall ye draw water out of the wells of salvation, &c. which they understood of the Holy Ghost, Benishar Rabba, Parash. 70. Midrash which they understood of E. C. Jarchi and E. C. Jarchi in Malmon, ubi supra.

d This ceremony Christ is thought to allude, "when in the last day, the great day of this feast of tabernacles, he stood and cried, saying, If any man thirst, let him come and drink, and he that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water; but that spake He of the Spirit," &c. John vii. 37, 38, 39. Vide Tremell in ibid.

e So the temple is called in Zech. vi. 1. "Upon this day, O Lebanon, that the fire may devour thy cedars;" according to the mind of several Jewish interpreters, who out of Talmud Yoma, fol. 30, 2, relate, that forty years before the destruction of the temple the doors thereof opened of themselves; as which Jochanan Ben Zaccabai being afflicted, said, O temple, temple, how know I that thy destruction is at hand; for as proposed in Zochari, i. s. the words of the Holy Spirit, Upon thy doors, &c. Vide R. Aben Ezra. Not. in Michal Yehi, Jarchi and Kimchi in Zech. vi. 1.

Abraham, Isaac, and Jacob. Reuben is engraven on achmad, Simeon is engraven upon akik, Levi is engraven on barkan and affran, Judah is engraven on cachale, Issa-cher is engraven on isomard, Zebulon is engraven on gihar, Dan is engraven on birla, Naphtali is engraven on esphar, Gad is engraven on tabeag, Asher is engraven on frozag, Joseph is engraven on meribag, Benjamin is engraven on apantor; these are like to the twelve celestial signs, shining as lamps, polished in their works like ivory, and bright as sapphires.

Verse 15. *His legs are as pillars of marble, &c.*] And the righteous they are the pillars of the world, set upon sockets of the best gold; these are the words of the law, in which they study, and reprove the people of the house of Israel, that they may do His will who is filled with compassion to them, as an old man; and makes the transgressions of the house of Israel as white as snow, and is ready to make victory and war among the nations who have transgressed His word, as a young man who is strong and robust as the cedars.

Verse 16. *His mouth is most sweet, &c.*] The words of His mouth are sweet as honey, and all His commandments are more desirable to His wise men than gold and silver; this is the praise of God, who is my beloved, and this is the power of the might of the Lord, who is dear to me, O ye prophets who prophesy in Jerusalem.

CHAPTER VI.

Verse 1. *Whither is thy beloved gone, &c.*] The prophets *replied, when they heard the praise of the Lord from the mouth of the congregation of Israel, and thus they said, For what offence is the Shechinah of the Lord removed from thee, O thou who art fairer in thy works than all the nations? and which way did thy beloved turn himself when he removed from thy sanctuary? The congregation of Israel said, Because of the sins, transgressions, and rebellion, which were found in me. The prophets said, But now return by repentance, and let us arise, both thou and we, and we will pray before Him, and seek mercy with thee.

Verse 2. *My beloved is gone down into his garden, &c.*] And the Lord of the world graciously received their prayer, and came down to the Sanhedrim of the wise men at Babylon, and gave refreshment unto His people, and brought them out of their captivity by the hands of Cyrus, and Ezra, and Nehemiah, and Zerubbabel the son of Shealtiel, and the elders of Judah; and they built the house of the sanctuary, and appointed priests over the offerings, and Levites over the charge of the holy commandment; and He sent fire from heaven and graciously received the offerings, and the sweet incense; and as a man supplies his own beloved son with dainties, so did He deliciously feed them; and as a man that gathereth roses out of the plains, so did He gather them out of Babylon.

Verse 3. *I am my beloved's, &c.*] And when I served the Lord of the world, who is my beloved, my beloved caused the holy Shechinah to dwell with me, and He fed me with dainties.

Verse 4. *Thou art beautiful, O my love, &c.*] The Lord said by His word, How fair art thou, my love, when thou art willing to perform my pleasure, beautiful is the house of the sanctuary which thou hast built for me instead of the former sanctuary, which Solomon, king in Jerusalem, built for me, and thy dread was upon all the people in the day that thy four standards marched in the wilderness.

Verse 5. *Turn away thine eyes from me, &c.*] Set thy doctors, the wise men of the great congregation, in a circle over against me, for these made me their king in the captivity, and fixed the school, for the teaching of my law, and the rest of thy nobles, and the people of the earth justified me by the word of their mouth, as the sons of Jacob, who gathered stones and made an heap upon the mount of Gilead.

Verse 6. *Thy teeth are as a flock of sheep, &c.*] And the priests and Levites, who eat thine offerings, and the holy tithes, and the oblation of fruits, are pure from all oppression and rapine, for they are as clean as Jacob's flocks of sheep, when they came up from the brook of Jabok, for there is no oppression of rapine in them; but they are all of them like one another, and they always bear twins, neither is there any that miscarrieth or is barren among them.

Verse 7. *As a piece of a pomegranate, &c.*] And the kingdom of the house of the Hasmonæans are all of them full of the commandments, even as a pomegranate, besides, Matthias, the highpriest, and his sons, who are more righteous than them all, who very eagerly established the commandments, and the words of the law.

Verse 8. *There are threescore queens, &c.*] At that time the Grecians arose and gathered sixty kings of the children of Esau clothed with coats of mail, riding upon horses, being horsemen, and eighty dukes of the children of Ishmael, riding upon elephants, besides the rest of the nations and languages, of which there is no number, and they appointed king Alexander to be the general over them, and they came to make war against Jerusalem.

Verse 9. *My dove, my undefiled, is but one, &c.*] And at that time the congregation of Israel, which is like to an unblemished dove, was serving her Lord with a single heart, and was united to the law, and studied in the words of the law with a perfect heart, and her righteousness was as pure as in the day when she came out of Egypt. Lo, the sons of the Hasmonæans, and Matthias, and all the people of Israel, went forth and made war with them, and the Lord delivered them into their hands: which, when the inhabitants of the provinces saw, they blessed them, and the kingdoms of the earth, and the governors, and they praised them.

Verse 10. *Who is she that looketh forth as the morning, &c.*] The nations said, How splendid are the works of this people as the morning, fair are their young men as the moon, and their righteousness as clear as the sun; and their dread was upon all the inhabitants of the earth, as in the time their four standards marched in the wilderness.

Verse 11. *I went down into the garden of nuts, &c.*] The Lord of the world said, concerning the second temple, which was built by the hands of Cyrus, I will cause my Shechinah to dwell there, to behold the good works of my people, and see whether the wise men, who are like to a vine, multiply and increase, and whether their branches are full of good works, as the pomegranates.

Verse 12. *Or ever I was aware, &c.*] And when it appeared manifest before the Lord, that they were righteous, and studied in the law, the Lord said by His word, I will not humble them any more, yea, I will not consume them: but will consult with myself to do them good, and to set them, even their excellent ones, in the chariots of kings, because of the worthiness of the righteous of that generation, who are like in their works to Abraham their father.

It is very desirable. Simeon's stone was the topaz, Heb. pilah, Onk. yarkan, Jon. and Jerus. yarkala, because of its green colour; here it is called akik, but what gem is intended by it is not certain. Levi's stone was the carbuncle, Heb. barketh, Jon. and Jerus. barkata, and here barkan, and so in Onk. and is so called because of its bright red glowing light. Judah's stone was the emerald, Heb. nephes, Onk. lemargan, Jon. lemar, both seem to mean the smaragd; Jerus. calcedon, or the chalcidony; here it is called caudate; it is thought to be the smaragd. See Elias Levita Methurgeman, Baxtor an' Schelizer in voce. Issa-cher's stone was the sapphire, Heb. asaph, Onk. asaban, Jerus. asaphirum, Jerus. asoparyna; all intend the sapphire; here it is called isomard, or the smaragd. Zebulon's stone was the diamond, Heb. yehelion, Onk. asobahon; it bears those names from the hardness of it, Jon. eadimon or etadimon, Jerus. en gita, the calva eye; here it is called gihar, which some think to be the jasper. See Baxtor in voce. Dan's stone was the ligure, Heb. isodon, Onk. isodon, Jon. isadimon, Jerus. isain; here it is called birla, which some seem to be the beryl. Naphtali's stone was the agate, Heb. sheva, Onk. yarkia, Jon. sebia, Jerus. sibilin; and here it is called esphar, which may be thought to be the sapphire. Gad's stone was the amethyst, Heb. achmad, Onk. and Jon. en agia, the calva eye, Jerus. asopahon, the smaragd; and here it is called frozag, but what gem is meant by it is not known. Asher's stone was the beryl, Heb. tahash, Onk. Jon. and Jerus. oron zanna; here it is called frozag. Elias in his Methurgeman says, that a topaz, in the German language, is called from. Joseph's stone was the onyx, Heb. shalshon, Onk. berba, Jon. Lerchah; both seem to intend the beryl; Jerus. balchah or beldinon; here it is called meribag, which some take to be the onyx. See Baxtor in voce. Benjamin's stone was the jasper, Heb. yashph, Jerus. margalita, a pearl, Onk. yastere, Jon. apantur; and here apantor, which Elias in his Methurgeman says is so called because it comes from Pansot; but rather because some sorts of jaspers are variegated and spotted like panthers. In the same order were the names of the twelve tribes engraven both upon the stones in the breastplate, and on the two ivory stones upon the shoulders of the ephod, according to Maimon. Tract. Cole Hamidat, c. 2, s. 1, 2.

*See those sections of the gold are explained in Shirhashirim Rabba, and by Jerad in loc. in Vajkta Rabba, Parash. 25, and in Bemidbar Rabba, Parash. 10.

†In the persons here interrogating are said to be the nations of the world, in Shirhashirim Rabba, and by Jerad in loc.

‡Which were those of Judah, Reuben, Ephraim, and Dan. See Num. 2, and in Bemidbar Rabba, Parash. 2.

§ See the word חַדְרֵינִי in paraphrased in Shirhashirim Rabba, in loc.

¶ See note on Chap. iv. 1.

¶ See note on Chap. iv. 2.

¶ Schelizer in his Lex. Pentaglot. fol. 630, says, that Matthias and his posterity were called so from מַטְרֵינִי Haimon, one of their ancestors, though I think there is no evidence of any of their ancestors being of that name. The Jewish writers pretty generally agree, that they were so called from the word מַטְרֵינִי Haimannim, which signifies justice, or great persons, and is so used in Ps. lxxvii. 32, for their king; the Targumists here call them so, but a common priest of the course of Jehoiakim, Heb. David Kineh, and H. Sol. Ben. Melec. in Psa. lxxvii. 32. David de Poinis, Lex. Heb. fol. 42, 1, and so likewise Scudler de Emend. Temp. lib. 5, p. 439, 437, who observes that Matthias was never so called, nor was he a highpriest, though the Targumists here call him so, but a common priest of the course of Jehoiakim, and of the town of Modlin. See I. Maccab. ii. 1, and that this family began to be called by the name of the Hasmonæans, from the times of Simon Hyrcanus, who was both highpriest and prince of the Jewish nation, which kind of government continued in that family unto the times of Herod the great, who destroyed both it and them; and this well agrees with what the Paraphrast here says, who manifestly distinguishes the kingdom of the house of the Hasmonæans, from Matthias and his sons, i. e. Judas Maccabæus, and Jonathan. Of these Hasmonæans Jerad and Aben Ezra explain the 10th and 12th verses of this chapter.

¶ Vide Aben Ezra and Jerad in loc. and Bemidbar Rabba, Parash. 11, where those sixty queens and eighty concubines are interpreted of the sons of Noah, Abraham, Ham, Ishmael and Isaac.

¶ See note on verse 4.

¶ See Jerad interprets this "garden of nuts" though some of the Rabbins in Shirhashirim Rabba think the world is meant; and by the vine the schools and synagogues; and by the pomegranates the students in the law.

¶ It is said to be built by Cyrus, because he gave the Jews liberty and encouragement to build it; see Ezra I. 2, 3, 4.

¶ In Shirhashirim Rabba in loc. these words are referred to the deliverance of the Israelites out of Egypt, and their exaltation over the nations in the land of Canaan, so the raising of David in the throne of Israel, after he had been persecuted by Eli, and to the advancement of Mordecai to great dignities in Babylon, after his mourning in sackcloth and ashes; all which are represented as severely weeping to them.

in the world to come; and all the spoils which they shall take from the armies of Gog shall be his.

Verse 8. *We have a little sister, &c.*] At that time the angels of heaven shall say one to another, We have one nation in the earth, and her righteousness is very little, and the kings and governors do not bring her forth to make war with the armies of Gog. What shall we do for our sister, in the day when the nations shall speak of going up against her to war?

Verse 9. *If she be a wall, &c.*] Michael, the prince of Israel shall say, If she is fixed as a wall among the people, and gives silver to procure the unity of the name of the Lord of the world, I and you, together with their scribes, will surround her, as borders of silver, that the people may have no power to rule over her, even as a worm hath no power to rule over silver; and though she is poor in the commandments, we will seek mercies for her from the Lord, and the righteousness of the law shall be remembered to her, in which infants study, being written upon the table of the heart, and is placed over against the nations as a cedar.

Verse 10. *I am a wall, &c.*] The congregation of Israel answered and said, I am strong in the words of the law, as a wall, and my sons are mighty as a tower, and at that time the congregation of Israel found mercy in the eyes of her Lord, and all the inhabitants of the earth asked of her welfare.

Verse 11. *Solomon had a vineyard at Baal-hamon, &c.*] One nation came up in the lot of the Lord of the world, with whom is peace, which is like to a vineyard; He placed it in Jerusalem, and delivered it into the hands of the kings of the house of David, who kept it as a vinedresser keeps his vineyard; after that Solomon king of Israel died, it was left in the hands of his son Rehoboam; Jeroboam the son of Nebat, came and divided the king-

dom with him, and took out of his hands ten tribes, according to the word of Ahijah, of Shiloh, who was a great man.

Verse 12. *My vineyard, which is mine, &c.*] When Solomon, the king of Israel, heard the prophecy of Ahijah, of Shiloh, he sought to kill him; but Ahijah fled from Solomon, and went into Egypt. And at that time king Solomon was informed, by prophecy, that he should rule over the ten tribes all his days: but after his death Jeroboam, the son of Nebat, should rule over them; and the two tribes, Judah and Benjamin, Rehoboam the son of Solomon, should reign over.

Verse 13. *Thou that dwellest in the gardens, &c.*] Solomon said at the end of his prophecy, The Lord of the world shall say to the congregation of Israel, in the end of days, O thou congregation of Israel, which art like to a garden highly esteemed of among the nations, and sits in the school with the companions of the Sanhedrim, and the rest of the people, which hearken to the voice of the chief of the school, and learn from his mouth his words, cause me to hear the law, the voice of thy words, when thou sittest to justify and condemn, and I will consent to whatever thou dost.

Verse 14. *Make haste, my beloved, &c.*] In that very hour the elders of the congregation of Israel shall say, Flee, O my beloved, the Lord of the world, from this defiled earth, and cause Thy Shechinah to dwell in the highest heavens, and in the time of straights, when we pray before Thee, be Thou like a roe, which when it sleeps, has one eye shut, and the other eye open; or as a young hart, which when it flees, looks behind it; so do Thou look upon us, and consider our sorrow and our affliction, from the highest heavens, until the time comes that Thou wilt take pleasure in us, and redeem us, and bring us to the mountain of Jerusalem, where the priests shall offer up before Thee the sweet incense.

^g See Ezek. xxxix. 9, 10.

^h See Dan. x. 13, 21, and xii. 1. The Jews suppose that every nation or kingdom has an angel set over it to be its president, protector, and defender, and that Michael was that president over Israel.

ⁱ l. z. The knowledge of the unity of God. The doctrine of the unity of the Divine Being is the second article of the Jewish creed, where they say that "God is one, and that there is no unity in any respect like His;" this they very much magnify and extol. Hence they often have those words in their mouths. "Hear, O Israel, the Lord our God is one Lord." Deut. vi. 4, which, they think, is entirely inconsistent with a Trinity of Persons. Hence says Maimonides, Hich. Yesod Hatorah, c. 1, s. 4, "This God is one, not two, or more than two; but one. For there is no unity like His, in any of the individuals, which are found in the world; neither is He one in species, which comprehends more individuals; nor one in body, which is divided into parts and extrinsics: but He is so one, that there is no other unity like it in the world." All which is not so much opposed to the polytheism of the heathens, as to the plurality of Persons in the Trinity, and the incarnation of Christ. But though modern Jews have exploded the doctrine of the Trinity, as inconsistent with that of the unity of the Divine Being, yet their more ancient writers do very manifestly speak of it, as the great mystery of faith, Zohar, edit. Bolognæ, in Gen. fol. 1, col. 3, and in Exod. fol. 15, 3, 4, and fol. 55, 1, and

fol. 55, 2, 3; and in Lev. fol. 37, 2; and in Num. fol. 67, 3. Jettire, edit. Hitzingol, fol. 1, 4, 5, 35, 54. Vide Joseph, de Victim. Disp. Theolog. de S. Trinitate, Alla's judgment of the Jewish church, against the Unitarians, c. 9, 10, 11.

^k In Raya Melema in Zohar in Exod. fol. 28, 3, it is said, that "no man is poor but he that is so in the law, and in the commandments," and that "the riches of a man lie in them;" and in Vajikra Rabba, Parash. 34, where these words, in Prov. xxii. 2, "The rich and poor meet together," are mentioned. It is said, "The rich is he that is rich in the law, and the poor is he that is poor in the law;" See also Zohar in Numb. fol. 91, 3, with all which compare 1 Tim. vi. 18.

^l See note in chap. iv. 3.
^m In Shirhashirim Rabba, in loc. it is explained the same way; R. Alen Ezra, by Solomon, king of Israel, by the Targum and Jarchi in loc. by Maimon. Yesod. Hatorah, c. 6, s. 12, and in Zohar in Exod. fol. 91, 3.

ⁿ So it is explained of the people of Israel, under the government of Solomon in Shirhashirim Rabba, and by Jarchi and Alen Ezra in loc.

^o This is a very great mistake of the Targumists, for it was Jeroboam, and not Ahijah, who fled into Egypt, whom Solomon sought to kill; See 1 Kings xi. 40.

^p The same is mentioned in Shirhashirim Rabba in loc.

THE GITAGOVINDA,

OR

THE SONGS OF JAYADEVA.

A mystical Poem, supposed to have a near resemblance to the BOOK of CANTICLES, many passages of which it illustrates.

PART I.

THE firmament is obscured by clouds, the woodlands are black with *Tumâla*¹ trees.
 That youth who roves in the forest must be fearful in the gloom of night.
 Go, my daughter; bring the wanderer home to my rustic mansion.
 Such was the command of NANDA,² the fortunate herdsman; and hence arose the loves of RADHA³ and MADHAVA,⁴
 who sported on the bank of *Yamunâ*,⁵ or hastened eagerly to the secret bower.
 If thy soul be delighted with the remembrance of HĒRI,⁶ or sensible to the raptures of love, listen to the voice of
 JAYADEVA, whose notes are both sweet and brilliant.
 O thou who reclinest on the bosom of CAMALA,⁷ whose ears flame with gems, and whose locks are embellished with
 sylvan flowers;
 Thou from whom the day star derived his effulgence, who shewedst the venom-breathing CALIYA,⁸ who beamedst like
 a sun on the tribe of YADU,⁹ that flourished like a lotus;
 Thou, who sittest on the plumage of GARURA,¹⁰ who, by subduing demons, gavest exquisite joy to the assembly of
 immortals;
 Thou, for whom the daughter of JANACA¹¹ was decked in gay apparel, by whom DUSHANA¹² was overthrown;
 Thou, whose eye sparkles like the water lily, who calledst three worlds into existence;
 Thou, by whom the rocks of Mandar¹³ were easily supported; who sippest nectar from the radiant lips of PRĒMA,¹⁴
 as the fluttering *Chacora*¹⁵ drinks the moon-beams;
Be victorious, O HĒRI, lord of conquest.
 RADHA sought him long in vain, and her thoughts were confounded by the fever of desire.
 She was roving in the vernal season, among the twining *Vasantis*¹⁶ covered with soft blossoms, when a damsel
 thus addressed her with youthful hilarity:
 "The gale that has wanted round the beautiful clove plant breathes from the hill of MATLAYA;¹⁷
 The circling arbours resound with the notes of the *Cocila*,¹⁸ and the murmurs of honey-making swarms;
 Now the hearts of damsels, whose lovers are travelling at a distance, are pierced with anguish;
 While the blossoms of *Bacul*¹⁹ are conspicuous among the flowrets covered with bees.
 The *Tumâla*, with leaves dark and fragrant, claims a tribute from the musk, which it vanquishes;
 And the clustering flowers of the *Cinruca*²⁰ resembling the nails of *Câma*,²¹ with which he rends the hearts of the young.
 The full blown *Cîsara*²² gleams like the sceptre of the world's monarch, love;
 And the pointed thyrus of the *Cîtaci*²³ resembles the darts by which lovers are wounded.
 See the bunches of *Pâtals*²⁴ flowers filled with bees, like the quiver of *Smaras*²⁵ full of shafts;
 While the tender blossom of the *Caruna*²⁶ smiles to see the whole world laying shame aside.
 The far-scented *Mâdhavi*²⁷ beautifies the trees, round which it twines;
 And the fresh *Mâlîca*²⁸ seduces with rich perfume even the hearts of hermits;
 While the *Amra*²⁹ tree with blooming tresses is embraced by the gay creeper *Atimucta*,³⁰
 And the blue streams of *Yamuna* wind round the groves of *Vrindâvan*.³¹
 In this charming season, which gives pain to separated lovers,
 Young HĒRI sports and dances with a company of damsels.
 A breeze, like the breath of love, from the fragrant flowers of the *Cîtaci*, kindles every heart.
 Whilst it perfumes the woods with prolific dust, which it shakes from the *Mallicâ*³² with half opened buds;
 And the *Cocila* bursts into song, when he sees the blossoms glistening on the lovely *Rasâlâ*.³³
 The jealous RADHA gave no answer;
 And, soon after, her officious friend, perceiving the foe of MURÂ³⁴ in the forest, eager for the rapturous embraces of
 the herdsman's daughters, with whom he was dancing,
 Thus again addressed his forgotten mistress:
 "With a garland of wild flowers, descending even to the yellow mantle that girds his azure limbs,
 Distinguished by smiling cheeks, and by earrings that sparkle as he plays,
 HĒRI exults in the assemblage of amorous damsels.
 One of them presses him with her swelling breast, while she warbles with exquisite melody.
 Another, affected by a glance from his eye, stands meditating on the lotos of his face.
 A third, on pretence of whispering a secret in his ear, approaches his temples, and kisses them with ardour.
 One seizes his mantle, and draws him towards her, pointing to the bower on the banks of *Yamuna*, where elegant
*Vanjulas*³⁵ interweave their branches.
 He applauds another who dances in the sportive circle, whilst her bracelets ring, as she beats time with her palms.
 Now he caresses one, and kisses another, smiling on a third with complacency;
 And now he chases her, whose beauty has most allured him.
 Thus the wanton HĒRI frolics, in the season of sweets, among the maids of *Vraja*,³⁶
 Who rush to his embraces, as if he was pleasure itself assuming the human form:
 And one of them, under a pretext of hymning his divine perfections, whispers in his ear,
 'Thy lips, my beloved, are nectar.'

PART II.

RADHA remains in the forest: but, resenting the promiscuous passion of HĒRI, and his neglect of her beauty, which
 he once thought superior,
 She retires to a bower of twining plants, the summit of which resounds with the humming of swarms engaged in
 their sweet labours;
 And there, fallen languid on the ground, she thus addresses her female companion.
 "Though he take recreation in my absence, and smile on all around him,
 Yet my soul remembers him, whose beguiling reed modulates an air sweetened by the nectar of his quivering lip,
 While his ear sparkles with gems, and his eye darts amorous glances;

Him, whose locks are decked with the plumes of peacocks resplendent with many coloured moons ;
 And whose mantle gleams like a dark blue cloud illumined with rainbows ;
 Him, whose graceful smile gives new lustre to his lips, brilliant and soft as a dewy leaf, sweet and ruddy as the blossom of *Bandhujiva*,³⁷
 While they tremble with eagerness to kiss the daughters of the herdsmen ;
 Him, who disperses the gloom with beams from the jewels which decorate his bosom, his wrists, and his ankles.
 On whose forehead shines a circlet of sandal-wood, which makes even the moon contemptible, when it moves through irradiated clouds ;
 Him, whose earrings are formed of entire gems in the shape of the fish *Macara*³⁸ on the banners of love,
 Even the yellow robed god, whose attendants are the chiefs of deities, of holy men, and of demons ;
 Him who reclines under a gay *Cadumba-tree*,³⁹ who formerly delighted me, while he gracefully waded in the dance,
 And all his soul sparkled in his eye.
 My weak mind thus enumerates his qualities : and, though offended, strives to banish offence.
 What else can it do ? It cannot part with its affection for CRISHNA, whose love is excited by other damsels, and who sports in the absence of RADHA.
 Bring, O my sweet friend, that vanquisher of the demon *Cesi*,⁴⁰ to sport with me, who am repairing to a secret bower,
 Who look timidly on all sides, who meditate with amorous fancy on his divine transfiguration.
 Bring him, whose discourse was once composed of the gentlest words, to converse with me, who am bashful on his first approach,
 And express my thoughts with a smile sweet as honey.
 Bring him, who formerly slept on my bosom, to recline with me on a green bed of leaves just gathered, while his lips shed dew, and my arms enfold him.
 Bring him, who has attained the perfection of skill in love's art, whose hand used to press these firm and delicate spheres, to play with me,
 Whose voice rivals that of the *Cócila*, and whose tresses are bound with waving blossoms.
 Bring him, who formerly drew me by the locks to his embrace, to repose with me whose feet tinkle, as they move, with rings of gold and of gems.
 Whose loosened zone sounds, as it falls ; and whose limbs are slender and flexible as the creeping plant.
 That god, whose cheeks are beautified by the nectar of his smiles,
 Whose pipe drops in his ecstasy from his hand, I saw in the grove encircled by the damsels of *Vrāja*, who gazed on him astant from the corners of their eyes.
 I saw him in the grove with happier damsels, yet the sight of him delighted me.
 Soft is the gale which breathes over yon clear pool, and expands the clustering blossoms of the voluble *Aśoka* ;⁴¹
 Soft, yet grievous to me in the absence of the foe of MADHU.
 Delightful are the flowers of *Amra* trees on the mountain top, while the murmuring bees pursue their voluptuous toil ;
 Delightful, yet afflicting to me, O friend, in the absence of the youthful *Césāva*.⁴²

PART III.

Meantime, the destroyer of CANSA,⁴³ having brought to his remembrance the amiable RADHA, forsook the beautiful damsels of *Vrāja* :
 He sought her in all parts of the forest ; his old wound from love's arrow bled again ;
 He repented of his levity ; and seated in a bower near the bank of *Yamunā*, the blue daughter of the sun,
 Thus poured forth his lamentation.
 " She is departed,—she saw me, no doubt, surrounded by the wanton shepherdessees,
 Yet, conscious of my fault, I durst not intercept her flight.
 Wo is me ! she feels a sense of injured honour, and is departed in wrath.
 How will she conduct herself ? How will she express her pain in so long a separation ?
 What is wealth to me ? What are numerous attendants ?
 What are the pleasures of the world ? What joy can I receive from a heavenly abode ?
 I seem to behold her face with eyebrows contracting themselves through a just resentment ;
 It resembles a fresh lotos, over which two black bees are fluttering.
 I seem, so present is she to my imagination, even now to caress her with eagerness.
 Why then do I seek her in this forest ? why do I lament her without cause ?
 O slender damsel, I know that anger has torn thy soft bosom ;
 But whither thou art retired that I know not.
 How can I invite thee to return ?
 Thou art seen by me, indeed, in a vision ; thou seemest to move before me.
 Ah ! why dost thou not rush, as before, to my embrace ?
 Do but forgive me : never again will I commit a similar offence.
 Grant me but a sight of thee, O lovely *Radhica* ; for my passion torments me.
 I am not the terrible *Māhāsa*,⁴⁴ a garland of water lilies with subtle filaments decks my shoulders ; not serpents, with twisted folds.
 The blue petals of the lotos glitter on my neck, not the azure gleam of poison :
 Powdered sandal-wood is sprinkled on my limbs ; not pale ashes.
 O god of love, mistake me not for *Mahadeva*.⁴⁴
 Wound me not again ; approach me not in anger ;
 I love already but too passionately ; yet I have lost my beloved.
 Hold not in thy hand that shaft barbed with an *Amra* flower.
 Brace not thy bow, O conqueror of the world. Is it valour to slay one who faints ?
 My heart is already pierced by arrows from *Rādha's* eyes, black and keen as those of an antelope ;
 Yet my eyes are not gratified with her presence.
 Her eyes are full of shafts ; her eyebrows are bows ; and the tips of her ears are silken strings.
 Thus armed by *Ananga*,⁴⁵ the god of desire, she marches, herself a goddess, to ensure his triumph over the vanquished universe.
 I meditate on her delightful embrace, on the ravishing glances darted from her eye ;
 On the fragrant lotos of her mouth, on her nectar-dropping speech,
 On her lips, ruddy as the berries of the *Bimba* ⁴⁶ plant ;
 Yet even my fixed meditation on such an assemblage of charms increases, instead of alleviating, the misery of separation.

PART IV.

The damsel, commissioned by RADHA, found the disconsolate god under an arbour of spreading *Vāniras* by the side of *Yamunā* ; where, presenting herself gracefully before him, she thus described the affliction of his beloved :
 She despises essence of sandal-wood, and even by moonlight sits brooding over her gloomy sorrow ;
 She declares the gale of *Malaya* to be venom ; and the sandal-trees, through which it has breathed, to have been the haunt of serpents.
 Thus, O MADHAVA, is she afflicted in thy absence with the pain which love's dart has occasioned ; her soul is fixed on thee.

Fresh arrows of desire are continually assailing her, and she forms a net of lotos leaves as armour for her heart, which thou alone shouldst fortify.

She makes her own bed of the arrows darted by the flowery shafted god : but when she hoped for thy embrace, she had formed for thee a couch of soft blossoms.

Her face is like a water lily, veiled in the dew of tears; and her eyes appear like moons eclipsed, which let fall their gathered nectar through pain caused by the tooth of the furious dragon.

She draws thy image with musk in the character of the deity with five shafts, having subdued the *Macar*, or horned shark, and holding an arrow tipped with an *Amra* flower; thus she draws thy picture, and worships it.

At the close of every sentence, O MADHA, she exclaims, At thy feet am I fallen, and in thy absence even the moon, though it be a vase full of nectar, inflames my limbs.

Then by the power of imagination she figures thee standing before her; thee, who art not easily attained;

She sighs, she smiles, she mourns, she weeps, she moves from side to side, she laments and rejoices by turns.

Her abode is a forest; the circle of her female companions is a net;

Her sighs are flames of fire kindled in a thicket; herself (alas! through thy absence) is become a timid roe; and love is the tiger, who springs on her like YAMA, the genius of death.

So emaciated is her beautiful body, that even the light garland which waves over her bosom she thinks a load.

Such, O bright-haired god, is RADHA when thou art absent.

If powder of sandal-wood finely levigated be moistened and applied to her bosom, she starts, and mistakes it for poison.

Her sighs form a breeze long extended, and burn her like the flame which reduced CANDASPA⁴⁷ to ashes.

She throws around her eyes, like blue water-lilies with broken stalks, dropping lucid streams.

Even her bed of tender leaves appears in her sight like a kindled fire.

The palm of her hand supports her aching temple, motionless as the crescent rising at eve.

HEBI, HEBI, thus in silence she meditates on thy name, as if her wish were gratified, and she were dying through thy absence.

She rends her locks; she pants; she laments inarticulately;

She trembles; she pines; she muses; she moves from place to place; she closes her eyes;

She falls; she rises again; she faints: in such a fever of love, she may live, O celestial physician, if thou administer the remedy;

But shouldst thou be unkind, her malady will be desperate.

Thus, O divine healer, by the nectar of thy love must RADHA be restored to health; and, if thou refuse it, thy heart must be harder than the thunder stone.

Long has her soul pined, and long has she been heated with sandal-wood, moonlight, and water-lilies, with which others are cooled;

Yet she patiently and in secret meditates on thee, who alone canst relieve her.

Shouldst thou be inconstant, how can she, wasted as she is to a shadow, support life a single moment?

How can she, who lately could not endure thy absence even for an instant, forbear sighing now, when she looks with half-closed eyes on the *Rasāla* with blooming branches, which remind her of the vernal season, when she first beheld thee with rapture?

Here have I chosen my abode: go quickly to RADHA; sooth her with my message, and conduct her hither.

So spoke the foe of MADHUS to the anxious damsel, who hastened back, and thus addressed her companion:

Whilst a sweet breeze from the hills of *Malaya* comes wafting on his plumes the young god of desire;

While many a flower points his extended petals to pierce the bosoms of separated lovers,

The deity crowned with sylvan blossoms laments, O friend, in thy absence.

Even the dewy rays of the moon burn him; and as the shaft of love is descending, he mourns inarticulately with increasing distraction.

When the bees murmur softly, he covers his ears;

Misery sits fixed in his heart, and every returning night adds anguish to anguish.

He quits his radiant palace for the wild forest, where he sinks on a bed of cold clay, and frequently mutters thy name.

In yon bower, to which the pilgrims of love are used to repair, he meditates on thy form, repeating in silence some

enchanting word, which once dropped from thy lips, and thirsting for the nectar which they alone can supply.

Delay not, O loveliest of women; follow the lord of thy heart: behold, he seeks the appointed shade, bright with the

ornaments of love, and confident of the promised bliss.

Having bound his locks with forest flowers, he hastens to yon arbour, where a soft gale breathes over the banks of

Yamuna:

There again pronouncing thy name, he modulates his divine reed.

Oh! with what rapture doth he gaze on the golden dust, which the breeze shakes from expanded blossoms:

The breeze which has kissed thy cheek!

With a mind languid as a drooping wing, feeble as a trembling leaf, he doubtfully expects thy approach, and timidly

looks on the path which thou must tread.

Leave behind thee, O friend, the ring which tinkles on the delicate ankle, when thou sportest in the dance;

Hastily cast over thee thy azure mantle, and run to the gloomy bower.

The reward of thy speed, O thou who sparklest like lightning, will be to shine on the blue bosom of MURARI,⁴⁸

Which resembles a vernal cloud, decked with a string of pearls like a flock of white water-birds fluttering in the air.

Disappoint not, O thou lotos-eyed, the vanquisher of MADHU; accomplish his desire.

But go quickly: it is night; and the night also will quickly depart.

Again and again he sighs; he looks around; he re-enters the arbour; he can scarce articulate thy sweet name;

He again smooths his flowery couch; he looks wild; he becomes frantic; thy beloved will perish through desire.

The bright-beamed god sinks in the west, and thy pain of separation may also be removed;

The blackness of the night is increased, and the passionate imagination of GOVINDA⁴⁹ has acquired additional gloom.

My address to thee has equalled in length and in sweetness the song of the *Cécilia*: delay will make thee miserable,

O my beautiful friend.

Seize the moment of delight in the place of assignation with the son of DEVACI,⁵¹ who descended from heaven to

remove the burdens of the universe.

He is a blue gem on the forehead of the three worlds, and longs to sip honey like the bee from the fragrant lotos of

thy cheek.

But the solicitous maid, perceiving that RADHA was unable, through debility, to move from her arbour of flowery

creepers, returned to GOVINDA, who was himself disordered with love, and thus described her situation.

She mourns, O sovereign of the world, in her verdant bower;

She looks eagerly on all sides in hope of thy approach; then, gaining strength from the delightful idea of the proposed

meeting, she advances a few steps, and falls languid on the ground.

When she rises, she weaves bracelets of fresh leaves; she dresses herself like her beloved, and looking at herself in

sport, exclaims,—“Behold the vanquisher of MADHU!”

Then she repeats again and again the name of HEBI, and catching at a dark blue cloud, strives to embrace it, saying,

“It is my beloved who approaches.”

Thus, while thou art dilatory, she lies expecting thee: she mourns; she weeps; she puts on her gayest ornaments to

receive her lord;

She compresses her deep sighs within her bosom: and, then meditating on thee, O cruel, she is drowned in a sea of

rapturous imaginations.

If a leaf but quiver, she supposes thee arrived; she spreads her couch; she forms in her mind a hundred modes of delight;

Yet, if thou go not to her bower, she must die this night through excessive anguish.

PART V.

By this time the moon spread a net of beams over the groves of *Vrindavan*,
And looked like a drop of liquid sandal on the face of the sky, which smiled like a beautiful damsel;
And its orb with many spots betrayed, as it were, a consciousness of guilt, in having often attended amorous maids
to the loss of their family honour.

The moon, with a black fawn couched on its disk, advanced in its nightly course.
But MADHAVA had not advanced to the bower of RADHA, who thus bewailed his delay with notes of varied lamentations.
The appointed moment is come; but HARI, alas! comes not to the grove.

Must the season of my unblemished youth pass thus idly away?
Oh! what refuge can I seek, deluded as I am by the guile of my female adviser?
The god with five arrows has wounded my heart; and I am deserted by him, for whose sake I have sought at night
the darkest recess of the forest.

Since my best beloved friends have deceived me, it is my wish to die;
Since my senses are disordered, and my bosom is on fire,—why stay I longer in this world?
The coolness of this vernal night gives me pain, instead of refreshment.
Some happier damsel enjoys my beloved; whilst I, alas! am looking at the gems of my bracelets, which are black-
ened by the flames of my passion.

My neck, more delicate than the tenderest blossom, is hurt by the garland that encircles it:
Flowers are, indeed, the arrows of love, and he plays with them cruelly.
I make this wood my dwelling: I regard not the roughness of the *Vélas trees*;
But the destroyer of MADHU holds me not in his remembrance!
Why comes he not to the bower of blooming *Vanjulas*, assigned for meeting?
Some ardent rival, no doubt, keeps him locked in her embrace.
Or have his companions detained him with mirthful recreations?
Else why roams he not through the cool shades?

Perhaps, through weakness, the heart-sick lover is unable to advance even a step!
So saying, she raised her eyes; and, seeing her damsel return silent and mournful, unaccompanied by MADHAVA, she
was alarmed even to phrensy;

And, as if she actually beheld him in the arms of a rival, she thus described the vision which overpowered her intellect.
Yes, in habiliments becoming the war of love, and with tresses waving like flowery banners,
A damsel, more alluring than RADHA, enjoys the conqueror of MADHU.

Her form is transfigured by the touch of her divine lover: her garland quivers over her swelling bosom;
Her face like the moon is graced with clouds of dark hair, and trembles while she quaffs the nectareous dew of his lip:
Her bright ear-rings dance over her cheeks, which they irradiate; and the small bells on her girdle tinkle as she
moves.

Bashful at first, she smiles at length on her embracer, and expresses her joy with inarticulate murmurs;
While she floats on the waves of desire, and closes her eyes dazzled with the blaze of approaching CAMA:
And now this heroine in love's warfare falls, exhausted and vanquished by the resistless MURARI.
But alas! in my bosom prevails the flame of jealousy, and yon moon, which dispels the sorrow of others, increases
mine.

See again, where the foe of MUKA sports in yon grove on the bank of the *Yamuna*.
See how he kisses the lip of my rival, and imprints on her forehead an ornament of pure musk, black as the young
antelope on the lunar orb!
Now, like the husband of RETI,⁵³ he fixes white blossoms on her dark locks, where they gleam like flashes of light-
ning among the curled clouds.

On her breasts, like two firmaments, he places a string of gems like a radiant constellation.
He binds on her arms, graceful as the stalks of the water-lily, and adorned with hands glowing like the petals of its
flower, a bracelet of sapphires, which resemble a cluster of bees.

Ah! see how he ties round her waist a rich girdle illumined with golden bells,
Which seem to laugh, as they tinkle, at the inferior brightness of the leafy garlands, which lovers hang on their bowers
to propitiate the god of desire.

He places her soft foot, as he reclines by her side, on his ardent bosom, and stains it with the ruddy hue of *Yavaca*.
Say, my friend, why pass I my nights in this tangled forest without joy, and without hope,
While the faithless brother of HALADHERA clasps my rival in his arms?
Yet why, my companion, shouldst thou mourn, though my perfidious youth has disappointed me?
What offence is it of thine, if he sport with a crowd of damsels happier than I?
Mark, how my soul, attracted by his irresistible charms, bursts from its mortal frame, and rushes to mix with its
beloved.

She, whom the god enjoys, crowned with sylvan flowers,
Sits carelessly on a bed of leaves with him, whose wanton eyes resemble blue water-lilies agitated by the breeze.
She feels no flame from the gales of *Malaya* with him, whose words are sweeter than the water of life.
She derides the shafts of soul-born CAMA with him, whose lips are like a red lotos in full bloom.
She is cooled by the moon's dewy beams, while she reclines with him, whose hands and feet glow like vernal flowers.
No female companion deludes her, while she sports with him, whose vesture blazes like tried gold.
She faints not through excess of passion, while she caresses that youth, who surpasses in beauty the inhabitants of all
worlds.

O gale, scented with sandal, who breathest love from the regions of the south, be propitious but for a moment:
When thou hast brought my beloved before my eyes, thou mayest freely waft away my soul.
Love, with eyes like blue water-lilies, again assails me, and triumphs;
And, while the perfidy of my beloved rends my heart, my female friend is my foe;
The cool breeze scorches me like a flame, and the nectar-dropping moon is my poison.
Bring disease and death, O gale of *Malaya*! Seize my spirit, O god with five arrows!
I ask not mercy from thee: no more will I dwell in the cottage of my father.
Receive me in thy azure waves, O sister of YAMA,⁵⁴ that the ardour of my heart may be allayed.

PART VI.

Pierced by the arrows of love, she passed the night in the agonies of despair, and at early dawn thus rebuked her
lover, whom she saw lying prostrate before her, and imploring her forgiveness.
Alas! alas! go, MADHAVA, depart, O CHHAYA,⁵⁴ speak not the language of guile;
Follow her, O lotos-eyed god, follow her, who dispels thy care.
Look at his eye half-opened, red with continual waking through the pleasurable night, yet smiling still with affection
for my rival!

Thy teeth, O cerulean youth, are azure as thy complexion from the kisses which thou hast imprinted on the beautiful
eyes of thy darling, graced with dark blue powder;
And thy limbs marked with punctures in love's warfare exhibit a letter of conquest written on polished sapphires with
liquid gold.

That broad bosom, stained by the bright lotos of her foot, displays a vesture of ruddy leaves over the tree of thy heart,
which trembles within it.

The pressure of her lip on thine, wounds me to the soul.
 Ah! how canst thou assert that we are one, since our sensations differ thus widely?
 Thy soul, O dark-limbed god, shews its blackness externally.
 How couldst thou deceive a girl who relied on thee; a girl who burned in the fever of love?
 Thou rovest in the woods, and females are thy prey;—what wonder?
 Even thy childish heart was malignant; and thou gavest death to the nurse, who would have given thee milk.
 Since thy tenderness for me, of which these forests used to talk, has now vanished;
 And since thy breast, reddened by the feet of my rival, glows as if thy ardent passion for her were bursting from it,
 The sight of thee, O deceiver, makes me, (ah! must I say it?) blush at my own affection.
 Having thus inveighed against her beloved, she sat overwhelmed in grief, and silently meditated on his charms; when her damsel softly addressed her.
 He is gone: the light air has wafted him away. What pleasure now, my beloved, remains in thy mansion?
 Continue not, resentful woman, thy indignation against the beautiful MADHAVA.
 Why shouldst thou render vain those round smooth vases, ample and ripe as the sweet fruit of yon *Tala* tree?
 How often and how recently have I said, Forsake not the blooming HARI?
 Why sittest thou so mournful? Why weepest thou with distraction, when the damsels are laughing around thee?
 Thou hast formed a couch of soft lotus leaves: let thy darling charm thy sight, while he reposes on it.
 Afflict not thy soul with extreme anguish: but attend to my words, which conceal no guile.
 Suffer *Cesava* to approach; let him speak with exquisite sweetness, and dissipate all thy sorrows.
 If thou art harsh to him, who is amiable; if thou art proudly silent, when he deprecates thy wrath with lowly prostrations;
 If thou shewest aversion to him, who loves thee passionately; if, when he bends before thee, thy face be turned contemptuously away;
 By the same rule of contrariety the dust of sandal-wood, which thou hast sprinkled, may become poison;
 The moon, with cool beams, a scorching sun; the fresh dew, a consuming flame; and the sports of love be changed into agony.
 MADHAVA was not absent long; he returned to his beloved; whose cheeks were heated by the sultry gale of her sighs.
 Her anger was diminished, not wholly abated: but she secretly rejoiced at his return, while the shades of night also were approaching.
 She looked abashed at her damsel, while he, with faltering accents, implored her forgiveness.
 Speak but one mild word, and the rays of thy sparkling teeth will dispel the gloom of my fears.
 My trembling lips, like thirsty *Chacoras*, long to drink the moon-beams of thy cheek.
 O my darling, who art naturally so tender-hearted, abandon thy causeless indignation.
 At this moment the flame of desire consumes my heart. Oh! grant me a draught of honey from the lotus of thy mouth.
 Or, if thou beest inexorable, grant me death from the arrows of thy keen eyes;
 Make thy arms my chains; and punish me according to thy pleasure.
 Thou art my life; thou art my ornament; thou art a pearl in the ocean of my mortal birth:
 Oh! be favourable now, and my heart shall be eternally grateful.
 Thine eyes, which nature formed like blue water-lilies, are become, through thy resentment, like petals of the crimson lotus.
 Oh! tinge with their effulgence these my dark limbs, that they may glow like the shafts of love tipped with flowers.
 Place on my head that foot like a fresh leaf; and shade me from the sun of my passion, whose beams I am unable to bear.
 Spread a string of gems on those two soft globes; let the golden bells of thy zone tinkle, and proclaim the mild edict of love.
 Say, O damsel, with delicate speech, shall I dye red with the juice of *Alactaca* those beautiful feet, which will make the full blown lotus blush with shame?
 Abandon thy doubts of my heart, now indeed fluttering through fear of thy displeasure, but hereafter to be fixed wholly on thee;
 A heart, which has no room in it for another: none else can enter it, but love, the bodiless god.
 Let him wing his arrows; let him wound me mortally; decline not, O cruel, the pleasure of seeing me expire.
 Thy face is bright as the moon, though its beams drop the venom of maddening desire;
 Let thy nectareous lip be the charmer, who alone has power to lull the serpent, or supply an antidote for his poison.
 Thy silence afflicts me: oh! speak with the voice of music, and let thy sweet accents allay my ardour.
 Abandon thy wrath: but abandon not a lover, who surpasses in beauty the sons of men, and who kneels before thee,
 O thou most beautiful among women.
 Thy lips are a *Bandhujiva* flower; and the lustre of the *Madhava* ⁵⁵ beams on thy cheek;
 This eye outshines the blue lotus; thy nose is a bud of the *Tila*,⁵⁶ the *Cunda* ⁵⁷ blossom yields to thy teeth;
 Thus the flowery shafted god borrows from thee the points of his darts, and subdues the universe.
 Surely, thou descendest from heaven, O slender damsel, attended by a company of youthful goddesses: and all their beauties are collected in thee.

PART VII.

He spake; and, seeing her appeased by his homage, flew to his bower, clad in a gay mantle.
 The night now veiled all visible objects; and the damsel thus exhorted *Radha*, while she decked her with beaming ornaments.
 Follow, gentle RADHICA, follow the son of MADHU;
 His discourse was elegantly composed of sweet phrases; he prostrated himself at thy feet, and he now hastens to his delighted couch by yon grove of branching *Varjalas*.
 Bind round thy ankle rings beaming with gems; and advance with mincing steps, like the pearl-fed *Marala*.
 Drink with ravished ears the soft accents of HARI; and feast on love, while the warbling *Cocilas* obeys the mild ordinance of the flower-darting god.
 Abandon delay: see, the whole assembly of slender plants, pointing to the bower with fingers of young leaves agitated by the gale, make signals for thy departure.
 Ask those two round hillocks, which receive pure dew-drops from the garland playing on thy neck, and the buds whose tops start aloft with the thought of thy darling;
 Ask, and they will tell, that thy soul is intent on the warfare of love:
 Advance, fervid warrior, advance with alacrity, while the sound of thy tinkling waist-bells shall represent martial music.
 Lead with thee some favoured maid: grasp her hand with thine, whose fingers are long and smooth as love's arrows.
 March; and with the noise of thy bracelets proclaim thy approach to the youth, who will own himself thy slave.
 She will come; she will exult in beholding me; she will pour accents of delight;
 She will enfold me with eager arms; she will melt with affection.
 Such are his thoughts at this moment; and, thus thinking, he looks through the long avenue;
 He trembles; he rejoices; he burns; he moves from place to place; he faints, when he sees thee not coming, and falls in his gloomy bower.
 The night now dresses in habiliments fit for secrecy the many damsels, who hasten to their places of assignment,
 She sets off with blackness their beautiful eyes; fixes dark *Tamala* leaves behind their ears;

Decks their locks with the deep azure of water lilies, and sprinkles musk on their panting bosoms. The nocturnal sky, black as the touchstone, tries the gold of their affections, And is marked with rich lines from the flashes of their beauty, in which they surpass the brightest *Cosmiritans*.
 RADHA, thus incited, tripped through the forest: but shame overpowered her, when, by the light of innumerable gems, on the arms, the neck, and the feet of her beloved;
 She saw him at the door of his flowery mansion; then her damsel again addressed her with ardent exultation.
 Enter, sweet RADHA, the bower of HEER; seek delight, O thou whose bosom laughs with the foretaste of happiness.
 Enter, sweet RADHA, the bower graced with a bed of *Asoca* leaves; seek delight, O thou, whose garland leaps with joy on thy breast.
 Enter, sweet RADHA, the bower illumined with gay blossoms; seek delight, O thou, whose limbs far excel them in softness.
 Enter, O RADHA, the bower made cool and fragrant by gales from the woods of *Malaya*; seek delight, O thou, whose amorous lays are softer than breezes.
 Enter, O RADHA, the bower spread with leaves of twining creepers; seek delight, O thou, whose arms have been long inflexible.
 Enter, O RADHA, the bower which resounds with the murmur of honey-making bees; seek delight, O thou, whose embrace yields more exquisite sweetness.
 Enter, O RADHA, the bower attuned by the melodious band of *Cocilas*; seek delight, O thou, whose lips, which out-shine the grains of the pomegranate, are embellished, when thou speakest, by the brightness of thy teeth.
 Long has he borne thee in his mind; and now, in an agony of desire, he pants to taste nectar from thy lip.
 Deign to restore thy slave, who will bend before the lotus of thy foot, and press it to his irradiated bosom;
 A slave, who acknowledges himself bought by thee for a single glance from thy eye, and a toss of thy disdainful eyebrow. She ended; and RADHA, with timid joy, darting her eyes on GOVINDA, while she musically sounded the rings of her ankles and the bells of her zone, entered the mystic bower of her only beloved.
 There she beheld her MADHAVA, who delighted in her alone;
 Who so long had sighed for her embrace; and whose countenance then gleamed with excessive rapture.
 His heart was agitated by her sight, as the waves of the deep are affected by the lunar orb.
 His azure breast glittered with pearls of unblemished lustre, like the full bed of the cerulean *Yamuna*, interspersed with curls of white foam.
 From his graceful waist flowed a pale yellow robe, which resembled the golden dust of the water-lily, scattered over its blue petals.
 His passion was inflamed by the glances of her eyes, which played like a pair of water-birds with blue plumage, that sport near a full-blown lotus on a pool in the season of dew.
 Bright ear-rings, like two suns, displayed in full expansion the flowers of his cheeks and lips, which glistened with the liquid radiance of smiles.
 His locks, interwoven with blossoms, were like a cloud variegated with moon-beams;
 And on his forehead shone a circle of odorous oil, extracted from the sandal of *Malaya*, like the moon just appearing on the dusky horizon;
 While his whole body seemed in a flame from the blaze of unnumbered gems.
 Tears of transport gushed in a stream from the full eyes of RADHA, and their watery glances gleamed on her best beloved.
 Even shame, which before had taken its abode in their dark pupils, was itself ashamed, and departed, when the fawn-eyed RADHA gazed on the brightened face of CRISHNA.
 While she passed by the soft edge of his couch, and the bevy of his attendant nymphs, pretending to strike the gnats from their cheeks in order to conceal their smiles, warily retired from the bower.

PART VIII.

GOVINDA, seeing his beloved cheerful and serene, her lips sparkling with smiles, and her eye speaking desire, thus eagerly addressed her; while she carelessly reclined on the leafy bed strewn with soft blossoms.
 Set the lotus of thy foot on this azure bosom; and let this couch be victorious over all who rebel against love.
 Give short rapture, sweet RADHA, to NARAYAN,⁵⁸ thy adorer.
 I do thee homage; I press with my blooming palms thy feet, weary with so long a walk.
 O that I were the golden ring, that plays round thy ankle!
 Speak but one gentle word; bid nectar drop from the bright moon of thy mouth.
 Since the pain of absence is removed, let me thus remove the thin vest that enviously hides thy charms.
 Blest should I be, if those raised globes were fixed on my bosom, and the ardour of my passion allayed.
 O! suffer me to quaff the liquid bliss of those lips;
 Restore with their water of life thy slave, who has long been lifeless, whom the fire of separation has consumed.
 Long have these ears been afflicted in thy absence by the notes of the *Cocila*.
 Relieve them with the sound of thy tinkling waist bells, which yield music, almost equal to the music of thy voice.
 Why are those eyes half-closed? Are they ashamed of seeing a youth to whom thy careless resentment gave anguish?
 Oh! let affliction cease; and let ecstasy drown the remembrance of sorrow.

PART IX.

In the morning she rose disarrayed, and her eyes betrayed a night without slumber; when the yellow-robed god, who gazed on her with transport, thus meditated on her charms in his heavenly mind:
 Though her locks be diffused at random; though the lustre of her lips be faded; though her garland and zone be fallen from their enchanting stations;
 And though she hide their places with her hands, looking towards me with bashful silence, yet even thus disarrayed, she fills me with extatic delight.
 But RADHA preparing to array herself, before the company of nymphs could see her confusion, spake thus with exultation to her obsequious lover.
 Place, O son of YADU, with fingers cooler than sandal-wood, place a circlet of musk on this breast, which resembles a vase of consecrated water, crowned with fresh leaves, and fixed near a vernal bower, to propitiate the god of love.
 Place, my darling, the glossy powder, which would make the blackest bee envious, on this eye, whose glances are keener than arrows darted by the husband of REER.
 Fix, O accomplished youth, the two gems, which form part of love's chain, in those ears whence the antelopes of thine eyes may run downwards, and sport at pleasure.
 Place now a fresh circle of musk, black as the lunar spots, on the moon of my forehead; and mix gay flowers on my tresses with a peacock's feathers, in graceful order, that they may wave like the banners of CAMA.
 Now replace, O tender-hearted, the loose ornaments of my vesture; and refix the golden bells of my girdle on their destined station, which resembles those hills, where the god with five shafts, who destroyed SAMBARA,⁵⁹ keeps his elephant ready for battle.
 While she spake, the heart of YADAVA triumphed; and, obeying her sportful behests, he placed musky spots on her bosom and forehead, dyed her temples with radiant hues, embellished her eyes with additional blackness, decked her braided hair and her neck with fresh garlands, and tied on her wrists the loosened bracelets, on her ankles the beamy rings, and round her waist the zone of bells, that sounded with ravishing melody.

Whatever is delightful in the modes of music, whatever is divine in meditations on VISHNU,⁶⁰ whatever is exquisite in the sweet art of love, whatever is graceful in the fine strains of poetry, all that let the happy and wise learn from the songs of JAYADEVA,⁶¹ whose soul is united with the foot of NARAYAN.

May that HARI be your support, who expanded himself into an infinity of bright forms, when, eager to gaze, with myriads of eyes, in the daughter of the ocean, he displayed his great character of the all-pervading deity, by the multiplied reflections of his divine person in the numberless gems on the many heads of the king of serpents, whom he chose for his couch;

That HARI, who, removing his lucid veil from the bosom of PRADMA, and fixing his eyes on the delicious buds that grew on it, diverted her attention by declaring that when she had chosen him as her bridegroom near the sea of milk, the disappointed husband of PERVATI⁶² drank in despair the venom, which dyed his neck azure!

I HAVE now placed before my readers this extraordinary Poem, which I believe will be considered, by every adequate judge, to be equal, if not superior, to every thing of the kind that has been produced, either by the ancients or moderns. The Poem is confessedly *mystical*, relating to the pure and affectionate intercourse between the Deity and human souls; and is capable of a very extended comment, to illustrate its phraseology, and explain its almost numberless allusions to the Mythological System of the Hindoos.

But the chief design of its introduction here, is to illustrate the phraseology of the *Song of Songs*. The most superficial reader cannot but be struck with the similarity of the language, of the metaphors and imagery. There are few turns of thought in the *Song of Songs*, that may not find a parallel in the *Gitagovinda*:—and even the strongly impassioned language of *Solomon* may be every where supported by that of *Jayadeva*, and *vice versa*. Could it be proved that the love between Christ and the Church were really the subject of the *Canticles*, the *Gitagovinda* might be applied with the utmost success to illustrate and explain all its *imagery*, and all its allusions. But we have no key to unlock its reference; no *data* to which we can confidently refer; and though it be generally allowed to be a *mystic Song*, yet all interpreters follow their own creed in its explanation; and it is only on the general subject that any two of them agree. As I am not satisfied that the common method used in its interpretation is either correct or genuine, I have simply avoided the rocks on which others have been wrecked: but have constructed no chart according to which a more prosperous voyage might be projected.

The late learned and pious Mr. *Romaine* seems to have thought that a competent knowledge of the original language might lead to its proper illustration; and is indignant at those who have attempted its explanation without this necessary qualification. Of his knowledge of the sacred language no man doubts. I also have brought some acquaintance with the original to bear on the subject: but, though perhaps as well acquainted with the meaning of the words as Mr. *Romaine* himself, I have not been able to discover his system in the Poem; and I dare not, by *conjecture*, put a meaning on any thing that professes to be a revelation sent from God. I respect many of its interpreters for their piety and learning, but I cannot follow their steps: they have not proved to me that *Solomon's Song* refers to the love of Christ and His Church. Let this be my apology with the candid reader for not entering into a more extended comment on this extraordinary book.

London, May 1, 1823.

ADAM CLARKE.

To ascertain some of the *latter PARTS* of this poem, I have been obliged to trust to my own judgment; as Sir William Jones, from whom I have borrowed these, had not marked any division; and I have had the *original* of the four first PARTS only.

As to the *Old Version* of the *Canticles* here introduced, the reader will be pleased to observe, it is that which was used by our forefathers before and after the Reformation: one word of which I would not presume to alter or change. It is sacred both by age and use.

NOTES ON THE GITAGOVINDA.

- 1 *Tamala tree*.—A dark-leaved tree, common in Mat'hura and other parts, but not found in Bengal.—The laurel.
- 2 *Nanda*.—The foster father of Krishna.
- 3 *Radhika*.—One of the principal and favourite mistresses of Krishna.
- 4 *Madhava*.—One of the names of Krishna, implying the possession of Ma or Lachmi, his heavenly consort.
- 5 *Yamuna*.—Vulgarly called Jumna, the river which flows by Dehlee, Mat'hura, and Agra.
- 6 *Hari*.—A name of Krishna; importing the remover of sin and suffering.
- 7 *Carnala*.—A name of Lachmi, derived from the lotos.
- 8 *Calyani*.—A huge snake, who from the Jumna infested the neighbourhood of Gocul, till destroyed by Krishna.
- 9 *Yadu*.—The name of a tribe, derived from Yadu, a celebrated Raja, famed to have been descended from the moon.
- 10 *Garura*.—Not the vulture known by this name in Bengal; but a fabled bird, answering in some respects to the eagle of Jupiter, and described to be the bearer of Vishnu, the heavenly Krishna.
- 11 *Janaka*.—A Raja of Tirhoot, whose daughter Sita was offered in marriage to whoever could draw a bow of immense size; and won by Krishna, in his incarnation of Ramachandra.
- 12 *Dushana*.—A demon and giant, slain by Krishna, in the form of Rama.
- 13 *Mandara*.—A mountain of immense size, with which Krishna is said to have churned the ocean in his second incarnation.
- 14 *Padma*.—A name of Lachmi, of the same meaning with Carnala.
- 15 *Chocora*.—A poetical bird, described like the partridge, but imagined to be composed of the moon, and to feed on her beams.
- 16 *Parandi*.—A vernal creeper, bearing a yellow and white flower.
- 17 *Maghiya*.—A mountain in the Dekkan, on which small trees grow in abundance.
- 18 *Cocila*.—An admiral singing bird with green plumage, with red beak and feet, common in Mat'hura, and said to sing only in the spring season. The same name is given to a blackbird in Bengal, called also the Rocil, which only sings in the night.
- 19 *Bacul*.—A beautiful tree, commonly called orbicular, well known in Bengal, by the names of Moulere and Bouleere.
- 20 *Cincura*.—A broad leaved tree, called also the Talsoo, bearing red flowers, shaped like sails.
- 21 *Cama*.—The Hindu god of love.
- 22 *Cesara*.—The Hindu god of love, with yellow and white petals, better known by the name of Nagasur.
- 23 *Cactel*.—The exotic *Ceyra*, a thorny shrub, whose flowers yield a fine perfume.
- 24 *Paradi*.—A large hollow flower, of which one species is red, the other white.
- 25 *Namra*.—A name of the god of love, signifying *ideal*.

- 26 *Ceyra*.—A delicate creeper, with small red flowers, called in Persian *Lakh-peichad*, or *love-tangler*.
- 27 *Madhari*.—A creeper, bearing small white flowers.
- 28 *Midhara*.—A species of jasmine.
- 29 *Amra*.—The mango-tree; with its flowers the god Cama tips his arrows.
- 30 *Atimucta*.—A fragrant creeper, which runs to a great extent, called also *Midmant*. It bears a flower of yellowish white, sometimes called also *Madhara*.
- 31 *Vradavana*.—An extensive forest of Vrja.
- 32 *Madhira*.—A species of jasmine, white and colorifera.
- 33 *Rasala*.—An epithet of the mango, implying, raplete with sweet juice.
- 34 *Mera*.—A demon and giant slain by Krishna.
- 35 *Yandula*.—A large tree, called also *Varvon*, producing white flowers.
- 36 *Vrja*.—A country about 170 miles in circumference, between Dehlee and Agra, including the city of Mat'hura, and intersected by the Jumna.
- 37 *Bhadrajuva*.—A red flower, named likewise *Dopricha*.
- 38 *Mahara*.—A horned fish, supposed to be the hammer dark.
- 39 *Cudumb*.—A flower tree, vulgarly called *Cudhumb*, very common in Bengal, and much esteemed by the Hindoos.
- 40 *Garl*.—A monster slain by Vishnu.
- 41 *Asoca*.—A tall tree, somewhat resembling the birch, consecrated to Mahadeva.
- 42 *Cosara*.—The maternal uncle of Krishna, destroyed by him for his iniquity.
- 43 *Mahesa*.—Literally, mighty Lord, an epithet of the god Shiva.
- 44 *Mahadeva*.—The great deity; also an attribute of Shiva.
- 45 *Ananga*.—A title of the god of love, implying incorporeal.
- 46 *Araba*.—A common plant, called also *Cudsooree*, producing red berries which are eaten by the natives.
- 47 *Candarpa*.—A name of Cama, the god of love, who having wounded Sira with one of his bowery arrows, was by him, in revenge, reduced to ashes.
- 48 *Mara*.—A name of Krishna.
- 49 *Mara*.—A name of Krishna.
- 50 *Dovinda*.—A name of Krishna.
- 51 *Janaka*.—The mother of Krishna.
- 52 *Yadu*.—The wife of Cama, god of love.
- 53 *Yama*.—The god of Death.
- 54 *Cosara*.—A name given to Krishna, on account of the fineness of his hair.
- 55 *Madhira*.—*Bassia*.
- 56 *Yadu*.—A grain called *Somman*.
- 57 *Cudula*.—The jasmine.
- 58 *Narasara*.—A name of Krishna.
- 59 *Nambora*.—A tyrant destroyed by Cama.
- 60 *Vishnu*.—A name of Krishna.
- 61 *Jayadeva*.—A celebrated Hindu poet, the author of the preceding poem.
- 62 *Pervati*.—The consort of Siva.

INTRODUCTION

TO THE

BOOK OF THE PROPHET ISAIAH.

ON the term *Prophet*, and on the nature and several kinds of prophecy, I have already discoursed in different parts of this Work. See the Notes on Gen. xv. 1; xx. 7, and the Preface to the Four Gospels and Acts of the Apostles. A few things only require to be recapitulated. נָבִיא *naba*, signifies not only to foretell future events, but also to pray and supplicate; and נָבִיא *Nabia*, the *Prophet*, was by office not only a declarer of events still future, but the general preacher of the day: and as he frequently foresaw the approach of disastrous times, such was the wickedness of the people, he employed his time in counselling sinners to turn from the error of their ways, and in making strong prayer and supplication to God to avert the threatened judgments; for such predictions, however apparently positive in their terms, were generally conditional, strange as this may appear to some who, through their general ignorance of every thing but the peculiarities of their own creed, suppose that every occurrence is impelled by an irresistible necessity.

To His own conduct, in reference to such matters, God has been pleased to give us a key, see Jer. xviii. which opens all difficulties, and furnishes us with a general comment on His own providence. God is absolute Master of His own ways; and as He has made man a free agent, whatever concerns him in reference to futurity, on which God is pleased to express His mind in the way of prophecy, there is a condition generally implied or expressed. As this is but seldom attended to by partial interpreters, (who wish by their doctrine of fatalism to bind even God Himself,) many contradictory sentiments are put in the mouths of His Prophets.

In ancient times those who were afterwards called *Prophets*, were termed *Seers*, 1 Sam. ix. 9, חֹרֵה *ha-roeh*, the seeing person; he who perceives mentally what the design of God is. Sometimes called also חֹזֵה *chozeh*, the man who has visions, or supernatural revelations, 1 Kings xxii. 17, 2 Kings xvii. 13. Both these terms are translated *seer*, in our common Version. They were sometimes also called *men of God*, and *messengers*, or *angels of God*. In their case, it was ever understood that all God's Prophets had an extraordinary commission, and had their message given them by immediate inspiration.

In this the Heathen copied after the people of God. They also had their *Prophets* and *Seers*; and hence their *Augurs* and *Auguries*, their *Haruspices*, *Priests*, and *Priestesses*, and their *oracles*; all pretending to be divinely inspired, and to declare nothing but the truth; for what was truth and fact among the former, was affected and pretended among the latter.

Many *Prophets* and *Seers* are mentioned in the Sacred Writings: but, fragments and insulated prophecies excepted, we have the Works of only SIXTEEN; four of whom are termed the former, or larger Prophets, and twelve the latter or minor Prophets. They have these epithets not from priority of time, or from minor importance: but merely from the places they occupy in the present arrangement of the Books in the Bible, and from the relative size of their productions.

The Jews reckon forty-eight *Prophets*, and seven *Prophetesses*; and Epiphanius, in a fragment preserved by Cotelerius, reckons not fewer than seventy-three *Prophets*, and ten *Prophetesses*: but in both collections there are many which have no Scriptural pretensions to such a distinguished rank.

The succession of Prophets in the Jewish Church is well worthy of note; because it not only manifests the merciful regards of God towards that people, but also the uninterrupted succession of the prophetic influence at least from Moses to Malachi, if not before, for this gift was not withheld under the patriarchal dispensation: indeed we might boldly ask any man to shew when the time was in which God left Himself without a witness of this kind.

To shew this succession I shall endeavour to give the different Prophets in order of time.

1. The first man ADAM has an undoubted right to stand at the head of the *Prophets*, as he does at the head of the human race. His declaration concerning marriage, "For this cause shall a man leave his father and mother, and cleave to his wife," is so truly prophetic, that no doubt can be formed on the subject. There was then nothing in nature or experience, to justify such an assertion; and he could have it only by Divine inspiration. The millions of instances which have since occurred, and the numerous laws which have been founded on this principle among all the nations of the earth, shew with what precision the declaration was conceived, and with what truth it was published to the world. Add to this, his correct knowledge of the nature of the different animals, so that he could impose on them names expressive of their respective natures or propensities; which proves that he must have acted under a Divine inspiration; for known only to God are all His works from the beginning.

2. ENOCH, the seventh from Adam, is expressly called a *Prophet*: and St. Jude, ver. 14, 15, has preserved a fragment of one of his prophecies, relative to the corruption of the antediluvian world, and the approaching judgments of God.

3. NOAH was a *Prophet* and *Preacher of righteousness*, and predicted the general deluge, and the time of respite which God in His mercy had granted to the offenders of that age.

4. ABRAHAM is expressly called a *Prophet* also, Gen. xx. 7; and it appears from Psa. cv. 15, that he partook of the Divine anointing.

5. ISAAC, Gen. xxvii. 27, predicted the future greatness of his son Jacob, and of the race that was to spring from him.

6. JACOB was so especially favoured with the prophetic gift, that he distinctly foretold what should happen to each of his sons. See Gen. xlix.

7. JOSEPH was favoured with several prophetic visions, and had the gift of interpreting dreams which portended future occurrences, see Gen. xxxvii. xl. xli; and foretold the redemption of the Israelites from Egypt, Gen. l. 25. Thus far the prophetic influence extended through the patriarchal dispensation for about two thousand three hundred and seventy years from the Creation.

With the Jewish Dispensation the prophetic gift revived; and,

8. MOSES became one of the most eminent Prophets that had ever appeared. He not only enjoyed the continual prophetic afflatus, but had such visions of, and intercourse with God, as no person either before or since possessed; and by which he was highly qualified to perform the arduous work which God had given him to do, and to frame that *Code of Laws*, which had no equal before the promulgation of the *Gospel*. See Deut. xxxiv. 10. He predicted expressly the coming of the Messiah. See Deut. xviii. 18.

9. AARON, the brother of Moses, his prime minister, and God's high priest, was also a partaker of His Divine influence, and declared the will of God to Pharaoh and the Israelites, not merely from information received from Moses, but also by immediate communication from God. See Exod. iv. 15.

10. MIRIAM, the sister of Moses and Aaron, is expressly called a *Prophetess*, Exod. xv. 20. Numb. xii. 2.

11. JOSHUA, who succeeded Moses, was a partaker of the same grace. He was appointed by Moses under the especial direction of God, Numb. xxvii. 18—23. Deut. xxxiv. 9, and has always been reckoned among the Jews as one of the Prophets. See Eccles. xli. 1—6.

INTRODUCTION TO THE BOOK OF ISAIAH.

Though I cannot place them in the same rank, yet it is necessary to state that, by the Jews several of the *Judges* are classed among the Prophets; such as *Othniel, Ehud, Samson, and Barak*.

12. **DEBORAH**, the coadjutor of Barak, is called a *Prophetess*, Judges iv. 4. During her time, and down to the days of Eli the high priest, prophecy had been very scarce, there having been very few on whom the Spirit of the Lord had rested: "the word of the Lord was scarce in those days, and there was no open vision," 1 Sam. iii. 1.

13. **HANNAH**, the wife of Elkanah, is supposed to have partaken of the spirit of prophecy; and to have foretold, at least indirectly, the advent of the Messiah, and the glory that should be revealed under the Gospel. See her Song, 1 Sam. ii. 1-10. And what renders this more likely is, that it is on the *model*, and with many of the *expressions*, of this Song, that the blessed Virgin composed her *Magnificat*, Luke i. 46-55.

14. **SAMUEL**, her son, was one of the most eminent of the Jewish Prophets, and was the last and indeed the *greatest* of the *Judges* of Israel. In his time the prophetic influence seems to have rested upon many; so that we find even *whole schools or colleges of Prophets* which were under his direction. See 1 Sam. x. 5, 10; xix. 20. and elsewhere.

15. **DAVID** united in himself the character of *Prophet* and king, in the most eminent manner; and from his reign down to the *Captivity* the succession was not only *not interrupted*, but these extraordinary messengers of God became very *numerous*.

16. **GAD** flourished under his reign, and was emphatically called David's *Seer*, 2 Sam. xxiv. 11. 1 Chron. xxi. 9. 19, 20; and it appears that he had written a Book of Prophecies, which is now lost, 1 Chron. xxix. 29.

17. **NATHAN** lived also under the same reign, 2 Sam. vii. 2; and, in conjunction with *God*, composed a book of the acts of David, 1 Chron. xxix. 29.

18. To **SOLOMON** also, son of David, the prophetic gift has been attributed. This might be implied in the extraordinary wisdom with which God had endowed him, 1 Kings iii. 5-9. 2 Chron. i. 7; vii. 12; and in his writings several prophetic declarations may be found, even independently of the *supposed* reference to *Christ and his Church* in the *Canticles*.

19. **IDO** is termed a *Seer*, 2 Chron. xii. 15; xiii. 22; and was one of Solomon's biographers.

20. **SHEMAIAH** lived under *Rehoboam*; he is called a *man of God*, and to him the word of prophecy came relative to Judah and Benjamin, 1 Kings xii. 22-24. Some think this was the same person who was sent to *Jeroboam* relative to his idolatry, see 1 Kings xiii. 1, &c.

21. **AMIJAH**, the Shilonite, prophesied to Jeroboam, 1 Kings xi. 29-39.

22. **HANANI** the *Seer* prophesied under *Asariah* and *Asa*, 2 Chron. xvi. 7.

23. **JEHU**, son of Hanani, prophesied under Jehoshaphat, 1 Kings xvi. 1, 7; 2 Chron. xvi. 7, xix. 2; and xx. 34.

24. **AZARIAH**, the son of *Oded*, prophesied under *Asa*, 2 Chron. xv. 1.

25. **ELIJAH** prophesied under the reign of *Ahab* and *Jezabel*.

26. **ELISHA** succeeded Elijah under the same reigns. And these eminent men had many disciples on whom the spirit of prophecy rested. They, and their *masters* Elijah and Elisha, prophesied in the kingdoms both of Israel and Judah. Their histories make a prominent part of the 1st and 2d Books of Kings; and are well known.

27. **MICAH**, the son of Imlah, prophesied under the same reign, 1 Kings xxi. 9.

28. **HOSHA** prophesied under *Jeroboam* the second, king of Israel, and under the reign of *Uzziah*, king of Judah.

29. **AMOS** prophesied about the same time.

30. **JOKAH**, son of Amittai, is supposed to have been contemporary with the above.

31. **ELINEAZ**, the son of Dodayah, prophesied against *Jehoshaphat* and *Ahaziah*, 2 Chron. xx. 37.

32. **JARAHIEL**, son of Zechariah, prophesied against Judah and Israel under the same reign, 2 Chron. xx. 14.

33. **ISAIAH** prophesied in the reigns of *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah*, Isa. i. 1.

34. **MICAH** prophesied against Samaria and Jerusalem, in the reigns of *Jotham*, *Ahaz*, and *Hezekiah*.

35. **OSED**, father of Azariah, prophesied against *Asa*, 2 Chron. xv. 8.

36. **NAHUM** prophesied under *Hezekiah*.

37. **JOEL**, under *Josiah*.

38. **JEREMIAH**, about the same time.

39. **ZEPHANIAH**, under the same reign. See their Prophecies.

40. **HULDAH**, the *Prophetess*, was contemporary with the above.

41. **IGDALIAH**, called a *man of God*, and probably a Prophet, was contemporary with Jeremiah, Jer. xxxiv. 4.

42. **HABAKKUK** lived about the end of the reign of *Josiah*, or the beginning of that of *Jehoiakim*.

43. **EZEKIEL** lived under the Captivity; and prophesied in Mesopotamia, about the time that Jeremiah prophesied in Jerusalem.

44. **OBADIAH** lived in Judea, after the capture of Jerusalem, and before the desolation of Idumea by Nebuchadnezzar.

45. **DANIEL** prophesied in Babylon during the Captivity.

46. **HAGGAI** prophesied during and after the Captivity.

47. **URIJAH**, the son of Shemaiah, prophesied under *Jehoiakim*. See Jer. xxvi. 20, 21.

48. **ZECHARIAH**, the son of Barachiah, flourished in the second year of *Darius*, after the Captivity.

49. **MALACHI** lived under *Nehemiah*, and some time after Haggai and Zechariah.

Here is a succession of divinely inspired men, by whom God at sundry times and divers manners speaks unto the Fathers, from the beginning of the world down to the restoration from the Babylonish Captivity, a period of *three thousand six hundred years*. From the time of Malachi, who was the last of the Prophets, till the time of Christ, a period of nearly *four hundred years* elapsed without vision or prophecy; but during the whole of that time the Jews had the *law* and the *prophetical writings*, to which, till the time of Christ, there was no necessity to add any thing; for God had, with the writings of the last mentioned Prophet, completed the *canon of the Old Testament*, nothing being farther necessary, till He should, in the fulness of time, superadd the *GOSPEL*; and this having taken place, vision and prophecy are now for ever sealed up, and the Temple of God is established among all genuine believers in Christ Jesus.

It is not easy to ascertain the *order* in which the the *sixteen Prophets*, whose writings are preserved, have succeeded to each other. There are *chronological notes* prefixed to several of their prophecies, which assist to settle generally, the times of the whole. Several were contemporary, as the reader has already seen in the preceding list. The major and minor Prophets may be thus arranged:—

1. **JONAH**—under the reign of Jeroboam the second.
2. **HOSHA**—under Uzziah, Jotham, Ahaz, &c.
3. **JOEL**—contemporary with Hosha.
4. **AMOS**—under Uzziah and Jeroboam the second.
5. **ISAIAH**—under Uzziah, Jotham, Ahaz, and Hezekiah.
6. **MICAH**—contemporary with Isaiah.
7. **NAHUM**—under the reign of Hezekiah.
8. **HABAKKUK**—under the reign of Manasseh or Josiah.
9. **ZEPHANIAH**—under Josiah.
10. **JEREMIAH**—from Josiah to Zedekiah.
11. **DANIEL**—under the Captivity, after Zedekiah.
12. **EZEKIEL**—at the same time.
13. **OBADIAH**—during the Captivity.
14. **HAGGAI**—began to prophesy the second year of Darius.
15. **ZECHARIAH**—about the same time. See Zech. i. 1; vii. 1.
16. **MALACHI**—under Nehemiah. The last of all the Prophets.

The works of these Prophets constitute the principal and most important part of what is called **THE BIBLE**, or *Old Testament*.

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On the style of the Prophets much has been said by several learned men; particularly *Calmet*, *Louth*, Bishop *Newton*, *Viringa*, *Michaelis*, and *Houbigant*. Their chief observations, and especially those most within the reach of the common people, have been selected and abridged, with great care and industry, by the *Rev. Dr. John Smith*, of Cambleton, in his little Tract intitled "A Summary View and Explanation of the Writings of the Prophets," to which it forms *preliminary observations*, drawn up at the desire of the Scottish Society for propagating Christian Knowledge, in a small 8vo. 1804. From this Work I thankfully borrow what concerns the present subject: taking occasion, at the same time, to recommend the whole to all Christian Ministers, to private persons, and to all families, who wish to read the Prophets to their edification.

"The writings of the Prophets, the most sublime and beautiful in the world, lose much of that usefulness and effect which they are so well calculated to produce on the souls of men, from their not being more generally understood. Many prophecies are somewhat dark, till events explain them. They are, besides, delivered in such lofty and figurative terms, and with such frequent allusions to the customs and manners of times and places the most remote, that ordinary readers cannot, without some help, be supposed capable of understanding them. It must therefore be of use to make the language of prophecy as intelligible as may be, by explaining those images and figures of speech in which it most frequently abounds; and this may be done generally, even when the prophecies themselves are obscure.

"Some prophecies seem, as it were, not intended that they should be clearly understood before they are fulfilled. As they relate to different periods, they may have been intended for exciting the attention of mankind, from time to time, both to Providence and to Scripture; and to furnish every age with new evidence of Divine Revelation; by which means they serve the same purpose to the last ages of the world that miracles did to the first. Whereas, if they had been in every respect clear and obvious from the beginning, this wise purpose had been in a great measure defeated. Curiosity, industry, and attention, would at once be at an end; or, by being too easily gratified, would be little exercised.

"Besides, a great degree of obscurity is necessary to some prophecies before they can be fulfilled; and if not fulfilled, the consequence would not be so beneficial to mankind. Thus, many of the ancient prophecies concerning the destruction of Jerusalem, had a manifest relation to the remoter destruction by the Romans, as well as to the nearer one by the Chaldeans. Had the Jews perceived this, which was not indeed clear enough till the event explained it, they would probably have wished to have remained for ever in their Captivity at Babylon, rather than expose themselves or their offspring a second time to a destruction so dreadful as that which they had already experienced.

"With respect to our times, by far the greatest number of prophecies relate to events which are now past; and, therefore, a sufficient acquaintance with history, and with the language and style of prophecy, is all that is requisite, in order to understand them. Some prophecies, however, relate to events still future: and these too may be understood in general, although some particular circumstances connected with them, may remain obscure till they are fulfilled. If prophecies were not capable of being understood in general, we should not find the Jews so often blamed, in this respect, for their ignorance, and want of discernment. That they did actually understand many of them, when they chose to search the Scriptures, we know. Daniel understood, from the prophecies of Jeremiah, the time at which the Captivity in Babylon was to be at an end; and the scribes knew from Micah, and told Herod, where the Messiah was to be born. A very little attention might have enabled them, in the same manner, to understand others, as they probably did; such as the seventy weeks of Daniel; the destruction of the Babylonian empire, and of the other three that were to succeed; and also the ruin of the people and places around them; Moab, Ammon, Tyre, Sidon, Philistia, Egypt, and Idumea. Perhaps, indeed, a few enigmatical circumstances might have been annexed, which could not be understood till they were accomplished: but the general tenor of the prophecies they could be at no loss to understand. With regard to prophecies still future, we are in a similar situation. It is understood, in general, that the Jews will be gathered from their dispersions, restored to their own land, and converted to Christianity; that the fulness of the Gentiles will likewise come in; that Antichrist, Gog and Magog, and all the enemies of the Church, will be destroyed; after which the Gospel will remarkably flourish, and be more than ever glorified. But several circumstances connected with those general events must probably remain in the dark till their accomplishment shall clearly explain them.

"But this degree of obscurity, which sometimes attends prophecy, does not always proceed from the circumstances or subject; it frequently proceeds from the highly poetical and figurative style in which prophecy is for the most part conveyed, and of which it will be proper to give some account. To speak of all the rhetorical figures with which the Prophets adorn their style, would lead us into a field too wide, and would be more the province of the rhetorician than of the commentator. It will be sufficient for our purpose at present, to attend to the most common of them; consisting of *Allegory*, *Parable*, and *Metaphor*; and then to consider the *sources* from which the Prophets most frequently borrow their images in those figures, and the sense which they wish to convey by them.

"By *allegory*, the first of the figures mentioned, is meant that mode of speech in which the writer or speaker means to convey a different idea from what the words in their obvious and primary signification bear. Thus, 'Break up your fallow ground, and sow not among thorns,' (Jer. iv. 3.) is to be understood not of *tillage*, but of *repentance*. And these words, 'Thy rowers have brought thee into great waters, the east wind hath broken thee in the midst of the seas,' (Ezek. xxvii. 6,) allude not to the fate of a *ship*, but of a *city*.

"To this figure the *parable*, in which the Prophets frequently speak, is nearly allied. It consists in the application of some feigned narrative to some real truth, which might have been less striking, or more disagreeable, if expressed in plain terms. Such is the following one of Isaiah, (v. 1. 2.) 'My well-loved hath a vineyard in a very fruitful hill. And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.' The 7th verse tells us that this *vineyard* was the *house of Israel*, which had so ill requited the favour which God had shewn it.—[On this subject see the Dissertation at the end of the Notes on Matthew xiii.]

"There is, besides, another kind of allegory not uncommon with the Prophets, called *mystical allegory* or *double prophecy*. Thus it is said of Eliakim, (Isa. xxii. 22.) 'And the key of the house of David will I lay upon his shoulder; and he shall open and none shall shut; and he shall shut and none shall open.' In the first and obvious sense, the words relate to Eliakim; but in the secondary or mystical sense, and the figurative only is retained: in this, both the one and the other are reserved; and this is what constitutes the difference.

"But of all the figures used by the Prophets, the most frequent is the *metaphor*, by which words are transferred from their primitive and plain to a secondary and figurative meaning. This figure, common in all poetry, and in all languages, is of indispensable necessity in Scripture; which, having occasion to speak of Divine and spiritual matters, could do it only by terms borrowed from sensible and material objects. Hence it is that the sentiments, actions, and corporeal parts, not only of man, but also of inferior creatures, are ascribed to God Himself; it being otherwise impossible for us to form any conceptions of His pure essence and incommunicable attributes. But though the Prophets, partly from necessity, and partly from choice, are thus profuse in the use of metaphors, they do not appear, like other writers, to have the liberty of using them as fancy directed. The same set of images, however diversified in the manner of applying them, is always used, both in allegory and metaphor, to denote the same subjects, to which they are in a manner appropriated. This peculiar characteristic of the Hebrew poetry might perhaps be owing to some rules taught in the prophetic schools, which did not allow the same latitude in this respect as other poetry. Whatever it may be owing to, the uniform manner in which the Prophets apply these images, tends greatly to illustrate the prophetic style; and, therefore, it will be proper now to consider the *sources* from which those images are most frequently derived, and the *subjects* and *ideas* which they severally denote. These sources may be classed under four heads; *Natural*, *Artificial*, *Religious*, and *Historical*.

"I. The first and most copious, as well as the most pleasing source of images in the prophetic writings, as in all

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other poetry, is *Nature*; and the principal images drawn from nature, together with their application, are the following:—

“The *sun, moon, and stars*, the highest objects in the natural world, figuratively represent *kings, queens, and princes, or rulers*; the highest in the world politic. ‘The moon shall be confounded, and the sun ashamed.’ Isa. xxii. 23. ‘I will cover the heavens, and make the stars thereof dark: I will cover the sun with a cloud, and the moon shall not give her light.’ Ezek. xxii. 7.

“*Light and darkness* are used figuratively for *joy and sorrow, prosperity and adversity*: ‘We wait for *light*, but behold *obscurity*; for *brightness*, but we walk in *darkness*.’ Isa. lix. 9. An uncommon degree of light denotes an uncommon degree of joy and prosperity; and *vice versa*. ‘The light of the *moon* shall be as the light of the *sun*, and the light of the sun shall be *sevenfold*.’ Isa. xxx. 26—The same metaphors are likewise used to denote *knowledge and ignorance*. ‘If they speak not according to this word, it is because there is no *light* in them,’ Isa. viii. 20. ‘The people that walked in darkness have seen a great light,’ Isa. ix. 2.

“*Dew, moderate rains, gentle streams, and running waters*, denote the *blessings of the gospel*. ‘Thy *dew* is as the dew of herbs,’ Isa. xxvi. 19. ‘He shall come unto us as the rain,’ Hosea vi. 3. ‘I will *water* it every moment,’ Isa. xxvii. 3. ‘I will pour *water* on him that is thirsty,’ Isa. xlv. 3.

“*Immoderate rains, on the other hand, hail, floods, deep water, torrents, and inundations*, denote *judgments and destruction*. ‘I will rain upon him an overflowing rain, and great hailstones,’ Ezek. xxxviii. 22. ‘Waters rise up out of the north, and shall overflow the land,’ Jer. xlvii. 2.

“*Fires* also, and the *east wind, parching and hurtful*, frequently denote the same. ‘They shall cast thy choice cedars into the *fire*,’ Jer. xxii. 7. ‘He stayeth his *rough wind* in the day of the *east wind*,’ Isa. xxvii. 8.

“*Wind* in general is often taken in the same sense. ‘The wind shall eat up all thy pleasures,’ Jer. xxii. 22. Sometimes it is put for any thing *empty or fallacious*, as well as hurtful. ‘The Prophets shall become *wind*,’ Jer. v. 13. ‘They have sown the wind, and they shall reap the whirlwind,’ Hos. viii. 7.

“*Lebanon and Carmel*; the one remarkable for its *height and stately cedars*, was the image of *majesty, strength, or any thing very great or noble*. ‘He shall cut down the thickets of the *forest* with iron, and *Lebanon* shall fall by a mighty one,’ Isa. x. 34. ‘The Assyrian was a *cedar* in *Lebanon*,’ Ezek. xxxi. 3. The other mountain, (*Carmel*) fruitful, and abounding in vines and olives, denoted *beauty and fertility*. ‘The glory of *Lebanon* shall be given it, the excellency of *Carmel*,’ Isa. xxxv. 2. The vine alone is a frequent image of the Jewish Church. ‘I had planted thee a noble *vine*,’ Jer. ii. 21.

“*Rams and bullocks of Bashan, lions, eagles, sea-monsters, or any animal of prey*, are figures frequently used for cruel and oppressive *tyrants and conquerors*. ‘Hear this word, ye *king* of *Bashan*, which oppress the poor,’ Amos iv. 1. ‘The *lion* is come up from his thicket,’ Jer. iv. 7. ‘A great *eagle* came unto *Lebanon*, and took the *highest branch* of the cedar,’ Ezek. xvii. 3. ‘Thou art as a *whale* in the seas,’ Ezek. xxxii. 2. ‘The *unicorn* shall come down,—and their land shall be soaked with blood,’ Isa. xxxiv. 7.

“II. The ordinary *occupations and customs* of life, with the few *arts* practised at the time, were another source from which the Prophets derived many of their figures; particularly,—

“From *husbandry* in all its parts, and from its *implements*. ‘Sow to yourselves in righteousness, reap in mercy; break up your fallow ground,’ Hos. x. 12. ‘Put in the *sickle*, for the harvest is ripe,’ Joel iii. 12. ‘I am pressed under you, as a *wain* under a load of sheaves,’ Amos ii. 13. *Threshing* was performed in various ways (mentioned Isa. xxviii. 24, &c.) which furnish a variety of images denoting punishment. ‘Arise, and thresh, O daughter of Zion; for I will make thine *horn* iron, and thy *hoofs* brass,’ &c. Micah iv. 13. The operation was performed on rising grounds, where the *chaff* was driven away by the wind, while the *grain* remained; a fit emblem of the *fate of the wicked*, and of the *salvation of the just*. ‘Behold I will make thee a new *threshing-instrument* having teeth; thou shalt thresh the mountains, and beat them small, and thou shalt make the hills as *chaff*. Thou shalt *fan* them, and the wind shall carry them away, and the *whirlwind* shall scatter them,’ Isa. xli. 15, 16.

“The *vintage and winepress* also furnished many images, obvious enough in their application. ‘The *press* is full, the *fats* overflow, for their wickedness is great,’ Joel iii. 13. ‘I have trod the *winepress* alone.—I will tread down the people in mine anger,’ Isa. lxiii. 3, &c. As the *vintage* was gathered with *shouting and rejoicing*, the ceasing of the vintage-shouting is frequently one of the figures that denote *misery and desolation*. ‘None shall tread with shouting; their shouting shall be no shouting,’ Jer. xlviii. 33.

“From the occupation of *tending cattle*, we have many images. ‘Woe unto the *pastors* that destroy and scatter the *sheep* of my pasture,’ Jer. xxiii. 1. The people are the *flock*; *teachers and rulers* the *pastors*. ‘Israel is a *scattered sheep*, the lions have driven him away.’ ‘As a *shepherd* taketh out of the mouth of the lion two legs, or a piece of an ear,’ &c. Amos iii. 12. Some of the images derived from *husbandry, tending cattle, &c.* may perhaps appear mean to us; though not to the Jews, whose manner of life was simple and plain, and whose greatest men, (such as Moses, David, Gideon, &c.) were often *husbandmen and shepherds*. Accordingly, the Messiah himself is frequently described under the character of a *shepherd*. [See *Fleury’s Manners of the Israelites*.]

“It was customary in deep mournings to *shave the head and beard*, to retire to the *house-tops*, (which in those countries were flat, and furnished with little chambers adapted to the purposes of devotion or of sequestered grief,) also to sing dirges at funerals, and to accompany them with a mournful sort of music; and from these and the like circumstances, images are frequently borrowed by the Prophets to denote the *greatest danger*, and the *deepest distress*. ‘Mine heart shall sound for *Moab* like pipes.’—‘Every head shall be *bald*, and every *beard* *clipt*—there shall be lamentation on all the *house-tops* of *Moab*,’ Jer. xlviii. 36, 37, 38; Isa. xv. 2, 3.

“The mode of *burying* in the *Jewish sepulchres*, or ‘sides of the pit,’ and their *Hades*, or state of the dead, supplied many images of the same kind. See Observations on Isa. xiv. and Ezek. xxvi. 20.

“According to the barbarous custom of those times, conquerors *drove their captives* before them almost *naked*, and exposed to the intolerable heat of the sun, and the inclemencies of the weather. They afterwards employed them frequently in *grinding at the hand-mill*, (water-mills not being then invented;) hence *nakedness*, and *grinding at the mill, and sitting on the ground*, (the posture in which they wrought) express captivity. ‘Descend and sit in the dust, O virgin daughter of *Babylon*—take the *millstones*—thy *nakedness* shall be uncovered,’ Isa. xlvii. 1—3.

“The *marriage relation* supplied metaphors to express the relation or covenant between God and His people. On the other hand, *adultery, infidelity to the marriage-bed, &c.* denoted any breach of covenant with God, particularly the *love and worship of idols*. ‘Turn, O backsliding children, saith the Lord, for I am married unto you,’ Jer. iii. 14. ‘There were two women, the daughters of one mother, and they committed whoredoms,—with their idols have they committed adultery,’ &c. Ezek. xxiii. 2, 3—37.

“The *debility and stupefaction* caused by *intoxicating liquors*, suggested very apt images to express the terrible effects of the Divine judgments on those who are the unhappy objects of them. ‘Thou shalt be filled with drunkenness—with the cup of thy sister *Samaria*,’ Ezek. xxiii. 33.

“From the method of *refining metals in the furnace*, images are often borrowed to denote the *judgments* inflicted by God on His people, with a view to cleanse them from their sins, as metal from its dross. ‘Israel is—dross in the midst of the furnace,’ Ezek. xxii. 18. ‘He shall sit as a refiner and purifier of silver,’ Mal. iii. 3.

“Among the other few arts, from which the Hebrew poets derive some of their images, are those of the *fuller and potter*, Mal. iii. 2, &c.; Jer. xviii. 1, &c.; of which the application is obvious. No less so is that of images derived from *fishing, fowling, and the implements* belonging to them; the *hook, net, pit, snare, &c.* which generally denote *captivity or destruction*. ‘I will send for many fishers, and they shall fish them,—and for many hunters, and they shall hunt them,—for their iniquity is not hid from mine eyes,’ Jer. xvi. 16, 17. ‘I will put hooks to thy jaws,’ Ezek. xxix. 4. ‘Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth,’ Isa. xxiv. 17.

“A few images are derived from *building*, as when the Messiah is denoted by a *foundation and corner-stone*, Isa. xxviii. 16. The next verse describes the *rectitude of judgment* by metaphors borrowed from the *line and plummet*; and by *building with precious stones* is denoted a very high degree of *prosperity*, whether applied to church or state, Isa. liv. 11, 12.

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"III. Religion and things connected with it, furnished many images to the sacred poets.

"From the *temple* and its pompous service, from the *tabernacle*, *Shechinah*, *mercy-seat*, &c. are derived a variety of images, chiefly serving to denote the glory of the Christian church, the excellency of its worship, God's favour towards it, and his constant presence with it; the Prophets speaking to the Jews in terms accommodated to their own ideas. 'And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a covering,' Isa. iv. 5. 'Then will I sprinkle clean water upon you, and ye shall be clean,' Ezek. xxxvi. 25.

"The *ceremonial law*, and especially its distinctions between things *clean* and *unclean*, furnished a number of images, all obvious in their application. 'Wash ye, make you clean, put away the evil of your doings,' Isa. i. 16. 'Their way was before me as the uncleanness of a removed woman,' Ezek. xxxvi. 17.

"The *killing of sacrifices*, and *feasting upon them*, serve as metaphors for *slaughter*. 'The Lord hath a sacrifice in Bozra,' Isa. xxxiv. 6; Ezek. xxxix. 17.

"The *Pontifical robes*, which were very splendid, suggested several images expressive of the *glory* of both the Jewish and Christian church. 'I clothed thee with brodered work,' &c. Ezek. xvi. 10. 'He clothed me with the garments of salvation,' Isa. lxi. 10. The prophets wore a *rough upper garment*; false prophets wore the like, in imitation of true ones: and to this there are frequent allusions. 'Neither shall they wear a rough garment to deceive,' Zech. xiii. 4.

"From the *pots*, and other *vessels* and *utensils* of the temple, are likewise borrowed a few metaphors obvious enough without explanation. 'Every pot in Jerusalem and in Judah shall be holiness,' Zech. xiv. 21.

"The prophets have likewise many images that allude to the *idolatrous rites* of the neighbouring nations, to their *groves* and *high places*, (Isa. xxvii. 9.) and to the worship paid to their idols, *Baal*, *Moloch*, *Chemosh*, *Gad*, *Ment*, *Astaroth*, *Tamuz*, &c. Ezek. viii. 10—14.

"Many of the metaphors and images used by the Prophets are likewise borrowed from *history*, especially sacred.

"From the *fall of angels*.—'How art thou fallen from heaven, O Lucifer, son of the morning,' Isa. xiv. 12. 'Thou art the anointed cherub,—thou wast upon the holy mountain of God,' Ezek. xxviii. 14. And from the fall of man. 'Thou hast been in Eden, the garden of God,' ver. 13.

"From *Chaos*.—'I beheld the earth, and, lo! it was without form, and void; and the heavens, and they had no light,' Jer. iv. 23. 'He shall stretch over it the line of devastation, and the plummet of emptiness,' Isa. xxxiv. 11.

"From the *deluge*.—'The windows from on high are open, and the foundations of the earth do shake,' Isa. xxiv. 18.

"From the *destruction of Sodom and Gomorrah*.—'And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch,' Isa. xxxiv. 9.—Also from the destruction of the Hivites and Amorites, &c. Isa. xli. 9.

"The *Exodus and deliverance from Egypt*, is frequently used to shadow forth other great deliverances. 'Thus saith the Lord, who maketh a way in the sea, and a path in the mighty waters,' &c. Isa. xi. 15, 16; xliii. 16—19; li. 9, 10, &c.

"From the *descent on Sinai*.—'Behold the Lord cometh forth out of His place, and will come down and tread on the high places of the earth; and the mountains shall be molten under him,' Micah i. 3, 4.

"From the *resurrection*, the *end of the world*, and the *last judgment*, are derived many images, of which the application is natural and obvious. 'Thy dead men shall live, with my dead body shall they arise,—awake and sing, ye that dwell in the dust,' &c. Isa. xxvi. 19.—'And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down as a leaf falleth from the vine, and as a falling fig from the fig-tree,' Isa. xxxiv. 4.

"The foregoing account of the images which most frequently occur in the writings of the Prophets may be of considerable use in studying their style: but as a thorough knowledge of this must be allowed to be of the highest importance, a few *general remarks* are farther added, although some part of them may appear to be superseded by what has been already observed.

"1. Although the Prophets use words so frequently in a figurative or metaphorical meaning; yet we ought not, without necessity, to depart from the primitive and original sense of language: and such a necessity there is, when the plain and original sense is less proper, less suitable to the subject and context, or contrary to other Scriptures.

"2. By images borrowed from the world natural the Prophets frequently understand something analogous in the world politic. Thus, the *sun*, *moon*, *stars*, and *heavenly bodies*, denote *kings*, *queens*, *rulers*, and *persons in great power*; their *increase of splendour* denotes *increase of prosperity*; their *darkening*, *setting*, or *falling*, denotes a *reverse of fortune*, or the entire ceasing of that power or kingdom to which they refer. *Great earthquakes*, and the *shaking of heaven and earth*, denote the *commotion* and *overthrow of kingdoms*; and the *beginning* or *end of the world*, their *rise*, or *ruin*.

"3. The *cedars of Lebanon*, *oaks of Bashan*, *fir-trees*, and other *stately trees* of the forest, denote *kings*, *princes*, *potentates*, and *persons of the highest rank*; *briers* and *thorns* the *common people*, or those of the meanest order.

"4. *High mountains* and *lofty hills*, in like manner, denote *kingdoms*, *republics*, *states*, and *cities*;—*towers* and *fortresses* signify *defenders* and *protectors*;—*ships of Tarshish*, merchants, or commercial people; and the *daughter of any capital* or mother city, the *lesser cities*, or *suburbs* around it. *Cities never conquered* are farther styled *virgins*.

"5. The Prophets likewise describe *kings* and *kingdoms* by their *ensigns*; as *Cyrus* and the *Romans* by an *eagle*;—the *king of Macedon*, by a *goat*;—and the *king of Persia*, by a *ram*; these being the figures on their respective standards, or in the ornaments of their architecture.

"6. The Prophets, in like manner, borrow some of their images from *ancient hieroglyphics*, which they take in their usual acceptation: thus, a *star* was the emblem of a *god*, or *hero*;—a *horn*, the emblem of *great power*, or *strength*; and a *rod*, the emblem of *royalty*: and they signify the same in the Prophets.

"7. The same prophecies have frequently a *double meaning*: and refer to different events, the one *near*, the other *remote*;—the one *temporal*, the other *spiritual*, or perhaps *eternal*. The Prophets having thus several events in their eye, their expressions may be partly applicable to one, and partly to another; and it is not always easy to mark the transition. Thus, the prophecies relating to the *first* and *second restoration* of the *Jews*, and *first* and *second coming of our Lord*, are often interwoven together; like our Saviour's own prediction (Matt. xxiv.) concerning the *destruction of Jerusalem*, and the *end of the world*. What has not been fulfilled in the first, we must apply to the second; and what has been already fulfilled, may often be considered as typical of what still remains to be accomplished.

"8. Almost all the prophecies of the *Old Testament*, whatever view they may have to nearer events, are ultimately to be referred to the *New*, where only we are to look for their full completion. Thus *Babylon*, under the *Old Testament*, was a type of *mystical Babylon* under the *New*; and the *King of Syria* (Antiochus Epiphanes) a type of *Antichrist*;—the *temporal enemies of the Jews*, types and figures of the *spiritual enemies of Christians*. We must not, however, expect to find always a mystical meaning in prophecy; and when the near and most obvious meaning is plain, and gives a good sense, we need not depart from it, nor be over-curious to look beyond it.

"9. In prophecies, as in parables, we are chiefly to consider the *scope* and *design*, without attempting too minute an explication of all the poetical images and figures with which the Sacred Writers use to adorn their style.

"10. Prophecies of a general nature are applicable by *accommodation* to individuals;—most of the things that are spoken of the church in general being no less applicable to its individual members.

"11. Prophecies of a particular nature, on the other hand, admit, and often require, to be extended. Thus, *Edom*, *Moab*, or any of the enemies of God's people, is often put for the whole;—what is said of one being generally applicable to the rest.

"12. In like manner, what is said of or of any of God's people, on any particular occasion, is of general application and use; all that stand in the same relation to God having an interest in the same promises.

"13. A *cup of intoxicating liquor* is frequently used to denote the *indignation of God*;—and the effects of such a cup, the effects of His displeasure.

INTRODUCTION TO THE BOOK OF ISALAH.

"14. As the *covenant of God* with His people is represented under the figure of *marriage*; so their *breach of that covenant*, especially their *idolatry*, is represented by *whoredom, adultery, and infidelity to the marriage bed*; on which the Prophets sometimes enlarge, to excite detestation of the crime. The epithet *strange* does likewise, almost always, relate to something connected with *idolatry*.

"15. Persons or nations are frequently said in Scripture to be related to those whom they resemble in their life and conduct. In the same manner, men are denoted by *animals* whose qualities they resemble. A definite number, such as *three, four, seven, ten, &c.* is sometimes used by the Prophets for an *indefinite*, and commonly denotes a *great many*.

"16. In the reckoning of time, a *day* is used by the Prophets to denote a *year*;—and things *still future*, to denote their certainty, are spoken of as *already past*.

"17. When the Prophets speak of the *last, or latter days*, they always mean the *days of the Messiah*, or the time of the Gospel dispensation. *That day* means often the same, and always some period at a distance.

"18. When places are mentioned as lying *north, south, east, or west*, it is generally to be understood of their situation with respect to *Judea or Jerusalem*, when the context does not plainly restrict the scene to some other place.

"19. By the *earth*, (or the word so translated,) the Prophets frequently mean the *Land of Judea*; and sometimes, says Sir Isaac Newton, the great continent of all Asia and Africa, to which they had access by land. By the *ites of the sea*, on the other hand, they understood the places to which they sailed, particularly all Europe, and probably the islands and sea-coasts of the Mediterranean.

"20. The greatest part of the Prophetic Writings was first composed in *verse*, and still retains (notwithstanding all the disadvantages of a literal prose translation,) much of the air and cast of the original, particularly in the division of the lines, and in that peculiarity of Hebrew poetry by which the sense of one line or couplet so frequently corresponds with that of the other. Thus,—

I will greatly rejoice in the Lord, }
My soul shall be joyful in my God; }
For he hath clothed me with the garments of salvation; }
He hath covered me with the robe of righteousness; }
As a bridegroom decketh himself with ornaments; }
And as a bride adorneth herself with her jewels. } Isa. lxi. 10.

"Attention to this peculiarity in sacred poetry will frequently lead to the meaning of many passages in the poetical parts of Scripture, (in which it perpetually occurs,) as the one line of a couplet, or member of a sentence, is generally a commentary on the other. Thus,—

The Lord hath a sacrifice in Bozra. }
And a great slaughter in the land of Idumea. } Isa. xxxiv. 6.

"Here the metaphor in the first line is expressed in plain terms in the next:—the *sacrifice in Bozra* means the great *slaughter in Idumea*, of which Bozra was the capital.

"It must be observed that the *parallelism* is frequently more extended. Thus,—

For I will pour out waters on the thirsty, }
And flowing streams upon the dry ground; }
I will pour out my Spirit on dry soil, }
And my blessing on thine offspring. } Isa. xlv. 3.

"Here the two last lines explain the metaphor in the two preceding."

As the *gift of prophecy* was the greatest which God gave to men upon earth; so the *Prophet*, as being the immediate instrument of revealing the will of God to the people, was the greatest, the most important, the most august, venerable, and useful person, in the Land of Israel. *Ipsi eis exeant* (says St. Augustin) *philosophi ipsi sapientes, ipsi theologi, ipsi prophete, ipsi doctores, probitatis ac pietatis*:—they were to the people the philosophers, the wise men, the divines, the prophets, and the teachers of truth and godliness. By their intercourse with God, they were His mediators with the people; and their *persons*, as well as their *office*, were considered as peculiarly sacred. They did not mix with the people, and only appeared in public when they came to announce the will of God. They were also a kind of typical persons,—whatever occurred to them was instructive, so that they were for signs, metaphors, and portents.

Most of the ancient Prophets were *extraordinary messengers*. They were not bred up to the prophetic function: as the office was immediately from God, as well as the message they were to deliver to the people, so they had no previous education—in reference to such an office; for no man knew whom the God of Israel might please to call to announce his righteousness to the people. Several of them were taken out of the walks of *common life*. *Jonah* appears to have been a private person at Gath-hopher in Galilee, before God called him to prophesy against Nineveh. *Elisha* was a ploughman at Abel-meholah (1 Kings xix. 16,) when called to the prophetic function. *Zechariah* appears to have been a husbandman, and a keeper of cattle, chap. xiii. 5. *Amos* was a herdman of Tekoa, and a gatherer of sycamore fruit, chap. i. 1; vii. 14, 15; and no doubt several others of the ancient prophets had an equally mean origin: but the office and the calling *dignified* the man. We know that our blessed Lord called not his disciples from the higher walks or offices of life; but out of fishermen, tax-gatherers, and tent-makers, he formed *Evangelists* and *Apostles*.

The Prophets appear to have gone in mean clothing; either *sackcloth, hair-cloth, or coats of skin*, appear to have been their ordinary clothing. They spoke against the pride and vain-glorious of man; and their very garb and manner gave additional weight to the solemn words they delivered. They lived in a retired manner; and when not sent on special errands, they employed their vacant time in the instruction of youth;—as this is probably what we are to understand by the *schools of the Prophets*, such as those over which Elijah, Elisha, and Samuel presided; though no doubt there were some of their disciples that were made partakers of the prophetic gift.

The Prophets do not appear to have been called to a life of *celibacy*. *Isaiah* was a married man, chap. viii. 3, and so was *Hosea*, chap. i. 2, unless we are to understand the latter case enigmatically. And that the sons of the prophets had *wives* we learn from 2 Kings iv. 1, &c.; and from this, as well as from the case of the *Apostles*, we learn that the matrimonial state was never considered, either by Moses or the Prophets, Christ or his Apostles, as disqualifying men from officiating in the most holy offices; as we find *Moses, Aaron, Isaiah, Zechariah, and Peter*, all married men, and yet the most eminent of their Order.

Of *ISALAH*, the writer of this Book, very little is known. He is supposed to have been of the *tribe of Judah*, and of the *royal family of David*. Himself says that he was the *son of Amoz*; and others tell us that this *Amoz* was the son of *Joash*, and brother of *Amaziah*, king of Judah. "Of his family and tribe we know nothing," says R. D. Kimchi, "only our Rabbins, of blessed memory, have received the tradition that Amoz and Amaziah were brothers;" and it is on this ground that he has been called the *royal prophet*. It has been also said that *Isaiah* gave his daughter in marriage to Manasseh, son of Hezekiah, king of Judah; and that himself was put to death by Manasseh, being *sawn asunder* with a wooden saw. But all these traditions stand on very slender authority, and are worthy of very little regard. Several Commentators have thought that his prophecies afford presumptive evidence of his *high descent and elegant education*:—1. Because his *style* is more *correct and majestic* than any of the other Prophets. 2. That his frequent use of *images* taken from *royalty* is a proof that this state was familiar to him, being much at court, as he must have been, had he been the brother of the king. These things are spoken by many with much confidence; for my own part, I had rather look to his *inspiration* for the correctness of his language and the dignity of his sentiments, than to those very inferior helps. On the other hypothesis nothing is left to the Divine Spirit, except the mere *matter* of his Prophecies. Suppositions of this kind are not creditable to Divine Revelation.

Isaiah appears to have had *two sons*,—who were typical in their names: one, *Shear Jashub*, "a remnant shall return," chap. vii. 3;—and the other *Maher-shalal-hash-Baz*, "haste to the spoil: quick to the prey," chap. viii. 3; and it is remarkable, that his wife is called a *prophetess*. Other matters relative to his character, will appear in the Notes on his Prophecies.

In the Notes on this Book, I have consulted throughout the Commentary of Rabbi *David Kimchi*; and have made much use of *Bishop Louth*, as the Reader will perceive. His *various Readings* I have re-collated with Dr.

INTRODUCTION TO THE BOOK OF ISAIAH.

Kennicott, and *B. De Rossi*; in consequence of which I have been enabled in many cases to add double weight to the authorities by which the learned Bishop was supported in the Readings which he has either mentioned or *received into the Text*. Bishop *Lowth* could avail himself only of the *Collections* of *Dr. Kennicott*—the sheets of *Isaiah*, in the Doctor's edition of the Hebrew Bible, as they passed through the press, were sent by him to the Bishop; but the *Collections* of *De Rossi*, more numerous and more accurate than those of *Dr. Kennicott*, were not published till six years after the Doctor had published his Bible, and about one year before this most learned and pious prelate went to his reward. I have also consulted some excellent Hebrew MSS. in my own library, from six to eight hundred years old, which have afforded me additional help in estimating the worth and importance of the Various Readings in the above *Collections* of *Kennicott* and *De Rossi*, as far as they are employed in the illustration of this Prophet. From the ancient English MS. Version of this Prophet I have extracted several curious translations of select parts; which, I have no doubt, will meet with every Reader's approbation. Though I have followed Bishop *Lowth* chiefly, yet I have consulted the best Commentators within my reach, in order to remove doubts, and clear up difficult passages; but have studied to be as brief as possible, that the Sacred Text might not be encumbered either with the multitude or length of the Notes, nor the Reader's time occupied with any thing not essentially necessary.

This Book, according to *Vitringa*, is *twofold in its matter*:—1. *Prophetical*. 2. *Historical*.

1. The *prophetical* is divided into five parts:—Part I. from chap. i. to chap. xiii. is directed to the Jews and Ephraimites; and contains five prophetic discourses. Part II. from chap. xiii. to chap. xxiv. declares the fate of the Babylonians, Philistines, Moabites, Syrians, Egyptians, Tyrians, and others; and contains eight prophetic discourses. Part III. from chap. xxiv. to chap. xxxvi. denounces judgments on the disobedient Jews, and consoles the true followers of God. This contains three discourses. Part IV. from chap. xl. to chap. xlix. refers to the Messiah and the deliverance of the Jews from the Babylonians; and contains four discourses.—Part V. from chap. xlix. to the end, points out the passion, crucifixion, and glory, of the Messiah, and contains five discourses.

2. The *historical* part begins with chap. xxxvi. and ends with chap. xxxix. and relates some of the transactions of the Prophet's own times. On this analysis *Vitringa* explains the whole Prophecy.

Calmel takes a different view of it. He divides it into eight parts, viz.—Part I. he supposes to relate to *Jotham*, son of *Uzziah*, king of Judah: this is included in the first six chapters. The Prophet inveighs against the crimes of the Jews; declares the judgments of God against them; predicts a more auspicious time, which took place under *Hezekiah*, who was a type of Christ. Part II. concerns the reign of *Ahaz*, and comprehends the six following chapters, in which he speaks of the siege of Jerusalem by *Pekah* and *Resin*;—of the birth of *Immanuel*, as a proof of the approaching deliverance of Judah;—predicts the calamities that were to fall on the kingdoms of Syria and Israel, &c. Part III. contains many prophecies against Babylon, the Philistines, Moabites, &c. Part IV. contains prophecies against Egypt, Babylon, Kedar, Arabia, &c. Part V. concerns the reign of *Hezekiah*, and especially the war of *Sennacherib* against the Jews, &c. The four historical chapters inserted here contain the account of the fulfilment of the preceding Prophecy. Part VI. included in chap. xl. to xlv. inclusive, contains the Prophet's discourses on the existence of God, the truth and perfection of the Jewish religion, the vanity of idolatry, the return of the people from captivity, and the coming of Christ. Part VII. From chap. xlix. to chap. lvi. the Prophet, personifying the Messiah, speaks of His sufferings, death, and burial;—predicts the return from the Babylonish Captivity, and the glory of the latter days. Part VIII. speaks of the coming of the Messiah, and the vocation of the Gentiles;—the disgrace and confusion of all false prophets and teachers; and the establishment of a pure and holy church, &c.

I might give other Analyses of this Book, but it is needless:—from what is before the Reader he will at once see how vain all attempts of this kind are, and how foolish to make divisions and subdivisions, partitions and classifications, where the Spirit of God has given no intimations of the kind; and where even the most learned men differ in their arrangement.

"God never left his work for man to mend." The Prophecies were given as they were necessary, and no classification was ever intended. We should take them up as we find them; and humbly endeavour to find out their objects and meaning, and how far ourselves are interested in these denunciations of Divine wrath;—and in those glorious promises of mercy and salvation through Him who was once the hope of Israel,—and now is salvation to the ends of the earth.

Bishop *Lowth's* Translation is by far the best that has ever been made of this sublime Prophet:—as he thoroughly understood his language, so he entered deeply into his spirit. Were it allowable, I should be glad to supersede what is called the *Authorized Version*, and put that of the learned Bishop in its place, as being abundantly more correct and nervous,—rendering the Sacred Text more clearly, and consequently more intelligibly, so that even the common Reader can understand this Text better without a comment, than he can the *Authorized Version*, even with one. His Notes, which are a treasure of learning and sound criticism, I have almost universally preserved, with which my own are intermingled, distinguished by being put within brackets; and I have often adopted his Text, as being vastly superior to that in common use; the catch words from this, included in parentheses, follow those from the *Authorized Version*. Should a *New Translation* of the Bible be ever published by authority, I have no doubt that, with a few alterations, that of Bishop *Lowth* would be adopted as the standard.

Millbrook, Sept. 24, 1823.

A. C.

THE BOOK OF THE PROPHET ISAIAH.

Chronological Notes relative to the commencement of Isaiah's Prophecy.

Year from the creation of the world, according to the computation of Archbishop Usher, 3944.—Year from the Deluge, according to the generally received Hebrew Text, 1555.—Year from the vocation of Abram, 1161.—Year from the foundation of Solomon's temple, 951.—First year of the fifth Olympiad.—Year before the building of Rome, according to the Varroian computation, 7.—Fifteenth year of the reign of Thurimus, king of Macedonia.—Eleventh year of the reign of Theopompus, king of Lacedæmon.—Second year of the reign of Alyattes, king of Lydia.—Eighty-ninth year of Æschylus, perpetual archon of the Athenians.—Second year of the reign of Ptolemaeus, king of Egypt.—Fifty-first year of the reign of Asarhaddon, or Uzziah, king of Judah.—Epoch of the establishment of the Ephori at Lacedæmon by Theopompus.

CHAPTER I.

The Prophet, with a boldness and majesty becoming the herald of the Most High, begins with calling on the whole creation in attend when Jehovah speaks, 2. A charge of gross insensibility and ingratitude is then brought against the Jews, by contrasting their conduct with that of the ox and ass, the most stupid of animals, 3. This leads to an amplification of their guilt, 4; highly aggravated by their sighting the chastisements and judgments of God, though repeated till they had been left almost like Sodom and Gomorrah, 5-8. The incidental mention of these places leads to an address to the rulers and people of the Jews, (under the character of princes of Sodom, and people of Gomorrah) no less spirited and severe than it is elegant and unexpected, 10. The vanity of trusting to the performance of outward rites and ceremonies of religion is then exposed, 11-15; and the necessity of repentance and reformation is strongly enjoined, 16, 17, and urged by the most encouraging promises as well as by the most awful threatenings, 18-20. But neither of these producing the proper effect on that people, who were the Prophet's charge, he lastly laments their degeneracy, 21-23; and concludes with invoking God, declaring his purpose of inflicting such heavy judgments as would entirely cut off the wicked, and excite in the righteous, who should also pass through the furnace, an everlasting shame and abhorrence of every thing connected with idolatry, the source of their misery, 24, 25.

A. M. cir. 720.
B. C. cir. 720.
An. Ol. Quin. 1.
A. U. C. 7.

THE vision of Isaiah the son of Amoz, which he saw concerning

a Numb. 12. 6.—b Deut. 32. 1. Jer. 2. 12. & 6. 19. & 22. 28. Esai. 36. 4. Mic. 1. 2. & 6. 1. 2.—c Ch. 5. 1. 2.

ISAIAH exercised the prophetic office during a long period of time, if he lived to the reign of Manasseh; for the lowest computation, beginning from the year in which Uzziah died, when some suppose him to have received his first appointment to that office, brings it to sixty-one years. But the tradition of the Jews that he was put to death by Manasseh is very uncertain; and one of their principal Rabbins, (*Aben Ezra*, Com. in Isa. i. 1.) seems rather to think that he died before Hezekiah, which is indeed more probable. It is however certain that he lived at least to the fifteenth or sixteenth year of Hezekiah; this makes the least possible term of the duration of his prophetic office about forty-eight years. The time of the delivery of some of his prophecies is either expressly marked, or sufficiently clear from the history to which they relate: that of a few others may, with some probability, be deduced from internal marks; from expressions, descriptions, and circumstances interwoven. It may therefore be of some use in this respect, and for the better understanding of his prophecies in general, to give here a summary view of the history of his time.

The kingdom of Judah seems to have been in a more flourishing condition during the reigns of Uzziah and Jotham, than at any other time after the revolt of the ten tribes. The former recovered the port of Elath on the Red Sea, which the Edomites had taken in the reign of Joram. He was successful in his wars with the Philistines, and took from them several cities, Gath, Jabneh, Ashdod; as likewise against some people of Arabia Deserta, and against the Ammonites, whom he compelled to pay him tribute. He repaired and improved the fortifications of Jerusalem; and had a great army, well appointed and disciplined. He was no less attentive to the arts of peace; and very much encouraged agriculture, and the breeding of cattle. Jotham maintained the establishments and improvements made by his father; added to what Uzziah had done in strengthening the frontier places; conquered the Ammonites, who had revolted; and exacted from them a more stated and probably a larger tribute. However, at the latter end of his time, the league between Pekah, king of Israel, and Rezin, king of Syria, was formed against Judah; and they began to carry their designs into execution.

But in the reign of Ahaz, his son, not only all these advantages were lost, but the kingdom of Judah was brought to the brink of destruction. Pekah, king of Israel, overthrew the army of Ahaz, who lost in battle one hundred and twenty thousand men; and the Israelites carried away captives two hundred thousand women and children, which however were released and sent home again, upon the remonstrance of the Prophet Oed. After this, as it should seem, (see *Vitringa* on chap. vii. 2.) the two kings of Israel and Syria joining their forces, laid siege to Jerusalem: but in this attempt they failed of success. In this distress

Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

2^b Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me.

3^d The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.

4 Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters! They have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.

d Jer. 6. 7.—e Jer. 9. 3, 6.—f Ch. 5. 12.—g Heb. of *happiness*.—h Ch. 57. 3, 4. Matt. 3. 7.—i Heb. *alienated*, or, *separated*. Psa. 53. 3.

Ahaz called in the assistance of Tiglath-Pileser, king of Assyria; who invaded the kingdoms of Israel and Syria, and slew Rezin: but he was more in danger than ever from his too powerful ally; to purchase whose forbearance, as he had before bought his assistance, he was forced to strip himself and his people of all the wealth he could possibly raise, from his own treasury, from the temple, and from the country. About the time of the siege of Jerusalem, the Syrians took Elath, which was never after recovered. The Edomites, likewise, taking advantage of the distress of Ahaz, ravaged Judea, and carried away many captives. The Philistines recovered what they had before lost; and took many places in Judea, and maintained themselves there. Idolatry was established by the command of the king in Jerusalem, and throughout Judea; and the service of the temple was either intermitted, or converted into an idolatrous worship.

Hezekiah, his son, at his accession to the throne, immediately set about the restoration of the legal worship of God, both in Jerusalem and through Judea. He cleansed and repaired the temple, and held a solemn passover. He improved the city, repaired the fortification, erected magazines of all sorts, and built a new aqueduct. In the fourth year of his reign, Shalmaneser, king of Assyria, invaded the kingdom of Israel, took Samaria, and carried away the Israelites into captivity, and replaced them by different people sent from his own country; and this was the final destruction of that kingdom in the sixth year of the reign of Hezekiah.

Hezekiah was not deterred by this alarming example from refusing to pay the tribute to the king of Assyria, which had been imposed on Ahaz: this brought on the invasion of Sennacherib in the fourteenth year of his reign, an account of which is inserted among the prophecies of Isaiah. After a great and miraculous deliverance from so powerful an enemy, Hezekiah continued his reign in peace. He prospered in all his works, and left his kingdom in a flourishing state to his son Manasseh, a son in every respect unworthy of such a father. See *Louth*.

NOTES ON CHAPTER I.

Verse 1. *The vision of Isaiah* It seems doubtful whether this title belong to the whole book, or only to the prophecy contained in this Chapter. The former part of the title seems properly to belong to this particular prophecy; the latter part, which enumerates the kings of Judah under whom Isaiah exercised his prophetic office, seems to extend it to the whole collection of prophecies delivered in the course of his ministry. *Vitringa* (to whom the world is greatly indebted for his learned labours on this Prophet; and to whom we should have owed much more, if he had not so totally devoted himself to Masoretic authority,) has, I think, very judiciously resolved this doubt. He supposes that the former part of the title was originally

5 * Why should ye be stricken any more ? ye will revolt more and more: the whole head is sick, and the whole heart faint.

k Chap. 9. 13. Jer. 2. 30. & 5. 3.

prefixed to this single prophecy; and that, when the collection of all Isaiah's prophecies was made, the enumeration of the kings of Judah was added, to make it at the same time a proper title to the whole book. As such it was plainly taken in 2 Chron. xxxii. 32, where the Book of Isaiah is cited by this title: "The vision of Isaiah the Prophet, the son of Amos."

The prophecy contained in this first Chapter stands single and unconnected, making an entire piece of itself. It contains a severe remonstrance against the corruptions prevailing among the Jews of that time; powerful exhortations to repentance; grievous threatenings to the impatient; and gracious promises of better times, when the nation shall have been reformed by the just judgments of God. The expression, upon the whole, is clear; the connexion of the several parts easy; and in regard to the images, sentiments, and style, it gives a beautiful example of the prophet's elegant manner of writing; though perhaps it may not be equal in these respects to many of the following prophecies.

Verse 2. Hear, O heavens—(Hear, O ye heavens,) God is introduced as entering into a public action, or pleading, before the whole world, against His disobedient people. The prophet, as herald or officer to proclaim the summons to the court, calls upon all created beings, celestial and terrestrial, to attend, and bear witness to the truth of his plea, and the justice of his cause. The same scene is more fully displayed in the noble exordium of Psa. 1. where God summons all mankind, from east to west, to be present to hear His appeal; and the solemnity is held on Zion, where He is attended with the same terrible pomp that accompanied Him on mount Sinai:

"A consuming fire goes before Him, And round Him rages a violent tempest: He calleth the heavens from above, And the earth, that he may contend in judgment with His people." Psa. 1. 3, 4.

By the same bold figure Micah calls upon the mountains, that is, the whole country of Judea, to attend to him, chap. vi. 1, 2.

"Arise, plead thou before the mountains, And let the hills hear Thy voice. Hear, O ye mountains, the controversy of Jehovah; And ye, O ye strong foundations of the earth: For Jehovah hath a controversy with His people, And He will plead His cause against Israel."

With the like invocation Moses introduces His sublime song; the design of which was the same as that of this prophecy, "to testify as a witness, against the Israelites," for their disobedience, Deut. xxxi. 21.

"Give ear, O ye heavens, and I will speak; And let the earth hear the words of my mouth." Deut. xxxii. 1.

This in the simple yet strong oratorical style of Moses is, "I call heaven and earth to witness against thee this day: life and death have I set before thee; the blessing and the curse: choose now life, that thou mayest live, thou and thy seed." Deut. xxx. 19. The poetical style, by an apostrophe, sets the personification in a much stronger light.

Hath spoken—(That speaketh) I render it in the present time, pointing it דובר dober. There seems to be an impropriety in demanding attention to a speech already delivered. [But the present reading may stand, as the prophet may be here understood to declare to the people what the Lord had first spoken to him.]

I have nourished [The Septuagint have ετρέφωσα, I have begotten. Instead of גידלתי gidalti, they read ילדתי yildati; the word little differing from the other, and perhaps more proper: which the Chaldee likewise seems to favour; "vocavi eos filios." See Exod. iv. 22; Jer. xxxi. 9.

Verse 3. The ox knoweth [An amplification of the gross insensibility of the disobedient Jews, by comparing them with the most heavy and stupid of all animals, yet not so insensible as they. Bochart has well illustrated the comparison, and shewn the peculiar force of it. "He sets them lower than the beasts, and even than the most stupid of all beasts; for there is scarcely any more so than the ox and the ass. Yet these acknowledge their master; they know the manger of their lord; by whom they are fed, not for their own, but for his good; neither are they looked upon as children, but as beasts of burden; neither are they advanced to honours, but oppressed with great and daily labours. While the Israelites, chosen by the mere favour of God, adopted as sons, promoted to the highest dignity, yet acknowledged not their Lord and their God; but despised His commandments, though in the highest degree equitable and just." Hieroz. i. col. 409.

Jeremiah's comparison to the same purpose is equally

6 From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: = they have

1 Heb. increase revolt.—in Jer. 8. 22.

elegant: but has not so much spirit and severity as this of Isaiah.

"Even the stars in the heavens knoweth her season; And the turtle, and the swallow, and the crane, observe the time of their coming; But my people doth not know the judgment of Jehovah." Jer. vii. 7.

Hosea has given a very elegant turn to the same image, in the way of metaphor or allegory:—

"I drew them with human cords, with the bands of love; And I was to them as he that lifteth up the yoke upon their chest; And I laid down their foder before them." Hos. xi. 4.

Salomo ben Melech thus explains the middle part of the verse, which is somewhat obscure: "I was to them at their desire as they that have compassion on a heifer, lest she be overworked in ploughing, and that lift up the yoke from off her neck, and rest it upon her cheek, that she may not still draw, but rest from her labour an hour or two in the day."

But [Israel] The Septuagint, Syriac, Aquila, Theodotum, and Vulgate, read ישראל va-yisrael, sicut Israel, adding the conjunction; which, being rendered as an adverbative, sets the opposition in a stronger light.

Doth not know] The same ancient Versions agree in adding ME, which very properly answers, the words possessor and lord preceding. [Ispah] de ME oxi cyrus. Sept. "Israel autem ME non cognovit;" Vulg. Ispah] de MOY oxi cyrus. Aquil., Theod. The testimony of so scrupulous an interpreter as Aquila is of great weight in this case. And both his and Theodotum's rendering is such, as shews plainly, that they did not add the word MOY to help out the sense; for it only embarrasses it. It also clearly determines what was the original reading in the old copies from which they translated. It could not be ידדני yaddani, which most obviously answers to the version of the Septuagint, and Vulgate, for it does not accord with that of Aquila and Theodotum. The version of these latter interpreters, however injudicious, clearly ascertains both the phrase, and the order of the words, of the original Hebrew: it was וישראל אוי לו ישראל ohi lo yadd. The word אוי ohi, has been lost out of the text. The very same phrase is used by Jeremiah, chap. iv. 22, וישראל לא ידדני ammi ohi lo yaddu. And the order of the words must have been as above represented; for they have joined וישראל yishrael, with אוי ohi, as in regimine; they could not have taken it in this sense, Israel meus non cognovit, had either this phrase or the order of the words been different. I have endeavoured to set this matter in a clear light, as it is the first example of a whole word lost out of the text; of which the reader will find many other plain examples in the course of these Notes. [But Rosenmuller contends that this is unnecessary, as the passage may be translated, Israel knows nothing: my people have no understanding.]

The Septuagint, Syriac, and Vulgate, read וישראל וישראל, "and my people:" and so likewise sixteen MSS. [of Kennicott, and fourteen of De Rossi.]

Verse 4. Ah sinful nation—(Degenerate.) Five MSS. (one of them ancient) read וישראל mashechitim, without the first yod; in hophel, corrupted, not corrupters. See the same word in the same form, and in the same sense, Prov. xxv. 26. Are corrupters—(Are estranged)] Thirty-two MSS. (five ancient) and two editions, read וישראל nazoru: which reading determines the word to be from the root נזר zur, to alienate, not from נזר nazar, to separate; so Kimchi understands it. See also Annotat. in Noldium, 68.

They are gone away backward—(They have turned their backs upon him.)] So Kimchi explains it: "They have turned unto Him the back, and not the face." See Jer. ii. 27; vii. 24. I have been forced to render this line paraphrastically; as the verbal translation "they are estranged backward" would have been unintelligible.

Verse 5. Why should ye be stricken any more?—(On what part, &c.) The Vulgate renders ידד לו אל mah, super quo, (see Job xxxviii. 6; 2 Chron. xxxii. 10) upon what part. And so Abdana on Sal. ben Melech: "There are some who explain it thus: Upon what limb shall you be smitten, if you add defection? for already for your sins have you been smitten upon all of them; so that there is not to be found in you a whole limb on which you can be smitten." Which agrees with what follows: from the sole of the foot even to the head, there is no soundness therein: and the sentiment and image is exactly the same with that of Ovid, Pont. ii. 7, 42.

"Vix habet in nobis jam nova plaga locum." [There is no place on you for a new stripe.]

not been closed, neither bound up, neither molli- fied with ointment.

7 Your country is desolate, your cities are burned with fire; your land, strangers devour it in your presence, and it is desolate, as over- thrown by strangers.

Or, *or, or*—*Deut. 32. 61, 62—p Hab. as the overthrow of strangers.*

Or that still more expressive line of *Euripides*; the great force and effect of which *Longinus* ascribes to its close and compressed structure, analogous to the sense which it expresses:

Ἦσαν κακῶν ὄν' ἡ' οὐκ ἔσθ' ἔτι τιθῆναι.

I'm full of miseries: there's no room for more. *Herc. Fur. 124. Long. act. 68.*

"On what part will ye strike again; will ye add correction?" This is addressed to the instruments of God's vengeance; those that inflicted the punishment, who or whatsoever they were. "Ad verbum certa persona intelligenda sunt, quibus ista actio [qua per verbum exprimitur] competit." [The words are addressed to the persons who were the agents employed in the work expressed by the original word,] as *Glossius* says in a similar case, *Phil. Sacr. i. 3, 22.* See chap. viii. 4.

As from *yr yadd*, *רַב דַּדָּה*, knowledge; from *yr yadd*, *רַב דִּישָׁח*, counsel; from *yr yashan*, *רַב שָׁנָח*, sleep, &c.; so from *yr yaser*, is regularly derived *רַב עָרָה*, correction.

The whole head is sick. [The king and the priest are equally gone away from truth and righteousness. Or the state is oppressed by its enemies, and the church corrupted in its rulers and in its members.]

Verse 6. They have not been closed, &c.—(It hath not been pressed, &c.) The art of medicine in the east consists chiefly in external applications: accordingly the prophet's images in this place are all taken from surgery. Sir John Chardin, in his note on Prov. iii. 8. "It shall be health to thy navel, and marrow to thy bones," observes, that "the comparison is taken from the plaisters, ointments, oils, frictions, which are made use of in the East upon the belly and stomach in most maladies. Being ignorant in the villages of the art of making decoctions and potions, and of the proper doses of such things, they generally make use of external medicines." *Harmer's Observations on Scripture*, vol. ii. p. 488. And in surgery their materia medica is extremely simple: oil making the principal part of it. "In India," says *Tavernier*, "they have a certain preparation of oil and melted grease, which they commonly use for the healing of wounds." *Voyage Ind.* So the good Samaritan poured oil and wine on the wounds of the distressed Jew: wine cleansing and somewhat astringent, proper for a fresh wound; oil, mollifying and healing. *Luke x. 34.* [Kimchi has a judicious remark here: "When various medicines are applied, and no healing takes place, that disorder is considered as coming immediately from God."]

Of the three verbs in this sentence one is in the singular number in the Text, another is singular in two MSS. (one of them ancient) *חִבְשָׁה* *chobeshah*; and the Syriac and Vulgate, render all of them in the singular number.

Verse 7-9. Your country is desolate] The description of the ruined and desolate state of the country in these verses does not suit with any part of the prosperous times of Uzziah and Jotham. It very well agrees with the time of Ahaz, when Judea was ravaged by the joint invasion of the Israelites and Syrians, and by the incursions of the Philistines and Edomites. The date of this prophecy is therefore generally fixed to the time of Ahaz. But on the other hand it may be considered whether those instances of idolatry which are urged in ver. 29, (the worshipping in groves and gardens,) having been at all times too commonly practised, can be supposed to be the only one which the Prophet would insist upon in the time of Ahaz; who spread the grossest idolatry through the whole country, and introduced it even into the temple; and, to complete his abominations, made his son pass through the fire to Moloch. It is said, 2 Kings xv. 27, that in Jotham's time—"the Lord began to send against Judah Retsin and Pekah." If we may suppose any invasion from that quarter to have been actually made at the latter end of Jotham's reign, I should choose to refer this prophecy to that time.

[And your cities are burned—Nineteen of Dr. Kennicott's MSS. and twenty-two of De Rossi's, some of my own, with the Syriac and Arabic, add the conjunction, which makes the hemistich more complete.]

Verse 7. *רַב זָרִים* (at the end of the verse.) This reading, though confirmed by all the ancient Versions,

8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

9 Except the Lord of hosts had left unto us a very small remnant, we should have been as

q Job 27. 18. Lam. 2. 6.—Jer. 4. 17.—Lam. 3. 22. Rom. 9. 23.

gives us no good sense; for "your land is devoured by strangers; and is desolate, as if overthrown by strangers," is a mere tautology; or, what is as bad, an identical comparison. *Aben Ezra* thought that the word in its present form might be taken for the same with *רַב זָרִים* *zerem*, an inundation; *Schultens* is of the same opinion; (see *Taylor's Concord.*) and *Schindler* in his Lexicon explains it in the same manner: and so, says *Kimchi*, some explain it. *Abendana* endeavours to reconcile it to grammatical analogy in the following manner,—"רַב זָרִים *zarim*, is the same with *רַב זָרִים* *zerem*; that is, as overthrown by an inundation of waters: and these two words have the same analogy as *רַב קָדָם* and *רַב קֶדֶם*. Or it may be a concrete of the same form with *רַב שְׂכִיר* *shekir*; and the meaning will be,—as overthrown by rain pouring down violently, and causing a flood." On *Sat. ben Melec in loc.* But I rather suppose the true reading to be *רַב זָרִים* *zerem*, and have translated it accordingly: the word *רַב זָרִים* in the line above, seems to have caught the transcriber's eye, and to have led him into this mistake. [But this conjecture of the learned prelate is not confirmed by any MS. yet discovered.]

Verse 8. As a cottage in a vineyard—(As a shed in a vineyard) A little temporary hut, covered with boughs, straw, turf, or the like materials, for a shelter from the heat by day, and the cold and dews by night, for the watchman that kept the garden or vineyard during the short season the fruit was ripening, see *Job xxvii. 18*, and presently removed when it had served that purpose. See *Harmer's Observ.* i. 454. They were probably obliged to have such a constant watch to defend the fruit from the jackals. "The jackal," (*chical* of the Turks), says *Hasselquist*, (*Travels*, p. 227.) "is a species of mustela which is very common in Palestine, especially during the vintage; and often destroys whole vineyards, and gardens of cucumbers." "There is also plenty of the *canis vulpes*, the fox, near the convent of St. John in the desert, about vintage time; for they destroy all the vines unless they are strictly watched." *Ibid.* p. 184. See *Cant.* ii. 15.

Fruits of the gourd kind, melons, water-melons, cucumbers, &c. are much used, and in great request in the Levant, on account of their cooling quality. The Israelites in the wilderness regretted the loss of the cucumbers and the melons among the other good things of Egypt, *Numb. xi. 5.* In Egypt, the season of water-melons, which are most in request, and which the common people then chiefly live upon, lasts but three weeks. See *Hasselquist*, p. 256. *Tavernier* makes it of longer continuance:—"L'on y void de grands carreaux de melons et de concombres; mais beaucoup plus des derniers, dont les Levantins font leur delices. Le plus souvent ils les mangent sans les peler, après quoi ils vont boire une verre d'eau. Dans toute l'Asie c'est la nourriture ordinaire d'un petit peuple pendant trois ou quatre mois; toute la famille en vit; et quand un enfant demande à manger, au lieu qu'en France ou ailleurs nous lui donnerions du pain, dans le Levant on lui presente un concombre, qu'il mange cru comme on le vient de cueillir.—Les concombres dans le Levant ont une bonté particulière, et quoiqu'on les mange crus, ils ne font jamais de mal." *Tavernier*, *Relat. du Serrail*, cap. xix.—["There are to be seen great beds of melons and cucumbers, but a greater number of the latter, of which the Levantines are particularly fond. In general they eat them without taking off the rind, after which they drink a glass of water. In every part of Asia this is the aliment of the common people for three or four months; the whole family live on them; and when a child asks something to eat, instead of giving it a piece of bread, as is done in France and other countries, they present it with a cucumber, which it eats raw as gathered. Cucumbers in the Levant are peculiarly excellent; and, although eaten raw, they are seldom injurious."]

[As a lodge, &c.—That is, after the fruit was gathered; the lodge being then permitted to fall into decay. Such was the desolate ruined state of the city.]

As a besieged city—(A city taken by siege) So the *ωκ πολίς πολιορκουμένη*; *Vulgate*; see also the *Septuagint.*

Verse 9. The Lord of hosts (Jehovah God of hosts) As this title of God, *יְהוָה צְבָאוֹת* *Yehovah tsebaoth*, "Jehovah of Hosts" occurs here for the first time, I think it proper to note, that I translate it always, as in this place,

'Sodom, and we should have been like unto Gomorrah.

10 Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

11 To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

12 When ye come to appear before me, who hath required this at your hand, to tread my courts?

13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.

15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

16 Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

18 Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

1 Gen. 19. 24.—a Deut. 32. 22. Ezek. 16. 40.—1 Sam. 15. 22. Ps. 50. 8, 9, & 21. 16. Prov. 15. 8. & 31. 27. Ch. 65. 7. & 7. 21. Amos 6. 31. 22. Mic. 6. 7.—Hab. great he goats.—Hab. to be seen.—Ezra. 3. 17. & 31. 33.—Matt. 18. 2.—a Joel. 1. 14. & 2. 15.—b Or, grief.—c Numb. 33. 11.—d Lev. 23. 2, & c. Lam. 2. 6.—e Ch. 43. 34.

(Job 37. 28. Ps. 134. 2. Prov. 1. 28. Ch. 68. 2. Jer. 14. 12. Mic. 3. 4.—g Ps. 68. 18. 1 Tim. 2. 8.—h Hab. multiply prayer.—i Ch. 58. 3.—j Hab. Hoode.—Jer. 4. 14.—m Ps. 31. 14. & 37. 37. Amos 6. 14. Rom. 12. 9. 1 Pet. 2. 11.—n Jer. 22. 3. 16. Mic. 6. 8. Zech. 7. 9. & 8. 16.—o Or, righteous.—p Ch. 43. 25. Mic. 6. 2.—q Ps. 51. 7. Rev. 7. 14.

"JEHOVAH God of Hosts;" taking it as an elliptical expression for JEHOVAH יְהוָה אֱלֹהֵי יְהוֹשֻׁפָּה *yehovah elohay yeshuah*. This title imports that JEHOVAH is the God, or Lord, of hosts, or armies; as he is the Creator and Supreme Governor of all beings in heaven and earth, and disposeth and ruleth them all in their several orders and stations; the Almighty, Universal Lord.

[We should have been as Sodom.—As completely and finally ruined as that and the cities of the plain were, no vestige of which remains at this day.]

Verse 10. *Ye princes of Sodom*.—(Ye rulers of Sodom)] The incidental mention of Sodom and Gomorrah in the preceding verse suggested to the Prophet this spirited address to the rulers and inhabitants of Jerusalem, under the character of princes of Sodom and people of Gomorrah. Two examples of a sort of elegant turn of the like kind may be observed in St. Paul's Epistle to the Romans, chap. xv. 4, 5, 12, 13. See Locke on the place; and see ver. 29, 30, of this Chapter, which gives another example of the same.

[AND—like unto Gomorrah.—The *vau* is added by thirty-one of Kennicott's MSS., twenty-nine of De Rossi's, and one, very ancient, of my own. See on ver. 6.]

Verse 11. *To what purpose, &c.*—(What have I to do)] The Prophet Amos has expressed the same sentiments with great elegance:—

"I hate, I despise your feasts; And I will not delight in the odour of your solemnities: Though ye offer unto me burnt-offerings; And your meat-offerings I will not accept: Neither will I regard the peace-offerings of your fattings. Take away from me the noise of your songs: And the melody of your viols I will not hear: But let judgment roll down like waters; And righteousness like a mighty stream."

Amos v. 21—24.

[So has Persius:—see Sat. ii. v. 71—75,—

"*Quin damus id Superis, de magna quod dare lana,*" &c. The two or three last pages of Plato's *Euthyphro* contain the same idea. Sacrifices and prayers are not profitable to the offeror, nor acceptable to the gods, unless accompanied with an upright life.]

Verse 11. *The fat of fed beasts, &c.*] The fat and the blood are particularly mentioned, because these were in all sacrifices set apart to God. The fat was always burnt upon the altar; and the blood was partly sprinkled, differently on different occasions, and partly poured out at the bottom of the altar. See Lev. iv.

[Verse 12. *When ye come to appear*.—Instead of *לראות יצאתם*, to appear, one MS. has *לראות לירושלם*, to see. See *De Rossi*. The appearing here before God refers chiefly to the three solemn annual festivals. See Exod. xxiii. 14.]

Tread my courts (no more)] So the Septuagint divide the sentence, joining the end of this verse to the beginning of the next. [Ἰσραὴλ τῶν αὐτῶν πύλων, ἐν προσώπῳ σου, "To tread my court ye shall not add—ye shall not be again accepted in worship."]

Verse 13. *The new moons and sabbaths*.—(The fast and the day of restraint)] *אָבֵן* *aven ve-dsterah*. These words are rendered in many different manners by different interpreters; to a good and probable sense by all; but, I think, by none in such a sense as can arise from the phrase itself, agreeably to the idiom of the Hebrew language. Instead of *אָבֵן* *aven*, the Septuagint manifestly read *ὡς* *tom*, *veritas*, "the fast." This *Houbigant* has adopted. The Prophet could not well have omitted the *fast* in the enumeration of their *solemnities*; nor the *abuse* of it among the instances of their *hypocrisy*, which he has treated at large with such force and elegance in his *fifty-sixth* chapter. Observe also, that the Prophet Joel (chap.

i. 14, and ii. 15,) twice joins together the fast and the day of restraint:

קִרְוֵה נֶסֶם קִרְוֵה קִרְוֵה
Qterah kireu tom kadshu.
"Solemnly a fast; proclaim a day of restraint."

Which shows how properly they are here joined together. *Qterah*, the restraint, is rendered, both here and in other places in our English translation, *the solemn assembly*. Certain holy days ordained by the law were distinguished by a particular charge that "no servile work should be done therein." Lev. xxviii. 36; Numb. xxix. 35; Deut. xvi. 8. This circumstance clearly explains the reason of the name, the *restraint*, or the *day of restraint*, given to those days.

If I could approve of any translation of these two words which I have met with, it should be that of the Spanish version of the Old Testament, made for the use of the Spanish Jews: "*tortura y detenimento*," "it is a pain and a constraint unto me." But I still think that the reading of the *Septuagint* is more probably the truth.

Verse 15. *When ye spread*] The *Syriac*, *Septuagint*, and a MS. read *בְּפָרְשֵׁיכֶם* *be-parshetchem*, without the conjunction *vau*.

Your hands.—(For your hands)] *Αἱ χεῖρες* *Sept. Manus enim vestrae. Vulg.* They seem to have read *יָדֵיכֶם* *ki yadeychem*.

Verse 16. *Wash ye*] Referring to the preceding verse, "your hands are full of blood;" and alluding to the legal washings commanded on several occasions. See Lev. xiv. 8, 9, 47.

Verse 17. *Relieve the oppressed*.—(Amend that which is corrupted)] *אֲשֶׁר חָמָן* *asheru chamols*. In rendering this obscure phrase I follow *Bochart*, (*Hieroz. Part. i. lib. ii. cap. 7.*) though I am not perfectly satisfied with his explanation of it.

Verse 18. *Though your sins be as scarlet*] *שָׁנִי* *shani*, "scarlet, or crimson," *dybaphum, twice dipped, or double dyed*; from *שָׁנָה* *shanan, stear, to double, or to do a thing twice*. This derivation seems much more probable than that which *Salmastius* prefers, from *שָׁנָה* *shanan, acere, to whet*, from the sharpness and strength of the colour, *ὀφθαλμιακόν* *oela*, the same; properly the *worm, vermicultus*, (from whence *vermel*;) for this colour was produced from a worm, or insect, which grew in a coccus or excrescence of a shrub of the *ilex* kind; (see *Plin. Nat. Hist. xvi. 8.*) like the cochineal worm in the *Opuntia* of America. See *Ulloa's Voyage, B. v. ch. 2, note to page 342.* There is a shrub of this kind that grows in *Provence* and *Languedoc*, and produces the like insect, called the *kermes oak*, (see *Miller, Dict. Quercus*;) from *kermaz*, the Arabic word for this colour; whence our word *crimson* is derived.

"Neque animus coloris
Lana refert medicina fove,"

says the poet; applying the same image to a different purpose. To discharge these strong colours is impossible to human art or power: but to the grace and power of God all things, even much more difficult, are possible and easy. [Some copies have *שָׁנֵים* *ke-shanim*, "like crimson garments."]

[*Though they be red, &c.*.—But the conjunction *vau* is added by twenty-one of Kennicott's, and by forty-two of De Rossi's MSS., by some early editions, with the *Septuagint*, *Syriac*, *Vulgate*, and *Arabic*. It makes a fuller and more emphatic sense. *AND though they be red as crimson, &c.*]

27 Zion shall be redeemed with judgment, and her converts with righteousness.

28 And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed.

29 For ye shall be ashamed of the oaks

d Or, they that return of her.— Job 31. 3. Ps. 1. 6. & 5. 6. & 73. 27. & 82. 3. & 104. 25.

cease, and the remnant of Israel shall neither do iniquity nor speak lies.

Afterward—(And after this—) [The Septuagint, Syriac, Chaldee, and eighteen MSS., [and one of my own, very ancient,] add the conjunction *vau*, AND.

Verse 27. With judgment—(In judgment) By the exercise of God's strict justice in destroying the obdurate, (see ver. 28,) and delivering the penitent "in righteousness;" by the truth and faithfulness of God in performing His promises.

Verse 29. For they shall be ashamed of the oaks—(For ye shall be ashamed of the ilexes) Sacred groves were a very ancient and favourite appendage of idolatry. They were furnished with the temple of the god to whom they were dedicated; with altars, images, and every thing necessary for performing the various rites of worship offered there; and were the scenes of many impure ceremonies, and of much abominable superstition. They made a principal part of the religion of the old inhabitants of Canaan; and the Israelites were commanded to destroy their groves, among other monuments of their false worship. The Israelites themselves became afterwards very much addicted to this species of idolatry.

"When I had brought them into the land,
Which I swore that I would give unto them;
Then they saw every high hill, and every thick tree:
And there they slew their victims;
And there they presented the provocation of their offerings;
And there they placed their sweet savour:
And there they poured out their libations." Ezek. xx. 23.

"On the tops of the mountains they sacrifice;
And on the hills they burn incense:
Under the oak, and the poplar;
And the ilex, because her shade is pleasant." Hosea iv. 13.

Of what particular kinds the trees here mentioned are, it cannot be determined with certainty. In regard to *אֵילֵי עֵלֶל*, in this place of Isaiah, as well as in Hosea, *Celsius* (Hierobot.) understands it of the terebinth, because the most ancient interpreters render it so; in the first place the *Septuagint*. He quotes eight places: but in three of these eight places the copies vary, some having *δῦος*, the oak, instead of *τερεβινθος*, the terebinth, or turpentine tree. And he should have told us, that these same *Septuagint* render it in sixteen other places by *δῦος*, the oak: so that their authority is really against him: and the *Septuagint*, *stant pro quercu*, contrary to what he says at first setting out. Add to this that *Symmachus*, *Theodotus*, and *Aquila*, generally render it by *δῦος*, the oak; the latter only once rendering it by *τερεβινθος*, the terebinth. His other arguments seem to me not very conclusive; he says, that all the qualities of *אֵילֵי עֵלֶל*, agree to the terebinth; that it grows in mountainous countries; that it is a strong tree, long lived, large and high, and deciduous. All these qualities agree just as well to the oak, against which he contends; and he actually attributes them to the oak in the very next section. But I think neither the oak, nor the terebinth, will do in this place of Isaiah, from the last circumstance which he mentions, their being deciduous, where the prophet's design seems to me to require an evergreen; otherwise the casting of its leaves would be nothing out of the common established course of nature, and no proper image of extreme distress and total desolation, parallel to that of a garden without water, that is, wholly burnt up and destroyed. An ancient, who was an inhabitant and a native of this country, understands it in like manner of a tree bleasted with uncommon and immoderate heat; *velut arborea, cum frondes astu torrente decusserunt*. *Ephrem Syr.* in loc. edit. *Assemani*. Compare *Psa. i. 4*; *Jer. xvii. 8*. Upon the whole I have chosen to make it the ilex; which word *Vossius* (Etymolog.) derives from the Hebrew *אֵילֵי עֵלֶל*, that whether the word itself be rightly rendered or not, I might at least preserve the propriety of the poetic image.

[By the ilex the learned prelate means the holly, which, though it generally appear as a sort of shrub, grows in a good soil, where it is unmolested, to a considerable height. I have one in my own garden, rising three stems from the root, and between twenty and thirty feet in height. It is an evergreen.]

Verse 29. For they shall be ashamed—(For ye shall be ashamed) *אֲשָׁמוּ תֹבוּשׁוֹ*, in the second person, *Vulgate*,

which ye have desired, and ye shall be confounded for the gardens that ye have chosen.

30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

31 And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them.

f Hab. breaking. — g Ch. 57. 5.— h Ch. 63. 2. & 68. 17.— i Ezek. 32. 21.— k Ch. 63. 17. Or, and his work.

Chaldee, three MSS. [one of my own, ancient] and one edition; and in agreement with the rest of the sentence.

Verse 30. *Whose leaf*—(Whose leaves) *Twenty-six of Kennicott's*, *twenty-four of De Rossi's*, [one ancient, of my own] and seven editions, read *רָבִי אֵילֵי עֵלֶל*, in its full and regular form. This is worth remarking, as it accounts for a great number of anomalies of the like kind which was only the same authority to rectify them.

As a garden that hath no water—(A garden wherein is no water.) In the hotter parts of the Eastern countries, a constant supply of water is so absolutely necessary for the cultivation, and even for the preservation and existence, of a garden, that should it want water but for a few days, every thing in it would be burnt up with the heat, and totally destroyed. There is therefore no garden whatever in those countries but what has such a certain supply, either from some neighbouring river, or from a reservoir of water collected from springs, or filled with rain water in the proper season, in sufficient quantity to afford ample provision for the rest of the year.

Moses having described the habitation of man newly created, as a garden planted with every tree pleasant to the sight and good for food; adds, as a circumstance necessary to complete the idea of a garden, that it was well supplied with water, *Gen. ii. 10*, and see *xiii. 10*. "And a river went out of Eden to water the garden."

That the reader may have a clear notion of this matter, it will be necessary to give some account of the management of their gardens in this respect.

"Damascus," says *Maunderell*, p. 122, "is encompassed with gardens, extending no less, according to common estimation, than thirty miles round; which makes it look like a city in a vast wood. The gardens are thick set with fruit-trees of all kinds, kept fresh and verdant by the waters of the Barrady, (the Chrysorrhoeas of the ancients,) which supply both the gardens and the city in great abundance. This river, as soon as it issues out from between the cleft of the mountain before mentioned into the plain, is immediately divided into three streams; of which the middlemost and biggest runs directly to Damascus, and is distributed to all the cisterns and fountains of the city. The other two (which I take to be the work of art) are drawn round, one to the right hand, and the other to the left, on the borders of the gardens, into which they are let as they pass, by little currents, and so dispersed all over the vast wood, insomuch that there is not a garden but has a fine quick stream running through it. The Barrady is almost wholly drunk up by the city and gardens. What small part of it escapes is united, as I was informed, in one channel again on the southeast side of the city; and, after about three or four hours' course, finally loses itself in a bog there, without ever arriving at the sea." This was likewise the case in former times, as *Strabo*, lib. xvi.; *Pliny*, v. 18, testify; who say, "that this river was expended in canals, and drunk up by watering the place."

"The best sight," says the same *Maunderell*, p. 39, "that the palace [of the emir of Beroos, anciently Berytus,] affords, and the worthiest to be remembered, is the orange garden. It contains a large quadrangular plat of ground, divided into sixteen lesser squares, four in a row, with walks between them. The walks are shaded with orange trees of a large spreading size. Every one of these sixteen lesser squares in the garden was bordered with stone; and in the stone-work were troughs, very artificially contrived, for conveying the water all over the garden; there being little outlets cut at every tree for the stream as it passed by to flow out and water it." The royal gardens at *Ispahan* are watered just in the same manner, according to *Kempfer's* description, *Amoen. Exot.* p. 193.

This gives us a clear idea of the *אֵילֵי עֵלֶל* *palmyr mayim*, mentioned in the first Psalm, and other places of Scripture, "the divisions of waters," the waters distributed in artificial canals; for so the phrase properly signifies. The Prophet *Jermiah*, chap. xvii. 8, has imitated, and elegantly amplified, the passage of the Psalmist above referred to:

"He shall be like a tree planted by the water side,
And which sends forth her roots to the aqueduct.
She shall not fear, when the heat cometh;
But her leaf shall be green;
And in the year of drought she shall not be anxious,
Neither shall she cease from bearing fruit."

CHAPTER II.

Prophecy concerning the kingdom of the Messiah, and the conversion of the Gentile world, 1-4. Great wickedness and idolatry of the unbelieving Jews, 5-8. Terrible consternation that will seize the wicked, who shall in vain seek for rocks and mountains to hide them from the face of God in the day of His judgments, 10-17. Total destruction of idolatry in consequence of the establishment of Messiah's kingdom, 18-21. An exhortation to put no confidence in man, 22.

A. M. cir. 3244. B. C. cir. 760. Aa. Of Quain. 1. Ante Urbem Conditam 7. THE word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

a Mic. 4. 1, &c.—b Gen. 49. 1. Jer. 23. 30.—c Psa. 69. 15, 16.—d Or, prepared.

From this image the son of Sirach, Eccles. xxiv. 30, 31, has most beautifully illustrated the influence and the increase of religious wisdom in a well prepared heart.

"I also come forth as a canal from a river, And as a conduit flowing into a paradise. I said, I will water my garden; And I will abundantly moisten my border: And, lo! my canal became a river, And my river became a sea."

This gives us the true meaning of the following elegant proverb, Prov. xxi. 1:—

"The heart of the king is like the canals of waters in the hand of JEHOVAH; Whosoever it pleaseth Him, He inclineth it."

The direction of it is in the hand of JEHOVAH, as the distribution of the water of the reservoir through the garden by different canals is at the will of the gardener.

"Et, cum arvisus ager morientibus autum herbis, Evae superfluis effusus transiens tendam Edicit: Ille cadens resurgens per levis marmarum Sassa cis, oculatibus areolis temperat arse." Virg. Georg. i. 107.

"Then, when the heavy suns too fiercely play, And shrivell'd herbs on withering stems decay, The wary ploughman on the scoundrel's brow Undams his wat'ry stores; huge torrents flow; And rattling down the rocks, large moisture yield, Trampling the thirsty fever of the field." Dryden.

Solomon, Eccles. ii. 5, 6, mentions his own works of this kind:—

"I made me gardens, and paradise; And I planted in them all kinds of fruit-trees: I made me pools of water, To water with them the grove flourishing with trees."

Maundrell, p. 88, has given a description of the remains, as they are said to be, of these very pools made by Solomon, for the reception and preservation of the waters of a spring, rising at a little distance from them; which will give us a perfect notion of the contrivance and design of such reservoirs. "As for the pools, they are three in number, lying in a row above each other; being so disposed that the waters of the uppermost may descend into the second, and those of the second into the third. Their figure is quadrangular, the breadth is the same in all, amounting to about ninety paces. In their length there is some difference between them; the first being about one hundred and sixty paces long, the second two hundred, and the third two hundred and twenty. They are all lined with wall, and plastered; and contain a great depth of water."

The immense works, which were made by the ancient kings of Egypt, for recovering the waters of the Nile when it overflowed, for such uses, are well known. But there never was a more stupendous work of this kind than the reservoir of Saba, or Merab, in Arabia Felix. According to the tradition of the country, it was the work of Balkis, that queen of Sheba who visited Solomon. It was a vast lake formed by the collection of the waters of a torrent in a valley, where, at a narrow pass between two mountains, a very high mole or dam was built. The water of the lake so formed had near twenty fathoms depth; and there were three sluices at different heights, by which, at whatever height the lake stood, the plain below might be watered. By conduits and canals from these sluices the water was constantly distributed in due proportion to the several lands; so that the whole country for many miles became a perfect paradise. The city of Saba, or Merab, was situated immediately below the great dam; a great flood came, and raised the lake above its usual height; the dam gave way in the middle of the night; the waters burst forth at once, and overwhelmed the whole city, with the neighbouring towns and people. The remains of eight tribes were forced to abandon their dwelling, and the beautiful valley became a morass and a desert. This fatal catastrophe happened long before the time of Mohammed who mentions it in the Koran, chap. xxiv. ver. 15. See also Sale, Prelim. s. i. p. 10, and Michalix, Quest. aux Voyag. Dan. No. 94. Niebuhr, Descript. de l'Arabie, p. 240.

The prophecy contained in the second, third, and fourth, chapters makes one continued discourse. The first five verses of chap. ii. foretell the kingdom of Messiah, the conversion of the Gentiles, and their admission into it. From the sixth verse to the end of the second chapter is foretold the punishment of the unbelieving Jews for their idolatrous practices, their confidence in their own strength, and distrust of God's protection; and, moreover, the destruction of idolatry, in consequence of the establishment of

2 And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3 And many people shall go and say, 'Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will

e Psa. 72. 8. Ch. 27. 13.—f Jer. 31. 6. & 50. 5. Zech. 8. 21, 23.

Messiah's kingdom. The whole third chapter, with the first verse of the fourth, is a prophecy of the calamities of the Babylonian invasion and captivity; with a particular amplification of the distress of the proud and luxurious daughters of Sion. Chap. iv. 2-6, promises to the remnant, which shall have escaped this severe purgation, a future restoration to the favour and protection of God.

This prophecy was probably delivered in the time of Jotham, or perhaps in that of Uzziah, as Isaiah is said to have prophesied in his reign; to which time not any of his prophecies is so applicable as that of these Chapters. The seventh verse of the second, and the latter part of the third chapter, plainly point out times in which riches abounded, and luxury and delicacy prevailed. Plenty of silver and gold could only arise from their commerce; particularly from that part of it, which was carried on by the Red Sea. This circumstance seems to confine the prophecy within the limits above-mentioned, while the port of Elath was in their hands: it was lost under Ahaz, and never recovered.

NOTES ON CHAPTER II.

Verse 2. In the last days—(In the latter days) "Wherever the latter times are mentioned in Scripture, the days of the Messiah are always meant," says Kimchi on this place: and, in regard to this place, nothing can be more clear and certain. [And the mountain of the Lord's house, says the same author, is mount Moriah, on which the temple was built.] The prophet Micah, (chap. iv. 1-4,) has repeated this prophecy of the establishment of the kingdom of Christ, and of its progress to universality and perfection, in the same words, with little and hardly any material variation: for as he did not begin to prophesy till Jotham's time, and this seems to be one of the first of Isaiah's prophecies, I suppose Micah to have taken it from hence. The variations, as I said, are of no great importance. Verse 2, מן הו, after מן בני ישראל, a word of some emphasis, may be supplied from Micah, if dropped in Isaiah. An ancient MS. has it here in the margin. It has in like manner been lost in chap. liii. 4, (see note on the place,) and in Psa. xxii. 29, where it is supplied by the Syriac and Septuagint. Instead of מן כל האומות, all the nations, Micah has מן כל אומות, peoples; where the Syriac has מן כל אומות, all peoples, as probably it ought to be. Verse 3, for the second מן אל, read מן אל-אל, seventeen MSS., [one of my own, ancient,] two editions, the Septuagint, Vulgate, Syriac, Chaldee, and so Micah iv. 2. Verse 4, Micah adds, מן יד רשע, as far off, which the Syriac also reads in this parallel place of Isaiah. It is also to be observed that Micah has improved the passage by adding a verse, or sentence, for imagery and expression worthy even of the elegance of Isaiah:—

"And they shall sit every man under his vine, And under his fig-tree, and none shall frighten them: For the month of JEHOVAH God of hosts hath spoken it."

The description of well established peace, by the image of "beating their swords into ploughshares, and their spears into pruning-hooks," is very poetical. The Roman poets have employed the same image, Martial. xiv. 34, "Falx ex ense."

"Fax me certa decus placidis curavit in usis: Agricola nunc sum; militis ante fui."

Sweet peace has transformed me. I was once the property of the soldier, and am now the property of the husbandman.

The prophet Joel, chap. iii. 10, hath reversed it, and applied it to war prevailing over peace:—

"Beat your ploughshares into swords, And your pruning-hooks into spears."

And so likewise the Roman poets:—

"Non solum aratro Digress homines: aspectus adhibet in arma colonic. Et curvam rightibus falces conflantur in enses." Virg. Georg. i. 505.

[Agriculture has now no honour: the husbandman being taken away to the wars, the fields are overgrown with weeds, and the crooked sickles are straightened into swords.]

"Bella die tenero viros: erat aprior ensis Vomer: carbatat natus arator ager. Sarcina comabat; versiplex in plia ligones; Fractaque de rursi poudere enses erant." Ovid. Fast. i. 607.

[War has lasted long, and the sword is preferred to the plough. The bull has given place to the warhorse; the weeding hooks to plows; and the harrow plows have been manufactured into helmets.]

The prophet Ezekiel, chap. xvii. 22-24, has prefigured the same great event with equal clearness, though in a more abstruse form, in an allegory; from an image sug-

teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

4 And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

5 O house of Jacob, come ye, and let us walk in the light of the Lord.

6 Therefore thou hast forsaken thy people the

house of Jacob, because they were replenished from the East, and are soothsayers like the Philistines, and they please themselves in the children of strangers.

7 Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots:

8 Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

9 And the man mean boweth down, and the

g Luke 24. 47.—h Ps. 66. 9. Hos. 2. 18. Zech. 9. 10.—i Or, scythes.—k Ps. 72. 7, 1.—l Eph. 5. 8.—m Or, more than the east.

n Numb. 23. 7.—o Dent. 18. 14.—p Ps. 105. 7. Jer. 16. 2.—q Or, abound with the children, &c.—r Dent. 17. 16, 17.—s Jer. 2. 23.

gested by the former part of the prophecy, happily introduced, and well pursued:—

^h Thus saith the Lord JEHOVAH: I myself will take from the stout of the lofty cedar; Even a tender cion from the top of his cions will I pluck off: And I myself will plant it on a mountain high and eminent: On the lofty mountain of Israel will I plant it: And it shall exult in its branch, and bring forth fruit; And it shall become a majestic cedar: And under it shall dwell all fowl of every wing; In the shadow of its branches shall they dwell; And all the trees of the field shall know: Thus I JEHOVAH have brought low the high tree; I have exalted the low tree; I have dried up the gross tree; And have made the dry tree to flourish: I JEHOVAH have spoken it, and will do it.^h

The word *ve-natai*, in this passage, ver. 22, as the sentence now stands, seems incapable of being reduced to any proper construction or sense. None of the ancient Versions acknowledge it, except *Theodotion* and the *Vulgate*; and all but the latter vary much from the present reading of this clause. *Houbigant's* correction of the passage, by reading instead of *ve-natai*, *ve-natai*, *ve-yoneketh*, (and a tender cion,) which is not very unlike it, (perhaps better *ve-yonek*, with which the adjective *ve-rack*, will agree without alteration,) is ingenious and probable; and I have adopted it in the above translation.

[Verse 3. *To the house*—The conjunction *vau*, is added by nineteen of *Kennicott's*, thirteen of *De Rossi's* MSS., one of my own, and two editions, the *Septuagint*, *Syriac*, *Vulgate*, *Arabic*, and some copies of the *Targum*;—*And to the house*. It makes the sentence more emphatic.

He will teach us of his ways—Unless God grant a revelation of his will, what can we know?

We will walk in his paths—Unless we purpose to walk in the light, of what use can that light be to us?

For out of Zion shall go forth the law—In the house of God, and in His ordinances only, can we expect to hear the pure doctrines of revelation preached.—1. God alone can give a revelation of His own will. 2. We must use the proper means in order to know this will. 3. We should know it in order to do it. 4. We should do it, in order to profit by it. 5. He who will not walk in the light when God vouchsafes it, shall be shut up in everlasting darkness. 6. Every man should help his neighbour to attain that light, life, and felicity. *Come ye, and let us walk in the light of the Lord*.

Verse 4. Neither shall they learn war any more.—If wars are necessary, how deep must that fall be that renders them so! But what a reproach to humanity is the trade of war! Men are regularly instructed in it, as in any of the necessary arts.

^h How to dialize most souls from their frail shrines By balm, sword, ball, and bayonet, is the art Which some call great and glorious.^h

And is this a necessary part of a finished education in civilized society? O Earth! Earth! Earth!

Verse 6. They be replenished—(And they multiply) Seven MSS. and one edition for *ve-yasepichu*, read *ve-yasepichu*, and have joined themselves to the children of strangers; that is, in marriage, or worship. Dr. *Juss.* So *Vulg. adhaserunt*. Compare chap. xiv. 1. But the very learned professor Chevalier *Michaelis* has explained the word *ve-yasepichu*, Job xxx. 7, (German translation, note on the place) in another manner; which perfectly well agrees with that place, and perhaps will be found to give as good a sense here. *Sapiach*, the noun, means corn springing up, not from the seed regularly sown on cultivated land, but in the uncultivated field, from the scattered grains of the former harvest. This, by an easy metaphor, is applied to a spurious brood of children irregularly and casually begotten. The *Septuagint* seem to have understood the verb here in this sense, reading it as the *Vulgate* seems to have done. This justifies their version, which it is hard to account for in any other manner: *και ταυτα πολλα αλλοφύλα εγενηθη αυτοις*. Compare Hos. v. 7, and the *Septuagint* there. But instead of *ve-yasepichu*

beyleday, and in their children, two of *Kennicott's* and eight of *De Rossi's* MSS. are *ve-keyledai*, and as the children. And they sin impudently as the children of strangers. See *De Rossi*.

And are soothsayers—(They are filled with diviners) Heb. *They are filled from the East*; or, more than the East. The sentence is manifestly imperfect. The *Septuagint*, *Vulgate*, and *Chaldee*, seem to have read *כספי ke-mikedem*; and the latter, with another word before it signifying idols: they are filled with idols as from of old. *Houbigant* for *כספי mikedem* reads *כספי mikeseem*, as *Brentius* had proposed long ago. I rather think that both words together give us the true reading: *כספי mikedem*, *כספי mikeseem*, with divination from the East; and that the first word has been by mistake omitted, from its similitude to the second.

Verse 7. Their land is also full of horses—(And his land is filled with horses) This was in direct contradiction to God's command in the law: "But he (the king) shall not multiply horses to himself; nor cause the people to return to Egypt, to the end that he should multiply horses:—neither shall he greatly multiply to himself silver and gold," Deut. xvii. 16, 17. *Uzziah* seems to have followed the example of *Solomon*, see 1 Kings x. 26—29, who first transgressed in these particulars: he recovered the port of *Elath* on the *Red Sea*, and with it that commerce which in *Solomon's* days had "made silver and gold as plenteous as Jerusalem as stones," 2 Chron. i. 15. He had an army of 307,500 men; in which, as we may infer from the testimony of *Isaiah*, the chariots and horse made a considerable part. "The law above-mentioned was to be a standing trial of prince and people, whether they had trust and confidence in God their Deliverer. See *Bp. Sherlock's* Discourses on Prophecy, Dissert. iv. where he has excellently explained the reason and effect of the law, and the influence which the observance or neglect of it had on the affairs of the Israelites.

Verse 8. Their land is also full of idols—(And his land is filled with idols) *Uzziah* and *Jotham* are both said, 2 Kings xv. 3, 4, 34, 35, "to have done that which was right in the sight of the Lord;" (that is, to have adhered to, and maintained, the legal worship of God, in opposition to idolatry, and all irregular worship; for to this sense the meaning of that phrase is commonly to be restrained); "save that the high places were not removed, where the people still sacrificed and burnt incense." There was hardly any time, when they were quite free from this irregular and unlawful practice; which they seemed to have looked upon as very consistent with the true worship of God; and which seems in some measure to have been tolerated, while the tabernacle was removed from place to place, and before the temple was built. Even after the conversion of *Manasseh*, when he had removed the strange gods, and commanded *Judah* to serve *יהוה* the God of Israel, it is added, "Nevertheless the people did sacrifice still on the high places, yet unto *יהוה* their God only," 2 Chron. xxxiii. 17. The worshipping on the high places therefore does not necessarily imply idolatry; and from what is said of these two kings, *Uzziah* and *Jotham*, we may presume, that the public exercise of idolatrous worship was not permitted in their time. The idols therefore here spoken of must have been such as were designed for a private and secret use. Such probably were the *teraphim* so often mentioned in Scripture; a kind of household gods, of human form, as it should seem, see 1 Sam. xiv. 13, and compare Gen. xxxi. 34, of different magnitude, used for idolatrous and superstitious purposes, particularly for divination; and as oracles, which they consulted for direction in their affairs.

Verse 9. Boweth down—(Shall be bowed down) This has reference to the preceding verse. They bowed themselves down to their idols; therefore shall they be bowed down and brought low under the avenging hand of God,

great man humbly himself: therefore forgive them not.

10 Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.

11 The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.

12 For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low.

13 And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan,

14 And upon all the high mountains, and upon all the hills that are lifted up,

15 And upon every high tower, and upon every fenced wall,

16 And upon all the ships of Tarshish, and upon all pleasant pictures.

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.

18 And the idols he shall utterly abolish.

19 And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

1 Ver. 19, 20. Rev. 6. 15.—2 Ver. 17. Ch. 5. 16, 18, & 13. 11.—3 Ch. 4. 1. & 11. 10, 11. & 12. 1, 4. & 24. 21. & 25. 9. & 26. 1. & 27. 1, 2, 12, 13. & 28. 5. & 29. 18. & 30. 23. & 32. 6. Jer. 30. 7, 8. Ezek. 38. 14, 19. & 39. 11, 22. Hos. 2. 16, 18, 21. Joel 3. 18. Amos 9. 11. Obad. 8. Mic. 4. 6. & 5. 10. & 7. 11, 12. Zeph. 2. 11, 16. Zech. 9. 16.

4 Ch. 14. 2. & 37. 24. Ezek. 21. 3. Zech. 11. 1. 2.—5 Ch. 30. 23.—6 1 Kings 10. 22.—7 Heb. pictures of desire.—8 Ver. 11.—9 Ver. 11.—10 Or, the idols shall utterly pass away.—11 Ver. 10. Hos. 10. 8. Luke 23. 30. Rev. 6. 16. & 8. 6. 11. Heb. the dust.—12 Thom. 1. 9.—13 Ch. 30. 32. Hag. 2. 6, 21. Heb. 12. 28.

Verse 10. (When he ariseth to strike the earth with terror.) On the authority of the Septuagint, confirmed by the Arabic, and an ancient MSS; I have added here to the text a line, which in the 19th and 21st verses is repeated together with the preceding line, and has, I think, evidently been omitted by mistake in this place. The MS. here varies only in one letter from the reading of the other two verses: it has בארצם ba'aratzem, instead of בארצם ba'aratzem. [None of De Rossi's MSS. confirm this addition.]

Verse 11. Be humbled. "שפלה שפלה shaphel vesach, read שפלה שפלה shaphlu shach." Dr. Durell. Which rectifies the grammatical construction. [No MS. or Version confirms this reading.]

Verse 13—16. And upon all the cedars.—(Even against all the cedars) [Princes, potentates, rulers, captains, rich men, &c. So Kimchi.] These verses afford us a striking example of that peculiar way of writing, which makes a principal characteristic of the parabolic or poetical style of the Hebrews, and in which the prophets deal so largely; namely, their manner of exhibiting things Divine, spiritual, moral, and political, by a set of images taken from things natural, artificial, religious, historical, in the way of metaphor or allegory. Of these nature furnishes much the largest and the most pleasing share; and all poetry has chiefly recourse to natural images, as the richest and most powerful source of illustration. But it may be observed of the Hebrew poetry in particular, that in the use of such images, and in the application of them in the way of illustration and ornament, it is more regular and constant than any other poetry whatever; that it has for the most part a set of images appropriated in a manner to the explication of certain subjects. Thus you will find, in many other places beside this before us, that cedars of Libanus and oaks of Bashan are used, in the way of metaphor and allegory, for kings, princes, potentates of the highest rank; high mountains and lofty hills, for kingdoms, republics, states, cities; towers and fortresses, for defenders and protectors, whether by counsel or strength, in peace or war; ships of Tarshish, and works of art and invention employed in adorning them, for merchants, men enriched by commerce, and abounding in all the luxuries and elegancies of life, such as those of Tyre and Sidon; for it appears from the course of the whole passage, and from the train of ideas, that the fortresses and the ships are to be taken metaphorically, as well as the high trees and the lofty mountains.

Ships of Tarshish] Are in Scripture frequently used by a metonymy for ships in general, especially such as are employed in carrying on traffic between distant countries; as Tarshish was the most celebrated mart of those times, frequented of old by the Phœnicians, and the principal source of wealth to Judea and the neighbouring countries. The learned seem now to be perfectly well agreed that Tarshish is Tartessus, a city of Spain, at the mouth of the river Bætis; whence the Phœnicians, who first opened this trade, brought silver and gold, (Jer. x. 9; Ezek. xxvii. 12,) in which that country then abounded; and pursuing their voyage still farther to the Cassiterides, (Bocharf. Canaan, l. c. 39. Heut. Hist. de Commerce, p. 194.) the islands of Sicily and Cornwall, they brought from thence lead and tin.

Tarshish is celebrated in Scripture, (2 Chron. viii. 17, 18; ix. 21,) for the trade which Solomon carried on thither, in conjunction with the Tyrians. Jehoshaphat (1 Kings xxiii. 48; 2 Chron. xx. 36,) attempted afterwards to renew that trade. And from the account given of his attempt it appears, that his fleet was to sail from Eziongeber on the Red Sea; they must therefore have designed to

sail round Africa, as Solomon's fleet probably had done before; (see Heut. Histoire de Commerce, p. 32,) for it was a three years' voyage, (2 Chron. ix. 21,) and they brought gold from Ophir, probably on the coast of Arabia; silver from Tartessus; and ivory, apes, and peacocks, from Africa. אפירי Afri, Africa, the Roman termination, Africa, terra. ארצות Tarshish, some city or country in Africa. So the Chaldees on 1 Kings xxii. 49, where he renders ארצות Tarshish, by אפיריקא Aphricak; and compare 2 Chron. xx. 36, from whence it appears, to go to Ophir and to Tarshish is one and the same thing." Dr. Jubb. It is certain, that under Pharaoh Necho, about two hundred years afterward, this voyage was made by the Egyptians. Herodot. iv. 42. They sailed from the Red Sea, and returned by the Mediterranean; and they performed it in three years, just the same time that the voyage under Solomon had taken up. It appears likewise from Pliny, Nat. Hist. ii. 67, that the passage round the Cape of Good Hope was known and frequently practised before his time, by Hanno the Carthaginian, when Carthage was in its glory; by one Eudoxus, in the time of Ptolemy Lathyrus, king of Egypt; and Cælius Antipater, a historian of good credit, somewhat earlier than Pliny, testifies that he had seen a merchant, who had made the voyage from Gades to Æthiopia. The Portuguese under Vasco de Gama, near three hundred years ago, recovered this navigation, after it had been intermitted and lost for many centuries.

Verse 13. Shall utterly abolish.—(Shall disappear) The ancient Versions and an ancient MS. read יעחלופו yechalophu, plural. [One of my MSS. reads יעחלופי yechalophi, probably a mistake for יעחלופי yechalophu.]

Verse 19—21. Into the holes of the rocks.—(Into caverns of rocks) The country of Judea being mountainous and rocky is full of caverns, as it appears from the history of David's persecution under Saul. At Engedi, in particular, there was a cave so large that David with six hundred men hid themselves in the sides of it; and Saul entered the mouth of the cave without perceiving that any one was there, 1 Sam. xxiv. Josephus, Antiq. lib. xiv. c. 15, and Bell. Jud. lib. 1. c. 16, tells us of a numerous gang of banditti, who having infested the country, and being pursued by Herod with his army, retired into certain caverns almost inaccessible, near Arbela in Galilee, where they were with great difficulty subdued. Some of these were natural, others artificial. "Beyond Damascus," says Strabo, lib. xvi. "are two mountains called Trachones; (from which the country has the name of Trachonitis;) and from hence towards Arabia and Iuerea are certain rugged mountains, in which there are deep caverns, one of which will hold four thousand men." Tavernier, Voyage de Perse, Part ii. ch. 4, speaks of a grot, between Aleppo and Bir, that would hold near three thousand horse. "Three hours distant from Sidon, about a mile from the sea, there runs along a high rocky mountain, in the sides of which are hewn a multitude of grots, all very little differing from each other. They have entrances about two feet square: on the inside you find in most or all of them a room of about four yards square. There are of these subterraneous caverns two hundred in number. It may, with probability at least, be concluded that these places were contrived for the use of the living, and not of the dead. Strabo describes the habitations of the Troglodytes to have been somewhat of this kind." Maundrell, p. 113. The Horites, who dwelt in mount Seir, were Troglodytes, as their name ארצות horim, imports. But those mentioned by Strabo were on each side of the Arabian gulf. Mohammed (Koran, chap. xv. and xxvi.)

20 In that day a man shall cast his idols of silver and his idols of gold, which they made each one for himself to worship, to the moles and to the bats;

21 To go into the clefts of the rocks and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.

22 Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?

CHAPTER III.

The whole of this Chapter, with the first verse of the next, is a prophecy of those calamities that should be occasioned by the Babytonish invasion and captivity. These calamities are represented as so great and so general, that even royal honours, in such a state, are so far from being desirable, that hardly any can be got to accept them, 1-7. This visitation is declared to be the consequence of their profanity and guilt; for which the prophet further reproves and threatens them, 8-16. Particular amplification of the distress of the delicate and luxurious daughters of Zion; whose deplorable situation is finely contrasted with their former prosperity and ease, 16-38.

FOR, behold, the Lord, the Lord of hosts, shall doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water.

h Ch. 30. 32 & 31. 37.—1 Heb. the idols of his silver, &c.—k Or, which they made for him.—l Ver. 19.—m Ver. 10, 19.—n Psa. 146. 3. Jer. 17. 6.—o Job 27. 3.—p Jer. 57. 21. & 38. 3.—q Lev. 26. 35.

speaks of a tribe of Arabians, the tribe of Thamud, "who hewed houses out of the mountains to secure themselves." Thus, "because of the Midianites, the children of Israel made them the dens which are in the mountains, and caves and strong holds," Judg. vi. 2. To these they betook themselves for refuge in times of distress and hostile invasion: "When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits," 1 Sam. xiii. 6, and see Jer. xii. 9. Therefore "to enter into the rock, to go into the holes of the rocks, and into the caves of the earth," was to them a very proper and familiar image to express terror and consternation. The prophet Hosea, chap. x. 8, hath carried the same image farther, and added great strength and spirit to it:

"They shall say to the mountains, Cover us; And to the hills, Fall on us."

Which image, together with these of Isaiah, is adopted by the sublime author of the Revelation, chap. vi. 15, 16, who frequently borrows his imagery from our prophet.

Verse 20. Which they made each one for himself to worship—(Which they have made to worship) The word *lo*, for himself, is omitted by two ancient MSS. and is unnecessary. It does not appear that any copy of the Septuagint has it, except MS. Pachom. and MS. I. D. II. and they have *kaurois, nri lahem, to themselves.*

To the moles] They shall carry their idols with them into the dark caverns, old ruins, or desolate places, to which they shall flee for refuge; and so shall give them up, and relinquish them to the filthy animals that frequent such places, and have taken possession of them as their proper habitation. *Bellonius, Greaves, P. Lucas,* and many other travellers, speak of bats of an enormous size, as inhabiting the Great Pyramid. See *Harmer. Observ.* Vol. II. 455. Three MSS. express *hophorphoroth, the moles,* as one word.

[Verse 22. Cease ye from man] Trust neither in him, nor in the gods that he has invented. Neither he, nor they, can either save or destroy.]

NOTES ON CHAPTER III.

Verse 1. The stay and staff—(Every stay and support)] Hebrew "the support masculine, and the support feminine;" that is, every kind of support, whether great or small, strong or weak. "Al kanitz, wal-kanitzah; the wild beast, male and female. Proverbially applied both to fishing and hunting: i. e. I seized the prey, great or little, good or bad. From hence, as *Schultens* observes, is explained Isa. iii. 1, literally, the male and female stay;" i. e. the strong and weak, the great and small." *Chappelow*, note on *Hariri*, Assembly I. Compare *Eccles.* ii. 8.

[The Hebrew words *maschen u-meshnah*, come from the same root *shdn*, to lean against, to incline, to support; and here, being masculine and feminine, they may signify all things necessary for the support both of man and woman. My old MS. understands the staff and stay as meaning particular persons, and translates the verse thus:—'Lo forsoth, the Lordship of Hosts shall not stay to Jerusalem and its Juda the staff-wood and the stronge.')

The two following verses, 2, 3, are very clearly explained by the sacred historian's account of the event, the captivity of Jehoiachin by Nebuchadnezzar king of Babylon: "And he carried away all Jerusalem, and all the princes, and all

2 The mighty man, and the man of war, the judge and the prophet, and the prudent, and the ancient,

3 The captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator.

4 And I will give children to be their princes, and babes shall rule over them.

5 And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable.

6 When a man shall take hold of his brother of the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruin be under thy hand:

7 In that day shall he swear, saying, I will not be an healer; for in my house is neither bread nor clothing: make me not a ruler of the people.

r See 2 Kings 24. 14. Psa. 94. 8. & 92. 1.—s Heb. a man eminent in countenance. t Or, cheerful in speech.—u *Eccles.* 10. 16.—v Heb. *h'i* up the hand. Gen. 14. 22. w Heb. *hender* up.

the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths; none remained save the poorest sort of the people of the land." 2 Kings xxiv. 14. [Which is supplied by our Version.]

Verse 4. I will give children to be their princes—(I will make boys their princes)] This also was fully accomplished in the succession of weak and wicked princes, from the death of Josiah to the destruction of the city and temple, and the taking of Zedekiah, the last of them, by Nebuchadnezzar.

[Babes shall rule over them—By *menysche men schal lorchschpen to hem.* Old MS. Bible.]

Verse 6. Of the house of his father—(Of his father's house)] For *baith*, the ancient interpreters seem to have read *mideth; ros ouxion ros xarpes avros, Septuagint; domesticum patris suis, Vulgate;* which gives no good sense. But the Septuagint MS. I. D. II. for *ouxion*, has *ouxos.* And his brother, of his father's house, is little better than a tautology. The case seems to require, that the man should apply to a person of some sort of rank or eminence; one that was the head of his father's house, (see *Josh.* xii. 14,) whether of the house of him who applies to him, or of any other; *rosch baith abav.* I cannot help suspecting, therefore, that the word *rosch* has been lost out of the text.

Saying] Before *simelah, garment,* two MS. (one ancient) and the Babylonish *Talmud*, have the word *lomer, saying;* and so the Septuagint, Vulgate, Syriac, and Chaldee. I place it, with *Houbigan,* after *semoleh.*

Thou hast clothing—(Take by the garment)] That is, shall treat him in a humble and supplicating manner. "Ten men shall take hold of the skirt of him that is a Jew, saying, Let us go with you; for we have heard that God is with you," *Zech.* viii. 23. And so in *Isa.* iv. 1, the same gesture is used to express earnest and humble entreaty. The behaviour of Saul towards Samuel was of the same kind, when he laid hold on the skirt of his raiment, 1 Sam. xv. 27. The preceding and following verses shew, that his whole department, in regard to the prophet, was full of submission and humility.

And let this ruin be under thy hand—(And let thy hand support)] Before *tachath yadeca,* a MS. adds *tehech;* another MS. adds in the same place, *tachath beyadecca,* which latter seems to be a various reading of the two preceding words, making a very good sense; "take into thy hand our ruinous state." Twenty-one MSS. of Kennicott, thirteen of *De Rossi*, [one of my own, ancient], and three editions of the Babylonish *Talmud*, have *yadecca*, plural.

Verse 7. In that day shall he swear—(Then shall he openly declare)] The Septuagint, Syriac, and *Jerom*, read *sayissa,* adding the conjunction, which seems necessary in this place.

[I will not be an healer—*am not a leche.* Old MS. Bible. *Leech* was the ancient English word for a physician.]

For in my house is neither bread nor clothing—(For in my house is neither bread nor raiment)] "It is customary through all the East," says *Sir J. Chardin*, "to gather together an immense quantity of furniture and clothes; for their fashions never alter." Princes and great men are obliged to have a great stock of such things in readiness for presents upon all occasions. "The kings of Persia,"

8 For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the LORD, to provoke the eyes of his glory.

9 The show of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves.

10 Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings.

11 Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him.

12 As for my people, children are their oppressors, and women rule over them. O my

people, they which lead thee cause thee to err, and destroy the way of thy paths.

13 The LORD standeth up to plead, and standeth to judge the people.

14 The LORD will enter into judgment with the ancients of his people and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses.

15 What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the LORD God of hosts.

16 Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks, and wanton eye, walking and mincing as they go, and making a tinkling with their feet:

1 Mic. 2. 12.—Gen. 12. 12. & 18. 30. 21. & 19. 5.—Ezekiel 8. 12.—a. Ps. 138. 2. b. Ps. 11. 6. Ezekiel 8. 12.—c. Heb. done to him.—d. Ver. 4.—Ch. 8. 16.—f. Or, they which

call thee blessed.—g. Heb. swallow up.—h. Mic. 6. 9.—i. Or, burnt.—j. Ch. 5. 7. Matt. 21. 38.—k. Ch. 58. 4. Mic. 3. 2, 3.—m. Heb. deriving with their eyes.—n. Or, tripping nicely.

says the same author, "have great wardrobes, where there are always many hundreds of habits ready, designed for presents, and sorted." Harmer, Observ. II. 11, and 88. A great quantity of provision for the table was equally necessary. The daily provision for Solomon's household, whose attendants were exceedingly numerous, was proportionably great, 1 Kings iv. 22, 23. Even Nehemiah, in his strait circumstances, had a large supply daily for his table; at which he received a hundred and fifty of the Jews and rulers, besides those that came from among the neighbouring Heathens. Neh. v. 17, 18.

This explains the meaning of the excuse made by him that is desired to undertake the government. He alleges that he has not wherewithal to support the dignity of the station, by such acts of liberality and hospitality as the law of custom required of persons of superior rank. See Harmer's Observations, I. 340, II. 88.

Verse 8. The eyes.—[The cloud] This word appears to be of very doubtful form, from the printed editions, the MSS. and the ancient Versions. The first job in *vay einy*, which is necessary according to the common interpretation, is in many of them omitted; the two last letters are upon a rasure in two MSS. I think it should be *py dnen*, a cloud, as the Syriac reads; and the allusion is to the cloud in which the glory of the Lord appeared above the tabernacle; see Exod. xvi. 9, 10; xl. 34—38. Numb. xvi. 41, 42.

[Either of the readings gives a very good sense. The allusion may be to the cloud of the Divine Presence in the wilderness: or the eyes of the Lord may be meant; as they are in every place beholding the evil and the good. And he cannot look upon iniquity but with abhorrence; therefore, the eyes of his glory might be well provoked by their crimes.

Verse 9. The show of their countenance.—Bishop Lowth has it the steadfastness of their countenance,—they appear to be bent on iniquity—their eyes tell the wickedness of their hearts. The eye is the index of the mind. Envy, hatred, malice, malevolence, conceit, and murder, when in the heart, look most intelligently out at the eye. They tell the innocent to be on their guard; and serve the same purpose as the sonorous rings, in the tail of the rattlesnake,—they announce the presence of the destroyer.

They declare their sin as Sodom.—Impure propensities are particularly legible in the eyes: whoever has beheld the face of a debauchee or a prostitute knows this. They wish to appear what they really are. They glory in their iniquity. This is the highest pitch of ungodliness.

They have rewarded evil unto themselves.—Every man's sin is against his own soul. Evil awaiteth sinners—and he that offends his God injures himself.

Verse 10. Say ye to the righteous—*le-tadik*; the *lamed* is added here by one MS. and the Chaldee. The righteous is the person—1. Who fears God. 2. Departs from evil. 3. Walks according to the testimony of God. 4. And expects and prepares for a glorious immortality.]

(Pronounce ye) The reading of this verse is very dubious. The Septuagint for *amru* *amru*, read *amru* *amru*, or both, *amru* *amru* *amru* *amru*; and *le-tob* *le-tob* *le-tob* *le-tob*. *Amru* *amru* *amru* *amru* *amru* *amru* *amru* *amru*. Perhaps, for *amru* *amru*, the true reading may be *amru* *amru* *amru*, bless you; or, *amru* *amru* *amru* *amru* *amru*, say ye, blessed is. The Vulgate and an ancient MS. read in the singular number, *amru* *amru*, comedit, he shall eat.

[It shall be well with him:—*le-tob*, that good. Say nothing to such but good. He is a good man; he does nothing but good, and has a good God to deal with, from whom he expects nothing but goodness. It shall be well with such in all circumstances of life. 1. In prosperity. 2. In adversity. 3. In sickness. 4. In health.

5. In death. 6. In judgment. And, 7. through eternity. In every case, occurrence, and circumstance, he shall eat the fruit of his doings,—he shall derive benefit from being a righteous man, and walking in a righteous way.

Verse 11. Wo unto the wicked—*le-rasha*, the man who is, 1. Evil in his heart. 2. Evil in his purposes. 3. Evil in his life. As he is wicked, he does that which is wicked; and is influenced by the wicked one, of whom he is the servant and the son. It shall be ill with him, *le-râ*; in a single word say to him—evil! Of him who can speak no good; and to him you can speak no good—all is evil, in him—before him—after him—round about him—above him—below him. Evil in time—evil through eternity!

The reward of his hands.—What he has deserved he shall get. He shall be paid for that for which he has laboured, and his reward shall be in proportion to his work. O what a lot is that of the wicked! Cursed in time, and accursed through eternity!

Verse 12. Err.—(Pervert) *le-billu*, swallow. Among many unsatisfactory methods of accounting for the unusual meaning of this word in this place, I choose Jarchi's explanations, as making the best sense. "Read *le-billu*, *unfound*, *Syriac*,"—Dr. Jubb. "Read *le-billu*, *disturb*, or *trouble*,"—Socker. So Septuagint.

[This verse might be read "The collectors of grapes shall be their oppressors; and usurers (*nasim*, instead of *nashim*, women) shall rule over them."

Verse 13. The people.—(His people) *le-ammo*. Septuagint.

Verse 14. The vineyard.—(My vineyard) *le-kerami*, Septuagint, Chaldee, Jerom.

Verse 15. And grind the faces] The expression and the image is strong, to denote grievous oppression: but is exceeded by the prophet Micah, chap. iii. 1—3.

"Hear, I pray you, ye child of Seebah, And ye prince of the house of Israel: Is it not yours to know what is right? Ye that hate good and love evil: Who tear their skin from off them, And their flesh from off their bones: Who devour the flesh of my people; And they from of them their skin; And their bones they dash in pieces; And chop them in sunder, as morsels for the pot; And as flesh throws into the midst of the cauldron."

In the last line but one, for *keasher*, read, by the transposition of a letter, *kehaasar*, with the Septuagint and Chaldee.

Verse 16. And wanton eyes.—[And falsely setting off their eyes with paint] Hebrew, *le-falsifying*, their eyes, I take this to be the true meaning and literal rendering of the word; from *le-shaker*. The Masoretes have pointed it, as if it were from *le-sakar*, a different word. This arose, as I imagine, from their supposing that the word was the same with *le-sakar*, Chaldee, *intuere*, *intuere oculus*; or that it had an affinity with the noun *le-sakra*, which the Chaldeans, or the Rabbins at least, use for *stibium*, the mineral which was commonly used in colouring the eyes. See Jarchi's Comment on the place. Though the colouring of the eyes with stibium be not particularly here expressed, yet I suppose it to be implied, and so the Chaldee paraphrase explains it; "*stibio linitis oculus*." This fashion seems to have prevailed very generally among the Eastern people in ancient times; and they retain the very same to this day.

Pietro della Valle, giving a description of his wife, an Assyrian lady born in Mesopotamia, and educated at Bagdad, whom he married in that country, (*Viaggi*, Tom. I. Lettera 17.) says, "Her eye lashes, which are long, and according to the custom of the East, dressed with stibium, (as we often read in the Holy Scriptures of the Hebrew women of old, Jer. iv. 30; Ezek. xxiii. 40; and in Xen-

17 Therefore the LORD will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts.

18 In that day the LORD will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon,

o Dent. 28. 27.—p. Hch. male. nald.—q Ch. 47. 2, & Jer. 13. 22. Nah. 2. 5.

i Or, net-works.—a Jug. 6. 28.

phon of Astyages the grandfather of Cyrus, and of the Medes of that time, *Cyropæd.* lib. i.) give a dark, and at the same time a majestic shade to the eyes." "Great eyes," says *Sandys, Travels*, p. 67, speaking of the Turkish women, "they have in principal repute; and of those the blacker they be the more amiable; inasmuch that they put between the eyelids and the eye a certain black powder, with a fine long pencil, made of a mineral, brought from the kingdom of Fez, and called *Alcohol*; which by the not disagreeable staining of the lids doth better set forth the whiteness of the eye; and though it be troublesome for a time, yet it comforteth the sight, and repelleth ill humours." "*Vitæ ejus [stibii] astringere ac refrigerare, principalis autem circa oculos; namque ideo etiam perlique Platyophthalmon id appellaverit, quoniam in calliblopharis mulierum dilatatur oculos; et fluxiones inhibet oculorum ulcerationesque.*" *Pliny, Nat. Hist.* xxxiii. 6.

"*Ita resperillum madida fuliginis lactum Chelone producti oculi, pinguis transtus Anolimus oculos.*"

Jan. Sat. 5. 96.

"But none of those [Moorish] ladies," says *Dr. Shaw, Travels*, p. 294, fol., "take themselves to be completely dressed, all they have tinged the hair and edges of their eyelids with *al-kahol*, the powder of lead ore. This operation is performed by dipping first into the powder a small wooden bodkin of the thickness of a quill; and then drawing it afterwards through the eyelids, over the ball of the eye." *Ezekiel*, chap. xxiii. 40, uses the same word in the form of a verb, קָחַל עֵינַיךָ *kachal et ainai*, "thou didst dress thine eyes with *al-kahol*;" which the *Septuagint* render *κοκκίζον τοὺς ὀφθαλμούς σου*, "thou didst dress thine eyes with *stibium*;" just as they do when the word קָחַל *phuk*, is employed: compare 2 Kings ix. 30; *Jer.* iv. 30. They supposed, therefore, that קָחַל *phuk*, and קָחַל *kahol*, or in the Arabic form, *Al-kahol*, meant the same thing; and probably the mineral used of old for this purpose was the same that is used now; which *Dr. Shaw (ibid. note)*, says, is "a rich lead ore, pounded into an impalpable powder." *Alcoholad*; the word מִשְׁכַּרְתֵּי *meshakkaroth*, in this place is thus rendered in an old Spanish translation. *Sanctius*. See also *Russell's Nat. Hist. of Aleppo*, p. 102.

The following inventory, as one may call it, of the wardrobe of a Hebrew lady must, from its antiquity and the nature of the subject, have been very obscure, even to the most ancient interpreters which we have of it; and from its obscurity must have been also peculiarly liable to the mistakes of transcribers. However it is rather matter of curiosity than of importance; and indeed it is, upon the whole, more intelligible and less corrupted than one might have reasonably expected. *Clemens Alexandrinus, Pædag.* Lib. ii. c. 12, and *Julius Polux, Lib. vii. c. 22*, have each of them preserved from a comedy of *Aristophanes*, now lost, a similar catalogue of the several parts of the dress and ornaments of a Grecian lady; which, though much more capable of illustration from other writers, though of later date, and quoted and transmitted down to us by two different authors, yet seems to be much less intelligible, and considerably more corrupted, than this passage of *Isaiah*. *Salmastius* has endeavoured by comparing the two quotations, and by much critical conjecture and learned disquisition, to restore the true reading, and to explain the particulars; with what success, I leave to the determination of the learned Reader, whose curiosity shall lead him to compare the passage of the comedian with this of the prophet, and to examine the critic's learned labours upon it. *Escrivi. Plinian.* p. 1148; or see *Clem. Alex.* as cited above, edit. *Potter*, where the passage, as corrected by *Salmastius*, is given.

Nich. Guil. Schroöderus, professor of Oriental languages in the university of Marburg, has published a very learned and judicious treatise upon this passage of *Isaiah*. The title of it is, "Commentarius Philologico-Criticus de Vestitu Mulierum Hebræarum ad Iesaii iii. ver. 16—24. *Lugd. Bat.* 1745." 4to. As I think no one has handled this subject with so much judgment and ability as this author, I have for the most part followed him, in giving the explanation of the several terms denoting the different parts of dress, of which this passage consists; signifying the reasons of my dissent, where he does not give me full satisfaction.

[The daughters of Zion—walk—What is meant by these several kinds of action and articles of dress cannot

be well conjectured. How our ancestors understood them will appear from the following, which is the translation of these verses in my old MS. Bible.

16. The daughters of Sion wenten witht straight out necks, and in beckis (winking) of egeen, geeden and flappenen witht pentbis for sope, and geeden; and witht theire feet in curcus goping geeden—17. the Lord schal full make baldis the top of the daughters of Sion; and the Lord the per of hem schal naken. And for ournemente schal be schenschip.

18. In that day, the Lord schal den away the ournemente of Sychon and boosis; 19. and beegis, and broochis, and armetecelis, and myrtis; 20. and coombs, and rybaris and rebertis at the penyngs, and oymnat beois and eeringis; 21. and ryngis and femys in the front hongyng; 22. and chaunginge clafbis, and ltil galls, and schectis, and pryngs; 23. and scheteris, and necke kerpeyngs, and spletis, and robetis; 24. and ther schal be for stout smel, styrke, and for gpybl a ltil coob; and for crisp bet, ballbness; and for breast beand an beyr.

Some of these things are hard to be understood: but there is little doubt that articles of clothing and dress bore these names in the fourteenth century.

Verse 17. *The Lord will smite*—(will the Lord humble) פָּרַעוֹתָם, *Septuagint*; and so *Syriac* and *Chaldee*. For נָשֵׁי שֹׁפְחֹת, they read נָשֵׁי שְׁפָחַת. [Instead of נָשֵׁי יְהוּדָה, many MSS. have נָשֵׁי אֲדוֹמָי.]

Will discover their secret parts—(Expose their nakedness) It was the barbarous custom of the conquerors of those times to strip their captives naked, and to make them travel in that condition, exposed to the inclemency of the weather; and, the worst of all, to the intolerable heat of the sun. But this to the women was the height of cruelty and indignity; and especially to such as those here described, who had indulged themselves in all manner of delicacies of living, and all the superfluities of ornamental dress; and even whose faces had hardly ever been exposed to the sight of man. This is always mentioned as the hardest part of the lot of captives. *Nahum*, chap. iii. 5, 6, denouncing the fate of Nineveh, paints it in very strong colours:—

"Behold I am against thee, with JEROWAR, God of hosts: And I will discover thy skirts upon thy face; And I will expose thy nakedness to the nations; And to the kingdoms thy shame: And I will throw corpses upon thee; And I will make thee vile, and set thee as a grazing stock."

Verse 18. *Ornaments about their feet*—(The ornaments of the feet rings) The late learned *Dr. Hunt*, Professor of Hebrew and Arabic in the University of Oxford, has very well explained the word טָבַע *deas*, both verb and noun, in his very ingenious Dissertation on *Prov.* vii. 22, 23. The verb means to skip, to bound, to dance along; and the noun, those ornaments of the feet which the eastern ladies wore; chains or rings, which make a tinkling sound as they moved nimbly in walking. *Eugene Roger*, Description de la Terre Sainte, Liv. ii. ch. 2, speaking of the Arabian women of the first rank in Palestine, says,—*"Au lieu de bracelets elles ont de menottes d'argent, qu'elles portent aux poignets et aux pieds; où sont attachés une quantité de petits annelets d'argent, qui font un cliquetis comme d'une cymbale, lorsqu'elles cheminent ou se mouvent quelque peu."* See *Dr. Hunt's Dissertation*; where he produces other testimonies to the same purpose from authors of travels.

And their cauls—(the net-works) I am obliged to differ from the learned *Schroöderus* almost at first setting out. He renders the word מַשְׂכָּרְתֵי *shebisim* by *solicuti*, little ornaments, bulle, or studs, in shape representing the sun, and so answering to the following word מַהֲרֹמִים *maharonim, lunula*, crescents. He supposes the word to be the same with מַשְׂכָּרְתֵי *shemisim*, the *yod* in the second syllable making the word diminutive, and the letter *v mem* being changed for *v bet*, a letter of the same organ. How just and well founded his authorities for the transmutation of these letters in the Arabic language are I cannot pretend to judge; but, as I know of no such instance in Hebrew, it seems to me a very forced etymology. Being dissatisfied with this account of the matter, I applied to my good friend above mentioned, the late *Dr. Hunt*, who very kindly returned the following answer to my inquiries:—

"I have consulted the Arabic Lexicons, as well MS. as printed, but cannot find מַשְׂכָּרְתֵי *shebisim* in any of them, nor any thing belonging to it; so that no help is to be had

- 19 The chains, and the bracelets, and the mufflers,
- 20 The bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the ear-rings,
- 21 The rings, and nose-jewels,
- 22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins,

- 23 The glasses, and the fine linen, and the hoods, and the veils.
- 24 And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty.

1 Or, *most balls*—2 Or, *spangled ornaments*—3 Heb. *houses of the soul*.

4 Dan. 3. 21, in the margin.—5 Gen. 41. 42.—6 Ch. 22. 12. Mic. 1. 16.

from that language towards clearing up the meaning of this difficult word. But what the Arabic denies, the Syriac perhaps may afford; in which I find the verb שׁוּב *shabas*, to entangle, or interweave, an etymology which is equally favourable to our marginal translation, *net-works*, with פְּזוּז *shabata*, to make *chequer-work*, or *embroider*, (the word by which Kimchi and others have explained שׁוּב *shabis*), and has moreover this advantage over it, that the letters שׁוּב *shis* and שׁוּב *samech* are very frequently put for each other, but שׁוּב *shabis* and שׁוּב *samech* scarce ever. Aben Ezra joins שׁוּב *shabisim* and שׁוּב *basim*, (which immediately precedes it) together; and says, that שׁוּב *shabis* was the ornament of the legs, as שׁוּב *bas* was of the feet. His words are, שׁוּב *shabis* של רגלי, וְשׁוּב *bas* של רגלי, וְשׁוּב *shabis* של רגלי, וְשׁוּב *bas* של רגלי.

[Verse 20. *The tablets*—The words בָּתַי הַנְּשֵׂפֶת *batey hanepheth*, which we translate *tablets*, and Bishop Lowth *perfume boxes*, literally signify *houses of the soul*; and may refer to strong scented bottles used for pleasure and against fainting; similar to bottles with *altar of roses*, worn by the ladies of the East to the present time.]

Verse 21. *Nose-jewels*—(The jewels of the nostril) נְזִימַי *nezimay ha-aph*. Schröderus explains this, as many others do, of jewels, or strings of pearl hanging from the forehead, and reaching to the upper part of the nose, [than which nothing can be more ridiculous, as such are seldom seen on an Asiatic face.] But it appears from many passages of Holy Scripture that the phrase is to be literally and properly understood of nose-jewels, rings set with jewels hanging from the nostrils, as earrings from the ears, by holes bored to receive them.

Ezekiel, enumerating the common ornaments of women of the first rank, has not omitted this particular, and is to be understood in the same manner, chap. xvi. 11, 12. See also Gen. xxiv. 47.

“And I decked thee with ornaments;
And I put bracelets upon thine hands,
And a chain on thy neck;
And I put a jewel on thy nose,
And earrings on thine ears,
And a splendid crown upon thine head.”

And in an elegant proverb of Solomon, Prov. xi. 22, there is a manifest allusion to this kind of ornament, which shews it to have been used in his time:—

“As a jewel in gold in the snout of a swine;
So is a woman beautiful, but wanting discretion.”

This fashion, however strange it may appear to us, was formerly, and is still common in many parts of the East, among women of all ranks. Paul Lucas, speaking of a village, or clan of wandering people, a little on this side of the Euphrates,—“The women,” says he, (2d Voyage du Levant, Tom. i. art. 24.) “almost all of them travel on foot; I saw none handsome among them. They have almost all of them the nose bored; and wear in it a great ring, which makes them still more deformed.” But in regard to this custom better authority cannot be produced than that of *Pietro della Valle*, in the account which he gives of the lady before mentioned, Signora Maani Gioerida, his own wife. The description of her dress, as to the ornamental parts of it, with which he introduces the mention of this particular, will give us some notion of the taste of the Eastern ladies for finery. “The ornaments of gold and of jewels for the head, for the neck, for the arms, for the legs, and for the feet, (for they wear rings even on their toes,) are indeed, unlike those of the Turks, carried to great excess, but not of great value: for in Baghdad jewels of high price either are not to be had, or are not used; and they wear such only as are of little value, as turquoises, small rubies, emeralds, carbuncles, garnets, pearls, and the like. My spouse dresses herself with all of them according to their fashion; with exception however of certain ugly rings of very large size, set with jewels, which, in truth, very absurdly, it is the custom to wear fastened to one of their nostrils, like buffaloes: an ancient custom however in the East, which, as we find in the Holy Scriptures, prevailed among the Hebrew ladies even in the time of Solomon, Prov. xi. 22. These nose rings, in compliance to me, she has left off; but I have not yet been able to prevail with her cousin and her sisters to do the same; so fond are they of an old custom, be it ever so absurd, who have been long habituated to it.” *Viaggi*, Tom. i. let. 17. [It is the left nostril that is bored and ornamented with

rings and jewels. More than one hundred drawings from life of Eastern ladies lie now before me; and scarcely one is without the nose-jewel: both the arms and wrists are covered with bracelets, arm-circles, &c. as also their legs and feet—the soles of their feet and palms of their hands coloured beautifully red with *kenna*; and their hair plaited and ornamented superly. These beautiful drawings are a fine comment on this Chapter.]

[Verse 23. *The glasses*—The conjunction וְ, and,—and the glasses, is added here by forty-three of Kennicott's and thirty-four of De Rossi's MSS., and one of my own, ancient, as well as by many Editions.]

Verse 23. *And the veils*—(The transparent garments—) Ἡ δαφνη *Daiphnia*. Sept. A kind of silken dress, transparent, like gauze; worn only by the most delicate women, and such as dressed themselves “*elegantius, quam necesse esset probis*.” [Such garments are worn to the present day; garments that not only shew the shape of every part of the body, but the very colour of the skin. This is evidently the case in some scores of drawings of Asiatic females now before me.] This sort of garments was afterwards in use among the Greeks. *Prodicus*, in his celebrated fable (Xenoph. Memorab. Socr. lib. ii.) exhibits the personage of Sloth in his dress: εὐθρα δὲ, εἰς ἧς ἀνελκίσθη ὡρα διαλευμένη.

“Her robe betray'd
Through the clear texture every tender limb,
Height'ning the charms it only seem'd to shade;
And as it fell it shew'd so loose and thin,
Her stature shew'd more tall, more snowy, white her skin.”

They were called *multita* and *coa*, (*scil. vestimenta*) by the Romans, from their being invented, or rather introduced into Greece, by one *Pamphila* of the island of Coa. This, like other Grecian fashions, was received at Rome, when luxury began to prevail under the emperors. It was sometimes worn even by the men: but looked upon as a mark of extreme effeminacy. See Juvenal, Sat. ii. 65, &c. *Publius Syrus*, who lived when the fashion was first introduced, has given a humorous satirical description of it in two lines, which by chance have been preserved:

“*Stratum est, induens capsum cunctum fertilis?*
Fulco proctere nudam in nubila limus?”

Verse 24. *Instead of sweet smell*—(perfume)] A principal part of the delicacy of the Asiatic ladies consists in the use of baths, and of the richest oils and perfumes: an attention to which is, in some degree, necessary in those hot countries. Frequent mention is made of the rich ointments of the spouse in the Song of Solomon, Cant. iv. 10, 11.

“How beautiful are thy breasts, my sister, my spouse!
How much more excellent than wine!
And the odour of thine ointments than all perfumes!
Thy lips drop as the honeycomb, my spouse!
Honey and milk are under thy tongue:
And the odour of thy garments is as the odour of Lebanon.”

The preparation for Rether's being introduced to king Ahasuerus was a course of bathing and perfuming for a whole year; “six months with oil of myrrh, and six months with sweet odours.” *Eath*. ii. 12. A diseased and loathsome habit of body, instead of a beautiful skin, softened and made agreeable with all that art could devise, and all that nature, so prodigal in those countries of the richest perfumes, could supply, must have been a punishment the most severe, and the most mortifying to the delicacy of these haughty daughters of Sion.

Burning instead of beauty—(A sunburnt skin) *Gasper Sanctius* thinks the words כִּי תִכַּח *ki tachach* an interpolation, because the *Vulgate* has omitted them. The clause כִּי תִכַּח *ki tachach yiph* seems to me rather to be imperfect at the end. Not to mention that כִּי *ki*, taken as a noun, for *adustus*, burning, is without example, and very improbable. The passage ends abruptly, and seems to want a fuller conclusion.

In agreement with which opinion, of the defect of the Hebrew text in this place, the *Septuaginta*, according to MSS. Pachom. and 1 D. ii. and *Marchal*, which are of the best authority, express it with the same evident marks of imperfection at the end of the sentence; thus, τὰς ὀσφύς αὐτῆς καλλωπισμένην—The two latter add *σε*. This chasm in the Text, from the loss probably of three or four words, seems therefore to be of long standing.

25 Thy men shall fall by the sword, and thy mighty in the war.

26 And her gates shall lament and mourn; and she being desolate shall sit upon the ground.

CHAPTER IV.

The have occasioned by war, and those other calamities which the prophet had been describing in the preceding Chapter, are represented as so terribly great, that several women should be left to one man. 1. Great blessedness of the remnant that shall be accounted worthy to escape these judgments. 2-4. The privileges of the gospel set forth by allusion to the glory and pomp of the Mosiac dispensation, &c.

AND in that day seven women shall take hold of one man, say-

Taking y ki, in its usual sense, as a particle, and supplying lec, from one of the Septuagint, it might possibly have been originally somewhat in this form:—

כי חרות ימי רחמי לך דעת מרה mereah radth lec teheyeh yiphi tachath ki

"Yes, instead of beauty, thou shalt have an ill-favoured countenance."

כי חרות ימי רחמי לך דעת מרה yachath, "for beauty shall be destroyed." Syr. חרותי chathath, or חרות nachath. Dr. DUBOIS.

"May it not be כהי cohey, 'wrinkles instead of beauty?' as from מה yaphah, is formed ימי yiphi; from מרה marah, מרי meri, &c. so from חרות cahath, to be wrinkled, כהי cohey." Dr. JUSA. [The כי ki, is wanting in one MSS. and has been omitted by several of the ancients.]

Verse 25. Thy mighty men] For גבורתי geburataca, an ancient MS. has גבורתי gebureca. The true reading from the Septuagint, Vulgate, Syriac, and Chaldee, seems to be גבורתי geburica.

Verse 26. Sit upon the ground.] Sitting upon the ground was a posture that denoted mourning and deep distress. The prophet Jeremiah, Lam. ii. 8, has given it the first place among many indications of sorrow in the following elegant description of the same state of distress of his country:—

"The sisters of the daughter of Sion sit on the ground, they are silent: They have cast up dust on their heads; they have girded themselves with sackcloth; The virgins of Jerusalem have bowed down their heads to the ground."

"We find Judea," says Mr. Addison, (On Medals, Dial. II.) "on several coins of Vespasian and Titus, in a posture that denotes sorrow and captivity. I need not mention her sitting on the ground, because we have already spoken of the aptness of such a posture to represent an extreme affliction. I fancy the Romans might have an eye on the customs of the Jewish nation, as well as those of their country, in the several marks of sorrow they have set on this figure. The Psalmist describes the Jews lamenting their captivity in the same pensive posture. 'By the waters of Babylon we sat down and wept, when we remembered thee, O Sion.' But what is more remarkable, we find Judea represented as a woman in sorrow sitting on the ground, in a passage of the prophet, that foretells the very captivity recorded on this medal." Mr. Addison, I presume, refers to this place of Isaiah; and therefore must have understood it as foretelling the destruction of Jerusalem and the Jewish nation by the Romans; whereas it seems plainly to relate, in its first and more immediate view at least, to the destruction of the city by Nebuchadnezzar, and the dissolution of the Jewish state under the captivity at Babylon.

[Several of the coins mentioned here by Mr. Addison are in my own collection: and to such I have already referred in this work. I shall describe one here. On the obverse a fine head of the Emperor Vespasian with this legend, Imperator Julius Caesar Vespasianus Augustus, Pontifex Maximus, Tribunitia Potestate Pater Patria, Consul VIII.

On the reverse a tall palm tree, emblem of the land of Palestine, the Emperor standing on the left, close to the tree, with a trophy behind him; on the right Judea under the figure of a female captive sitting on the ground, with her head resting on her hand, the elbow on her knee, weeping. Around is this legend, Judea Capta. Senatus consulto. However this prediction may refer proximately to the destruction of Jerusalem by Nebuchadnezzar, I am fully of opinion that it ultimately refers to the final ruin of the Jewish state by the Romans. And so it has been understood by the general run of the best and most learned interpreters and critics.]

NOTES ON CHAPTER IV.

Verse 1. And seven women] The division of the Chapter has interrupted the prophet's discourse, and broken it

ing, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

2 In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.

3 And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem.

4 When the Lord shall have washed away

1 Luke i. 25.—2 Jer 23. 5. Zech. 3. 8. & 6. 12.—3 Heb. beauty and glory.—4 Heb. for the escaping of Israel.—5 Ch. 62. 2.—6 Phil. 4. 2. Rev. 2. 5.—7 Ps. on to life. q. Mal. 3. 2, 3.

off almost in the midst of the sentence. "The numbers slain in battle shall be so great, that seven women shall be left to one man." The prophet has described the greatness of this distress by images and adjuncts the most expressive and forcible. The young women, contrary to their natural modesty, shall become suitors to the men: they will take hold of them, and use the most pressing importunity to be married. In spite of the natural suggestions of jealousy, they will be content with a share only of the rights of marriage in common with several others; and that on hard conditions, renouncing the legal demands of the wife on the husband, see Exod. xxi. 10, and begging only the name and credit of wedlock, and to be freed from the reproach of celibacy. See chap. liv. 4, 5. Like Marcia, on a different occasion, and in other circumstances:—

Comeniti: Noni tamulo scriptum, Catois Marcia. Lucan. l. 302.

["This happened (says Kimchi) in the days of Ahaz, when Pekah the son of Remaliah slew in Judah one hundred and twenty thousand men in one day, see 2 Chron. xviii. 6. The widows which were left were so numerous, that the prophet said, 'They are multiplied beyond the sand of the sea,' Jer. xv. 8."]

In that day] These words are omitted in the Septuagint, and MSS.

Verse 2. The Branch of the Lord—(The Branch of JERUVAH) The Messiah of JERUVAH, says the Chaldee. [And Kimchi says, The Messiah, the Son of David.] The Branch is an appropriated title of the Messiah; and the fruit of the land means the great Person to spring from the house of Judah; and is only a parallel expression signifying the same; or perhaps the blessings consequent upon the redemption procured by him. Compare chap. xiv. 8, where the same great event is set forth in similar images, and see the Note there.

Them that are escaped of Israel—(The escaped of the house of Israel) A MS. has בתי ישראֵל beith yisra'el.

Verse 3. Written among the living] That is, whose name stands in the enrolment or register of the people; or every man living, who is a citizen of Jerusalem. See Ezek. xiii. 9, where "they shall not be written in the writing of the house of Israel," is the same with what immediately goes before, "they shall not be in the assembly of my people." Compare Psa. lxxix. 23; lxxxvii. 6; Exod. xxxii. 32. To number and register the people was agreeable to the law of Moses, and probably was always practised; being, in sound policy, useful, and even necessary. David's design of numbering the people was of another kind; it was to enrol them for his army, Michaeis, Mosaisches Recht, Part iii. p. 227. See also his Dissert. de Censibus Hebraeorum.

Verse 4. The spirit of burning] Means the fire of God's wrath, by which He will prove and purify His people; gathering them into His furnace, in order to separate the dross from the silver, the bad from the good. The severity of God's judgments, the fiery trial of His servants, Ezekiel (chap. xxii. 18—22), has set forth at large, after His manner, with great boldness of imagery and force of expression. God threatens to gather them into the midst of Jerusalem, as into the furnace; to blow the fire upon them, and to melt them. Malachi, chap. iii. 2, 3, treats the same subject, and represents the same event, under the like images:

"But who may abide the day of His coming? And who shall stand when He appeareth? For He is like the fire of the refiner, And like the soap of the fuller. And He shall sit refining and purifying the silver; And He shall purify the sons of Levi; And cleanse them like gold, and like silver; That they may be JERUVAH'S ministers, Presenting unto Him an offering in righteousness."

[This is in allusion to a chemist purifying metals. He first judges of the state of the ore or adulterated metal. Secondly, he kindles the proper degree of fire, and applies

the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

5 And the Lord will create upon every dwelling place of mount Zion and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence.

6 And there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain.

r Exod. 13. 21.—s Zech. 2. 5.—t Or, above.

the requisite test, and thus separates the precious from the vile.

Verse 5. And the Lord will create—One MS. the Septuagint, and the Arabic, have יביא yabia, He shall bring—The cloud already exists—The Lord will bring it over. This is a blessed promise of the presence of God in all the assemblies of His people.]

Every dwelling place—(The station)] The Hebrew Text has, every station: but four MSS. (one ancient) omit לו col, all; very rightly, as it should seem: for the station was mount Zion itself, and no other. See Exod. xv. 17. And the Septuagint, Arabic, and MSS. add the same word לו col, before מִקְרָאֵי mikra'ah, probably right: the word has only changed its place by mistake. קִרְיֹתֵי mikrayoth, "the place where they were gathered together in their holy assemblies," says Sal. ben Melec. [But twenty-five of Kennicott's MSS. and twenty-two of De Rossi's, fifty-three Editions, besides the Septuagint, Syriac, and Arabic, have the word in the plural number.]

A cloud and smoke by day] This is a manifest allusion to the pillar of a cloud and of fire, which attended the Israelites in their passage out of Egypt, and to the glory that rested on the tabernacle, Exod. xiii. 21; xl. 38. The prophet Zechariah, chap. ii. 5, applies the same image to the same purpose:

"And I will be unto her a wall of fire round about; And a glory will I be in the midst of her."

That is, the visible presence of God shall protect her. Which explains the conclusion of this verse of Isaiah; where the makkaph between לו col, and כִּבְיֹתֵי cabor, connecting the two words in construction, which ought not to be connected, has thrown an obscurity upon the sentence, and misled most of the Translators.

[For upon all the glory shall be a defence.—Whatever God creates He must uphold, or it will fail. Every degree of grace brings with it a degree of power to maintain itself in the soul.]

Verse 6. A tabernacle] In countries subject to violent tempests, as well as to intolerable heat, a portable tent is a necessary part of a traveller's baggage, for defence and shelter. [And to such tents the words of the Text make evident allusion. They are to be met with in every part of Arabia and Egypt, and in various other places in the East.]

NOTES ON CHAPTER V.

This Chapter likewise stands single and alone, unconnected with the preceding or following. The subject of it is nearly the same with that of the first chapter. It is a general reproof of the Jews for their wickedness: but it exceeds that chapter in force, in severity, in variety, and elegance; and it adds a more express declaration of vengeance by the Babylonian invasion.

Verse 1. Now will I sing to my well-beloved a song of my beloved—(Let me sing now a song, &c.) A MS., respectable for its antiquity, adds the word שִׁיר shir, a song, after נָא na; which gives so elegant a turn to the sentence by the repetition of it in the next member, and by distinguishing the members so exactly in the style and manner of the Hebrew poetical composition, that I am much inclined to think it genuine.

A song of my beloved—(A song of loves)] דֹּדַי dodey, for דֹּדֵי dodim; status constructus pro absoluto, as the grammarians say, as Mic. vi. 16; Lam. iii. 14, 66, so Archbishop Secker. Or rather, in all these and the like cases, a mistake of the Transcribers, by not observing a small stroke, which in many MSS. is made to supply the 's mem, of the plural, thus דֹּדֵי dodi. שִׁירַת shirath dodim, is the same with שִׁירֵי shir yedideth, Psal. xlv. 1. In this way of understanding it, we avoid the great impropriety of making the author of the song, and the person to whom it is addressed, to be the same.

In a very fruitful hill—(On a high and fruitful hill)] Heb. בְּקֶרֶן בֵּן שָׁמֶן be-keren ben shamen, "on a horn the son

CHAPTER V.

This Chapter begins with representing, in a beautiful parable, the tender care of God for His people, and their contrary returns to His goodness, 1-7. The parable, as allegory, is then dropped; and the prophet, in plain terms, reproves and threatens them for their wickedness; particularly for their covetousness, 8-10; intemperance, 11; an insatiation in the warnings of Providence, 12. Then follows an enumeration of their iniquities, as they are aggravated, 13-17. The prophet then appears with all their horrors, 13. Hebra, or the Grave, like a ravensome monster, opens wide its jaws, and swallows down its victims, 14. Disaster lays hold on all ranks, 15; and God is gloried in the execution of His judgments, 16; till the whole place is left desolate, a place for the flocks to range in, 17. The prophet then passes; and again resumes his subject, reproving them for several other sins, and threatening them with woes and vengeance, 18-24; after which he sums up the whole of his awful denunciation in a very lofty and spiritual epiphonema, or conclusion. The God of armies having hitherto exerted to no purpose, is represented with infinite majesty, as only giving the list, and a swarm of nations hasten to His standard, 25-27. Upon a guilty race, unvisited by heaven or by earth, they execute their vengeance, and leave the land desolate and dark, without one ray of comfort to cheer the hardy gloom, 28-30.

NOW will I sing to my well-beloved a song of my beloved touching

As. Cl. Quin. 1. Amie Orleans Couillard 2.

u Heb. a covering. Ch. 8. 14.—v Ch. 35. 4.

of oil." The expression is highly descriptive and poetical. "He calls the land of Israel a horn, because it is higher than all lands; as the horn is higher than the whole body: and the son of oil, because it is said to be a land flowing with milk and honey."—Kimchi on the place. The parts of animals are, by an easy metaphor, applied to parts of the earth, both in common and poetical language. A promontory is called a cape, or head; the Turks call it a nose. "Dorsum immane mari sumus." Virgil, a back, or ridge of rocks.

"Hanc latius angustam sem se cogente in arctum Hesperia tenuem proderit in equora linguam, Adriacous maris claudii qua curvatus undas."

Lucan. ii. 612, of Brundisium, i. e. Bovesio, which, in the ancient language of that country, signifies stag's head, says Strabo. A horn is a proper and obvious image for a mountain, or mountainous country. Solinus, cap. viii. says, "Italiam, ubi longius processerit, in cornua duo scindi;" that is, the high ridge of the Alps, which runs through the whole length of it, divides at last into two ridges, one going through Calabria, the other through the country of the Brutii. "Cornwall is called by the inhabitants in the British tongue Kernaw, as lessening by degrees like a horn, running out into promontories like so many horns. For the Britains call a horn corn, in the plural kern." Camden. "And Sammes is of opinion, that the country had this name originally from the Phœnicians, who traded hither for tin; keren, in their language, being a horn."—Gibson.

Here the precise idea seems to be that of a high mountain standing by itself; "vertex montis, aut pars montis ab aliis divisa;" which signification, says I. H. Michaelis, Bibl. Hallens. Not. in loc. the word has in Arabic.

Judea was in general a mountainous country; whence Moses sometimes calls it the Mountain, "Thou shalt plant them in the mountain of thine inheritance." Exod. xv. 17. "I pray thee let me go over, and see the good land that is beyond Jordan; that goodly mountain, and Lebanon." Deut. iii. 25. And in a political and religious view it was detached and separated from all the nations round it. Whoever has considered the descriptions given of mount Tabor, (see Reland, Palestina. Eugene Roger, Terre Sainte, p. 64,) and the views of it, which are to be seen in books of Travels, (Maunderell, p. 114. Egmont and Heyman, Vol. II. p. 25. Thevenot, Vol. I. p. 429,) its regular conic form, rising singly in a plain to a great height, from a base small in proportion, its beauty and fertility to the very top, will have a good idea of "a horn the son of oil;" and will perhaps be induced to think, that the prophet took his image from that mountain.

And gathered out the stones—(And he cleared it from the stones)] This was agreeable to the ancient husbandry: "Saxa, summa parte terre, et vites et arbores cadunt; ima parte, refrigerant." Columell. de Arb. iii. "Saxorum facile est expedire lectione lapidum." Id. ii. 2. "Lapides, qui supersunt, [al. insuper sunt] hieme rigent, aestate fervecunt; idcirco satis, arbutus, et vitibus nocent." Pallad. i. 6. A piece of ground thus cleared of the stones Persius, in his hard way of metaphor, calls "exosatus ager." Sat. vi. 52.

The choicest vine—(Sorek)] Many of the ancient interpreters, the Septuagint, Aquila, and Theod. have retained this word as a proper name; I think very rightly. Sorek was a valley lying between Acalon and Gaza, and running far up eastward in the tribe of Judah. Both Acalon and Gaza were anciently famous for wine; the former is mentioned as such by Alexander Trallianus; the latter by several authors (quoted by Reland, Palestina. p. 569, and 936.) And it seems that the upper part of the valley of Sorek, and that of Eschol, where the spies gathered the single cluster of grapes, which they were obliged to bear between two upon a staff, being both near to Hebron, were in the same neighbourhood; and that all this part of the country abounded with rich vineyards. Compare Numb.

his vineyard. My well-beloved hath a vineyard in a very fruitful hill;

2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest

wine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

a Psa. 80. 8. Cant. 8. 12. Ch. 27. 2. Jer. 2. 21. Matt. 21. 23. Mark 12. 1. Luke 20. 9.

b Heb. the horn of the son of oil.—Or, made a wall about it.—d Hab. heeb. e Deut. 32. 6. Ch. 1. 2, 3.

xiii. 22, 23; Judg. xvi. 3, 4. P. Nsu supposes Eschol and Sorek to be only different names for the same valley. Voyage Nouveau de la Terre Sainte, Liv. iv. chap. 18. See likewise De Lisle's posthumous map of the Holy Land. Paris, 1763. See Bochart, Hieroz. ii. col. 725. Thevenot, i. p. 406. Michaelis, (note on Judg. xvi. 4. German translation,) thinks it probable, from some circumstances of the history there given, that Sorek was in the tribe of Judah, not in the country of the Philistines.

The vine of Sorek was known to the Israelites, being mentioned by Moses, Gen. xlix. 11, before their coming out of Egypt. Egypt was not a wine country. "Throughout this country there are no wines." Sandys, p. 101. At least in very ancient times they had none.—Herodotus, ii. 77, says, it had no vines, and therefore used an artificial wine made of barley. This is not strictly true; for the vines of Egypt are spoken of in Scripture, Psa. lxxviii. 47; cv. 33; and see Gen. xl. 11, by which it should seem, that they drank only the fresh juice pressed from the grape, which was called οἶνος ἀμπελίνος. Herodot. ii. 37: but they had no large vineyards, nor was the country proper for them, being little more than one large plain, annually overflowed by the Nile. The Marcotic in later times is, I think, the only celebrated Egyptian wine, which we meet with in history. The vine was formerly, as Hasselquist tells us it is now, "cultivated in Egypt for the sake of eating the grapes, not for wine; which is brought from Candia, &c." "They were supplied with wine from Greece, and likewise from Phœnicia." Herodot. iii. 6. The vine and the wine of Sorek therefore, which lay near at hand for importation into Egypt, must in all probability have been well known to the Israelites, when they sojourned there. There is something remarkable in the manner in which Moses, Gen. xlix. 11, makes mention of it, which, for want of considering this matter, has not been attended to; it is in Jacob's prophecy of the future prosperity of the tribe of Judah:

"Planting his foal to the vine,
And his ass's colt to his own sorek;
He washeth his raiment in wine,
And his cloaks in the blood of grapes."

I take the liberty of rendering שֹׂרֵק sorekah, for שֹׂרֵק soreka, his sorek, as the Masoretes do of pointing שֹׂרֵק sira, for שֹׂרֵק sira, his foal. שֹׂרֵק sira might naturally enough appear in the feminine form: but it is not at all probable that שֹׂרֵק sorek, ever should. By naming particularly the vine of Sorek, and as the vine belonging to Judah, the prophecy intimates the very part of the country, which was to fall to the lot of that tribe. Sir John Chardin says, "that at Casbin, a city of Persia, they turn their cattle into the vineyards, after the vintage, to browse on the vines." He speaks also of vines in that country so large that he could hardly compass the trunks of them with his arms. Voyages, tom. iii. p. 12. 12mo. This shews, that the ass might be securely bound to the vine, and without danger of damaging the tree by browsing on it.

And built a tower in the midst of it] Our Saviour, who has taken the general idea of one of his parables, Matt. xxi. 33; Mark xii. 1, from this of Isaiah, has likewise inserted this circumstance of building a tower; which is generally explained by commentators as designed for the keeper of the vineyard to watch and defend the fruits. But for this purpose it was usual to make a little temporary hut, (Isa. i. 8,) which might serve for the short season while the fruit was ripening, and which was removed afterwards. The tower therefore should rather mean a building of a more permanent nature and use; the farm, as we may call it, of the vineyard, containing all the offices and implements, and the whole apparatus necessary for the culture of the vineyard, and the making of the wine. To which image in the allegory, the situation, the manner of building, the use, and the whole service of the temple, exactly answered. And so the Chaldee paraphrast very rightly expounds it: "Et statui eos (Israelitas) ut plantam vineæ selectæ, et ædificavi Sanctuarium meum in medio illorum. [And I have appointed the Israelites as a plant of a chosen vine, and I have built my sanctuary in the midst of them.]" So also Hieron. in loc. Edificavit quoque turrim in medio ejus; templum videlicet in media civitate. ["He built also a tower in the midst of it, viz. his own temple, in the midst of the city.]" That they have still such towers or buildings for use or pleasure in their gardens in the East, see Harmer's Observations, II. p. 241.

And also made a wine press therein.—(And hewed out

a lake therein.)) This image also our Saviour has preserved in his parable. οἶκος yekeb; the Septuagint render it here ἀμπελῖον, and in four other places ἀμπελῖον, Isa. xvi. 10; Joel iii. 13; Hag. ii. 17; Zech. xiv. 10; I think more properly; and this latter word St. Mark uses. It means, not the wine-press itself, or calcatorium, which is called ῥαγάθ, or ῥαβὸς porah: but what the Romans called lacus, the lake; the large open place or vessel, which by a conduit or spout received the must from the wine-press. In very hot countries it was perhaps necessary, or at least very convenient, to have the lake under ground, or in a cave hewed out of the side of the rock for coolness, and the heat might not cause too great a fermentation, and sour the must. Vini confectio instituitur in cella, vel intima domus camera quadam a ventorum ingressu remota. Kempfer, of Shiras wine. Amœn Esot. p. 376. For the wind, to which that country is subject, would injure the wine. 'The wine-presses in Persia,' says Sir John Chardin, 'are formed by making hollow places in the ground, lined with mason's work.' Harmer's Observat. I. p. 392. See a print of one in Kempfer, p. 377. Nonnus describes at large Bacchus hollowing the inside of a rock, and hewing out a place for the wine-press, or rather the lake:

Καὶ σκοπέλους ἐλαγχνῆ πεδοκαφεὸς ἐοῖσθρον
Θηγάλας γλοχίσι μυχὸν κοίληστο πέτρης
Δεινὰς δὲ μάτωπα βαθυβυνομένων πετεινοῦν
Ἀφρον [ἐ. ἀφρον] ἐθροφάλοιο τυτὸν ποίηστρο λαφρον.
DIONYSIAC. lib. xii. l. 331.

"He pierc'd the rock: and with the sharp tool
Of steel well-temp'rd scoop'd his isomous ditch:
Thou smooth'd the front, and form'd the dark recess
In just dimension for the foaming lake."

And he looked—(And he expected)] Jeremiah, chap. ii. 21, uses the same image, and applies it to the same purpose, in an elegant paraphrase of this part of Isaiah's parable, in his flowing and plaintive manner:

"But I planted thee a sorek, a sion perfectly genuine:
How then art thou changed, and become to me the degenerate shoots of the strange vine!"

Wild grapes—(Poisonous berries)] שֹׂרֵקִים beushim, not merely useless unprofitable grapes, such as wild grapes; but grapes offensive to the smell, noxious, poisonous. By the force and the intent of the allegory, to good grapes ought to be opposed fruit of a dangerous and pernicious quality; as in the explication of it, to judgment is opposed tyranny, and to righteousness oppression. יֵשׁ גֶּפְתֵן the vine, is a common name or genus, including several species under it; and Moses, to distinguish the true vine, or that from which wine is made, from the rest, calls it, Numb. vi. 4, יֵשׁ יֵשׁ גֶּפְתֵן hayayin, the wine-vine. Some of the other sorts were of a poisonous quality, as appears from the story related among the miraculous acts of Elisha, 2 Kings iv. 39—41. "And one went out into the field to gather potherbs; and he found a field-vine, and he gathered from it wild fruit, his lap-full; and he went and shred them into the pot of pottage, for they knew them not. And they poured it out for the men to eat: and it came to pass as they were eating of the pottage, that they cried out and said, There is death in the pot, O man of God: and they could not eat of it. And he said, Bring meal; (legg. ῥῖπ kechu, nine MSS. one edition,) and he threw it into the pot. And he said, Pour out for the people, that they may eat. And there was nothing hurtful in the pot."

From some such sorts of poisonous fruits of the grape kind Moses has taken those strong and highly poetical images, with which he has set forth the future corruption and extreme degeneracy of the Israelites, in an allegory which has a near relation, both in its subject and imagery, to this of Isaiah—Deut. xxxii. 32, 33.

"Their vine is from the vine of Sodom,
And from the fields of Gomorrah:
Their grapes are grapes of gall;
Their clusters are bitter:
Their wine is the poison of dragons,
And the cruel venom of asps."

"I am inclined to believe," says Hasselquist, "that the prophet here, Isa. v. 2, 4, means the hoary nightshade, solanum incanum; because it is common in Egypt, Palestine, and the East; and the Arabian name agrees well with it. The Arabs call it aneb el dib, i. e. wolf-grapes. [The שֹׂרֵקִים beushim, says Rab. Chai, is a well known species of the vine, and the worst of all sorts.] The Prophet could not have found a plant more opposite to the vine than this; for it grows much in the vineyards, and is very pernicious to them, wherefore they root it out: it likewise resembles a vine by its shrubby stalk." Travels,

3 And now, O inhabitants of Jerusalem, and men of Judah, ' judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my s vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard: ' I will take away the hedge thereof, and it shall be eaten up; and break down ' the wall thereof, and it shall be ' trodden down:

6 And I will lay it waste: it shall not be pruned nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.

7 For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah ' his pleasant plant: and he looked for judgment, but behold ' oppression; for righteousness, but behold a cry.

8 Woe unto them that join ' house to house, that lay field to field, till there be no place, that ' they may be placed alone in the midst of the earth!

9 ' In ' mine ears, said the LORD of hosts, ' Of a truth many houses shall be desolate, even great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield one

' bath, and the seed of an homer shall yield an ephah.

11 ' Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine ' inflame the met!

12 And ' the harp, and the viol, the tabret, and pipe, and wine, are in their feasts; but ' they regard not the work of the Lord, neither consider the operation of his hands.

13 ' Therefore my people are gone into captivity, ' because they have no knowledge: and ' their honourable men are famished, and their multitude dried up with thirst.

14 Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

15 And ' the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:

16 But the Lord of hosts shall be exalted in judgment, and ' God ' that is holy shall be sanctified in righteousness.

17 Then shall the lambs feed after their manner, and the waste places of ' the fat ones shall strangers eat.

18 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:

f Rom. 1. 4.—g Luke 13. 6-10.—h Ps. 80. 12.—i Lam. 2. 8.—k Heb. for a treading.—l Heb. plant of the pleasure.—m Heb. a scab.—n Mic. 3. 2.—o Heb. ye p. Ch. 22. 14.—p Or, This is in mine ears, which the LORD, &c.—q Heb. If not, &c. s See Ezek. 45. 11.

t Prov. 23. 29, 30. Eccles. 10. 16. Ver. 22.—u Or, pursue them.—v Amos 6. 5, 6. w Job 34. 37. Ps. 23. 5.—x Hos. 4. 6.—y Ch. 1. 2. Luke 18. 44.—z Heb. their glory are men of families.—a Ch. 2. 9, 11, 17.—b Or, the holy God.—c Heb. the God the holy.—d Ch. 10. 16.

p. 259. See also, Michaelis, Questions aux Voyageurs Danois, No. 64.

Verse 3. *Inhabitants* יושבי yoshebey, in the plural number; three MSS. (two ancient;) and so likewise the *Septuagint* and *Vulgata*.

Verse 6. *There shall come up briars and thorns*—(The thorn shall spring up in it) One MSS. has בשמיר beshmir. The true reading seems to be שמיר שמי do shemir, which is confirmed by the *Septuagint*, *Syriac*, and *Vulgata*.

Verse 7. *And he looked for judgment*! The *paronomasia*, or play on the words, in this place is very remarkable; mishpat, mishpach; tzedekah, tseakah. There are many examples of it in the other Prophets; but Isaiah seems peculiarly fond of it. See chap. xliii. 6; xxiv. 17; xxvii. 7; xxxiii. 1; lvii. 6; lxi. 3; lxxv. 11, 12. [Rabbi David Kimchi has noticed the *paronomasia* here: he expected משפט mishpat, judgment, but behold משפח mishpach, oppression; he expected צדקה tzedekah, righteousness, but behold צעקה tseakah, a cry.] The Rabbins esteem it a great beauty;—their term for it is לשון חן tsochoon ha-lehohn, elegance of language.

Oppression—(Tyranny) שפח משפח, from שפח shaphach, servum fecit, Arab. Houbigant: שפח shaphach, is serva, a handmaid, or female slave. משפח mishpach, eighteen MSS.

Verse 8. *Woe unto them that—lay field to field*—(You who lay field unto field) Read קריב תקרבו, in the second person; to answer to the verb following. So *Vulgata*.

Verse 9. *In mine ears*—(To mine ear) The sentence in the Hebrew Text seems to be imperfect in this place; as likewise in chap. xxii. 14, where the very same sense seems to be required as here. See the note there; and compare 1 Sam. ix. 15. In this place the *Septuagint* supply the word ακουωσθαι, and the *Syriac* אשמע אשמע, *auditus est Jehovah in auribus meis*, i. e. הנהיגה נהיגה, as in chap. xxii. 14.

Many houses! This has reference to what was said in the preceding verse:—"In vain are ye so intent upon joining house to house, and field to field: your houses shall be left uninhabited, and your fields shall become desolate and barren; so that a vineyard of ten acres shall produce but one bath (not eight gallons) of wine, and the husbandman shall reap but a tenth part of the seed which he has sown." [Kimchi says this means such an extent of vineyard as would require ten yoke of oxen to plow in one day.]

Verse 11. *Follars strong drink*! *Theodoret* and *Chrysostom* on this place, both Syrians, and unexceptionable witnesses in what belongs to their own country, informs us that שכר siker, (*auspa* in the Greek of both Testaments, rendered by us by the general term *strong drink*;) meant properly palm wine, or date wine, which was and is still much in use in the eastern countries. Judea was famous for the abundance and excellence of its palm trees; and consequently had plenty of this wine. "Ficus (vina) et pomis: primumque de palmis, quo Parthi et Indii utuntur, et oriens lotus: maturarum modio in aqua confitis tribus

macerato espressoque." Plin. lib. xiv. 19. "Ab his cariotis [palmas] maxime celebrantur; et cibo quidem, sed et succo, uberrime. Ex quibus precipua vina orienti; iniqua capiti, unde pomo nomen." Id. xiii. 9. Kapes signifies stupefaction: and in Hebrew likewise the wine has its name from its remarkable inebriating quality.

Verse 11. *Woe unto them that rise up early*! There is a likeness between this and the following passage of the prophet Amos, chap. vi. 3-6, who probably wrote before Isaiah. If the latter be the copier, he seems hardly to have equalled the elegance of the original:—

"Ye that put far away the evil day,
And affect the seat of violence;
Who lie upon beds of ivory,
And stretch yourselves upon your couches;
And say the lambs from the flock,
And calves from the midst of the stall;
Who chant to the sound of the viol,
And like David invent for yourselves instruments of music;
Who quaff wine in large bowls,
And are anointed with the choicest ointments:
But are not grieved for the affliction of Joseph."

[Kimchi says, They consider not the heavens, nor their hosts:—they pray not the morning nor the evening prayer unto the Lord.]

Verse 13. *And their honourable men*—(And the nobles) These verses have likewise a reference to the two preceding. They that indulge in feasting and drinking, shall perish with hunger and thirst; and Hades shall indulge his appetite as much as they had done, and devour them all. The image is strong and expressive in the highest degree. Habakkuk, chap. ii. 5, uses the same image with great force:—the ambitious and avaricious conqueror

"Enlarge his appetite like Hades;
And he is like Death, and will never be satisfied."

But, in Isaiah, Hades is introduced to much greater advantage, in person; and placed before our eyes in the form of a ravenous monster, opening wide his unmeasurable jaws, and swallowing them altogether. [Therefore Sheol hath dilated her soul, she hath opened her mouth beyond limit.—Destruction expects more than a common meal, when God visits Jerusalem for her iniquities. This seems to refer to the ruin brought on the Jews by the Romans. Our blessed Lord repeats this parable, and applies it to this very transaction, Matt. xxi. 33.]

Verse 17. *The lambs*—(And the kids) גרים gerim, *strangers*. The *Septuagint* read, more agreeably to the design of the prophet, גרים, *gerim*, *apes*, the lambs: גרים gerim, the kids, Dr. Durell; norer to the present reading; and so Abp. Secker. The meaning is, their luxurious habitations shall be so entirely destroyed as to become a pasture for flocks.

After their manner—(Without restraint) קדברת kedabarim, secundum ductum eorum; i. e. suo ipsorum ductu; as their own will shall lead them.

Verse 18. *With a cart rope*—(As a long cable) The *Septuagint*, *Aquila* *Sym.* and *Theod.* for כחלי bechebeli, read כחלי kechebeli, ως ομοιοτης, or ομοιοτης; and the *Septuagint*, instead of ως ομοιοτης, read some other word signifying long; ως ομοιοτης μακρος; and so likewise the *Syriac*,

19 ° That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!

20 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto them that are wise in their own eyes, and prudent in their own sight!

22 Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:

23 Which justify the wicked for reward, and take away the righteousness of the righteous from him!

24 Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their bloss-

som shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.

25 ° Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcases were torn in the midst of the streets. For all this his anger is not turned away but his hand is stretched out still.

26 ° And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly:

27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

e Ch. 66. 5. Jer. 17. 15. Amos 5. 18. 2 Pet. 3. 3, 4.—f Heb. that say concerning evil, it is good, &c.—g Prov. 3. 7. Rom. 1. 22. & 12. 15.—h Heb. before their face. i Ver. 11.—k Prov. 17. 15. & 24. 24.—l Exod. 15. 7.—m Heb. the tongue of fire.

a Job 18. 16. Hos. 2. 16. Amos 2. 8.—b 2 Kings 32. 17, 17.—c Jer. 4. 24.—d Or, as dung.—e Lev. 26. 14, &c. Ch. 9. 12, 17, 21. & 10. 1.—f Ch. 11. 12.—g Ch. 7. 25. h Deut. 28. 49. Pas. 72. 2. Mal. 1. 11.—i Joel 2. 7.—j Dan. 5. 4.

ארכא arecha. Houbigant conjectures that the word which the Septuagint had in their copies was שרש sherush, which is used Lev. xxi. 18; xxii. 23, for something in an animal body superfluous, lengthened beyond its natural measure. And he explains it of sin added to sin, and one sin drawing on another, till the whole comes to an enormous length and magnitude; compared to the work of a rope-maker still increasing and lengthening his rope, with the continued addition of new materials. "Eos propheta similes facit homini restiario, qui funem torquet, cannabe addita et contorta, eadem iterans, donec funem in longum duserit, neque eum liceat protrahi longius." "An evil inclination," says Kimchi on this place, from the ancient Rabbins, "is at the beginning like a fine hair-string, but at the finishing like a thick cart-rope." By a long progression in iniquity, and a continued accumulation of sin, men arrive at length to the highest degree of wickedness; bidding open defiance to God, and scoffing at His threatened judgments, as it is finely expressed in the next verse. The Chaldee paraphrast explains it in the same manner, of wickedness increasing from small beginnings, till it arrives to a great magnitude.

[I believe neither the Rabbins nor Bishop Lowth have hit on the true meaning of this place: the prophet seems to refer to idol sacrifices. The victims they offered were splendidly decked out for the sacrifice. Their horns and hoofs were often gilded, and their heads dressed out with fillets and garlands. The cords of vanity may refer to the silken strings by which they were led to the altar, some of which were unusually thick. The offering for iniquity was adorned with fillets and garlands; the sin-offering with silken cords, like unto cart-ropes. Pride, in their acts of humiliation, had the upper-hand.]

Verse 19. Let the counsel of the Holy One—Tryphiodorus has an expression something like this:—

επει Διως ηλυθε βελην. Tryph. II. Eucid. 230.

Because the counsel of Jupiter was come.

This expression, ηλυθε βελην, is I believe something uncommon: but it is exactly paralleled and explained by a passage in Isaiah, chap. v. 19. The Septuagint has expressed it in the very same words with Tryphiodorus, και ελυθε η βελην το αυτου Ισραηλ, ινα γνωσμεν. Merrick's note, ad loc.

[Verse 22. Mighty to drink wine—They shew not, says Kimchi, their strength in combating their enemies, but in drunkenness and debauchery.]

Verse 23. The righteous. צדיק tsedik, singular, Sept. Vulg. and two Editions.

Verse 24. The flame—(The tongue of fire) "The flame, because it is in the shape of a tongue; and so it is called metaphorically." Sal. ben Melec. The metaphor is so exceedingly obvious, as well as beautiful, that one may wonder that it has not been more frequently used. Virgil very elegantly intimates, rather than expresses, the image:

"Eos levis summo de vertice visus Iulii Flundera (armis) apert; tractatus innoxia molli Turbine fumosum comas, et circum tempora passci." Æn. II. 682. Strange to relate! from young Iulio's head A lambent flame arose, which gently spread Around his brows, and on his temples led.

And more boldly of Ætna darting out flames from its top:

"Interdumque atram prorumpit ad ostera fumum, Turbine fumosum picco, et candens Jovella Atollitque globos fumosorum, et sidera lambit." Æn. III. 574. By turns a plucky cloud she rolls on high, By turns hot smokes from her entrails fly, And balms of mountain flames, that lick the sky.

The disparped tongues, as it were, of fire, Acts ii. 3, which appeared at the descent of the Holy Spirit on the apostles,

gives the same idea; that is, of flames shooting diversely into pyramidal forms, or points, like tongues. It may be farther observed that the prophet, in this place, has given the metaphor its full force, in applying it to the action of fire in eating up and devouring whatever comes in its way, like a ravenous animal whose tongue is principally employed in taking in his food or prey; which image Moses has strongly exhibited in an expressive comparison:—"And Moab said to the elders of Midian, Now shall this collection of people lick up all that are round about us, as the ox licketh up the grass of the field." Numb. xxii. 4. See also 1 Kings xviii. 38.

[Their root shall be as rottenness—כסא ka-mak, like mak,—whence probably our word muck, dung, was derived.]

Verse 25. The hills did tremble—(And the mountains trembled). Probably referring to the great earthquakes in the days of Uzziah king of Judah, in, or not long before, the time of the prophet himself; recorded as a remarkable era in the title of the prophecies of Amos, chap. i. 1, and by Zechariah, chap. xiv. 5.

Verse 26. He will hiss—(He will hiss) ["The metaphor is taken from the practice of those that keep bees; who draw them out of their hives into the fields, and lead them back again, σφρισασι, by a hiss, or a whistle." Cyril, on this place; and to the same purpose Theodoret, ib. In chap. vii. 13, the metaphor is more apparent, by being carried farther; where the hostile armies are expressed by the fly and the bee:

"JEROVAH shall hiss the fly, That is in the utmost parts of Egypt; And the bee that is in the land of Assyria."

On which place see Deut. i. 44; Psa. cviii. 12; and God calls the locusts his great army, Joel ii. 25; Exod. xxiii. 23. See Huet. Quest. Ainet. ii. 12. [פוש sharak, or shrak, he shall whistle for them, call loud and shrill; he shall shriek, and they (their enemies) shall come at Hiscall.]"

With speed] This refers to the nineteenth verse. As the scoffers had challenged God to make speed, and to hasten his work of vengeance; so now God assures them that with speed and swiftly it shall come.

Verse 27. None—among them] Kimchi has well illustrated this continued exaggeration, or hyperbole, as he rightly calls it, to the following effect: "Through the greatness of their courage, they shall not be fatigued with their march; nor shall they stumble, though they march with the utmost speed: they shall not slumber by day, nor sleep by night; neither shall they ungird their armour, or put off their sandals to take their rest. Their arms shall be always in readiness, their arms sharpened, and their bows bent. The hoofs of their horses are hard as a rock. They shall not fail, or need to be shod with iron: the wheels of their carriages shall move as rapidly as a whirlwind."

Neither shall the girdle] The Eastern people, wearing long and loose garments, were unfit for action, or business of any kind, without girding their clothes about them. When their business was finished, they took off their girdles. A girdle, therefore, denotes strength and activity; and to unloose the girdle is to deprive of strength, to render unfit for action. God promises to unloose the loins of kings before Cyrus, chap. xlv. 1. The girdle is so essential a part of a soldier's accoutrement, being the last that he puts on to make himself ready for action, that to be girded, ζωννσθαι, with the Greeks, means to be completely armed, and ready for battle:

Αρπιδιος ε εβουσαι, ιδη ζωννσθαι ανωνεν Αρπιδιος. Iliad. xi. 15.

To be undressed, τα εβλη ακαλυτοι οι παλαιοι ζωννσθαι. Pausan.

CHAPTER VI.

28 * Whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:

29 Their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it.

30 And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.

This Chapter, by a particular designation of Isaiah to the prophetic office, 1-4, introduces with great solemnity, a declaration of the whole course of God's Divine conduct in reference to His people, who, on account of their unbelief and impenitence, should for a very long period be given up to a judicial blindness and hardness of heart, 9, 10; and visited with such calamities as would bring in the total desolation of their country and their general dispersion, 11, 12. The prophet adds, however, that under their repeated dispersion, (by the Chaldeans, Moabites, &c.) a small remnant would be preserved as a seed from which will be raised a people, in whom will be fulfilled all the Divine promises, 18.

IN the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

A. M. CIL. 3244. B. C. CIL. 760. An. O. C. G. 1. A. U. C. C.

a Jer. 4. 14-17 Ch. 9. 22. Jer. 4. 23. Lam. 2. 2. Ezek. 22. 7, 8.—Or, when it is light it shall be dark in the destructions thereof.

b Ezek. 22. 8, in the margin.—2 Kings 15. 7.—1 Kings 22. 19. John 12. 11. Rev. 4. 2.—Or, the attire thereof.

Roet. It is used in the same manner by the Hebrews:—"Let not him that girdeth himself boast as he that unlooseth his girdle." 1 Kings xx. 11, that is, triumph not, before the war is finished.

Verses 28, 29. Their horses' hoofs shall be counted like flint.—(The hoofs of their horses shall be counted as adamant) The shoeing of horses with iron plates nailed to the hoof is quite a modern practice, and was unknown to the ancients, as appears from the silence of the Greek and Roman writers, especially those that treat of horse-medicine; who could not have passed over a matter so obvious, and of such importance, that now the whole science takes its name from it, being called by us farriery. The horse-shoes of leather and iron, which are mentioned; the silver and the gold shoes, with which Nero and Poppaea shod their mules, used occasionally to preserve the hoofs of delicate cattle, or for vanity, were of a very different kind; they enclosed the whole hoof as in a case, or as a shoe does a man's foot, and were bound or tied on. For this reason the strength, firmness, and solidity of a horse's hoof was of much greater importance with them than with us; and was esteemed: one of the first praises of a fine horse. Xenophon says, that a good horse's hoof is hard, hollow, and sounds upon the ground like a cymbal. Hence the χαλκωδεις; κεινοι of Homer, and Virgil's "solido graviter sonat angula cornu." And Xenophon gives directions for hardening the horse's hoofs, by making the pavement on which he stands in the stable, with round-headed stones. For want of this artificial defence to the foot which our horses have, Amos, ch. vi. 12, speaks of it as a thing as much impracticable to make horses run upon a hard rock, as to plow up the same rock with oxen:

* Shall horses run upon a rock? Shall one plow it up with oxen?

These circumstances must be taken into consideration in order to give us a full notion of the propriety and force of the image by which the prophet sets forth the strength and excellence of the Babylonish cavalry, which made a great part of the strength of the Assyrian army. Xen. Cyrop. l. ii. Like a whirlwind's noise ka-suphah, like the stormy blast. Here sense and sound are well connected.

Verses 30. If one look unto the land, &c.—(And these shall look to the heaven upward, and down to the earth.) φως εαν venabal te-aerde. Και εβλεψονται εις την γην. So the Septuagint, according to the Vatican and Alexandrian copies: but the Complutensian and Aldine editions have it more fully, thus,—Και εβλεψονται εις τον ουρανον ανα, και κατα— and the Arabic from the Septuagint, as if it had stood thus:—και εβλεψονται εις τον ουρανον, και εις την γην κατα, both of which are plainly defective; the words εις την γην, unto the earth, being wanted in the former, and the word ανα, above, in the latter. But an ancient Coptic Version from the Septuagint, supposed to be of the second century, some fragments of which are preserved in the library of St. Germain des Prez at Paris, completes the sentence; for, according to this Version, it stood thus in the Septuagint,—Και εβλεψονται εις τον ουρανον ανα, και εις την γην κατα, [and they shall look unto the heaven above and unto the earth beneath,] and so it stands in the Septuagint, MSS. Pachom. and 1. D. II. according to which they must have read in their Hebrew Text in this manner: נבטו פתח ריבבא סבבא ערן. This is probably the true reading, with which I have made the translation agree. Compare chap. viii. 22, where the same sense is expressed in regard to both particulars, which are here equally and highly proper, the looking upwards, as well as down to the earth: but the form of expression is varied. I believe the Hebrew Text is that place to be right, though not so full as I suppose it was originally here; and that of the Septuagint there to be redundant, being as full as the Coptic Version and MSS. Pachom. and 1. D. II. represent it in this place, from which I suppose it has been interpolated.

Darkness.—(The gloomy vapour) The Syriac and Vulgate seem to have read ריבבא בערפאלאח: but Jerachi explains the present reading as signifying darkness; and

so possibly the Syriac and Vulgate may have understood it in the same manner.

NOTES ON CHAPTER VI.

As this vision seems to contain a solemn designation of Isaiah to the prophetic office, it is by most interpreters thought to be the first in order of his prophecies. But this perhaps may not be so; for Isaiah is said, in the general title of his prophecies, to have prophesied in the time of Uzziah, whose acts first and last he wrote, 2 Chron. xxvii. 22, which is usually done by a contemporary prophet; and the phrase, in the year when Uzziah died, probably means after the death of Uzziah; as the same phrase, chap. xiv. 23, means after the death of Ahaz. Not that Isaiah's prophecies are placed in exact order of time. Chapters ii. iii. iv. v. seem by internal marks to be antecedent to chap. i.; they suit the time of Uzziah, or the former part of Jotham's reign; whereas chap. i. can hardly be earlier than the last years of Jotham. See note on chap. i. 7, and ii. 1. This might be a new designation to introduce more solemnly a general declaration of the whole course of God's dispensations in regard to His people and the fates of the nation; which are even now still depending, and will not be fully accomplished till the final restoration of Israel.

In this vision the ideas are taken in general from royal majesty, as displayed by the monarchs of the East; for the prophet could not represent the ineffable presence of God by any other than sensible and earthly images. The particular scenery of it is taken from the temple. God is represented as seated on His throne above the ark in the most holy place, where the glory appeared above the cherubim, surrounded by his attendant ministers. This is called by God Himself "the place of His throne, and the place of the soles of His feet," Ezek. xliii. 7. "A glorious throne, exalted of old, is the place of our sanctuary," saith the prophet Jeremiah, chap. xvii. 12. The very posture of sitting is a mark of state and solemnity: Sed et ipsum verbum sedere regni significat potestatem, saith Jerom, Comment. in Eph. i. 20. See note on chap. liii. 2. St. John, who has taken many sublime images from the prophets of the Old Testament, and in particular from Isaiah, hath exhibited the same scenery, drawn out into a greater number of particulars, Rev. iv.

The veil, separating the most holy place from the holy, or outermost part of the temple, is here supposed to be taken away; for the prophet, to whom the whole is exhibited, is manifestly placed by the altar of burnt-offering, at the entrance of the temple, (compare Ezek. xliii. 5, 6,) which was filled with the train of the robe, the spreading and overflowing of the Divine glory. The Lord upon the throne, according to St. John, chap. xii. 41, was Christ; and the vision related to His future kingdom, when the veil of separation was to be removed, and the whole earth was to be filled with the glory of God, revealed to all mankind: which is likewise implied in the hymn of the seraphim; the design of which is, saith Jerom on the place, at mysterium Trinitatis in una Divinitate demonstrant; et nunquam templum Judaicum, sicut prius, sed omnem terram, illius gloria plenam esse testentur, ["That they may point out the mystery of the Trinity in one Godhead; and that the Jewish temple alone should not be, as formerly, the place of the Divine glory, for the whole earth should be filled with it."] It relates indeed primarily to the prophet's own time, and the obduration of the Jews of that age, and their punishment by the Babylonish captivity: but extends in its full latitude to the age of Messiah, and the blindness of the Jews to the Gospel, (see Matt. xiii. 14; John xii. 40; Acts xviii. 26; Rom. xi. 8.) the desolation of their country by the Romans, and their being rejected by God. That nevertheless a holy seed, a remnant, should be preserved; and that the nation should sprout out and flourish again from the old stock.

Verses 1. The Lord Fifty-one MSS. [of Kennicott, fifty-four of De Rossi,] and one edition; in the 8th verse, forty-four MSS. [of Kennicott, and forty-six of De Rossi,] and one edition; and in the 11th verse, thirty-three

2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And each one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.

4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts.

6 Then flew one of the seraphims unto me,

[Ezek. i. 11.—q. Heb. this cried to this.—h. Rev. 4. 6.—i. Heb. his glory in the fulness of the whole earth.—h. Ps. 72. 19.—i. Heb. thresholds.—m. Ezek. 40. 34. i. Kings 6. 18.—q. Ezek. 4. 12 & 38. Judg. 6. 22 & 12. 22. Jer. 1. 6.—o. Heb. cut off.—p. Heb. and in his hand a live coal.—q. Rev. 8. 2.—r. Heb. caused it to touch.

MSS. [of Kennicott, and many of De Rossi,] and one edition, for אדוני adonai, "the Lord," read יהוה, "Jehovah," which is probably the true reading; (compare verse 6th,) as in many other places, in which the superstition of the Jews has substituted יהוה adonai, for יהוה yehovah. [One of my own MSS., a very ancient and large folio, to which the points and the masora have been added by a later hand, has יהוה yehovah, in the 1st and 8th verses in the teeth of the masora, which orders it in both places to be read אדוני adonai.]

Verse 2. Above it stood the seraphim.—ושרפים seraphim, from שרף seraph, to burn. He saw, says Kimchi, the angels as flames of fire that the depravity of that generation might be exhibited, which was worthy of being totally burnt up.]

He covered his feet.—(He covereth his feet)] By the feet the Hebrews mean all the lower parts of the body. But the people of the East generally wearing long robes reaching to the ground, and covering the lower parts of the body down to the feet, it may hence have been thought want of respect and decency to appear in public, and on solemn occasions, with even the feet themselves uncovered. Kempter, speaking of the king of Persia giving audience, says, Rex in medio supremi atrii cruribus more patrio inflexis sedebat: corpus tunica involtebatur flavo, ad suras cum starot prolatus; discumbentibus vero pedes disalcentos pro urbanitate patrii operiens. Amos Exod. p. 227.—["The king sat on the floor cross-legged, as is the custom of the country. He was covered with a yellow garment, which reached down to the feet when standing, but covered the feet for decency when sitting with his slippers off."] Sir John Chardin's MS. note on this place of Isaiah is as follows:—Grande marque de respect en orient de se cacher les pieds, quand on est assis, et de baisser le visage. Quand le souverain se montre en Chine et à Japon, chacun se jette le visage contre la terre, et il n'est pas permis de regarder le roi, ["It is a great mark of respect in the East to cover the feet, and to bow down the head in the presence of the king."]

Verse 3. Holy, holy, holy] This hymn performed by the seraphim, divided into two choirs, the one singing responsively to the other; which Gregory Nazian. Carm. 18, very elegantly calls Σερραφων, αριφων, αγγελων σταςιν, is formed upon the practice of alternate singing, which prevailed in the Jewish church from the time of Moses, whose Ode at the Red Sea was thus performed, (see Exod. xv. 21, 21,) to that of Ezra, under whom the priests and Levites sung alternately,

"O praise JEHOVAH, for He is gracious, For His mercy endureth for ever."

Ezra iii. 11. See De Sac. Poes. Hebr. Prml. xix. at the beginning.

[Verse 5. Woe is me! for I am undone.—והייתי נדמיתי, I am become dumb. There is something exceedingly affecting in this complaint. I am a man of unclean lips—I cannot say Holy! holy! holy! which the seraphs exclaim. They are holy, I am not so; they see God, and live; I have seen Him and must die, because I am unholly. Only the pure in heart shall see God; and they only can live in His presence for ever. Reader, lay this to heart, and instead of boasting of thy excellence, and trusting in thy might, or comforting thyself in thy comparative innocence, thou wilt also be dumb before Him, because thou hast still a man of unclean lips, and because thou hast still an unclean heart.]

I am undone.—(I am struck dumb)] ונדמיתי נדמיתי, twenty-eight MSS. (See ancient) and three editions.—I understand it as from נדמ, or נדמא, damam, stercr, "to be silent;" and so it is rendered by the Syriac, Vulgate,

having a live coal in his hand, which he had taken with the tongs from off the altar.

7 And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

9 And he said, Go, and tell this people, Hear ye, indeed, but understand not; and see ye indeed, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

a See Jer. i. 9. Dan. 10. 16.—t. Gam. i. 28. & 32. & 11. 7.—q. Heb. Behold me. v. Ch. 28. Matt. 13. 14. Mark 4. 12. Luke 8. 10. John 12. 40. Acts 28. 38. Rom. 11. 8.—r. Or, without feeling, &c.—s. Heb. Hear ye in hearing, &c.—y. Heb. In seeing.—p. Ps. 119. 76. Ch. 6. 11.—m. Jer. 5. 21.

Symmachus, and by some of the Jewish interpreters apud Sal. b. Melec. The rendering of the Syriac אמיני tavr ani, stupens, atomitus sum, "I am amazed." He immediately gives the reason, why he was struck dumb; because he was a man of polluted lips and dwelt among a people of polluted lips; and was unworthy either to join the seraphim in singing praises to God, or to be the messenger of God to His people. Compare Exod. iv. 10; vi. 12; Jer. i. 6.

[Verse 6. A live coal.—The word of prophecy, which was put in the mouth of the prophet.]

From off the altar] That is, from the altar of burnt-offerings, before the door of the temple; on which the fire that came down at first from heaven, Lev. ix. 24; 2 Chron. vii. 1, was perpetually kept burning. It was never to be extinguished, Lev. vi. 12, 13.

[Verse 9. And he said.—y li, to me, two MSS. and the Syriac.] Thirteen MSS. have נדמא, in the regular form.

Verse 10. Make the heart of this people fat.—(Gross)] The prophet speaks of the event, the fact as it would actually happen; not of God's purpose and act by His ministry. The prophets are in other places said to perform the thing, which they only foretell:

"Lo! I have given thee a charge this day Over the nations and over the kingdoms; To shock up, and to pull down; To destroy, and to demolish; To build, and to plant."

Jer. i. 10.

And Ezekiel says, "When I came to destroy the city;" that is, as it is rendered in the margin of our version, "when I came to prophesy that the city should be destroyed." Chap. xliii. 3. To hear and not understand; to see, and not perceive; is a common saying in many languages. Demosthenes uses it, and expressly calls it a proverb: εως το της παροιμιας εβουρας ην ορας, και ακουωρας ην ακουεις. Contra Aristogit. l. sub. fin. The prophet, by the bold figure in the sentiment above-mentioned, and the elegant form and construction of the sentence, has raised it from a common proverb into a beautiful *maxim*, and given it the sublime air of poetry.

[Or the words may be understood thus, according to the Hebrew idiom: Ye certainly hear, but do not understand; ye certainly see, but do not acknowledge. Seeing this is the case, make the heart of this people fat—declare it to be stupid and senseless; and remove from them the means of salvation, which they have so long abused.]

There is a saying precisely like this in Eschylus:

βλεποντες εβλεπον ματην, Κλοντες η ηκουον. Esch. Prom. Vinc. 456.

"Seeing, they saw in vain; and hearing, they did not understand."

And shut.—(Close up)] שרף hashah. This word Sal. b. Melec explains to this sense, in which it is hardly used elsewhere, on the authority of Onkelos. He says it means closing up the eyes, so that one cannot see; that the root is שרף shava, by which word the Targum has rendered the word נדמא tach, Lev. xiv. 42. נדמא נדמא tach et tach, "and shall plaster the house." And the word נדמא tach, is used in the same sense, Isa. xlv. 18. So that it signifies to close up the eyes by some matter spread upon the lids. Mr. Harmer very ingeniously applies to this passage a practice of sealing up the eyes as a ceremony, or as a kind of punishment used in the East, from which the image may possibly be taken. Observations II. 278.

With their heart.—(With their hearts)] וכלבבי ubelabby, fifteen MSS. (of Kennicott's and fourteen of De Rossi's) and two editions, [with the Septuagint, Syriac, Chaldean, and Vulgate.]

And be healed.—(And I should heal)] ושמעו ושמעו, Septuagint, Vulgate. So likewise Matt. xiii. 14; John xii. 40; Acts xxvii. 27.

11 Then said I, Lord, how long? And he answered, 'Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,

12 'And the Lord have removed men far away, and there be a great forsaking in the midst of the land.

13 But yet in it shall be a tenth, ' and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so ' the holy seed shall be the substance thereof.

CHAPTER VII.

The king of Judah and the royal family being in the utmost consternation on receiving accounts of the invasion of the kings of Syria and Israel, the prophet is sent to assure them that God would make good His promises to David and his house; so that, although they might be corrected, they could not be destroyed, while these prophecies remained yet to be accomplished. [—The Lord gives Ahaz a sign that the confederacy against Judah shall be broken, which sign strikingly points out the infatuated conceits of the Hebraists, who was to spring from the tribe of Judah, 10-16. Prediction of very heavy calamities which the Assyrians would inflict upon the land of Judah, 17-25.]

A. M. cir. 750. B. C. cir. 752. AN D it came to pass in the days of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. 2 And it was told the house of David, saying, Syria is confederate with Ephraim. And his

b Mic. 3. 12.—c Heb. desolate with desolation.—d 2 Kings 25. 21.—e Or, when it is returned, and hath been brousd.—f Or, stock, or stem.—g Ezra 3. 2. Mat. 2. 12. Rom. 11. 1.—h 2 Kings 16. 5. 2 Chron. 28. 5, 6.—i 2 Kings 16. 25, 26, 27.—j Heb. vessels on Ephraim.—k Ch. 10. 21.—m That is, The remnant shall return: See ch.

Verse 11. Be utterly desolate.—(Be left)] For *ruwn ti-shah*, the *Septuagint*, and *Vulgate* read *wru tishaer*.

Verse 13. A tenth] This passage, though somewhat obscure, and variously explained by various interpreters, yet, I think, has been made so clear by the accomplishment of the prophecy, that there remains little room to doubt of the sense of it. When Nebuchadnezzar had carried away the greater and better part of the people into captivity, there was yet a tenth remaining in the land, the poorer sort left to be vinedressers and husbandmen, under Gedaliah, 2 Kings xxv. 12, 22, and the dispersed Jews gathered themselves together, and returned to him, Jer. xl. 12, yet even these, fleeing into Egypt after the death of Gedaliah, contrary to the warning of God given by the prophet Jeremiah, miserably perished there. Again, in the subsequent and more remarkable completion of the prophecy in the destruction of Jerusalem and the dissolution of the commonwealth by the Romans, when the Jews, after the loss of above a million of men, had increased from the scanty residue that was left of them, and had become very numerous again in their country; Hadrian, provoked by their rebellious behaviour, slew above half a million more of them, and a second time almost extirpated the nation. Yet after these signal and almost universal destructions of that nation, and after so many other repeated exterminations and massacres of them in different times and on various occasions since, we yet see, with astonishment, that the stock still remains, from which God, according to His promise frequently given by His prophets, will cause His people to shoot forth again, and to flourish.

[A tenth, *wruy setriyah*. The meaning, says Kimchi, of this word is, there shall yet be in the land ten kings from the time of declaring this prophecy. The names of the ten kings are Jotham, Ahaz, Hazakiah, Manasseh, Amon, Josiah, Jehoahaz, Jehoichin, Jehoiakim, and Zedekiah: then there shall be a general consumption; the people shall be carried into captivity, and Jerusalem shall be destroyed.]

For *ru bem*, in them, above seventy MSS. eleven of Kennicott, and thirty-four of De Rossi, read *ru bah*, in it; and so the *Septuagint*.

NOTES ON CHAPTER VII.

The confederacy of Rezin king of Syria, and Pekah king of Israel, against the kingdom of Judah, was formed in the time of Jotham; and perhaps the effects of it were felt in the latter part of his reign, see 2 Kings xv. 37, and Note on chap. i. 7-9. However, in the very beginning of the reign of Ahaz, they jointly invaded Judah with a powerful army, and threatened to destroy, or to dethrone the house of David. The king and royal family being in the utmost consternation on receiving advices of their designs, Isaiah is sent to them to support and comfort them in their present distress, by assuring them, that God would make good His promises to David and his house. This makes the subject of this, and the following, and the beginning of the ninth Chapters; in which there are many and great difficulties.

heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, ' and ' Shearjashub thy son, at the end of the ' conduit of the upper pool in the ' highway of the fuller's field;

4 And say unto him, Take heed and be quiet; fear not, ' neither be faint-hearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,

6 Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal;

7 Thus saith the Lord God, ' It shall not stand, neither shall it come to pass.

8 ' For the head of Syria is Damascus, and the head of Damascus is Rezin: and within threescore and five years shall Ephraim be broken, ' that it be not a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. ' If ' ye will not believe, surely ye shall not be established.

10 ' Moreover the Lord spake again unto Ahaz, saying,

a 12. & 10. 21.—b 2 Kings 18. 17. Ch. 28.—c Or, conveyance.—p Heb. let not thy heart be tender.—q Or, wisdom.—r Prov. 21. 20. Ch. 2. 10.—s Sam. 8. 4.—t Heb. from a people.—u See 2 Chron. 28. 20.—v Or, Do ye not believe? It is because ye are not stable.—w Heb. And the LORD added to speak.

Chap. vii. begins with a historical account of the occasion of this prophecy; and then follows, ver. 4-16, a prediction of the ill success of the designs of the Israelites and Syrians against Judah; and, from thence to the end of the Chapter, a denunciation of the calamities to be brought upon the king and people of Judah by the Assyrians, whom they had now hired to assist them. Chap. viii. has a pretty close connexion with the foregoing: it contains a confirmation of the prophecy before given of the approaching destruction of the kingdoms of Israel and Syria by the Assyrians; of the denunciation of the invasion of Judah by the same Assyrians. Ver. 9, 10, give a repeated general assurance, that all the designs of the enemies of God's people shall be in the end disappointed, and brought to nought; ver. 11, &c. admonitions and threatenings, (I do not attempt a more particular explanation of this very difficult part,) concluding with an illustrious prophecy, chap. ix. 1-6, of the manifestation of Messiah, the transcendent dignity of His character, and the universality and eternal duration of His kingdom.

[Verse 3. Note—*ru na*, is omitted by two MSS., the *Septuagint*, *Syriac*, *Arabic*, and *Vulgate*.]

Verse 4. The *Syriac* omits *wru vearam*; the *Vulgate* reads *wru ru melek aram*; one or the other seems to be the true reading. I prefer the former: or, instead of *wru ru vearam* when, read *ru ru ru, vepalach ben, MS.*

[Verse 5. Because—*Remaliah*] All these words are omitted by one MS. and the *Syriac*; a part of them also by the *Septuagint*.]

Veres 8, 9. For the head of Syria, &c.

" Though the head of Syria be Damascus, And the head of Damascus Rezin; Yet within threescore and five years Ephraim shall be broken, that it be no more a people: And the head of Ephraim be Samaria; And the head of Samaria Remaliah's son."

" Here are six lines, or three distichs, the order of which seems to have been disturbed by a transposition, occasioned by three of the lines beginning with the same word *wru ve-rosh*, and the head, which three lines ought not to have been separated by any other line intervening: but a copyist, having written the first of them, and casting his eye on the third, might easily proceed to write after the first line beginning with *wru ve-rosh*, that which ought to have followed the third line beginning with *wru ve-rosh*. Then finding his mistake, to preserve the beauty of his copy, added at the end the distich, which should have been in the middle; making that the second distich, which ought to have been the third. For the order as it now stands is preposterous: the destruction of Ephraim is denounced, and then their grandeur is set forth; whereas naturally the representation of the grandeur of Ephraim should precede that of their destruction. And the destruction of Ephraim has no coherence with the grandeur of Syria, simply as such, which it now follows: but it naturally and properly follows the grandeur of Ephraim, joined to that of Syria their ally.

11 Ask thee a sign of the Lord thy God; ask it either in the depth or in the height above.

12 But Ahaz said, I will not ask, neither will I tempt the Lord.

13 And he said, Hear ye now, O house of David, Is it a small thing for you to weary men, but will ye weary my God also?

2 July 6 26, 66. Mast. 13 22.—Or, make thy petition deep.—Mast. 1. 22. Luke 1. 21. 22.—Ch. 1. 4

"The arrangement then of the whole sentence seems originally to have been thus:

Through the head of Syria in Damascus;
And the head of Damascus Edessa;
And the head of Ephraim in Samaria;
And the head of Samaria Samaria's son;
For withing strangers and for years
Ephraim shall be broken that he be no more a people." Dr. J. A. H.

Threescore and five years) It was sixty-five years from the beginning of the reign of Ahaz, when this prophecy was delivered, to the total depopulation of the kingdom of Israel by Easarhaddon, who carried away the remains of the ten tribes which had been left by Tiglath Pileser, and Shalmaneser, and who planted the country with new inhabitants. That the country was not wholly stripped of its inhabitants by Shalmaneser appears from many passages of the history of Josiah; where Israelites are mentioned as still remaining there, 2 Chron. xxxiv. 6, 7, 33; xxxv. 18. 2 Kings xxiii. 19, 20. This seems to be the best explanation of the chronological difficulty in this place, which has much embarrassed the commentators; see *Vesivrit Annal.* V. T. ad an. 3327, and *Sir I. Newton*, Chronol. p. 283.

"That the last deportation of Israel by Easarhaddon was in the sixty-fifth year after the second of Ahaz is probable, for the following reasons. The Jews, in *Seder Olam Rabbo*, and the Talmudists, in *D. Kimchi* on Ezek. iv. say, that Manasseh king of Judah was carried to Babylon by the king of Assyria's captains, 2 Chron. xxxiii. 11, in the twenty-second year of his reign; that is, before Christ 676, according to Dr. Blair's tables. And they are probably right in this. It could not be much earlier; as the king of Assyria was not king of Babylon till 690, *ibid.* As Easarhaddon was then in the neighbourhood of Samaria, it is highly probable, that he did then carry away the last remains of Israel; and brought those strangers thither, who mention him as their founder, Ezra iv. 2. But this year is just the sixty-fifth from the second of Ahaz, which was 740 before Christ. Now the carrying away the remains of Israel, (who, till then, though their kingdom was destroyed forty-five years before, and though small in number, yet might keep up some form of being a people, by living according to their own laws,) entirely put an end to the people of Israel, as a people separate from all others: for from this time they never returned to their own country in a body, but were confounded with the people of Judah in the Captivity; and the whole people, the ten tribes included, were called Jews." Dr. Juss. [Two MSS. have twenty-five instead of sixty-five; and two others omit the word five, reading only sixty.]

If ye will not believe—(If ye believe not) "This clause is very much illustrated, by considering the captivity of Manasseh as happening at the same time with this predicted final ruin of Ephraim as a people. The near connexion of the two facts makes the prediction of the one naturally to cohere with the prediction of the other. And the words are well suited to this event in the history of the people of Judah. 'If ye believe not, ye shall not be established: that is, unless ye believe this prophecy of the destruction of Israel, ye Jews also, as well as the people of Israel, shall not remain established as a kingdom and people; ye also shall be visited with punishment at the same time. As our Saviour told the Jews in His time, 'Unless ye repent, ye shall all likewise perish;' intimating their destruction by the Romans; to which also as well as to the captivity of Manasseh, and to the Babylonish captivity, the views of the prophet might here extend. The close connexion of this threat to the Jews, with the prophecy of the destruction of Israel, is another strong proof, that the order of the preceding lines above proposed is right." Dr. Juss.

(If ye believe not in me) The exhortation of Jehoshaphat, 2 Chron. xx. 20, to his people, when God had promised to them, by the prophet Jehaziel, victory over the Moabites and Ammonites, is very like this both in sense and expression, and seems to be delivered in verse:—

"Hear me, O Judah; and ye inhabitants of Jerusalem;
Believe in JEHOUAH your God, and ye shall be established;
Believe His promises, and ye shall prosper."

Where both the sense and construction render very probable a conjecture of Archbishop Secker on this place; that

14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Emmanuel.

15 Butter and honey shall he eat, that he may now to refuse the evil, and choose the good.

b Or, thou, O Virgin, shalt call; See Gen. 4. 1. 26. & 16. 11. & 22. 24. & 28. 4. 2. 1 Sam. 1. 21.—c Ch. 2. 8.

instead of ν ki, we should read ν bi. "If ye will not believe in me, ye shall not be established." So likewise Dr. Durell. The Chaldee has, "If ye will not believe in the words of the prophet;" which seems to be a paraphrase of the reading here proposed. In favour of which it may be farther observed, that in one MS. ν ki, is upon a rasure; and another for the last ν lo, reads ν va vele, which would properly follow ν bi, but could not follow ν ki.

[Some translate thus, and paraphrase thus: If ye will not believe, surely ye shall not be established. Or, If ye do not give credit, it is because ye are unfaithful. Ye have not been faithful to the grace already given: therefore ye are now incapable of crediting my promises.]

Verse 11. In the depth—(Go deep to the grave)] See Aquila, Symmachus, Theodotion, and Vulgate.

Verse 14. The LOM—(JUBOVAN)] For ν va adonai, twenty-five of Kennicott's MSS. (since ancient) and fourteen of De Rossi's, read ν va yehovah. And so ver. 20, eighteen MSS.

[Immanuel.—For ν va ν va Immanuel, many MSS. and Editions have ν va ν va immanuel El, God with us.]

Verse 15. That he may know—(When he shall know)] "Though so much has been written on this important passage, there is an obscurity and in consequence which still attends it, in the general run of all the interpretations given to it by the most learned. And this obscure incoherence is given to it by the false rendering of a Hebrew particle, viz. ν la, in ν va ν va ledadto. This has been generally rendered, either 'that he may know,' or 'till he know.' It is capable of either version, without doubt. But either of these versions makes ver. 15, incoherent and inconsistent with ver. 16. For ver. 16, plainly means to give a reason for the assertion in ver. 15; because it is subjoined to it by the particle ν ki, for. But it is no reason why a child should eat butter and honey till he was at an age to distinguish, that before that time the land of his nativity should be free from its enemies. This latter supposition indeed implies what is inconsistent with the preceding assertion. For it implies, that in part of that time of the infancy spoken of, the land should not be free from enemies, and consequently these species of delicate food could not be attainable, as they are in times of peace. The other version 'that he may know,' has no meaning at all; for what sense is there in asserting, that a child shall eat butter and honey that he may know to refuse evil and choose good? Is there any such effect in this food? Surely no. Besides, the child is thus represented to eat those things, which only a state of peace produces, during its whole infancy, inconsistently with ver. 16, which promises a relief from enemies only before the end of this infancy: implying plainly, that part of it would be passed in distressful times of war and siege, which was the state of things when the prophecy was delivered.

"But all these objections are cut off, and a clear coherent sense is given to this passage, by giving another sense to the particle ν la, which never occurred to me till I saw it in Harmer's Observat. Vol. I. p. 299. See how coherent the words of the prophet run, with how natural a connexion one clause follows another, by properly rendering this one particle. 'Behold this Virgin shall conceive and bear a Son, and thou shalt call his name Emmanuel; but butter and honey shall he eat, when he shall know to refuse evil, and choose good. For, before this child shall know to refuse evil and choose good, the land shall be desolate, by whose two kings thou art distressed.' Thus ver. 16, subjoins a plain reason why the child should eat butter and honey, the food of plentiful times, when he came to a distinguishing age; viz. because before that time the country of the two kings, who now distressed Judah, should be desolated; and so Judah should recover that plenty which attends peace. That this rendering, which gives perspicuity and rational connexion to the passage, is according to the use of the Hebrew particle is certain. Thus ν va ν va lepanoth baker, 'at the appearing of morning, or when morning appeared' Exod. xv. 27. ν va ν va le et haacal, 'at meal-time, or, when it was time to eat,' Ruth ii. 14. In the same manner, ν va ν va le dadto, 'at his knowing, that is, when he knows.'

"Harmer [*ibid.*] has clearly shewn, that these articles of food are delicacies in the East; and as such denote a

16 "For before the child shall know to refuse the evil and choose the good, the land that

thou abhorrest shall be forsaken of both her kings.

d See Ch. 3. 4.

e 2 Kings 15. 30. & 16. 9.

nature of plenty. See also Josh. v. 6. They therefore naturally express the plenty of the country, as a mark of peace restored to it. Indeed, ver. 22, it expresses a plenty arising from the thinness of the people: but that it signifies, ver. 15, a plenty arising from deliverance from war then present is evident, because otherwise there is no expression of this deliverance. And that a deliverance was intended to be here expressed is plain, from calling the child which should be born, Immanuel, God with us. It is plain also, because it is before given to the prophet in charge to make a declaration of the deliverance, ver. 3-7; and it is there made; and this prophecy must undoubtedly be conformable to that in this matter." Dr. Jubb.

The circumstance of the child's eating butter and honey is explained by Jarochi, as denoting a state of plenty. "Butter and honey shall this child eat, because our land shall be full of all good." Comment. in locum. The infant Jupiter, says Callimachus, was tenderly nursed with goat's milk and honey. Hymn. in Jov. 43. Homer of the orphan daughters of Pandareus;

Καίματος δὲ Ἀποφθίτου

Τῆρας, καὶ μέλιτι γλακτέρας, καὶ ἡδίαιτος.

Οὔρα. xx. 63.

"Venis in tender delicacy rears
With honey, milk, and wine, their infant years." Pope.

Τῆρας, ἄριστος ἐπιπέτης: "This is a description of delicate food," says Eustathius on the place.

Agreeably to the observations communicated by the learned person above-mentioned, which perfectly well explain the historical sense of this much-disputed passage, not excluding a higher secondary sense, the obvious and literal meaning of the prophecy is this: 'that within the time that a young woman, now a virgin, should conceive and bring forth a child, and that child should arrive at such an age as to distinguish between good and evil, that is, within a few years, (compare chap. viii. 4,) the enemies of Judah should be destroyed.' But the prophecy is introduced in so solemn a manner; the sign is so marked, as a sign selected and given by God himself, after Ahaz had rejected the offer of any sign of his own choosing out of the whole compass of nature; the terms of the prophecy are so peculiar, and the name of the child so expressive, containing in them much more than the circumstances of the birth of a common child required, or even admitted; that we may easily suppose that, in minds prepared by the general expectation of a great Deliverer to spring from the house of David, they raised hopes far beyond what the present occasion suggested; especially when it was found, that in the subsequent prophecy, delivered immediately afterward, this child, called Immanuel, is treated as the Lord and Prince of the land of Judah. Who could this be, other than the Heir of the throne of David? under which character a great and even a Divine person had been promised. No one of that age answered to this character except Hezekiah: but he was certainly born nine or ten years before the delivery of this prophecy. That this was so understood at that time is collected, I think, with great probability, from a passage of Micah, a prophet contemporary with Isaiah, but who began to prophesy after him; and who, as I have already observed, imitated him, and sometimes used his expressions. Micah, having delivered that remarkable prophecy, which determines the place of the birth of Messiah, "the Ruler of God's people, whose goings forth have been of old, from everlasting;" that it should be Bethlehem Ephrathah; adds immediately, that nevertheless, in the mean time, God would deliver His people into the hands of their enemies; "He will give them up, till she, who is to bear a child, shall bring forth." Mic. v. 2. This obviously and plainly refers to some known prophecy concerning a woman to bring forth a child; and seems much more properly applicable to this passage of Isaiah than to any others of the same prophet, to which some interpreters have applied it. St. Matthew therefore, in applying this prophecy to the birth of Christ, does it not merely in the way of accommodating the words of the prophet to a suitable case not in the prophet's view; but takes it in its strictest, clearest, and most important sense; and applies it according to the original design and principal intention of the prophet.

[After all this learned criticism, I think something is still wanting to diffuse the proper light over this important prophecy. On Matt. i. 24, I have given what I judge to be the true meaning and right application of the whole passage, as there quoted by the evangelist, the substance of which it will be necessary to repeat here:

At the time referred to, the kingdom of Judah, under

the government of Ahaz, was reduced very low. Pekah, king of Israel, had slain in Judea one hundred and twenty thousand persons in one day; and carried away captives two hundred thousand, including women and children, together with much spoil. To add to their distress, Rezin, king of Syria, being confederate with Pekah, had taken Elath, a fortified city of Judah, and carried the inhabitants away captive to Damascus. In this critical conjuncture, need we wonder that Ahaz was afraid that the enemies who were now united against him must prevail, destroy Jerusalem, and the kingdom of Judah, and annihilate the family of David? To meet and remove this fear, apparently well grounded, Isaiah is sent from the Lord to Ahaz, swallowed up now both by sorrow and by unbelief, in order to assure him that the counsels of his enemies should not stand; and that they should be utterly discomfited. To encourage Ahaz, he commands him to ask a sign or miracle, which should be a pledge in hand, that God should, in due time, fulfil the predictions of his servant, as related in the context. On Ahaz humbly refusing to ask any sign, it is immediately added, Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive and bear a son; and shall call his name Immanuel. Butter and honey shall he eat, &c. Both the divine and human nature of our Lord, as well as the miraculous conception, appear to be pointed out in the prophecy quoted here by the Evangelist:—He shall be called ΙΜΜΑΝΟΥΗΛ; literally, THE STRONG GOD WITH US: similar to those words in the New Testament—The word which was God—was made flesh, and dwelt among us, full of grace and truth; John i. 1, 14. And God was manifested in the flesh, 1 Tim. iii. 16. So that we are to understand God with us to imply, God incarnated—God in human nature. This seems farther evident from the words of the prophet, ver. 15, Butter and honey shall he eat—he shall be truly man, grow up and be nourished in a human natural way; which refers to His being WITH US, i. e. incarnated. To which the prophet adds, That he may know to refuse the evil and choose the good:—or rather, According to his knowledge, ἰσχυρὸν ἑδοκίμησεν τὸν κακὸν καὶ ἐξελέξατο τὸν ἀγαθόν; reprobating the evil and choosing the good:—this refers to Him as God; and is the same idea, given by this prophet, chap. liii. 11, By (or in) his knowledge (the knowledge of Christ crucified, ἰσχυρὸν ἐδοκίμησεν τὸν κακὸν καὶ ἐξελέξατο τὸν ἀγαθόν) shall my righteous servant justify many; for he shall bear their offences. Now this union of the divine and human nature is termed a sign or miracle, ἰσχυρὸν ἑδοκίμησεν, i. e. something which exceeds the power of nature to produce. And this miraculous union was to be brought about in a miraculous way: Behold a virgin shall conceive: the word is very emphatic, ἡ παρθένος, THE virgin; the only one that ever was, or ever shall be, a mother in this way. But the Jews, and some called Christians, who have espoused their desperate cause, assert, that "the word ἡ παρθένος does not signify a virgin only; for it is applied Prov. xxx. 19, to signify a young married woman." I answer, that this latter text is no proof of the contrary doctrine: the words ἡ παρθένος ἡνὶ ἄνδρὸς deroc geber de-almah, the way of a man with a maid, cannot be proved to mean that for which it is produced. Besides, one of De Rossi's MSS. reads ἡ παρθένος de-almah, the way of a strong, or stout man (ἡνὶ ἄνδρὸς) in his youth; and in this reading the Syrians, Septuagint, Vulgate, and Arabic agree; which are followed by the first Version in the English language, as it stands in a MS. in my own possession—the wife of a man in his marrying youth: so that this place, the only one that can with any probability of success, be produced, were the interpretation contended for correct, which I am by no means disposed to admit, proves nothing. Besides, the consent of so many Versions in the opposite meaning deprives it of much of its influence in this question.

The word ἡ παρθένος de-almah, comes from ἄνδρ ἄλῃμ, to lie hid, be concealed: and we are told, that "virgins were so called because they were concealed or closely kept up in their fathers' houses till the time of their marriage." This is not correct: see the case of Rebecca, Gen. xxiv. 43, and my note there; that of Rachel, Gen. xxix. 6, 9, and the note there also; and see the case of Miriam, the sister of Moses, Exod. ii. 8, and also the Chaldee paraphrase on Lam. i. 4, where the virgins are represented as going out in the dance. And see also the whole history of Bath. This being concealed, or kept at home, on which so much stress is laid, is purely fanciful; for we find that young unmarried women drew water, kept sheep, gleaned publicly in the fields, &c. &c. and the same words they perform among the Turcomans to the present day. This

17 'The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come from the day that Ephraim departed from Judah; even the king of Assyria.

18 And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria.

19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.

[2 Chron. 28. 18—g 1 Kings 12. 16.—h Ch. 5. 28.—i Ch. 2. 19. Jer. 16. 16.—t Or, commendable tree.

reason, therefore, does not account for the radical meaning of the word; and we must seek it elsewhere. Another well known and often used root in the Hebrew tongue will cast light on this subject. This is גלה galah, which signifies to reveal, make manifest, or uncover; and is often applied to matrimonial connexions in different parts of the Mosaic law: וברא אלמא, therefore, may be considered as implying the concealment of the virgin, as such, till lawful marriage had taken place. A virgin was not called וברא אלמא, because she was concealed by being kept at home in her father's house, which is not true, but literally and physically, because as a woman she had not been uncovered—she had not known man. This fully applies to the blessed virgin, see Luke i. 34. "How can this be, seeing I know no man?" And this text throws much light on the subject before us. This also is in perfect agreement with the ancient prophecy, "The seed of the woman shall bruise the head of the serpent," Gen. iii. 15, for the person who was to destroy the work of the devil was to be the Progeny of the woman, without any concurrence of the man. And hence the text in Genesis speaks as fully of the virgin state of the person from whom Christ, according to the flesh, should come, as that in the Prophet, or this in the Evangelist. According to the original promise there was to be a seed, a human being, who should destroy sin: but this seed, or human being, must come from the woman ALONE; and no woman ALONE could produce such a human being without being a virgin. Hence, A virgin shall bear a son, is the very spirit and meaning of the original text, independently of the illustration given by the Prophet; and the fact recorded by the Evangelist is the proof of the whole. But how could that be a sign to Ahaz, which was to take place so many hundreds of years after? I answer, the meaning of the prophet is plain: not only Rezin and Pekah should be unsuccessful against Jerusalem at that time, which was the fact; but Jerusalem, Judea, and the house of David, should be both preserved, notwithstanding their depressed state, and the multitude of their adversaries, till the time should come when a virgin should bear a son. This is a most remarkable circumstance—the house of David could never fail, till a virgin should conceive and bear a son—nor did it: but when that incredible and miraculous fact did take place, the kingdom and house of David became extinct! This is an irrefragable confutation of every argument a Jew can offer in vindication of his opposition to the Gospel of Christ. Either the prophecy in Isaiah has been fulfilled, or the kingdom and house of David are yet standing. But the kingdom of David, we know, is destroyed: and where is the man, Jew or Gentile, that can shew us a single descendant of David on the face of the earth? The prophecy could not fail—the kingdom and house of David have failed—the virgin, therefore, must have brought forth her son—and this Son is Jesus, the Christ. Thus Moses, Isaiah, and Matthew, concur; and facts the most unequivocal have confirmed the whole! Behold the wisdom and providence of God!

Notwithstanding what has been said above, it may be asked, In what sense could this name Immanuel be applied to Jesus Christ, if he be not truly and properly GOD? Could the Spirit of truth ever design that Christians should receive Him as an angel or a mere man; and yet in the very beginning of the Gospel History, apply a character to Him which belongs only to the Most High God? Surely no. In what sense then is Christ God with us? Jesus is called Immanuel, or God with us, in His incarnation—God united to our nature—God with man—God in man—God with us, by His continual protection—God with us, by the influence of His Holy Spirit—in the Holy Sacrament, in the preaching of His word—in private prayer. And God with us, through every action of our life, that we begin, continue, and end, in His name. He is God with us, to comfort, enlighten,

20 In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.

21 And it shall come to pass in that day, that a man shall nourish a young cow, and two sheep:

22 And it shall come to pass, for the abundance of milk that they shall give that he shall eat butter: for butter and honey shall every one eat that is left in the land.

23 And it shall come to pass in that day, that every place shall be, where there were a thou-

[2 Kings 16. 7, 8. 2 Chron. 28. 20, 21. See Ezek. 4. 1.—on Dent. 28. 14.—a Heb. in the midst of the land.

protect, and defend us in every time of temptation and trial, in the hour of death, in the day of judgment; and God with us, and in us, and we with and in Him to all eternity.]

Verse 17. The Lord shall bring—(But JEHOVAH will bring) Houbigant reads וברא galah, from the Septuagint, ἀλλασταται ἵθεος; to mark the transition to a new subject.

Even the king of Assyria] Houbigant supposes these words to have been a marginal gloss, brought into the text by mistake; and so likewise Archbishop Secker. Besides their having no force or effect here, they do not join well in construction with the words preceding, as may be seen by the strange manner in which the ancient interpreters have taken them; and they very inelegantly forestal the mention of the king of Assyria, which comes in with great propriety in the 20th verse. I have therefore taken the liberty of omitting them in the translation.

Verse 18. Hiss for the fly—(Hiss the fly)] See note on chap. v. 26.

Egypt and—Assyria] Sennacherib, Esarhaddon, Pharaoh-Necho, and Nebuchadnezzar, who one after another desolated Judea.

Verse 19. Holes of the rocks—(Caverns)] So the Septuagint, Syriac, and Vulgate, whence Houbigant supposes the true reading to be וברא חללי ha-nachallim. [One of my oldest MSS. reads וברא חללי ha-nachalotim.]

Verse 20. The river] That is, the Euphrates; וברא hanahar. So read the Septuagint and two MSS.

Shall the Lord shave with a razor that is hired—(JEHOVAH shall shave by the hired razor) To shave with the hired razor the head, the feet, and the beard, is an expression highly parabolical, to denote the utter devastation of the country from one end to the other; and the plundering of the people, from the highest to the lowest, by the Assyrians, whom God employed as His instrument to punish the Jews. Ahaz himself, in the first place, hired the king of Assyria to come to help him against the Syrians, by a present made to him of all the treasures of the temple, as well as his own. And God Himself considered the great nations, whom He thus employed, as His mercenaries; and paid them their wages. Thus He paid Nebuchadnezzar for his services against Tyre, by the conquest of Egypt, Ezek. xxix. 18—20. The hairs of the head are those of the highest order in the state: those of the feet, or the lower parts, are the common people; the beard is the king, the high priest, the very supreme in dignity and majesty. The Eastern people have always held the beard in the highest veneration, and have been extremely jealous of its honour. To pluck a man's beard is an instance of the greatest indignity that can be offered. See Isa. l. 6. The king of the Ammonites, to shew the utmost contempt of David, 'cut off half the beards of his servants, and the men were greatly ashamed; and David bade them tarry at Jericho till their beards were grown.' 2 Sam. x. 4, 5. Niebuhr, Arabie, p. 275, gives a modern instance of the very same kind of insult. "The Turks," says Thevenot, "greatly esteem a man who has a fine beard; it is a very great affront to take a man by his beard, unless it be to kiss it; they swear by the beard." Voyages, l. p. 57. D'Arvieux gives a remarkable instance of an Arab, who, having received a wound in his jaw, chose to hazard his life, rather than suffer his surgeon to take off his beard. Memoires, Tom. III. p. 214. See also Niebuhr, Arabie, p. 61.

The remaining verses of this chapter, 21—25, contain an elegant and very expressive description of a country depopulated, and left to run wild, from its adjuncts and circumstances: the vineyards and corn-fields, before well cultivated, now overrun with briars and thorns; much grass, so that the few cattle that are left, a young cow and two sheep, have their full range, and abundant pasture, so as to yield milk in plenty to the scanty family of the owner; the thinly scattered people living not on corn, wine, and oil, the produce of cultivation; but on milk and honey, the gifts of nature, and the whole land given up to

sand vines at a thousand silverlings, * it shall even be for briars and thorns.

24 With ^p arrows and with bows shall men come thither; because all the land shall become briars and thorns.

o Ch. 5. 4.

the wild beasts, so that the miserable inhabitants are forced to go out armed with bows and arrows, either to defend themselves against the wild beasts, or to supply themselves with necessary food by hunting.

[A very judicious friend has sent me the following observations on the preceding prophecy, which I think worthy of being laid before the Reader; though they are in some respects different from my own view of the subject.]

"To establish the primary and literal meaning of a passage of Scripture is evidently laying the true foundation for any subsequent views or improvements from it.

"The kingdom of Judah under the government of Ahaz was reduced very low. Pekah, king of Israel, had slain in Judea one hundred and twenty thousand in one day; and carried away captive two hundred thousand, including women and children, with much spoil. To add to this distress, Rezin, king of Syria, being confederate with Pekah, had taken Elath, a fortified city of Judah, and carried the inhabitants to Damascus. I think it may also be gathered from the sixth verse of chap. viii. that the kings of Syria and Israel had a considerable party in the Land of Judea, who, regardless of the Divine appointment and promises, were disposed to favour the elevation of Tabeal (a stranger,) to the throne of David. In this critical conjuncture of affairs, Isaiah was sent with a message of mercy, and a promise of deliverance, to Ahaz. He was commanded to take with him Shearjashub, his son, whose name contained a promise respecting the captives lately made by Pekah, whose return from Samaria, effected by the expostulation of the prophet Oded and the concurrence of the princes of Ephraim, was now promised as a pledge of the Divine interposition offered to Ahaz in favour of the house of David. And as a farther token of this preservation, (notwithstanding the incredulity of Ahaz, Isaiah was directed to predict the birth of another son which should be born to him within the space of a year, and to be named Emmanuel, signifying thereby the protection of God to the land of Judah and family of David at this present conjuncture, with reference to the promise of the Messiah who was to spring from that family, and be born in that land. Compare chap. viii. 8. Hence Isaiah testifies, chap. viii. 18, 'Behold I and the children whom the Lord hath given me are for signs and for types in Israel.' Compare Zech. iii. 8.—'Thy companions are men of sign and type:' see Dr. Lovell on this verse. The message of Divine displeasure against Israel is in like manner expressed by the names the prophet Hosea was directed to give his children, see Hos. i. and ii.

"Concerning this child, who was to be named Emmanuel, the prophet was commissioned to declare, that notwithstanding the present scarcity prevailing in the land from its being harassed by war, yet within the space of time wherein this child should be of age to discern good and evil, both these hostile kings, (viz. of Israel and Syria,) should be cut off; and the country enjoy such plenty that butter and honey, food accounted of peculiar delicacy, should be a common repast. See Harmer's Observations, Vol. i. p. 299.

"To this it may be objected, that Isaiah's son was not named Emmanuel, but Maher-shalal-hash-baz; the signification of which bore a threatening aspect, instead of a consolatory one. To this I think a satisfactory answer may be given. Ahaz, by his unbelief and disregard of the message of mercy sent to him from God, (for instead of depending upon it he sent and made a treaty with the king of Assyria,) drew upon himself the Divine displeasure, which was expressed by the change of the child's name, and the declaration that though Damascus and Samaria should, according to the former prediction, fall before the king of Assyria, yet that this very power, (i. e. Assyria) in whom Ahaz trusted for deliverance, see 2 Kings xvi. 7, &c. should afterwards come against Judah, and 'fill the breadth of the land,' which was accomplished in the following reign, when Jerusalem was so endangered as to be delivered only by miracle. The sixth and seventh verses of chap. viii. I think indicate, as I before observed, that the kings of Syria and Israel had many adherents in Judah, who are said to refuse the peaceful waters of Shiloh or Siloam (Him that is to be sent, who ought to have been their confidence, typified by the fountain at the foot of Mount Zion, whose stream watered the city of Jerusalem,) and therefore since the splendour of victory, rather than the blessings of peace, was the object of their admiration (compared to a swelling river which overflowed its banks)

25 And on all hills that shall be digged with the mattock, there shall not come thither the fear of briars and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

p Jer. 50. 14.

God threatens to chastise them by the victorious armies of Ashur. The prophet at the same time addresses words of consolation to such of the people who yet feared and trusted in Jehovah, whom he instructs and comforts with the assurance (verse 10,) that they shall prove the fulfilment of the promise contained in the name Emmanuel.

"But it may still be objected, that according to this interpretation of the fourteenth verse of chap. vii. nothing miraculous occurs, which is readily admitted: but the objection rests upon the supposition that something miraculous was intended; whereas the word *sign*, does by no means generally imply a miracle, but most commonly an emblematic representation, (see Ezek. iv. 3—12; xi. xx. 20; Zech. vi. 14,) either by actions or names, or some future event either promised or threatened. Exod. iii. 12; 1 Sam. ii. 34; 2 Kings xix. 29; Jer. xlv. 29, 30, are all examples of a future event given as a sign or a token of something else which is also future. The birth of Isaiah's son was indeed typical of Him whose name he was (at first) appointed to bear, viz. Immanuel, (even as Oshea the son of Nun had his name changed to Jehoshua, the same with Jesus, of whom he was an eminent type.) Hence the prophet, in the ninth chapter, breaks forth into a strain of exultation,—'To us a child is born;' after which follows denunciations against Rezin and the kingdom of Israel, which are succeeded by declarations that when Assyria had completed the appointed chastisement upon Judah and Jerusalem, that empire should be destroyed. The whole of the tenth chapter is a very remarkable prophecy, and probably delivered about the time of Sennacherib's invasion.

"But still it will be urged that St. Matthew, when relating the miraculous conception of our Lord, says, 'Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet,' &c. To this it may readily be answered, that what was spoken by the prophet was indeed now fulfilled in a higher, more important, and also in a more literal sense, than the primary fulfilment could afford, which derived all its value from its connexion with this event, to which it ultimately referred.

"In like manner, the prophecy of Isaiah contained in the second Chapter, received a complete fulfilment in our Saviour's honouring Capernaum with His residence, and preaching throughout Galilee; though there appears reason to interpret the passage as having a primary respect to the reformation wrought by Hezekiah, and which at the eve of the dissolution of the kingdom of Israel by the captivity of the ten tribes, extended to the tribes of Asher and Zebulun, and many of the inhabitants of Ephraim and Manasseh, who were hereby stirred up to destroy idolatry in their country. See 2 Chron. xxxi. 1. And without doubt the great deliverance wrought afterwards for Judah by the miraculous destruction of Sennacherib's army, and the recovery of Hezekiah in so critical a conjuncture from a sickness which had been declared to be unto death, contributed not a little to revive the fear of God in that part of Israel which, through their defection from the house of David, had grievously departed from the temple and worship of the true God; and as Galilee lay contiguous to countries inhabited by Gentiles, they had probably sunk deeper into idolatry than the southern part of Israel.

"In several passages of St. Matthew's Gospel our translation conveys the idea of things being done *in order to fulfil certain prophecies*: but I apprehend that if the words *in order to* were rendered as simply denoting the event, so that, and thus was fulfilled, the sense would be much clearer. For it is obvious that our Lord did not speak in parables or ride into Jerusalem previous to his last pass-over, simply for the purpose of fulfilling the predictions recorded, but also from other motives: and in chap. ii. the Evangelist only remarks that the circumstance of our Lord's return from Egypt corresponded with the prophet Hosea's relation of that part of the history of the Israelites. So in the twenty-third verse, Joseph dwelt in Nazareth because he was directed so to do by God Himself; and the sacred historian having respect to the effect afterwards produced, (see John vii. 41, 42, 52,) remarks that this abode in Nazareth was a means of fulfilling those predictions of the prophets which indicate the contempt and neglect with which by many the Messiah should be treated. Galilee was considered by the inhabitants of Judea as a degraded place, chiefly from its vicinity to the

CHAPTER VIII.

Expulsion respecting the conquest of Syria and Israel by the Assyrians, 1-4. Israel, for rejecting the gentle stream of Siloah, near Jerusalem, is threatened to be over- flowed by the greater river of Assyria, manifestly alluding by this strong figure to the conquests of Tiglath-pileser and Sennacherib over their kingdom, 5-7. The invasion of the Kingdom of Judah by the Assyrians under Sennacherib foretold, 8. The Prophet assures the Israelites and Syrians that their hostile attempts against Judah shall be frustrated, 9, 10. Exhortation not to be afraid of the wrath of man, but to fear the displeasure of God, 11-13. Judgments which shall overtake those who put no confidence in Jehovah, 14, 15. The prophet proceeds to warn his countrymen against idolatry, divination, and the like sinful practices, exhorting them to seek direction from the word of God, professing in a beautiful apostrophe that this was his own position of resolution. And to exhort the coward and strengthen their faith, he points to his children, whose symbolic names were signs or pledges of the Divine promises, 16-20. Judgments of God against the finally impenitent, 21, 22.

Moreover the Lord said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz.

Ch. 8. v. 2. Heb. in making speed to the spoil he hasteneth the prey, or, make speed, &c.—2 Kings 18. 18.—d Heb. approached unto.

Gentiles; and Nazareth seems to have been proverbially contemptible; and from the account given of the spirit and conduct of the inhabitants by the evangelists, not without reason." E. M. B.

[To my Correspondent, as well as to many learned men, there appears some difficulty in the text: but I really think this is quite done away by that mode of interpretation which I have already adopted; and as far as the miraculous conception is concerned, the whole is set in the clearest and strongest light, and the objections and cavils of the Jews entirely destroyed.]

NOTES ON CHAPTER VIII.

The prophecy of the foregoing Chapter relates directly to the kingdom of Judah only: the first part of it promises them deliverance from the united invasion of the Israelites and Syrians; the latter part from ver. 17, denounces the desolation to be brought upon the kingdom of Judah by the Assyrians. The sixth, seventh, and eighth verses of this Chapter seem to take in both the kingdoms of Israel and Judah.—This people, that refuseth the waters of Siloah, may be meant of both: the Israelites despised the kingdom of Judah, which they had deserted, and now attempted to destroy; the people of Judah, from a consideration of their own weakness, and a distrust of God's promises, being reduced to despair, applied to the Assyrians for assistance against the two confederate kings. But how could it be said of Judah, that they rejoiced in Retain and the son of Remaliah, the enemies confederated against them? If some of the people were inclined to revolt to the enemy, which however does not clearly appear from any part of the history or the prophecy, yet there was nothing like a tendency to a general defection. This therefore must be understood of Israel. The prophet denounces the Assyrian invasion, which should overwhelm the whole kingdom of Israel under Tiglath-Pileser, and Salmanneser; and the subsequent invasion of Judah by the same power under Sennacherib, which would bring them into the most imminent danger, like a flood reaching to the neck, in which a man can but just keep his head above water. The two next verses (9 and 10), are addressed by the prophet, as a subject of the kingdom of Judah, to the Israelites and Syrians, and perhaps to all the enemies of God's people; assuring them that their attempts against that kingdom shall be fruitless; for that the promised Immanuel, to whom he alludes, by using his name to express the signification of it, for God is with us, shall be the defence of the house of David, and deliver the kingdom of Judah out of their hands. He then proceeds to warn the people of Judah against idolatry, divination, and the like forbidden practices; to which they were much inclined, and which would soon bring down God's judgments upon Israel. The prophecy concludes, at the sixth verse of chap. ix. with promises of blessings in future times, by the coming of the great Deliverer already pointed out by the name of Immanuel, whose person and character is set forth in terms the most ample and magnificent.

And here it may be observed that it is almost the constant practice of the prophet to connect in like manner deliverances temporal with spiritual. Thus the eleventh chapter, setting forth the kingdom of Messiah, is closely connected with the tenth, which foretells the destruction of Sennacherib. So likewise the destruction of nations enemies to God, in the thirty-fourth chapter, introduces the flourishing state of the kingdom of Christ in the thirty-fifth. And thus the chapters from xl. to xlix. inclusive, plainly relating to the deliverance from the captivity of Babylon, do in some parts plainly relate to the greater deliverance by Christ.

Verse 1. Take thee a great roll.—(Take unto thee a large mirror)] The word גלגל golygon is not regularly formed from גלגל galal, to roll, but from גלגל galah; as מרמון pedion from מרמון padah, כלין kelson from כלה kalah, ינקון nekion from

2 And I took unto me faithful witnesses to record, Uriaah the priest, and Zechariah the son of Jeberechiah.

3 And I went unto the prophetess; and she conceived and bare a son. Then said the Lord to me, Call his name Maher-shalal-hash-baz.

4 For before the child shall have knowledge to cry, My father and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

5 The Lord spake also unto me again, saying,

6 Forasmuch as this people refuseth

Ch. 8. v. 16.—f Or, he that is before the king of Assyria shall take away the riches, &c.—g 2 Kings 18. 28. & M. 2. Ch. 17. 2.

נק נקח נקח נקח elion from נקח alah, &c. the yod supplying the place of the radical ה he. גלגל galah signifies to show, to reveal; properly, as Schroöderus says, (De Vestitu Mulier. Hebr. p. 294.) to render clear and bright by rubbing; to polish. גלגל golygon, therefore, according to this derivation, is not a roll or volume: but may very well signify a polished tablet of metal, such as was anciently used for a mirror. The Chaldee paraphrast renders it by גלגל luach, a tablet; and the same word, though somewhat differently pointed, the Chaldee paraphrast and the Rabbins render a mirror; chap. iii. 23. The mirrors of the Israelitish women were made of brass finely polished, Exod. xxxviii. 8, from which place it likewise appears, that what they used were little hand-mirrors which they carried with them even when they assembled at the door of the tabernacle. I have a metalline mirror found in Herculeaneum, which is not above three inches square. The prophet is commanded to take a mirror, or brazen polished tablet, not like these little hand-mirrors, but a large one; large enough for him to engrave upon it in deep and lasting characters, גלגל ברזל becharat enosh, with a workman's graving tool, the prophecy which he was to deliver. גלגל becharat in this place certainly signifies an instrument to write or engrave with: but גלגל becharat, the same word, only differing a little in the form, means something belonging to a lady's dress, chap. iii. 22, (where however five MSS. leave out the yod, whereby only it differs from the word in this place;) either a crimping-pin, which might be not unlike a graving tool, as some will have it, or a purse as others infer from 2 Kings v. 23. It may therefore be called here גלגל becharat enosh, a workman's instrument, to distinguish it from גלגל becharat ishah, an instrument of the same name, used by the women. In this manner he was to record the prophecy of the destruction of Damascus and Samaria by the Assyrians; the subject and sum of which prophecy is here expressed with great brevity in four words, מהר שלל חזק מהר מהר שאל חזק; i. e. to hasten the spoil, to take quickly the prey; which are afterwards applied as the name of the prophet's son, who was made a sign of the speedy completion of it; Maher-shalal Hash-baz; Hasto-to-the-spoil, Quick-to-the-prey. And that it might be done with the greater solemnity, and to preclude all doubt of the real delivery of the prophecy before the event, he calls witnesses to attest the recording of it.

[The prophet is commanded to take a great roll, and yet four words only are to be written in it. מהר שלל חזק מהר מהר שאל חזק Maher-shalal-hash-baz, Make haste to the spoil; Fall upon the prey. The great volume points out the Land of Judea; and the few words the small number of inhabitants, after the ten tribes were carried into captivity.

The words were to be written with a man's pen; i. e. though the prophecy be given in the visions of God, yet the writing must be real; the words must be transcribed on the great roll, that they may be read and publicly consulted. Or שאל חזק מהר מהר charat enosh, the pen, or graver of the weak miserable man, may refer to the already condemned Assyrians, who, though they should be the instruments of chastening Damascus and Samaria, they themselves should shortly be overthrown. The four words may be considered as the commission given to the Assyrians to destroy and spoil the cities.—Make haste to the spoil; Fall upon the prey! &c.]

Verse 4. For before the child.—[For my father and my mother one MS. and the Vulgate have his father and his mother.] The prophecy was accordingly accomplished within three years; when Tiglath-Pileser, king of Assyria, went up against Damascus and took it, and carried the people of it captive to Kir, and slew Retain, and also took the Reubenites and the Gadites, and the half-tribe of Manasseh, and carried them captive to Assyria, 2 Kings xv. 29; xvi. 9; 1 Chron. v. 26.

the waters of ^b Shiloah that go softly, and rejoice ^c in Rezin and Remaliah's son;

7 Now therefore, behold, the LORD bringeth up upon them the waters of the river, strong and many, *even* ^d the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:

8 And he shall pass through Judah; he shall overflow and go over, ^e he shall reach *even* to the neck: and ^f the stretching out of his wings shall fill the breadth of thy land, O ^g Immanuel.

9 Associate yourselves, O ye people, ^h and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

10 Take counsel together, and it shall come to nought; speak the word, and it shall not stand: ⁱ for God *is* with us.

11 For the LORD spake thus to me with a

strong hand, and instructed me that I should not walk in the way of this people, saying,

12 Say ye not, A confederacy, to all *them* to whom ^j this people shall say, A confederacy; ^k neither fear ye their fear, nor be afraid.

13 Sanctify the LORD of hosts himself; and ^l let him be your fear, and let him be your dread.

14 And ^m he shall be for a sanctuary; but for ⁿ a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

15 And many among them shall ^o stumble, and fall, and be broken, and be snared, and be taken.

16 Bind up the testimony, seal the law among my disciples.

17 And I will wait upon the LORD, and ^p he will hideth his face from the house of Jacob, and I ^q will look for him.

h Neh. 2. 15. John 2. 7.—Ch. 7. 1, 2, 4.—Ch. 10. 12.—Ch. 20. 23.—In Heb. the fulness of the breadth of thy land shall be the stretchings out of his wings.—Ch. 7. 14.—Isa. 2. 9, 11.—Or, yet.—Job 5. 12.—Ch. 7. 7.—Ch. 7. 14. Acts 5. 30, 32.

Rom. 8. 13.—1 Heb. in strength of hand.—Ch. 7. 2.—1 Pet. 3. 14, 15.—Num. 20. 12 x Ps. 76. 7. Luke 12. 5.—Ezek. 11. 16.—Ch. 23. 15. Luke 2. 34. Rom. 9. 28. 1 Pet. 2. 2. a Matt. 21. 44. Luke 9. 18. Rom. 8. 22 & 11. 26.—Ch. 54. 8.—Hab. 2. 3. Luke 9. 26, 28.

Verse 6. Forasmuch as this people refuseth—(Because this people have rejected) The gentle waters of Shiloah, a small fountain and brook just without Jerusalem, which supplied a pool within the city for the use of the inhabitants, is an apt emblem of the state of the kingdom and house of David, much reduced in its apparent strength, yet supported by the blessing of God; and is finely contrasted with the waters of the Euphrates, great, rapid, and impetuous; the image of the Babylonian empire, which God threatens to bring down like a mighty flood upon all these apostates of both kingdoms, as a punishment for their manifold iniquities, and their contemptuous disregard of His promises. The brook and the river are put for the kingdoms to which they belong, and the different states of which respectively they most aptly represent. *Juvenal*, inveighing against the corruption of Rome by the importation of Asiatic manners, says, with great elegance, that "the Orontes has been long discharging itself into the Tiber!"

Jempridem Syrus in Tiberim defussit Orontes.

And *Virgil*, to express the submission of some of the Eastern countries to the Roman arms, says,—

Euphrates hinc jam mollior undis. Æn. vii. 705.

"The waters of the Euphrates now flowed more humbly and gently."

But the happy contrast between the brook and the river gives a peculiar beauty to this passage of the prophet, with which the simple figure in the Roman poets, however beautiful, yet uncontrasted, cannot contend.

Verse 8. He shall reach even to the neck—He compares Jerusalem, says *Kimchi*, to the head in the human body. As when the waters come up to a man's neck, he is very near drowning; for a little increase of them would go over his head: so the king of Assyria coming up to Jerusalem was like a flood reaching to the neck; the whole country was overflowed, and the capital was in imminent danger. Accordingly the *Chaldæes* renders *reaching to the neck* by *reaching to Jerusalem*.

Verse 9. Associate yourselves—(Know ye this) God, by His prophet, plainly declares to the confederate adversaries of Judah, and bids them regard and attend to His declaration, that all their efforts shall be in vain. The present reading, *ye* *re'u*, is subject to many difficulties: I follow that of the *Septuagint*, *ye* *de'u*, *ye* *ye*. *Archbishop Secker* approves this reading. *ye* *re'u*, *know ye this*, is parallel and synonymous to *ye* *re'u*, *know ye this*, in the next line. The *Septuagint* have likewise very well paraphrased the conclusion of this verse: "When ye have strengthened yourselves, ye shall be broken; and though ye again strengthen yourselves, again shall ye be broken;" taking *ye* *chalu* as meaning the same with *ye* *neshabern*, *ye shall be broken*.

Verse 11. With a strong hand—(As taking me by the hand) *Eleven MSS.* (two ancient) [of *Kennicott's*, and *thirty-four of De Rossi's*, and *seven Editions*], read *ye* *chazakath*; and so *Symmachus*, the *Syriac*, and *Vulgate*. [Or rather, with a strong hand, that is, with a strong and powerful influence of the prophetic Spirit.]

Verse 12. Say ye not, A confederacy—(Say ye not, It is holy) *ye* *kasher*. Both the reading and the sense of this word are doubtful. The *Septuagint* manifestly read *ye* *kaahah*; for they render it by *καληρον*, *hard*. The *Syriac* and *Chaldæes* render it *mered*, and *merod*, *rebellion*. How they came by this sense of the word, or what they read in their copies, is not so clear. But the

worst of it is, that neither of these readings or renderings gives any clear sense in this place. For why should God forbid His faithful servants to say with the unbelieving Jews, It is *hard*; or, There is a *rebellion*; or, as our translators render it, a *confederacy*? And how can this be called "walking in the way of this people?" ver. 11, which usually means, following their example; joining with them in religious worship. Or what confederacy do they mean? The union of the kingdoms of Syria and Israel against Judah? That was properly a league between two independent states; not an unlawful conspiracy of one part against another in the same state; this is the meaning of the word *ye* *kasher*. For want of any satisfactory interpretation of this place that I can meet with, I adopt a conjecture of *Archbishop Secker*, which he proposes with great diffidence; and even seems immediately to give up, as being destitute of any authority to support it. I will give it in his own words:—"Videri potest ex cap. v. 16, et hujus cap. 13; 14, 19, legendum *ye* *kadesh vel* *ye* *kedosh*, *eadem sententia*, *qua* *erunt* *elohaim*, *Hos. xiv. 3. Sed nihil necesse est. Vide enim Jer. xi. 9; Ezek. xxii. 25. Optime tamen sic responderent hinc versiculo versiculi 13, 14."* The passages of *Jeremiah* and *Ezekiel* above referred to, seem to me not at all to clear up the sense of the word *ye* *kasher* in this place. But the context greatly favours the conjecture here given, and makes it highly probable: "Walk not in the way of this people; call not their idols holy, nor fear ye the object of their fear;" (that is, the *estabara*, or gods of the idolaters; for so *fear* here signifies, to wit, the thing feared. So God is called "The fear of Isaac," Gen. xxxi. 42, 53.) "but look up to *Jehovah* as your Holy One; and let Him be your fear, and let Him be your dread; and He shall be a holy Refuge unto you." Here there is a harmony and consistency running through the whole sentence; and the latter part naturally arises out of the former, and answers to it. Observe that the difference between *ye* *kasher* and *ye* *kadosh*, is chiefly in the transposition of the two last letters; for the letters *resh* and *daleth* are hardly distinguishable in some copies, printed as well as MS.; so that the mistake, in respect of the letters themselves, is a very easy and a very common one.

Verse 14. And he shall be for a sanctuary—(And he shall be unto you a sanctuary) The word *lece'm*, unto you, absolutely necessary as I conceive to the sense, is lost in this place: it is preserved by the *Vulgate*, "et erit vobis in sanctificationem." The *Septuagint* have it in the singular number: *coram* *eos* *eis* *dytaapov*, it shall be to thee. Or else instead of *קדש* *mikdash*, a sanctuary, we must read *קשקש* *mokeah*, a snare, which would then be repeated without any propriety or elegance, at the end of the verse. The *Chaldæes* reads instead of it *מיהפט* *miahpat*, judgment; for he renders it by *פוראן* *poran*, which word frequently answers to *מיהפט* *miahpat* in his paraphrase. One MS. has instead of *קדש* *קדש* *mikedesh ve-laben*, להבם *lahem le-aben*; which clears the sense and construction. But the reading of the *Vulgate* is I think the best remedy to this difficulty; and is in some degree authorized by *ye* *lahem*, the reading of the MS. above mentioned.

Verse 16. Among my disciples—*בלימודי* *be-limodai*. "The *Septuagint* render it *rov* *un* *madun*. *Bishop Chandler*, *Defence of Christianity*, p. 308, thinks they read *סוסי* *soosi* melamed, that it be not understood; and approves this reading." *Abp. Secker*.

8 The Lord sent a word into Jacob, and it hath lighted upon Israel.

9 And all the people shall know, even Ephraim and the inhabitants of Samaria, that say in the pride and stoutness of heart,

10 The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change them into cedars.

11 Therefore the LORD shall set up the adversaries of Rezin against him, and shall join his enemies together;

12 The Syrians before and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still.

13 For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts.

14 Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day.

15 The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail.

m Heb. singla.—n Heb. with whole mouth.—o Ch. 8. 25 & 10. 4. Jer. 4. 8.—p Jer. 4. 3. Hos. 7. 18.—q Ch. 10. 17. Rev. 18. 2.—r Ch. 3. 12.—s Or, they that call them blessed.—t Or, they that are called blessed of them.—u Heb. small wood sp.

"Post hoc comma (cap. ix. 4.) interponitur spatium minus lineae, in Cod. 2, et 3: idemque observatur in 245, in quo nullum est spatium ad finem capituli ix." Kennicott, Var. Lect.

"After this clause (chap. ix. 4.) is interposed the space of one line in Cod. 2 and 3. The same is likewise observed in Cod. 245, in which no space exists at the end of chap. ix."

Verse 8. Lord.—(JEHOVAH.) For אדוני adonai, thirty MSS. of Kennicott, and many of De Rossi's, and three editions, read יהוה yehovah.

Verse 9. Pride and stoutness of heart.—(Carry themselves haughtily) וַיִּשְׁבְּחֻּם va-yashb'chem, and they shall know: so ours and the Versions in general. But what is it that they shall know? The verb stands destitute of its object; and the sense is imperfect. The Chaldee is the only one, as far as I can find, that expresses it otherwise. He renders the verb in this place by שִׁבְחָבְרָם va-shbrabru, they exalt themselves, or carry themselves haughtily; the same word by which he renders נִבְחָהּ nabahu, chap. iii. 16. He seems therefore in this place to have read וַיִּשְׁבְּחֻּם va-yashb'chem; which agrees perfectly well with what follows, and clears up the difficulty. Archbishop Secker conjectured וַיִּדְבְּרוּ va-yedabaru, referring it to לִמְדוֹת lemodot in the next verse; which shews, that he was not satisfied with the present reading. Houbigant reads וַיִּשְׁבְּרוּ va-yashbru, et praefaciunt, they are become wicked, which is found in a MS.: but I prefer the reading of the Chaldee, which suits much better with the context.

[Houbigant approves of this reading; but it is utterly unsupported by any evidence from antiquity: it is a mere mistake of resh for daleth, and I am surprised that it should be favoured by Houbigant.]

Verse 10. The bricks.—"The eastern bricks," says Sir John Chardin, see Harmer, Observ. I, p. 176, "are only clay well moistened with water, and mixed with straw, and dried in the sun." So that their walls are commonly no better than our mud walls; see Maundrell, p. 124. That straw was a necessary part in the composition of this sort of bricks, to make the parts of the clay adhere together, appears from Exod. chap. v. These bricks are properly opposed to hewn stone, so greatly superior in beauty and durability. The sycamores, which as Jerom on the place says, are timber of little worth, with equal propriety are opposed to the cedars. "As the grain and texture of the sycamore is remarkably coarse and spongy, it could therefore stand in no competition at all (as it is observed, Isa. ix. 10,) with the cedar, for beauty and ornament." Shaw, Supplement to Travels, p. 96. We meet with the same opposition of cedars to sycamores, 1 Kings x. 27, where Solomon is said to have made silver as the stones, and cedars as the sycamores in the vale for abundance. By this mashal, or figurative and sententious speech, they boast, that they shall easily be able to repair their present losses, suffered perhaps by the first Assyrian invasion under Tiglath Pileser; and to bring their affairs to a more flourishing condition than ever.

Verse 11. The adversaries of Rezin against him.—(The princes of Retain against him) For ירי tarey, enemies, Houbigant by conjecture reads שרי sarey, princes; which is confirmed by thirty of Kennicott's and De Rossi's MSS. (two ancient,) [one of my own, ancient;] and

16 For the leaders of this people cause them to err; and they that are led of them are destroyed.

17 Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is an hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still.

18 For wickedness is borneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke.

19 Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother.

20 And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm:

21 Manasseh, Ephraim; and Ephraim, Manasseh: and they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still.

v Psa. 147. 10, 11.—w Mic. 7. 2.—x Or, stillness.—y Ver. 12. 21. Ch. 8. 25 & 10. 4. z Ch. 10. 17. Mal. 4. 1.—a Ch. 8. 22.—b Heb. manse.—c Mic. 7. 2. d Hab. cut. e Lev. 25. 28.—f Ch. 48. 23. Ver. 18. 2.—g Ver. 12. 17. Ch. 8. 25 & 10. 4.

wine more have a lead, upon a rasure, and therefore had probably at first a sassy. The princes of Retain, the late ally of Israel; that is, the Syrians, expressly named in the next verse, shall now be excited against Israel.

The Septuagint in this place gives us another variation; for ῥοις Retain, they read ῥοις ἁερ τριων, opes Zion, mount Zion; of which this may be the sense: but JEHOVAH shall set up the adversaries of mount Zion against him, (i. e. against Israel) and will strengthen his enemies together: the Syrians—the Philistines—who are called the adversaries of mount Zion. See Simons, Lex. in voce סוּר סוּר sacat.

Verse 12. With open mouth.—(On every side) הכול בכל becol beh, in every corner; in every part of their country, pursuing them to the remotest extremities, and the most retired parts. So the Chaldee אמר בכל becol atar, in every place.

Verse 14. In one day] Thirteen MSS. of Kennicott and De Rossi read ביום beyom; and another has a rasure in the place of the letter ב beth.

Verse 17. The Lord.—(JEHOVAH) For אדוני adonai, a great number of MSS. read יהוה yehovah.

Verse 18. For wickedness] Wickedness rageth like a fire, destroying and laying waste the nation; but it shall be its own destruction, by bringing down the fire of God's wrath, which shall burn up the briers and the thorns; that is, the wicked themselves. Briers and thorns are an image frequently applied in Scripture, when set on fire, to the rage of the wicked; violent, yet impotent, and of no long continuance. "They are extinct as the fire of thorns," Psa. cxviii. 12. To the wicked themselves, as useless and unprofitable, proper objects of God's wrath, to be burned up, or driven away by the wind. "As thorns cut up they shall be consumed in the fire," Isa. xxxiii. 12. Both these ideas seem to be joined in Psa. lviii. 9.

"Before your pots shall feel the thorn, As well the green as the dry, the trumpet shall hear them away."

The green and the dry is a proverbial expression, meaning all sorts of them, good and bad, great and small, &c. So Ezekiel: "Behold, I will kindle a fire, and it shall devour every green tree, and every dry tree," chap. xx. 47. D'Herbelot quotes a Persian poet describing a pestilence under the image of a conflagration: "This was a lightning that, falling upon a forest, consumed there the green wood with the dry." See Harmer's Observations, Vol. ii. p. 187.

Verse 20. The flesh of his own arm.—(The flesh of his neighbour) "Του βραχίονος τὸ ἀδελφὸν αὐτοῦ, the Septuagint, Alexand. Duplex versio, quarum altera legit ῥι ρθ, quae vox extat, Jer. vi. 21. Nam ῥι ρθ, ἀδελφος, Gen. xliiii. 33. Recte, ni fallor." SECKER. I add to this excellent remark, that the Chaldee manifestly reads רי רב, not ורי zerdo; for he renders it by יריבוי keribiah, his neighbour. And Jeremiah has the very same expression: ויריבוי ויריבוי ויריבוי veysh baser r'cho yokeru. "And every one shall eat the flesh of his neighbour," chap. xix. 9. This observation, I think, gives the true reading and sense of this place: and the context strongly confirms it by explaining the general idea by particular instances in the following verse.—"Every man shall devour the flesh of his neighbour;" that is, they shall harass and destroy one another. "Manasseh shall destroy Ephraim, and Ephraim, Manasseh; which two tribes were most closely con-

CHAPTER X.

God's judgments against oppressive rulers, 1-4. The prophet foretells the invasion of Sennacherib, and the destruction of his army. That mighty monarch is represented as a rod in the hand of God to correct His people for their sins; and his ambitious purposes, contrary to his own intentions, are made subservient to the great designs of Providence, 5-11. Having accomplished this work, the Almighty takes account of his impious vanities, 12-14; and threatens utter destruction to the small and great of his army, represented by the thorns, and the glory of the forest, 15-18. This leads the prophet to comfort his countrymen with the promise of the signal interposition of God in their favour, 20-27. Brief description of the march of Sennacherib towards Jerusalem, and of the alarm and terror which he spread every where as he advanced, 28-32. The spirit and rapidity of the description is admirably suited to the subject. The afflicted people are seen fleeing, and the eager invader pursuing. The cries of one city are heard by those of another, and great wailings succeed to groans, till at length the rod is lifted over the last remnant of the army, however, the promise of a Divine interposition is essentially renewed. The scene instantly changes; the upstart arm of the mighty conqueror is at once arrested and laid low by the hand of heaven; the forest of Lebanon, in figure by which the immense Assyrian host is elegantly pointed out, is hewn down by the axe of the Divine vengeance; and the moral is equally pleased with the equity of judgment, and the beauty and imagery of the description, 33, 34.

OL XVI. l. 1. WOE unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; 2 To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!

3 And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?

4 Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still.

5 O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.

6 I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

7 Howbeit he meaneth not so, neither does his heart think so; but it is in his heart to destroy and cut off nations not a few.

In Ps. 54. 2. & 84. 30.—Or, as the writers that write grievousness.—k Job 31, 14. 1 Ho. 9. 7. Luke 13. 44.—an Ch. 5. 25. & 9. 12, 17, 21.—Or, Woe to the Assyrian.—k Heb. Anah.—p Jer. 51. 20.—q Or, though.—r Ch. 18. 17.—Jer. 34. 22.—I Heb. to lay them a transgression.—s Gen. 30. 20. Mic. 4. 12.—2 Kings 18. 24, 25, & 19. 14, & c.—v Amos 6. 2.

nected both in blood and situation as brothers and neighbours; "and both of them in the midst of their own dissensions shall agree in preying upon Judah." The common reading, "shall devour the flesh of his own arm," in connexion with what follows, seems to make either an inconsistency, or an anticlimax; whereas by this correction the following verse becomes an elegant illustration of the foregoing.

NOTES ON CHAPTER X.

[Verse 2. My people—Instead of *voy ammi*, my people, many MSS. and one of my own, ancient, read *voy ammo*, his people. But this is manifestly a corruption.]

[Verse 4. Without me] That is, without my aid: they shall be taken captive even by the captives, and shall be subdued even by the vanquished. "The *voyd* in *voyd belli*, is a pronoun, as in Ho. xiii. 4." *Kimchi* on the place. [One MS. has *voyd belli*.]

[As the people had hitherto lived without God in worship and obedience; so they should now be without His help, and should perish in their transgressions.]

[Verse 5. O Assyrian—(Ho to the Assyrian)] Here begins a new and distinct prophecy; continued to the end of the twelfth Chapter: and it appears from ver. 9—11, of this chapter, that this prophecy was delivered after the taking of Samaria by Shalmaneser; which was in the sixth year of the reign of Hezekiah: and as the former part of it foretells the invasion of Sennacherib, and the destruction of his army, which makes the whole subject of this Chapter, it must have been delivered before the fourteenth of the same reign.

[The staff in their hand—(The staff in whose hand)] The word *voy hu*, the staff itself, in this place seems to embarrass the sentence. I omit it on the authority of the Alexandrine copy of the Septuagint: nine MSS. (two ancient), [and one of my own, ancient], for *voy mittah hu*, read *voy mittah*, his staff. Archbishop Secker was not satisfied with the present reading. He proposes another method of clearing up the sense, by reading *voy beyom*, instead of *voy beyadem*: "And he is a staff in the day of mine indignation."

[Verse 12. The Lord—(Jehovah)] For *voy adonai*, fourteen MSS., and three editions, read *voy yehovah*.

[The fruit—(The effect)] *voy peri*, f. *voy tebi*. vid. xiii. 19, and confer Prov. i. 31; xxxi. 16, 31. Secker. The Chaldee renders the word *voy peri*, by *voyd ubeti*, works; which seems to be the true sense; and I have followed it.

8 For he saith, Are not my princes altogether kings?

9 Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus?

10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

12 Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion, and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

13 For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man.

14 And my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood.

16 Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.

17 And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day;

1 Kings 16. 2.—2 Kings 19. 21.—Jer. 50. 18.—Heb. yield upon.—Heb. of the greatness of the heart.—1 Km. 37. 24. Eccl. 30. 4, & Dan. 4. 20.—Or, like many people.—1 Job 21. 25.—Jer. 51. 20.—Or, as if a rod should shake them that lift it up.—Or, that which is not wood.—k Ch. 5. 17. 1 Ch. 9. 18. & 27. 4.

Verse 13. Like a valiant man—(Strongly seated)] Twelve MSS. agree with the *Keri* in reading *voyd kebit*, without the *voyd alph*. And *Sal. ben Melec* and *Kimchi* thus explain it:—"them who dwelled in a great and strong place I have brought down to the ground."

Verse 15. No wood—(Its master)] I have here given the meaning, without attempting to keep to the expression of the original, *voy lo etz*, the no-wood; that which is not wood like itself, but of a quite different and superior nature. The Hebrews have a peculiar way of joining the negative particle *voy lo*, to a noun, to signify in a strong manner a total negation of the thing expressed by the noun.

"How hast thou given help (*voy lo lo coach*) to the no-strength?

And saved the arm (*voy lo lo dz*) of the no-power? How hast thou given counsel (*voy lo lo choemah*) to the no-wisdom?" Job xxvi. 2, 3.

That is, to the man totally deprived of strength, power, and wisdom.

"Ye that rejoice (*voy lo lo debar*) in no-thing." Amos vi. 13.

That is, in your fancied strength, which is none at all, a mere nonentity.

"For I am God, (*voy lo lo ish*) and no-man; The Holy One in the midst of thee, yet do not frequent cities." Hos. xi. 9.

"And the Assyrian shall fall by a sword (*voy lo lo ish*) of no-man;

And a sword of (*voy lo lo adam*) no-mortal, shall devour him." Isaiah xxxi. 8.

"Wherefore do ye weigh out your silver (*voy lo lo be-lo lechem*) for the no-bread." Isa. lv. 2.

So here *voy lo lo etz*, means him who is far from being an inert piece of wood, but is an animated and active being; not an instrument, but an agent.

Verse 16. The Lord—(Jehovah)] For *voy adonai*, fifty-two MSS., eleven Editions, [and two of my own, ancient], read *voy yehovah*, as in other cases.

And under his glory] That is, all that he could boast of as great and strong in his army. (*Sal. ben Melec*. in loc.) expressed afterwards, ver. 18, by the glory of his forest, and of his fruitful field.

Verse 17. And it shall burn and devour his thorns—

29 They are gone over the passage: they have taken up their lodging at Geba: Ramah is afraid; Gibeah of Saul is fled.

30 Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth.

31 Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.

33 Behold, the Lord, the Lord of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled.

34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

CHAPTER XI.

The Messiah represented as a slender twig shooting up from the root of an old withered stem, which tender plant, so extremely weak in its first appearance, should nevertheless become fruitful and mighty, &c. Great equity of Messiah's government, &c. Beautiful assemblages of images by which the great power and dominion of His Kingdom are set forth, &c. The extent of His dominion shall be ultimately that of the whole habitable globe, &c. The Prophet, borrowing his imagery from the Exodus from Egypt, speaks, with great majesty of language, the future restoration of the outcasts of Israel, and the dispersal of Judah, (viz. the whole of the twelve tribes of Israel,) from their several dependencies, and also that blessed period when both Jews and Gentiles shall assemble under the banner of Jesus, and mutually unite in extending the limits of His kingdom, 10-16.

AND there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots:

o 1 Sam. 13. 22. p 1 Sam. 11. 4. q Heb. Cry aloud with thy voice. r 1 Sam. 25. 44. s Judg. 13. 7. t Josh. 15. 18. u Josh. 15. 33. v 1 Sam. 21. 1. & 22. 19. x 12. 15. y Ch. 13. 2. z Ch. 37. 35. aa See Amos 2. 9. ab, mightily. ac Ch. 51. 2. Adh. 6. 12. Rev. 5. 6. ad Acto 12. 23. Ae. 18. - Ch. 4. 2. Jr. 38. 5. d Ch. 51. 1.

perhaps by Joppa and Lydda; or still more north, through the plain of Esdraelon.

Verse 29. They are gone over the passage—(They have passed the strait)] The strait here mentioned is that of Michmas, a very narrow passage between two sharp hills or rocks, see 1 Sam. xiv. 4, 5, where a great army might have been opposed with advantage by a very inferior force. The author of the Book of Judith might perhaps mean this pass, at least among others: "Charging them to keep the passages of the hill country; for by them there was an entrance into Judæa; and it was easy to stop them that would come up; because the passage was strait for two men at the most," Judith iv. 7. The enemies having passed the strait without opposition, shews that all thoughts of making a stand in the open country were given up, and that their only resource was in the strength of the city.

Their lodging] The sense seems necessarily to require, that we read לו lamo, instead of לו lanu. These two words are in other places mistaken one for the other. Thus Isa. xlv. 7, for לו lamo, read לו lanu, with the Chaldee; and in the same manner, Psa. lxiv. 6, with the Syriac, and Psa. lxxx. 7, on the authority of the Septuagint and Syriac, exceeds the necessity of the sense.

Verse 30. Cause it to be heard unto Laish, O poor Anathoth—(Hearken unto her, O Laish; answer her, O Anathoth)] I follow in this the Syriac Version. The prophet plainly alludes to the name of the place, and with a peculiar propriety, if it had its name from its remarkable echo. "אנאחא anathoth, responsiones: eadem ratio nominis, quæ in בני beith anath, locus ecclis; nam hodie-nam ejus radera ostenduntur in vallis, scilicet in medio montium, ut referunt Robertus in Itiner. p. 70, et Monconystus, p. 301." Simonis Onomasticæ Vet. Test. [Anathoth—Answers, replies: for the same reason that Bethany, בני beith anath, had its name, the house of echo;—the remains of which are still shewn in the valley, i. e. among the mountains.]

[Verse 33. Shall lop the bough with terror—פארה pharah, but פארה phorah, wine-press, is the reading of twenty-six of Kennicott's and twenty-three of De Rosset's MSS. four ancient editions, with Symmachus, Theodotion, and the Chaldee.

Verse 34. Lebanon shall fall by a mighty hand—באדיר be-adir, the angel of the Lord, who smote them. Kimchi. And so Vitringa understands it. Others translate, "The high cedars of Lebanon shall fall:" but the king of Assyria is the person who shall be overthrown.]

NOTES ON CHAPTER XI.

The prophet had described the destruction of the Assyrian army under the image of a mighty forest, consisting of flourishing trees, growing thick together, and of a great height; of Lebanon itself crowned with lofty cedars, but cut down and laid level with the ground by the axe wield-

ed by the hand of some powerful and illustrious agent. In opposition to this image he represents the great Person, who makes the subject of this Chapter, as a slender twig, shooting out from the trunk of an old tree, cut down, lopped to the very root, and decayed: which tender plant, so weak in appearance, should nevertheless become fruitful and prosper. This contrast shews plainly the connexion between this and the preceding chapter; which is moreover expressed by the connecting particle: and we have here a remarkable instance of that method so common with the prophets, and particularly with Isaiah, of taking occasion, from the mention of some great temporal deliverance, to launch out into the display of the spiritual deliverance of God's people by the Messiah: for that this prophecy relates to the Messiah, we have the express authority of St. Paul, Rom. xv. 12. "He joins this paragraph, which respects the days of the Messiah, with the fidelity that was in the days of Hezekiah." Kimchi, in ver. 1. Thus in the latter part of Isaiah's prophecies the subject of the great redemption, and of the glories of the Messiah's kingdom, arises out of the restoration of Judah by the deliverance from the captivity of Babylon, and is all along connected and intermixed with it.

2 And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; 3 And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither approve after the hearing of his ears:

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the sucking together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the oockatrice den.

9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

Matt. 2. 16. John 1. 23, 26, & 2. 26.—o Heb. shoot up, small.—f Psa. 72. 3, 4. Rev. 12. 11.—q Or, ergo.—h Job 4. 2. Mal. 4. 2. y Psa. 2. 5. Rev. 1. 16. & 2. 16. & 12. 15.—r See Psa. 92. 3. & 51. 14. & 95. 6. & 72. 14. Eph. 3. 11.—t Ch. 63. 25. Ezek. 34. 25. Hos. 2. 13.—u Or, adder.—v Job 4. 23. Ch. 3. 4. & 25. 3.—w Heb. 2. 14.

ed by the hand of some powerful and illustrious agent. In opposition to this image he represents the great Person, who makes the subject of this Chapter, as a slender twig, shooting out from the trunk of an old tree, cut down, lopped to the very root, and decayed: which tender plant, so weak in appearance, should nevertheless become fruitful and prosper. This contrast shews plainly the connexion between this and the preceding chapter; which is moreover expressed by the connecting particle: and we have here a remarkable instance of that method so common with the prophets, and particularly with Isaiah, of taking occasion, from the mention of some great temporal deliverance, to launch out into the display of the spiritual deliverance of God's people by the Messiah: for that this prophecy relates to the Messiah, we have the express authority of St. Paul, Rom. xv. 12. "He joins this paragraph, which respects the days of the Messiah, with the fidelity that was in the days of Hezekiah." Kimchi, in ver. 1. Thus in the latter part of Isaiah's prophecies the subject of the great redemption, and of the glories of the Messiah's kingdom, arises out of the restoration of Judah by the deliverance from the captivity of Babylon, and is all along connected and intermixed with it.

Verse 4. With the rod of his mouth—(By the blast of his mouth)] For שבעו bishebt, by the rod, Houbigant reads בשבט beshebat, by the blast of his mouth, from שבט nashab, to blow. The conjecture is ingenious and probable; and seems to be confirmed by the Septuagint and Chaldee, who render it by the word of his mouth, which answers much better to the correction than to the present reading. Add to this, that the blast of his mouth is perfectly parallel to the breath of his lips in the next line.

Verse 5. The girdle—(The cincture)] All the ancient Versions, except that of Symmachus, have two different words for girdle in the two hemistichs. It is not probable that Isaiah would have repeated אזור azor, when a synonymous word so obvious as חגור chagor occurred. The tautology seems to have arisen from the mistake of some transcriber. The meaning of this verse is, that a zeal for justice and truth shall make him active and strong in executing the great work which he shall undertake. See Note on chap. v. 27.

Verse 6. The wolf also shall, &c.—(Then shall the wolf, &c.]) The idea of the renewal of the golden age, as it is called, is much the same in the Oriental writers, with that of the Greeks and Romans:—the wild beasts grow tame; serpents and poisonous herbs become harmless; all is peace and harmony, plenty and happiness:—

Occidet et asperum, et fallax herba veneni Virg. Eclog. iv. 94. Occidet.

The serpent's brood shall die. The meek ground shall weeds and noxious plants refuse to bear.

—Nec magnos moleant armenta leones. Virg. Eclog. iv. 92. Nor shall the lions fear the great lions.

10 • And in that day there shall be a foot of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious.

11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14 But they shall fly upon the shoulders of the

Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Amithon shall obey them.

15 And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod.

16 And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

CHAPTER XII.

Prophetic hymn of praise for the great services vouchsafed to the children of Israel in their deliverance from the great Babylonian captivity, and for redemption by the Messiah, 1-4.

AND in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me.

o Ch. 2. 11.—p Ver. 1. Rom. 15. 12.—q Rom. 15. 16.—r Heb. 4. 1, &c.—s Heb. glory.—t Ch. 2. 11.—u Zech. 13. 16.—v John V. 38. James 1. 1.—w Heb. wings. x Jer. 2. 16. Ezek. 31. 16, 17, 18. Isa. 1. 1.—y Heb. the children of the east.—z Dan.

Non lupus inclinat explorat ovis circum, Nec troglodytes abscondit: ovis illeum Curis domus; Nihil datus cervus fugacem. Nec interius canes, et circum lecta vagantur. Virg. Geor. iii. 387.

"The slightly wolf that round the enclosure prowls, To leap the fence, nor plots not on the fold: Tamed with a sharper pain, the fearful doe And flying stag, amidst the greyhounds go; And round the dwellings roam, of man, their former foe." Dryden.

Nec suspensum circum gemit arvis ovis, Nec insidensq; ovis explorat humum. Hor. Epod. xvi. 61.

"Nor quaking hears the shepherd's ground around, Nor mixing vapors heave the taint'd ground." Dryden.

Εστασι οη τωτ' αραι, δεηρικα νεβρον εν κυνη. Καρφαρων εισεσθαι ιδων λυκος ουκ εδρασει. Theoc. Idyl. xxiv. 84.

[There shall be a time when the ravenous wolf shall see the kid lying at ease, and shall not desire to do it an injury.]

I have laid before the Reader these common passages from the most elegant of the ancient poets, that he may see how greatly the prophet on the same subject has the advantage upon the comparison; how much the former fall short of that beauty and elegance, and variety of imagery, with which Isaiah has set forth the very same ideas. The wolf and the leopard not only forbear to destroy the lamb and the kid, but even take their abode and lie down together with them. The calf, and the young lion, and the fating, not only come together, but are led quietly in the same band, and that by a little child. The heifer and the she-bear not only feed together, but even lodge their young ones, for whom they used to be most jealously fearful, in the same place. All the serpent kind is so perfectly harmless, that the sucking infant and the newly weaned child puts his hand on the basilisk's den, and plays upon the hole of the asp. The lion not only abstains from preying on the weaker animals, but becomes tame and domestic, and feeds on straw like the ox. These are all beautiful circumstances, not one of which has been touched upon by the ancient poets. The Arabian and Persian poets elegantly apply the same ideas to shew the effects of justice impartially administered, and firmly supported, by a great and good king:—

"Mahmoud the powerful king, the ruler of the world, Shall first to taste the wolf and the lamb come together to drink." Persius.

"Thou the innocence of righteousness, the blemish wolf Becomes mild, though in the presence of the white kid." The Ovids. Jones, Poet. Arist. Comment. p. 398.

The application is extremely ingenious and beautiful: but the exquisite imagery of Isaiah is not equalled.

Verse 7. (Together) Here a word is omitted in the text, יחד yachad, together; which ought to be repeated in the second hemistich, being quite necessary to the sense. It is accordingly twice expressed by the Septuagint and Syriac.

[Verse 8. The cockatrice den—This is supposed, both by the Targum and by Kimchi, to mean the pupil of this serpent's eye. When, says Kimchi, he is in the mouth of his den in an obscure place, then his eyes sparkle exceedingly: the child, seeing this, and supposing it to be a piece of crystal, or precious stone, puts forth his hand to take it. What would be very dangerous at another time, shall be safe in the days of the Messiah; for, the serpent will not hurt the child.]

Verse 10. A root of Jesse, which shall stand, &c.—(The root of Jesse, which standeth, &c.) St. John hath taken this expression from Isaiah, Rev. v. 5, and xxii. 16, where Christ had twice applied it to Himself. Seven MSS. have ימשיך אדם, the present participle. Radix Isai dicitur jam stare, et aliquantum stetit, in signum pop-

ulorum. VITRINGA. "The root of Jesse is said to stand, and for some time to have stood, for an ensign to the people." Which rightly explains either of the two readings. [The one hundred and tenth Psalm is a good comment on this verse. See the Notes there.]

Verse 11. And it shall come to pass in that day] This part of the chapter contains a prophecy which certainly remains yet to be accomplished.

The Lord—(Jehovah)] For יראי אדמוסי, thirty-three MSS. of Kennicott, and many of De Rossi's, and two Editions, read יראי יהוה.

[The islands of the sea. The Roman and Turkish empires, says Kimchi.]

Verse 13. The adversaries of Judah—(And the enmity of Judah)] ירימי תעורר. Postulat pars posterior versus, ut intelligantur inimicium Jude in Ephraim: et potest ירימי תעורר) inimicitiam volare, ut (סורא nechamim) penitentiam, Ho. xi. 8. SACCSA.

Verse 15. The Lord shall smite it in the seven streams. (Smite with a drought)] The Chaldee reads חדרים haderim; and so perhaps the Septuagint, who have ερημωσει, the word by which they commonly render it. Vulg. desolabit; "shall desolate." The Septuagint, Vulgate, and Chaldee read חדרים haderich, "shall make it passable," adding the pronoun, which is necessary: [but this reading is not confirmed by any MS.]

Here is a plain allusion to the passage of the Red Sea. And the Lord's shaking His hand over the river with his vehement wind, referring to a particular circumstance of the same miracle:—for he caused the sea to go back by a strong east wind all that night, and made the sea dry land, Exod. xiv. 21. The tongue; a very apposite and descriptive expression for a bay such as that of the Red Sea. It is used in the same sense, Josh. xv. 2, 5; xviii. 19. The Latins gave the same name to a narrow strip of land running into the sea: tenuem proci in aquora linguam LUCAN, ii. 613. [He shall smite the river in its seven streams—This has been supposed to refer to the Nile, because it falls into the Mediterranean Sea by seven mouths; but R. Kimchi understands it of the Euphrates, which is the opinion of some good judges. See the Targum. See below.]

Herodotus, lib. i. 189, tells a story of his Cyrus (a very different character from that of the Cyrus of the Scriptures and Xenophon,) which may somewhat illustrate this passage, in which it is said that God would inflict a kind of punishment and judgment on the Euphrates; and render it fordable by dividing it into seven streams. "Cyrus being impeded in his march to Babylon by the Gyndes, a deep and rapid river which falls into the Tigris; and having lost one of his sacred white horses that attempted to pass it, was so enraged against the river that he threatened to reduce it, and make it so shallow that it should be easily fordable even by women, who should not be up to their knees in passing it. Accordingly he set his whole army to work; and cutting three hundred and sixty trenches, from both sides of the river, turned the waters into them, and drained them off."

NOTES ON CHAPTER XII.

This hymn seems, by its whole tenor, and by many expressions in it, much better calculated for the use of the Christian church, than for the Jewish in any circumstances, or at any time that can be assigned. The Jews themselves seem to have applied it to the times of Messiah. On the last day of the feast of tabernacles they fetched water in a

2 Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation.

3 Therefore with joy shall ye draw water out of the wells of salvation.

4 And in that day shall ye say, *Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.

5 Sing unto the LORD; for he hath done excellent things: this is known in all the earth.

6 Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.

CHAPTER XIII.

God manifesteth the arms of His wrath against the inhabitants of Babylon, 1-4. The dreadful consequences of this visitation, and the terror and dismay of those who are the objects of it, 5, 7-16. The horrid cruelties that shall be inflicted upon the Babylonians by the Medes, 17, 18. Total and irreversible desolation of Babylon, 19-24.

THE burden of Babylon, which Isaiah the son of Amoz did see.

A. M. CIR. 3291. B. C. CIR. 713. OL XVII. 1. CH. ANN. NINIV. FOR. R. ROM. 4.

6 Ps. 82. 18.—Exod. 16. 2.—John 4. 10, 14. & 7. 37, 38.—1 Chron. 16. 3. Ps. 105. 1.—Of, proclaim his name.—g. Ps. 145. 4, 5, 6.—h. Ps. 34. 3.

1 Exod. 16. 1, 21. Ps. 82. 32 & 38. 1.—k. Ch. 54. 1. Zeph. 3. 14.—l. Heb. Inhabitant. m. Ps. 71. 22. & 99. 18. Ch. 41. 14, 16.—n. Ch. 21. 1. & 47. 1. Jer. 50. & 51.

golden pitcher from the fountain of Siloah, springing at the foot of Mount Zion without the city: they brought it through the water-gate into the Temple, and poured it, mixed with wine, on the sacrifice as it lay upon the altar, with great rejoicing. They seem to have taken up this custom, for it is not ordained in the Law of Moses, as an emblem of future blessings, in allusion to this passage of Isaiah, Ye shall draw waters with joy from the fountains of salvation, expressions that can hardly be understood of any benefits afforded by the Mosaic dispensation. Our Saviour applied the ceremony, and the intention of it, to Himself, and the effusion of the Holy Spirit, promised, and to be given, by Him. The sense of the Jews in this matter is plainly shewn by the following passage of the Jerusalem Talmud:—"Why is it called the place, or house, of drawing?" (for that was the term for this ceremony, or for the place where the water was taken up;) "because from thence they draw the Holy Spirit; as it is written, And ye shall draw water with joy from the fountains of salvation." See Wolf. Curse Philol. in N. T. on John vii. 37, 39. [The water is Divine knowledge, says Kimchi; and the wells the teachers of righteousness. The Targum renders this in a very remarkable manner:—"Ye shall receive with joy, (וּבְרִיחַ וּבְשִׂמְחָה) a new doctrine, from the chosen among the righteous." Does not this mean the Gospel, the New Covenant? And did not the Targumist speak as a prophet?]

Verse 1. Though thou wast angry—(For though thou hast been angry) The Hebrew phrase, to which the Septuagint and Vulgate have too closely adhered, is exactly the same with that of St. Paul, Rom. iv. 17, "But thanks be to God, that ye were the slaves of sin; but have obeyed from the heart—" that is, "that, whereas, or though, ye were the slaves of sin; yet ye have now obeyed from the heart the doctrine, on the model of which ye were formed."

Verse 2. My song The pronoun is here necessary; and it is added by the Septuagint, Vulgate, and Syriac, who read זמירתי zimratî, as it is in a MS. Two MSS. omit יי yah, see Houbigant, not. in loc. Another MS. has it in one word, זמירתי zimratîyah. Seven others omit יי yah. See Exod. xv. 2, with Var. Lect. Kennicott.

[The Lord JEHOVAH—The word יי yah, read here is probably a mistake; and arose originally from the custom of the Jewish scribes, who, when they found a line too short for the word, wrote as many letters as filled it, and then began the next line with the whole word. In writing the word יי yah, the line might terminate with יי the two first letters; and then at the beginning of the next line the whole word, יי yah, would be written. This might give rise to יי yah Jehovah. The yah is wanting here in two of Dr. Kennicott's MSS., in one ancient MS. of my own, and in the Septuagint, Vulgate, Syriac, and Arabic. See Houbigant and De Rossi.

Verse 4. Call upon his name] קרא בשמי kareu bishmo, invoke his name. Make Him your Mediator; or, call the people in His name. Preach Him who is the Root of Jesse, and who stands as an ensign for the nations. Call on the people to believe in Him; as in Him alone salvation is to be found.

Verse 6. Thou inhabitant of Zion] Not only the Jewish people, to whom His word of salvation was to be sent first; but also, all members of the Church of Christ: as in them, and in His church, the Holy One of Israel dwells. St. Paul, speaking of the mystery which had been proclaimed among the Gentiles, sums it up in these words, "which is Christ in you, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." Col. i. 27, 28. Well, therefore, may the inhabitant of Zion cry out and shout.]

NOTES ON CHAPTER XIII.

This and the following Chapter, (striking off the five last verses of the latter, which belong to a quite different

subject,) contain one entire prophecy, foretelling the destruction of Babylon by the Medes and Persians; delivered probably in the reign of Ahaz, (see Vitringa, i. 380,) about two hundred years before the completion of it. The captivity itself of the Jews at Babylon (which the prophet does not expressly foretell, but supposes, in the spirit of prophecy, as what was actually to be effected,) did not fully take place till about one hundred and thirty years after the delivery of this prophecy: and the Medes, who are expressly mentioned chap. xiii. 17, as the principal agents in the overthrow of the Babylonian monarchy, by which the Jews were released from that captivity, were at this time an inconsiderable people; having been in a state of anarchy ever since the fall of the great Assyrian empire, of which they had made a part, under Sardanapalus; and did not become a kingdom under Deioces till about the seventieth of Hezekiah.

The former part of this prophecy is one of the most beautiful examples that can be given of elegance of composition, variety of imagery, and sublimity of sentiment and diction, in the prophetic style; and the latter part consists of an ode of supreme and singular excellence.

The prophecy opens with the command of God to gather together the forces which he had destined to this service, ver. 2, 3. Upon which the prophet immediately hears the tumultuous noise of the different nations crowding together to his standard; he sees them advancing, prepared to execute the Divine wrath, ver. 4, 5. He proceeds to describe the dreadful consequences of this visitation; the consternation which will seize those that are objects of it; and transferring unawares the speech from himself to God, ver. 11, sets forth under a variety of the most striking images, the dreadful destruction of the inhabitants of Babylon, which will follow, ver. 11—16; and the everlasting desolation to which that great city is doomed, ver. 17—22.

The deliverance of Judah from captivity, the immediate consequence of this great revolution, is then set forth, without being much enlarged upon, or greatly amplified, chap. xiv. 1, 2. This introduces, with the greatest ease and the utmost propriety, the triumphant song on that subject, ver. 4—23. The beauties of which, the various images, scenes, persons introduced, and the elegant transition from one to another, I shall here endeavour to point out in their order, leaving a few remarks upon particular passages of these two Chapters to be given after these general observations on the whole.

A chorus of Jews is introduced, expressing their surprise and astonishment at the sudden downfall of Babylon; and the great reverse of fortune that had befallen the tyrant, who, like his predecessors, had oppressed his own, and harassed the neighbouring kingdoms. These oppressed kingdoms, or their rulers, are represented under the image of the fir trees and the cedars of Libanus, frequently used to express any thing in the political or religious world that is supereminently great and majestic: the whole earth shouteth for joy; the cedars of Libanus utter a severe taunt over the fallen tyrant, and boast their security now he is no more.

The scene is immediately changed, and a new set of persons is introduced. The regions of the dead are laid open, and Hades is represented as rousing up the shades of the departed monarchs: they rise from their thrones to meet the king of Babylon at his coming; and insult him on his being reduced to the same low estate of impotence and dissolution with themselves. This is one of the boldest propopœias that ever was attempted in poetry; and is executed with astonishing brevity and perspicuity, and with that peculiar force, which in a great subject naturally results from both. The image of the state of the dead, or the infernum poeticum of the Hebrews, is taken from their custom of burying, those at least of the higher rank, in large sepulchral vaults hewn in the rock. Of this kind of sepulchres there are remains at Jerusalem now extant; and some that are said to be the sepulchres of the kings of

2 ^b Lift ye up a banner ^c upon the high mountain, exalt the voice unto them, ^d shake the hand, that they may go into the gates of the nobles.

3 I have commanded my sanctified ones, I have also called ^e my mighty ones for mine anger, even them that ^f rejoice in my highness.

4 The noise of a multitude in the mountains, ^g like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.

5 They come from a far country, from the end of heaven, even the LORD, and the weapons of his indignation, to destroy the whole land.

6 Howl ye; ^h for the day of the LORD is at hand; ⁱ it shall come as a destruction from the Almighty.

7 Therefore shall all hands ^j be faint, and every man's heart shall melt.

8 And they shall be afraid; ^k pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall ^l be amazed ^m one at another; their faces shall be as ⁿ flames.

^b Ch. 5. 28. & 18. 2. Jer. 30. 2.—^c Jer. 51. 25.—^d Ch. 10. 22.—^e Joel 2. 11.—^f Ps. 119. 2. 5. 6.—^g Heb. the likeness of.—^h Zeph. 1. 7. Rev. 6. 17.—ⁱ Job 31. 23. Joel 1. 15.—^j Or, fall down.—^k Ps. 68. 6. Ch. 21. 3.—^l Heb. wonder.—^m Heb. every man

Judah. See *Maundrell*, p. 76. You are to form to yourself an idea of an immense subterranean vault, a vast gloomy cavern, all round the sides of which there are cells to receive the dead bodies: here the deceased monarchs lie in a distinguished sort of state, suitable to their former rank, each on his own couch, with his arms beside him, his sword at his head, and the bodies of his chiefs and companions round about him. See *Ezek. xxxii. 27*. On which place *Sir John Chardin's MS.* note is as follows: "En Mingrelie ils dorment tous avec leur épées sous leurs têtes, et leurs autres armes à leur côté; et on les enterre de même, leurs armes posées de cette façon." [In Mingrelia they always sleep with their swords under their heads, and their other arms by their sides; and they bury their dead with their arms placed in the same manner.] These illustrious shades rise at once from their couches, as from their thrones; and advance to the entrance of the cavern to meet the king of Babylon, and to receive him with insults on his fall.

The Jews now resume the speech; they address the king of Babylon as the morning-star fallen from heaven, as the first in splendour and dignity in the political world, fallen from his high state: they introduce him as uttering the most extravagant vaunts of his power and ambitious designs in his former glory. These are strongly contrasted in the close with his present low and abject condition.

Immediately follows a different scene, and a most happy image, to diversify the same subject, to give it a new turn, and an additional force. Certain persons are introduced who light upon the corpse of the king of Babylon, cast out and lying naked on the bare ground, among the common slain, just after the taking of the city; covered with wounds, and so disfigured, that it is some time before they know him. They accost him with the severest taunts; and bitterly reproach him with his destructive ambition, and his cruel usage of the conquered; which have deservedly brought him this ignominious treatment, so different from that which those of his rank usually meet with, and which shall cover his posterity with disgrace.

To complete the whole, God is introduced, declaring the fate of Babylon, the utter extirpation of the royal family, and the total desolation of the city; the deliverance of His people, and the destruction of their enemies; confirming the irreversible decree by the awful sanction of His oath.

I believe it may with truth be affirmed, that there is no poem of its kind extant in any language, in which the subject is so well laid out, and so happily conducted, with such a richness of invention, with such variety of images, persons, and distinct actions, with such rapidity and ease of transition, in so small a compass, as in this ode of Isaiah. For beauty of disposition, strength of colouring, greatness of sentiment, brevity, perspicuity, and force of expression, it stands among all the monuments of antiquity unrivalled.

[Verse 1. *The burden of Babylon*—The prophecy that foretells its destruction by the Medes and Persians: see the preceding observations.]

Verse 2. *Exalt the voice*] The word לָבַחֵם, *to them*, which is of no use, and rather weakens the sentence, is omitted by an ancient MS. and the *Vulgate*.

[Verse 3. *I have commanded my sanctified ones*—קָדְשֵׁי מְקֻדָּשָׁי, the persons consecrated to this very purpose.

9 Behold, ^p the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy ^q the sinners thereof out of it.

10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be ^r darkened in his going forth, and the moon shall not cause her light to shine.

11 And I will punish the world for *their* evil, and the wicked for their iniquity; ^s and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible.

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

13 Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in ^t the day of his fierce anger.

14 And it shall be as the chased roe, and as a sheep that no man taketh up: ^u they shall every man turn to his own people, and flee every one into his own land.

at his neighbour.—^p Heb. faces of the flames.—^q Mal. 4. 1.—^r Ps. 104. 35. Prov. 2. 22.—^s Ch. 24. 21. 22. Esch. 32. 7. Joel 2. 31. & 3. 15. Matt. 24. 29. Mark 13. 31. Luke 21. 25.—^t Ch. 2. 17.—^u Hag. 2. 6.—^v Ps. 110. 5. Lam. 1. 12.—^w Jer. 50. 16. & 51. 2.

Nothing can be plainer than, that the verb *וְקָדַשׁ*, *to make holy*, signifies also to consecrate or appoint to a particular purpose. Bishop *Lowth* translates, *my enrolled warriors*.—This is the sense.]

Verse 4. *Of the battle*.—(For the battle.)] The *Bodley MS.* has לְמִלְחָמָה, *lemilchamah*. Cyrus' army was made up of many different nations. *Jeremiah* calls it "an assembly of great nations from the north country," chap. l. 9. And afterwards mentions the kingdoms of "Ararat, Minni, and Ashchenaz, (i. e. Armenia, Corduene, Pontus or Phrygia, Vitring.) with the kings of the Medes," chap. li. 27, 28. See *Xenophon*. *Cyrop*.

[Verse 5. *They come from a far country*—The word מְעַרְבֵי, *me'arabi*, is wanting in one MS. and in the *Syriac*. They come from afar.

From the end of heaven—*Kimchi* says *Media*, the end of heaven, in Scripture phrase means, the EAST.]

Verse 8. *And they shall be afraid*—(And they shall be terrified) I join this verb נִבְחָלוּ, *ve-nebhelu*, to the preceding verse, with the *Syriac* and *Vulgate*.

Pangs and sorrows shall take hold of them—(Pangs shall seize them) The *Septuagint*, *Syriac*, and *Chaldee*, read עֲחָזוֹם, *ye-echazom*, instead of עֲחָזוֹן, *ye-echazon*, which does not express the pronoun *them*, necessary to the sense.

Verse 10. *For the stars of heaven*—(Yea, the stars of heaven) The Hebrew poets, to express happiness, prosperity, the instauration and advancement of states, kingdoms, and potentates, make use of images taken from the most striking parts of nature, from the heavenly bodies, from the sun, moon, and stars: which they describe as shining with increased splendour, and never setting. The moon becomes like the meridian sun, and the sun's light is augmented sevenfold, see *Isa. xxx. 26*, new heavens and a new earth are created, and a brighter age commences. On the contrary, the overthrow and destruction of kingdoms is represented by opposite images. The stars are obscured, the moon withdraws her light, and the sun shines no more! The earth quakes, and the heavens tremble; and all things seem tending to their original chaos. See *Joel ii. 10*; *iii. 15, 16*. *Amos viii. 9*. *Matt. xxiv. 29*, and *De S. Poëa. Hebr. Præl. VI. et IX.*

[*And the moon shall not cause her light to shine*—This in its farther reference, may belong to the Jewish polity both in church and state, which should be totally eclipsed, and perhaps shine no more, in its distinct state, for ever.]

Verse 11. *I will punish the world*—(I will visit the world) That is, the Babylonish empire: as *εὐρώπην*, for the Roman empire, or for Judea, *Luke ii. 1*; *Act. xi. 28*. So, *universus orbis Romanus*, for the Roman empire; *Salvian*, lib. v. *Minos* calls Crete his world: "*Creten, quæ meus est orbis*." *Ovid. Metamorph.* viii. 99.

[Verse 12. *I will make a man more precious than fine gold*—wedge of Ophir.—The Medes and Persians will not be satisfied with the spoils of the Babylonians. They seek either to destroy or enslave them; and they will accept no ransom for any man—either for עֲנוֹשׁ, the poor man; or for אָדָם, the more honourable person. All must fall by the sword, or go into captivity together: for the *Medes*, ver 17, regard not silver, and delight not in gold.]

Verse 14. (And the remnant)—Here is plainly a defect in this sentence, as it stands in the Hebrew text; the sub-

15 Every one that is found shall be thrust through; and every one that is joined unto them shall fall by the sword.

16 Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

17 Behold I will stir up the Medes against them which shall not regard silver; and as for gold, they shall not delight in it.

18 Their bows also shall dash the young men

to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

19 And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

20 It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

v. Pas. 137. 8. Nab. 2. 16. Zech. 14. 2.—x. Ch. 21. 2. Jer. 51. 11, 38. Dan. 5. 24, 31. y. Ch. 14. 4, 32.

1. Heb. as the overthrowing.—2. Gen. 19. 24, 28. Dent. 29. 28. Jer. 49. 18. & 50. 48. y. Jer. 50. 3, 38. & 51. 39, 62.

ject of the proposition is lost. What is it that shall be like a roe chased? The Septuagint happily supply it; οὐ καταλειμμένοι, *non shaar, the remnant*. A MS. here supplies the word *yosheb, the inhabitant*; which makes a tolerable good sense: but I much prefer the reading of the Septuagint.

They shall—turn—(They shall look) That is, the forces of the king of Babylon, destitute of their leader, and all his auxiliaries, collected from Asia Minor, and other distant countries, shall disperse and flee to their respective homes.

Verse 15. *Every one that is found*—(Every one that is overtaken) That is, none shall escape from the slaughter: neither they who flee singly, dispersed and in confusion; nor they who endeavour to make their retreat in a more regular manner, by forming compact bodies: they shall all be equally cut off by the sword of the enemy. The Septuagint have understood it in this sense; which they have well expressed:—

“Ὅς γὰρ ἐὰν ἕλθῃ ἠττηθῆσθαι, καὶ οἰκίους συνήρηεντοι πεποιῶνται μάχαιρα.”

[Whoever is caught shall be overthrown, And all that are collected together shall fall by the sword.]

Where for ἠττηθῆσθαι, MS. Pachom. has ἐκκενθηθῆσθαι; et ex Γ Cod. Marchal. in margine, et MS. l. D. II. ἐκκενθηθῆσθαι: which seems to be right, being properly expressive of the Hebrew.

Verse 17. *Which shall not regard silver*—(Who shall hold silver of no account) That is, who shall not be induced by large offers of gold and silver for ransom, to spare the lives of those whom they have subdued in battle: their rage and cruelty will get the better of all such motives. We have many examples in the Iliad and in the Æneid of addresses of the vanquished to the pity and avarice of the vanquishers, to induce them to spare their lives.

Est domus alta: fecerit penitus defossa, talenta
Ordo argenti: auti auti pondora facti
Infecitque milli: non hic victorie iusurum
Fertur: qui cunctos uno debet discrimina tanta.
Diserat: Æneas contra cui talia reddidit:
Argenti alique auti moneros quæ multa talenta
Oratio parce talis.

Æn. X. 586.

“High in my dome are silver talents roll'd,
With piles of labour'd and unlabour'd gold.
Thou, to procure my ransom, I resign;
The war depends not on a life like mine:
One, one poor life can so much difference yield,
Nor turn the mighty balance of the field.
Thy talents, (said the prince,) thy treasured store,
Keep for thy use.”

Plu.

It is remarkable, that Xenophon makes Cyrus open a speech to his army, and in particular to the Medes who made the principal part of it, with praising them for their disregard of riches. Ἀνδρες Μῆδοι, καὶ παντός ἐσθεσ, εἰς τὴν οὐδὴν οὐδὲν ἔσθε, ὅτι οὐτε χρημάτων ὀκνηοὶ οὐν εἰς εὐχέρη—“Ye Medes, and others who now hear me, I well know, that you have not accompanied me in this expedition with a view of acquiring wealth.” *Cyrop. lib. v.*

Verse 18. *Their bows also shall dash*—(Their bows shall dash.) Both Herodotus, i. 61, and Xenophon, *Anab. iii.* mention, that the Persians used large bows; *τρεῖς μέγαρα*; and the latter says particularly, that their bows were three cubits long, *Anab. iv.* They were celebrated for their archers, see chap. xxii. 6; Jer. xlix. 35. Probably their neighbours and allies, the Medes, dealt much in the same sort of arms. In *Ps. xviii. 35*; and *Job xx. 24*, mention is made of a bow of brass: if the Persian bows were of metal, we may easily conceive, that with a metalline bow of three cubits length, and proportionably strong, the soldiers might dash and slay the young men, the weaker and unresisting part of the inhabitants (for they are joined with the fruit of the womb and the children,) in the general carnage on taking the city. [ἠττηθῆσθαι *terattashenah*, shall be broken or shivered to pieces. This seems to refer, not to *τρῦψ νεδρίμ, young men*, but to *ἠττηθῆσθαι, their bows*. *The bows of the young men shall be broken to pieces.*]

On the fruit, &c.—(And on the fruit, &c.) A MS. of Dr. Kennicott, reads *ἠττηθῆσθαι* *peri, and on the fruit*. And nine MSS. (three ancient) and two editions, with the Septuagint, Vulgate, and Syriac, add likewise the conjunction *vau, and*, to *ἠττηθῆσθαι*, afterwards.

Verse 19. *And Babylon*] The great city of Babylon was at this time rising to its height of glory, while the prophet Isaiah was repeatedly denouncing its utter destruction. From the first of Hezekiah to the first of Nebuchadnezzar, under whom it was brought to the highest degree of strength and splendour, are about one hundred and twenty years. I will here very briefly mention some particulars of the greatness of the place, and note the several steps by which this remarkable prophecy was at length accomplished in the total ruin of it.

It was, according to the lowest account given of it by ancient historians, a regular square, forty-five miles in compass, inclosed by a wall two hundred feet high, fifty broad; in which there were a hundred gates of brass. Its principal ornaments were the temple of Belus, in the middle of which was a tower of eight stories of building, upon a base of a quarter of a mile square; a most magnificent palace; and the famous hanging gardens; which were an artificial mountain, raised upon arches, and planted with trees of the largest as well as the most beautiful sorts.

Cyrus took the city, by diverting the waters of the Euphrates, which ran through the midst of it, and entering the place at night by the dry channel. The river being never restored afterward to its proper course, overflowed the whole country, and made it little better than a great morass: this and the great slaughter of the inhabitants, with other bad consequences of the taking of the city, was the first step to the ruin of the place. The Persian monarchs ever regarded it with a jealous eye: they kept it under, and took care to prevent its recovering its former greatness. Darius Hytaspis not long afterward most severely punished it for a revolt, greatly depopulated the place, lowered the walls, and demolished the gates. Xerxes destroyed the temples; and with the rest the great temple of Belus, Herod. ii. 159; Arrian. *Exp. Alexandri*, lib. vii. The building of Seleucia on the Tigris exhausted Babylon by its neighbourhood, as well as by the immediate loss of inhabitants taken away by Seleucus to people his new city, *Strabo*, lib. xvi. A king of the Parthians soon after carried away into slavery a great number of the inhabitants, and burned and destroyed the most beautiful parts of the city, *Valent. Excerpt. Diodori*, p. 377. *Strabo (ibid.)* says, that in his time great part of it was a mere desert: that the Persians had partly destroyed it; and that time, and the neglect of the Macedonians, while they were masters of it, had nearly completed its destruction. *Jerom (in loc.)* says, that in his time it was quite in ruins, and that the walls served only for the inclosure of a park or forest for the king's hunting. Modern travellers, who have endeavoured to find the remains of it, have given but a very unsatisfactory account of their success. What Benjamin of Tudela and Pietro della Valle supposed to have been some of its ruins, Tavernier thinks are the remains of some late Arabian building. Upon the whole, Babylon is so utterly annihilated, that even the place, where this wonder of the world stood, cannot now be determined with any certainty! See also note on chap. xliii. 14.

We are astonished at the accounts which ancient historians of the best credit give of the immense extent, height, and thickness of the walls of Nineveh and Babylon: nor are we less astonished, when we are assured, by the concurrent testimony of modern travellers, that no remains, not the least traces, of these prodigious works are now to be found. Our wonder will, I think, be moderated in both respects, if we consider the fabric of these celebrated walls, and the nature of the materials of which they consisted. Buildings in the East have always been, and are to this day, made of earth or clay mixed or beat up, with straw to make the parts cohere, and dried only in the sun. This is their method of making bricks. See note on chap. ix. 9. The walls of the city were built of earth digged out on the spot, and dried upon the place; by which means both the ditch and the wall were at once formed; the former furnishing materials for the latter. That the walls of Babylon were of this kind is well known; and *Berosus* expressly says, (*apud Joseph. Antiq. x. 11*), that *Nebuchadnezzar* added three new walls both to the old and new city, partly

21 * But 'wild beasts of the desert shall lie there; and their houses shall be full of *doleful creatures; * and v owls shall dwell there, and satyrs shall dance there.

22 And * the wild beasts of the islands shall cry in their * desolate houses, and dragons in their pleasant palaces: * and her time is near to come, and her days shall not be prolonged.

CHAPTER XIV.

Deliverance of Israel from captivity, which shall follow the downfall of the great Babylonish empire, 1, 2. Triumphant ode or song of the children of Jacob for the signal manifestation of Divine vengeance against their oppressors, 3-22. Prophecy against the Assyrians, 24, 25. Certainty of the prophecy, and immutability of the Divine covenant, 26, 27. Palestine severely threatened, 28-31. God shall establish Zion in these troublous times, 32.

OL XVII. 1. FOR the LORD * will have mercy on Jacob, and b will yet choose Israel, and set them in their own land: * and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

2 And the people shall take them, d and bring them to their place: and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives, * whose captives they were; f and they shall rule over their oppressors.

Ch. 34. 11-15. Rev. 18. 2-4. Hab. Zim.—Hab. Ochim.—v Or, ostriches. w Hab. daughters of the oak.—x Heb. Am.—y Or, palaces.—Jer. 61. 33.—Psa. 102. 13.—y Zech. 1. 17. & 2. 12.—Ch. 60. 4, 5, 10. Eph. 2. 13, 15, 22.—Ch. 49. 22. & 60. 9. & 65. 20.

of brick and bitumen, and partly of brick alone. A wall of this sort must have a great thickness in proportion to its height, otherwise it cannot stand. The thickness of the walls of Babylon is said to have been one fourth of their height; which seems to have been no more than was absolutely necessary. *Maudrel*, speaking of the garden walls of Damascus: "They are," says he, "of a very singular structure. They are built of great pieces of earth, made in the fashion of brick, and hardened in the sun. In their dimensions they are two yards long each, and somewhat more than one broad, and half a yard thick." And afterwards, speaking of the walls of the houses; "From this dirty way of building they have this among other inconveniences, that upon any violent rain the whole city becomes, by the washing of the houses, as it were a quagmire," p. 124. And see note on chap. xxx. 13. When a wall of this sort comes to be out of repair, and is neglected, it is easy to conceive the necessary consequences; namely, that in no long course of ages it must be totally destroyed by the heavy rains; and at length washed away, and reduced to its original earth.

[Verse 21. *Satyrs*—A kind of beast like to man, which is called *σατυροι* marmota, a monkey. *Rab. Parchon*.]

Verse 22. *In their pleasant palaces*—[In their palaces] *באמנותא* *beal-menotais*; a plain mistake, I presume, for *במנוחא* *bear-menotais*. It is so corrected in [two MSS. the *Syriac*, *Chaldee*, and *Vulgate*.]

Ποιλοῦσθε δ' ἐν ἐμοὶ θαλάσας, φοκαίτε μελαιναί, Οἰκία ποιροῦνται ἀπὸ αἵμα, χηρῆν ἰλαῶν.

[Hom. *Hymn* in *Apul*. 71.]

Of which the following passage of *Millon* may be taken for a translation, though not so designed:—

"And in their palaces,
Where luxury late reign'd, see monsters whelp'd,
And stabl'd." *Par. Lost*, xi. 750.

[This image of desolation is handled with great propriety and force by some of the Persian poets:—

بندۀ داري ميگند در قصر ذبیر عنكبوت
قومي نوبت ميگند بر کنبند از اسباب

"The spider hol's the we in the palace of Cœsar;
The owl stands ostial on the watchtower of Afrasab."

On this quotation Sir *W. Jones* observes, *noubet* نوبت is an Arabic word, signifying, a turn, a change, a watch; hence *noubet* نوبت *zudun*, in Persian, signifies, to relieve the guards by the sounds of drums and trumpets. Their office is given by the poet to the owl; as that of دار *dar*, *purdeh dar*, or chamberlain, is elegantly assigned to the spider.

NOTES ON CHAPTER XIV.

Verse 1. *And will yet choose Israel*. That is, will still regard Israel as His chosen people; however He may seem to desert them, by giving them up to their enemies, and scattering them among the nations. Judah is sometimes called Israel, see *Ezek.* xiii. 16; *Mal.* i. 1; ii. 11: but the name of Jacob, and of Israel, used apparently with design in this place; each of which names includes the twelve tribes; and the other circumstances mentioned in this and the next verse, which did not in any complete sense accompany the return from the captivity of Babylon;

3 And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

4 That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!

5 The Lord hath broken the staff of the wicked, and the sceptre of the rulers.

6 He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

7 The whole earth is at rest, and is quiet: they break forth into singing.

8 Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us.

9 Hell is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

Heb. that had taken them captive.—f Ch. 60. 14.—g Ch. 12. 19. Hab. 2. 6.—h Or, taunting speech.—i Or, extractors of gold.—k Rev. 18. 16.—l Psa. 124. 2.—m Hab. a stroke without removing.—n Ch. 55. 12. *Ezek.* 3. 1, 16.—o *Ezek.* 22. 21.—p Or, The grass.—q Heb. leaders.—r Or, great goats.

seem to intimate that this whole prophecy extends its views beyond that event.

[Verse 2. *For servants and handmaids*—*For thralls and thrallesses*. Old Bible.]

Verse 3. *In the day*—[In that day] *ביום ביהוה bayom hahu*, The word *day hahu*, is added in two MSS. [of Kennicot's,] and was in the copies from which the *Septuagint* and *Vulgate* translated: *εν τη ημερα αυτων, in die illa, (h awanawoi, MS. Pachom. adding 3.)* This is a matter of no great consequence: however it restores the Text to the common form, almost constantly used on such occasions; and is one among many instances of a word apparently lost out of the printed copies.

Verse 4. *This proverb*—[This parable] *Mashal* משל I take this to be the general name for poetic style among the Hebrews, including every sort of it, as ranging under one, or other, or all, of the characters, of sententious, figurative, and sublime; which are all contained in the original notion, or in the use and application of the word *mashal*. Parables, or proverbs, such as those of Solomon, are always expressed in short pointed sentences; frequently figurative, being formed on some comparison; generally forcible, and authoritative, both in the matter and the form. And such in general is the style of the Hebrew poetry. The verb *mashal* signifies to rule; to exercise authority; to make equal; to compare one thing with another; to utter parables, or acute, weighty, and powerful speeches, in the form and manner of parables, though not properly such. Thus Balaam's first prophecy, *Numb.* xxiii. 7-10, is called his *mashal*; though it has hardly any thing figurative in it: but it is beautifully sententious; and, from the very form and manner of it, has great spirit, force, and energy. Thus Job's last speeches, in answer to the three friends, chap. xxvii.—xxxii., are called *mashals*; from no one particular character, which discriminates them from the rest of the poem; but from the sublime, the figurative, the sententious manner, which equally prevails through the whole poem, and makes it one of the first and most eminent examples extant of the truly great and beautiful, in poetic style. [See the Note on *Prov.* i. 1.]

The *Septuagint* in this place render the word by *θρῆνος, a lamentation*. They plainly consider the speech here introduced as a piece of poetry; and of that species of poetry which we call the elegiac: either from the subject, it being a poem on the fall and death of the king of Babylon; or from the form of the composition, which is of the longer sort of Hebrew verse, in which the Lamentations of Jeremiah, called by the *Septuagint* *θρῆνος*, are written.

[The golden city ceased—*מדהבה* *madedebah*, which is here translated *golden city*, is a Chaldee word. Probably it means that *golden coin* or *ingot* which was given to the Babylonians by way of tribute. So the word is understood by the *Vulgate*, where it is rendered *tributum*; and by Montanus, who translates it *auræ pensio*, the golden pension. *Kimchi* seems to have understood the word in the same sense. *De Rossi* translates it *auri discus*, rich in gold; or *auri exactrix*, the exactor of gold—the same as the exactor of tribute.

Verse 9. *Hell from beneath is moved for thee to meet thee*—That is, *Nebuchadnezzar*. "H (hell) hath raised

10 All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?

11 Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.

12 *How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

13 For thou hast said in thine heart, * I will ascend into heaven, * I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation * in the sides of the north:

14 I will ascend above the heights of the clouds; * I will be like the Most High.

15 Yet thou * shalt be brought down to hell, to the sides of the pit.

16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms?

17 That made the world as a wilderness, and

destroyed the cities thereof; that * opened not the house of his prisoners?

18 All the kings of the nations, even all of them, lie in glory, every one in his own house.

19 But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land and slain thy people: * the seed of evil doers shall never be renowned.

21 Prepare slaughter for his children * for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.

22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon, * the name, and * the remnant, * and son, and nephew, saith the LORD.

23 * I will also make it a possession for the bitter, and pools of water: and I will sweep it with the beam of destruction, saith the LORD of hosts.

Ch. 24. 4.—Or, Odey star.—a Matt. 11. 22.—v Dan. 8. 10.—w Ps. 68. 2.—x Ch. 47. 8. 2 Thess. 2. 4.—y Matt. 11. 22.—z Or, did not let his prisoners loose homewards.

a Job 18. 16. Ps. 51. 10. & 37. 38. & 109. 13.—b Exod. 30. 5. Matt. 23. 35.—c Prov. 10. 7. Jer. 51. 62.—d 1 Kings 14. 10.—e Job 18. 19.—f Ch. 34. 11. Zeph. 2. 14.

up from their thrones all the kings of the earth;—the *ghosts* (rephaim) of all the *mighty ones*, or *goats* (*ruy Atudey*), of the earth—all the oppressors of mankind. What a most terrible idea is here! Tyrannical kings, who have oppressed and spoiled mankind, are here represented as *enthroned in hell*;—and as taking a Satanic pleasure in seeing others of the same description enter these abodes of misery.]

Verse 11. *Cover thee*—(Thy covering) *Twenty-eight MSS.* (ten ancient) [of Kennicott's, thirty-nine of De Rossi's, twelve editions,] with the *Septuagint* and *Vulgate*, read *כסוּךְ u-mecassa*, in the singular number.

[Verse 12. *O Lucifer, son of the morning*—The *Versions* in general agree in this translation; and render *לְלוּכִיִּם heilel*, as signifying *Lucifer*, *Φωσφορος*, the morning star, whether *Jupiter* or *Venus*; as these are both bringers of the morning light, or morning stars, annually in their turn. And although the context speaks explicitly concerning *Nebuchadnezzar*; yet this has been, I know not why, applied to the chief of the fallen angels, who is most incongruously denominated *Lucifer*, (the bringer of light!) an epithet as common to him as those of *Satan* and *Devil*. That the Holy Spirit by His prophets should call this arch-enemy to God and man the *Light-bringer*, would be strange indeed. But the truth is, the Text speaks nothing at all concerning *Satan*, nor his *fall*, nor the occasion of that fall, which many divines have with great confidence deduced from this Text. O how necessary it is to understand the literal meaning of Scripture, that preposterous Comments may be prevented. Besides, I doubt much whether our translation be correct. *לְלוּכִיִּם heilel*, which we translate *Lucifer*, comes from *לָלַץ yalah, yell, howl, or shriek*: and should be translated, "Howl, son of the morning"—and so the *Syriac* has understood it: and for this meaning *Michaelis* contends, see his reasons in *Parkhurst*, under *לָלַץ hallal*.

Verse 13. *I will ascend into heaven*—I will get the empire of the whole world. *I will exalt my throne above the stars of God*—above the Israelites, who are here termed the stars of God. So the *Targum* of Jonathan; and *R. D. Kimchi*. This Chapter speaks not of the ambition and fall of *Satan*: but of the pride, arrogance, and fall, of *Nebuchadnezzar*.]

The mount of the congregation—(The mount of the Divine presence) It appears plainly from *Exod. xxv. 22*; and *x. ix. 42, 43*, where God appoints the place of meeting with *Moses*, and promises to meet with him before the ark, to commune with him, and to speak unto him; and to meet the children of Israel at the door of the tabernacle; that the tabernacle, and afterwards the door of the temple, and mount *Sion*, (or *Moriah*, which is reckoned a part of Mount *Sion*.) whereon it stood, was called the tabernacle, and the mount of convention or of appointment; not from the people's assembling there to perform the services of their religion, (which is what our translation expresses by calling it the tabernacle of the congregation,) but because God appointed that for the place where He Himself would meet with *Moses* and commune with him, and would meet with the people. Therefore *הַר סִיוֵן har moled*, or *מִלְּמֹלֶה ohal moled*, means the place appointed by God, where He would present Himself: agreeably to which I have rendered it in this place, the mount of the Divine presence.

Verse 19. *Like an abominable branch*—(Like the tree abominated) That is, as an object of abomination and detestation; such as the tree is, on which a malefactor has been hanged. "It is written," saith *St. Paul*, *Gal. iii. 23*, "Cursed is every man that hangeth on a tree," from *Deut. xxi. 23*. The Jews therefore held also as accursed and polluted the tree itself on which a malefactor had been executed, or on which he had been hanged after having been put to death by stoning. *Non suspendunt super arbore, quæ radicibus solo adhaerent; sed super ligno eradicato, ut ne sit excisio molesta: nam lignum, super quo fuit aliquis suspensus, cum suspendio sepelitur; ne maneat illi malum nomen, et dicant homines, Istud est lignum, in quo suspensus est ille, & deus. Sic lapis, quo aliquis fuit lapidatus; et gladius, quo fuit occisus is qui est occisus; et sudarium sive manille, quo fuit aliquis strangulatus; omnia hæc cum eis, qui perierunt, sepeliuntur."* *Maimonides*, apud *Cosaub.* in *Baron. Exercit.* xvi. An. 34, Num. 134. "Cum itaque homo suspensus maxime esset abominationi,—Judæi quoque præ cæteris abominabantur lignum quo fuerat suspensus, ita ut illud quoque terra legerent, tanquam rem abominabilem. Unde interpres *Chaldaeus* hæc verba transtulit *כְּעֵץ עָלֵי חַיִּים* cahat tamir, sicut virgultum abeconditum, sive sepultum." *Kalinski*, *Vaticinia Observationibus Illustrata*, p. 342.

[The Jews never hang any malefactor upon a tree that is growing in the earth, but upon a post fixed in the ground, that it might never be said, "that is the tree on which such a one was hanged;" for custom required that the tree should be buried with the malefactor. In like manner, the stones by which a criminal was stoned to death, or the sword by which he was beheaded, or the napkin or handkerchief by which he was strangled, should be buried with him in the same grave. For as the hanged man was considered the greatest abomination, so the very post or wood on which he was hanged was deemed a most abominable thing, and therefore buried under the earth.]

Agreeably to which *Theodoret. Hist. Ecclesiast.* i. 17, 18, in his account of the finding of the cross by *Helena*, says, "That the three crosses were buried in the earth near the place of our Lord's sepulchre." [And this circumstance seems to confirm the relation of the discovery of the cross of Christ. The crosses were found where custom required that they should be buried.]

Verse 19. *The raiment of those that are slain*—(Clothed with the slain) *Thirty-five MSS.* (ten ancient,) and three editions, have the word fully written, *לְבוּשׁ leboosh*. It is not a noun, but a participle passive; thrown out among the common slain, and covered with the dead bodies. So ver. 11, the earth worm is said to be his bed covering. [This reading is confirmed by two ancient MSS. in my own collection.]

Verse 20. *Because thou hast destroyed thy land, &c.*—(Because thou hast destroyed thy country; thou hast slain thy people.) *Xenophon* gives an instance of this king's wanton cruelty in killing the son of *Gobrias*, on no other provocation than that, in hunting, he struck a boar and a lion which the king had missed. *Cyrop.* iv. p. 309.

Verse 23. *I will sweep it with the beam of destruction*—(I will plunge it in the miry gulf of destruction) I have here very nearly followed the Version of the *Septuagint*;

24 The Lord of hosts hath sworn, saying, Surely as I have thought so shall it come to pass; and as I have purposed, so shall it stand:

25 That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.

26 This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations.

27 For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

28 In the year that king Ahaz died was this burden.

29 Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.

30 And the first born of the poor shall feed, and the needy shall lie down in safety: and I

will kill thy root with famine, and he shall slay thy remnant.

31 Howl, O gate; cry, O city; thou, whole Palestina, art dissolved: for there shall come from the north a smoke, and none shall be alone in his appointed times.

32 What shall one then answer the messengers of the nation? that the Lord hath founded Zion, and the poor of his people shall trust in it.

CHAPTER XV.

Prediction of very heavy calamities about to fall upon the Moabites, 1-8.

THE burden of Moab. Because in the night Ar of Moab is laid waste and brought to silence; because in the night Kir of Moab is laid waste, and brought to silence:

2 He is gone to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: on all their heads shall be baldness, and every beard cut off.

g Ch. 10. 37.—h 2 Chron. 26. 6. Job 9. 12. & 23. 13. Ps. 33. 11. Prov. 19. 21. & 21. 30. Ch. 43. 13. Dan. 4. 31. 35.—i 2 Kings 16. 30.—j 2 Chron. 26. 6.—k Or, add, m 2 Kings 18. 2.—n Or, he shall not be alone.—o Or, assemblies.—p Ps. 67. 1, 5.

& 102. 16.—r Zeph. 3. 12. Zech. 11. 11.—s Or, awake themselves unto it.—t Jer. 49. 1, &c. Ezek. 25. 9-11. Amos 2. 1-4. Num. 21. 32.—u Or, cut off.—v Ch. 16. 12. w See Lev. 21. 5. Ch. 2. 24 & 32. 12. Jer. 47. 5 & 48. 1, 37, 38. Ezek. 7. 13.

the reasons for which see in the last note on De Poesi Hebr. Prælect. xxviii.

[The besom of destruction, as our Version renders it, מַסְכָּוֹת be-matath.—This, says Kimchi, is a Chaldean word:—and it is worthy of remark, that the Prophet, writing to the Chaldeans, uses several words peculiar to their own language, to point out the nature of the Divine judgments, and the causes of them. See the note on Jer. x. 11. Sixteen of Kennicott's MSS. and seventeen of De Rossi's, and one ancient of my own, have the word מַסְכָּוֹת be-matath, in the plural—I will sweep her with the besoms of destruction.]

Verse 25. I will break the Assyrian—upon my mountains—(To crush the Assyrian—on my mountains)] The Assyrians and Babylonians are the same people, Herod. i. 199, 200. Babylon is reckoned the principal city in Assyria, ibid. 178. Strabo says the same thing, lib. xvii. sub init. The circumstance of this judgment's being to be executed on God's mountains is of importance: it may mean the destruction of Sennacherib's army near Jerusalem; and have a still farther view, compare Ezek. xxxix. 4, and see Lowth on this place of Isaiah.

Verse 28. In the year that king Ahaz died was this burden.] Uzziah had subdued the Philistines, 2 Chron. xxvi. 6, 7; but taking advantage of the weak reign of Ahaz, they invaded Judea, and took and held in possession some cities in the southern part of the kingdom. On the death of Ahaz, Isaiah delivers this prophecy, threatening them with the destruction that Hezekiah his son, and great-grandson of Uzziah, should bring upon them: which he effected; for "he smote the Philistines, even unto Gaza, and the borders thereof," 2 Kings xviii. 8. Uzziah therefore must be meant by the rod that smote them, and by the serpent, from whom should spring the flying fiery serpent, ver. 29; that is, Hezekiah, a much more terrible enemy, than even Uzziah had been.

[The Targum renders the twenty-ninth verse in a singular way. For, from the sons of Jesse shall come forth the Messiah. And his works among you shall be as the flying serpent.]

Verse 30. And the first born of the poor, &c.—The Targum goes on applying all to the Messiah.—And the poor of the people shall he feed, and the humble shall dwell securely in his days: and he shall kill thy children with famine, and the remnant of thy people shall he slay.]

I will kill—(He will slay)] The Septuagint reads τὸν ἡμίτην, in the third person, ἀνελεί; and so the Chaldee. The Vulgate remedies the confusion of persons in the present Text, by reading both the verbs in the first person.

Verse 31. There shall come from the north a smoke—(From the north cometh a smoke)] That is, a cloud of dust raised by the march of Hezekiah's army against Philistia; which lay to the south-west from Jerusalem. A great dust raised, has, at a distance, the appearance of smoke, "fumantes pulveres campi." Virg. Æn. xi. 908. [The fields smoking with dust.]

Verse 32. The messengers of the nations—(The ambassadors of the nations)] The Septuagint read τῶν γογγύων, ἄνωγ, plural; and so the Chaldee, and one MS. The ambassadors of the neighbouring nations, that send to congratulate Hezekiah, on his success; which in his answer he will ascribe to the protection of God. See 2 Chron.

xxxiii. 23. Or, if we go, singular, the reading of the Text, be preferred, the ambassadors sent by the Philistines to demand peace.

[The Lord hath founded Zion—Kimchi refers this to the state of Zion under Hezekiah, when the rest of the cities of Judea had been taken, and this only was left for a hope to the poor of God's people: and God defended it so, that Rabahakeh could not prevail against it.]

The true church of God is a place of safety: for as all its members are devoted to God, and walk in His testimonies, so they are continually defended and supported by Him. In the congregations of His people, God dispenses His light and salvation; hence His poor or humble ones expect in his ordinances the blessings they need.]

NOTES ON CHAPTER XV.

This and the following Chapter, taken together, make one entire prophecy, very improperly divided into two parts. The time of the delivery, and consequently of the completion of it, which was to be in three years from that time, is uncertain: the former not being marked in the prophecy itself, nor the latter recorded in history. But the most probable account is, that it was delivered soon after the foregoing, in the first year of Hezekiah; and that it was accomplished in his fourth year, when Shalmaneser invaded the kingdom of Israel. He might probably march through Moab; and, to secure every thing behind him, possess himself of the whole country, by taking their principal strong places, Ar and Kirharez. [The Authorized Version, which we have followed in the Margin, places the prophecy in this Chapter fourteen years earlier than that contained in the two preceding.]

Jeremiah has happily introduced much of this prophecy of Isaiah into his own larger prophecy against the same people in his forty-eighth chapter, denouncing God's judgments on Moab, subsequent to the calamity here foretold, and to be executed by Nebuchadnezzar: by which means several mistakes [of transcribers] in the present Text of both prophets may be rectified.

Verse 1. Because in the night] בַּלַּיִל beleil. That both these cities should be taken in the night is a circumstance somewhat unusual; and not so material, as to deserve to be so strongly insisted upon. Vitringa, by his remark on this word, shews, that he was dissatisfied with it in its plain and obvious meaning; and is forced to have recourse to a very hard metaphorical interpretation of it. Noctu vel nocturno impetu; vel metaphorice, repente, subito, insperata destructione: placet posterius. Camet conjectures, and I think it probable, that the true reading is כַּלֵּיל ke-leil, as the night. There are many mistakes in the Hebrew Text, arising from the very great similitude of the letters בּ beth and כּ caph, which, in many MSS. and some printed Editions, are hardly distinguishable. Admitting this reading, the translation will be,—

"Because Ar is utterly destroyed, Moab is undone!
Because Kir is utterly destroyed, Moab is undone!"

[Verse 2. He is gone to Bajith and to Dibon—עָלָה הַבַּיִת הַגָּבֹהּ ḥalah ha-beith, should be rendered, he is gone to the house, i. e. to their chief temple, where they practised idolatry. Dibon was the name of a tower, where also was an idolatrous temple—thither they went to weep and pray before their idols, that they might interpose and save them from their calamities. So R. D. Kimchi. He is gone to Bajith

of the plentiful field; and in the vineyards there shall be no stinging, neither shall there be shouting: the treaders shall tread out no wine in their presses; I have made their vintage-shouting to cease.

11 Wherefore my bowels shall sound like a harp for Moab, and mine inward parts for Kir-hareah.

12 And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail.

13 This is the word that the Lord hath spoken concerning Moab since that time.

14 But now the Lord hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant shall be very small and feeble.

CHAPTER XVII.

Judgments of God upon Damascus, 1-5. And upon Israel, 4-6. (Good effects of the same judgments represented in other but stronger terms, and computed to Israel, and signs of God, 9-11. The remaining verses are a distinct prophecy, a beautiful detached piece, written up with the greatest elegance, simplicity, and brevity; and forming a noble description of the formidable invasion and sudden overthrow of Samaria, exactly suitable to the event, 12-14.

A. M. CH. 3373. B. C. CH. 726. THE burden of Damascus. Behold, Damascus is taken away from being a city, and it shall be a ruinous heap.

Ch. 15. & 62. Jer. 48. 38-g. Ch. 15. 2-4. Ch. 15. 18-1. Or, not many. Jer. 48. 33. Amos 1. 3. Zech. 9. 1. 2 Kings 16. 3.

quit to the shouting)] The Septuagint read נצורו hishbeth, passive, and in the third person; rightly: for God is not the Speaker in this place. The rendering of the Septuagint is ἐπίταξις γὰρ κληρονομία, [the cry ceased]; which last word, necessary to the rendering of the Hebrew and to the sense, is supplied by MSS. Pachom, and 1. D. 11. having been lost out of the other copies.

Verse 12. When it is seen that Moab, &c.—[When Moab shall see, &c.]] For נצורו nearoh, a MS. reads נצורו roah, and so the Syriac and Chaldee. "Perhaps נצורו is כי אהרם is only a various reading of נצורו כי כי neelah." SNOOKER. A very probable conjecture.

[Verse 14. Within three years—עשׂים beahlish, עשׂים keahleah, according, or in or about three years, is the reading of nine of Kennicott's and De Rossi's MSS., and two ancient editions.

But the present reading may well stand: Now, the Lord hath spoken, saying, within three years, as the years of an hireling.—It seems as if this prophecy had been delivered before, without any time specified for its fulfilment: but now the time is determined—in three years, as the years of an hireling—for, as a hireling counts even to a single day, and will not abide with his employer an hour beyond the time agreed on; so, in three years, even to a day, from the delivery of this Prophecy, shall destruction come upon Moab. This is the import of the present Text: but if we take עשׂים ke-shaloh, as in three years, or in about three years' time, the prophecy is not so definite.

These three years, says Calmet, are mentioned from the death of Ahaz, (see chap. xiv. 28,) and end the third year of Hezekiah, three years before the taking of Samaria by Sennacherib. This conqueror did not ruin Moab so completely as not to leave a man in the land; the final desolation of Moab was reserved for Nebuchadnezzar, five years after the taking of Jerusalem.

Feeble.—[And without strength.] An ancient MS., with the Septuagint, read, וְכִי יִלְכּוּ אֲדָמָה נֹת.

NOTES ON CHAPTER XVII.

This prophecy by its title should relate only to Damascus: but it full as much concerns, and more largely treats of, the kingdom of Samaria and the Israelites, confederated with Damascus and the Syrians against the kingdom of Judah. It was delivered probably soon after the prophecies of the seventh and eighth chapters, in the beginning of the reign of Ahaz; and was fulfilled by Tiglath Pileser's taking Damascus, and carrying the people captives to Kir, (2 Kings xvi. 9,) and overrunning great part of the kingdom of Israel, and carrying a great number of the Israelites also captives to Assyria; and still more fully to regard to Israel, by the conquest of the kingdom, and the captivity of the people, effected a few years after by Sennacherib.

[Verse 1. The burden of Damascus.—According to the common Version, The cities of Arzer are forsaken.—It has already been observed by the learned prelate, that the prophecy, as it relates to Damascus, was executed in the

9 The cities of Arzer are forsaken; they shall be for flocks, which shall lie down, and none shall make them afraid.

3 = The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the Lord of hosts.

4 And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.

5 And it shall be as when the harvestman gathereth the corn, and repenteth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim.

6 Yet gleanings grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof; saith the Lord God of Israel.

7 At that day shall a man look to his Maker; and his eyes shall have respect to the Holy One of Israel.

8 And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves, or the images.

9 In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which

1 Jan. 7. 33.—Ch. 7. 16. & 8. 4.—Ch. 10. 16.—Jer. 51. 38.—p. Ch. 24. 12.—q. Mic. 7. 7.—Or, sunimag.

beginning of the reign of Ahaz, probably about the third year. If we credit Midrash, the Damascenes were the most estimatees and flagrant of all idolaters. "There were in Damascus three hundred and sixty-five streets, in each of these was an idol, and each idol had his peculiar day of worship; so that the whole were worshipped in the course of the year."—This, or any thing like this, was a sufficient reason for this city's destruction.]

A ruinous heap.] For נצורו me, a ruinous heap, the Septuagint read ἰλλο-εἶ, for a ruin, the Vulgate ἰλλο-εἶ, as a ruin. I follow the former.

Verse 2. The cities of Arzer are forsaken.—[The cities are deserted for ever.] What has Arzer on the river Arnon to do with Damascus? and if there be another Arzer on the northern border of the tribe of Gad, (as Reland seems to think there might be,) this is not much more to the purpose. Besides, the cities of Arzer, if Arzer itself is a city, makes no good sense. The Septuagint, for ארזר ארזר, read ἰλλο-εἶ ἰλλο-εἶ, ἰλλο-εἶ ἰλλο-εἶ, for ever, or for a long duration. The Chaldee takes the word for a verb from ארזר ארזר, translating it ארזר cherebu, devastabuntur, (they shall be wasted.) The Syriac reads ארזר ארזר. So that the reading is very doubtful. I follow the Septuagint as making the plainest sense.

Verse 3. The remnant of Syria.—[The pride of Syria.] For נצורו shaar, remnant, Hieronymus reads נצורו sheath, the pride, answering, as the sentence seems evidently to require, to נצורו kebood, the glory of Israel. The conjecture is so very probable, that I venture to follow it.

[As the glory—נצורו kebood, in the glory is the reading of eight MSS., and ten Editions.

Verse 4. In that day.—That is, says Kimchi, the time when the ten tribes of Israel, which were the glory of Jacob, should be carried into captivity.]

Verse 5. As when the harvestman gathereth.—[As when one gathereth.] That is, the king of Assyria shall sweep away the whole body of the people; as the reaper strippeth off the whole crop of corn; and the remnant shall be no more in proportion, than the scattered ears left to the gleaner. The valley of Rephaim near Jerusalem, was celebrated for its plentiful harvest; it is here used poeticaly for any fruitful country. [One MS. and one ancient Edition, has נצורו beasaph, in gathering; instead of נצורו keasaph, as the gathering.]

Verse 8. The altars, the work of his hands.—[The altars dedicated to the work of his hands.] The construction of the words, and the meaning of the sentence, in this place, are not obvious: all the ancient Versions and most of the modern, have mistaken it. The word נצורו measch, the work, stands in regimine with נצורו mizbechoth, altars, not in opposition with it: it means the altars of the work of their hand; that is, of the idols; which are the work of their hands. Thus Kimchi has explained it, and Le Clerc has followed him.

Verse 9. As a forsaken bough, and an uppermost branch.—[the Hivites and the Amorites.] נצורו ארזר ha-

they left because of the children of Israel: and there shall be desolation.

10 Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips.

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be a heap in the day of grief and of desperate sorrow.

12 Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters!

13 The nations shall rush like the rushing of many waters: but God shall rebuke them, and

they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

14 And behold at evening-tide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.

CHAPTER XVIII.

This Chapter contains a very obscure prophecy; possibly designed to give the Jews, and perhaps the Egyptians, whose country is supposed to be meant, 1, 2; and with whom many Jews resided, an intimation of God's interposition in favour of Sennacherib, whose vast army, just as he thought his projects ripe, and ready to be crowned with success, 5; should become a prey to the hosts of the field, and to the fowls of heaven, 6; and that Egypt should be grateful to God for the deliverance vouchsafed her, 7.

Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia;

A. M. CIL. 3363. B. C. CIL. 744. Or. XLVI. 2. ch. xxx. Num. 2. Psa. R. Rom. 2.

o Psa. 68. 18.—Or, removed in the day of inheritance, and there shall be deadly sorrow.—Or, taken.—Jer. 5. 28.

w Or, many.—x Psa. 9. 5.—y Psa. 68. 18. Psa. 12. 2.—Or, shall descend.—Ch. 20. 4, 5. Ezek. 26. 4, 5, 8. Zeph. 2. 12. 4, 10.

choreah vehasmir. No one has ever yet been able to make any tolerable sense of these words. The translation of the Septuagint has happily preserved what seems to be the true reading of the Text, as it stood in the copies of their time; though the words are now transposed, either in the Text or in their Version; or Απεπατοι και οι Εβαιτοι, the Amorites and the Hivites. It is remarkable that many commentators, who never thought of admitting the reading of the Septuagint, yet understand the passage as referring to that very event, which their Version expresses: so that it is plain that nothing can be more suitable to the context. My father saw the necessity of admitting this variation at a time when it was not usual to make so free with the Hebrew Text. [Mr. Parkhurst is not satisfied with the prelate's adoption of the reading of the Septuagint, the Hivites and the Amorites. He thinks the difficult words should be thus rendered: he takes the whole verse.—And his fortified cities shall be like the leaving, or what is left, נטוהו כאסבא, of, or in a ploughed field (נטוהו ha-chareah) or on a branch which they leave (coram) before the children of Israel. Which he considers a plain reference to the Mosaic laws relative to the not gleaming of their ploughed fields, vineyards and olive-yards: but leaving נטוהו אצב, somewhat of the fruits for the poor of the land, Lev. ix. 9, 10. Deut. xxiv. 19—21, in the Hebrew. I fear that the Text is taken by storm on both interpretations. One MS. has נטוהו כל ארי, all the cities; and instead of נטוהו החאלמה, of the branch, six MSS. have נטוהו החודשה, of the month. But this is probably a mistake.]

Verse 10. Strange Hps.—(Shoots from a foreign soil) The pleasant plants, and shoots from a foreign soil, are allegorical expressions for strange and idolatrous worship; vicious and abominable practices connected with it; reliance on human aid, and on alliances entered into with the neighbouring nations, especially Egypt: to all which the Israelites were greatly addicted; and in their expectations from which they should be grievously disappointed.

Verse 12. Woe to the multitude] The three last verses of this Chapter seem to have no relation to the foregoing prophecy, to which they are joined. It is a beautiful piece, standing singly and by itself; for neither has it any connexion with what follows: whether it stands in its right place, or not, I cannot say. It is a noble description of the formidable invasion, and of the sudden overthrow, of Sennacherib; which is intimated in the strongest terms, and the most expressive images; exactly suitable to the event.

Like the rushing of mighty waters.] Five words, three at the end of the twelfth verse, and two at the beginning of the thirteenth, are omitted in eight MSS. with the Syriac; that is, in effect, the repetition contained in the first line of ver. 13, in this translation, is not made. After having observed that it is equally easy to account for the omission of these words by a transcriber, if they are genuine, or their insertion, if they are not genuine; and occasioned by his carrying his eye backwards to the word נטוהו le-ummin, or forwards to נטוהו yeshoon; I shall leave it to the Reader's judgment to determine whether they are genuine or not. [Instead of נטוהו kehamoth, as the roaring, five MSS. and the Vulgate have נטוהו kehamun, as the multitude.]

Verse 14. He is not.—(He is no more) For נטוהו einennu ten MSS. of Dr. Kennicott, (three ancient) ten of De Rossi, and two Editions, and the Septuagint, Syriac, Chaldee, Vulgate, and Arabic, have נטוהו ve-imeno. This particle, authenticated by so many good vouchers, restores the sentence to the true poetical form, implying a repetition of some part of the parallel line preceding, thus:—

"At the season of evening, behold terror! Before the morning, and [behold] he is no more!"

[That spoil us.—For נטוהו abosenu, them that spoil us, fifteen MSS. one Edition, and the Syriac have נטוהו abosano, him that spoileth us. And for נטוהו lobozzimu, those that rob us, six MSS. and the Syriac have נטוהו lebazzeno, him that robbeth us: and these readings make the place answer better to Sennacherib, according to Lowth's conjecture. Though God may permit the wicked to prevail for a time against His people, yet in the end those shall be overthrown, and the glory of the Lord shall shine brightly on them that fear Him: for the earth shall be subdued, and the universe filled with His glory. Amen, and Amen!]

NOTES ON CHAPTER XVIII.

This is one of the most obscure prophecies in the whole Book of Isaiah. The subject of it, the end and design of it, the people to whom it is addressed, the history to which it belongs, the person who sends the messengers, and the nation to whom the messengers are sent, are all obscure and doubtful.

[Verse 1. Woe to the land—נטוהו Hoi arets! This interjection should be translated ho! for it is properly a particle of calling. Hoi Land! Attend,—give ear.]

Shadowing with wings.—(The winged cymbal) נטוהו טיללל canaphayim. I adopt this as the most probable of the many interpretations that have been given of these words. It is Bochart's: see Phaleg, iv. 2. The Egyptian sistrum is expressed by a periphrasis; the Hebrews had no name for it in their language, not having in use the instrument itself. The cymbal they had; an instrument in its use and sound not much unlike to the sistrum; and to distinguish it from the sistrum, they called it the cymbal with wings. The cymbal was a round hollow piece of metal, which being struck against another, gave a ringing sound: the sistrum was a round instrument consisting of a broad rim of metal, through which from side to side ran several loose laminae, or small rods of metal, which being shaken, gave a like sound. These, projecting on each side, had somewhat of the appearance of wings; or might be very properly expressed by the same word which the Hebrews used for wings, or for the extremity, or a part of any thing projecting. The sistrum is given in a medal of Adrian, as the proper attribute of Egypt. See Addison on Medals, Series iii. No. 4, where the figure of it may be seen. [The frame of the sistrum was in shape rather like the ancient tyre; it was not round.]

If we translate shadowing with wings, it may allude to the multitude of its vessels, whose sails may be represented under the notion of wings. The second verse seems to support this interpretation. Vessels of bulrushes, נטוהו gome, or rather the flag papyrus, so much celebrated as the substance on which people wrote in ancient times, and from which our paper is denominated. The sails might have been made of this flag: but whole canoes were constructed from it. Mat sails are used to the present day in China. The Vulgate fully understood the meaning of the word; and has accordingly translated in vasis papyri, "in vessels of papyrus." בעשף בעשפים. Old MS. Bb. This interpretation does not please Bp. Lowth, and for his dissent he gives the following reasons:—

In opposition to other interpretations of these words, which have prevailed, it may be briefly observed that נטוהו טיללל is never used to signify shadow, nor נטוהו canaph applied to the sails of ships.

If, therefore, the words are rightly interpreted the winged cymbal, meaning the sistrum, Egypt must be the country to which the prophecy is addressed. And upon this hypothesis the version and explanation must proceed. I further suppose, that the prophecy was delivered before Sennacherib's return from his Egyptian expedition, which took up three years; and that it was designed to give to the Jews,

3 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!

3 All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an

b Ver. 7.—a Or, overspread and polished.—d Or, a nation that stretch out, and treadeth down.—e Heb. a nation of lies, treading under foot.

and perhaps likewise to the Egyptians, in intimation of God's counsels in regard to the destruction of their great and powerful enemy.

Which is beyond the rivers of Ethiopia.—(Which borders on the rivers of Cush.) What are the rivers of Cush, whether the eastern branches of the lower Nile, the boundary of Egypt towards Arabia, or the parts of the upper Nile towards Ethiopia, it is not easy to determine. The word *Wyp* weeber, signifies either *on this side, or on the farther side*: I have made use of the same kind of ambiguous expression in the translation.

Verse 2. In vessels of bulrushes.—(In vessels of papyrus.) This circumstance agrees perfectly well with Egypt. It is well known that the Egyptians commonly used on the Nile a light sort of ships, or boats, made of the reed papyrus. *Es ipsa quidem papyro navigia terunt.* PLIN. xiii. 11.

Concinnus Nubia Memphis cymba papyro. Lucan, iv. 198.

Go, ye swift messengers] To this nation before mentioned, who, by the Nile, and by their numerous canals, have the means of spreading the report in the most expeditious manner through the whole country: go, ye swift messengers, and carry this notice of God's designs in regard to them. By the swift messengers are meant not any particular persons specially appointed to this office, but any the usual conveyers of news whatsoever, travellers, merchants, and the like, the instruments and agents of common fame. These are ordered to publish this declaration made by the prophet throughout Egypt, and to all the world; and to excite their attention to the promised visible interposition of God.

Scattered.—(Stretched out in length) Egypt, that is, the fruitful part of it, exclusive of the deserts on each side, is one long vale, through the middle of which runs the Nile, bounded on each side to the east and west by a chain of mountains seven hundred and fifty miles in length; in breadth from one to two or three days' journey: even at the widest part of the Delta, from Pelusium to Alexandria, not above two hundred and fifty miles broad. *Egmont and Hayman, and Pocock's Travels.*

Peeled.—(Smoothed) Either relating to the practice of the Egyptian priests, who made their bodies smooth by shaving off their hair, (see *Herod. ii. 37.*) or rather to the country's being made smooth, perfectly plain and level, by the overflowing of the Nile.

Meted out.—(Meted out by line) It is generally referred to the frequent necessity of having recourse to mensuration in Egypt, in order to determine the boundaries after the inundations of the Nile; to which even the origin of the science of geometry is by some ascribed. *Strabo, lib. xvii. sub init.*

Trodden down] Supposed to allude to a peculiar method of tillage in use among the Egyptians. Both *Herodotus* (lib. ii.) and *Diodorus*, (lib. i.) say that when the Nile had retired within its banks, and the ground became somewhat dry, they sowed their land, and then sent in their cattle (their hogs, says the former,) to tread in the seed; and without any farther care expected the harvest.

The rivers have spoiled.—(The rivers have nourished) The word *Waz* bazeu is generally taken to be an irregular form for *Waz* bazazu, "have spoiled," as four MSS. have it in this place; and so most of the Versions, both ancient and modern, understand it. On which *Schultens*, *Gram. Heb.* p. 491, has the following remark:—"Ne minimam quidem speciem veritatis habet *Waz* bazeu. *Esai. xxiii. 2. elatum pro* *Waz* *bazazu, diripiunt. Haec esset anomalia, cui nihil simile in toto lingua ambire. In talibus nil finire, vel sateri ex mera agi conjectura, tutius justiusque. Radicum* *Waz* *baza, olim exlare potuissent, quis negat? Si cognationem quid sanctandum erat, ad* *Waz* *bazah* contemnit, potius decurrendum fuisse: ut *Waz* *bazau, pro* *Waz* *bazu* sit enuntiatum, vel *Waz* *baziv. Digna* *pharata, flumina contumunt terram, i. e. inundant."* " *Waz* *baza, Arab. extulit se superbius, item subjecti sibi: unde* *prat. pl. Waz* *bazeu, subiecerunt sibi, i. e. mundarunt."* *Simon's Lexic. Heb.*

A learned friend has suggested to me another explanation of the word. *Waz* *baza, Syr. and* *Waz* *beiza, Chald.*

ensign on the mountains; and when he bloweth a trumpet, hear ye.

4 For so the LORD said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest.

5 For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with

f Or, whose land the rivers despise.—g Jer. l. 14. & 10. 13. & 47. 2. Hos. 1. 1. Joel 2. 1. Zech. II. 6.—h Ch. 5. 25.—i Or, regard my set dwelling.—k Or, after rain.

signifies *uber*, "a dug," *mamma*, "a breast;" agreeably to which the verb might signify *to nourish*. This would perfectly well suit with the Nile: whereas nothing can be more discordant than the idea of spoiling and plundering; for to the inundation of the Nile, Egypt owed every thing; the fertility of the soil, and the very soil itself. Besides, the overflowing of the Nile came on by gentle degrees, covering without laying waste the country. *Mira aequa natura fluminis, quod cum caeteris omnes abhiant terras et evirescent, Nilus tanto caeteris major adeo nihil excedit, nec obrucit, ut contra adjiciat vires; minimusque in eo sit, quod solum temperet. Illud enim limo arenas saturat ac jungit; debeque illi Aegyptus non tantum fertilitatem terrarum, sed ipsas.* Seneca, *Nat. Quaes. iv. 2.* I take the liberty, therefore, which *Schultens* seems to think allowable in this place, of hazarding a conjectural interpretation.

Verse 3. When he lifteth up an ensign.—(When the standard is lifted up) I take God to be the Agent in this verse; and that by the standard and the trumpet are meant the meteors, the thunder, the lightning, the storm, earthquake, and tempest, by which *Sennacherib's* army shall be destroyed, or by which at least the destruction of it shall be accompanied; as it is described in chap. xxix. 6, and xxx. 30, 31, and x. 16, 17. See also *Psa. lxxvi.* and the title of it according to the *Septuagint, Vulgate, and Ethiopic*. They are called, by a bold metaphor, the standard lifted up, and the trumpet sounded. The latter is used by *Homer*, I think, with great force, in his introduction to the battle of the gods; though I find it has disgusted some of the minor critics:—

Βραχὲ δ' εὐρεία χθονί, Ἀπὸ δὲ ἀσπιδίφρονος ἤρας οὐρανοῦ. II. xxi. 383. "Heaven in loud thunders bids the trumpet sound, And wide beneath them throngs the rearing ground." Pope.

Verse 4. For so the LORD said unto me.—(For thus hath JEHOVAH said unto me) The subject of the remaining part of this Chapter is, that God would comfort and support His own people, though threatened with immediate destruction by the Assyrians; that *Sennacherib's* great designs and mighty efforts against them should be frustrated; and that his vast expectations should be rendered abortive when he thought them mature, and just ready to be crowned with success; that the chief part of his army should be made a prey for the beasts of the field and the fowls of the air, (for this is the meaning of the allegory continued through the *5th* and *6th* verses;) and that Egypt, being delivered from his oppression, and avenged by the hand of God of the wrongs which she had suffered, should return thanks for the wonderful deliverance, both of herself and of the Jews, from this most powerful adversary.

Like a clear heat.—(Like the clear heat) The same images are employed by an Arabian poet:

Solis more fervens, dum frigus; quiescent arida Stridit, dum vero frigus ipse et umbra.

Which is illustrated in the note by a like passage from another Arabian poet:—

Calor est hyeme, refrigerium aestate.

Excerpta ex *Hamaas*; published by *Schultens*, at the end of *Erpenius's Arabic Grammar*, p. 425.

Upon herbs.—(After rain) " *Waz* *or*, here signifies *rain*, according to what is said, *Job xxxvi. 11. The cloud scatters his rain.*" *Kimchi*. In which place of *Job* the *Chaldees* paraphrast does indeed explain *Waz* *oro* by *Waz* *materialis*; and so again *ver. 21.* and *chap. xxxvi. 30.* This meaning of the word seems to make the best sense in this place; it is to be wished that it were better supported.

In the heat of harvest.—(In the day of harvest) For *Waz* *bechom*, in the heat, *fourteen* MSS. (several ancient,) the *Septuagint, Syriac, Arabic, and Vulgate*, read *Waz* *beyoum*, in the day. The mistake seems to have arisen from *Waz* *kechom*, in the line above.

Verse 5. The flower.—(The blossom) *Heb. her blossom*; *Waz* *Uleah*, that is, the blossom of the vine, *Waz* *gephan*, vine, understood, which is of the common gender.

21 And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it.

22 And the Lord shall smite Egypt: he shall smite and heal it: and they shall return even to the Lord, and he shall be intreated of them, and shall heal them.

23 In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

24 In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land:

25 Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria, the work of my hands, and Israel mine inheritance.

CHAPTER XX.

The Prophet Isaiah a sign to Egypt and Cush or Ethiopia, that the captives and slaves of these countries shall be indigenously treated by the king of Assyria, 1-4.

Cl. XVI. 2. IN the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it;

2 At the same time spake the Lord, by Isaiah the son of Amoz, saying, Go and loose the sack-

a Mal. 1. 11.—Ch. 11. 16.—Psa. 100. 3. Ch. 29. 28. Hos. 2. 20. Eph. 2. 10. x. 2 Kings 18. 17.—y Heb. by the hand of Isaiah.—z Zech. 13. 4.—a 1 Sam. 19. 24. Mic. 1. 2, 11.—b Ch. 8. 12.

chapter, to contain a general intimation of the future propagation of the knowledge of the true God in Egypt and Syria, under the successors of Alexander; and, in consequence of this propagation, of the early reception of the gospel in the same countries, when it should be published to the world. See farther on this subject Pridcauz, Connect. An. 145, Dr. Owen's Inquiry into the present state of the Septuagint version, p. 41, and Bryant's Observations on Ancient History, p. 124.

[Verse 19. An altar to the Lord—פנחש תשאח, of hosts, or Jehovah tsebaoth, is added by eight MSS. of good repute, and the Syriac version.

Verse 23. Shall there be a highway—Under the latter kings of Persia, and under Alexander, Egypt, Judæa, and Assyria, lived peaceably under the same government: and were on such friendly terms that there was a regular uninterrupted intercourse between them, so that the Assyrian came into Egypt, and the Egyptian into Assyria:—and Israel became the third, i. e. was in strict union with the other two; and was a blessing to both, as affording them some knowledge of the true God, ver. 24.

Verse 25. Blessed be Egypt—Assyria—and Israel—All these countries shall be converted to the Lord. Concerning Egypt, it was said, chap. xviii. 7, that it should bring gifts to the Lord at Jerusalem. Here it is predicted, ver. 19, that there shall be an altar to the Lord in Egypt itself;—and that they, with the Assyrians, shall become the people of God with the Israelites. This remains partly to be fulfilled. These countries shall be all, and perhaps at no very distant time from this, converted to the faith of our Lord Jesus Christ.]

NOTES ON CHAPTER XX.

Tharthan besieged Ashdod, or Azotus, which probably belonged at this time to Hezekiah's dominions, see 2 Kings xviii. 8. The people expected to be relieved by the Cushites of Arabia, and by the Egyptians. Isaiah was ordered to go uncovered, that is, without his upper garment, the rough mantle commonly worn by the prophets, (see Zech. xiii. 4,) probably three days, to shew that within three years the town should be taken, after the defeat of the Cushites and Egyptians by the king of Assyria, which event should make their case desperate, and induce them to surrender. Azotus was a strong place: it afterwards held out twenty-nine years against Peammitichus king of Egypt, Herod. ii. 157. Tharthan was one of Sennacherib's generals, 2 Kings, xviii. 17, and Tirhakah king of the Cushites was in alliance with the king of Egypt against Sennacherib. These circumstances make it probable, that by Sargon is meant Sennacherib. It might be one of the seven names by which Jerom, on this place, says he was called. He is called Sacherdonus and Sacherdan in the book of Tobit. The taking of Azotus must have happened before Sennacherib's attempt on Jerusalem; when he boasted of his late conquests, chap. xxxvii. 25. And the warning of the prophet had a principal respect to the Jews also, who were too much inclined to depend upon the assistance of Egypt. As to the rest, history and chronology

cloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot.

3 And the Lord said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia;

4 So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt.

5 And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

6 And the inhabitant of this isle shall say in that day, Behold, such is our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

CHAPTER XXI.

Prediction of the taking of Babylon by the Medes and Persians at the time of a great festival, 1-2. Short application of the prophecy to the Jews, partly in the person of God, and partly in his own, 10. Obscure prophecy respecting Dammah, 11, 12. Prophecy concerning the Arabians to be fulfilled in a very short time after his delivery, 15-17.

THE burden of the desert of the sea. Oymy XVI. 1. As whirlwinds in the south pass through; so it cometh from the desert, from a terrible land.

c Heb. the captivity of Egypt.—d 2 Sam. 10. 4. Ch. 2. 17. Jer. 15. 22, 26. Mic. 1. 11.—e Heb. nakedness.—f 2 Kings 18. 21. Ch. 20. 2, 5, 7, & 26. 6.—g Or, country. Jer. 47. 4.—h Zech. 8. 4.

affording us no light, it may be impossible to clear either this or any other hypothesis, (which takes Sargon to be Shalmaneser, or Assarhaddon, &c.) from all difficulties. [Kimchi says, this happened in the fourteenth year of Hezekiah.]

Verse 2. Walking naked and barefoot] It is not probable that the prophet walked uncovered and barefoot for three years: his appearing in that manner was a sign that within three years the Egyptians and Cushites should be in the same condition, being conquered and made captives by the king of Assyria. The time was denoted, as well as the event: but his appearing in that manner for three whole years could give no premonition of the time at all. It is probable, therefore, that the prophet was ordered to walk so for three days to denote the accomplishment of the event in three years; a day for a year, according to the prophetic rule, Numb. xiv. 34; Ezek. iv. 6. The words וישלח ימים, shalosh yamim, three days, may possibly have been lost out of the Text, at the end of the second verse, after וישלח ימים, barefoot; or after the same word in the third verse, where in the Alexandrine and Vatican copies of the Septuagint, and in MSS. Pachom, and L. D. n. the words τρία ετη, three years, are twice expressed. Perhaps instead of וישלח ימים, shalosh yamim, three days, the Greek translator might read וישלח ימים, shalosh shanim, three years, by his own mistake, or by that of his copy, after וישלח ימים in the third verse, for which stands the first τρία ετη, three years in the Alexandrine and Vatican Septuagint, and in the two MSS. above mentioned. [It is most probable that Isaiah's walking naked and barefoot was done in a vision; as was probably that of the prophet Hosea, taking a wife of whoredoms. None of these things can well be taken literally.

From thy foot—רגלי רעהלע, thy feet, is the reading of thirty-four of Kennicott's and De Rossi's MSS. four ancient Editions, with the Septuagint, Syriac, Vulgate, and Arabic.]

NOTES ON CHAPTER XXI.

The first ten verses of this Chapter contain a prediction of the taking of Babylon by the Medes and Persians. It is a passage singular in its kind for its brevity and force, for the variety and rapidity of the movements, and for the strength and energy of colouring with which the action and event are painted. It opens with the prophet's seeing at a distance the dreadful storm that is gathering, and ready to burst upon Babylon. The event is intimated in general terms, and God's orders are issued to the Persians and Medes to set forth upon the expedition which He has given them in charge. Upon this the prophet enters into the midst of the action; and in the person of Babylon expresses in the strongest terms the astonishment and horror that seizes her on the sudden surprise of the city at the very season dedicated to pleasure and festivity, ver. 3, 4. Then in his own person describes the situation of things there; the security of the Babylonians, and in the midst of their feasting the sudden alarm of war, ver. 5. The event is then declared in a very singular manner. God

11 ⁴ The burden of Dumah. He saith to me out of Seir, Watchman, what of the night? Watchman, what of the night?

12 The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come.

13 ⁴ The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim.

14 The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled.

15 For they fled ⁴ from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

16 For thus hath the Lord said unto me,

d 1 Chron. 1. 23. Jer. 49. 7, 8. Ezech. 35. 2. Obad. 1.—1 Jer. 49. 23.—1 Chron. 1. 8, 23.

to call the effect, the object, the adjunct, any thing that belongs in almost any way to another, the son of it. "O my threshing." The prophet abruptly breaks off the speech of God; and instead of continuing it in the forms in which he had begun, and in the person of God, "This I declare unto you by my prophet;" he changes the form of address, and adds, in his own person, "This I declare unto you from God."

Verse 11. The burden of Dumah—(The oracle concerning Dumah) ["Pro ¹דומא Dumah, Codex R. Meiri habet ¹דומא edom; and so the Septuagint. Vid. Kimchi ad h. l." Biblia Michaelis, Hale, 1720, not ad l. [See also De Rossi. Bishop Lovell translates the prophecy thus:

11. THE ORACLE CONCERNING DUMAH.

A voice crieth to me from Seir: Watchman, what from the night? Watchman, what from the night?

12. The watchman replieth:—

The morning cometh, and also the night. If ye will inquire, inquire ye: come again.

This differs very little from our common Version. One of Kennicott's MSS. and one of my own, omit the repetition, Watchman, what from the night?

This prophecy, from the uncertainty of the occasion on which it was uttered, and from the brevity of the expression, is extremely obscure. The Edomites as well as Jews were subdued by the Babylonians. They enquire of the prophet, how long their subjection is to last; he intimates that the Jews should be delivered from their captivity; not so the Edomites. Thus far the interpretation seems to carry with it some degree of probability. What the meaning of the last line may be I cannot pretend to divine. In this difficulty the Hebrew MSS. give no assistance. The MSS. of the Septuagint, and the fragments of the other Greek Versions, give some variations, but no light. This being the case, I thought it best to give an exact literal translation of the whole two verses; which may serve to enable the English Reader to judge in some measure of the foundation of the various interpretations that have been given of them.

[The burden of Dumah. R. D. Kimchi says, "His father understood this of the destruction of Dumah, (one of the cities of the Ishmaelites) by the inhabitants of Seir; and that they enquired of the prophet to know the particular time in which God had given them a commission against it. The prophet answered—The morning, the time of success to you, cometh, is just at hand: and the night, the time of utter destruction to the inhabitants of Dumah, is also ready."

I have heard the words applied in the way of general exhortation. 1. Every minister of God is a watchman. He is continually watching for the safety and interests of his people; and looking for the counsel of God, that he may be properly qualified to warn, and to comfort.—2. Such are often called to denounce heavy judgments: they have the burden of the word of the Lord to denounce against the impenitent—the backslider—the lukewarm, and the careless.—3. When the watchman threatens judgments, some are awakened, and some mock.—Watchman, what of the night? "What are the judgments thou threatenest, and when are they to take place?"—4. To this question, whether seriously or tauntingly proposed, the watchman answers: The morning cometh—there is a time of repentance granted—a morning of God's long suffering kindness now appears.—If you will enquire seriously how you are to escape God's judgments—enquire ye; continue to pray for mercy—return from your iniquities—come to God, through Christ, that ye may obtain salvation.]

Verse 13. The burden upon Arabia—(The oracle concerning Arabia) This title is of doubtful authority. In the first place, because it is not in many of the MSS. of the Septuagint; it is in MSS. Pachelm. and 1. D. 21. only,

Within a year, ⁴ according to the years of an hiring, and all the glory of Kedar shall fall: 17 And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the Lord God of Israel hath spoken it.

CHAPTER XXII.

Prophecy concerning Jerusalem, 1—14. Sentences against Sabeans, who were over the Samaritans, 15—18. Prophecy concerning Eliphaz, the son of Hittah, 19—37. From Eliphaz, Isaiah, (agreeably to the mode universally adopted in the prophetic writings of marking the things then present, or which were shortly to be accomplished, by one or more representations of things to be fulfilled upon a larger scale in distant (future,) times a transition to the Messiah, of whom Eliphaz was a type, of whom the words will best apply, and to whom these passages in the prophecy must be solely restrained, 22—24. The sentence against Sabeans again confirmed, 25.

The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops?

A. M. ca. 3290. B. C. ca. 712. Ch. XXII. 1. Chr. ann. Nuncius Pam. R. Sam. 4. g Or, bring ye—h Or, fear—i Heb. from the fact—h Ch. R. 14.—1 Pam. Ed. 5. Ch. 27. 1.—see Heb. above.

as far as I can find with certainty. Secondly, from the singularity of the phraseology; for מַסַּע מַסַּע, is generally prefixed to its object without a preposition, as מַסַּע מַסַּע massa babel; and never but in this place with the preposition בְּ beth. Besides, as the word מַסַּע be-areb, occurs at the very beginning of the prophecy itself, the first word but one, it is much to be suspected that some one, taking it for a proper name and the object of the prophecy, might note it as such by the words מַסַּע מַסַּע massa be-areb written in the margin, from whence they might easily get into the text. The Septuagint did not take it for a proper name: but render it [εἰς τὴν ὄψιν] towards, [in the forest, in the evening;] and so the Chaldee whom I follow: for, otherwise, the forest in Arabia, is so indeterminate and vague a description, that in effect it means nothing at all. This observation might have been of good use in clearing up the foregoing very obscure prophecy, if any light had arisen from joining the two together by removing the separating title: but I see no connexion between them. [The Arabic version has, The prophecy concerning the Arabians, and the children of Kedar.]

This prophecy was to have been fulfilled within a year of the time of its delivery, see ver. 16; and it was probably delivered about the same time with the rest in this part of the book, that is, soon before or after the 14th of Hezekiah, the year of Sennacherib's invasion. In his first march into Judea, or in his return from the Egyptian expedition, he might perhaps overrun these several clans of Arabians: their distress on some such occasion is the subject of this prophecy.

Verse 14. The land of Tema—(The southern country) Θαυμαρ, Sept.; Austri, Vulg. they read תרתי teimam, which seems to be right. For probably the inhabitants of Tema might be involved in the same calamity with their brethren and neighbours of Kedar; and not in a condition to give them assistance, and to relieve them, in their flight before the enemy, with bread and water. To bring forth bread and water is an instance of common humanity in such cases of distress; especially in these desert countries, in which the common necessities of life, more particularly water, are not easily to be met with or procured. Moses forbids the Ammonite and Moabite to be admitted into the congregation of the Lord to the tenth generation. One reason which he gives for this reprobation is their omission of the common offices of humanity towards the Israelites; "because they met them not with bread and water in the way, when they came forth out of Egypt." Deut. xxiii. 4.

Verse 17. The archers, the mighty men of the children of Kedar—(The mighty bowmen of the sons of Kedar) Sagittariorum fortium, Vulg. transposing the two words, and reading נשׁוּב נשׁוּב גֹבֹרֵי קֶשֶׁת; which seems to be right.

For the Lord hath spoken it—(For JEREMIAH hath spoken it) The prophetic Carmina of Marcion, foretelling the battle of Cannæ, lib. xxv. 12, conclude with the same kind of solemn form; Nam mihi ita Jupiter Jactus est [Thus hath Jupiter spoken to me.] Observe, that the word נָא: naam, to pronounce, to declare, is the solemn word appropriated to the delivering of prophecies: "Behold, I am against the prophets, saith (נָא: naam) JEREMIAH, who use their tongues, נָא: נְבִיאִים: vairyinams naam, and solemnly pronounce, He hath pronounced it." Jer. xxiii. 31. [What God says shall most assuredly come to pass—He cannot be deceived.]

NOTES ON CHAPTER XXII.

This prophecy, ending with the fourteenth verse of this chapter, is intitled, "The oracle concerning the Valley of Vision," by which is meant Jerusalem, because, says Sal. ben Melech, it was the place of prophecy. Jerusalem, according to Josephus, was built upon two opposite hills, Zion and Aca, separated by a valley in the midst. He

8 Then that art full of stir, a tumultuous city, a joyous city: thy slain men are not slain with the sword, nor dead in battle.

9 All thy rulers are fled together, they are bound by the archers: all that are found in thee, are bound together, which have fled from far.

4 Therefore, said I, Look away from me; I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people.

5 For it is a day of trouble, and of treading down, and of perplexity by the Lord God of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

6 And Elam bare the quiver with chariots of men and horsemen, and Kir uncovered the shield.

7 And it shall come to pass, that thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate.

8 And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest.

9 Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

10 And ye have numbered the houses of Jerusalem; and the houses have ye broken down to fortify the wall.

11 Ye made also a ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.

12 And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth:

13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh and drinking wine: let us eat and drink, for to-morrow we shall die.

a Ch. 22. 13-b Heb. of the text.-c Jer. 4. 15. & 2. 1.-d Heb. I will be bitter in weeping.-e Ch. 27. 3.-f Lam. 1. 8 & 2. 2.-g Jer. 29. 28.-h Ch. 15. 1.-i Heb. understand.-j Heb. the choice of the valleys.

1 Or, toward.-m 1 Kings 7. 2 & 10. 17.-n 2 Kings 20. 20. 2 Chron. 22. 4, 5, 26. o Neh. 2. 14.-p See Ch. 27. 28.-q Joel 1. 13.-r See Ezra 2. 3. Ch. 14. 2. Mic. 1. 16. s Ch. 26. 12. Wnd. 2. 6. 1 Cor. 10. 22.

speaks of another broad valley between Acra and Moriah, *Bell. Jud.* v. 13; vi. 6. It was the seat of Divine revelation; the place where chiefly prophetic vision was given, and where God manifested Himself visibly in the holy place. The prophecy foretells the invasion of Jerusalem by the Assyrians under Sennacherib; or by the Chaldeans under Nebuchadnezzar. *Vitringa* is of opinion that the prophet has both in view; that of the Chaldeans in the first part, ver. 1-5, (which he thinks relates to the flight of Zedekiah, 2 Kings xxv. 4, 5,) and that of the Assyrians in the latter part; which agrees with the circumstances of that time, and particularly describes the preparations made by Hezekiah for the defence of the city, ver. 8-11. Compare 2 Chron. xxxii. 2-5.

Verse 1. *Are-gone up to the house-tops*-(Are gone up to the house-tops) The houses in the East were in ancient times, as they are still generally, built in one and the same uniform manner. The roof or top of the house is always flat, covered with broad stones, or a strong plaster of terrace, and guarded on every side with a low parapet wall, see Deut. xxii. 8. The terrace is frequented as much as any part of the house. On this, as the season favours, they walk, they eat, they sleep, they transact business, (1 Sam. ix. 26; see also the *Septuagint* in that place,) they perform their devotions, Acts x. 9. The house is built with a court within, into which chiefly the windows open; those that open to the street are so obstructed with lattice work, that no one, either without or within, can see through them. Whenever therefore any thing is to be seen or heard in the streets, any public spectacle, any alarm of a public nature; every one immediately goes up to the house-top to satisfy his curiosity. In the same manner, when any one had occasion to make any thing public, the readiest and most effectual way of doing it was to proclaim it from the house-tops to the people in the streets. "What ye hear in the ear, that publish ye on the house-top," saith our Saviour, Matt. x. 27. The people's running all to the tops of their houses, gives a lively image of a sudden general alarm. Sir John Chardin's MS. note on this place is as follows: *Dans les fêtes pour voir passer quelque chose, et dans les maladies pour les annoncer aux voisins en allumant des lumieres, le peuple monte sur les terrasses.*-[In festivals, in order to see what is going forward, and in times of sickness, in order to indicate them to neighbours by lighting of candles, the people go up to the house-top.]

Verse 3. *All thy rulers-are bound by the archers*-(All thy leaders-are fled from the bow) There seems to be somewhat of an inconsistency in the sense, according to the present reading. If the leaders were bound, ארבו ארבו, how could they flee away? for their being bound, according to the obvious construction and course of the sentence, is a circumstance prior to their flight. I therefore follow *Houbigant*, who reads ארבו ארבו, *remoti sunt*, "they are gone off." ארבו ארבו, *transmigraverunt*, *Chald.* which seems to confirm this emendation.

Verse 6. *Chariots of men*-(The Syrian) It is not easy to say what ארבו ארבו *reheb adam*, a *chariot of men*, can mean. It seems by the form of the sentence, which consists of three members, the first and the third mentioning a particular people, that the second should do so likewise. Thus ארבו ארבו ארבו ארבו *reheb adam u-perashim*, with *chariots the Syrian, and with horsemen*: the similitude of the letters *re* *daleth*, and *resh*, is so great, and the mistakes arising from it so frequent, that I readily adopt

the correction of *Houbigant*, ארבו ארבו *aram*, *Syria*, instead of ארבו ארבו *adam*, *man*; which seems to me extremely probable. The conjunction *vau*, and, prefixed to ארבו ארבו *perashim* *horsemen*, seems necessary, in whatever way the sentence may be taken; and it is confirmed by *five* MSS. (one ancient,) [four of *De Rossi's*, and two ancient of my own; one by correction of *Dr. Kennicot's*], and three Editions. Kir was a city belonging to the Medes. The Medes were subject to the Assyrians in Hezekiah's time, see 2 Kings xvi. 9, and xvii. 6, and so perhaps might Elam (the Persians) likewise be, or auxiliaries to them.

Verse 8. *The armour*-(The arsenal) Built by Solomon within the city, and called the house of the forest of Lebanon; probably from the great quantity of cedar from Lebanon which was employed in the building. See 1 Kings vii. 2, 3.

Verse 9. *Ye gathered together the waters*-(And ye shall collect the waters) There were two pools in or near Jerusalem, supplied by springs: the upper pool, or the old pool, supplied by the spring called Gihon, 2 Chron. xxxii. 30, towards the higher part of the city, near Zion, or the city of David; and the lower pool, probably supplied by Siloam, towards the lower part. When Hezekiah was threatened with a siege by Sennacherib, he stopped up all the waters of the fountains without the city; and brought them into the city by a conduit, or subterraneous passage cut through the rock; those of the old pool, to the place where he had a double wall, so that the pool was between the two walls. This he did in order to distress the enemy, and to supply the city during the siege. This was so great a work, that not only the historians have made particular mention of it, 2 Kings xx. 20; 2 Chron. xxxii. 3, 5, 30; but the son of Sirach also has celebrated it in his encomium on Hezekiah. "Hezekiah fortified his city, and brought in water into the midst thereof: he digged the hard rock with iron, and made wells for water," *Ecclesi.* xlviii.

Verse 11. *Unto the maker thereof*-(To him that hath disposed this) That is, to God the Author and Disposer of this visitation, the invasion with which he now threatens you. The very same expressions are applied to God, and upon the same occasion, chap. xxxvii. 26.

"Hast thou not heard, of old, that I have disposed it; And, of ancient times, that I have formed it?"

[Verse 13. *Let us eat and drink; for to-morrow we shall die.*-This has been the language of all those who have sought their portion in this life, since the foundation of the world.-So the poet.

Hinc, hoc nos miser! quam totus homuncio nil est! Et quicquid cunctis postquam nos auferat orbes, Ergo vivamus dum licet esse, bene.

Also, alas! what miserable creatures are we, only the semblances of men.-And so shall we be all when we cease to die. Therefore, let us live joyfully while we may.

Domitian had an image of death hung up in his dining room, to shew his guests that as life was uncertain, they should make the best of it by indulging themselves:—On this *Martial*, to flatter the emperor, whom he styles *god*, wrote the following epigram:—

Francee thorus, pete cina, tingere nardo. Ipsi jubet mortis se munuscula Deus.

Sit down to table.—drink heartily.—anoint thyself with spikenard; for God himself commands thee to remember death.

So the adage:—

Ede, bibo, ludo: post mortem nulla voluptas. Est, drink, and play, while here we may: No remedy after your dying day.

14 And it was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts.

15 Thus saith the Lord God of hosts, Go, get thee unto this treasurer, even unto Shebna, which is over the house, and say,

16 What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock?

17 Behold, the Lord will carry thee away with a mighty captivity, and will surely cover thee.

18 He will surely violently turn and toss thee

like a ball into a large country: there shalt thou die, and there the chariots of thy glory shall be the shame of thy lord's house.

19 And I will drive thee from thy station, and from thy state shall he pull thee down.

20 And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah:

21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And the key of the house of David will I lay upon his shoulder; so he shall open and none shall shut: and he shall shut, and none shall open.

1 Chap. 31.—a 1 Samuel 3. 14. Ezekiel 31. 13.—v 2 Kings 18. 37. Chap. 38. 1 v 1 Kings 4. 6.—c O. O. as—v for 2 Samuel 12. 18. Matthew 22. 31.—d Dr. the LORD who covered thee with an excellent covering, and clothed the gr-

(scurvy, shall surely, &c. Verse 18.—a Heb. the captivity of a man.—b Esther 1. 2.—c Heb. large of spaces.—d 2 Kings 18. 37.—e Job 12. 14. Revelation 3. 7.

St. Paul quotes the same Heathen sentiment, 1 Cor. xv. 32, Let us eat and drink, for to-morrow we die.

Amesren is full in point, and from him nothing better can be expected:—

Ὁς οὐκ ἐστὶν ἐνδὶ ἑστίης,
καὶ πίνει καὶ κερθίζει
καὶ σπένδῃ τῷ Δαίμονι
Μὴ νεύσῃ, ἢ τῆς ἐλθῆς,
Δαῦρ, σὲ μὴ δὲ πίνειν.

Anac. Od. xv. l. 11.

While no temper bids you stay,
Drink, and throw the spiritual away;
But to Bacchus drunk the ground,
Ere you push the golden round;
Lest some fatal Bessus cry,
Drink no more the cup of joy."

Amesren.

Verse 14. It was revealed in mine ears—(The voice of JEROBAB) The Vulgate has vox Domini; as if in his copy he had read כּוֹל לִקְוֹל יְהוֹשָׁפָא: and, in truth, without the word לִקְוֹל, voice, it is not easy to make out the sense of the passage; as it appears from the strange versions, which the rest of the ancients (except the Chaldees) and many of the moderns, have given of it; as if the matter were revealed in, or to, the ears of JEROBAB, ὠ τῆς; see Kyprios, in the ears of the Lord, Septuagint. Vitringia translates it, revelatus est in auribus meis JEROBAB, ["JEROBAB hath revealed it in mine ears;"] and refers to 1 Sam. ii. 27; iii. 21: but the construction in those places is different, and there is no speech of God added; which here seems to want something more than the verb ῥῆμα ῥηγῆλοθ, to introduce it. Compare chap. v. 9, where the text is still more imperfect.

[The Lord God of hosts—אֲדֹנָי יְהוִה אֲדֹנָי, yehovah, tebaath. But אֲדֹנָי אֲדֹנָי, Lord, is omitted by two of Kennicott's and De Rossi's MSS. and by two of my own; by three Editions, and the Septuagint, Syriac, and Arabic.]

Verse 15. Go—unto Shebna) The following prophecy concerning Shebna seems to have very little relation to the foregoing; except that it might have been delivered about the same time, and Shebna might be a principal person among those whose luxury and profaneness are severely reprehended by the prophet in the conclusion of that prophecy, ver. 11—14.

Shebna the scribe, mentioned in the history of Hezekiah, chap. xxxvi. seems to have been a different person from this Shebna, the treasurer, or steward of the household, to whom the prophecy relates. The Eliakim here mentioned was probably the person who, at the time of Sennacherib's invasion, was actually treasurer, the son of Hilkiah.—If so, this prophecy was delivered, as the preceding (which makes the former part of the Chapter) plainly was, some time before the invasion of Sennacherib. As to the rest, history affords us no information.

(And say unto him) Here are two words lost out of the Text, which are supplied by two of Dr. Kennicott's MSS., one ancient, which read ἄνθρωπος ve-amarta elai, and thou shalt say to him; by the Septuagint, καὶ εἶπεν αὐτῷ, and in the same manner by all the ancient Versions. It is to be observed that this passage is merely historical; and does not admit of that sort of ellipsis by which, in the poetical parts, a person is frequently introduced speaking, without the usual notice that what follows was delivered by him.

Verse 16. A sepulchre on high—in a rock) It has been observed before on chap. xiv. that persons of high rank in Judea, and in most parts of the East, were generally buried in large sepulchral vaults hewn out in the rock for the use of themselves and their families. The vanity of Shebna is set forth by his being so studious and careful to have his sepulchre on high; in a lofty vault, and that probably in a high situation, that it might be more conspicuous. Hezekiah was buried, ῥηγοῦ ἰεμαθλα, ὠ ἀναβασι, Sept.; in

the chiefest, says our translation; rather, in the highest part of the sepulchres of the sons of David, to do him the more honour, 2 Chron. xxxii. 33. There are some monuments still remaining in Persia of great antiquity, called Nakas Rustam, which give one a clear idea of Shebna's pompous design for his sepulchre. They consist of several sepulchres, each of them hewn in a high rock near the top; the front of the rock to the valley below is adorned with carved work in relieve, being the outside of the sepulchre. Some of these sepulchres are about thirty feet in the perpendicular from the valley; which is itself perhaps raised above half as much by the accumulation of the earth since they were made. See the description of them in Chardin, Pietro della Valle, Thevenot and Kempfer. Diodorus Siculus, lib. xvii. mentions these ancient monuments, and calls them the sepulchres of the kings of Persia.

Verse 17. Cover thee.] That is, thy face. This was the condition of mourners in general, and particularly of condemned persons, see Esther vi. 12; vii. 8.

Verse 19. I will drive thee] ἄρῃς cheresseca, in the first person, Syr. Vul.

Verse 21. To the inhabitants] ἰσραηλῖται lo-yoshabey, in the plural number, foot of Dr. Kennicott's MSS. (two ancient,) [and two of De Rossi's, with the Septuagint, Syriac, and Vulgate.]

Verse 22. And the key of the house of David will I lay upon his shoulder] As the robe and the baldric, mentioned in the preceding verse, were the ensigns of power and authority; so likewise was the key the mark of office, either sacred or civil. The priestess of Juno is said to be the key-bearer of the goddess, κλειδοῦχος Ἥρας. Eschyl. Suppl. 299. A female high in office under a great queen has the same title:

Ἐκλήθειον κλειδοῦχος Ὀλυμπιαδὸς Βασίλειης.

["Callithoe was the keybearer of the Olympian queen."]

Auctor Phoronidis ap. Clem. Alex. p. 418, edit. Potter. This mark of office was likewise among the Greeks, as here in Isaiah, borne on the shoulder; the priestess of Ceres, καρῳαδίαυ εχε κλειδα, [had the key on her shoulder.] Callim. Ceres, ver. 45. To comprehend how the key could be borne on the shoulder, it will be necessary to say somewhat of the form of it: but without entering into a long disquisition, and a great deal of obscure learning, concerning the locks and keys of the ancients, it will be sufficient to observe, that one sort of keys, and that probably the most ancient, was of considerable magnitude, and as to the shape very much bent and crooked. Aratus, to give his reader an idea of the form of the constellation Cassiopeia, compares it to a key. It must be owned that the passage is very obscure: but the learned Huetius has bestowed a great deal of pains in explaining it, Animadvers. in Maniliu, lib. i. 366; and I think has succeeded very well in it, Homer. Odyss. xxi. 6, describes the key of Ulysses' storehouse, as ἑκαμπίης, of a large curvature; which Rustathius explains by saying it was ὀρθανόσπης, in shape like a scap-hook. Huetius says, the constellation Cassiopeia answers to this description; the stars to the north making the curve part, that is, the principal part of the key; the southern stars, the handle. The curve part was introduced into the key-hole; and, being properly directed by the handle, took hold of the bolts within, and moved them from their places. We may easily collect from this account, that such a key would lie very well upon the shoulder; that it must be of some considerable size and weight, and could hardly be commodiously carried otherwise. Ulysses' key was of brass, and the handle of ivory: but this was a royal key. The more common ones were probably of wood. In Egypt they have no other than wooden locks and keys to this day; even the gates of Cairo have no better. Basmagarian, Peregr. i. 18. Thevenot, Part ii. ch. 10.

CHAPTER XXIII.

23 And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house.

24 And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.

25 In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the LORD hath spoken it.

f Ezra 2. 6.—Or, Instruments of war.—h Ver. 23.

In allusion to the image of the key as the ensign of power, the unlimited extent of that power is expressed with great clearness as well as force by the sole and exclusive authority to open and shut. Our Saviour therefore has upon a similar occasion made use of a like manner of expression, Matt. xvi. 19, and in Rev. iii. 7, has applied to Himself the very words of the prophet.

Verse 23. A nail] In ancient times, and in the eastern countries, as the way of life, so the houses were much more simple than ours at present. They had not that quantity and variety of furniture, nor those accommodations of all sorts, with which we abound. It was convenient and even necessary for them, and it made an essential part in the building of a house, to furnish the inside of the several apartments with sets of spikes, nails, or large pegs, upon which to dispose of and hang up the several moveables and utensils in common use and proper to the apartment. These spikes they worked into the walls at the first erection of them, the walls being of such materials that they could not bear their being driven in afterwards; and they were contrived so as to strengthen the walls by binding the parts together, as well as to serve for convenience. Sir John Chardin's account of this matter is this:—"They do not drive with a hammer the nails that are put into the Eastern walls. The walls are too hard, being of brick; or if they are of clay, too mouldering:—but they fix them in the brick-work as they are building. They are large nails with square heads like dice, well made, the ends being bent so as to make them cramp-irons. They commonly place them at the windows and doors, in order to hang upon them, when they like, veils and curtains." Harmer's Observ. I. p. 191. And we may add, that they were put in other places too, in order to hang up other things of various kinds; as it appears from this place of Isaiah, and from Ezek. xv. 3, who speaks of a pin, or nail, "to hang any vessel thereon." The word used here for a nail of this sort is the same by which they express that instrument, the stake, or large pin of iron, with which they fastened down to the ground the cords of their tents. We see, therefore, that these nails were of necessary and common use, and of no small importance in all their apartments; conspicuous, and much exposed to observation: and if they seem to us mean and insignificant, it is because we are not acquainted with the thing itself, and have no name to express it by but what conveys to us a low and contemptible idea. "Grace hath been shewed from the Lord our God," saith Ezra ix. 8, "to leave us a remnant to escape, and to give us a nail in his holy place:" that is, as the margin of our Bible explains it, "a constant and sure abode."

h He that doth lodge near her (Wisdom's) house, shall also fasten a pin in her wall." Eccles. xiv. 9.

The dignity and propriety of the metaphor appears from the prophet Zechariah's use of it:—

From him shall be the structure-stone, from him the nail, From him the bulwark, From him every ruler together." Zeach. x. 4.

And Mohammed, using the same word, calls Pharaoh the lord, or master, of the nails, that is, well attended by nobles and officers capable of administering his affairs. Koran, Sur. xxxviii. 11, and lxxxix. 9. So some understand this passage of the Koran. Mr. Sale seems to prefer another interpretation.

Taylor, in his Concordance, thinks *וַיִּתֵּן*, means the pillar or post that stands in the middle, and supports the tent, in which such pegs are fixed to hang their arms, &c. upon; referring to *Stow's Travels*, p. 267. But *וַיִּתֵּן*, is never used, as far as appears to me, in that sense. It was indeed necessary that the pillar of the tent should have such pegs on it for that purpose: but the hanging of such things in this manner upon this pillar does not prove that *וַיִּתֵּן* was the pillar itself.

A glorious throne—(A glorious seat)] That is, his father's house and all his own family shall be gloriously seated, shall flourish in honour and prosperity; and shall depend upon him, and be supported by him.

Prophecy denouncing the destruction of Tyre by Nebuchadnezzar, delivered upwards of one hundred and twenty years before its accomplishment, at a period when the Tyrians were in great prosperity, and the Babylonians in subject subjection to the Assyrian empire; and, consequently, when an event of so great magnitude was improbable in the highest degree, 1.—14. Tyre shall recover its splendor at the termination of seventy years, the days of one king, (or kingdom,) by which must be meant the time allotted for the duration of the Babylonish empire, as otherwise the prophecy cannot be accommodated to the event, 15.—17. Supposed reference to the early conversion of Tyre to Christianity, 18.

THE burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.

a Jer. 25. 22. & 47. 4. Ezech. 26. & 27. & 28. Amos 1. 9. Zeach. 9. 2, 4.—b Ver. 12.

Verse 24. All the glory] One considerable part of the magnificence of the Eastern princes consisted in the great quantity of gold and silver vessels which they had for various uses. "Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: none were of silver; it was nothing accounted in Solomon's days." 1 Kings x. 21. "The vessels in the house of the forest of Lebanon" (the armoury of Jerusalem so called) "were two hundred targets, and three hundred shields of beaten gold." Ibid. ver. 16, 17. These were ranged in order upon the walls of the armoury, (see Cant. iv. 4,) upon pins worked into the walls on purpose, as above mentioned. Eliakim is considered as a principal stake of this sort, immovably fastened in the wall for the support of all vessels destined for common or sacred uses; that is, as the principal support of the whole civil and ecclesiastical polity. And the consequence of his continued power will be the promotion and flourishing condition of his family and dependants, from the highest to the lowest.

Vessels of flagons—(Meaner vessels)] *נְבִלִים* *nebelim*, seems to mean earthen vessels of common use, brittle, and of little value; (see Lam. iv. 2; Jer. xviii. 12,) in opposition to *אֲגָוֹת* *agavoth*, goblets of gold and silver used in sacrifices. Exod. xxiv. 6.

Verse 25. The nail that is fastened] This must be understood of Shebna, as a reputation and confirmation of the sentence above denounced against him.

[What is said of Eliakim the son of Hilkiah, ver. 20—24, is very remarkable; and the literal meaning is not easy to be understood. From chap. ix. 6, and from Rev. iii. 7, it seems to belong to our Lord alone. The removal of Shebna from being over the treasure of the Lord's house, ver. 19, and the investiture of Eliakim, with his robe, girdle, office, and government, ver. 20, &c. probably point out the change of the Jewish priesthood, and the proclaiming of the unchangeable priesthood of Christ. See Psa. cx. 4. Eliakim signifies the resurrection of the Lord; or, my God, he shall arise. Hilkiah signifies The Lord my portion, or lot. The key of David, shutting and opening, &c. may intend the way of salvation through Christ alone. For the hope of salvation and eternal life comes only through Eliakim, the resurrection of Jesus Christ from the dead.

It is said, ver. 24, They shall hang upon him all the glory of his father's house—for, in Jesus Christ dwells all the fulness of the Godhead bodily: and the offspring and the issue, *בְּנֵי מִן* *ha-beneim*, from *מִן* *min*, to go out,—the suckers from the root; the side-shoots, the apostles and primitive ministers of His word. The issue, *יִשְׁרָאֵל* *ha-isephidh*, probably means the issue's issue: so the Targum. The grandchildren,—all those who believe on the Lord Jesus through their word.

The nail that is fastened in a sure place shall be removed, ver. 25. Kimchi refers not to Eliakim, but to Shebna, ver. 17—19. By, they shall hang upon him all vessels of small quantity and large quantity, has been understood the dependance of all souls, of all capacities, from the lowest in intellect, to the most exalted, on the Lord Jesus, as the only Saviour of all lost human spirits.

As the literal interpretation of this prophecy has not been found out, we are justified from parallel texts to consider the whole as referring to Jesus Christ, and the government of the Church, and the redemption of the world by Him. Nor are there many prophecies which relate to Him clearer than this, taken in the above sense.]

NOTES ON CHAPTER XXIII.

[Verse 1. The burden of Tyre—Tyre, a city on the coast of Syria, about lat. 32° N. was built two thousand seven hundred and sixty years before Christ. There were two cities of this name; one on the continent, and the other on an island, about half a mile from the shore: the city on the island was about four miles in circumference. Old Tyre resisted Nebuchadnezzar for thirteen years: then the inhabitants carried, so to speak, the city to the forementioned island, ver. 4. This new city held out

2 Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.

3 And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations.

4 Be thou ashamed, O Zidon: for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins.

5 As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre.

6 Pass ye over to Tarshish; howl, ye inhabitants of the isle.

7 Is this your joyous city, whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn.

8 Who hath taken this counsel against Tyre,

the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth?

9 The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth.

10 Pass through thy land as a river, O daughter of Tarshish: there is no more strength.

11 He stretched out his hand over the sea, he shook the kingdoms: the Lord hath given a commandment against the merchant city, to destroy the strong holds thereof.

12 And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest.

13 Behold the land of the Chaldeans; this people was not, till the Assyrian founded it for

c Heb. silent.—d Ezech. 27. 2.—e Ch. 12. 14.—f Ch. 22. 2.—g Heb. from afar off. h See Ezech. 28. 2. 12.—i Heb. to pollute.

k Heb. girls.—l Or, concerning a merchantmen.—m Heb. Canaan.—n Or, strength.—o Rev. 18. 22.—p Ver. 1.

against Alexander the Great (butcher) for seven months; who, in order to take it, was obliged to fill up the channel which separated it from the main land. In A. D. 1259 it was totally destroyed by the sultan of Egypt; and now contains only a few huts in which about fifty or sixty wretched families exist. This desolation was foretold by this prophet, and by Ezekiel one thousand nine hundred years before it took place!

Howl, ye ships of Tarshish! This prophecy denounces the destruction of Tyre by Nebuchadnezzar. It opens with an address to the Tyrian negotiators and sailors at Tarshish, (Tartessus, in Spain) a place which, in the course of their trade, they greatly frequented. The news of the destruction of Tyre by Nebuchadnezzar is said to be brought to them from Chittim, the islands and coasts of the Mediterranean: "for the Tyrians," says Jerom on ver. 6, "when they saw they had no other means of escaping, fled in their ships, and took refuge in Carthage and in the islands of the Ionian and Egean sea." From whence the news would spread and reach Tarshish: so also Jarchi on the same place. This seems to be the most probable interpretation of this verse.

Verse 2. Be still.—(Be silent)] Silence is a mark of grief and consternation. See ch. xlvii. 5. Jeremiah has finely expressed this image:—

"The silence of the daughters of Zion sit on the ground, they are silent: they have cast up dust on their heads, they have girded themselves with sackcloth. The virgins of Jerusalem hang down their heads to the ground." Lam. II. 10.

Verse 3. The seed of Sihor.—(The seed of the Nile)] The Nile is called here Shichor, as it is in Jer. ii. 18, and 1 Chron. xiii. 5. It had this name from the blackness of its waters, charged with the mud, which it brings down from Ethiopia when it overflows.—Et videmus Egyptum nigra fecundat arena; as it was called by the Greeks Melas, and by the Latins Melo, for the same reason. See Servius on the above line of Virgil, Georg. iv. 291. It was called Siris by the Ethiopians; by some supposed to be the same with Shichor. Egypt by its extraordinary fertility, caused by the overflowing of the Nile, supplied the neighbouring nations with corn, by which branch of trade the Tyrians gained great wealth.

Verse 4. Be thou ashamed, O Zidon] Tyre is called, ver. 12, the daughter of Sidon. "The Sidonians," says Justin, xviii. 3, "when their city was taken by the king of Ascalon, betook themselves to their ships; and landed, and built Tyre." Sidon, as the mother city, is supposed to be deeply affected with the calamity of her daughter.

Nor bring up virgins.—(Nor educated virgins) נְרוֹמָמֵסִי se-romamesti; so an ancient MS. [of Dr. Kennicott's] prefixing the נ, which refers to the negative preceding, and is equivalent to וְאֵין vau. See Deut. xxxiii. 6; Prov. xxx. 3. [Two of my own MSS. have וְאֵין in the margin.]

Verse 7. Whose antiquity is of ancient days.—(Whose antiquity is of the earliest date)] Justin, in the passage above quoted, had dated the building of Tyre at a certain number of years before the taking of Troy: but the number is lost in the present copies. Tyre, though not so old as Sidon, yet was of very high antiquity: it was a strong city even in the time of Joshua. It is called צָרְתַּר צָרְתַּר אִירְמִיבֵטָר תּוֹר, the city of the fortress of Sor, Josh. xii. 29. Interpreters raise difficulties in regard to this passage; and will not allow it to have been so ancient: with what good reason I do not see; for it is called by the same name, "the fortress of Sor," in the history of David, 2 Sam. xxiv. 7, and the circumstances of the history determine the place to be the very same. See on verse 1.

[Whose antiquity is of ancient days, may refer to Palætyrus, or Old Tyre.

Her own feet shall carry her afar off to sojourn.—This may belong to the new or insular Tyre:—her own feet, that is, her own inhabitants, shall carry her, shall transport the city from the continent to the island. "But the text says, it shall be carried far off; and the new city was founded only half a mile distant from the other."—I answer מֵרַחֵק merachok, does not always signify a great distance, but distance, or interval, in general: for in Josh. iii. 4, מֵרַחֵק rachok, is used to express the space between the camp and the ark; which we know to have been only two thousand cubits. Some refer the sojourning afar off, to the extent of the commercial voyages undertaken by the Tyrians, and their foreign connexions.]

Verse 10. O daughter of Tarshish] Tyre is called the daughter of Tarshish; perhaps because Tyre being ruined, Tarshish was become the superior city, and might be considered as the metropolis of the Tyrian people: or rather because of the close connexion and perpetual intercourse between them, according to that latitude of signification in which the Hebrews use the words son and daughter to express any sort of conjunction and dependance whatever. מֵצַח girdeh, a girdeh, which collects, binds, and keeps together the loose raiment, when applied to a river, may mean a mound, mole, or artificial dam, which contains the waters, and prevents them from spreading abroad. A city taken by siege and destroyed; whose walls are demolished; whose policy is dissolved; whose wealth is dissipated; whose people is scattered over the wide country; is compared to a river whose banks are broken down and its waters let loose, and overflowing all the neighbouring plains, are wasted and lost. This may possibly be the meaning of this very obscure verse; of which I can find no other interpretation that is at all satisfactory.

Verse 13. Behold the land of the Chaldeans] This verse is extremely obscure: the obscurity arises from the ambiguity of the agents, which belong to the verbs, and of the objects, expressed by the pronouns; from the change of number in the verbs, and of gender in the pronouns. The MSS. give us no assistance; and the ancient Versions very little. The Chaldee and Vulgate read מֵרַחֵק merachok, in the plural number. I have followed the interpretation, which, among many different ones, seemed to me most probable, that of Perizonius and Viringa.

The Chaldeans, Chasdim, are supposed to have had their origin, and to have taken their name, from Chased the son of Nachor, the brother of Abraham. They were known by that name in the time of Moses, who calls Ur in Mesopotamia from whence Abraham came, to distinguish it from other places of the same name, Ur of the Chaldeans. And Jeremiah calls them an ancient nation. This is not inconsistent with what Isaiah here says of them: "This people was not," that is, they were of no account; (see Deut. xxxii. 21,) they were not reckoned among the great and potent nations of the world till of later times: they were a rude, uncivilized, barbarous people, without laws, without settled habitations; wandering in a wide desert country, (מֵרַחֵק iriyim,) and addicted to rapine like the wild Arabians. Such they are represented to have been in the time of Job, (chap. i. 17,) and such they continued to be till Assur, some powerful king of Assyria, gathered them together, and settled them in Babylon and the neighbouring country. This probably was Ninus, whom I suppose to have lived in the time of the Judges. In this, with many eminent chronologers, I follow the authority of Herodotus, who says that the Assyrian monarchy lasted but five hundred and twenty years. Ninus got possession of Babylon from the Cuthean Arabians; the successors of Nimrod in that empire, collected the Chaldeans, and settled a colony

them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin.

14 Howl, ye ships of Tarshish: for your strength is laid waste.

15 And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot.

16 Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

17 And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.

18 And her merchandise and her hire shall be holiness to the Lord; it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing.

q. Num. 22. 9.—Ver. 1. Ezek. 27. 25, 26.—Hieb. It shall be unto Tyre as the song of an harlot.—Rev. 18. 2.—Zech. 14. 21, 22.—Hieb. 64.

of them there to secure the possession of the city, which he and his successors greatly enlarged and ornamented. They had perhaps been useful to him in his wars, and might be likely to be farther useful in keeping under the old inhabitants of that city, and of the country belonging to it: according to the policy of the Assyrian kings, who generally brought new people into the conquered countries. See Isa. xxxvi. 17; 2 Kings xvii. 6, 24. The testimony of Diocærchus, a Greek historian contemporary with Alexander, (apud Steph. de Urbibus, in voc. Χαλδαίος,) in regard to the fact is remarkable, though he is mistaken in the name of the king he speaks of. He says,—“That a certain king of Assyria, the fourteenth in succession from Ninus,” (as he might be, if Ninus is placed, as in the common chronology, eight hundred years higher than we have above set him,) “named, as it is said, Chaldeus, having gathered together and united all the people called Chaldeans, built the famous city, Babylon, upon the Euphrates.”

Verse 14. Howl, ye ships] The prophet Ezekiel hath enlarged upon this part of the same subject with great force and elegance:—

“Thus saith the Lord JEHOVAH concerning Tyre: At the sound of the fall, at the cry of the wounded, At the great slaughter in the midst of thee, shall not the islands tremble? And shall not all the prisoners of the sea desecrate from thy shores, And lay aside their robes, and strip off their embroidered garments? They shall clothe themselves with treading, they shall sit on the ground; They shall trouble every moment, they shall be astonished at thee. And they shall utter a lamentation over thee, and shall say unto thee: How art thou lost, thou that wast inhabited from the sea! The renowned city, that was strong in the sea, she and her inhabitants! That struck with terror all her neighbours! Now shall the coasts tremble in the day of thy fall, And the isles that are in the sea shall be troubled at thy departure.” Ezek. xvi. 15—18.

Verse 15. According to the days of one king] That is, of one kingdom. See Dan. vii. 17; viii. 20. Nebuchadnezzar began his conquest in the first year of his reign; from thence to the taking of Babylon by Cyrus are seventy years; at which time the nations conquered by Nebuchadnezzar were to be restored to liberty. These seventy years limit the duration of the Babylonish monarchy. Tyre was taken by him towards the middle of that period; so did not serve the king of Babylon during the whole period, but only for the remaining part of it. This seems to be the meaning of Isaiah: the days allotted to the one king, or kingdom, are seventy years; Tyre, with the rest of the conquered nations, shall continue in a state of subjection and desolation to the end of that period. Not from the beginning and through the whole of the period; for, by being one of the latest conquests, the duration of that state of subjection in regard to her, was not much more than half of it. “All these nations,” saith Jeremiah, xxv. 11, “shall serve the king of Babylon seventy years.” Some of them were conquered sooner, some later: but the end of this period was the common term for the deliverance of them all.

There is another way of computing the seventy years, from the year in which Tyre was actually taken to the nineteenth of Darius Hystaspis; whom the Phœnicians, or Tyrians, assisted against the Ionians, and probably on that account might then be restored to their former liberties and privileges. But I think the former the more probable interpretation.

Sing as an harlot] Fœdicitas esse meretricium est, says Donatus in Terent. Eucumh. iii. 2, 4.

CHAPTER XXIV.

Dreadful judgments impending over the people of God, 1—4. Particular enumeration of the heinous impieties which provoked the Divine vengeance, 5, 6. Great political wretchedness of the transgressors, 7—12. The calamities shall be so great that only a small remnant shall be left in the land, as it were the gleanings of the vintage, 13. The rest scattered over the different countries, spread there the knowledge of God, 14—16. Strong figures by which the great distress and long captivity of the transgressors are set forth, 17—22. Gracious promise of a redemption from captivity; and of an extension of the kingdom of God in the latter days, attended with such glorious circumstances as totally to eclipse the light and splendor of the previous dispensation, 23.

BEHOLD, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

2 And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

3 The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word.

4 The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.

a Heb. poverteeth the face thereof.—b Or, prince.—c Hoc. 4. 2.—d Ezek. 7. 12, 13. e Heb. the height of the people.

Ne meretricis thibicus, cupis Ad strupitum sibiq. Hor. 1. Epist. xiv. 28. “Nec harlot mairum sing, when the rule sound.” “Pueri per wish heavy limbs to these the ground.” Francis.

Sir John Chardin, in his MS. note on this place, says:—C’est que les vieilles prostituées,—ne font que chanter quand les jeunes dansent, et les amènes par l’instrument et par la voix. [“The old prostitutes do nothing but sing, while the young ones dance; and animate them both by vocal and instrumental music.”]

Verse 17. After the end of seventy years] Tyre, after its destruction by Nebuchadnezzar, recovered, as it is here foretold, its ancient trade, wealth, and grandeur; as it did likewise after a second destruction by Alexander. It became Christian early with the rest of the neighbouring countries. St. Paul himself found many Christians there, Acts xxi. 4. It suffered much in the Dioclesian persecution. It was an archbishopric under the patriarchate of Jerusalem, with fourteen bishoprics under its jurisdiction. It continued Christian till it was taken by the Saracens in 639; was recovered by the Christians in 1124. But in 1290 was conquered by the Mamelukes, and afterwards taken from them by the Turks in 1517. Since that time it has sunk into utter decay; is now a mere ruin, a bare rock, “a place to spread nets upon,” as the prophet Ezekiel foretold it should be, chap. xxvi. 14. See Sandys’ Travels; Vitrings on the place; Bp. Newton on the Prophecies, Dissert. xi.

NOTES ON CHAPTER XXIV.

From the thirteenth chapter to the twenty-third inclusive, the fate of several cities and nations is denounced: of Babylon, of the Philistines, Moab, Damascus, Egypt, Tyre. After having foretold the destruction of the foreign nations, enemies of Judah, the prophet declares the judgments impending on the people of God themselves for their wickedness and apostasy, and the desolation that shall be brought on their whole country.

The twenty-fourth and the three following chapters, seem to have been delivered about the same time: before the destruction of Moab by Shalmaneser; (see chap. xxv. 10), consequently, before the destruction of Samaria; probably in the beginning of Hezekiah’s reign. But concerning the particular subject of the twenty-fourth chapter interpreters are not all agreed: some refer it to the desolation caused by the invasion of Shalmaneser; others to the invasion of Nebuchadnezzar; and others to the destruction of the city and nation by the Romans. Vitrings is singular in his opinion, who applies it to the persecution of Antiochus Epiphaneus. Perhaps it may have a view to all of the three great desolations of the country, by Shalmaneser, by Nebuchadnezzar, and by the Romans; especially the last, to which some parts of it may seem more peculiarly applicable. However, the prophet chiefly employs general images; such as set forth the greatness and universality of the ruin and desolation that is to be brought upon the country by these great revolutions, involving all orders and degrees of men, changing entirely the face of things, and destroying the whole polity both religious and civil; without entering into minute circumstances, or necessarily restraining it by particular marks to one great event, exclusive of others of the same kind.

Verse 4. The world languisheth] The world is the same with the land; that is, the kingdoms of Judah and Israel; orbis Israeliticus. See Note on chap. xiii. 11.

19 The earth is utterly broken down, the earth is incardissolved, the earth is moved exceedingly.

20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

21 And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.

22 And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

23 Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

CHAPTER XXV.

The short verses which the Prophet gave at the promised restoration of the people of God and the Messiah's kingdom in the close of the preceding chapter make him break out into a rapturous song of praise in this, where although he alludes to temporal afflictions, such as the destruction of the cities which had been so war with them, the ruin of Moab, and other signal interpositions of Divine providence in behalf of the Jews; yet he is evidently impressed with a more lively sense of future and much higher blessings under the gospel dispensation in the plenitude of its revelation, of which the temporal deliverances vouchsafed at various times to the primitive Kingdoms of Israel and Judah were the prototypes, 1-8. These blessings are described under the figure of a feast made for all nations; 9, the removing of a veil from their faces; 7; the total extinction of the empire of death by the resurrection from the dead, the execution of all scores, and the final overthrow of all the enemies of the people of God; 9-11.

OL XVII. 1. O Lord thou art my God; I will exalt thee, I will praise thy name;

1 Jer. 4. 22-v Ch. 12. 14-w Heb. visit upon-x Psa. 78. 12-y Heb. with the gathering of arrows-z Or, dungeon-a Or, found enemies-b Ch. 12. 10. 6. 12. 15. Ezek. 24. 7. Joel 2. 31. & 3. 14-c Rev. 18. 4, 6-d Heb. 12. 22-e Or, there shall be glory before his ancients-f Exod. 15. 2. Psa. 118. 32.

Verse 19. The earth--(The land) 'ארץ ha-arets, foris delendum n he, ut ex praecedente ortum. Vid. seqq. Sockler. [Probably the n he in 'ארץ ha-arets, should be blotted out, as having arisen from the preceding.]

Verse 20. Like a cottage--(Like a lodge for a night) See Note on chap. i. 8.

Verse 21. On high--upon the earth That is, the ecclesiastical and civil polity of the Jews; which shall be destroyed. The nation shall continue in a state of depression and dereliction for a long time. The image seems to be taken from the practice of the great monarchs of that time; who, when they had thrown their wretched captives into a dungeon, never gave themselves the trouble of enquiring about them; but let them lie a long time in that miserable condition, wholly destitute of relief, and disregarded. God shall at length revisit and restore His people in the last age: and then the kingdom of God shall be established in such perfection, as wholly to obscure and eclipse the glory of the temporary, typical, preparative kingdom now subsisting.

[Verse 23. Before his ancients gloriously--In the sight of their old men be scilicet ben glorified. Old MS. Bialk.]

The figurative language of the prophets is taken from the analogy between the world natural, and an empire or kingdom considered as a world politic. Accordingly the whole world natural, consisting of heaven and earth, signifies the whole world politic, consisting of thrones and people; or so much of it as is considered in prophecy: and the things in that world signify the analogous things in this. For the heavens and the things therein signify thrones and dignities, and those who enjoy them; and the earth, with the things thereon, the inferior people; and the lowest parts of the earth, called hades, or hell, the lowest or most miserable part of them.--Great earthquakes, and the shaking of heaven and earth, are put for the shaking of kingdoms, so as to distract and overthrow them; the creating a new heaven and earth, and the passing of an old one, or the beginning and end of a world, for the rise and ruin of a body politic signified thereby.--The sun for the whole species and race of kings, in the kingdoms of the world politic; the moon, for the body of the common people, considered as the king's wife; the stars, for subordinate princes and great men; or for bishops and rulers of the people of God, when the sun is Christ: setting of the sun, moon, and stars; darkening the sun, turning the moon into blood, and falling of the stars, for the ceasing of a kingdom." Sir L. Newton's Observations on the Prophecies, Part I. chap. 2.

[These Observations are of great consequence and use, in explaining the phraseology of the prophets.]

NOTES ON CHAPTER XXV.

It does not appear to me that this Chapter has any close and particular connexion with the chapter immediately preceding, taken separately, and by itself. The subject of that was the desolation of the land of Israel and Judah, by

for thou hast done wonderful things; thy counsels of old are faithfulness and truth.

2 For thou hast made of a city an heap; of a defenced city a ruin: a palace of strangers to be no city: it shall never be built.

3 Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.

4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.

5 Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

6 And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.

8 He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.

1 Jer. 23. 14-2 Numb. 33. 12-1 Ch. 22. 9. & 22. 12. Jer. 15. 37-4 Rev. 11. 12. 1 Ch. 1. 5-6 Ch. 2. 2. 3-a Prov. 9. 2. Mat. 22. 1-3 Dan. 7. 14. Mat. 21. 11. p Heb. swallow up-q Heb. covered-r Cor. 3. 15. Eps. 4. 13-4 Rom. 12. 14. 1 Cor. 15. 64. Rev. 20. 14. & 21. 4-4 Rev. 7. 17. & 21. 4.

the just judgment of God, for the wickedness and disobedience of the people: which, taken by itself, seems not with any propriety to introduce a hymn of thanksgiving to God for His mercies to his people in delivering them from their enemies. But taking the whole course of prophecies, from the thirteenth to the twenty-fourth chapter inclusive, in which the prophet foretells the destruction of several cities and nations, enemies to the Jews, and of the land of Judah itself, yet with intimations of a remnant to be saved, and a restoration to be at length effected by a glorious establishment of the kingdom of God: with a view to this extensive scene of God's providence in all its parts, and in all its consequences, the prophet may well be supposed to break out into this song of praise; in which his mind seems to be more possessed with the prospect of future mercies than with the recollection of the past.

[Verse 1. Thy counsels of old are faithfulness and truth] i. e. all thy past declarations by the prophets shall be fulfilled in their proper time.]

Verse 2. A city--(The city) Nineweh, Babylon, Ar, Moab, or any other strong fortress possessed by the enemies of the people of God.

For the first me-âr, the Syriac and Vulgate read ha-âr; the Septuagint and Chaldee read, in the plural, arim, transposing the letters. After the second me-âr, a MS. adds ליל la-gol.

A palace of strangers--(The palace of the proud ones) For zirim, strangers, MS. Bodd. and another read zedim, the proud: so likewise the Septuagint; for they render it σωφω here, and in ver. 5, as they do in some other places: see Deut. xviii. 20, 22. Another MS. reads zirim, adversaries; which also makes a good sense. But zirim, and zedim, are often confounded by the great similitude of the letters ד dalet and ר resh. See Mal. iii. 15; iv. 1. Psa. xix. 14, in the Septuagint; and Psa. liv. 5, (where the Chaldee reads zirim zedim) compared with Psa. lxxxvi. 16.

Verse 4. As a storm against the wall--(Like a winter-storm) For kir, read kor: or as kir-âr, from kir-âr, so kir-kir from karar. Capellus.

Verse 5. Of strangers--(Of the proud) The same mistake here as in ver. 2: see the Note there. Here zedim, the proud, is parallel to zirim-âritsim, the formidable: as in Psa. liv. 5, and lxxxvi. 14.

The heat with the shadow of a cloud--(As the heat by a thick cloud) For hared, read ke-hared; which is a repetition of the beginning of the foregoing parallel line; and the verse taken out of the parallel form, and more fully expressed, would run thus: "As a thick cloud interposing tempers the heat of the sun on the burnt soil; so shalt thou, by the interposition of Thy power, bring low and abate the tumult of the proud, and the triumph of the formidable."

[Verse 6. In this mountain--Zion--at Jerusalem--in His church.]

9 And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.

10 For in this mountain shall the hand of the Lord rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill.

p. Gen. 49. 15. Th. 2. 13.—q. Ps. 20. 5.

Shall the Lord of hosts make unto all people a feast [Salvation by Jesus Christ.] A feast is a proper and usual expression of joy in consequence of victory, or any other great occasion. The feast here spoken of is to be celebrated on mount Zion; and all the peoples, without distinction, are to be invited to it. This can be no other than the celebration of the establishment of Christ's kingdom, which is frequently represented in the gospel under the image of a feast; "whom many shall come from the East and West, and shall sit down at table with Abraham, Isaac, and Jacob, in the kingdom of heaven." Matt. viii. 11. See also Luke xiv. 16; xxii. 29, 30. This sense is fully confirmed by the concomitants of this feast expressed in the next verse; the removing of the veil from the face of the nations, and the abolition of death: the first of which is obviously and clearly explained of the preaching of the gospel; and the second must mean the blessing of immortality procured for us by Christ, "who hath abolished death, and through death hath destroyed him that had the power of death."

Of wines on the lees—(Of old wines) Heb. lees; that is, of wines kept long on the lees. The word used to express the lees in the original, signifies the preservers; because they preserve the strength and flavour of the wine. "All recent wines after the fermentation has ceased, ought to be kept on their lees for a certain time, which greatly contributes to increase their strength and flavour. Whenever this first fermentation has been deficient, they will retain a more rich and sweet taste than is natural to them in a recent true vinous state; and unless farther fermentation is promoted by their lying longer on their own lees, they will never attain their genuine strength and flavour, but run into repeated and ineffectual fermentations, and soon degenerate into a liquor of an acetous kind. All wines of a light and austere kind, by a fermentation too great, or too long continued, certainly degenerate into a weak sort of vinegar; while the stronger not only require but will safely bear a stronger, and often repeated fermentation; and are more apt to degenerate from a defect than excess of fermentation into a vapid, ropy, and at length into a putrescent state." Sir Edward Barry, Observations on the Wines of the Ancients, p. 9, 10.

Thevenot observes, particularly of the Shiras wine, that, after it is refined from the lees, it is apt to grow sour. "Il a beaucoup de lie; c'est pourquoi il donne puissamment dans la tête; et pour le rendre plus traitable on le passe par un chausse d'hypocras; après quoi il est fort clair, et moins fumeux. Ils mettent ce vin dans des grandes jarres de terres qui tiennent dix ou douze jusqu'à quatorze carabas; mais quand l'on a entamé une jarre, il faut la vider au plutôt, et mettre le vin qu'on en tire dans des bouteilles ou carabas; car si l'on y manque en le laissant quelque tems après que la jarre est entamée il se gâte et s'aigrit." Voyages, Tom. ii. p. 245.—"It has much sediment, and therefore is intoxicating. In order to make it more mellow, they strain it through a hypocrites' sleeve, after which it is very clear and less heady. They lay up this wine in great earthen jars, which hold from ten to fourteen carabas; but when a jar is unstopped, it is necessary to empty it immediately, and put the wine into bottles or carabas; for if it be left thus in the jar, it will spoil and become acid."

The caraba, or girba, is a goat's skin drawn off from the animal, having no apertures but those occasioned by the tail, the feet, and the neck. One opening is left, to pour in and draw off the liquor. This skin goes through a sort of tanning process, and is often beautifully ornamented, as is the case with one of these girbas now lying before me.]

This clearly explains the very elegant comparison, or rather allegory, of Jeremiah, chap. xlviii. 11; where the reader will find a remarkable example of the mixture of the proper with the allegorical, not uncommon in the Hebrew poets:

"Moab hath been at ease from his youth, And he hath settled upon his lees; Nor hath he been drawn off from vessel to vessel, Neither hath he gone into captivity; Wherefore his taste remaineth in him, And his flavour is not changed."

Sir John Chardin's MS. note on this place of Jeremiah

11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim: and he shall bring down their pride together with the spoils of their hands.

12 And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust.

r. Or, stretched.—o. stretched in Madinet.—Ch. 26. 5.

is as follows: "On change ainsi le vin de coupe en coupe en orient; et quand on en entame une, il faut la vider en petites coupes ou bouteilles, sans quoi il s'aigrit." ["They change the wine from vessel to vessel in the East; and when they unstop a large one, it is necessary to empty it into small vessels, as otherwise it will grow sour."]

Verse 7. The face of the covering cast over all people—(The covering that covered the face of all the peoples) MS. Bodl. reads יָסַף וְשָׁפַף אֶת פְּנֵי כָל בְּשָׂרִים. The word וְשָׁפַף, face, has been removed from its right place into the line above, where it makes no sense; as Houbigant conjectured. [The face of the covering, &c. He will unveil all the Moaic ritual; and shew by His apostles that it referred to, and was accomplished in the sacrificial offering of Jesus Christ.]

Verse 8. He will swallow up death] He, by the grace of God, will taste death for every man. Heb. ii. 9. Probably, swallow up death, and taste death, in both these verses, refer to the same thing—Jesus dying instead of a guilty world. These forms of speech may refer to the punishment of certain criminals;—they were obliged to drink a cup of poison. That cup which every criminal in the world must have drunk, Jesus Christ drank for them; and thus he swallowed up death: but as He rose again from the dead, complete victory was gained.

From these three verses we learn,— I. That the gospel is a pleasurable provision:—"I will make a feast for all people."

II. That it is a source of light and salvation:—"I will destroy the veil.—I will abolish death, and bring life and immortality to light."

III. That it is a source of comfort and happiness:—"I will wipe away all tears from off all faces."

As in the Arabic countries a covering was put over the face of him who was condemned to suffer death, it is probable that the words in ver. 7. may refer to this.—The whole world was condemned to death, and about to be led out to execution, when the gracious Lord interposed, and, by a glorious sacrifice, procured a general pardon.]

Verse 9. It shall be said—(Shall they say) So the Septuagint, and Vulgate in the plural number. They read וְשָׁפַף וְשָׁפַף וְשָׁפַף, the Syriac reads וְשָׁפַף וְשָׁפַף וְשָׁפַף, These shall say. [They shall say—i. e. The Jews and the Gentiles—Lo! this, Jesus Christ, is our God: we have waited for Him, according to the predictions of the prophets. We have expected Him—and we have not been disappointed; therefore will we be glad, and rejoice in His salvation.]

Verse 10. Shall the hand of the Lord rest—(The hand of Jeshovan shall give rest) "Heb. מַן תִּנְחַם, quiescat. Annon מַן תִּנְחַם, quiescat dabit, ut Graeci, cessante dicit, et Copt. "Mr. Woods. That is, "shall give peace and quiet to Zion, by destroying the enemy;" as it follows.

As straw is trodden down—(As the straw is threshed) Hoc juxta ritum loquitur Palaestinae et multarum Orientis provinciarum, qua ob praetorium et feni penuriam palaeas preparant anni animantium. Sicut autem carpente ferrata rotis per modicum in serrarum modum se volventibus, qua stipulam conterunt; et comminunt in palaeas. Quomodo igitur pluvietis ferratis palaeas conterantur, sic conteretur Moab sub eo; sive sub Dei potentia, sive in semetipso, ut nihil in eo integri remaneat. [This is spoken in reference to the mode of threshing in Palestine, and various other Asiatic provinces. Because of the scarcity of meadow land and hay, they make chopped straw for the cattle. They have large wheels, studded over with iron teeth or nails, by which, on the out of doors threshing floors, they pound and reduce the straw into chaff. As, therefore, the straw is reduced to chaff by bringing the iron shod wheel over it; so shall Moab be bruised by the power of God, that nothing whole shall remain.] Hieron. in loc. See Note on chap. xxviii. 27. For the dunghill—(Under the wheels of the car) For מַדְמָנָה madmanah, the Septuagint, Syriac, and Vulgate, read מַדְמָנָה mē-recabah; which I have followed. See Joshua xv. 31, compared with xix. 5, where there is a mistake very nearly the same. The ker, מַדְמָנָה, is confirmed by twenty-eight MSS. (seven ancient), and three Editions.

Verse 11. As he that swimmeth spreadeth forth his

CHAPTER XXVI.

This Chapter, like the foregoing, is a song of praise, in which thanksgivings for temporal and spiritual mercies are beautifully mingled, though the latter still predominate. Even the sublime and evangelical doctrine of the resurrection seems here to be hinted at, and made to typify the deliverance of the people of God from a state of the lowest misery: the captivity, the general dispersion, or both. This hymn too, like the preceding, is beautifully diversified by the frequent change of speakers. It opens with a chorus of the church celebrating the promotion vouchsafed by God to his people; and the happiness of the righteous, whom He guards, contrasted with the misery of the wicked whom he punishes, &c. To this succeeds their own pious professions of staying, trusting, and depending on God, &c. Here the Prophet breaks in, in his own person, eagerly catching the last words of the chorus, which were perfectly in unison to the feelings of his own soul, and which he beautifully repeats, as one musical instrument reverberates the sound of another on the same key with it. He makes likewise a suitable response to what had been said on the judgements of God, and observes their different effects on the good and the bad;—improving the one, and hardening the other, 9—11. After this a chorus of Jews express their gratitude to God for past deliverances, make confession of their sins, and supplicate His power, which they had been long expecting, 12—15. To this God makes a gracious reply, promising deliverance that should be as life from the dead, 16. And the Prophet (apparently alluding to the command of Moses to the Israelites, when the destroying angel was to go through the land of Egypt,) concludes with exhorting this people to patience and resignations, till God send the deliverance He has promised, 16, 21.

CL. XVII. 1. IN a that day shall this song be sung in the land of Judah; We have a strong city; b salvation will God appoint for walls and bulwarks.

2 c Open ye the gates that the righteous nation which keepeth the d truth may enter in.

3 Thou wilt keep him e in perfect peace; whose f mind is stayed on thee: because he trusteth in thee.

4 Trust ye in the Lord for ever: g for in the Lord JEHOVAH is h everlasting strength.

5 For he bringeth down them that dwell on high; i the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust.

6 The foot shall tread it down, even the feet of the poor, and the steps of the needy.

7 The way of the just is uprightness; k thou must upright, dost weigh the path of the just.

8 Yea, l in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name and to the remembrance of thee.

a Ch. 2. 11.—b Ch. 60. 18.—c Psa. 118. 19, 20.—d Heb. truth.—e Heb. peace, peace. Ch. 57. 12.—f Or, thought, or, imagination. Ch. 45. 17.—g Heb. the rock of ages. Dent. 32. 4.—h Ch. 26. 12 & 26. 18.—i Psa. 37. 23.—k Ch. 64. 5.—m Psa.

9 n With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.

10 o Let favour be shewed to the wicked, yet will he not learn righteousness: in p the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord.

11 LORD, when thy hand is lifted up, q they will not see: but they shall see, and be ashamed for their envy r at the people; yea, the fire of thine enemies shall devour them.

12 LORD, thou wilt ordain peace for us: for thou also hast wrought all our works s in us.

13 O LORD our God, t other lords beside thee have had dominion over us: but by thee only will we make mention of thy name.

14 They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hast removed it far unto all the ends of the earth.

16 LORD, u in trouble have they visited thee, they poured out a v prayer when thy chastening was upon them.

17 Like as a w woman with child that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O LORD.

18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have we the inhabitants of the world fallen.

83. 6. Cant. 2. 1.—n Eccles. 8. 12. Rom. 2. 4.—o Psa. 143. 10.—p Job 24. 27. Psa. 33. 5. Ch. 5. 12.—q Or, toward thy people.—r Or, for us.—s 2 Chron. 12. 11. Hos. 5. 15.—t Heb. secret speech.—u Ch. 13. 8. John 8. 21.—v Psa. 17. 14.

hands to swim—(As he that sinketh stretcheth out his hands to swim) There is great obscurity in this place: some understand God as the Agent; others Moab. I have chosen the latter sense, as I cannot conceive that the stretching out of the hands of a swimmer in swimming can be any illustration of the action of God stretching out His hands over Moab to destroy it. I take הושיעך *hoshachah*, altering the point on the *ו* sin, on the authority of the Septuagint, to be the participle of שחך *shachah*, the same with שחך *shach*, and שחך *shachach*, to bow down, to be depressed; and that the prophet designed a paronomasia here, a figure which he frequently uses, between the similar words שחך *shachah*, and שחך *shachoth*. As שחך *tachath*, in his place, or on the spot, as we say, in the preceding verse, gives us an idea of the sudden and complete destruction of Moab; so בקרבו *be-kerebo*, in the midst of him, means that this destruction shall be open, and exposed to the view of all: the neighbouring nations shall plainly see him struggling against it, as a man in the midst of the deep waters exerts all his efforts, by swimming, to save himself from drowning.

NOTES ON CHAPTER XXVI.

Verse 1. We have a strong city] In opposition to the city of the enemy, which God had destroyed, chap. xxv. 2, see the Note there.

[Salvation—for walls and bulwarks—למגדן חומה ודitch, walls and redoubts, or the walls and the ditch. הן *chen*, properly signifies the ditch or trench, without the wall, see *Kimchi*. The same Rabbin says, This song refers to the time of salvation, i. e. the days of the Messiah.

Verse 2. The righteous nation] The converted Gentiles shall have the gates opened—a full entrance into all the glories and privileges of the gospel; being fellow-heirs with the converted Jews. The Jewish peculiarity is destroyed, for the middle wall of partition is broken down.

The truth—the gospel itself—as the fulfilment of all the ancient types, shadows, and ceremonies; and therefore termed the truth, in opposition to all those shadowy rites and ceremonies. The law was given by Moses: but grace and truth came by Jesus Christ, John i. 17, and see the Note there.

Verse 3. In perfect peace] שלום שלום *shalom, shalom*, peace, peace, i. e. peace upon peace—all kinds of prosperity—happiness in this world, and in the world to come.]

Because he trusteth in thee—(Because they have trusted Vol. II.—76

in thee]) See the *Chaldee* בַּתְּחַנּוּ *batethchnu*. The *Syriac* and *Vulgate* read בַּתְּחַנּוּ *batethchnu*, we have trusted. *Schroeder*, *Gram. Heb.* p. 360, explains the present reading בַּתְּחַנּוּ *batethchnu* impersonally, *confitimus est*.

Verse 4. In the LORD JEHOVAH—(In JEHOVAH) In JAH JEHOVAH, Heb.: but see *Houbigant*, and the Note on chap. xii. 2.

Everlasting strength] עוֹלָם וָעוֹם *olam v'etm* *lamim*, The rock of ages; or, according to *Rab. Marimon*—the eternal Fountain, Source, or Spring. Does not this refer to the lasting streams from the rock in the desert? And that rock was Christ. *ge haen papet in the Eloh' sco the everlasting words.* Old MS. Bible.]

Verse 8. Have we waited for thee—(We have placed our confidence in thy name) The Septuagint, Syriac, and Chaldee, read *קָוִינוּ* *kavinu*, without the pronoun annexed.

Verse 9. Have I desired thee] Forty-one MSS. of *Dr. Kennicott's* and many of *De Rossi's*, (nine ancient), and *five* Editions read *יְיָוִיעָה* *yevivica*. It is proper to note this: because the second *yod*, being omitted in the Text, the *Vulgate* and many others have rendered it in the third person.

[When thy judgments, &c.—It would be better to read, when thy judgments were in the earth, the inhabitants of the world have learned (לָמְדוּ *lamedu*) righteousness. Men seldom seek God in prosperity; they are apt to rest in an earthly portion: but God in mercy embitters this by adversity; then there is a general cry after Himself as our chief, solid, and only, permanent good.

Verse 12. Thou also hast wrought all our works in us—(Whatever vicissitudes of things happened unto us, whether good or evil, thou hast wrought it all: nothing comes by chance.) *Kimchi*.]

Verse 16. LORD, in trouble have they visited thee—(O JEHOVAH, in affliction we have sought thee) So the Septuagint, and two MSS. have *קָוִינוּ* *pekudnuca*, in the first person plural. And so perhaps it should be *קָוִינוּ* *teakenu*, in the first person: but how the Septuagint read this word is not clear; and this last member of the verse is extremely obscure.

For *לָמְדוּ* *lamedu*, the Septuagint read *לָמְדוּ* *lamedu*, in the first person likewise: a frequent mistake; see Note on chap. x. 29.

Verse 18. We have—brought forth wind] The learned professor *Michaelis* explains this image in the following

CHAPTER XXVII.

Destruction of the enemies of the church. 1. God's care of His vineyard, 9-11. Prosperity of the descendants of Abraham in the latter days, 12.

19 Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

20 Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment until the indignation be overpast.

21 For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain.

x Ezek. 37. 1, &c.—y Dan. 12. 2-4. Exod. 12. 32, 33.—a Psal. 90. 5. Ch. 54. 7, 8. 2 Cor. 4. 17.—b Mic. 1. 3. Jude 14.—c Heb. Moada.

manner: *Rariorem morbum describi, empenumatosin, aut ventosam molam, dictum; quo quæ laborant diu et sibi et peritis medicis graviora videntur, tandemque post omnes veræ graviditatis molestias et labores ventum ex utero emittunt: quem morbum passim describunt medici.* Syntagma Comment. vol. ii. p. 165. ["The empenumatosis, or windy inflation of the womb, is a disorder to which females are liable. Some have had this in such wise, for a long time together, that they have appeared to themselves, and even to very skilful medical men, to be pregnant; and after having endured much pain, and even the throes of apparent childbearing, they have been eased and restored to health, by the emission of a great quantity of wind from the uterus. This disorder is well known to medical men."] The Syriac translator seems to have understood it in this manner: *Enizi sumus, ut illa, quæ ventosæ pariunt.* ["We have brought forth as they who bring forth wind."]

In the earth—(In the land) ארץ be-arets: so a MS., the Septuagint, Syriac, and Vulgate.

Verse 19. *My dead body*—(My deceased) All the ancient Versions render it in the plural; they read נבולותי nibeloti, my dead bodies. The Syriac and Chaldees read נבולותיהם nabolotheyhem, their dead bodies.

The dew of herbs—(The dew of the dawn) *Lucis*, according to the Vulgate; so also the Syriac and Chaldees.

The deliverance of the people of God from a state of the lowest depression is explained by images plainly taken from the resurrection of the dead. In the same manner the prophet Ezekiel represents the restoration of the Jewish nation from a state of utter dissolution by the restoring of the dry bones to life, exhibited to him in a vision, chap. xxxvii. which is directly thus applied and explained, ver. 11-13. And this deliverance is expressed with a manifest opposition to what is here said above, ver. 14, of the great lords and tyrants, under whom they had groaned:—

"They are dead, they shall not live; They are deceased tyrants, they shall not rise."

That they should be destroyed utterly, and should never be restored to their former power and glory. It appears from hence, that the doctrine of the resurrection of the dead was at that time a popular and common doctrine; for an image which is assumed in order to express or represent any thing in the way of allegory or metaphor, whether poetical or prophetic, must be an image commonly known and understood; otherwise it will not answer the purpose for which it is assumed.

[Kimchi refers these words to the days of the Messiah, and says, "Then many of the saints shall rise from the dead." And quotes Dan. xii. 2. Do not these words speak of the resurrection of our blessed Lord; and to that resurrection of the bodies of men, which shall be the consequence of his body being raised from the dead?]

Thy dead men shall live,—with my dead body shall they arise.—This seems very express.]

Verse 20. *Come, my people, enter thou into thy chambers*] An exhortation to patience and resignation under oppression, with a confident expectation of deliverance, by the power of God manifestly to be exerted in the destruction of the oppressor. It seems to be an allusion to the command of Moses to the Israelites, when the destroying angel was to go through the land of Egypt, "not to go out at the door of their houses until the morning," Exod. xii. 22. And before the passage of the Red Sea: "Fear ye not, stand still, and see the salvation of Jehovah.—Jehovah shall fight for you, and ye shall hold your peace." Exod. xiv. 13, 14.

[Verse 21. *The earth also shall disclose her blood*—Crimes of cruelty and oppression which have passed away from the eyes of men, God will bring into judgment, and exact punishment for them. O what a reckoning will the kingdoms of the earth have with God, for the

IN that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.

2 In that day sing ye unto her, A vineyard of red wine.

3 I the LORD do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.

a Or, crossing like a bar.—b Psal. 71. 13, 14.—c Ch. 51. 9. Ezek. 39. 8 & 32. 2. d Ch. 5. 1.—e Psal. 90. 8. Jer. 2. 21.—f Psal. 121. 4, 5.

torrents of blood which they have shed for the gratification of the lust of power and ambition"]

NOTES ON CHAPTER XXVII.

The subject of this Chapter seems to be the nature, the measure, and the design, of God's dealings with His people: ver. 1, His judgments inflicted on their great and powerful enemies: ver. 2, His constant care and protection of His favourite vineyard, in the form of a dialogue: ver. 7, the moderation and lenity, with which the severity of His judgments have been tempered: ver. 9, the end and design of them, to recover them from idolatry: and ver. 12, the recalling of them, on their repentance, from their several dispersions. The first verse seems connected with the two last verses of the preceding chapter.

Verse 1. *Leviathan*] The animals here mentioned seem to be: the crocodile, rigid, by the stiffness of the backbone, so that he cannot readily turn himself when he pursues his prey; hence the easiest way of escaping from him is by making frequent and short turnings; the serpent or dragon, flexible and winding; which coils himself up in a circular form: the sea-monster or the whale. These are used allegorically, without doubt, for great potentates, enemies and persecutors of the people of God: but to specify the particular persons or states designed by the prophet under these images, is a matter of great difficulty, and comes not necessarily within the design of these Notes. [R. D. Kimchi says, *leviathan* is a parable concerning the kings of the Gentiles: it is the largest fish in the sea, called also *pan tannin*, the dragon, or rather the whale. By these names the Grecian, Turkish, and Roman empires are intended. The dragon of the sea seems to mean some nation having a strong naval force, and extensive commerce. See Kimchi on the place.

Verse 2. *Sing ye unto her*] נר נר אנו לה. Bishop Louth translates this, *Sing ye a responsive song*: and says, that *my anah*, to answer, signifies occasionally to sing responsively; and that this mode of singing was frequently practised among the ancient Hebrews. See De Poes. Sac. Heb. Præl. xix. at the beginning.

This, indeed, was the ancient method of singing in various nations. The song was divided into distinct portions, and the singers sung alternately. There is a fine specimen of this in the song of Deborah and Barak; and also in the Idyls of Theocritus, and the Eclogues of Virgil.

This kind of singing was properly a dialogue in verse, sung to a particular tune; or in the mode which is now termed recitativo. I have seen it often practised on funeral occasions among the descendants of the aboriginal Irish. The Poems of Ossian are of this kind.

The learned Bishop distinguishes the parts of this Dialogue thus:—

- 3. *Jehovah.* It is I, JEROVAH, that preserve her; I will water her every moment; I will take care of her by night; And by day I will keep guard over her.
- 4. *Vineyard.* I have no wall for my defence: O that I had a fence of the thorn and briar! *Jehovah.* Against them should I march in battle, I should burn them up together. Ah! let her rather take hold of my protection.
- 5. *Vineyard.* Let him make peace with me! Please let him make with me!
- 6. *Jehovah.* They that come from the root of Jacob shall flourish, Israel shall bud forth; And they shall fill the face of the world with fruit.

A vineyard with red wine]—The redder the wine, the more it was valued, says Kimchi.

Bishop Louth translates, *To the beloved vineyard.* For נר נר chemed, red, a multitude of MSS. and Editions, have נר נר chemed, desirable. This is supported by the Septuagint and Chaldees.]

Verse 3. *Lest any hurt it, I will keep it night and day*—(I will take care of her by night; and by day I will keep guard over her)] For נר נר pen yiphkod, lest any visit it; the Syriac read נר נר ve-ephkod, and I will

4 Fury is not in me; who would set the briers and thorns against me in battle? I would go through them, I would burn them together.

5 Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me.

6 He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

7 Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him?

8 In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind.

9 By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalk-stones that are beaten in sunder, the groves and images shall not stand up.

10 Yet the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.

11 When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.

12 And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

13 And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.

3 Sam. 23. 6. Ch. 2. 18.—Or, march against.—1 Ch. 25. 4.—Job 22. 21. 1 Ch. 37. 31. Hos. 14. 5. 6.—an Heb. according to the stroke of those.—n Job 25. 6. Psa. 6. 1. Jer. 16. 24. & 30. 11. & 46. 28. 1 Cor. 10. 13.—o Or, when thou conduct it

forth.—p Or, when he reneweth it.—q Psa. 73. 28.—r Or, am I stronger.—s See Ch. 17. 3. & 32. 14.—t Dent. 32. 23. Ch. 1. 3. Jer. 3. 7.—u Dent. 32. 15. Ch. 43. 1, 7. & 44. 2, 21, 24.—v Ch. 2. 11.—w Matt. 23. 31. Rev. 11. 15.

visit it. [Twenty MSS. of Kennicott, fourteen of De Rossi, and two of my own,] and six Editions, read אָפְקוּר ephok, I will visit, in the first person.

Verse 4. Fury is not in me—(I have no wall) For אָפְקוּר chemah, anger, the Septuagint and Syriac read אָפְקוּר chemah, wall. An ancient MS. has אָפְקוּר chemah. For אָפְקוּר, in her, two MSS. read אָפְקוּר, in them, plural. The vineyard wishes for a wall, and a fence of thorns: human strength and protection; (as the Jews were too apt to apply to their powerful neighbours for assistance, and to trust to the shadow of Egypt:) JEHOVAH replies, that this would not avail her, nor defend her against His wrath. He counsels her therefore to betake herself to His protection. On which she entreats Him to make peace with her.

[From the above Note it appears that the Bishop reads אָפְקוּר chemah, wall, for אָפְקוּר chemah, anger or fury, in accordance with the Syriac and Septuagint. The latter אָפְקוּר, makes the only difference, which letter is frequently absent from many words where its place is supplied by the point אָפְקוּר: it might have been so here, formerly; and in process of time both אָפְקוּר and אָפְקוּר might have been lost. The Syriac supports the learned Bishop's criticism; as the word אָפְקוּר shora is there used; which word in the plural is found, Heb. xi. 30. By faith the walls of Jericho. The Bishop thinks the Septuagint is on his side: to me it seems neither for nor against the criticism. The words in the Vatican copy are εἰς πόλιν οχυρὰ, I am a fortified city: which the Arabic follows; but instead of οχυρὰ the Codex Alexandrinus has εἰς πόλιν, I am a strong city.

The word אָפְקוּר chemah, wall, is not found in any MS. in the Collections of Kennicott and De Rossi, nor in any of my own MSS.

However, one of Dr. Kennicott's MSS. has אָפְקוּר chemah: but probably that word now appears to be אָפְקוּר, was formerly a אָפְקוּר, and now partially obliterated.

This Song receives much light from being collated with that in chap. v.; and perhaps the Bishop's criticism will find its best support from such a collation. In ver. 5, of that Chapter, God threatens to take away the wall of His vineyard: this was done; and here the vineyard complains, I have no wall; and wishes for any kind of defence rather than be thus naked. This is the only natural support of the above criticism.]

About Tripoli there are abundance of vineyards and gardens, enclosed for the most part with hedges, which chiefly consist of the rhamnus, paliurus, oxycantha, &c." Rawolf, p. 21, 22. A fence of thorns is esteemed equal to a wall for strength, being commonly represented as impenetrable. See Mic. vii. 4; Hos. ii. 6.

Who would set the briers and thorns against me—(O that I had a fence of the thorn and brier) Seven MSS. (two ancient,) and one Edition, with the Syriac, Vulgate, and Aquila, read אָפְקוּר verith, with the conjunction אָפְקוּר prefixed. [Who would set the briers and thorns. אָפְקוּר אָפְקוּר mi yiteneni shamir shait, Who shall give me the brier and thorn, i. e. for a defence: but hear Kimchi.—"who (the vineyard) hath given me (Jehovah) the brier and the thorn instead of good grapes."]

Verse 5. Or—(Ah) For אָפְקוּר, I read אָפְקוּר, as it was at first in a MS. The אָפְקוּר was easily lost, being followed by another אָפְקוּר.

Verse 6. To take root—(From the root) For אָפְקוּר yishresh, I read with the Syriac, אָפְקוּר mi-shoresh. And for אָפְקוּר אָפְקוּר yashit uparah, אָפְקוּר אָפְקוּר yashit uparah, joining the אָפְקוּר to the first word, and taking that into construction with the first part of the sentence, Israel shall bud forth. I suppose the dialogue to be continued in this verse, which pursues the same image of the allegory, but in the way of metaphor.

Verse 9. The groves—(And if the groves) אָפְקוּר va-lo. Four MSS. (two ancient,) [of Kennicott, and one (ancient,) of my own, with the Septuagint: this makes a fuller sense.

Verse 10. There shall the calf feed] That is, the king of Egypt, says Kimchi.]

Verse 11. The boughs thereof—(Her boughs) אָפְקוּר kiteiriah, MS. and Vulg.; that is, the boughs of the vineyard, referring still to the subject of the dialogue above.

The scarcity of fuel, especially wood, in most parts of the East is so great, that they supply it with every thing capable of burning; cow-dung dried, roots, parings of fruit, withered stalks of herbs and flowers: see Matt. chap. vi. 21—30. Vine-twigs are particularly mentioned as used for fuel in dressing their food, by D'Arvieux; La Roque, Palestine, p. 198. Ezekiel says, in his parable of the vine, used figuratively for the people of God, as the vineyard is here,—"Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon? Behold, it is cast into the fire for fuel." Chap. xv. 3, 4. "If a man abide not in me," saith our Lord, "he is cast forth as a branch [of the vine] and is withered; and men gather them, and cast them into the fire, and they are burned." John xv. 6. They employed women and children to gather these things; and they laid them up in store for use. The dressing and pruning of their vines afforded a good supply of the last sort of fuel: but the prophet says that the vines themselves of the beloved vineyard shall be blasted, withered, and broken; and the women shall come and gather them up; and carry away the whole of them to make their fires for domestic uses. See Harmer's Observations, Vol. I. p. 254, &c.

[Verse 12. The channel of the river—The river Sabbath, beyond which the Israelites were carried captive. Kimchi.]

Verse 13. The great trumpet shall be blown—Does not this refer to the time spoken of by our Lord, Matt. xxiv. 31. He shall send forth his angels,—the preachers of His Gospel;—with a great sound of a trumpet,—the earnest invitation to be saved by Jesus Christ;—and shall gather his elect,—the Jews, his ancient chosen people;—from the four winds,—from all parts of the habitable globe in which they have been dispersed.

In this Prophet there are several predictions relative to the conversion of Egypt to the true faith, which have not yet been fulfilled; and which must be fulfilled, for the truth of God cannot fail. Should Egypt ever succeed in casting off the Ottoman yoke, and fully establish its independence, it is most likely that the gospel of Christ would have a speedy entrance into it; and, according to these prophecies, a wide and permanent diffusion. At present, the Mohammedan power is a genuine antichrist. This also the Lord will remove in due time.]

CHAPTER XXVIII.

This Chapter begins with a denunciation of the approaching ruin of the Israelites by Shalmaneser, whose power is compared to a tempest of food, and his knowings the exaltation which are (Judah and Benjamin) who were to continue a kingdom after the final captivity of their brethren; and gives first a favourable prognostication of their affairs under Hezekiah, 9, 10, but soon changes to reproofs and threatenings for their impudence, and their profaneness, 7, 8. They are introduced as not only scornfully rejecting, but also mocking and violating the instructions of the prophet, 9, 10. To this God immediately returns in terms alluding to their own mocking, but differently applied, 11-13. The Prophet then addresses the scoffers, 14, who considered themselves as perfectly secure from every evil; 15; and answers them that there was no method safer than one, by which they could be saved, 16; that every other vain resource should fail in the day of visitation, 17, 18. He then further adds, that the blasphemies of God were particularly levied against them; and that all sin remains to which they trowed for saving them self should be in vain, 19, 20, as the Almighty, who, on account of His patience and long-suffering, is usually described as unrepentant with punishing, and nevertheless determined to punish them, 20, 22. The Prophet then concludes with a benediction pointing to explanation and defence of God's dealing with His people, 23-25.

Olymp. XIII. 4. *cf.* Ann. Roman. Reg. Roman. 29.

WOE to * the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!

2 Behold, the Lord hath a mighty and strong one, ^d which as a tempest of hail and destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3 * The crown of pride, the drunkards of Ephraim, shall be trodden ^h under feet:

a Ver. 2.—b Ver. 4.—c Heb. broken.—d Ch. 30. 30. Ezech. 13. 11.—e Ver. 1. f Heb. with feet.

NOTES ON CHAPTER XXVIII.

Verse 1. *Woe to the crown of pride*—[By the crown of pride, &c. Samaria is primarily understood.] "Sebaste, the ancient Samaria, is situated on a long mount of an oval figure; having first a fruitful valley, and then a ring of hills running round about it." *Maunderall*, p. 68. *E regions horum ruderum mans est peramensis, planitie admodum frugifera circumseptus, super quem olim Samaria urbs condita fuit.* *Fureri Itinerarium*, p. 93. The city, beautifully situated on the top of a round hill, and surrounded immediately with a rich valley and a circle of other hills beyond it, suggested the idea of a chaplet, or wreath of flowers worn upon their heads on occasions of festivity; expressed by the proud crown, and the fading flower of the drunkards. That this custom of wearing chaplets in their banquets prevailed among the Jews, as well as among the Greeks and Romans, appears from the following passage of the book of Wisdom:—

"Let us fill ourselves with costly wine and dainties, And let us bower of the spring pass by us; Let us crown ourselves with rose-buds, before they are withered." *Wisd. 8. 7, 8.*

Verse 2. *Behold, the Lord hath a mighty and strong one*—(Behold the mighty one, the exceedingly strong one) *אמרי ארץ* emits *ladonai, fortis Domino, i. e. fortissimus*, a Hebraism. For *אמרי* *ladonai*, to the Lord, thirty-eight MSS. [of Dr. Kennicott's and many of *De Rossi's*, with some of my own] and two Editions, read *אמרי* *layehovah*, to JEHOVAH.

Verse 3. *The crown of pride, the drunkards of Ephraim*—(The proud crowns of the drunkards of Ephraim) I read *אמרי* *ayiroth, crowns*, plural, to agree with the verb *אמרי* *teramasenah, shall be trodden down.*

Verse 4. *The hasty fruit before the summer*—(The early fruit before the summer) "No sooner doth the *baccora* (the early fig) draw near to perfection in the middle or latter end of June, than the *kermez*, or summer fig, begins to be formed, though it rarely ripens before August; about which time the same tree frequently throws out a third crop, or the winter fig, as we may call it. This is usually of a much longer shape and darker complexion than the *kermez*, hanging and ripening upon the tree even after the leaves are shed: and provided the winter proves mild and temperate, is gathered as a delicious morsel in the spring." *Shaw, Travels*, p. 370, fol. The image was very obvious to the inhabitants of Judea and the neighbouring countries, and is frequently applied by the prophets to express a desirable object; by none more elegantly than by *Hosea*, chap. ix. 10.

"Like grapes in the wilderness, I found Israel; Like the first ripe fig in her prime, I saw your fathers."

Which when he that looketh upon it seeth—(which whose seeth, he plucketh it immediately) For *אמרי* *ayiroth*, which, with *אמרי* *haroek* makes a miserable tautology, read, by a transposition of a letter, *אמרי* *yaerah*; a happy conjecture of Houbigant. The image expresses in the strongest manner the great ease with which the Assyrians shall take the city and the whole kingdom, and the avidity with which they shall seize the rich prey without resistance.

Verse 5. *In that day*] Thus far the prophecy relates to the Israelites, and manifestly denounces their approaching

4 And * the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he ^h eateth it up.

5 In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,

6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

7 But they also ^h have erred through wine, and through strong drink are out of the way: * the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

8 For all tables are full of vomit and filthiness, so that there is no place clean.

9 ^h Whom shall he teach knowledge? and whom shall he make to understand ^h doctrine? them that are weaned from the milk, and drawn from the breasts.

g Ver. 1.—h Heb. swallowed.—i Prov. 20. 1. Hos. 4. 11.—k Ch. 58. 10, 12.—l Jer. 6. 10.—m Heb. the hearing.

destruction by Shalmaneser. Here it turns to the two tribes of Judah and Benjamin, the remnant of God's people who were to continue a kingdom after the final captivity of the Israelites. It begins with a favourable prognostication of their affairs under Hezekiah: but soon changes to reproofs and threatenings, for their intemperance, disobedience, and profaneness.

[Jonathan's Targum on this verse is worthy of notice:—"In that time Messiah, the Lord of hosts, *משיחא דאי* *meschicha dayai tseboth*, shall be a crown of joy and a diadem of praise to the residue of his people." Kimchi says, the Rabbins in general are of this opinion. Here, then, the Rabbins, and their most celebrated Targum, give the incommunicable name, *אמרי* *yehovah tseboth*, the Lord of hosts, to our ever blessed Redeemer, Jesus Christ.]

Verse 6. *The battle to the gate*—(The war to the gate of the enemy) That is, who pursue the fleeing enemy even to the very gates of their own city:—"But we were upon them even unto the entering of the gate," 2 Sam. xi. 23, that is, we drove the enemy back to their own gates. See also 1 Sam. xvii. 52. [The Targum says, The Messiah shall give the victory to those who go out to battle, that He may bring them back to their own houses in peace.]

Verse 9. *Whom shall he teach knowledge*—(Whom, say they, would he teach knowledge) The scoffers mentioned below, ver. 14, are here introduced as uttering their sententious speeches: they treat God's method of dealing with them, and warning them by His prophets, with contempt and derision. What, say they, doth he treat us as mere infants just weaned? doth he teach us like little children, perpetually inculcating the same elementary lessons, the mere rudiments of knowledge; precept after precept, line after line, here and there, by little and little? imitating at the same time, and ridiculing, in ver. 10, the concise prophetic manner. God, by His prophet, retorts upon them with great severity, their own contemptuous mockery, turning it to a sense quite different from what they intended. Yes, saith he, it shall be in fact as you say; ye shall be taught by a strange tongue and a stammering lip; in a strange country; ye shall be carried into captivity by a people whose language shall be unintelligible to you, and which ye shall be forced to learn like children. And my dealing with you shall be according to your own words: it shall be command upon command for your punishment; it shall be line upon line, stretched over you to mark your destruction; (compare 2 Kings xxi. 13,) it shall come upon you at different times, and by different degrees; till the judgments, with which from time to time I have threatened you, shall have their full accomplishment.

Jerom seems to have rightly understood the general design of this passage, as expressing the manner in which the scoffers, by their sententious speeches, turned into ridicule the warnings of God by His prophets, though he has not so well explained the meaning of the repetition of their speech in ver. 13. His words are on ver. 9. *Solebant hoc ex personâ prophetarum ludentes dicere*—and on ver. 14, *Quod supra diximus, cum irrisione scilicet principes Judæorum prophetis dicere, manda, remanda,*

24 Doth the ploughman plough all day to sow? doth he open and break the clods of his ground?

25 When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the v̄rie in their place?

26 * For v̄ his God doth instruct him to discretion, and doth teach him.

27 For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

28 Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen.

u Or, the wheat in the principal place, and barley in the appointed place.—v Or, speak v̄ his God doth teach him.

29 This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in working.

CHAPTER XXIX.

Distress of Ariel, or Jerusalem, on Sennacherib's invasion, with manifest allusion, however, to the still greater distress which it suffered from the Romans, 1-4. Disappointment and fall of Sennacherib described in terms, like the event, the most awful and terrible, 5-8. Stupidity and hypocrisy of the Jews, 9-16. Rejection of the Jews, and calling of the Gentiles, 17. The Chapter concludes by a recurrence to the favourite topics of the prophet, viz. the great extension of Messiah's kingdom in the latter days, and the future restoration of Israel, 18-24.

WOE to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices.

A. M. cir. 3282. B. C. cir. 712. Or XVII. 1. cir. ann. Nisam. Rom. E. Rom. 4.

2 Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.

e Eccles. 7. 15.—f Ps. 92. 5. Jer. 22. 18.—a Or, O Ariel, that is, the lion of God. b Ezek. 42. 15, 18.—c Or, of the city.—d 2 Sam. 6. 2.—e Heb. cut off the heads.

Bruiſe it with his horsemen—(Bruiſe it with the hoofs of his cattle)] For v̄vav̄ perasaiv, horsemen, or teeth, read v̄vav̄ perasaiv, hoofs. So the Syriac, Symmachus, Theodotion, and the Vulgate.—[The first is read with v̄ sin, the latter with v̄ samech, the pronunciation is nearly the same.]

NOTES ON CHAPTER XXIX.

The subject of this and the four following chapters is the invasion of Sennacherib; the great distress of the Jews while it continued; their sudden and unexpected deliverance by God's immediate interposition in their favour; the subsequent prosperous state of the kingdom under Hezekiah; interspersed with severe reproofs, and threats of punishment, for their hypocrisy, stupidity, infidelity, their want of trust in God, and their vain reliance on the assistance of Egypt; and with promises of better times, both immediately to succeed, and to be expected in the future age. The whole making not one continued discourse, but rather a collection of different discourses upon the same subject; which is treated with great elegance and variety. Though the matter is various, and the transitions sudden, yet the prophet seldom goes far from his subject. It is properly enough divided by the chapters in the common Translation.

Verse 1. Ariel.] That Jerusalem is here called by this name is very certain: but the reason of this name, and the meaning of it as applied to Jerusalem, is very obscure and doubtful. Some, with the Chaldee, suppose it to be taken from the hearth of the great altar of burnt-offerings, which Ezekiel plainly calls by the same name; and that Jerusalem is here considered as the seat of the fire of God, אֱרִיֵּל ur el, which should issue from thence to consume His enemies: compare chap. xxxi. 9. Some, according to the common derivation of the word, אֱרִיֵּל ari el, the lion of God, or the strong lion; suppose it to signify the strength of the place, by which it was enabled to resist and overcome all its enemies. Τῆς δὲ φωνῆς τῆν κοινὴν ὄνομα εἰρησθεῖσαι, δια Θεοῦ, λικόντος διηνε καταρατῆς τοῦς ἀγαθόντας. Prop. in loc. There are other explanations of this name given: but none that seems to be perfectly satisfactory.

[From Ezek. xliii. 15, we learn that Ari-el was the name of the altar of burnt-offerings, put here for the city itself in which that altar was. In the second verse it is said, I will distress Ari-el, and it shall be unto me as Ari-el. The first Ari-el here seems to mean Jerusalem, which should be distressed by the Assyrians: the second Ari-el seems to mean the altar of burnt-offerings. But why is it said, "Ari-el shall be unto me as Ari-el?" As the altar of burnt-offerings was surrounded daily by the victims which were offered; so the walls of Jerusalem shall be surrounded by the dead bodies of those who had rebelled against the Lord, and who should be victims to His justice. The translation of Bishop Lowth appears to embrace both meanings—I will bring distress upon Ari-el; and it shall be to me as the hearth of the great altar.]

Add ye year to year] Ironically. Go on year after year; keep your solemn feasts: yet know, that God will punish you for your hypocritical worship, consisting of mere form destitute of true piety. Probably delivered at the time of some great feast, when they were thus employed.

Verse 2. There shall be heaviness and sorrow—(There shall be continual mourning and sorrow)] Instead of your present joy and festivity.

And it shall be unto me as Ariel—(And it shall be unto me as the hearth of the great altar)] That is, it shall be the seat of the fire of God; which shall issue from thence to consume His enemies. See note on ver. 1. Or, perhaps, all on flame; as it was when taken by the Chaldeans; or covered with carcasses and blood, as when taken by the Romans: an intimation of which more distant events, though

impending on the Jews for their vices, and their profane contempt of God's warnings by His messengers, the prophet concludes with an explanation and defence of God's method of dealing with His people in an elegant parable or allegory; in which he employs a variety of images, all taken from the science of agriculture. As the husbandman uses various methods in preparing his land, and adapting it to the several kinds of seeds to be sown, with a due observation of times and seasons; and when he hath gathered in his harvest, employs methods as various in separating the corn from the straw and the chaff, by different instruments, according to the nature of the different sorts of grain: so God, with unerring wisdom, and with strict justice, instructs, admonishes, and corrects His people; chastises and punishes them in various ways, as the exigence of the case requires; now more moderately, now more severely; always tempering justice with mercy; in order to reclaim the wicked, to improve the good; and, finally, to separate the one from the other.

Verse 26. For his God doth instruct him] All nations have agreed in attributing agriculture, the most useful and the most necessary of all sciences, to the invention and to the suggestions of their deities. "The Most High hath ordained husbandry," saith the son of Sirach, Ecclesi. vii. 15.

Nisquam Ceres fertur fruges, Liberque liquoris Vitigent laticam mortalibus instituisse. Lucretius, v. 14.

["Ceres has taught mortals how to produce fruits; and Bacchus has taught them how to cultivate the vine."]

Ὁ δ' ἄπιος ἀνθρωποιος Δείξα σημαίνει, λαοὺς δ' ἐπὶ ἔργων εὐσεβείας Μίμητικὸν βίωτοιο· λέγει δ' ὅτι βέλως ἀριστή Βουνοί τε καὶ μακλήρη· λέγει δ' ὅτι δείξεται ὕψαι Καὶ φῶτα γυρωσαί, καὶ σπέρματα παντὰ βαλεῖσθαι.

Aratus, Phaenon. v.

He (Jupiter) to the human race Indulgent, prompts to necessary toil Man provident of life; with kindly signs The seasons mark, when best to turn the globe With spade and plough, to nurse the tender plant, And cast o'er fostering earth the seeds abroad."

Verses 27, 28. Four methods of threshing are here mentioned, by different instruments, the flail, the drag, the wain, and the treading of the cattle. The staff, or flail, was used for the infirmiora semina, says Jerom, the grain that was too tender to be treated in the other methods. The drag consisted of a sort of strong planks, made rough at the bottom with hard stones or iron: it was drawn by horses or oxen over the corn sheaves spread on the floor, the driver sitting upon it. Kemper has given a print representing the manner of using this instrument, Amoen. Ezot. p. 632, fig. 3. The wain was much like the former: but had wheels with iron teeth, or edges like a saw.—Ferratula carpentia rotis per medium in serrarum modum se volventibus. Hieron. in loc. by which it should seem that the axle was armed with iron teeth, or serrated wheels, throughout. See a description and print of such a machine used at present in Egypt for the same purpose; it moves upon three rollers armed with iron teeth or wheels, to cut the straw: in Niebuhr's Voyage en Arabie, Tab. xvii. p. 123. In Syria they make use of the drag, constructed in the very same manner as above described; Niebuhr, Description de l'Arabie, p. 140. This not only forced out the grain, but cut the straw in pieces for fodder for the cattle; for in the eastern countries they have no hay. See Harmer's Observ. I. p. 425. The last method is well known from the law of Moses, which "forbids the ox to be muzzled, when he treadeth out the corn." Deut. xxv. 4.

Verse 28. The bread-corn] I read אֱרִיֵּל v̄elahem, on the authority of the Vulgate and Symmachus: the former expresses the conjunction v̄ vau, omitted in the text, by autem; the latter by &c.

3 And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

4 And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, 'out of the ground, and thy speech shall whisper out of the dust.

5 Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly.

6 Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

7 And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.

8 It shall even be as when a hungry man dreameth, and behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and behold, he drinketh; but he awaketh, and behold, he is faint, and his soul

hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

9 Stay yourselves and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

10 For, the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

11 And the vision of all that is come unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed.

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

13 Wherefore the LORD said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

14 Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of

f Ch. 8. 18.—g Heb. peep, or, chirp.—h Ch. 25. 6.—i Job 9. 18. Ch. 17. 13.—k Ch. 25. 13.—l Ch. 28. 2. & 20. 20.—m Ch. 37. 26.—n Job 20. 3.—o Ps. 73. 20.—p Or, take your pleasure, and riot.—q See Ch. 28. 7, 8.—r Ch. 61. 21.—s Rom. 11. 5.—t Ps. 69. 23.

Ch. 6. 10.—u Heb. heads: see Ch. 3. 9. Jer. 25. 8.—v 1 Sam. 9. 9.—w Or, letter.—x Ch. 8. 16.—y Dan. 12. 4, 9. Rev. 5. 1-5, 9 & 6. 1.—z Ezek. 33. 21. Matt. 12. 8. & Mark 7. 6, 7.—a Col. 2. 22.—b Hab. 1. 5.—c Heb. I will add.—d Jer. 49. 7. Obad. 8. 1 Cor. 1. 19.

not immediate subjects of the prophecy, may perhaps be given in this obscure passage.

Verse 3. *And I will camp against thee round about—* (And I will encamp against thee like David) For כדור *kadur*, some kind of military engine, כדור *ke-david*, like David, is the reading of the *Septuagint*, two MSS. of *Kennicott*, if not two more: [but though Biahop Lowth adopts this reading, I think it harsh and unnecessary.]

Forts—(Towers) For מרתם *mitureth*, read מרתם *mitudoth*: so the *Septuagint* and five MSS. [of Dr. *Kennicott*,] one of them ancient, [and four of *De Rossi*.]

Verse 4. *And thy speech shall be low out of the dust—* (And from out of the dust thou shalt utter a feeble speech) That the souls of the dead utter a feeble stridulous sound, very different from the natural human voice, was a popular notion among the heathens as well as among the Jews. This appears from several passages of their poets; Homer, Virgil, Horace. The pretenders to the art of necromancy, who were chiefly women, had an art of speaking with a feigned voice; so as to deceive those who applied to them, by making them believe, that it was the voice of the ghost. They had a way of uttering sounds, as if they were formed, not by the organs of speech, but deep in the chest, or in the belly; and were thence called *εγγαστριμύθοι, ventriloqui*: they could make the voice seem to come from beneath the ground, from a distant part, in another direction, and not from themselves; the better to impose on those who consulted them. *Εγγαστριμύθοι το γένος τούτου τον ἀνδρον ἤχον ἐπιτρέπονται, ἢα δια την ἀσάβητον της φωνης του του ψεύδους ἀποδιδράσκουσιν ἐλεγχον. Pseullus De Demonibus, apud Bochart, i. p. 731.* "These people studiously acquire, and affect on purpose, this sort of obscure sound; and by the uncertainty of the voice they may the better escape being detected in the cheat." From these arts of the necromancers the popular notion seems to have arisen, that the ghost's voice was a weak, stridulous, almost inarticulate sort of sound very different from the speech of the living.

Verse 5. *The multitude of thy strangers—* (The multitude of the proud) For זרעיה *zereya*, *thy strangers*, read זרם *zerim*, *the proud*, according to the *Septuagint*; parallel and synonymous to *ἄβυσσος* *abysos*, *the terrible*, in the next line: the *resh* was at first *r dalth* in a MS. See note on chap. xxv. 2.

The fifth, sixth, and seventh verses contain an admirable description of the destruction of Sennacherib's army, with a beautiful variety of the most expressive and sublime images: perhaps more adapted to shew the greatness, the suddenness, and horror of the event, than the means and manner by which it was effected. Compare chap. xxx. 30—33.

Verse 7. *As a dream* This is the beginning of the comparison, which is pursued and applied in the next verse. Sennacherib and his mighty army are not compared to a dream, because of their sudden disappearance: but the disappointment of their eager hopes is compared to what happens to a hungry and thirsty man, when he awakes from a dream, in which fancy had presented to him meat and drink in abundance; and finds it nothing but a vain illusion. The comparison is elegant and beautiful in the highest degree, well wrought up, and perfectly suited to the end proposed.

The image is extremely natural, but not obvious: it appeals to our inward feelings, not to our outward senses; and is applied to an event in its concomitant circumstances exactly similar, but in its nature totally different. See *De S. Poes. Hebr. Prælect. xii.* For beauty and ingenuity it may fairly come in competition with one of the most elegant of Virgil, (greatly improved from Homer, *Iliad. xxii. 193.*) where he has applied to a different purpose, but not so happily, the same image of the ineffectual working of the imagination in a dream:

Ac veluti in somnia, oculos ubi languida pressit Noctæ quiete, nectipiscum avidos extenderet curvas Velle videmus, et in mediis conatibus agri Succidimus; non lingua salis, non corpore nota Sufficiens visus, nec vox, aut verba sequuntur. Etn. vi. 100.

"And as, when slumber seals the closing night, The sick wild fancy labours in the night; Some dreadful visionary goal we strain With airy strides, but strive in vain to run; In vain our baffled limbs their powers essay; We faint, we struggle, sink, and fall away; Drain'd of our strength, we neither fight nor fly, And on the tongue the struggling accents die." Pia.

Lucretius expresses the very same image with Isaiah:

Ac veluti in somnia sitiens quæm rugit, et humor Non datur, ardorem in membris qui stinguere possit; Sed lacrimam simulacraque palli, frustroque laborat, In medioque siti torrensit Jussisse potans. lv. 100.

[Bishop Stock's translation of the prophet's text, is both elegant and just.

"As when a hungry man dreameth; and, lo! he is eating: And he awaketh; and his appetite is unsatisfied. And as a thirsty man dreameth; and, lo! he is drinking: And he awaketh; and, lo! he is faint, And his appetite craveth."

Lucretius almost copies the original.]

All that fight against her and her munition— (And all their armies and their towers) For צבאותיה ומוצאותיה *tsobeah u-mitsodath*, I read with the *Chaldee* צבאותיה ומוצאותיה *tsobeah u-mitsodathem*.

Verse 9. *Stay yourselves and wonder—* חתמוּתוּ *hith-mamahu*, *go on what, what, what*, in a state of mental indetermination, till the overflowing scourge take you away. See the note on *Psa. cxix. 60.*

They are drunken, but not with wine See note on *Ch. li. 21.* Verse 11. *I cannot; for it is sealed—* (I cannot read it, for it is sealed up) An ancient MS. and the *Septuagint* have preserved a word here, lost out of the text, *לקדוּת* *lekadoth*, (for לקראת *lekarakath*) *awayward*, read it.

Verse 13. *The Lord—* (Jehovah) For אדוני *adonai*, sixty-three MSS. [of *Kennicott*, and many of *De Rossi*,] and four editions, read יהוה *יהוה*, and five MSS. add יהוה *yehovah*.

[*Kimchi* makes some just observations on this verse. *The vision*, meaning the Divine Revelation of all the prophets, is a book or letter that is sealed, is not easily understood. *This is delivered to one that is learned*, instructed in the law. *Read this; and he saith, I cannot, for it is sealed*, a full proof that he does not wish to know the contents, else he would apply to the Prophet to get it explained. See *Kimchi* on the place.]

And their fear toward me is taught by the precept of men— (And their vain is their fear of me, teaching the commandments of men) I read, for פתוּתוּ *pa-tehu*, יהוה *ye-tehu*, with the *Septuagint*, *Matt. xv. 9.* *Mark vii. 7.* and for מלומדים *melumedim*, מלומדיה *melumedah*, with the *Chaldee*.

their wise men shall perish, and the understanding of their prudent men shall be hid.

15 Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?

16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He hath no understanding?

17 Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

18 And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19 The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

20 For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:

21 That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

22 Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

23 But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

Ch. 20. 1.—f. Ps. 94. 7.—g. Eccles. 21. 18.—h. Ch. 45. 9. Rom. 9. 20.—i. Ch. 22. 15. k. Ch. 35. 5.—l. Ch. 61. 1.—m. Heb. shall add.—n. James 2. 5.—o. Ch. 23. 14. 22. p. Mic. 2. 1.—q. Amos 5. 10, 12.—r. Prov. 24. 21.—s. Josh. 24. 3.—t. Ch. 19. 25. & 45. 11. & 60. 24. Eph. 2. 10.

Verse 17. *And Lebanon shall be turned into a fruitful field*—[Ere Lebanon become like Carmel] A maahal, or proverbial saying, expressing any great revolution of things; and, when respecting two subjects, an entire reciprocal change: explained here by some interpreters, I think with great probability, as having its principal view beyond the revolutions then near at hand; to the rejection of the Jews, and the calling of the Gentiles. The first were the vineyard of God, *כרם* *carem el*, (if the prophet, who loves an allusion to words of like sounds, may be supposed to have intended one here,) cultivated and watered by him in vain, to be given up, and to become a wilderness: compare chap. v. 1—7. The last had been hitherto barren; but were, by the grace of God, to be rendered fruitful. See Matt. xxi. 43; Rom. xi. 30, 31. Carmel stands here opposed to Lebanon, and therefore is to be taken as a proper name.

Verse 21. *Him that reproveth in the gate*—(Him that pleaded in the gate) "They are heard by the treasurer, master of the horse, and other principal officers of the regency [of Algiers] who sit constantly in the gate of the palace for that purpose;" [that is, the distribution of justice.] *Shaw's Travels*, p. 315, fol. He adds, in the note, "That we read of the *elders in the gate*, Deut. xxii. 15. and xxv. 7. and Isa. xxix. 21, Amos v. 10, of him that reproveth and rebuketh in the gate. The Ottoman court likewise seems to have been called the *Port*, from the distribution of justice, and the dispatch of public business, that is carried on in the gates of it."

[Verse 22. *Who redeemed Abraham*—As God redeemed Abraham from among idolaters, and workers of iniquity; so will He redeem those who hear the words of the Book, and are humbled before him, ver. 18, 19.]

Concerning the house of Jacob—(The God of the house of Jacob) I read *לאל*, as a noun, not a preposition: the parallel line favours this sense; and there is no address to the house of Jacob, to justify the other.

Neither shall his face now wax pale—(His face shall no more be covered with confusion) "עֲיָבוֹר יִשְׁכַּח, Chald. *ut* *o* [parabaticus] Theod. *εὑρανονοισται*, Syr. *ܘܝܫܘܥܢܥܦܪܘ*, *videtur legendum* *עֲיָבוֹר יִשְׁכַּפְּהוֹ*: *hic enim solum legitur verbum* *עֲיָבוֹר*, *nec in linguâ affinitibus habet pudoris significationem."* SECKER.

[Here alone is the verb *עֲיָבוֹר* read: nor has it in the cognate languages, the signification of shame.]

Verse 23. *But when he seeth his children, the work of mine hands*—(For when his children shall see the work

24 They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

CHAPTER XXX.

The Jews reproved for their reliance on Egypt, 1—7. Threatened for their obstinate adherence to this alliance, 8—17. Images, the most elegant and lofty, by which the lastness of the reign of Manah's reign at the period when all Israel shall be added to the church, a beautifully set forth, 18—25. Dreadful fall of Sennacherib's army, an event once manifestly typical of the terrible and sudden overthrow of Antichrist; so, unless this typical reference be admitted, no possible connexion can be imagined between the stupendous events which took place in Hezekiah's reign, and the very remote and inconceivably more glorious displays of Divine vengeance and mercy in the days of the Messiah, 27—32.

WOE to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin.

2 That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.

4 For his princes were at Zoan, and his ambassadors came to Hanes.

5 They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach.

6 The burden of the beasts of the south; into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them.

7 For the Egyptians shall help in vain, and

Ch. 28. 7.—v. Heb. shall know understanding.—a. Ch. 28. 15.—b. Deut. 28. 12. c. Ch. 31. 1.—d. Num. 27. 21. Josh. 3. 14. 1 Kings 22. 7. Jer. 21. 2 & 22. 2. e. Ch. 20. 5. Jer. 37. 5, 7.—f. Ch. 12. 11.—g. Jer. 2. 32.—h. Ch. 57. 8. Hos. 2. 2 & 12. 1. i. Deut. 3. 18.—k. Jer. 37. 7.

of my hands] For *בְּרַחֲמַי* *berat*, I read *בְּרַחֲמַי* *berat*, with the *Septuagint* and *Syriac*.

NOTES ON CHAPTER XXX.

Verse 1. *And that cover with a covering*—(Who ratify covenants) Heb. "Who pour out a libation." Sacrifices and libation were ceremonies constantly used, in ancient times, by most nations, in the ratifying of covenants: a libation therefore is used for a covenant, as in Greek the word *σπονδή*, for the same reason, stands for both. This seems to be the most easy explication of the Hebrew phrase; and it has the authority of the *Septuagint*, *εὐνοίας σπονδῆς*.

Verse 4. *Hanes*] Six MSS. [of *Kennicott*], and perhaps six others, with [four of *De Rossi*], read *חַנַּאן* *chanan*, in vain, for *חַנַּאן* *Hanes*; and so also the *Septuagint*, who read likewise *γῆ* *yagū*, *laboured*, for *יַגִּיעוּ* *yagiēu*, *arrived at*.

Verse 5. *Were ashamed*] Eight MSS. (one ancient), [of *Kennicott* and ten of *De Rossi*] read *חֲבִישׁ* *habish*, without *מ* *aleph*. So the *Chaldee* and *Vulgate*.

But a shame—(But proved even a shame) Four MSS. (three ancient) after *כי* *ki*, add *מִן* *im*, unless, which seems wanted to complete the phrase in its usual form.

Verse 6. *The burden*] *מַשָּׂא* *masha*, seems here to be taken in its proper sense; the load, not the oracle. The same subject is continued; and there seems to be no place here for a new title to a distinct prophecy.

[Does not *burden of the beasts of the South* in this place relate to the presents sent by Hohaek king of Israel, to the South, to Egypt, which lay south of Judea, to engage the Egyptians to succour him against the king of Assyria?]

Into the land of trouble and anguish—(Through a land of distress and difficulty) The same deserts are here spoken of, which the Israelites passed through, when they came out of Egypt, which Moses describes, Deut. viii. 15, as "that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought; where there was no water." And which was designed to be a kind of barrier between them and Egypt, of which the Lord had said, "Ye shall henceforth return no more that way." Deut. xvii. 16.

Shall not profit them] A MS. adds in the margin the word *לֹא* *lamo*, *them*, which seems to have been lost out of the text; it is authorized by the *Septuagint* and *Vulgate*.

Verse 7. *Their strength is to sit still*—(Rahab the In-

to no purpose: therefore have I cried ^a concerning this, ^b Their strength is to sit still.

8 Now go, ^a write it before them in a table, and note it in a book, that it may be for ^c the time to come for ever and ever:

9 That ^d this is a rebellious people, lying children, children that will not hear the law of the LORD:

10 ^e Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, ^f speak unto us smooth things, prophecy deceits:

11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

12 Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in ^g oppression and perverseness, and stay thereon:

13 Therefore this iniquity shall be to you ^h as a breach ready to fall, swelling out in a high wall, whose breaking ⁱ cometh suddenly at an instant.

14 And ^j he shall break it as the breaking of ^k the potter's vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a shred to take fire from the hearth, or to take water ^l without of the pit.

15 For thus saith the Lord God, the Holy One of Israel; ^m In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: ⁿ and ye would not.

16 But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue ye be swift.

17 ^o One thousand shall flee at the rebuke of

one; at the rebuke of five shall ye flee: till ye be left as ^p a beacon upon the top of a mountain, and as an ensign on a hill.

18 And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: ^q blessed are all they that wait for him.

19 For the people ^r shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.

20 And ^s though the LORD give you ^t the bread of adversity, and the water of ^u affliction, yet shall not thy ^v teachers be removed into a corner any more, but thine eyes shall see thy teachers:

21 And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye ^w turn to the right hand, and when ye turn to the left.

22 ^x Ye shall defile also the covering of ^y thy graven images of silver, and the ornament of thy molten images of gold: thou shalt ^z cast them away as a menstruous cloth; ^{aa} thou shalt say unto it, Get thee hence.

23 ^{ab} Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.

24 The oxen likewise, and the young asses that ear the ground shall eat ^{ac} clean ^{ad} provender, which hath been winnowed with the shovel and with the fan.

25 And there shall be ^{ae} upon every high mountain, and upon every ^{af} high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.

¹ Or, to her.—m Ver. 15. Ch. 7. 4.—n Hab. 2. 2.—o Heb. the latter day.—p Deut. 32. 30. Ch. 1. 4. Ver. 1.—q Jer. 11. 21. Amos 5. 12 & 7. 12. Mic. 2. 4.—r 1 Kings 22. 12. Mic. 2. 11.—Or, freed.—s Ps. 22. 3.—t Ch. 29. 5.—u Ps. 2. 9. Jer. 15. 11. v Heb. the bottle of potters.—x Ver. 7. Ch. 7. 4.—y Matt. 23. 37.—z Rev. 22. 8. Deut. 22. 25 & 23. 25. Josh. 23. 10.—a, a tree brought of branches, or, boughs: or,

a mast.—b Ps. 2. 12 & 94. 8. Prov. 15. 20. Jer. 17. 7.—c Ch. 65. 9.—d 1 Kings 22. 37. Ps. 137. 2.—e Or, oppression.—f Ps. 74. 9. Amos 8. 11.—g Josh. 1. 7. h 2 Chron. 31. 1. Ch. 2. 20. & 31. 7.—i Heb. the green images of thy silver. k Heb. scatter.—l Hos. 14. 8.—m Matt. 6. 33. 1 Tim. 4. 8.—n Or, security.—o Heb. loosened.—p Ch. 2. 14, 15 & 44. 3.—q Heb. lifted up.

active) The two last words, שבת ארם *hem shabeth*, joined into one, make the participle *pihel* דשבת *hemshabeth*. I find that the learned professor Doederlein, in his version of Isaiah, and notes on this place, has given the same conjecture; which he speaks of as having been formerly published by him. A concurrence of different persons in the same conjecture adds to it a greater degree of probability.

Verse 8. For ever and ever.—(For a testimony for ever) לעד *ledd*. So the Syriac, Chaldee, Vulgate, and Septuagint, in MSS. Pachom. and 1. D. 11. *eis pappropius*, which two words have been lost out of the other copies of the Septuagint.

Verse 12. In oppression.—(In obliquity) בקשקש *be-akesh*, transposing the two last letters of בקשקש *be-eshek*, in oppression, which seems not to belong to this place: a very probable conjecture of Houbigant.

Verse 13. Swelling out in a high wall.—(A swelling in a high wall) It has been observed before, that the buildings of Asia generally consist of little better than what we call mud-walls. "All the houses at Ispahan," says Thevenot, (vol. II. p. 159,) "are built of bricks made of clay and straw, and dried in the sun: and covered with a plaster made of a fine white stone. In other places in Persia, the houses are built with nothing else but such bricks, made with tempered clay and chopped straw, well mingled together, and dried in the sun, and then used; but the least rain dissolves them." Sir John Chardin's MS. remark on this place of Isaiah is very apposite: *Murs en Asie étant faits de terre se fendent ainsi par milieux et de haut en bas*—[The walls in Asia being made of earth often cleave from top to bottom.] This shews clearly how obvious and expressive the image is. The Psalmist has in the same manner made use of it, to express sudden and utter destruction:

^a Ye shall be slain all of you; [Ye shall be like an inclosing wall, like a shattered fence].—Ps. lxxi. 4.

Verse 14. He shall not spare.—(And spareth it not) Five MSS. add the conjunction *vau* to the negative; ואלו *ve-lo*.

Verse 17. At the rebukes of five shall ye flee.—(At the rebuke of five, ten thousand of you shall flee) In the second line of this verse a word is manifestly omitted, which should answer to one thousand in the first: the Septuagint supply *παισθησιν*, *rebibim*. But the true

word is ריבה *ribbah*; as, I am persuaded, any one will be convinced, who will compare the following passages with this place:

- "How should one chase a thousand; And two put ten thousand [רַבְרַב] to flight?" Deut. xxxii. 30.
- "And five of you shall chase a hundred; And a hundred of you shall chase [רַבְרַב] ten thousand." Levit. xxvi. 8.

Verse 18. And therefore will he be exalted.—(Even for this shall he expect in silence) For ירום *yiom*, he shall be exalted, which belongs not to this place, Houbigant reads ירום *yedom*, he shall be silent: and so it seems to be in a MS. Another MS. instead of it reads ישוב *yashub*, he shall return. The mistakes occasioned by the similitude of the letters *v* *daleth* and *v* *resh* are very frequent, as the reader may have already observed.

Verse 19. For the people shall dwell in Zion.—(When a holy people shall dwell in Zion) *Ασος άγιος*, Septuagint; *עם קדוש* *am kedosh*. The word *קדוש* *kedosh*, lost out of the text, but happily supplied by the Septuagint, clears up the sense, otherwise extremely obscure. [When the rest of the cities of the land were taken by the king of Assyria, Zion was preserved, and all that were in it.]

Thou shalt weep no more.—(Thou shalt implore him with weeping) The negative particle *lo*, is not acknowledged by the Septuagint. It may perhaps have been written by mistake for *li* *lo*, to him, of which there are many examples.

Verse 20. Though the LORD.—(Though יהוה) For *אדוני* *adonai*, sixteen MSS. and three editions have *יהוה* *yehovah*; [many of De Rossi's have the same reading; all my own have *יהוה* *yehovah*.]

Verse 21. When ye turn to the right hand, and when ye turn to the left.—(Turn not aside, to the right or to the left) The Syriac, Chaldee, and Vulgate, translate as if, instead of *ל-ימי* *ki-re-ki*, they read *ל-ימי* *lo-re-lo*.

Verse 22. Ye shall defile.—(Ye shall treat as defiled) The very prohibition of Moses, Deut. vii. 25, only thrown out of the prose into the poetical form. "The graven images of their gods ye shall burn with fire: thou shalt not desire the silver or the gold that is on them; nor take it unto thee, lest thou be snared therein; for it is an abomination to יהוה thy God."

Verse 25. When the towers fall.—(When the mighty

26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.

27 Behold the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire:

28 And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err.

29 Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel.

30 And the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.

31 For through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod.

32 And in every place where the grounded staff shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it.

33 For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it.

CHAPTER XXXI.

The Jews again reproved for their conduct in Egypt, finally contrasted with their neglect of the power and protection of God, 1-3. Deliverance and protection are, notwithstanding, promised, expressed by two similes, the first remarkably lofty and poetical, the latter singularly beautiful and tender, 4, 5. Exhortation to repentance, joined with the prediction of a more reformed period, 6, 7. This Chapter concludes, like the preceding, with prophesying the fall of Sennacherib, 8, 9.

Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord!

2 Yet he also is wise, and will bring evil, and

1 Ch. 40, 19, 20.—a Or, and the grievousness of Aeneas.—4 Heb. Assesians.—a Ch. 11, 4. 2 Thon. 2, 8.—y Ch. 8, 5.—w Ch. 37, 29.—x Psa. 62, 4.—y Ch. 2, 3.—z Heb. Rock. Douc. 32, 4.—a Ch. 29, 6.—b Heb. the glory of his voice.—c Ch. 29, 2 & 32, 18.—d Ch. 37, 36.

a Ch. 18, 5, 24.—f Heb. every passing of the rod founded.—g Heb. cause to rest upon him.—h Ch. 11, 15 & 16 [6.—4 Or, against them.—k Jer. 7, 21 & 19, 6, &c. l Heb. from yesterday.—m Ch. 32, 2 & 30, 6. Ezek. 17, 15.—n Psa. 20, 7. Ch. 32, 9. o Dan. 9, 13. Hos. 7, 7.

fall) מגדולים megadolim, μεγαλῶν, Sym. μεγαλοφωνους, Aquila, רב רבין rabrebin, Chal. [All signifying mighty ones.]

Verse 26. Shall be sevenfold) The text adds שבעת הימים ke-or shib'ath hayamim, "as the light of seven days," a manifest gloss, taken in from the margin: it is not in most of the copies of the Septuagint. It interrupts the rhetorical construction, and obscures the sense by a false, or at least an unnecessary interpretation.

[By moon, sun, light, are to be understood the abundance of spiritual and temporal felicity with which God should bless them in the days of the Messiah, which should be sevenfold, i. e. vastly exceed all that they had ever before possessed.]

Verse 27. And the burden thereof is heavy—(And the flame rageth violently) שמשו mesah; this word seems to be rightly rendered in our translation, the flame, Judg. xx. 38, 40, &c. a sign of fire, Jer. vi. 1, called properly שמשו mishah, an elevation, from its tending upwards.

Verse 28. To sift the nations with the sieve of vanity—(To toss the nations with the van of perdition) The word להנחיל lahanaphah, is in its form very irregular. Kimchi says it is from להנחיל lehaniph. Houbigant supposes it to be a mistake, and shews the cause of it; the joining it to the ה he, which should begin the following word. The true reading is להנחיל lehaniph ha-goyim, to sift the nations.

The Vulgate seems to be the only one of the ancient interpreters who has explained rightly the sense: but he has dropped the image; ad perdendas gentes in nihilum. Kimchi's explanation is to the following effect,—"נחיל naphah, is a van with which they winnow corn; and its use is to cleanse the corn from the chaff and straw; but the van with which God will winnow the nations, will be the van of emptiness or perdition; for nothing useful shall remain behind, but all shall come to nothing, and perish. In like manner, a bridle is designed to guide the horse in the right way: but the bridle which God will put in the jaws of the people, shall not direct them aright, but shall make them err, and lead them into destruction." This latter image the prophet has applied to the same subject afterward, chap. xxxiii. 29.

"I will put my bridle in thy jaws, And turn thee back by the way in which thou comest."

And as to the former it is to be observed, that the van of the ancients was a large instrument, somewhat like a shovel, with a long handle, with which they tossed the corn mixed with the chaff and chopped straw into the air, that the wind might separate them. See Hammond on Matt. iii. 12.

[There shall be a bridle in the jaws—A metaphor taken from a headstrong unruly horse: the bridle checks, restrains, and directs him. What the true God does in restraining sinners, has been also attributed to the false gods of the heathen. Thus Eschylus, Prom. Vincit. 691.

ἀλλ' ἐπηγάγες νιν Διὸς χαλινὸς πρὸς βίαν πρῶσειν ταῖς.

"But the bridle of Jupiter violently constrained him to do these things."

Verse 30. The Lord shall cause his glorious voice to be heard—Kimchi understands this of the great destruction of the Assyrian host by the angel of the Lord. Instead of

מקץ be-zaph ats, with swift anger, five of Dr. Kennicott's MSS. and one of my own, read מקץ be-zaph aph, with detestation indignant. For מץ ats, swift, which is the common reading, forty-two of Kennicott's, forty-three of De Rossi, and two of my own, have מץ aph, wrath or fury. The former reading מץ ats, is not found in any Bible previously to that of Van der Hooght, in 1705. And there it seems to be a typographical mistake.

Verse 31. Which smote with a rod—(He that was ready to smite with his staff) "Post אשור ashur, forte excidit אשור ashur." SECKER. [After אשור ashur, probably אשור ashur, which, has been omitted.]

Verse 32. The grounded staff—(The rod of his correction) For מוסדהו mosudah, the grounded staff, of which no one yet has been able to make any tolerable sense, Le Clerc conjectured מוסדהו moserah, of correction; see Prov. xxii. 15, and so it is in two MSS. (one of them ancient,) and seems to be so in the Bodley MS. The Syriac has מושבהו deshubbetha, virga domans, vel subjectionis,—"the taming rod, or rod of subjection."

With tabrets and harps) With every demonstration of joy and thanksgiving for the destruction of the enemy in so wonderful a manner: with hymns of praise, accompanied with musical instruments. See ver. 29.

With it—(Against them) For נח בה, against her, fifty-two MSS. and five editions read נח בה, against them.

Verse 33. For Tophet is ordained) Tophet is a valley very near to Jerusalem, to the south-east, called also the valley of Hinnom or Gehenna; where the Canaanites, and afterwards the Israelites, sacrificed their children, by making them pass through the fire; that is, by burning them in the fire, to Moloch, [as some suppose.] It is therefore used for a place of punishment by fire; and by our blessed Saviour in the gospel, for hell-fire: as the Jews themselves had applied it. See Chald. on Isaiah, xxxiii. 14, where עלת מוקדו mokdey olam, is rendered "the Gehenna of everlasting fire." Here the place where the Assyrian army was destroyed is called Tophet by a metonymy; for the Assyrian army was destroyed probably at a greater distance from Jerusalem, and quite on the opposite side of it: for Nob is mentioned as the last station, from which the king of Assyria should threaten Jerusalem, chap. x. 32, where the prophet seems to have given a very exact chorographical description of his march in order to attack the city.

NOTES ON CHAPTER XXXI.

[Verse 1. Woe to them that go down to Egypt] This is a reproof to the Israelites for forming an alliance with the Egyptians; and not trusting in the Lord.]

And stay on horses—(Who trust in horses) For לכו ve-ai, and upon, first twenty MSS. [of Kennicott, thirty of De Rossi, one of my own,] and the Septuagint, Arabic, and Vulgate, read לכו ai, upon, without the conjunction, which disturbs the sense.

Verse 2. His words—(His word) דברו debaro, singular, without yod, two MSS. of Dr. Kennicott, the Septuagint, and Targ. Hieros. [דעראי derecaiv, his ways, is found in one MS.]

¶ will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity.

3 Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand; both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

4 For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.

5 As birds flying, so will the LORD of hosts

p Numb. 23. 15.—q Heb. remove.—r Psa. 146. 5, 6.—s Hos. 11. 10. Amos 3. 8. t Or, multitude.—u Ch. 32. 13.—v Deut. 32. 11. Psa. 91. 4.—w Psa. 37. 45.—x Hos. 2. 2.—y Ch. 2. 20. & 30. 22.—z Heb. the idols of his gold.—1 Kings 12. 30.

Verse 3. He that helpeth (the Egyptians) shall fall—and he that is holpen (the Israelites) shall fall down together.]

Verse 4. Like as the lion] This comparison is exactly in the spirit and manner, and very nearly approaching to the expression, of Homer.

Ἡρ' ἔμν ὄστε λέων ὀρειτροφός, ὄστ' ἐπίδουξ
ἄηρον ἢ κρείων, κελταί δ' εἰ θυμὸς ἀγῆρωρ,
Μῆλων περὶσσοῦτα, καὶ ἐς πικνὸν δόμον ἔλθειν·
Ἔκτερ γὰρ χ' ἔντροβι παρ' ἀνοφί βωτορὸς ἀνδρῶν,
Ὀν κνεί καὶ δωρκεῖ φλασσούτασ περι μῆλα,
Ὀν ρα τ' ἀκείρτοσ μείονσ σταθμοῖσ δίδοται·
Ἄλλ' ὅτ' ἀρ' ἠ ἤρκατε μεταλμῶσ, ἢ καὶ αὐτοσ
Ἐβλήτ' ἐν πρώτοισ θοῖσ ἀπο χείροσ ἀκούει.

Iliad. xii. 299.

As the bold lion, mountain-bred, now long famished, with courage and with hunger strong, Attempts the thronged fold; his sought appals, Though dogs and armed shepherds stand in guard Collected; he fearless undaunted springs O'er the high fence, and rends the trembling prey; Or rushing onward, in his breast rooves The well-lined spear.

Of metaphors, allegories, and comparisons of the Hebrew poets, in which the Divine nature and attributes are represented under images taken from brutes and other low objects; and of their effect, their sublimity, and the causes of it; see De Sac. Poes. Hebr. Prælect. xvi. sub fin.

Verse 5. Passing over—(Leaping forward)] The generality of interpreters observe in this place an allusion to the deliverance, which God vouchsafed to His people, when He destroyed the first-born of the Egyptians, and exempted those of the Israelites sojourning among them, by a peculiar interposition. The same word is made use of here, which is used upon that occasion; and which gave the name to the feast, which was instituted in commemoration of that deliverance; פסח pasach. But the difficulty is, to reconcile the commonly received meaning of that word with the circumstances of the similitude here used to illustrate the deliverance represented as parallel to the deliverance in Egypt.

* As the mother-bird hovering over her young; So shall JEHOVAH God of hosts protect Jerusalem. Protecting and delivering, passing over, and rescuing her."

This difficulty is, I think, well solved by Vitringa; whose remark is the more worthy of observation, as it leads to the true meaning of an important word, which hitherto seems greatly to have been misunderstood; though Vitringa himself, as it appears to me, has not exactly enough defined the precise meaning of it. He says, "פסח pasach signifies to cover, to protect by covering; σκεπασσ θκας, Septuagint. JEHOVAH obteget ostium;" [The Lord will cover or protect the door;] whereas it means that particular action or motion, by which God at that time placed Himself in such a situation as to protect the house of the Israelite against the destroying angel: to spring forward, to throw one's self in the way, in order to cover and protect. Cocceius comes nearer to the true meaning than Vitringa, by rendering it, gradum facere, to march, to step forward. Lexicon in voc. The common meaning of the word פסח pasach upon other occasions is to halt, to be lame, to leap as in a rude manner of dancing, (as the prophets of Baal did, 1 Kings xviii. 26,) all which agrees very well together; for the motion of a lame person is a perpetual springing forward, by throwing himself from the weaker upon the stronger leg. The common notion of God's passage over the houses of the Israelites is, that in going through the land of Egypt to smite the first-born, seeing the blood on the doors of the houses of the Israelites, he passed over, or skipped those houses, and forbore to smite them. But that this is not the true notion of the

defend Jerusalem; ¶ defending also he will deliver it; and passing over he will preserve it.

6 Turn ye unto him from whom the children of Israel have deeply revolted.

7 For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin.

8 Then shall the Assyrian fall with the sword not of a mighty man; and the sword not of a mean man shall devour him: but he shall flee from the sword, and his young men shall be discomfited.

9 And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire is in Zion, and his furnace in Jerusalem.

b See 2 Kings 19. 35, 36. Ch. 37. 36.—c Or, for fear of the sword.—d Or, tributary.—e Heb. for melting, or, tribute.—f Ch. 37. 31. Deut. 32. 25, in the Margin. g Heb. his rock shall pass away for fear.—h Or, his strength.

thing, will be plain from considering the words of the sacred historian; where he describes very explicitly the action: "For JEHOVAH will pass through to smite the Egyptians: and when he seeth the blood on the lintels and on the two side posts, JEHOVAH will spring forward over (or before) the door, וַיַּבֵּן בַּיַּמִּין וְיָפֶּעַח yehovah al ha-pelach, and will not suffer the destroyer to come into your houses to smite you; Exod. xii. 23. Here are manifestly two distinct agents, with which the notion of passing over is not consistent; for that supposes but one agent. The two agents are the destroying angel passing through to smite every house; and JEHOVAH the Protector, keeping pace with him; and who, seeing the door of the Israelite marked with the blood, the token prescribed, leaps forward, throws himself with a sudden motion in the way, opposes the destroying angel; and covers and protects that house against the destroying angel, nor suffers him to smite it. In this way of considering the action, the beautiful similitude of the bird protecting her young, answers exactly to the application by the allusion to the deliverance in Egypt. As the mother bird spreads her wings to cover her young, throws herself before them, and opposes the rapacious bird that assaults them; so shall JEHOVAH protect, as with a shield, Jerusalem from the enemy, protecting and delivering, springing forward and rescuing her: περιβαίνων, as the three other Greek interpreters, Aquila, Symmachus, and Theodotion, render it. The Septuagint, περιποιήσεται; instead of which MS. Pachom. has περιθνήσεται, circumveundo proteget, "in going about he shall protect," which I think is the true reading. Homer, (Il. viii. 329,) expresses the very same image by this word:

Ἄϊας δ' οὐκ ἀμείλιτος κατιγνητοῖσ πεσσόντοσ,
Ἄλλα θεῶν περίη, καὶ οἱ σάκος ἀμφεκαλύψε:
—' But Ajax his broad shield display'd,
And screen'd his brother with a mighty shade."

—'Ος Χρυσὴν ἀμφιέθνηκας. Π. i. 37.

Which the Scholiast explains by περιέθνηκας, περιεραχίς, i. e. "Thou who strictly guardest Chryses." [On this verse Kimchi says, The angel of the Lord which destroyed the Assyrians, is compared to a lion, ver. 4, for his strength; and here, (ver. 5,) to flying birds, for his swiftness.]

Verse 6. Have deeply revolted—(Have so deeply engaged in revolt)] All the ancient Versions read יַעֲמִיקוּ teemiku, in the second person, [instead of יַעֲמִיקוּ heemiku, they have deeply revolted, &c.]

Verse 7. (Which your own hands have made unto you for a sin.—The sin which their own hands have made)] The construction of the word מִן חַמָּת, sin, in this place is not easy. The Septuagint has omitted it: MSS. Pachom. and 1. D. 11. and Cod. Marchal. in margin, supply the omission by the word ἁμαρτίας, sin, or ἁμαρτήμα, said to be from Aquila's version, which I have followed. The learned professor Schroeder, Institut. Ling. Hebr. p. 293, makes it to be in regimini with יָדַי yadeycem, as an epithet; your sinful hands. The Septuagint render the pronoun in the third person, at χείροσ αὐτοσ, their hands; and an ancient MS. has, agreeably to that rendering, ὄντ λαhem, to them, for ὄντ λα, to you; which word they have likewise omitted, as not necessary to complete the sense.

[Verse 8. Then shall the Assyrian fall, &c.] Because he was to be discomfited by the angel of the Lord, destroying in his camp, in one night, upwards of one hundred and eighty thousand men—and Sennacherib himself fell by the hands of the princes, his own sons. Not mighty men, for they were not soldiers; not mean men, for they were princes.]

CHAPTER XXXII.

Prophecy of great prosperity under Hezekiah; but, in its highest sense, applicable to Christ, of whom Hezekiah was a type, &c. Description of impending calamities supposed to refer not so much to any distress occasioned by Sennacherib, which was of short continuance, as to the invasion of the Chaldeans, or rather of the Romans, 9-14. Rejection of the Jews, and calling of the Gentiles, 15. Blessings of the Gospel-times, and the future prosperity of the church, 16-20.

OL XVI 4. Behold, a king shall reign in righteousness, and princes shall rule in judgment.

2 And a man shall be as a hiding place from the wind, and a covert from the tempest: as rivers of water in a dry place, as the shadow of a great rock in a weary land.

3 And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

4 The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

5 The vile person shall be no more called liberal, nor the churl said to be bountiful.

6 For the vile person will speak villany, and his heart will work iniquity, to practise hypoc-

1 Ps. 45, 1, 2. Jer. 23, 5. Hos. 2, 5. Zech. 9, 9-11. Ch. 4, 6 & 25, 4-1. Heb. Assy.—m Ch. 21, 18 & 35, 5, 6.—n Heb. Assy.—o Or, eagerly.—p Or, when he speaketh against the poor in judgment.

ry, and to utter error against the Lord, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

7 The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh aright.

8 But the liberal deviseth liberal things; and by liberal things shall he stand.

9 Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.

10 Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.

11 Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins.

12 They shall lament for the teats, for the pleasant fields, for the fruitful vine.

13 Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city:

q Or, be established.—r Amos 6, 1.—s Heb. Days above a year.—t Heb. the fields of desire.—u Ch. 24, 13. Hos. 2, 6.—v Or, hurrying upon, &c.—w Ch. 22, 23.

NOTES ON CHAPTER XXXII.

[Verse 1. Behold, a king shall reign in righteousness] If king Hezekiah were a type of Christ, then this prophecy may refer to his time: but otherwise it seems to have Hezekiah primarily in view. It is evident, however, that in the fullest sense, these words cannot be applied to any man:—God alone can do all that is promised here.]

And princes. וְשָׂרִים ve-sarim, without ל lamed, lo; so the ancient Versions. An ancient MS. has וְשָׂרֵי vesariv, and his princes.

Verse 2. As the shadow of a great rock] The shadow of a great projecting rock is the most refreshing that is possible in a hot country, not only as most perfectly excluding the rays of the sun; but also having in itself a natural coolness, which it reflects and communicates to every thing about it.

Speluncasque tegant, et aëtem procedit umbra. Virg. Georg. lib. 115. "Let the cool cave and shady rock protect them."

Ἐπει κεφαλῶν καὶ γούνατα Σειρήνος ἀείει, Αὐαλαὸς δὲ τε χροῦς ἀπο καυμάτων' ἀλλὰ τὸν ἦδη Ἐπὶ πετραίῃ τε σκίῃ, καὶ Βίβλιος οἶκος. Hesiod. ii. 206.

"When Sirius rages, and thine aching head, Parch'd skin, and feeble knees, refreshment need; Then to the rock's projected shade retire, With Biblia wine resort thy wasted powers."

Verse 3. And the eyes of them that see shall not be dim—(And him the eyes of those, that see, shall regard)] For וְלֵי ve-lo, and not, Le Clerc reads וְלֵי ve-lo, and to him, of which mistake the Masoretes acknowledge there are fifteen instances: and many more are reckoned by its true. The removal of the negative restores to the verb its true and usual sense.

[Verse 5. The vile person shall be no more called liberal—The different epithets here require minute explication.

The vile person—בָּל bal, the pampered, fattened, brainless fellow, who eats to live; and lives to eat. Who will scarcely part with any thing; and that which he does give, he gives with an evil eye and grudging heart.

Liberal—נָדִיב nadib, the generous open-hearted, princely man, who writes on all his possessions For myself and mankind; and lives only to get and to do good.

The churl—כֵּילַי kilai, the avaricious man; he who starves himself amidst his plenty; and will not take the necessities of life for fear of lessening his stock.

Thus he differs from בָּל bal, who feeds himself to the full, and regards no one else; like the rich man in the gospel. The avaricious man is called כֵּילַי kilai, from כִּי ki for, and לֵי li, myself—or contracted from כָּל col, all, and לֵי li, to myself—all is mine;—all I have is my own;—and all I can get is for myself;—and yet this man enjoys nothing.—He withholds

From back and belly too their proper fare:— O curse! lust of gold, when for thy sake This wretch throws up his interest in both worlds, First starved in this, then damn'd in that to come!

Bountiful—עֹשֶׂה שְׂחֹה, he who is abundantly rich;—who rejoices in his plenty, and deals out to the distressed with a liberal hand.]

Verse 6. The vile person will speak villany—(The fool will still utter folly)] A sort of proverbial saying; which Euripides (Bacchæ, 369,) has expressed in the very same manner and words: μωρα γὰρ μωρος λεγει, The fool speaks

folly. Of this kind of simple and unadorned proverb or parable, see De S. Poes. Hebr. Prælect. xxiv.

Against the Lord—(Against JEHOVAH)] For לַי לַי two MSS. read by ἄλ, more properly: [but both are of nearly the same meaning.]

Verse 7. The instruments of the churl are evil—(As for the niggard, his instruments are evil)] His machinations, his designs. The paranomasia, which the prophet frequently deals in, suggested this expression וְלֵי כֵיילַי ve-kelai kelai. The first word is expressed with some variety in the MSS. Seven MSS. read וְלֵי vekeli, one וְלֵי ve-col, another וְלֵי ve-coli.

To destroy the poor with lying words—(To defeat the assertions of the poor in judgment)] A word seems to have been lost here, and two others to have suffered a small alteration; which has made the sentence very obscure. The Septuagint have happily retained the rendering of the lost word, and restored the sentence in all its parts: καὶ διασπείρει λέγοντος ταπεινῶν ἐν ἐπισημῶν ἡσυχῆς καὶ ἀβῆν ἄβῆν ulchaper dibroy ebion bemishpat, [and disperses the words of the poor in judgment.] They frequently render the verb ἡσυχῆ ulchaper, with διασπείρει. A MS. reads ἡσυχῆ u-ledaber, which gives authority for the preposition ἡσυχῆ, necessary to the sense; and the Septuagint, Syriac, and Chaldeæ, read ἡσυχῆ be-mishpat, in judgment.

Verse 8. Liberal things—(Generous purposes)] "Of the four sorts of persons mentioned ver. 5, three are described, ver. 6, 7, and 8, but not the fourth." ΣΟΚΡΑΤΗΣ. Perhaps for ἡσυχῆ ve-hu, and he, we ought to read ἡσυχῆ, the bountiful.

[Verse 9. Rise up, ye women—ye provinces—ye careless daughters—ye cities. Targum.

From this verse to the end of the fourteenth, the desolation of Judea by the Chaldeans appears to be foretold.]

Verse 11. Gird sackcloth] כָּבַשׂ sak, sackcloth, a word necessary to the sense is here lost; but preserved by the Septuagint, MSS. Alex. and Pachom. and i. D. II. and edit. Ald. and Comp. and the Arabic and Syriac.

Tremble—be troubled—strip you] וְשָׂרֵי peshetah, נָרַר regazah, &c. These are infinitives, with a paragogic ה he, according to Schulzens Institut. Ling. Hebr. p. 453, and are to be taken in an imperative sense.

Verse 12. They shall lament—for the pleasant fields—(Mourn ye for the pleasant field)] The Septuagint, Syriac, and Vulgate, read שָׂרֵי saphedu, mourn ye, imperative: twelve MSS. (five ancient,) two Editions, the Septuagint, Aquila, Symmachus, Theodotion, Syriac, and Vulgate, all read שָׂרֵי sadesh, a field; not שָׂרֵי sedy, breasts.

Verse 13. Shall come up thorns and briers—(The thorn and the brier shall come up)] All the ancient Versions read וְשָׂרֵי ve-shamir, with the conjunction. And an ancient MS. has וְשָׂרֵי taaleh bo, shall come up in it, which seems to be right; or rather הָבַח bah; and there is a rasure in the place of בֵּי bo in another ancient MS.

Yea, upon all the houses of joy] For כִּי ki, the ancient Versions, except the Vulgate, seem to have read וְשָׂרֵי ki, which may perhaps be a mistake for בֵּי bo, or הָבַח bah, in it, above mentioned. It is not necessary in this place.

The description of impending distress which begins at ver. 13, belongs to other times than that of Sennacherib's

14 Because the palaces shall be forsaken; the multitude of the city shall be left; and the towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;

15 Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;

19 When it shall hail, coming down on the forest; and the city shall be low in a low place.

20 Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.

CHAPTER XXXIII.

This Chapter contains the sequel of the prophecy respecting Sennacherib. The Prophet addresses himself by the Assyrian monarch, 1-4. The mercy and power of God acknowledged by the Jews to be exerted in their behalf, 5, 6. Distress and despair of the Jews at the approach of Sennacherib, 7, 8. Gracious promise of deliverance from the Assyrian army, 10-13. Dreadful apprehensions of the wicked finely contrasted with the calm confidence and security of the righteous, 14-17. Description of the security of the Jews under the reign of Hezekiah, and of the wretched condition of Sennacherib and his army, 18-24.

WOE to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they deal not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

O LORD, be gracious unto us; we have

Ch. 32. 16-17 Or, cliffs and watch-towers.—Psa. 104. 90. Joel 2. 25.—Ch. 32. 17. & 35. 2.—b Jan. 2. 13.—c Ch. 30. 30.

d Zech. 11. 2.—e Or, and the city shall be utterly abandoned.—Ch. 30. 34.—g Ch. 31. 2. Hab. 2. 5.—h Rev. 13. 10.—i Ch. 25. 9.

invasion, from which they were soon delivered. It must at least extend to the ruin of the country and city by the Chaldeans. And the promise of blessings which follows was not fulfilled under the Mosaic dispensation; they belong to the Kingdom of Messiah. Compare ver. 15, with chap. xxix. 17, and see the Note there.

[Verse 14. The palaces shall be forsaken.—The house of the sanctuary, (the temple,) shall be destroyed. Targum.]

The forts.—(Ophel) It was a part of mount Zion rising higher than the rest, at the eastern extremity, near to the temple, a little to the south of it; called by Micah, chap. iv. 8, "Ophel of the daughter of Zion." It was naturally strong by its situation; and had a wall of its own, by which it was separated from the rest of Zion.

Verse 15. And the fruitful field.—הרמלין se-ha-carmel. So fifteen MSS. (six ancient,) and two Editions; which seems to make the noun an appellative.

Verse 17. The work of righteousness.—Righteousness works, and produces peace:—

The effect of righteousness.—נְדָרָה אֲבָדָת, the culture. Righteousness, cultivated by peace, produces tranquillity of mind and permanent security. Reader, hast thou the principle? If so, dost thou cultivate it? If thou dost, thou hast peace of conscience,—joy in the Holy Ghost,—and a sure and certain hope of everlasting life.]

Verse 19. The city shall be low in a low place.—(The city shall be laid level with the plain) For אֲבָשָׁלָה ubashephelah, the Syriac reads אֲבָשָׁלָה ukeshaphelah. The city,—probably Nineveh or Babylon: but this verse is very obscure. "Sallus; Assyriorum regnum: civitas; magnifica Assyriorum castra." Ephraim. Syr. in loc. For אֲבָשָׁלָה uabored, a MS. has אֲבָשָׁלָה vayered, and so conjectured Abp. Secker, referring to Zech. xi. 2.

Verse 20. That sow beside all waters.—(Who sow your seed in every well-watered place) Sir John Chardin's note on this place is:—"This exactly answers the manner of planting rice, for they sow it upon the water; and before sowing, while the earth is covered with water, they cause the ground to be trodden by oxen, horses, and asses, who go mid-leg deep; and this is the way of preparing the ground for sowing. As they sow the rice on the water, they transplant it in the water." Harmer's Observ. Vol. i. p. 230. "Rice is the food of two-thirds of mankind." Dr. Arbuthnot. "It is cultivated in most of the eastern countries." Miller. "It is good for all, and at all times." Sir J. Chardin, ib. "Le ris, qui est leur principal aliment et leur froment (i. e. des Siamois) n'est jamais assez arrosé; il croit au milieu de l'eau, et les campagnes ou on le cultive ressemblent plutôt à de marais que non pas à des terres qu'on laboure avec la charrue. Le ris a bien cette force, que quoy qu'il y ait six ou sept pieds d'eau sur lui, il pousse toujours sa tige au dessus, et il tuya qui le porte s'élève et croit à proportion de la hauteur de l'eau qui noye son champ." Voyage de l'Evêque de Beryte, p. 144. Paris, 1666. ["Rice, which is the principal grain and aliment of the Siamese, can never be too much watered. It grows in the water, and the fields where it is sown resemble marshes rather than fields cultivated by ploughing. Rice has that property that although it be covered with water six or seven feet deep, yet it raises its stalk above it; and this grows long in proportion to the depth of the water by which the field is inundated."]

In ver. 1, the prophet addresses himself to Sennacherib, briefly, but strongly and elegantly, expressing the injustice of his ambitious designs, and the sudden disappointments of them.

In verse 2, the Jews are introduced offering up their earnest supplications to God in their present distressful condition; with expressions of their trust and confidence in His protection.

In ver 3 and 4, the prophet, in the name of God, or rather God Himself, is introduced addressing Himself to Sennacherib, and threatening him, that notwithstanding the terror which he had occasioned in the invaded countries, yet he should fall, and become an easy prey to those whom he had intended to subdue.

In ver. 5 and 6, a chorus of Jews is introduced, acknowledging the mercy and power of God, who had undertaken to protect them; extolling it with direct opposition to the boasted power of their enemies, and celebrating the wisdom and piety of their king Hezekiah, who had placed his confidence in the favour of God.

Then follows, in verses 7, 8, and 9, a description of the distress and despair of the Jews, upon the king of Assyria's marching against Jerusalem, and sending his summons to them to surrender, after the treaty he had made with Hezekiah on the conditions of his paying, as he actually did pay to him, three hundred talents of silver, and thirty talents of gold. 2 Kings xviii. 14-16.

In ver. 10, God Himself is again introduced, declaring that He will interpose in this critical situation of affairs, and disappoint the vain designs of the enemies of His people, by discomfiting and utterly consuming them.

Then follows ver. 11-22, still in the person of God, (which, however, falls at last into that of the prophet,) a description of the dreadful apprehensions of the wicked in those times of distress and imminent danger; finely contrasted with the confidence and security of the righteous, and their trust in the promises of God that He will be their never-failing Strength and Protector.

The whole concludes, in the person of the prophet, with a description of the security of the Jews under the protection of God, and of the wretched state of Sennacherib and his army, wholly discomfited and exposed to be plundered even by the weakest of the enemy.

Much of the beauty of this passage depends on the explanation above given of ver. 3 and 4, as addressed by the prophet, or by God Himself to Sennacherib; not as it is usually taken, as addressed by the Jews to God, ver. 3, and then, ver. 4, as addressed to the Assyrians. To set this in a clear light, it may be of use to compare it with the passage of the prophet Joel; where, speaking of the destruction caused by the locusts, he sets in the same strong light of opposition as Isaiah does here, the power of the enemy, and the power of JEHOVAH, who would destroy that enemy. Thus Isaiah to Sennacherib:

"When thou shalt raise thyself up, the nations were dispersed.—" Ver. 3. "But now will I arise, saith JEHOVAH; Now will I be exalted." Ver. 10.

And thus Joel, chap. ii. 20, 21.

"His stink shall come up, and his ill savour shall ascend; Though he hath done great things, Fear not, O land, be glad and rejoice; For JEHOVAH will do great things."

Verse 1. And dealeth treacherously.—(Thou plunderer) See note on chap. xxi. 2.

When thou shalt make an end to deal treacherously.—(When thou art weary of plundering) "כַּלְיָהוּ canniloteca, akibi non extat in s. e. nisi f. Job x. v. 29.—simpliciter est legere כַּלְיָהוּ kekaletca. Vid. Capell. nec repugnat Vitringa. Vid. Dan. ix. 24. כַּלָּה kalah, וְרַחַם racham. Secker. Verse 2. Be thou their arm every morning.—(Be thou

NOTES ON CHAPTER XXXIII.

The plan of the prophecy continued in this Chapter, and which is manifestly distinct from the foregoing, is peculiarly elegant. To set it in a proper light, it will be necessary to mark the transitions from one part of it to another.

wanted for thee: be thou their arm every morning, our salvation also in the time of trouble.

3 At the noise of the tumult the people fled; at the lifting up of thyself, the nations were scattered.

4 And your spoil shall be gathered like the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.

5 The Lord is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.

6 And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the Lord is his treasure.

7 Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly.

8 The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.

9 The earth mourneth and languisheth: Lebanon is ashamed and hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off their fruits.

10 Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself.

11 Ye shall conceive chaff, ye shall bring forth stubble: your breath, as fire, shall devour you.

12 And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire.

13 Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might.

14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

15 He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

16 He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure.

17 Thine eyes shall see the King in his beauty: they shall behold the land that is very far off.

18 Thine heart shall meditate terror. Where is the scribe? where is the receiver? where is he that counted the towers?

19 Thou shalt not see a fierce people, a people of deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand.

20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

21 But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

22 For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us.

k Psa. 77. 2.—1 Heb. salvations.—m Or, messengers.—n 2 Kings 13. 18, 37. o Judge. 5. 6.—p 2 Kings 18. 14, 15, 16, 17.—q Ch. 34. 4.—r Or, withered away.—s Psa. 12. 5.—t Psa. 7. 11. Ch. 30. 4.—u Ch. 9. 13.—v Ch. 48. 1.—w Psa. 15. 2. & 34. 4. x Heb. in righteousness.—y Heb. uprightness.—z Or, deeds.—a Heb. blood. b Psa. 118. 37.

c Heb. heights, or, high places.—d Heb. the land of far distances.—e 1 Cor. 1. 30.—f Heb. weightier.—g 2 Kings 18. 22.—h Deut. 28. 48. 30. Jer. 5. 15.—i Or, ridiculous.—k Psa. 48. 12.—l Psa. 48. 5. & 135. 1. 2.—m Ch. 31. 23.—n Ch. 34. 2. o Heb. broad of spaces, or, hands.—p Jam. 4. 12.—q Heb. statute maker.—r Psa. 88. 18.

our strength every morning] For עַרְוֹת zero'ot, their arm, the Syriac, Chaldee, and Vulgate read עַרְוֹת zero'ot, our arm, in the first person of the pronoun, not the third: the edition of Felix Pratensis has עַרְוֹת zero'ot in the margin.

[The prophet is here praying against the enemies of God's people; and yet this part of the prayer seems to be in their behalf: but from the above authorities it appears that our arm is the true reading, though I do not find it confirmed by any of Kennicot's, De Rossi's, or my own MSS. My old MS. Bible has,—Be thou our arm fit etc.]

Verse 3. At the noise of the tumult—(From thy terrible voice)] For סוּחַ hamon, multitude, the Septuagint and Syriac read סוּחַ amica, terrible, whom I follow.

Verse 6. His treasure—(Thy treasure)] O θησαυρος σου, Sym. He had in his copy עֲסָרִית etsarica, thy treasure, not עֲסָרִית etsaro, his treasure.

Verse 7. Their valiant ones shall cry without—(The mighty men raise a grievous cry)] Three MSS. read עֲרֵמִים erelim, that is, lions of God, or strong lions. So they called valiant men heroes; which appellation the Arabians and Persians still use. See Bochart. Hieroz. Part I. lib. iii. cap. 1. "Mahomet ayant reconnu Hamzeh son oncle pour homme de courage et de valeur, lui donne le titre ou surnom d'Assad Allah, qui signifie le lion de Dieu." D'Herbelot, p. 427. And for חַטְּסָח chatsah, the Syriac and Chaldee read קַשְׁחַח kashah, whom I follow. The Chaldee, Syriac, Aquila, Symmachus, and Theodotion, read עֲרֵחַ lahem, or יֵרֵחַ yereh, with what meaning is not clear.

[The word עֲרֵמִים erelim, which we translate valiant ones, is very difficult: no man knows what it means. Kimchi supposes that it is the name of the angel that smote the Assyrian camp! The Vulgate, and my old MS. translate it seers; and most of the Versions understand it in this way. None of the MSS. give us any help, but as we see above in Louth.]

Verse 9. Bashan and Carmel shake off their fruits—(Bashan and Carmel are stripped of their beauty)] Φανερα εσται, made manifest. Sept. They read עֲנָה עֲנָה enah enah.

Verse 11. And your breath—(And my spirit)] "For רִי רִי ruchoem, your spirit, read רִי רִי ruchi kemo." Secker. Which reading is confirmed by the Chaldee, where מִימִי mymi, my word, answers to רִי רִי ruchi, my spirit.

[Verse 14. The sinners in Zion are afraid—Zion has been generally considered as a type of the Church of God.

Now all the members of God's church should be holy, and given to good works: sinners in Zion, therefore, are portentous beings! but, alas! where are they not? The Targum on this verse is worthy of notice:—"The sinners in Zion are broken down; fear hath seized the ungodly, who are suffering for their ways. They say, Who among us shall dwell in Zion, where the splendour of the Divine Majesty is like a consuming fire? Who of us shall dwell in Jerusalem, where the ungodly are judged and delivered into hell for an eternal burning?" Ezerburynge brennngg, Old MS. Bible.]

Verse 15. That stoppeth his ears from hearing of blood—(Who stoppeth his ears to the proposal of bloodshed)] A MS. reads בְּדַמִּים bedamim, in blood.

[Verse 18. Where is the scribe—The person appointed by the king of Assyria to estimate their number and property in reference to their being heavily taxed.

Where is the receiver—Or he who was to have collected this tribute.]

Where is he that counted the towers] That is, the commander of the enemy's forces, who surveyed the fortifications of the city, and took an account of the height, strength, and situation of the walls and towers, that he might know where to make the assault with the greatest advantage: as Capaneus before Thebes is represented in a passage of the Phenissæ of Euripides, which Grotius has applied as an illustration of this place:—

Εκείνοι ἔντρα προσβάσεις τετραπέτραι Πύργων, ἀνω τε καὶ κάτω τετραχέτρων. Ver. 187.

"[To these seven turrets each approach he marks; The walls from their proud summit to their base Measuring with eager eye."

He that counted the towers—Those who were ordered to review the fortified places in Judea, that they might be manned and provisioned for the king of Assyria. So sure was he of gaining Jerusalem and subduing the whole of Judea, that he had already formed all these arrangements. Dodd's notes.]

Verse 20. Look upon Zion—(Thou shalt see Zion)] For עֲרֵחַ chazeh, see, read עֲרֵחַ techazeh, thou shalt see, with the Chaldee. Houbigant. [At the end of this verse we find in the Masoretic Bibles this note, עֲרֵחַ חֲסֵפֶה chazeh chaspeh, the middle of the book; that is, the middle of the book of Isaiah.]

Verse 21. The glorious Lord—(The glorious name of JEHOVAH)] I take עֲשֵׂה ehem for a noun, with the Septuagint and Syriac. See Psa. xx. 1; Prov. xviii. 10.

23 Thy tacklings are loosed ; they could not well strengthen their mast, they could not spread the sail : then is the prey of a great spoil divided ; the lame take the prey.

24 And the inhabitant shall not say, I am sick : the people that dwell therein shall be forgiven their iniquity.

CHAPTER XXXIV.

The Prophet earnestly exhorts all nations to attend to the communication which he has received from Jehovah, as the matter is of the highest importance, and of universal concern. 1. The wrath of God denounced against all the nations that had provoked to anger the Defender of the cause of Zion, &c. Great crowd of images by which the final overthrow and utter extermination of every thing which opposes the spread of true religion in the earth are forcibly and melodiously set forth, though so very bold and expressive as to render it impossible, without doing great violence to symbolical language, to restrain their import to the calamities which befel the Edomites in the reign of Nebuchadnezzar, or in that of any other potentate, or even to the calamities which the enemies of the church have yet suffered since the delivery of the prophecy. Edom must therefore be a type of Antichrist, the last grand adversary of the people of God ; and consequently this most awful prophecy, in its ultimate signification, remains to be accomplished, 4-15. The churches of God, at the period of the consummation, commanded to consult the book of Jehovah, and note the exact fulfilment of those terrible predictions in their minutest details. Not one jot or tittle relative even to the circumstances shadowed forth by the impure animals shall be found to fail ; for what the mouth of the Lord has declared necessarily to satisfy the Divine justice, His spirit will accomplish, 16, 17.

COME "near ye nations, to hear ; and hearken, ye people : let the

Or, They have forsaken thy tacklings.—1 Jer. 50. 20.—2 Ps. 49. 1.—3 Deut. 32. 1.—4 Heb. the fulness thereof.—5 Job 2. 30.—7 Job 10. 38.—Ezek. 36. 7, 8. Joel 2.

[Verse 23. Thy tacklings are loosed—Here the Assyrians are represented under the figure of a ship, wrecked by a violent storm ; and the people on the beach,—young, old, feeble, and diseased,—gathering the spoil without any to hinder them. Kimchi, who understands the whole of this Chapter of Hezekiah and the king of Assyria, says,—“There are others of our Rabbins who apply it all to the days of the Messiah.”]

Their mast—(Thy mast) For מַסְמָרֵי תֵרֵמֶנֶם, their mast, the Syriac reads מַסְמָרֵי תֵרֵמֶנֶה, thy mast ; the Septuagint and Vulgate, מַסְמָרֵי תֵרֵמֶנֶה, & ἄντρος οὐν ἐλάσιν, thy mast is fallen aside. Septuagint. They seem to have read מַסְמָרֵי נָטָה, or (מַסְמָרֵי נָטָה) teremca ; or rather, לֹא-צֶמַח, is not firm, the negative having been omitted in the present Text by mistake. However, I have followed their sense, which seems very probable ; as the present reading is to me extremely obscure.

Verse 24. And the inhabitant shall not say] This verse is somewhat obscure. The meaning of it seems to be, that the army of Sennacherib shall by the stroke of God be reduced to so shattered and so weak a condition, that the Jews shall fall upon the remains of them and plunder them without resistance : that the most infirm and disabled of the people of Jerusalem shall come in for their share of the spoil ; the lame shall seize the prey ; even the sick and the diseased shall throw aside their infirmities, and recover strength enough to hasten to the general plunder. See above.

The last line of the verse is parallel to the first, and expresses the same sense in other words. Sickness being considered as a visitation from God, and a punishment of sin ; the forgiveness of sin is equivalent to the removal of a disease. Thus the Psalmist :

“Who forgiveth all thine iniquities ;
And healeth all thine infirmities.” Ps. ciii. 3.

Where the latter line only varies the expression of the former. And our blessed Saviour reasons with the Jews on the same principle :—“Whether is it easier to say to the sick of the palsy, Thy sins are forgiven thee ; or to say, Arise, and take up thy bed, and walk ?” Mark ii. 9. See also Matt. viii. 17 ; Isa. liii. 4. “Qui locus Isaias, 1 Pet. ii. 24, refertur ad remissionem peccatorum : hic vero ad sanationem morborum, quia ejusdem potentia et bonitatis est utrumque prestare ; et, quia peccatis remissis, et morbi, qui fructus sunt peccatorum, pelluntur.”—[Which passage of Isaiah has reference in 1 Pet. ii. 24, to the remission of sins, and here to the healing of diseases, because both are effects of the same power and goodness ; and because with the remission of sins was associated the removal of disorders, the fruits of sins.] Welstein on Matt. viii. 17.

That this prophecy was exactly fulfilled I think we may gather from the history of this great event given by the prophet himself. It is plain, that Hezekiah, by his treaty with Sennacherib, by which he agreed to pay him three hundred talents of silver, and thirty talents of gold, had stripped himself of his whole treasure. He not only gave him all the silver and gold that was in his own treasury, and in that of the temple ; but was even forced to cut off the gold from the doors of the temple and from the pillars, with which he had himself overlaid them, to satisfy the demands of the king of Assyria : but after the destruction of the Assyrian army we find, that he “had exceeding much riches, and that he made himself treasures for sil-

earth hear, and all that is therein ; the world, and all things that come forth of it.

2 For the indignation of the Lord is upon all nations, and his fury upon all their armies : he hath utterly destroyed them, he hath delivered them to the slaughter.

3 Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood.

4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll : and all their host shall fall down as the leaf falleth off from the vine, and as a falling fig from the fig tree.

5 For my sword shall be bathed in heaven : behold it shall come upon Idumea, and upon the people of my curse, to judgment.

6 The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams : for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

31. & 3. 15. Matt. 24. 29. 2 Pet. 3. 10.—2 Rev. 6. 14.—a Ch. 14. 12.—b Rev. 6. 13. c Jer. 45. 10.—d Jer. 49. 7, 8. Mal. 1. 4.—e Ch. 63. 1. Jer. 49. 13. Zeph. 1. 7.

ver, and for gold, and for precious stones, &c.” 2 Chron. xxxii. 27. He was so rich, that, out of pride and vanity, he displayed his wealth to the ambassadors from Babylon. This cannot be otherwise accounted for, than by the prodigious spoil that was taken on the destruction of the Assyrian army. [And thus, in the providence of God, he had the wealth which was exacted from him, restored.]

NOTES ON CHAPTER XXXIV.

This and the following chapter make one distinct prophecy ; an entire, regular and beautiful poem, consisting of two parts : the first containing a denunciation of Divine vengeance against the enemies of the people, or church of God ; the second describing the flourishing state of the church of God consequent upon the execution of those judgments. The event foretold is represented as of the highest importance, and of universal concern : ALL NATIONS are called upon to attend to the declaration of it ; and the wrath of God is denounced against all the nations ; that is, all those that had provoked to anger the Defender of the cause of Zion. Among those, Edom is particularly specified. The principal provocation of Edom was their insulting the Jews in their distress, and joining against them with their enemies the Chaldeans : see Amos i. 11 ; Ezek. xxv. 12 ; xxxv. 15. Ps. cxxxvii. 7. Accordingly the Edomites were, together with the rest of the neighbouring nations, ravaged and laid waste by Nebuchadnezzar : see Jer. xxv. 15-26 ; Mal. i. 3, 4, and see Marham. Can. Chron. Sæc. xviii. who calls this the age of the destruction of cities. The general devastation spread through all these countries by Nebuchadnezzar, may be the event which the prophet has primarily in view in the thirty-fourth chapter : but this event, as far as we have any account of it in history, seems by no means to come up to the terms of the prophecy, or to justify so high-wrought and so terrible a description. And it is not easy to discover what connexion the extremely flourishing state of the church or people of God, described in the next Chapter, could have with those events, and how the former could be the consequence of the latter, as it is there represented to be. By a figure, very common in the prophetic writings, any city, or people, remarkably distinguished as enemies of the people and kingdom of God, is put for those enemies in general. This seems here to be the case with Edom and Borsra. It seems therefore reasonable to suppose, with many learned expositors, that this prophecy has a farther view to events still future ; to some great revolutions to be effected in later times, antecedent to that more perfect state of the kingdom of God upon earth, and serving to introduce it, which the holy Scriptures warrant us to expect.

That the thirty-fifth Chapter has a view beyond any thing that could be the immediate consequence of those events is plain from every part, especially from the middle of it, ver. 5, 6, where the miraculous works wrought by our blessed Saviour are so clearly specified, that we cannot avoid making the application : and our Saviour Himself has moreover plainly referred to this very passage as speaking of Him and His works, Matt. xi. 4, 5. He bids the disciples of John to go and report to their Master the things which they heard and saw ; that the blind received their sight, the lame walked, and the deaf heard : and leaves it to him to draw the conclusion in answer to his inquiry, whether he who performed the very works which the prophet foretold should be performed by the Messiah,

7 And the 'unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

8 For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion.

9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10 It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

11 But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it

the line of confusion, and the stones of emptiness.

12 They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing.

13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be an habitation of dragons, and a court for owls.

14 The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest.

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

Or, rhinoceros—Or, drunken.—Ch. 63. 4.—See Deut. 32. 28.—Rev. 14. 11. & 12. 15. & 19. 3.—Mal. 1. 4.—Ch. 14. 23. Zeph. 2. 14. Rev. 18. 2.—Or, pelican.

8 Kings 21. 12. Lam. 2. 8.—Ch. 22. 12. Hos. 2. 6.—Ch. 12. 21. Or, ostriches 8 Heb. daughters of the owl.—Heb. Shim.—Heb. Jim.—Or, night monster.

was not indeed the Messiah Himself. And where are these works so distinctly marked by any of the prophets, as in this place? and how could they be marked more distinctly? To these the strictly literal interpretation of the prophet's words directs us. According to the allegorical interpretation they may have a farther view: this part of the prophecy may run parallel with the former, and relate to the future advent of Christ; to the conversion of the Jews, and their restitution to their land; to the extension and purification of the Christian faith; events predicted in the holy Scriptures, as preparatory to it. [Kimchi says, "This Chapter points out the future destruction of Rome, which is here called Borsra: for Borsra was a great city of the Edomites. Now, the major part of the Romans are Edomites who profess the law of Jesus. The Emperor Cæsar (qy. Constantine) was an Edomite; and so were all the Emperors after him. The destruction of the Turkish empire is also comprehended in this prophecy."]

Verse 1. Hearken—(Attend unto me) A MS. adds in this line the word אל אל, unto me, after למען laummim; which seems to be genuine.

Verse 4. And all the host of heaven) See Note on chap. xxiv. 21, and De Sacra Poesi Hebraeorum, Præl. ix.

Verse 5. For my sword shall be bathed in heaven—(For my sword is made bare in the heavens) There seems to be some impropriety in this, according to the present reading: "my sword is made drunken, or is bathed in the heavens;" which forestalls, and expresses not in its proper place, what belongs to the next verse: for the sword of JEHOVAH was not to be bathed or glutted with blood in the heavens; but in Botsra and the land of Edom. In the heavens it was only prepared for slaughter. To remedy this Archbishop Secker proposes to read, for בשרים bashamayim, בדם bedamim; referring to Jer. xvi. 10. But even this is premature, and not in its proper place. The Chaldee, for רעלה, has רעלה tegalah, shall be revealed, or disclosed: perhaps he read רעלה terah, or רעלה gerateh. Whatever reading, different I presume from the present, he might find in his copy, I follow the sense which he has given of it.

Verse 6. The Lord hath a sacrifice—(For JEHOVAH celebrateth a sacrifice) Ezekiel (chap. xxxix. 16, 17), has manifestly imitated this place of Isaiah. He hath set forth the great leaders and princes of the adverse powers under the same emblems of goats, bulls, rams, fatlings, &c. and has added to the boldness of the imagery, by introducing God as summoning all the fowls of the air, and all the beasts of the field; and bidding them to the feast, which He has prepared for them by the slaughter of the enemies of His people:—

"And thou, son of man, Thus saith the Lord JEHOVAH: Say to the bird of every wing, And to every beast of the field, Assemble yourselves, and come; Gather together from every side, To the sacrifice which I make for you. A great slaughter on the mountains of Israel. And ye shall eat flesh and drink blood: The flesh of the mighty shall ye eat, And the blood of the lofty of the earth shall ye drink; Of rams, of lambs, and of goats, Of bullocks, all of them the fat ones of Beasts: And ye shall eat fat till ye are cloyed, And drink blood, till ye are drunken: Of my slaughter, which I have slain for you."

The sublime author of the Revelation (chap. xix. 17, 18), has taken this image from Ezekiel, rather than from Isaiah.

[Verse 7. The unicorns shall come down—רעמים reemim, translated wild goats by Bishop Louth. The רעם reem, Bochart thinks to be a species of wild goat in the deserts of Arabia.]

With blood—(With their blood) מדמם medamem: so two ancient MSS. of Kennicott, the Syriac, and Chaldee.

Verse 8. The year of recompenses for the controversy of Zion—(The year of recompense to the defender of the cause of Zion) As from דין din, a judge; so from ריב rub, ריב ריב, an advocate, or defender: Judici Sionis: Syriac.

[Verse 11. The cormorant—קאן kaath, the pelican, from the root קאן kava, to vomit, because it is said she swallows shellfish, and when the heat of her stomach has killed the fish, she vomits the shells, takes out the dead fish, and eats them.

The bittern—קפוד kiphod; the hedgehog, or porcupine. The owl—נשופ נשופ, the bittern, from נשף nashaph, to blow, because of the blowing noise it makes, almost like the lowing of an ox. My old MS. Bible renders the words thus:—The fowl in face like an ass, and the greynoun, and the snipe.]

The line of confusion, and the stones of emptiness—(The plummet of emptiness over her scorched plains) The word cheriah, joined to the 12th verse, embarrasses it, and makes it inexplicable. At least I do not know that any one has yet made out the construction, or given any tolerable explication of it. I join it to the 11th verse, and supply a letter or two, which seem to have been lost. Fifteen MSS. (five ancient) and two Editions, read cheriah. The first printed edition of 1486 I think nearer to the truth, chor cheriah. I read becheriah, or choriah, על choriah, see Jer. xvii. 6. A MS. has chodiah, and the Syriac reads chadhush gaudium, joining it to the two preceding words; which he likewise reads differently, but without improving the sense. However, his authority is clear for dividing the verses, as they are here divided. I read שם shem, as a noun. They shall boast יקרא yekadeu; see Prov. xx. 6.

Verse 13. And thorns shall come up in her palaces] ואלו כלו בראשיתיהוה valdu kelo b'raishit yehovah; so read all the ancient Versions.

[A court for owls—קורא qura, the ostrich, from קרא anah, to cry, because of the noise it makes. "They roar," says Dr. Shaw, "sometimes like a lion—sometimes like a bull. I have often heard them groan as in the utmost distress."

Verse 14. The wild beasts of the desert—צאים tsaim, the mountain cats. Bochart.

Wild beasts of the island—איים ayim, the jackals.

The satyr—שער shair, the hairy one, probably the he-goat.

The screech owl—לילה lillah, the night-bird, the night-raven, nyctycorax, from ליל layal, or לילה layalah, the night.

Verse 15. The great owl—קפוד kiphox, the screech, or dart, a serpent so called, because of its suddenly leaping up or darting on its prey—probably the mongox or ichneumon, may be intended.

The vultures—דאיוגות daisyoth, the black vultures. My old MS. Bible renders these names curiously. And agypti cumen scilicet depylis: the beste, party of an ass, and party of a man: and the wodomose, the tother scilicet cetera to the tother. Etere scilicet hyn lampa, that is, thirase, or a beste babyngne the body lific a woman, and hove feet. Eter padue depylis, the yeproun, and nurshide out littit chittis. Etere ben garced hiltis, the tap to the tap. What language!]

Every one with her mate) A MS. adds, אל אל, after רעם reem, which seems necessary to the construction; and so the Syriac and Vulgate. Another MS. adds in the same place רעם ath, which is equivalent.

16 Seek ye out of the book of the LORD and read; no one of these shall fail, none shall want her mate, for my mouth it hath commanded, and his spirit it hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

CHAPTER XXXV.

Flourishing state of the church of God consequent to the awful judgments predicted in the preceding Chapter. The images employed in the description are as very consolatory and sublime as to oblige us to extend their fulfillment to that period of the Gospel dispensation when Messiah shall take unto Himself His great power and reign. The 17th and 18th verses were literally accomplished by our Saviour and His apostles; but that the miracles wrought in the first century were not the only aspect of the language used by the Prophet is evidently plain from the context. They, therefore, have a further view; and are contemporary with, or rather a consequence of, the judgments of God upon the enemies of the church in the latter days; and so relate to the greater influence and extension of the Christian faith, the conversion of the Jews, their restoration to their own land, and the second advent of Christ. Much of the imagery of this Chapter seems to have been borrowed from the Exodus from Egypt; but it is greatly softened by the life, sentiments, and passions, ascribed to fragments of olden, all nature being represented as rejoicing with the people of God in their deliverance, and administering, in such an unusual manner, to their relief and comfort, as to induce some commentators to extend the meaning of the prophecy to the blessedness of the saints in heaven, 1-10.

THE wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. 2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Leba-

non shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.

3 Strengthen ye the weak hands, and confirm the feeble knees.

4 Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you.

5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

6 Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

8 And a highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the way-faring men, though fools, shall not err therein.

9 No lion shall be there, nor any ravenous

w Mal. 3. 16.—a Ch. 56. 12.—b Ch. 32. 15.—c Job 4. 3. 4. Heb. 12. 12.—d Heb. Ansty.—e Ch. 59. 18. & 22. 3. 4. & 42. 7. Mat. 9. 27. Eccl. & 11. 5. & 12. 32. & 20. 39. & 21. 14. John 8. 5. 7.—f Mat. 11. 5. & Mark 7. 34. Eccl. & Matt. 11. 5. & 15. 30. & 21. 11. John 5. 3. Acts 3. 2. & 9. 7. & 14. 5. & c.

h Ch. 32. 4. Mat. 9. 32. 33. & 12. 22. & 15. 30.—i Ch. 41. 18. & 43. 19. Job 7. 38. 39.—k Ch. 34. 13.—l Or, a court for reeds, &c.—m Ch. 32. 1. Joel 3. 17. Rev. 21. 27.—n Or, for he shall be with them.—o Lev. 25. 6. Ch. 11. 8. Ezech. 31. 25.

Verse 16. My mouth—(For the mouth of JEHOVAH) For another five MSS. (three ancient), read *ye yehovah*, and another is so corrected: so likewise the *Septuagint*. Two Editions have *in israhel*; and so the *Septuagint*, *Vulgate*, [and *Arabic*, with the Edition of 1486,] and a MS. has *kebatsem*, with the masculine pronoun instead of the feminine: and so in the next verses it is *lahem*, instead of *lahen*, in fourteen MSS., six of them ancient. [To see the importance of these various readings, the Hebrew Bible must be consulted.]

NOTES ON CHAPTER XXXV.

[The various miracles which our Lord wrought are the best comment on this Chapter, which predicts those wondrous works and the glorious state of the Christian church. See the parallel texts in the margin.]

On this Chapter Bishop Lowth has offered some important emendations. I shall introduce his translation, as the best yet given of this singular prophecy:—

- 1. The desert, and the waste, shall be glad; And the wilderness shall rejoice, and flourish; 2. Like the rose shall it beautifully flourish; And the well-watered plain of Jordan shall also rejoice: The glory of Lebanon shall be given unto it, The beauty of Carmel and of Sharon; These shall behold the glory of JEHOVAH, The majesty of our God; 3. Strengthen ye the feeble hands, And confirm ye the tottering knees. 4. Say ye to the faint-hearted, Be ye strong; Fear ye not; behold your God! Vengeance will come, the retribution of God! He Himself will come, and will deliver you; 5. Then shall be unclosed the eyes of the blind; And the ears of the deaf shall be opened; 6. Then shall the lame bound like the hart, And the tongue of the dumb shall sing: For in the wilderness shall burst forth waters, And torrents in the desert; 7. And the glowing sand shall become a pool, And the thirsty soil budding springs: And in the haunt of dragons shall spring forth The grass, with the reed, and the bulrush. 8. And a highway shall be there, And it shall be called The way of holiness; No unclean person shall pass through it; But He Himself shall be with them, walking in the way, And the foolish shall not err therein; 9. No lion shall be there; Nor shall the tyrant of the beasts come up thither; Neither shall he be found there; But the ravenous shall walk in it. 10. Ye, on the remnant of JEHOVAH shall return; They shall come to Zion with triumph; And perpetual gladness shall crown their heads, Joy and gladness shall they obtain; And sorrow and sighing shall flee away.

Verse 1. Shall be glad. *ישעו* *yeesuam*; in one MS. the *a mem*, seems to have been added; and *שמ* *sum*, is upon a rasure in another. None of the ancient Versions acknowledge it: it seems to have been a mistake, arising from the next word beginning with the same letter. Seventeen MSS. have *ישעו* *yeesuam*, [both *vau* expressed;] and five MSS. *ישעו* *yeesam*, [without the *vau*. Probably the true reading is, *The wilderness and the dry place shall be glad.—Not for them.*]

Verse 2. Rejoice even with joy and singing—(The well-watered plain of Jordan shall also rejoice) For *ירן veranan*, the *Septuagint* read *ירן yarden*, *ra epnna roa Iepdava*, "the deserts of Jordan." Four MSS. read *גלגלath galath*; see *Joah. xv. 19: irrigua Jordani*. Houbigant read *גידוith gidooth*, *רפא Jordani*; "the banks of Jordan." *Kennicott*. See *De S. Poca* *Hebr. Prælect. xx. note.*

Unto it] For *לו lah*, to it, nine MSS. [of *Kennicott* and *Jour of De Rossi*] read *לו leca*, to thee. See *ibid.*

Verse 7. The parched ground—(The glowing sand) *שרב sharab*; this word is *Arabic* *سراب* as well as *Hebrew*, expressing in both languages the same thing; the glowing sandy plain, which, in the hot countries at a distance, has the appearance of water. It occurs in the *Koran*, chap. xxiv. "But as to the unbelievers, their works are like a vapour in a plain, which the thirsty traveller thinketh to be water, until, when he cometh thereto, he findeth it to be nothing." *Mr. Sale's* note on this place is:—"The *Arabic* word *serab* signifies that false appearance, which in the eastern countries is often seen on sandy plains about noon, resembling a large lake of water in motion, and is occasioned by the reverberation of the sunbeams: [by the quivering undulating motion of that quick succession of vapours and exhalations which are extracted by the powerful influence of the sun.] *Shaw*, *Trav. p. 378.* It sometimes tempts thirsty travellers out of their way: but deceives them when they come near, either going forward, (for it always appears at the same distance,) or quite vanishes." *Q. Curtius* has mentioned it: *Arenas vapor aestivi solis accendit—camporum non alia, quam vasti et profundi æquoris species est.*" *Lib. vii. c. 5.* *Dr. Hyde* gives us the precise meaning and derivation of the word. *Dictum nomen* [*Barca*] *הברקה habarekah*, *splendorum, seu splendentem regionem notat; cum ea regio radiis solaribus tam copiose colliugetur, ut reflexum ab arenis lumen adeo intense fulgens, a longinquo spectantibus ad instar corporis solaris, æquorum speciem referat; et hinc arenarum splendor et radiatio (ex linguâ Persicâ petito nomine) dicitur* *سراب serab*, i. e. *aque superficies, seu superficialis æquorum species.* *Annot. in Peritso. cap. ii.* (*Shall spring forth*) *ה ה*, in *Heb. rebilseh*, seems to have been at first *a mem*, in *MS. Bodl.*, whence *Dr. Kennicott* concludes it should be *רבבים rebilshim*. But instead of this word the *Syriac*, *Vulgate*, and *Chaldee*, read some word signifying *to grow, spring up, or abound*. Perhaps *פרטח peratoh*, or *פרטח peratsh*; or *פרטח חזויר paratsh hachater*, as *Houbigant* reads.

Verse 8. And a highway] The word *דרך* *de-dorec*, is by mistake added to the first member of the sentence from the beginning of the following member. *Sixteen MSS.* of *Dr. Kennicott*, (*seven ancient*) and *two of De Rossi*, have it but once: so likewise the *Syriac*, [*Septuagint*, and *Arabic*.]

Err therein] A MS. of *Dr. Kennicott* adds *בו in*, in it, which seems necessary to the sense: and so the *Vulgate*, *per eam*, "by it." [One of *De Rossi's* has *שמ sham*, there.] But it shall be for those—(But he himself shall be with them, walking in the way) That is, God; see *ver. 4.*—"Who shall dwell among them, and set them an example, that they should follow his steps." Our old English Versions translated the place to this purpose: our last translators were misled by the authority of the Jews, who have absurdly made a division of the verses in the midst of the sentence, thereby destroying the construction and the sense.

Verse 9. It shall not be found there—(Neither shall he

beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:

10 And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

CHAPTER XXXVI.

Sennacherib, king of Assyria, comes against Judah and takes all the fenced cities, 1. He afterwards sends a great host against Jerusalem; and his general Rabshakeh delivers an insulting and blasphemous message to Hezekiah, 2-20. Hezekiah and his people are greatly afflicted at the words of Rabshakeh, 21, 22.

1 NOW it came to pass in the fourteenth year of king Hezekiah, that Sennacherib, king of Assyria, came up against all the fenced cities of Judah, and took them.

2 And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.

3 Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.

4 And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest?

5 I say, sayest thou, (but they are but vain words) I have counsel and strength for war: now on whom dost thou trust, that thou rebellest against me?

6 Lo, thou trustest in the staff of this

broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him.

7 But if thou say to me, We trust in the Lord our God: is it not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

8 Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

9 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

10 And am I now come up without the Lord against this land to destroy it? the Lord said unto me, Go up against this land and destroy it.

11 Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language: for we understand it: and speak not unto us in the Jews' language, in the ears of the people that are on the wall.

12 But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? hath he not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?

13 Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria.

1 Chap. 31. 11.-q Chap. 25. 8. & 65. 19. Rev. 7. 17. & 21. 4.-r 2 Kings 18. 12, 17. 2 Chron. 32. 1.-s Or, secretary.

1 2 Kings 18. 19, &c.-u Heb. a word of lips.-v Or, but counsel and strength are for the war.-w Ezek. 29. 6, 7.-x Or, hostages.

be found there)] Three MSS. read *ad re-lo*, adding the conjunction; and so likewise the *Septuagint* and *Vulgate*. And four MSS. (one ancient,) read *yimatsa*, the verb, as it certainly ought to be, in the masculine form.

[The redeemed shall walk there—*geulim*. Those whose forfeited inheritances are bought back by the kinsman, *goel*, the nearest of kin to the family. This has been considered by all orthodox divines as referring to the incarnation of our Lord, and His sacrificial offering. After *geulim*, one of *De Rossi's* MSS. adds *ad er yitit* *ad olam*, for ever. The redeemed shall walk there for ever.

Verse 10. The ransomed—*peduyey*, from *par* *padah*, to redeem by paying a price. Those for whom a price was paid down to redeem them from bondage and death.

Sighing shall flee away—*anachah*. Never was a sorrowful accent better expressed than in this strong guttural word *an-ach-ah*; nearly the same with the Irish in their funeral wailings, *-och-och-on*. The whole nation express all their mournful accents by these three monosyllables.

This Chapter contains the following parts:—

- 1. We have here blessed promises of the latter-day glory.
- 2. The prophet may be considered as addressing the teachers of the Gospel, to shew them that it was their business to encourage and direct the people in their expectation of redemption.
- 3. A promise of the manifestation of God among men is given.
- 4. The miracles which Christ should work are explicitly mentioned.
- 5. The privileges of Christianity are specified; there shall be,—1. Thorough teaching. 2. Holy walking.
- 6. Perfect safety.
- 7. Complete happiness. And,—
- 8. Final glory.

The Chapter shews also, that no impurity should be tolerated in the Church of God: for as that is the mystical body of Christ, it should be like Himself, without spot or wrinkle, or any such thing.]

NOTES ON CHAPTER XXXVI.

The history of the invasion of Sennacherib, and of the miraculous destruction of his army, which makes the subject of so many of Isaiah's prophecies, is very properly inserted here as affording the best light to many parts of those prophecies; and as almost necessary to introduce the prophecy in the *thirty-seventh* chapter, being the answer of God to Hezekiah's prayer, which could not be properly understood without it. We find the same narrative in the *Second Book of Kings*, chapters xviii. xix.

xx.; and these chapters of Isaiah, xxxvi. xxxvii. xxxviii. xxxix. for much the most part, (the account of the sickness of Hezekiah only excepted,) are but a different copy of that narration. The difference of the two copies is little more than what has manifestly arisen from the mistakes of transcribers: they mutually correct each other, and most of the mistakes may be perfectly rectified by a collation of the two copies, with the assistance of the ancient Versions. Some few sentences, or members of sentences, are omitted in this copy of Isaiah, which are found in the other copy in the Book of Kings. Whether these omissions were made by design or by mistake, may be doubted.

Verse 3. Then came forth unto him] Before these words, the other copy, 2 Kings xviii. 18, adds, *vayikreu el hamelec, and they demanded audience of the king.*

Verse 5. I say—(Thou hast said)] Fourteen MSS. (three ancient,) of *Kennicott* and of *De Rossi* have it in the second person, *amarta*; and so the other copy, 2 Kings xviii. 20.

[But they are but vain words] *debar sepatayim, a word of the lips*. Thou dost talk about counsels, but thou hast none;—about strength, but there is none with thee.

Verse 6.—The staff of this broken reed; a weakened faithless ally.]

On Egypt] The Bodl. MS. adds *melec, the king of Egypt*; and so perhaps the *Chaldees* might read.

[It will go into his hand, and pierce it—will take subsidy after subsidy, and do nothing for it.]

Verse 7. But if thou say—(But if ye say)] Two ancient MSS. have *tomer, in the plural number*: so likewise the *Septuagint*, *Chaldees*, and the other copy, 2 Kings chap. xviii. ver. 22.

Ye shall worship before this altar—(To worship only before this altar)] See 2 Chronicles xxxii. 12.

[Verse 10. Am I now come up without the Lord—Probably some apostate Israelitish priest might have encouraged the king of Assyria, by telling him that JESOVAA had given him a commission against Jerusalem.]

Verse 12. That they may eat their own dung—(Destined to eat their own dung)] *le-ecol, that they may eat*, as our translation literally renders it. But the *Syriac* reads *meacal, that they may not eat*, perhaps rightly, and afterward *umsheth, or vesheth, to the same purpose*. [See *Comment* of Dr. *Kennicott's* MSS., *ten of De Rossi's*, and *two of my own*, read *meimay, the water*; mine have *meimay meimey shaneghem*, and write in the margin *meimay meimey regaleyhem, the water of their feet*, a modest way of expressing urine.

14 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you. 15 Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

16 Hearken not to Hezekiah: for thus saith the king of Assyria, "Make 'an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree; and drink ye every one the waters of his own cistern:

17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

18 Beware lest Hezekiah persuade you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

19 Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand?

20 Who are they among all the gods of these lands, that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hand?

21 But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

22 Then came Eliakim, the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah the son of Asaph, the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

CHAPTER XXXVII.

Hezekiah is greatly distressed, and sends to Isaiah the prophet to pray for him, 1-4. Isaiah returns a comfortable answer, and predicts the destruction of the king of Assyria and his army, 5-7. Sennacherib, hearing that his kingdom was invaded by the Ethiopians, sends a terrible letter to Hezekiah to induce him to surrender, 8-12. Hezekiah goes to the Temple, spreads the letter before the Lord, and makes a most affecting prayer, 14-19. Isaiah is sent to him to assure him that his prayer is heard; that Jerusalem shall be delivered; and that the Assyrians shall be destroyed, 21-35. That very night a messenger of God slays one hundred and eighty-five thousand Assyrians, 36. Sennacherib returns to Nineveh, and is slain by his own sons, 37, 38.

OL XVII. 3. AND it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

z Or, *Make my favour by a present.*—y Heb. *Make with me a blessing.*—a Zech. 2. 10.

Verse 15. *This city shall not be delivered*—יִבֶּלֶ וְלֹא יִבֶּלֶ אֶת־עִירִי. Ten of Kennicott's MSS. and nine of De Rossi's, with one (ancient) of my own, add the conjunction.

Verse 16. *Make an agreement*—בְּרַחֵם בֵּרַחֵם, *make a blessing with me*, i. e. Give me a ransom for the city, and I will not destroy it: give me the yearly tribute thou hast promised.]

Verse 17. *And vineyards*] The other copy, 2 Kings xviii. 32, adds here:—"a land of oil-olive, and of honey; that ye may live, and not die: and hearken not unto Hezekiah when he seduceth you."

[Verse 19. *Where are the gods*—Many MSS. add the conjunction here also—*And, or But where are the gods, &c.*

For other matters relative to this Chapter, see the Notes on 2 Kings, chap. xviii. ver. 13, &c.]

Of Sepharvaim] The other copy, 2 Kings xviii. 34, adds, of "Henah and Ivah."

Have they delivered] וְהִלְכִי. The copulative is not expressed here by the Septuagint, Syriac, Vulgate, and three MSS.; nor is it in the other copy. Ib. Houbigant reads וְהִלְכִי *haci*, with the interrogative particle: a probable conjecture, which the ancient Versions above quoted seem to favour.

Verse 21. *But they held their peace*—(But the people held their peace.) The word שָׁמְרוּ *ha-shm*, the people, is supplied from the other copy, and is authorized by a MS. which inserts it after *ut olo*.

NOTES ON CHAPTER XXXVII.

[Verse 6. *Thus shall ye say*—כֹּה תֹאמַרְנָה לֵבֶן־יִשְׂרָאֵל, "thus shall ye (explicitly, earnestly, and positively) say." The paragogic nun deepens and increases the sense.]

Verse 7. *I will send a blast*—(I will infuse a spirit into him)] וְנָתַתִּי רוּחִי בְּכִי *nelon bo ruach* never signifies any thing but putting a spirit into a person; and this was *νεψυχη δαιμον*, the spirit of deceit." Seeck. [I will send a blast—I do not think that Abp. Seeck has hit the true

2 And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, unto Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth.

4 It may be the Lord thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that is left.

5 So the servants of king Hezekiah came to Isaiah.

6 And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

8 So Rabshakeh returned, and found the king of Assyria warring against Libnah; for he had heard that he was departed from Lachish.

9 And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard it, he sent messengers to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezep, and the children of Eden, which were in Telassar?

a 2 Kings 19. 1, &c.—b Or, provocation.—c Heb. *found.*—d Or, *put a spirit into him.*

meaning of these words. I believe רוּחַ *ruach* means here a pestilential wind, such as the Arabs call *smum*, that instantly suffocates both man and beast; and is what is termed the *angel of the Lord*, God's messenger of death to the Assyrians, ver. 36.

Verse 8. *Rabshakeh returned*—From chap. xxxvi. 2, we learn that the king of Assyria had sent Rabshakeh from Lachish to Jerusalem: now it is likely that Rabshakeh had besieged that place, and that the king of Assyria had taken his station before this city, and despatched Rabshakeh against Jerusalem. But, as in the verse above it is said, he had departed from Lachish, probably he had been obliged to raise the siege, and had sat down before Libnah, which promised an easier conquest.

Verse 9. *He heard say concerning Tirhakah, king of Ethiopia*—When he heard that Tirhakah king of Ethiopia had come out against him, then he sent that blasphemous manifesto which is contained in ver. 10-13, to terrify Hezekiah into submission. How much was this like, in words and spirit, to the manifesto sent to the Parisians by the late Duke of Brunswick, from the plains of Champagne, in 1792, which was the forerunner of the mighty torrents of human blood which was shed in the French revolution! And what a blast of God fell upon him and his army—nearly like that which had fallen on the army of Sennacherib!]

He sent messengers—(He sent messengers again)] The word וַיִּשְׁלַח *vayishlah*, and he heard, which occurs the second time in this verse, is repeated by mistake from the beginning of the verse. It is omitted in an ancient MS. It is a mere tautology, and embarrasses the sense. The true reading instead of it is, וַיָּשֹׁב *vayashab*, and he returned, which the Septuagint read in this place, *απερσεψε*, and which is preserved in the other copy, 2 Kings xix. 9. "He returned and sent,"—that is, according to the Hebrew idiom, "he sent again."

[Verse 12. *As Gozan and Haran*—חַרָּן Charan: but חַרָּן *Haran* is the reading of four of Kennicott's MSS. and one of De Rossi's.]

13 Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Henaah, and Ivah?

14 And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the Lord, and spread it before the Lord.

15 And Hezekiah prayed unto the Lord, saying,

16 O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.

17 Incline thine ear, O Lord, and hear: open thine eyes, O Lord, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God.

18 Of a truth, Lord, the kings of Assyria have laid waste all the nations, and their countries,

19 And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

20 Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only.

21 Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the Lord God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria:

22 This is the word which the Lord hath spoken concerning him; The virgin, the daugh-

ter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

23 Whom hast thou reproached and blasphemed; and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.

24 By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof; and I will enter into the height of his border, and the forest of his Carmel.

25 I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places.

26 Hast thou not heard long ago, how I have done it; and of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps.

27 Therefore the inhabitants were of small power, they were dismayed and confounded: they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up.

28 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

29 Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

9 Jer. 49. 23.—1 Dan. 9. 13.— Heb. lands.— Heb. given.— Heb. By the hand of thy servants.— Heb. the tallness of the cedars thereof, and the choice of the fir trees thereof.— Or, and the forest and his fruitful field.— Or, fenced and closed.

a Or, Hast thou not heard how I have made it long ago, and formed it of ancient times? should I now bring it to be laid waste, and defenced cities to be ruinous heaps? m 2 Kings 19. 25.— Heb. short of hand.— Or, sitting.— q Ch. 30. 32. Ezek. 31. 4.

Verse 14. And read it—(And read them) וקראו va-yikraem. So MS. Bodl. in this place; and so the other copy: instead of וקראו va-yekrahu, and read it.

And spread it—(And spread them) ופזרו va-yiph-rishu. hu is upon a rasure in a MS., which probably was at first mem. The same mistake as in the foregoing note.

Verse 15. Unto the Lord—(Before Jehovah) That is, in the sanctuary. For el, the Syriac, Chaldaee, and the other copy, 2 Kings xix. 15, read לפני lipeny, before the face.

Verse 18. The nations] הארצות ha-eritsoth, the lands: instead of this word, which destroys the sense, ten [of Kennicott's and five of De Rossi's] MSS. (one ancient), have here גוים goyim, nations; which is undoubtedly the true reading, being preserved also in the other copy, 2 Kings xix. 17. Another MS. suggests another method of rectifying the sense in this place, by reading מלכיהם melechem, their king, instead of ארציהם aretsem, their land: but it ought to be מלכותיהם malceyhem, all the countries and their kings.

Verse 20. Save us—(Save us, we beseech thee) The supplicating particle na na, is supplied here from eighteen MSS. (three ancient,) [of Dr. Kennicott, and ten of De Rossi,] and from the other copy.

That thou art the Lord, even thou only—(That thou Jehovah art the only God) The word אלהים elohim, God, is lost here in the Hebrew Text, but preserved in the other copy, 2 Kings xix. 19. The Syriac and Septuagint seem here to have had in their copies אלהים elohim, instead of יהוה yehovah.

Verse 21. Then Isaiah—sent unto Hezekiah] The Syriac and Septuagint understand and render the verb passively,—was sent.

Whereas thou hast prayed to me against Sennacherib—(Thy prayer unto me concerning Sennacherib—I have heard) שמעתי shamati: this word, necessary to the sense, is lost in this place out of the Hebrew text. One MS. [of Dr. Kennicott and one of De Rossi] have it written above the line in a later hand. The Septuagint and Syriac found it in their copies; and it is preserved in the other copy, 2 Kings xix. 20.

Verse 23. Against the Holy One of Israel] For אל el, to, the other copy has על el, against,—rather more properly.

Verse 24. By thy servants—(By thy messengers) The text has עבדך abdeyca, thy servants: but the true reading seems to be מלכיהם malceyca, thy messengers, as in the other copy, 2 Kings xix. 23: and as the Septuagint and Syriac found it in their copies in this place.

[Reproached the Lord—adonai: but one of my MSS. has יהוה yehovah adonai, Jehovah the Lord. This reading is not found, I think, in any other MS.; but several have יהוה yehovah, for יהוה adonai.]

I will enter into the height of his border—(I will penetrate into his extreme retreats) The Text has מרום marom, the height, which seems to have been taken by mistake from the line but one above. Two MSS. have here קרן kern, the lodge, or retreat; which is the word in the other copy, 2 Kings xix. 23: and I think is the true reading.

[The forest of his Carmel—The forest and his fruitful field;—that is, I will possess myself of the whole country.]

Verse 25. Water—(Strange waters) The word זרזר zerim, strange, lost out of the Hebrew Text in this place, is supplied from the other copy. A MS. supplies the word רבתי rabbim, many, instead of it.

[With the sole of my feet—With my infantry.]

All the rivers of the bestrenged places—(All the canals of fenced places) The principal cities of Egypt, the scene of his late exploits, were chiefly defended by deep moats, canals, or large lakes, made by labour and art, with which they were surrounded. See Harmer's Observ. ii. p. 304. Claudian introduces Alaric, boasting of his conquests, in the same extravagant manner:—

"Subsidere nostris / Sub pedibus montes; arceare viciniam amnes.— / Prægi Alpes, galeisque Padum victricibus hausit." De Bello Gotic. 685.

"The mountains have passed away under our feet; we have seen the rivers dried up. I have broken the Alps, and laden out the Po with our victorious helmets."

Verse 26. Lay waste fenced cities into ruinous heaps—(Lay waste warlike nations, strong fenced cities) גלים גלים galim nelsim. It is not easy to give a satisfactory account of these two words; which have greatly embarrassed all the interpreters, ancient and modern. For גלים galim, I read גוים goyim, as the Septuagint do in this place, εθνη. The word גוים nelsim, the Vulgate renders in this place compugnantium; in the parallel place, 2 Kings xix. 25, pugnantium; and the Septuagint πολεμους, fighting, warlike. This rendering is as well authorized as any other that I know of; and, with the reading of the Septuagint, perfectly clears up the construction.

Verse 27. Corn blasted] שדמה shedemah, parched: it does not appear, that there is any good authority for this word. The true reading seems to be שדפה shedephah, blasted, as it is in six MSS. (two ancient) here, and in the other copy.

Verse 29. Will I put my hook in thy nose] "Et frenum meum: Jonathan vocem חוץ mithag, interpretatus est חוץ xamim, i. e. annulum, sive unicum, eumque ferreum,

30 And this shall be a sign unto thee, Ye shall eat this year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:

32 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this.

33 Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

34 By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord.

35 For I will defend this city to save it for mine own sake, and for my servant David's sake.

36 Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

37 So Sennacherib king of Assyria departed and went and returned, and dwelt at Nineveh.

38 And it came to pass as he was worshipping in the house of Nisroch his god, that Adramme-

lech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esar-haddon his son reigned in his stead.

CHAPTER XXXVIII.

Account of Hezekiah's dangerous sickness and miraculous recovery, 1-9. Tender and beautiful songs of thanksgiving, in which this pious king breathed out the sentiments of a grateful heart, when his life was, as it were, restored. This ode may be adapted to other cases; and will always afford profit and pleasure to them who are not void of feeling, and void of piety, 10-32.

IN those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die, and not live.

2 Then Hezekiah turned his face toward the wall, and prayed unto the Lord,

3 And said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

4 Then came the word of the Lord to Isaiah, saying,

5 Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold I will add unto thy days fifteen years.

6 And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

¹ Heb. the escaping of the house of Judah that remaineth.—² Heb. the escaping. ³ 2 Kings 19. 31. Chap. 7. 7.—⁴ Heb. shield.—⁵ 2 Kings 20. 8. Chap. 38. 5. ⁶ 2 Kings 19. 35.

quem insignitum naribus camela: eoque trahitur, quoniam illa feris motibus agitur: et hoc est, quod discimus in Talmude; et camela cum annulo narium: scilicet, egreditur die sabbathi." [And my bridle: Jonathan interprets the word miltheg, by zamim, a ring, or that iron hook which they put in the nostrils of a camel to lead her about, check her in her restiveness, &c. And this is what we mean in the Talmud when we say, And the camel with the ring of her nostrils, shall go out on the Sabbath day.] Jarchi in 2 Reg. xix. 28, Ponam circulum in naribus tuis. [I will put a ring in thy nostrils.] Jerom. Just as at this day they put a ring into the nose of the bear, the buffalo, and other wild beasts, to lead them, and to govern them when they are unruly. [Bulls are often ringed thus in several parts of England.]

Verse 36. Then the angel] Before "the angel," the other copy, 2 Kings xix. 35, adds, "it came to pass the same night that"—

The prophet Hosea, chap. i. 7, has given a plain prediction of this miraculous deliverance of the kingdom of Judah:

"And to the house of Judah I will be tenderly merciful: And I will save them by JEHOVAH their God. And I will not save them by the bow; Nor by sword, nor by battle; By horses, nor by harness."

[Verse 38. His sons smote him—What an awful punishment of his blasphemy! Who can harden his neck against God, and be successful! God does not lightly pass by blasphemy against Himself—His government—His word—His Son—or His people. Let the profligate take care!]

NOTES ON CHAPTER XXXVIII.

[Verse 1. In those days—The reader is requested to consult the Notes on 2 Kings, chap. xx. in reference to the principal parts of this Chapter.]

Verse 2. Then Hezekiah turned his face toward the wall] The furniture of an eastern divan, or chamber, either for the reception of company, or for private use, consists chiefly of carpets spread on the floor in the middle; and of sofas, or couches, ranged on one or more sides of the room, on a part raised somewhat above the floor. On these they repose themselves in the day, and sleep at night. It is to be observed, that the corner of the room is the place of honour. Dr. Pococke, when he was introduced to the Sheikh of Fursouth, found him sitting in the corner of his room. He describes another Arab Sheikh "as sitting in a corner of a large green tent, pitched in the middle of an encampment of Arabs; and the Bey of Girge as placed on a sofa in a corner to the right as one entered the room." Harmer's Observ. ii. p. 60. Lady Mary W. Montague, giving an account of a visit which she made to the Kahya's lady at Adrianople, says, "She ordered cushions to be given me; and took care to place me in the corner, which is the place of honour." Letter xxxiii. The reason of this seems to be, that the person so placed is distinguished, and

in a manner separated from the rest of the company, and as it were guarded by the wall on each side. We are to suppose Hezekiah's couch placed in the same situation; in which, turning on either side, he must turn his face to the wall; by which he would withdraw himself from those who were attending upon him in his apartment, in order to address his private prayer to God.

Ver. 3. And he said, I beseech thee, O JEHOVAH, remember now how I have endeavoured to walk before thee in truth, and with a perfect heart; and have done that which is good in thine eyes. And Hezekiah wept, and lamented grievously.

Ver. 4. Now [before Isaiah was gone out into the middle court,] the word of JEHOVAH came unto him, saying, Go [back,] and say unto Hezekiah, Thus saith JEHOVAH, the God of David thy father, I have heard thy supplication; I have seen thy tears. Behold [I will heal thee; and on the third day thou shalt go up into the house of JEHOVAH.]

Ver. 5. And] I will add unto thy days fifteen years. And I will deliver thee, and this city, from the hand of the king of Assyria; and I will protect this city. And [Hezekiah said, By what sign shall I know that I shall go up into the house of JEHOVAH?]

Ver. 7. And Isaiah said,] This shall be the sign unto thee from JEHOVAH, that JEHOVAH will bring to effect this word, which he hath spoken.

The words in the translation included within crotchets are supplied from the parallel place, 2 Kings xx. 4, 5, to make the narration more perfect. I have also taken the liberty, with Houbigant, of bringing forward the two last verses of this chapter, and inserting them in their proper places of the narration with the same mark. Kimchi's note on these two verses is as follows: "This and the following verse belong not to the writing of Hezekiah; and I see no reason why they are written here after the writing; for their right place is above, after And I will protect this city, ver. 6. And so they stand in the book of Kings." 2 Kings xx. 7, 8. The narration of this chapter seems to be in some parts an abridgment of that of 2 Kings xx. The abridger, having finished his extract here with the eleventh verse, seems to have observed, that the seventh and eighth verses of 2 Kings xx. were wanted to complete the narration: he therefore added them at the end of the chapter, after he had inserted the song of Hezekiah, probably with marks for their insertion in their proper places; which marks were afterwards neglected by transcribers. Or a transcriber might omit them by mistake, and add them at the end of the chapter with such marks. Many transpositions are, with great probability, to be accounted for in the same way.

Verse 6. I will defend this city] The other copy, 2 Kings xx. 6. adds: "for mine own sake, and for the sake of David my servant;" and the sentence seems somewhat abrupt without it.

7 And this shall be a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;

8 Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

9 The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

10 I said in the cutting off of my days, I shall go the gates of the grave: I am deprived of the residue of my years.

11 I said, I shall not see the LORD, even the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world.

12 Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me.

13 I reckoned till morning, that, as a lion, so will he break all my bones: from day even to night wilt thou make an end of me.

14 Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail

g Heb. thou hast loved my soul from the pit.— Ps. 65 & 29. 9 & 98. 11 & 112. 17. Ecclesiastes 9. 10.— Deut. 4. 9. & 7. Ps. 76. 3, 4.— 2 Kings 20. 7. 2 Kings 20. 8.

Verse 8. Which is gone down—(By which the sun is gone down) For בשמש behemesh, the Septuagint, Syriac, and Chaldee, read שמש hashemesh. Houbigant. In the history of this miracle in the book of Kings, (2 Kings xx. 9—11,) there is no mention at all made of the sun, but only of the going backward of the shadow: which might be effected by a supernatural refraction. The first δ ήλιος, the sun, in this verse is omitted in the Septuagint, MS. Pachom.

Verse 9. The writing of Hezekiah] Here the book of Kings deserts us, the song of Hezekiah not being inserted in it. Another copy of this very obscure passage (obscure not only from the concise poetical style, but because it is probably very incorrect,) would have been of great service. The MSS. and ancient Versions, especially the latter, will help us to get through some of the many difficulties which we meet with in it.

Verse 11. The LORD—(JEHOVAH) יהי jah יה jah, seems to be יהוה jehovah, in MS. Bodl. and it was so at first written in another. So the Syriac. See Houbigant. [I believe יהוה jehovah, was the original reading. See the note on chap. xii. 2.]

Verse 12. Mine age—is removed from me as a shepherd's tent] רעי רעי, is put for רעי roeh, say the Rabbins; Sal. b. Melec on the place; but much more probably is written imperfectly for רעי roem. See note on chap. v. 1.

[I shall be removed from this state to another, as a shepherd removes his tent from one place to another for the sake of his flock. Is not this a strong intimation of his belief in a future state?]

I have cut off like a weaver my life—(My life is cut off as by the weaver) קטפתי kepatdi. This verb is rendered passively, and in the third person, by the Syriac, Chaldee, and Vulgate.

Verse 13. The last line of the foregoing verse, מימי מותי מימי מותי miyom ad laiyelah teshelimeni, "In the course of the day thou will finish my web;" or, as the Common Version has it, "From day even to night wilt thou make an end of me," is not repeated at the end of this verse in the Syriac version; and a MS. omits it. It seems to have been inserted a second time in the Hebrew text by mistake.

I reckoned till morning, &c.—(I roared until the morning like the lion) For נהמתי shiviti, the Chaldee has נהמתי nehamith: he read שחתי shaagti, the proper term for the roaring of a lion; often applied to the deep groaning of men in sickness. See Psalm xxii; xxxiii. 3; xxxviii. 9; Job iii. 24. The Masoretes divide the sentence, as I have done; taking כמי ke-ari, like a lion, into the first member; and so likewise the Septuagint.

Verse 14. Like—a swallow—(Like the swallow) כמי ke-sia; so read two MSS. Theodot. and Hieron.

Mine eyes fail] For דלי דלalu, the Septuagint read כלו klu, εζηλιωσεν. Compare Psa. lxx. 4; cxix. 82, 123; Lam. ii. 11; iv. 17, in the Hebrew and in the Septuagint.

O LORD—(O Lord) For יהוה jehovah, thirty MSS. and eight editions read אדוני adonai.

Undertake for me—(Contend for me) נשקח shakchek, with ו shin, Jarchi: this sense of the word is established

with looking upward: O LORD, I am oppressed; undertake for me.

15 What shall I say? he hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul.

16 O LORD, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live.

17 Behold for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back.

18 For the grave cannot praise thee, death can not celebrate thee: they that go down into the pit cannot hope for thy truth.

19 The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth.

20 The LORD was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

21 For Isaiah had said, Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover.

22 Hezekiah also had said, What is the sign that I shall go up to the house of the LORD?

g Heb. thou hast loved my soul from the pit.— Ps. 65 & 29. 9 & 98. 11 & 112. 17. Ecclesiastes 9. 10.— Deut. 4. 9. & 7. Ps. 76. 3, 4.— 2 Kings 20. 7. 2 Kings 20. 8.

by Gen. xxvi. 20. "He called the name of the well, פוץ זעק, because they strove with him:" פוץ זעקו hithzeaku, equivalent to יריבו yeribu, at the beginning of the verse.

Verse 15. I shall go softly all my years in the bitterness of my soul—(Through the rest of my years will I reflect on this bitterness of my soul) אדעדה ededeh; recogitabo, Vulg. reputabo, Hieron. in loc.

Verse 16. By these things men live—(For this cause shall it be declared) Περὶ αὐτῶν γὰρ ἀπηγγέλη σοι, καὶ ἐξηγήσατο σου τὴν ψυχὴν, Sept. They read in their copies, רמי רמי לך רמי לך לעיני ימי not very different from the present text, from which all the ancient Versions vary. They entirely omit two words, וכלל כלל ulecol bahen; as to which there is some variation in the MSS. A MS. has וכלל ulecol, and in all; two others וכל ulecol, and all, and ten MSS. have וכל bahem, in them, in the masculine gender.

[Taking this as in the common Version, we may observe, it is not an unfrequent case, that afflictions, and especially such as tend to a speedy death, become the means not only of saving the soul, but also of lengthening the life.]

Make me to live—(Hast prolonged my life) A MS. and the Babylonish Talmud read ויעלחאיני ועלחאיני, and so the ancient Versions. It must necessarily be in the second person.

Verse 17. For peace I had great bitterness—(My anguish is changed into ease) מר לי mar li mar, mutata mihi est amaritudo. Paronomasia; a figure, which the prophet frequently admits. I do not always note it, because it cannot ever be preserved in the translation, and the sense seldom depends upon it. But here it perfectly clears up the great obscurity of the passage. See Lowth on the place.

Thou hast rescued] חשכת chashakta, with כ caph, instead of ק kaph; so the Septuagint and Vulgate, Houbigant. See Chappelov on Job xxxiii. 18.

From perdition] בלי mishachath beli, בלא μη αποληται, Sept. ut non periret, "that it may not perish." Vulg. Perhaps inverting the order of the words. See Houbigant.

[Thou hast in love to my soul—חשכת chashakta, thou hast lovingly embraced or kissed my soul out of the pit of corruption.]

Verse 19. Thy truth] אל אמת el amiteca. A MS. omits אל el; and instead of אמת el, an ancient MS. and one edition read אמת el. The same mistake as in Psa. ii. 7.

Verse 21. Let them take a lump of figs, &c.] God in effecting this miraculous cure, was pleased to order the use of means not improper for that end. "Folia, et quæ non maturuere, fici, strumis illinuntur, omnibusque quæ emollienda sunt discutienda." PLIN. Nat. Hist. xxiii. 7. "Ad discutienda ea, quæ in corporis parte aliqua coe-runt, maxime possunt—ficus arida," &c. CELSUS, v. 11. See the note on 2 Kings xx. 7. [Philemon Holland translates the passage as a medical man:—"The milke, or white juice that the figge tree yieldeth, is of the same nature that vinegre; and therefore it will cruddle milke as well as rennet, or rendles. The right season of gathering this milkie substance is before that the figs be ripe upon the

CHAPTER XXXIX.

The Babylonish monarch sends letters of congratulation, and a present, to Hezekiah, on account of his recovery from his late dangerous illness. 1. The king of Judah shews the messengers of Merodach-baladan all the treasures of his house and kingdom. 2. The Prophet takes occasion from this ostentatious display of the king to predict the captivity of the royal family, and of the people, by the Babylonians, 3-5.

OL XVII. 1.

At that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

2 And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

3 Then came Isaiah the prophet unto King Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon.

4 Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not shewed them.

5 Then said Isaiah to Hezekiah, Hear the word of the Lord of hosts:

6 Behold, the days come, that all that is in thine house, and that which thy fathers have

v 2 Kings 20. 13, &c.—w 2 Chron. 32. 31.—x Or, epiphany.—y Or, Jewish.—z Heb.

tree; and then it must be dried in the shadow: thus prepared, it is good to break impostumes, and keeps ulcers open. 11]

NOTES ON CHAPTER XXXIX.

Hitherto the copy of this history in the second book of Kings has been much the most correct: in this chapter that in Isaiah has the advantage. In the two first verses two mistakes in the other copy are to be corrected from this: for חזקיהו hezekiah, read חזקיהו va-yehazek, and was recovered; and for שמעו va-yeshma, he heard, read שמעו va-yשמע, he rejoiced.

[Verse 1. At that time Merodach-baladan—This name is variously written in the MSS. Berodach, Medorach, Medarach, and Medurach.]

(And ambassadors) The Septuagint add here καὶ ἀπεσβηται; that is, u-malaciam, and ambassadors; which word seems to be necessary to the sense, though omitted in the Hebrew text both here and in the other copy, 2 Kings xx. 12. For the subsequent narration refers to them all along, "these men, whence came they?" &c. plainly supposing them to have been personally mentioned before. See Houbigant.

Verse 6. To Babylon בבלו babelah, so two MSS. (one ancient); rightly without doubt, as the other copy, 2 Kings xx. 17, has it. [This prediction was fulfilled about one hundred and fifty years after it was spoken: see Dan. i. 2, 3-7. What a proof of the Divine omniscience!]

Verse 8. Then Hezekiah said] The nature of Hezekiah's crime, and his humiliation on the measure of God to him by the prophet, is more expressly declared by the author of the book of Chronicles: "But Hezekiah rendered not again, according to the benefit done unto him; for his heart was lifted up; therefore there was wrath upon him, and upon Judah and Jerusalem. Notwithstanding, Hezekiah humbled himself for the pride of his heart, (both he and the inhabitants of Jerusalem,) so that the wrath of the Lord came not upon them in the days of Hezekiah.—And Hezekiah prospered in all his works. Howbeit, in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart." 2 Chron. xxxii. 25, 26, 30, 31.

[There shall be peace and truth in my days—] I rather think these words should be understood as an humble enquiry of the king, addressed to the prophet. "Shall there be prosperity, שְׁלוֹם shalom, and truth in my days?—Shall I escape the evil which thou predictest? Understood otherwise, they manifest a pitiful unconcern both for his own family and for the nation. "So I be well, I care not how it may go with others." This is the view I have taken of the passage in 2 Kings xxi. 19. Let the reader judge whether this, or the former, should be preferred.]

NOTES ON CHAPTER XL.

The course of prophecies, which follow from hence to the end of the book, and which taken together constitute

laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord.

7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away: and they shall be eunuchs in the palace of the king of Babylon.

8 Then said Hezekiah to Isaiah, Good is the word of the Lord which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

CHAPTER XL.

In this Chapter the Prophet opens the subject respecting the restoration of the Church with great force and elegance: declaring God's counsel to His messengers the Prophets to comfort His people in their captivity, and to impart to them the glad tidings that the time of favour and deliverance was at hand. 1, 2. Immediately a harbinge is introduced giving notice, as usual in the march of Eastern monarchs, to remove every obstacle, and to prepare the way for their return to their own land, 3-5. The same work, however, the New Testament Scriptures authorize us to refer to the opening of the Gospel dispensation. Accordingly, this subject coming once in view, is principally attended to in the sequel. Of this the Prophet gives us sufficient notice by intruding a voice commanding another proclamation, which calls off our attention from all temporary fading things in the spiritual and eternal things of the Gospel, 6-11. And to remove every obstacle in the way of the prophecy in either sense, or perhaps to give a further display of the character of the Hebraic, he enlarges on the power and wisdom of God, as the Creator and Disposer of all things. It is impossible to read this description of God, the most sublime that ever was penned, without being struck with 1000 possible reverence and self-abasement. The contrast between the great Jehovah, and every thing reputed great in this world, how admirably imagined, how exquisitely finished! What stuns and insensates they are all before Him who siteth on the circle of the immense heavens, and view the minutest of the earth in the light of glass-hoppers, those poor insects that wander over the barren heath for sustenance, spend the day in evanescent chirrupings, and take up their humble lodging at night on a blade of grass! 12-26. The Prophet concludes with a most comfortable application of the whole by shewing that all his infinite power, without being struck with unconquerable and everlastingly engaged in strengthening, comforting, and saving His people, 27-28.

COMFORT ye, comfort ye my people, saith your God.

OL XVII. 1. cir. ann. Numas Pom. R. Rom. 4.

v eccles. or, instruments.—a Jer. 20. 5.—b Fulfilled, Dan. 1. 2, 3, 7.—c 1 Sam. 2. 18.

the most elegant part of the sacred writings of the Old Testament; interspersed also with many passages of the highest sublimity; was probably delivered in the latter part of the reign of Hezekiah. The prophet in the foregoing chapter had delivered a very explicit declaration of the impending dissolution of the kingdom, and of the captivity of the royal house of David, and of the people, under the kings of Babylon. As the subject of his subsequent prophecies was to be chiefly of the consolatory kind, he opens them with giving a promise of the restoration of the kingdom, and the return of the people from that captivity, by the merciful interposition of God in their favour. But the views of the prophet are not confined to this event: as the restoration of the royal family, and of the tribe of Judah, which would otherwise have soon become undistinguished, and have been irrecoverably lost, was necessary, in the design and order of Providence, for the fulfilling of God's promises of establishing a more glorious and an everlasting kingdom, under the Messiah to be born of the tribe of Judah, and of the family of David; the prophet connects these two events together, and hardly ever treats of the former without throwing in some intimations of the latter; and sometimes is so fully possessed with the glories of the future more remote kingdom, that he seems to leave the more immediate subject of his commission almost out of the question.

Indeed this evangelical sense of the prophecy is so apparent, and stands forth in so strong a light, that some interpreters cannot see that it has any other; and will not allow the prophecy to have any relation at all to the return from the captivity of Babylon. It may be useful therefore to examine more attentively the train of the prophet's ideas, and to consider carefully the images under which he displays his subject. He hears a crier giving orders, by solemn proclamation, to prepare the way of the Lord in the wilderness; to remove all obstructions before JEHOVAN marching through the desert; through the wild, uninhabited, unpassable country. The deliverance of God's people from the Babylonish captivity is considered by him as parallel to the former deliverance of them from the Egyptian bondage. God was then represented as their King, leading them in Person through the vast deserts which lay in their way, to the promised land of Canaan. It is not merely for JEHOVAN Himself, that in both cases the way was to be prepared, and all obstructions to be removed; but for JEHOVAN marching in Person at the head of His people. Let us first see, how this idea is pursued by the sacred poets who treat of the Exodus, which is a favourite subject with them, and affords great choice of examples:

"When Israel came out of Egypt; The house of Jacob, from the barbarous people; Judah was his sanctuary, Israel his dominion." Ps. cxiv. 1, 2.

"JEHOVAH his God is with him; And in a short of a king is among them: God brought them out of Egypt." Num. xlviii. 21, 22.

2 Speak ye ^d comfortably to Jerusalem, and cry unto her, that her ^e warfare is accomplished, that her iniquity is pardoned: ^f for she hath

d Hab. to the Mart.—a Or, appointed time.—f See Job 42. 10. Ch. 61. 7.

"Make a highway for him that rideth through the deserts:
O God, when thou wastest forth before Thy people;
When thou marchest through the wilderness,
The heavens dropped."—
Psa. lxxviii. 4, 7.

Let us now see how Isaiah treats the subject of the return of the people from Babylon. They were to march through the wilderness with JEHOVAH at their head, who was to lead them, to smooth the way before them, and to supply them with water in the thirsty desert; with perpetual allusion to the Exodus:

"Come ye forth from Babylon, see ye from the land of the Chaldeans with the voice of joy:
Publish ye this, and make it heard; utter it forth even to the end of the earth;
Say ye, JEHOVAH hath redeemed his servant Jacob:
They strayed not in the deserts, through which He made them go;
Waters from the rock He caused to flow for them;
Yea, He clave the rock, and forth gushed the waters." Chap. xlviii. 20, 21.

"Remember not the former things;
And the things of ancient times regard not."

(That is, the deliverance from Egypt:)

"Behold, I make a new thing;
Even now shall it spring forth; will ye not regard it?
Yea, I will make in the wilderness a way;
In the desert streams of water." Chap. xliii. 18, 19.

"But he that trusteth in me shall inherit the land,
And shall possess my holy mountain.
Then will I say: Cast up, cast up the causeway; make clear the way;
Remove every obstruction from the road of my people." Chap. lvi. 13, 14.

"How beautiful appear on the mountains
The feet of the joyful messenger, of him that announceeth peace;
Of the joyful messenger of good tidings, of him that announceeth salvation;
Of him that saith to Sion, Thy God reigneth!
All thy watchmen lift up their voice, they shout together;
For eyes to face shall they see, when JEHOVAH returneth to Sion.
Verily not in haste shall ye go forth;
And not by flight shall ye march along;
For JEHOVAH shall march in your front;
And the God of Israel shall bring up your rear." Chap. lli. 7, 8, 12.

Babylon was separated from Judea by an immense tract of country, which was one continued desert; that large part of Arabia called very properly Deserts. It is mentioned in history as a remarkable occurrence, that Nebuchadnezzar, having received the news of the death of his father, in order to make the utmost expedition in his journey to Babylon from Egypt and Phœnicia, set out with a few attendants, and passed through this desert. *Berosus, apud Joseph.*, Antiq. x. 11. This was the nearest way homewards for the Jews; and whether they actually returned by this way or not, the first thing that would occur on the proposal or thought of their return, would be the difficulty of this almost impracticable passage. Accordingly the proclamation for the preparation of the way is the most natural idea, and the most obvious circumstance, by which the prophet could have opened his subject.

These things considered, I have not the least doubt that the return of the Jews from the captivity of Babylon is the first, though not the principal, thing in the prophet's view. The redemption from Babylon is clearly foretold; and at the same time is employed as an image to shadow out a redemption of an infinitely higher and more important nature. I should not have thought it necessary to employ so many words in endeavouring to establish what is called the *literal sense* of this prophecy, which I think cannot be rightly understood without it, had I not observed, that many interpreters of the first authority, in particular the very learned Vitringa, have excluded it entirely.

Yet obvious and plain as I think this literal sense is, we have nevertheless the irrefragable authority of John the Baptist, and of our blessed Saviour Himself, as recorded by all the Evangelists, for explaining this exordium of the prophecy of the opening of the gospel by the preaching of John, and of the introducing of the kingdom of Messiah; who was to effect a much greater deliverance of the people of God, Gentiles as well as Jews, from the captivity of sin and the dominion of death. And this we shall find to be the case in many subsequent parts also of this prophecy, where passages manifestly relating to the deliverance of the Jewish nation, effected by Cyrus, are with good reason, and upon undoubted authority, to be understood of the redemption wrought for mankind by Christ.

If the literal sense of this prophecy, as above explained, cannot be questioned, much less surely can the spiritual; which, I think, is allowed on all hands, even by Grotius himself. If both are to be admitted, here is a plain example of the mystical allegory, or double sense, as it is commonly called, of prophecy; which the sacred writers of the New Testament clearly suppose, and according to which they frequently frame their interpretation of passages of the Old Testament. Of the foundation and properties of this sort of allegory, see *De S. Poës. Hebr. Prælect. xi.*

[Verse 1. *Comfort ye, comfort ye*—"The whole of this prophecy," says *Kimchi*, "belongs to the days of the Messiah."]]

received of the LORD's hand double for all her sins.

3 ^e The voice of him that crieth in the wilder-

g Matt. 2. 3. Mark 1. 2. Luke 2. 4. John 1. 28.

Verse 2. *Double for all her sins*—(Blessings double to the punishment)] It does not seem reconcilable to our notions of the Divine justice, which always punishes less than our iniquities deserve, to suppose, that God had punished the sins of the Jews in double proportion: and it is more agreeable to the tenor of this consolatory message to understand it as a promise of ample recompense for the effects of past displeasure, on the reconciliation of God to His returning people. To express this sense of the passage, which the words of the original will very well bear, it was necessary to add a word or two in the version to supply the elliptical expression of the Hebrew. Compare chap. lxi. 7; Job xlii. 10; Zech. ix. 12; *חַתָּח* *chatah*, signifies punishment for sin, Lam. iii. 39; Zech. xiv. 19. [But *Kimchi* says, "Double here, means the two captivities and emigrations suffered by the Israelites. The first, the Babylonian captivity; the second, that which they now endure."]]

Verse 3. *The voice of him that crieth in the wilderness*—(A voice crieth: In the wilderness)] The idea is taken from the practice of Eastern monarchs, who, whenever they entered upon an expedition, or took a journey, especially through desert and unpractised countries, sent harbingers before them to prepare all things for their passage, and pioneers to open the passes, to level the ways, and to remove all impediments. The officers appointed to superintend such preparations the Latins call *stratores*. *Ipsæ (Johannes Baptistæ) et stratorum vocat Messias, cujus esset alla et clara voca homines in desertis locis habitantes ad itinera et vias Regi mox venturo sternendas et reficiendas hortari.* Mosheim, *Instituti.* Majora, p. 96. [He (John the Baptist) calls himself the pioneer of the Messiah, whose business it was with a loud voice to call upon the people, dwelling in the deserts, to level and prepare the roads by which the King was about to march.]]

*Diodorus' account of Semiramis' marches into Media and Persia, will give us a clear notion of the preparation of the way for a royal expedition: "In her march to Ecobatana she came to the Zarcen mountain; which extending many furlongs, and being full of craggy precipices and deep hollows, could not be passed without taking a great compass about. Being therefore desirous of leaving an everlasting memorial of herself, as well as of shortening the way, she ordered the precipices to be digged down, and the hollows to be filled up; and at a great expense she made a shorter and more expeditious road, which to this day is called, from her, the road of Semiramis. Afterward she went into Persia, and all the other countries of Asia subject to her dominion; and wherever she went, she ordered the mountains and precipices to be levelled, raised causeways in the plain country, and at a great expense made the ways passable." *Diod. Sic. lib. ii.**

The writer of the apocryphal book called *Baruch*, expresses the same subject by the same images; either taking them from this place of Isaiah, or from the common notions of his countrymen. "For God hath appointed, that every high hill, and banks of long continuance, should be cast down, and vallies filled up, to make even the ground, that Israel may go safely in the glory of God." Chap. v. 7.

The Jewish church, to which John was sent to announce the coming of Messiah, was at that time in a barren and desert condition, unfit without reformation for the reception of her King. It was in this desert country, destitute at that time of all religious cultivation; in true piety and good works unfruitful, that John was sent to prepare the way of the Lord by preaching repentance. I have distinguished the parts of the sentence according to the punctuation of the Masoretes, which agrees best both with the literal and the spiritual sense; which the construction and parallelism of the distich in the Hebrew plainly favours; and of which the Greek of the Septuagint and of the Evangelists is equally susceptible.

John was born in the desert of Judea; and passed his whole life in it, till the time of his being manifested to Israel. He preached in the same desert: it was a mountainous country: however not entirely and properly a desert; for, though less cultivated than other parts of Judea, yet it was not uninhabited. Joshua (chap. xv. 61, 62.) reckons six cities in it. We are so prepossessed with the idea of John's living and preaching in the desert, that we are apt to consider this particular scene of his preaching as a very important and essential part of history; whereas I apprehend this circumstance to be no otherwise important, than as giving us a strong idea of the rough

ness, ^h Prepare ye the way of the LORD, ⁱ make straight in the desert a highway for our God.
 4 Every valley shall be exalted, and every mountain and hill shall be made low: ^k and the crooked shall be made ^l straight, and the rough places ^m plain:
 5 And the ⁿ glory of the LORD shall be revealed, and all flesh shall see ^o it together; for the mouth of the LORD hath spoken ^p it.
 6 The voice said, Cry. And he said, What shall I cry? ^q All flesh is grass, and all the goodness thereof is as the flower of the field:
 7 The grass withereth, the flower fadeth:

^h Mal. 3. 1.—1 Pet. 2. 2. Ch. 49. 11.—k Ch. 45. 2.—l Or, a straight place. Or, a plain place.—m Ch. 35. 2. & 38. 1. Ezod. 16. 7. Lev. 9. 23. Numb. 12. 12. & 24. 15. 1 Kings 8. 11.—n Job 14. 2. Ps. 59. 5. & 102. 11. & 103. 15. James 1. 10. 1 Pet. 1. 24.—p Ps. 103. 16.

because the ^r spirit of the LORD bloweth upon it; surely the people is grass.
 8 The grass withereth, the flower fadeth; but the ^s word of our God shall stand for ever.
 9 O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift ^t it up, be not afraid; say unto the cities of Judah. Behold your God!
 10 Behold, the Lord God will come ^u with strong hand, and ^v his arm shall rule for him; behold, ^w his reward is with him, and ^x his work before him.

^q John 12. 34. 1 Pet. 1. 25.—r Or, O thou that tellest good tidings to Zion. Ch. 41. 27. & 52. 7.—s Or, O thou that tellest good tidings to Jerusalem.—t Or, against the strong.—u Ch. 52. 16.—v Ch. 52. 11. Rev. 22. 12.—w Or, recompense for his work, Ch. 48. 4.

character of the man, which was answerable to the place of his education; and as affording a proper emblem of the rude state of the Jewish church at that time; which was the true wilderness meant by the prophet, in which John was to prepare the way for the coming of the Messiah.

Verse 4. *Crooked*. The word *ḥayyāh*, is very generally rendered *crooked*; but this sense of the word seems not to be supported by any good authority. *Ludolphus*, Comment. ad Hist. Æthiop. p. 206, says, "that in the Æthiopic language it signifies *clivus, locus editus*;" and so the *Syriac* Version renders it in this place, *ḥayyā drama*: *Hebrew* חַיִּי אֲרָמָה, *tumulus, acervus*. Thus the parallelism would be more perfect: "the hilly country shall be made level, and the precipices a smooth plain."

Verse 5. (The salvation of our God) These words are added here by the *Septuagint*: *ῥο σωτηριος του θεου, ἡμεῖς ἠμεῖς ἡμεῖς εἰς ἡμεῖς εὐαγγελισθημεν*, as it is in the parallel place, chap. lii. 10. The sentence is abrupt without it, the verb wanting its object; and I think it is genuine. Our English translation has supplied the word *it*, which is equivalent to this addition from the *Septuagint*.

This omission in the *Hebrew* text is ancient, being prior to the *Chaldee*, *Syriac*, and *Vulgate* versions: but the words stand in all the copies of the *Septuagint*; and they are acknowledged by Luke iii. 6. [The whole of this verse is wanting in one of my oldest MSS.]

Verse 6. *The voice said, Cry*—(A voice saith, Proclaim) To understand rightly this passage is a matter of importance; for it seems designed to give us the true key to the remaining part of Isaiah's prophecies; the general subject of which is the restoration of the people and church of God. The prophet opens the subject with great clearness and elegance: he declares at once God's command to His messengers, (His prophets, as the *Chaldee* rightly explains it,) to comfort His people in captivity, to impart to them the joyful tidings that their punishment has now satisfied the Divine justice, and the time of reconciliation and favour is at hand. He then introduces a harbinger giving orders to prepare the way for God, leading His people from Babylon, as He did formerly from Egypt, through the wilderness; to remove all obstacles, and to clear the way for their passage. Thus far nothing more appears to be intended than a return from the Babylonish captivity: but the next words seem to intimate something much greater,—

"And the glory of JERUSALEM shall be revealed;
 And all flesh shall see together the salvation of our God."

He then introduces a voice commanding him to make a solemn proclamation. And what is the import of it? that the people, the flesh, is of a vain temporary nature; that all its glory fadeth, and is soon gone: but that the word of God endureth for ever. What is this, but a plain opposition of the flesh to the spirit; of the carnal Israel to the spiritual; of the temporary Mosaic economy to the eternal Christian dispensation? You may be ready to conclude, (the prophet may be supposed to say,) by this introduction to my discourse, that my commission is only to comfort you with a promise of the restoration of our religion and polity, of Jerusalem, of the temple, and its services and worship in all its ancient splendour. These are earthly, temporary, shadowy, fading things, which shall soon pass away, and be destroyed for ever; these are not worthy to engage your attention in comparison of the greater blessings, the spiritual redemption, the eternal inheritance, covered under the veil of the former, which I have it in charge to unfold unto you. The law has only a shadow of good things; the substance is the gospel. I promise you a restoration of the former, which, however, is only for a time, and shall be done away, according to God's original appointment: but under that image I give you a view of the latter; which shall never be done away, but shall endure for ever. This I take to be agreeable to St. Peter's interpretation of this passage of the prophet, quoted

by him, 1 Pet. i. 24, 25. "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." This is the same word of the Lord of which Isaiah speaks, which hath now been preached unto you by the gospel. The law and the gospel are frequently opposed to one another by St. Paul, under the images of flesh and spirit: "Having begun in the spirit, are ye now made perfect by the flesh?" Gal. iii. 3. *All the goodness thereof*—(All its glory) *For* ἡμεῖς ἡμεῖς, read ἡμεῖς ἡμεῖς; the *Septuagint* and *Vulgate*, and 1 Pet. i. 24. [Verse 7. *The grass withereth*—The whole of this verse is wanting in three of *Kennicot's*, and five of *De Rossi's* MSS., and in a very correct and ancient MS. of my own; and also in the *Septuagint* and *Arabic*.]

Surely the people—(Verily this people.) So the *Syriac*, who perhaps read ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς.

Because the Spirit of the Lord—(When the wind of JERUSALEM) ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς, a wind of JERUSALEM, is a Hebraism, meaning no more than a strong wind. It is well known that a hot wind in the East destroys at once every green thing. Compare *Ps. ciii. 16*. Two MSS. omit the word ἡμεῖς ἡμεῖς, *Jehovah*.

Verse 9. *O Zion, that bringest good tidings*—(O daughter that bringest glad tidings to Zion) That the true construction of the sentence is this, which makes Zion the receiver, not the publisher, of the glad tidings, (which latter has been the most prevailing interpretation,) will, I think, very clearly appear, if we rightly consider the image itself, and the custom and common practice from which it is taken. I have added the word *daughter* to express the feminine gender of the Hebrew participle, which I know not how to do otherwise in our language: and this is absolutely necessary in order to ascertain the image. For the office of announcing and celebrating such glad tidings, as are here spoken of, belonged peculiarly to the women. On occasion of any great public success, a signal victory, or any other joyful event, it was usual for the women to gather together, and with music, dances, and songs, to publish and celebrate the happy news. Thus after the passage of the Red Sea, Miriam, and all the women, with timbrels in their hands, formed a chorus, and joined the men in their triumphant song, dancing, and throwing in alternately the refrain or burden of the song:—

"Sing ye to JERUSALEM, for He is greatly exalted;
 The horns and his rider hath He cast into the sea." Ezod. xv. 20, 21.

So Jephthah's daughter collected a chorus of virgins; and with dances and songs came out to meet her father, and to celebrate his victory, Judg. xi. 34. After David's conquest of Goliath, "all the women came out of the cities of Israel singing and dancing to meet Saul, with tabrets, with joy, and with instruments of music;" and forming themselves into two choruses, they sung alternately,—

"Saul has slain his thousands;
 And David his true thousands," 1 Sam. xviii. 6, 7.

And this gives us the true sense of a passage in the sixty-eighth Psalm, which has frequently been misunderstood:

"JEHOVAH gave the word; (that is, the joyful news)
 The women who published the glad tidings, were a great company;
 The kings of mighty armies did flee, did flee;
 And even the emperor who sat at home, shared the spoil."

The word signifying the publishers of glad tidings is the same, and expressed in the same form by the feminine participle, as in this place; and the last distich is the song which they sung. So in this place, JERUSALEM having given the word by His prophet, the joyful tidings of the restoration of Zion, and of God's returning to Jerusalem, (see chap. lii. 8,) the women are exhorted by the prophet to publish the joyful news with a loud voice from eminences, whencethey might best be heard all over the country; and the matter and burden of their song was to be, "Behold your God!"

Verse 10. *His reward is with him, and his work before*

11 He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

12 Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

13 Who hath directed the Spirit of the Lord, or being his counsellor hath taught him?

14 With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?

15 Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

16 And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering.

17 All nations before him are as nothing: they are counted to him less than nothing and vanity.

18 To whom then will ye liken God? or what likeness will ye compare unto him?

19 The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

20 He that is so impoverished that he hath

no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image that shall not be moved.

21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

22 It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

23 That bringeth the princes to nothing; he maketh the judges of the earth as vanity.

24 Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

25 To whom then will ye liken me, or shall I be equal? saith the Holy One.

26 Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.

27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?

28 Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is

Ch. 46. 10. Esth. 54. 23. & 37. 34. John 10. 11. Heb. 13. 30. 1 Pet. 2. 25 & 6. 4. Rev. 7. 17. — Or, that give suck. — Prov. 30. 4. — Heb. a fierce. — Job 21. 22. & 28. 24. 23. — Wnd. 3. 18. — Rom. 11. 34. 1 Cor. 2. 16. — Heb. man of his counsel. d. Heb. made him understand. — Heb. understandings? — Dan. 4. 34. — Ps. 62. 8.

h Ver. 23. Ch. 46. 5. Acus 17. 29. — Ch. 41. 6, 7. & 44. 12. Eccl. Jer. 10. 3. — Heb. is poor of oblation. — Heb. 41. 7. — Jer. 10. 4. — Ps. 139. 1. — Job 14. 17. — Rom. 1. 19. 20. — Or, Him that sitteth, &c. — Job 9. 8. — Ps. 104. 2. Ch. 42. 5. & 44. 24. & 54. 13. — Jer. 10. 12. — Job 12. 21. — Ps. 107. 40. — Ver. 18. — Deut. 4. 15. &c. — Ps. 137. 4.

him—(His reward is with him, and the recompense of his work before him) That is, the reward and the recompense which He bestows, and which He will pay to His faithful servants: this He has ready at hand with Him, and holds it out before Him, to encourage those who trust in Him, and wait for Him.

Verse 11. *Shall gently lead those that are with young*—(The nursing ewes shall he gently lead) A beautiful image, expressing, with the utmost propriety as well as elegance, the tender attention of the shepherd to his flock. That the greatest care in driving the cattle in regard to the dams and their young was necessary, appears clearly from Jacob's apology to his brother Esau, Gen. xxxiii. 13. "The flocks and the herds giving suck to their young are with me; and if they should be overdriven, all the flock will die." Which is set in a still stronger light by the following remark of Sir John Chardin: "Their flocks," says he, speaking of those who now live in the east after the patriarchal manner, "feed down the places of their encampments so quick, by the great numbers that they have, that they are obliged to remove them too often; which is very destructive to their flocks on account of the young ones, who have not strength enough to follow." *Harmer's Observ.* i. p. 126.

Verse 16. *And Lebanon is not sufficient* The image is beautiful and uncommon. It has been imitated by an apocryphal writer, who, however, comes far short of the original:

"For all sacrifice is too little for a sweet savour unto thee: And all the fat is not sufficient for thy burnt-offering." *Judith*, xvi. 16.

[Does not the prophet mean here, that all the burnt-offerings and sacrifices that could be offered were insufficient to atone for sin? That the nations were as nothing before Him, not merely because of His immensity, but because of their insufficiency to make any atonement by their oblations for the iniquities which they had committed? Therefore, the Redeemer was to come to Zion, &c.]

Verse 19. *And casteth silver chains*—(And forgeth for it chains of silver) For *תַּשְׁרֵף* *tesraph*, the participle, twenty-seven MSS. (five ancient), and three editions, read *תַּשְׁרֵף* *tesraph*, pret. third person.

[Verse 20. *Chooseth a tree that will not rot*—For what? To make a god out of it! The rich, we find, made theirs of gold and silver: the poor man was obliged to put up with a wooden god! From the words, "he that hath no oblation chooseth a tree," we may learn, that the gold and silver necessary to make the graven image was first dedicated, and then formed into a god! How stupid is idolatry? Strange that these people did not perceive that there could be no help in these molten and wooden idols!]

Verse 21. *Have ye not known*—On this verse *Kimchi*

has a very interesting comment, an extract of which I subjoin. "The whole world may be considered as a house built up; heaven its roof; the stars its lamps; and the fruits of the earth its table spread. The Master of the house is God, blessed for ever; and man is the steward into whose hand all the business of the house is given. If he always consider in his heart, that the Master of the house is continually over him, and that He keeps His eye upon his work; and if, in consequence, he act wisely, he shall find favour in the eyes of the Master of the house. But if He find wickedness in the house, then will He remove him *מִן* *pakidato*, from his stewardship. The foolish steward does not think of this: for, as his eyes do not see the Master of the house, he saith in his heart: 'I will eat and drink what I find in this house, and will take my pleasure in it; nor shall I be careful whether there be a master over this house or not.'—When the Lord of the house marks this, He comes and expels him from the house speedily, and with great anger; therefore is it said, ver. 23, *He bringeth the princes to nothing.*" It seems that this parable had been long in use among the Jews, as our blessed Lord alludes to it in His parable of the unjust steward. Or did the Rabbins, finding it to his purpose, steal the parable from the Gospel? In both places it has great and peculiar beauties.]

Have ye not understood from the foundations of the earth—(Have ye not understood it from the foundations of the earth) The true reading seems to be *מִסּוּסֵי מִיְמוֹסֵדוֹת*, to answer to *מִיְרוֹשׁ* *mi-rosh*, in the foregoing line. It follows a word ending with *mem*: and out of three *mems* concurring, it was an easy mistake to drop the middle one.

Verse 22. *As a curtain*—(As a thin veil) "It is usual in the summer season, and upon all occasions, when a large company is to be received, to have the court sheltered from heat, or inclemency of the weather, by a *velum*, umbrella, or veil, as I shall call it; which, being expanded on ropes from one side of the parapet wall to the other, may be folded or unfolded at pleasure. The Psalmist seems to allude to some covering of this kind in that beautiful expression of spreading out the heavens like a curtain." *Shaw's Travels*, p. 274.

Verse 24. *And he shall also blow upon them*—(And if he but blow upon them) The *Septuagint*, *Syriac*, *Vulgata*, and *MS. Bodl.* and another, have *גַּם* *gam*, without the conjunction *vau*.

[Verse 26. *Lift up your eyes on high*—The Rabbins say, He who is capable of meditating on the revolutions of the heavenly bodies, and does not meditate on them, is not worthy to have his name mentioned among men.]

Verse 28. *There is no searching of his understanding*—(And that his understanding is unsearchable) Twenty-four

9 Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.

10 Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

11 Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.

12 Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.

13 For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

14 Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel.

15 Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shall make the hills as chaff.

16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel.

17 When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.

18 I will open rivers in high places, and foun-

tains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

19 I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together:

20 That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it.

21 Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob.

22 Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come.

23 Shew the things that are to come hereafter, that we may know that ye are gods; yea, do good, or do evil, that we may be dismayed, and behold it together.

24 Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you.

25 I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as upon mortar, and as the potter treadeth clay.

26 Who hath declared from the beginning, that we may know? and beforetime, that we may say, He is righteous? yea, there is none that sheweth, yea, there is none that declareth, yea, there is none that heareth your words.

1 Ver. 13, 14. Ch. 43. 5.—Deut. 31. 6, 8.—Exod. 23. 22. Ch. 45. 24. & 40. 12. Jer. 13. 3.—Heb. the men of thy strife.—Heb. the men of thy contention. 10 Ver. 10.—Or, few men.—1 Mic. 4. 13. 2 Cor. 10. 4, 5.—Heb. mouths.—Jer. 51. 2.—Ch. 45. 25.—d Ch. 35. 6, 7. & 42. 19. & 44. 3.

e Ps. 107. 35.—f Job 12. 9.—g Heb. comes near.—h Ch. 45. 21.—i Heb. at our heart upon them.—j Ch. 42. 3. & 44. 7, 8. & 45. 3. Jer. 13. 19.—k Jer. 10. 6. m Psa. 115. 8. Ch. 41. 3. 1 Cor. 8. 4.—n Or, worms that eat nothing.—o Or, worms that eat a slipper.—p Ezra 1. 2.—q Ver. 2.—r Ch. 43. 2.

Verse 9. And called thee from the chief men thereof—(And called from the extremities thereof) מֵעֵלֵי אֵתֵי מִיִּטְעָלַיִךְ, signifies the arm, axilla, ala; and is used like אֵץ canaph, the wing, for any thing extended from the extremity of another, or joined on to it. It is here parallel and synonymous to מִקְצוֹת מִיִּטְעָלוֹת, from the ends, in the preceding member.

[Verse 10. Be not dismayed—בְּרִיָּא וְלֹא תִיֶשֶׁת, AND BE NOT DISMAYED. The וָאֵן is added by twenty-one of Dr. Kennicott's MSS., thirty of De Rossi's, and one of my own, and three editions. It makes the sense more complete.

Verse 14. Fear not, thou worm Jacob—In the Rabbinical commentary on the five books of Moses, Yelamedenu, it is asked, Why are the Israelites called a worm? To signify, that as the worm does not smite, that is, gnaw the cedars, but with its mouth, which is very tender, yet it nevertheless destroys the hard wood; so all the strength of the Israelites is in prayer, by which they smite the wicked of this world, though strong like the cedars, to which they are compared, Ezek. xxxi. 3.]

Verse 15. A new sharp threshing instrument having teeth—(A threshing wain; a new corn-drag armed with pointed teeth) See note on chap. xxviii. 27, 28.

[Thou shalt thresh the mountains] Mountains and hills are here used metaphorically for the kings and princes of the Gentiles. Kimchi.]

Verse 19. I will plant in the wilderness the cedar] The two preceding verses express God's mercy to them in their passage through the dry deserts, in supplying them with abundant water, when distressed with thirst, in allusion to the Exodus. This verse expresses the relief afforded to them, fainting with heat in their journey through that hot country, destitute of shelter, by causing shady trees, and those of the tallest and most beautiful kinds, to spring up for their defence. The apocryphal Baruch, speaking of the return from Babylon, expresses God's protection of his people by the same image. "Even the woods and every sweet-smelling tree shall overshadow Israel by the commandment of God." Chap. v. 8.

[The oil tree—This, Kimchi says, is not to be understood of the olive tree, for the olive is distinguished, Neh. viii. 15: but it means the pine or fir, from which pitch is extracted.]

Verse 20. And consider] The verb יָצִימוּ, without לָךְ added, cannot signify to apply the heart, or to attend to a thing, as Houbigant has observed; he therefore reads יָצִימוּ יְשֻׁעָמוּ, they shall wonder. The conjecture is

ingenious: but it is much more probable that the word לָךְ is lost out of the text; for all the ancient Versions render the phrase to the same sense, as if it were fully expressed יָצִימוּ לָךְ yasimu lab; and the Chaldees renders it paraphrastically, yet still retaining the very words in his paraphrase, יִשְׁתַּחֲוֶה עַל לִבְךָ וַיֵּאחָזֵב יִשְׁתַּחֲוֶה עַל לִבְךָ וַיֵּאחָזֵב, that they may put my fear in their heart. See also ver. 22, where the same phrase is used.

Verse 21. Bring forth your strong reasons—(Produce these your mighty powers) "Let your idols come forward which you consider to be so very strong." Hieron. in loc. I prefer this to all other interpretations of this place; and to Jerom's own translation of it, which he adds immediately after, Afferte, si quid forte habetis.—"Bring it forward, if haply ye have any thing!" The false gods are called upon to come forth, and appear in person; and to give evident demonstration of their foreknowledge and power by foretelling future events, and exerting their power in doing good or evil.

Verse 23. That we may be dismayed, and behold it together—(Then shall we be struck at once with admiration and terror) The word וְעָנֹה, is written imperfectly in the Hebrew Text: the Masoretes supply וָהָא, at the end; and so it is read in twenty-two MSS., and four Editions; that is, וְעָנֹה וְעָנֹה, and we shall see. But the true reading seems to be וְעָנֹה וְעָנֹה, and we shall fear, with yod supplied, from וָיָרָא.

Verse 24. Your work of nought—(Your operation is less than nought) For וְעָנֹה, read וְעָנֹה וְעָנֹה; so the Chaldees and Vulgate. A manifest error of the text; compare chap. xl. 17. The Rabbin's acknowledge no such error: but say, that the former word signifies the same with the latter, by a change of the two letters וְ עָנֹה, and וְ עָנֹה. Sal. ben Melech in loc.

[Verse 25. I have raised up one from the north] "That is, says Kimchi, the Mesiah. The king of Assyria placed the ten tribes in Chalach, and Chabar, by the river Gozan, and in the cities of the Medes, 2 Kings xvii. 6, which lands lie northerly and easterly."]

He shall come upon princes—(He shall trample on princes) For וְעָנֹה, Le Clerc reads וְעָנֹה, from the Chaldees, who seems to read both words. "Fors legend. וְעָנֹה וְעָנֹה וְעָנֹה וְעָנֹה: sequitur וְעָנֹה." ["This should perhaps be read וְעָנֹה וְעָנֹה, or וְעָנֹה וְעָנֹה: a וְ עָנֹה follows."] Secker. See Nah. iii. 14.

[Verse 26. Your words—וְעָנֹה וְעָנֹה: but, instead of this, one of my most ancient MSS. has וְעָנֹה וְעָנֹה]

27 * The first shall say to Zion, Behold, behold them : and I will give to Jerusalem one that bringeth good tidings.

28 * For I beheld, and there was no man ; even among them, and there was no counsellor, that, when I asked of them, could answer a word.

29 * Behold, they are all vanity, their works are nothing : their molten images are wind and confusion.

CHAPTER XLII.

The Prophet sets forth the meekness of the Messiah's character, and the extent and blessing of His kingdom, particularly among the Gentiles, 1-3. In consequence of this he calls on the whole creation to join him in one song of praise to God, 10-12. After which he seems again to glance at the deliverance from the captivity ; although the words may fall as well apply to the deliverance communicated to the church ; to the overthrow of her most powerful enemies ; and to the prevalence of true religion over idolatry and error, 13-17. The Prophet then reproves the Jews for their blindness and infidelity in rejecting the Messiah, and gives intimations of those judgments which their guilt would draw on them, 18-23.

Behold, my servant, whom I uphold ; mine elect, in whom my soul delighteth ; I have put my spirit upon him : he shall bring forth judgment to the Gentiles.

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3 A bruised reed shall he not break, and the

a Ver. 4.—Ch. 49. 2.—Ch. 69. 5.—Heb. return.—Ver. 24.—a (Ch. 69. 10. & 28. 2, 4. & 33. 11. Matt. 18. 19, 20. Phil. 2. 7.—b Matt. 2. 17. & 17. 5. Eph. 1. 6.—c Ch. 11. 2. John 3. 34.—d Or, dimly burning.—e Heb. quench it.

smoking flax shall he not quench : he shall bring forth judgment unto truth.

4 He shall not fail nor be discouraged, till he have set judgment in the earth : and the isles shall wait for his law.

5 Thus saith God the Lord, he that created the heavens, and stretched them out : he that spread forth the earth, and that which cometh out of it ; he that giveth breath unto the people upon it, and spirit to them that walk therein :

6 I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles ;

7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house.

8 I am the Lord : that is my name : and my glory will I not give to another, neither my praise to graven images.

9 Behold, the former things are come to pass, and new things do I declare : before they spring forth I tell you of them.

f Heb. broken.—g Gen. 49. 10.—h Ch. 44. 24. Zech. 12. 1.—i Ps. 136. 6.—k Acts 17. 25.—l Ch. 62. 1.—m Ch. 49. 2.—n Ch. 49. 6. Luke 2. 32. Acts 12. 47.—o Ch. 66. 5. p Ch. 61. 1. Luke 4. 18. q Tim. 2. 26. Heb. 2. 14, 15.—q Ch. 9. 2.—r Ch. 49. 11.

de-barecyim. The meaning is nearly the same : but in this reading this MS. is singular.]

Verse 27. The first shall say to Zion, Behold, behold them—(I first to Zion gave the word, Behold they are here)] This verse is somewhat obscure by the transposition of the parts of the sentence, and the peculiar manner in which it is divided into two parallel lines. The verb at the end of the sentence belongs to both parts ; and the phrase, Behold they are here ! is parallel to the messenger of glad tidings ; and stands like it, as the accumative case to the verb. The following paraphrase will explain the form and the sense of it : " I first, by my prophets, give notice of these events, saying, Behold, they are at hand ! and I give to Jerusalem a messenger of glad tidings."

Verse 28. Among them—(Among the idols) For אֱלֹהֵי אֲמֹלֵת, I read אֱלֹהֵי אֲמֹלֵת, with the Septuagint, αἱ εἰδωλῶν. See Exod. xv. 11 ; Isa. lvii. 5.

[R. D. Kimchi has many good observations on this Chapter. Bishop Lowth follows him in applying it to Abraham, and not to Cyrus ; the whole being spoken in the past tense, which is not used, or rarely, in such a case for the future. Almost the whole of the Rabbins understand it of Abraham. On Kimchi's plan, the following is a paraphrase.

The righteous man—Abram—from the East—The land of his nativity, called the land of the children of the East, Gen. xxix. 1.

Brought him to his feet—Whithersoever his feet went, he preached righteousness and truth, as it is written, "There he proclaimed in the name of JEHOVAH." Gen. xxi. 31. And he called it צְדָקָה צַדִיקָתוֹ—that is, p̄ts t̄sedek, righteousness, to his feet, enabled him to hold it forth where- ever he went.

He called the nations—To leave their idols, and worship Him, who made the universe. He taught them the way of righteousness, truth, and faith. Was there ever a prodigy like this ! A man who had been an idolater, rising up against all the nations of the earth, reproving their faith, and not fearing before them nor their kings ! Who stirred up his heart to do this ? Was it not the Lord ?

Gave the nations before him—And made him rule over kings—Chederlaomer, and the kings which were with him : whom the Lord gave as dust to his sword, and stubble to his bow.

He pursued them—He and his three hundred and eighteen servants.

He passed safely—שָׁלוֹם shalom, for בְּשָׁלוֹם be-shalom, in safety ; so said, because he lost not one of his men in this expedition. See Kimchi.]

NOTES ON CHAPTER XLII.

The prophet, having opened his subject with the preparation for the return from captivity at Babylon, and intimated that a much greater deliverance was covered under the veil of that event proceeded to vindicate the power of God, as Creator and Disposer of all things ; and His infinite knowledge, from His prediction of future events, and in particular of that deliverance. He went still farther, and pointed out the instrument by which He should effect the redemption of His people the Jews from slavery ; namely, a great conqueror, whom he would call forth from the North and

the East to execute His orders. In this Chapter he proceeds to the greater deliverance ; and at once brings forth into full view, without throwing any veil of allegory over the subject, the Messiah. "Behold, my servant, Messiah," says the Chaldee. St. Matthew has applied it directly to Christ ; nor can it, with any justice or propriety, be applied to any other person or character whatever.

[Verse 1. Behold my servant, whom I uphold—וְיָרֵם אֶתְמַח־בּוֹ, on whom I lean. Alluding to the custom of kings leaning on the arm of their most beloved and faithful servant. All, both Jews and Christians, agree, that the seven first verses of this Chapter belong to Christ :—Now, as they are evidently a continuation of the prophecy in the preceding Chapter, that prophecy cannot belong to Cyrus, but to Christ.]

He shall bring forth judgment to the Gentiles—(He shall publish judgment to the nations)] Four MSS. (two ancient), add the conjunction, וְשִׁפְטֵם ve-mishpat. See Matt. xii. 18.

The word מִשְׁפָּט mishpat, judgment, like צְדָקָה t̄sedekah, righteousness, is taken in a great latitude of signification. It means rule, form, order, model, plan ; rule of right, or of religion ; an ordinance, institution ; judicial process, cause, trial, sentence, condemnation, acquittal, deliverance, mercy, &c. It certainly means in this place the law to be published by Messiah ; the institution of the gospel.

Verse 4. He shall not fail nor be discouraged—(His force shall not be abated nor broken)] Rabbi Meir cita italic locum istum, ut post פָּרַץ yaruts, addat מְרֹץ coacho, robur ejus, quod hodie non comparat in textu Hebræo, sed addendum videtur, ut sensus fiat plenior. ["Rabbi Meir cites this passage so as to add after פָּרַץ yaruts מְרֹץ coacho, his force, which word is not found in the present Hebrew Text, but seems to be added to make the sense more distinct."] Capell. Crit. Sac. p. 382. For which reason I had added it in the translation, before I observed this remark of Capellus.

Verse 6. A covenant of the people—(A covenant to the people)] For בְּ אֱמִ, two MSS. [of Dr. Kennicott's, and one of my own] read בְּאֵי דָאם, the covenant of the age to come, or the everlasting covenant ; which seems to give a clearer and better sense.

[The word בְּרִית berith, here, should not be translated covenant, but covenant-sacrifice, which meaning it often has ; and undoubtedly in this place. This gives a stronger and clearer sense.]

Verse 7. To open the blind eyes] In this verse the prophet seems to set forth the spiritual redemption, under images borrowed from the temporal deliverance.

Out of the prison-house—(And from the dungeon)] The Septuagint, Syriac, and four MSS. (one ancient), add the conjunction וְעַד, וְעַד u-mibeith, and from the house.

[Verse 8. I am the Lord—אֲנִי יְהוָה anani yehovah—This is the famous tetragrammaton, or name of four letters, which we write Jehovah, Yehovah, Yehveh, Yevch, Jhah, Javah, &c. The letters are Y H U H. The Jews never pronounce it ; and the true pronunciation is utterly unknown.]

That is my name—A name peculiar to myself.]

10 *Sing unto the LORD a new song, and his praise from the end of the earth, y^e that go down to the sea, and *all that is therein: the isles, and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

12 Let them give glory unto the LORD, and declare his praise in the islands.

13 The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.

14 I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travelling woman; I will destroy and devour at once.

15 I will make waste mountains and hills, and

dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

16 And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

17 They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods.

18 Hear, ye deaf; and look, ye blind, that ye may see.

19 *Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the LORD's servant?

20 Seeing many things, but thou observest not; opening the ears, but he heareth not.

o Psa. 22. 3. & 40. 3. & 53. 1.—t Psa. 107. 22.—u Heb. the fulness thereof.—v Ch. 31. 4. w Or, behoves himself mightily.—x Heb. swallow, or, sup up.

y Heb. into straightness.—z Psa. 7. 7. Ch. 1. 23. & 44. 11. & 45. 16.—a Ch. 43. 3. Ezek. 12. 2. See John 9. 32. 41.—b Rom. 2. 21.

Verse 10. *Ye that go down to the sea*] This seems not to belong to this place: it does not well consist with what follows; "and the fulness thereof." They that go down upon the sea means navigators, sailors, traders, such as do business in great waters: an idea much too confined for the prophet, who means the sea in general; as it is used by the Hebrews, for the distant nations, the islands, the dwellers on the sea-coasts all over the world. I suspect that some transcriber had the 23d verse of Psalm cvii. running in his head, יָרִידוֹת בְּנַחֲמֵי יָרִידוֹת *yoreday hayam ben-anioth*; and wrote in this place יָרִידוֹת *yoreday hayam*, instead of יָרִידוֹת *yeraam hayam*, or יָרִידוֹת *yerayim*, or יָרִידוֹת *garan*; "let the sea roar, or shout, or exult." But as this is so different in appearance from the present reading, I do not take the liberty of introducing it into the translation. *Conjeceram legendum יָרִידוֹת yegidu, ut ver. 12: sed non favent Versiones.* ["I would propose to read יָרִידוֹת yegidu, as in verse 12: but this is not supported by the Versions."] *Secker.*

Verse 11. *Let the wilderness*] The most uncultivated countries, and the most rude and uncivilized people, shall confess and celebrate, with thanksgiving, the blessing of the knowledge of God, graciously imparted to them. By the *desert* is meant Arabia Deserta; by the *rocky country*, Arabia Petraea; by the *mountains*, probably those celebrated ones Paran, Horeb, Sinai, in the same country; to which also belonged Kedar, a clan of Arabians, dwelling for the most part in tents: but there were others of them, who inhabited or frequented *cities and villages*, as may be collected from this place of the prophet. *Pietro della Valle*, speaking of the people of Arabia Deserta, says, "there is a sort of Arabs of that country called Maçdi, who with their herds, of buffaloes for the most part, sometimes live in the *deserts*, and sometimes in *cities*; from whence they have their name, which signifies *wandering*; going from place to place. They have no professed houses: nor are they probably *Bedawi*, or *Beduii*, that is, *Deserticoli*, who are the most noble among them, and never abide within walls, but always go wandering through the open country with their *black tents*; nor are they properly *Ehadesi*, as they call those who dwell in cities, and lands with fixed houses. These, by the latter, are esteemed ignoble and base: but both are considered as of low condition." *Viaggi*, Parte III. lett. ii.

[The villages that Kedar doth inhabit—The Arabs, according to the Targum.

The inhabitants of the rock—They who dwell in fortified places. The Vulgate has *habitatores Petrae*, "The inhabitants of Arabia Petraea." Those who make the rock, Jesus Christ; the inhabitants of the rock, true believers in Him; the singing, rejoicing for the salvation they have received; *abuse and disgrace the passage, and the pulpit.* I have heard a clergyman,—a magistrate,—a justice of the quorum, spend an hour in shewing from these words, 1. That they meant Jesus Christ, and none other.—2. That He might be fully compared to a rock, as the foundation on which His church was built, and on which all true believers rested for their salvation.—3. A rock, because of His strength and might in destroying His enemies, and supporting His friends.—4. A refreshing rock—like that in the wilderness, and that Rock was Christ.—5. A perspective rock, from which true believers could discover their heavenly inheritance—"When my heart is overwhelmed, lead me to the rock that is higher than I, &c." Now all this is true in itself: but false in respect to the words on which it was professedly built, for they have no such meaning.]

Verse 14. *I have been still*—(Shall I keep silence for ever) After מְדַמָּה *medlam*, in the copy, which the *Septuagint* had before them, followed the word הֶלְקֵלְקֵל *ha-ledlam*, ἠσπασσεν αὐτὸν αἶμα; ἢ καὶ αὐτὸν αἶμα; according to MSS. *Pachom*, and I. D. II. and Edit. *Complut.*; which word הֶלְקֵלְקֵל *ha-ledlam* has been omitted in the text by an easy mistake of a transcriber, because of the similitude of the word proceeding.

Verse 15. *I will make the rivers islands*—(I will make the rivers dry deserts) Instead of אֵימ *ayim*, islands, read אֵימ *ayim*; a very probable conjecture of *Houbigant*.

Verse 16. *In paths* The *Septuagint*, *Syriac*, *Vulgate*, and nine MSS. (two ancient,) read וּבְנִחְבֵּי *ubenotiboth*. *Will I do unto them* אֵיטֵם *aitem*. This word, so written as it is in the text, means, "thou wilt do," in the second person. The Masoretes have indeed pointed it for the first person; but the *yod* in the last syllable is absolutely necessary to distinguish the first person; and so it is written in forty MSS. אֵיטֵם *aitem*.

Jarchi, *Kimchi*, *Sal. ben Melech*, &c. agree that the past time is here put for the future, אֵיטֵם *aitem*, for אֵיטֵם *aitem*; and indeed the context necessarily requires that interpretation. Further it is to be observed, that אֵיטֵם *aitem*, is for אֵיטֵם *aitem* lahem, *I have done them*, for, *I have done for them*; as אֵיטֵם *aitem*, is for אֵיטֵם *aitem* li, *I have made myself*, for, *I have made for myself*, Ezek. xxix. 2, and in the celebrated passage of Jephthah's vow, Judges xi. 31, וְהֵלִיתִי לִי בַחֲרֵי *ve-halithu bah*, וְהֵלִיתִי לִי בַחֲרֵי *ve-halithu bah*, *I will offer him a burnt-offering*, for, *I will offer unto him* (that is, unto JEOVAH,) *a burnt-offering*; by an ellipsis of the preposition, of which Buxtorf gives many other examples, *Thess. Grammat. lib. ii. 17.* See also Note on chap. lxxv. 5. A late happy application of this grammatical remark to that much disputed passage has perfectly cleared up a difficulty, which for two thousand years had puzzled all the translators and expositors, had given occasion to dissertations without number, and caused endless disputes among the learned, on the question, whether Jephthah sacrificed his daughter, or not; in which both parties have been equally ignorant of the meaning of the place, of the state of the fact, and of the very terms of the vow: which now at last has been cleared up beyond all doubt by my learned friend Dr. Randolph, Margaret Professor of Divinity, in the University of Oxford, in his Sermon on Jephthah's Vow, Oxford, 1766.

Verse 19. *As my messenger that I sent*—(As he to whom I have sent my messengers) כְּמַלְאכֵי *ke-malakey ehalach*, *ut ad quem nuncios meos misi.* The *Vulgate* and *Chaldee* are almost the only interpreters who render it rightly, in consistency with the rest of the sentence, and in perfect agreement with the Hebrew idiom; according to which the ellipsis is to be thus supplied, אֵיטֵם *aitem* כְּמַלְאכֵי *ke-malakey malakey ehalach*.

As he that is perfect—(As he who is perfectly instructed) See Note on chap. xlv. 2.

And blind as the LORD's servant—(And deaf, as the servant of JEOVAH) For וְעֵרְוָה *ve-ivver*, and blind, we must read וְעֵרְוָה *ve-chareah*, and deaf; *καυρος*, *Symmachus*, and so a MS. The mistake is palpable, and the correction self-evident; and admissible, though there had been no authority for it.

Verse 20. *Seeing many things*—(Thou hast seen indeed) The Text has רַבִּית רַבִּית *raith rabith*, which the Masoretes in the marginal Keri have corrected to רַבִּית רַבִּית *raith raboth*; as indeed one hundred and seven MSS. and five Editions now have it in the text. This was probably the reading of most of the MSS. in their time;

21 The LORD is well pleased for his righteousness' sake; he will magnify the law, and make it honourable.

22 But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison-houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.

23 Who among you will give ear to this? who will hearken, and hear for the time to come?

24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.

25 Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.

CHAPTER XLIII.

Prediction of that blessed period when God should gather the posterity of Abraham, with tender care, from their several dispersions in every quarter under heaven, and bring them safely to their own land, 1-7. Struck with astonishment at so clear a display of an event so very remote, the Prophet again challenges all the blinded nations and their idols to produce an instance of such foresight, 8; and intimates that the Jews should remain (as at this day) a singular monument to witness the truth of the prediction, till it should at length be fulfilled by the irresistible power of God, 10-13. He then returns to the master deliverance, that from the captivity of Babylon, 14; with which, however, he immediately connects another deliverance described by allusions to that from Egypt, but represented as much more wonderful than that; a character which will not at all apply to the deliverance from Babylon, and must therefore be understood of the restoration from the mystical Babylon, 16-18. On this occasion the Prophet, with peculiar elegance, and by a very strong poetic figure, represents the tender care of God in comforting and refreshing His people on their way through the desert, to be so great, as to make even the wild beasts hennant those parched places so sensible of the blessing of those waters, 19; then provided by Him, as to join their hissing and howling notes with one consent to praise God, 19-21. This leads to a beautiful contrast of the ingratitude of the Jews, and a vindication of God's dealings with regard to them, 22-25.

OR XVII. 1. BUT now thus saith the LORD that created thee, O Jacob, and he

Or, him.—Or, insinuating all the young men of them.—Heb. a treading. f. Heb. for the after time?—g. 2 Kings 25. 8.—h. Hos. 7. 9.—Jer. 4. 4. & 21. 12. & Ver. 1.—Ver. 21. Ch. 44. 2, 31, 31.—Am. Ch. 44. 8.—Ch. 42. 6. & 43. 4.—o. Ps. 65. 12. & 91. 4, 5.—p. Deut. 31. 6, 8.

that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.

2 When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

3 For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.

4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.

5 Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west;

6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

7 Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

8 Bring forth the blind people that have eyes, and the deaf that have ears.

9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, it is truth.

10 Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye

q. Dan. 3. 95, 97.—r. Prov. 11. 8. & 21. 18.—Or, person.—t. Ch. 41. 10, 14. & 44. 2. Jer. 30. 16, 11. & 45. 27, 28.—u. Ch. 62. 10. Jam. 2. 7.—v. Ps. 100. 3. Ch. 29. 28. John 5. 2, 5. 9 Cor. 5. 17. Eph. 2. 10.—w. Ver. 1.—x. Ch. 6. 9. & 42. 18. Ezek. 12. 2.—y. Ch. 41. 21, 22, 23.—z. Ch. 44. 5.—a. Ch. 42. 1. & 55. 4.

which, though they approved of it, out of some superstition, they would not admit into their standard Text. But these wretched critics, though they perceived there was some fault, yet did not know where the fault lay, nor consequently, how to amend it; and yet it was open enough to a judicious eye: "raboth, sic veteres; et tamen forte legendum, reoth: vide cap. vi. 9." Secker. That is, reoth reoth reoth, seeing, thou shalt see. I believe no one will doubt of admitting this as the true reading.

But he heareth not—(Yet thou wilt not hear!) For yishmâ, read yowh tishmâ, in the second person: so all the ancient Versions and forty MSS. [of Kennicott] (four of them ancient) [and seventeen of De Rossi] and perhaps five more. Two others have yowh tishmêu, second person plural.

Verse 21. He will magnify the law—(He hath exalted his own praise!) For torah, the law, the Septuagint read todah, praise.

Verse 22. They are all of them snared in holes—(All their chosen youths are taken in the toils!) For hapach, read hupachu, in the plural number, Hophal; as hachabai, which answers to it in the following member of the sentence. Le Clerc, Houbigant. hapach, Secker.

Verse 24. We have sinned—(They have sinned!) For chatanu, first person, the Septuagint and Chaldee read wachateu, in the third person.

Verse 25. The fury of his anger—(The heat of his wrath!) For chamath, the Bodl. MS. has chamath, in regimine, more regularly.

[It hath set him on fire round about—So thoroughly hardened are the Jewish people, that they are represented as being in a house on fire, and even scorched with the flames, without perceiving their danger, or feeling that they are hurt! What a picture of mental induration: and this is their state to the present day. But by whom shall Jacob arise! for in this sense, he is small indeed. Many efforts have been made to Christianize them, but without effect: and is this to be wondered at? While we tell them how great they are, how learned, how wise, how much we owe to them, that they are still the peculiar people of God, &c. &c. If all this be true, what can they gain by becoming Christians! But a more stupid, proud, hardened, ignorant people, are scarcely to be found in the civilized world; and most grossly ignorant of their own Scriptures.]

NOTES ON CHAPTER XLIII.

[Verse 1. I have called thee by thy name—קראתי kariti beshemeka. "So all the Versions. But it seems from the seventh verse, and from the thing itself, that we

should read קראתי karitica bishemi, I have called thee by my name: for this form of speech often occurs,—the other never. For chap. xlv. 24, concerning Cyrus, is another matter: but when God calls Jacob Israel, He calls him by the name of God. See Exodus xxxi. 2." Secker.]

Verse 3. I gave Egypt for thy ransom] This is commonly supposed to refer to the time of Sennacherib's invasion; who, when he was just ready to fall upon Jerusalem, soon after his entering Judea, was providentially diverted from that design, and turned his arms against the Egyptians, and their allies the Cushan Arabians, with their neighbours the Sabeans probably joined with them, under Tirhakah. See chap. xx. and chap. xxxvii. 9. Or, as there are some reasonable objections to this opinion, perhaps it may mean more generally, that God had often saved His people at the expense of other nations, whom He had, as it were in their stead, given up to destruction. Vitringa explains this of Shalmaneser's designs upon the kingdom of Judea, after he had destroyed that of Samaria, from which he was diverted by carrying the war against the Egyptians, Cushans, and Sabeans: but of this I think he has no clear proof in history. It is not to be wondered at that many things of this kind should remain very obscure for want of the light of history, which in regard to these times is extremely deficient.

"Did not Cyrus overcome these nations? and might they not be given him for releasing the Jews? It seems to have been so from chap. xlv. 14." Secker.

[Kimchi refers all this to the deliverance of Jerusalem from the invasion of Sennacherib. Tirhakah, king of Ethiopia, had come out to war against the king of Assyria, who was thereupon obliged to raise the siege of Jerusalem. Thus the Ethiopians, Egyptians, and Sabeans, were delivered into the hands of the Assyrians as a ransom for Israel. Kimchi. I cannot help thinking this to be a very rational solution of the Text.

Verse 7. Every one that is called by my name—All who worship the true God, and are obedient to His laws.

I have created him—בראתי beratav. I have produced him out of nothing.]

For my glory] Ten MSS., (three ancient) and the Syriac and Vulgate, read לעבודי lecabodi, without the conjunction vau, and.

[I have formed him—יצרתי yetsertiv. I have given him that particular form and shape which are best suited to his station in life.

I have made him—אשרתי asaitav, I have adapted him to the accomplishment of my counsels and designs.]

Verse 8. Bring forth the blind people that have eyes—

may know and believe me, and understand that I am he: ^b before me there was ^c no God formed, neither shall there be after me.

11 I, *even* I, ^d am the LORD; and beside me there is no saviour.

12 I have declared, and have saved, and I have shewed, when there was ^e no strange god among you: ^f therefore ye are my witnesses, saith the LORD, that I am God.

13 ^g Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall ^h let it.

14 Thus saith the LORD, your Redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their ⁱ nobles, and the Chaldeans, whose cry is in the ships.

15 I am the LORD, your Holy One, the Creator of Israel, your King.

16 Thus saith the LORD, which ^j maketh a way in the sea, and ^k a path in the mighty waters;

17 Which ^l bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

18 ^m Remember ye not the former things, neither consider the things of old.

19 Behold, I will do a ⁿ new thing; now it shall spring forth; shall ye not know it? ^o I will even make a way in the wilderness, and rivers in the desert.

20 The beast of the field shall honour me, the dragons and the ^p owls; because ^q I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.

21 ^r This people have I formed for myself; they shall shew forth my praise.

22 But thou hast not called upon me, O Jacob; but thou ^s hast been weary of me, O Israel.

23 ^t Thou hast not brought me the ^u small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.

24 Thou hast bought me no sweet cane with money, neither hast thou ^v filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast ^w wearied me with thine iniquities.

^b Ch. 41. 4. & 44. 6.—^c Or, nothing formed of God.—^d Ch. 45. 21. Hos. 12. 4. & Dent. 32. 19. Pam. 81. 3.—^e Ch. 44. 8. Ver. 10.—^f Pam. 20. 2. John 8. 43.—^g Heb. serv. 11. back 7.—^h Job 8. 12. Ch. 14. 27.—ⁱ Heb. serv.—^j Exod. 14. 16. 22. Pam. 37. 18. Ch. 51. 16.—^k Job. 8. 15. 16.—^l Exod. 14. 4, 5, 20.—^m Ver. 16. 14. & 23. 1.—ⁿ 3 Cor.

5. 17. Rev. 21. 6.—^o Exod. 17. 6. Numb. 20. 11. Dent. 8. 15. Pam. 76. 16. Ch. 25. 6. & 41. 12.—^p Or, ostriches.—^q Heb. daughters of the owl.—^r Ch. 42. 21.—^s Pam. 102. 13. Ver. 1, 7. Luke 1. 74. Eph. 1. 6.—^t Mal. 1. 13.—^u Amos 5. 22.—^v Heb. incense or, kids.—^w Heb. made me drunk, or, abundantly costumed.—^x Ch. 1. 14. Mal. 2. 17.

[Bring forth the people, blind, although they have eyes] I understand this of the Gentiles, as the verse following, not of the Jews. Their natural faculties, if they had made a proper use of them, must have led them to the knowledge of the being and attributes of the one true God; "for His eternal power and Godhead, if well attended to, are clearly seen in His works," Rom. i. 20, and would have preserved them from running into the folly and absurdity of worshipping idols. They are here challenged to produce the evidence of the power and foreknowledge of their idol gods; and the Jews are just afterwards, verse 10, appealed to as witnesses for God in this cause; therefore these latter cannot here be meant by the people blind with eyes, and deaf with ears.

Verse 9. *Who among them* Seven MSS. (three ancient), and the first Edition, 1486, with the *Syriac* and *Vulgata*, read *acc bekem*, who among you. The present reading is preferable.

[Verse 10. *Ye (the Israelites) are my witnesses—and my servant (the prophet) whom I have chosen*, that whatever has been said before concerning Sennacherib has been literally fulfilled. The prophet had predicted it,—the Israelites saw it accomplished.

Before me there was no God formed, neither shall there be after me—This is a most difficult place. Was there a time when God was not? No! Yet He says *before me*. Will there be a time in which God will not exist? No! Yet He says, *after me*. Are not all these words to be referred to His creation? *Before me*—no god created any thing,—nor was there any thing pre-existent but myself. And after me, i. e. after my creation, such as now exists, there shall be no other class of beings formed. This mode of interpretation frees the passage from all embarrassment, and the context perfectly agrees with it. The words *my servant*, in this verse, the *Targum* understands of the *Messiah*.

Verse 12. *I have declared, and have saved*—My prophets have always predicted your deliverances before they took place; and I have fulfilled their words to the uttermost.]

Verse 14. *The Chaldeans—whose cry is in the ships*—(The Chaldeans exulting in their ships) Babylon was very advantageously situated both in respect to commerce, and as a naval power. It was open to the Persian Gulf by the Euphrates, which was navigable by large vessels; and being joined to the Tigris above Babylon by the canal called *Naharmalca*, or The Royal River, supplied the city with the produce of the whole country to the north of it, as far as the Euxine and Caspian seas, *Herod.* i. 194. Semiramis was the foundress of this part also of the Babylonian greatness. She improved the navigation of the Euphrates, *Herod.* i. 194; *Strabo*, lib. xvi; and is said to have had a fleet of three thousand gallees, *Huet*, *Hist. du Commerce*, chap. xi. We are not to wonder that in later times we hear little of the commerce and naval power of Babylon; for, after the taking of the city by Cyrus, the Euphrates was not only rendered less fit for navigation by being on that occasion diverted from its course, and left to spread over the whole country; but the Persian monarchs, residing in their own country, to prevent an invasion by sea on that part of their empire, purposely obstructed the naviga-

tion of both the rivers by making cataraets in them, *Strabo*, ib. that is, by raising dams across the channel, and making artificial falls in them, that no vessel of any size or force could possibly come up. Alexander began to restore the navigation of the rivers by demolishing the cataraets upon the Tigris as far up as Seleucia, *Arrian*. lib. vii; but he did not live to finish his great designs: those upon the Euphrates still continued. *Ammanius*, xxiv. 1, mentions them as subsisting in his time.

The prophet therefore might very justly speak of the Chaldeans as glorying in their naval power in his time; though afterward they had no foundation for making any such boast.

Verse 15. *The Creator* For *בורא* borá, *Creator*, six MSS. (two ancient) have *אלוהי* elohi, *God*.

[Verse 19. *Behold, I will do a new thing*—At ver. 16, the prophet had referred to the deliverance from Egypt and the passage through the Red sea; here he promises that the same Power shall be employed in their redemption and return from the Babylonian Captivity. This was to be a new prodigy.]

Verse 20. *The beast of the field shall honour me*—(The wild beast of the field shall glorify me) The image is elegant and highly poetical. God will give such an abundant miraculous supply of water to His people traversing the dry desert in their return to their country, that even the wild beasts, the serpents, the ostriches, and other animals that haunt those adust regions, shall be sensible of the blessing, and shall break forth into thanksgiving and praises to Him for the unusual refreshment, which they receive from His so plentifully watering the sandy wastes of Arabia Deserta, for the benefit of His people passing through them.

Verse 22. *But thou hast not called upon me*] The connexion is:—But thou, Israel, whom I have chosen, whom I have formed for myself to be my witness against the false gods of the nations; even thou hast revolted from me, hast neglected my worship, and hast been perpetually running after strange gods. The emphasis of this and the following parts of the sentence, on which the sense depends, seems to lie on the words *me*, on *MY ACCOUNT*, &c. The Jews were diligent in performing the external services of religion; in offering prayers, incense, sacrifices, oblations: but their prayers were not offered with faith; and their oblations were made more frequently to their idols than to the God of their fathers. The Hebrew idiom excludes with a general negative, in a comparative sense, one of two objects opposed to one another: thus, "I will have mercy, and not sacrifice," *Hos.* vi. 6. "For I spoke not to your fathers, nor commanded them,—concerning burnt-offerings or sacrifices: but this thing I commanded them, saying, Obey my voice," *Jer.* vii. 22, 23. And the meaning of this place of Isaiah seems to be much the same with that of *Amos*; who however has explained at large both parts of the comparison, and specified the false service opposed to the true:—

"Have ye offered unto me sacrifices and offerings, In the wilderness forty years, O house of Israel. Nay, but you have borne the tabernacles of your Moloch, And Chanaan, your images; The star of your god, which you made to yourselves." *Amos* v. 25, 26.

25 I, even I, am he that blot out thy transgressions for mine own sake, and will not remember thy sins.

26 Put me in remembrance: let us plead together: declare thou, that thou mayest be justified.

27 Thy first father hath sinned, and thy teachers have transgressed against me.

28 Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

CHAPTER XLIV.

This Chapter, besides promises of redemption, of the effusion of the Spirit, and essence of the gospel, 1-5, sets forth in a very sublime manner, the supreme power and sovereignty, and the absolute eternity, of the One true God; and exposes the folly and absurdity of idolatry with admirable force and eloquence, 6-35. And to shew that the knowledge of future events belonged only to Jehovah, whom all creation is again called to adore for the deliverance and reconciliation granted to His people, 36-43, the Prophet concludes with sitting in a very strong point of view the absolute impotence of every thing considered good and innumerable in the sight of man, when standing in the way of the Divine counsel; and mentions the figure of the founder of the Jewish nation expressly by name, nearly two hundred years before his birth, 44-48.

YET now hear, O Jacob my servant; and Israel whom I have chosen.

2 Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob my servant; and thou, Jeaurun, whom I have chosen.

3 For I will pour water upon him that is

1 Ch. 44. 22 & 48. 8. Jer. 50. 20. Act. 3. 18.—Ezek. 36. 22, &c.—Ch. 1. 18. Jer. 31. 27.—Reb. interpreters. Mat. 2. 7, 8.—Ch. 7. 6. Lam. 2. 2, 6, 7.—(Or, holy presence.—) Ps. 74. 4. Jer. 34. 8. Dan. 9. 11. Zech. 1. 13.—Ver. 21. Ch. 41. 8 & 42. 1. Jer. 30. 18 & 42. 27, 28.—Ch. 43. 1, 7.—Deut. 32. 15.

thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring:

4 And they shall spring up as among the grass, as willows by the water-courses.

5 One shall say, I am the LORD's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the LORD, and surname himself by the name of Israel.

6 Thus saith the LORD, the King of Israel, and his Redeemer the LORD of hosts; I am the first, and I am the last: and beside me there is no God.

7 And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.

8 Fear ye not, neither be afraid: I have not I told thee from that time, and have declared it? I ye are even my witnesses. Is there a God beside me? yea there is no God; I know not any.

9 They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed.

1 Ch. 35. 7. Joel 2. 23. John 7. 23. Act. 2. 13.—Ver. 24. Ch. 43. 1, 4.—Ch. 41. 4 & 48. 12. Rev. 1. 8. 17. & 22. 13.—Ch. 41. 4. 22 & 45. 21.—Ch. 41. 22. & Ch. 43. 10. 12.—Deut. 4. 35, 38 & 32. 39. 1 Sam. 2. 2. 9 Sam. 22. 32. Ch. 45. 5 & Heb. rock. Deut. 32. 4.—Ch. 41. 24, 26.—Reb. desirable.—) Ps. 116. 4, 6, 6.

But thou hast been weary of me, O Israel.—(Neither on my account hast thou laboured, O Israel!) For עָרַב וְכִי יִשְׁמְעוּ, the Septuagint and Vulgate read εὐγεγυδια. Houbigant. The negative is repeated, or referred to by the conjunction וְ; as in many other places. See Note on chap. xxiii. 4.

[Verse 25. I, even I, am he.] The original is extremely abrupt. אֲנִי אֲנִי אֲנִי anoki anoki hu, "I, I, He." Is there any mystery in this form? Does it refer to a plurality of Persons in the Godhead?

For mine own sake.—In the pardon of sin God can draw no reason but from His own infinite goodness.

Verse 27. Thy first father hath sinned! On this Kimchi speaks well:—How can ye say that ye have not sinned, seeing your first father, Adam, sinned; and man hath sin impressed on him through natural generation?

Verse 28. I have profaned the princes of the sanctuary.—(Thy princes have profaned my sanctuary.) Instead of עֲשָׂהוּ עֹשְׂהוּ עֹשְׂהוּ, read עָרַב וְכִי עֹשְׂהוּ עֹשְׂהוּ עֹשְׂהוּ. So the Syriac and Septuagint, καὶ ἐμίανεν τὰ ἀρχιερεῖς τοῦ ἁγίου ἁγίου, the rulers have defiled my holy things. עָרַב kedoshi, Houbigant. Ὁσὶ ἀρχιερεῖς σου, thy rulers, MSS. Pachom. and s. D. xi. and Marshal.

To reproaches.—(To reproach.) עָרַב legadephaph, in the singular number: so an ancient MS. and the Septuagint, Syriac, and Vulgate. [And, alas! what a curse do they still bear, and what reproach do they still suffer! No national crimes have ever equalled those of the Jewish nation, for no nation ever had such privileges to neglect,—despise,—sin against. When shall this severity of God towards this people have an end? Ansis. Whenever the people, with one heart, turn to Him, and receive the doctrine of the Lord Jesus: and not till then.]

NOTES ON CHAPTER XLIV.

Verse 2. Jeaurun] Jeshurun means Israel. This name was given to that people by Moses, Deut. xxxii. 15; xxxiii. 5, 26. The most probable account of it seems to be that in which the Jewish commentators agree; namely, that it is derived from עָרַב yasher, and signifies upright. In the same manner, Israel, as a people, is called עֲשָׂהוּ meshalameh, perfect, chap. xiii. 19. They were taught of God, and abundantly furnished with the means of rectitude and perfection in His service and worship. [Grotius thinks that עָרַב yeshurun, is a diminutive of עָרַב yishrael, Israel; expressing peculiar fondness and affection; יֵשׁוּעֵהוֹן, O little Israel.]

Verse 4. They shall spring up as among the grass.—(They shall spring up as the grass among the waters) עָרַב כִּבְבֵּן bebeyn chatzir. "They shall spring up in the midst of, or rather, in among, the grass." This cannot be right: eleven MSS. and thirteen Editions, have כִּבְבֵּן kebeyn, or כִּבְבֵּן keben. Twenty-four MSS. read it without the וְ, כִּבְבֵּן, beben, in the son of the grass; and so reads the Chaldee; [כִּבְבֵּן be ben, in the son of the grass. Twenty-four MSS. of Dr. Kennicott's, thirty-three of De Roes's, and one of my own, with six Editions, have this reading.] The Syriac, כִּבְבֵּן mebeyn. The true reading is

in all probability עָרַב bebeyn; and the word עָרַב mayim, which should have followed it, is lost out of the Text: but it is happily supplied by the Septuagint; ὡς ἀνά μεσσοῦ ὕδατος, as among the water. "In every place where there is water, there is always grass: for water makes every thing grow in the East." Sir John Chardin's Note on 1 Kings xviii. 5, Harmer's Observations, i. 45.

Verse 5. Shall call himself.—(Shall be called)] Passive, עָרַב yekare; ἀνασπείρει, Symmachus.

Another shall subscribe with his hand unto the LORD.—(This shall inscribe his hand to JEHOVAH) Καὶ ἕτερος ἐπιγράψει χεῖρα (χεῖρα, Ag. Sym.) αὐτοῦ, Τοῦ Θεοῦ ἐμοῦ: "And another shall write upon his hand, I belong to God." Sept. They seem to have read here, as before, עָרַב לַיהוָה ani, I belong to JEHOVAH. But the repetition of the same phrase, without any variation, is not elegant. However, they seem to have understood it rightly, as an allusion to the marks, which were made by punctures rendered indelible by fire, or by staining, upon the hand, or some other part of the body, signifying the state or character of the person, and to whom he belonged. The slave was marked with the name of his master; the soldier, of his commander; the idolater, with the name or ensign of his god: ἐπιγράματα ἐπιγράφοντα, δια τῶν σφραγισμένων ἐν ταῖς χεῖρσιν. ["Punctual inscriptions made by the soldiers on their hands."] Actius apud Turnebon Advers. xxiv. 12. Victories in cute punctis militis scripti et matriculis inserti jurare solent. ["The soldiers having indelible inscriptions on their skin, and inserted in the muster-rolls, are accustomed to make oath."] Vegetius, ii. 5. And the Christians seem to have imitated this practice by what Procopius says on this place of Isaiah: Τοῦ δὲ Τῆ ΧΕΙΡΙ, δια τοῦ εὐχίειν ἰσως πολλοὺς ἐκὶ καρπῶν, ἢ βραχίωνων, ἢ τῶν σταυρῶν τοῦ εὐχίειν, ἢ τῶν Χριστοῦ κροσσογυρίων. "Because many marked their wrists, or their arms, with the sign of the cross, or with the name of Christ." See Rev. xx. 4. Spencer, De Leg. Hebr. lib. ii. cap. 20.

Verse 7. Let them shew unto them.—(Let them declare unto us) For עָרַב lamo, unto them, the Chaldee reads עָרַב lanu, unto us. The Septuagint read εὐβ λαιμ, unto you; which is preferable to the reading of the Text. But עָרַב lamo, and עָרַב lanu, are frequently mistaken one for the other, see chap. x. 29; Ps. lxxx. 7; lxiv. 6.

Verse 8. Fear ye not] עָרַב t'rebh, never occurs. Perhaps it should be עָרַב t'reu, fear ye. Two MSS. read עָרַב t'rehu, [and one of mine t'rehu.]

Verse 9, 10. That they may be ashamed. Who hath formed a god.—(That every one may be ashamed, that he hath formed a god) The Bodleian MS., one of the first extant for its antiquity and authority, instead of עָרַב mi, at the beginning of the tenth verse, has עָרַב ki, which greatly clears up the construction of a very obscure passage. [Doderlein approves of this reading.] The Septuagint likewise closely connect in construction the end of ver. 9, with the beginning of ver. 10; and wholly omit the interrogative עָרַב mi, which embarrasses the sentence: εὐβροχῶνται δὲ πλασσόντες Θεοῦ, καὶ γὰρ ἄσχετοντες πεντέε ἀναπέλην.—["But they shall be confounded that make a god; and they who

10 Who hath formed a god, or molten a graven image, that is profitable for nothing?

11 Behold, all his fellows shall be ashamed: and the workmen, they are of men: let them all be gathered together, let them stand up: yet they shall fear, and they shall be ashamed together.

12 The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man: that it may remain in the house.

14 He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it.

15 Then shall it be for a man to burn: for he will take thereof and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire:

17 And the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god.

18 They have not known nor understood:

for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand.

19 And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire: yea, also I have baked bread on the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?

20 He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?

21 Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me.

22 I have blotted out as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

23 Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel.

24 Thus saith the Lord, thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone: that spreadeth abroad the earth by myself:

25 That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish;

w Jer. 10. 6. Hab. 2. 18.—x Psa. 97. 7. Ch. 1. 23. & 42. 17. & 45. 16.—y Ch. 40. 19. & 41. 6. Jer. 10. 3. &c. Wisd. 13. 11. &c.—z Or, with an axe.—a Or, labour courage. b Ch. 45. 20.—c 2 Thess. 2. 11.—d Heb. doubted.—e Heb. instead to his heart.—f Ch. 42. 8.—g Heb. that which comes of a tree.—h Hos. 4. 11. Rom. 1. 21. 2 Thess. 2. 11.

1 Ver. 1. 2.—2 Ch. 43. 23.—3 Ch. 43. 1. & 43. 30. 1 Cor. 6. 20. 1 Pet. 1. 15, 16. m Psa. 66. 34. & 95. 11, 12. Ch. 42. 16. & 49. 13. Jer. 51. 45. Rev. 18. 23.—n Ch. 43. 14. Ver. 6.—o Ch. 43. 1.—p Job 9. 5. Psa. 104. 2. Ch. 43. 22. & 44. & 45. 12. & 51. 13.—q Ch. 47. 13.—r Jer. 50. 26.—1 Cor. 1. 20.

Olim truncus aram scabrus, inselle Herem, Cum fabor incensum faceretur Priapum. Malulii esse Deum. Deus inde ego. Horat. Satyr. vii. lib. 1.

["Formerly I was the stump of a fig-tree, a useless log. When the carpenter after hesitating whether to make me a god or a stool, at last determined to make me a god. Thus, I became a god"]

engrave unprofitable things;"] agreeably to the reading of the MS. above mentioned.

[Verse 11. His fellows—עֲבָדָיו *chaberav*: but עֲבָדָיו *abedav*, his servants or worshippers, is the reading of one of De Rossi's MSS. and of the Chaldee.]

And the workmen they are of men—[Even the workmen themselves shall blush] I do not know, that any one has ever yet interpreted these words to any tolerably good sense: אֲדָמָה הֵמָּה מְעַדָּמָה *vechareshim hemah meadam*. The Vulgate, and our translators, have rendered them very fairly, as they are written and pointed in the Text:—*Fabri enim sunt ex hominibus*: "And the workmen they are of men." Out of which the commentators have not been able to extract any thing worthy of the prophet. I have given another explanation of the place; agreeable enough to the context, if it can be deduced from the words themselves. I presume, אֲדָמָה *adam*, *rubuit*, may signify *erubuit*, to be red through shame, as well as from any other cause; though I cannot produce any example of it in that particular sense; and the word in the text I would point אֲדָמָה *meadam*; or if any one should object to the irregularity of the number, I would read אֲדָמָתִים *meadamim*. But I rather think, that the irregularity of the construction has been the cause of the obscurity, and has given occasion to the mistaken punctuation. The singular is sometimes put for the plural, see Psa. lxxviii. 31; and the participle for the future tense, see Isa. xl. 11.

Verse 12. The smith with the tongs, &c.—[The smith cutteth off a portion of iron] מִדְּבַר מִדְּבַר *medebat*, Participle Pihel of דָּבַר *to cut*; still used in that sense in the Arabic. See *Simonia*, Lex. Heb. The Septuagint and Syriac take the word in this form: but they render it, sharpeneth the iron. See *Castell*. Lex. in voce.

The Sacred Writers are generally large and eloquent upon the subject of idolatry: they treat it with great severity, and set forth the absurdity of it in the strongest light. But this passage of Isaiah, ver. 12—20, far exceeds any thing that ever was written upon the subject, in force of argument, energy of expression, and elegance of composition. One or two of the apocryphal writers have attempted to imitate the prophet, but with very ill success: Wisd. xiii. 11—19; xv. 7, &c.; Baruch, ch. vi., especially the latter; who, injudiciously dilating his matter, and introducing a number of minute circumstances, has very much weakened the force and effect of his invective. On the contrary, a Heathen author, in the ludicrous way, has, in a line or two, given idolatry one of the severest strokes it ever received:—

From the tenth to the seventeenth verse, a most beautiful strain of irony is carried on against idolatry. And we may naturally think that every idolater, who either read or heard it, must have been for ever ashamed of his own devices.]

Verse 14. He heweth him down—[He heweth down], For יִלְכֹד *lekarat*, the Septuagint and Vulgate read כָּרַת *keret* or יִלְכֹד *yekeret*.

Verse 16. With part—[And with part] Twenty-three MSS., the Septuagint, and Vulgate, add the conjunction וְ *et*, וְעִי *et-ee*.

[Verse 17. He falleth down unto it.—There were four forms of adoration used among the Hebrews:—1. הִשְׁתַּחֲוֶה *HISTACHAVEH*, The prostration of the whole body.—2. קִרְעַת *KARET*, The bowing of the head.—3. כָּרַע *KARA*, The bending of the upper part of the body down to the knees.—4. בָּרַךְ *BARAK*, bowing the knee, or kneeling. See on ch. xlix. 23.]

Verse 18. He hath shut their eyes—[Their eyes are closed up] The Septuagint, Chaldee, and Vulgate, for שָׁחַת *shach*, read יָשַׁח *yach*. See note on chap. vi. 10.

Verse 20. He feedeth on ashes [He feedeth on that which affordeth no nourishment: a proverbial expression for using ineffectual means, and bestowing labour to no purpose. In the same sense Hosea says, "Ephraim feedeth on wind." Chap. xii. 1.

Verse 22. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins—[I have made thy transgressions vanish away like a cloud, and thy sins like a vapour] Longinus admired the sublimity of the sentiment, as well as the harmony of the numbers, in the following sentence of Demosthenes: Τούτο το ψήφισμα τον ποτε εν τη περιουστρια κωδωνος παρεδενεν εως του νεφους. "This decree made the danger then hanging over the city pass away like a cloud." [Probably Isaiah alludes here to the smoke rising up from the sin-offering, dispersed speedily by the wind, and rendered invisible. He who offered his sacrifice aright was as sure that the sin for which he offered it was blotted out, as that the smoke of the sacrifice was dispersed by the wind, and was no longer discernible.]

Verse 24. By myself] Thirteen MSS., (six ancient,) confirm the reading of the Keri, בְּיָמַי *meitai*.

26 That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof:

27 That saith to the deep, Be dry, and I will dry up thy rivers:

28 That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

CHAPTER XLV.

Prophecy concerning Cyrus, the first king of the Persians. Every obstruction shall be removed out of his way, and the treasures taken from his countries shall be restored, 1-25. To whom, and on what account, Cyrus was selected for his wonderful success, 4-6. The Prophet relates the absurd opinion of the Persians that there were two supreme beings, an evil and a good one, represented by light and darkness, here declared to be only the operation of the One true God, 7. And makes a transition to the still greater work of God displayed in the disposition of the good, 8. Great impiety of those who call in question the mysterious providence of God to reward His children, 9-12. The remaining part of this Chapter, interspersed with strictures on the absurdity of idolatry and some allusions to the dark lying courses of the Heathens, may partly refer to the deliverance begun by Cyrus, but chiefly to that salvation by Messiah, which, it is declared, shall be of universal extent and everlasting duration, 13-25.

OL. XVII. 1. Chr. ann. Numm. Ponn. R. Rom. 4.

THUS saith the LORD to his anointed, to Cyrus, whose right hand

1 Zech. 1. 6.—2 Hab. xxxiii.—3 Jer. 50. 28. 2. 21. 22. 25.—4 2 Chron. 36. 22. 23. Ezra 1. 1. 2. 2. 3. 12.—5 Ch. 41. 1.—6 Or, strengthened.—7 Ch. 41. 2. Dan. 5. 22.—8 Ch. 40. 4.—9 Psa. 107. 16.—10 Ch. 41. 22.

Verse 27. That saith to the deep, Be dry.—(Who saith to the deep, Be thou wasted!) Cyrus took Babylon by laying the bed of the Euphrates dry, and leading his army into the city by night through the empty channel of the river. This remarkable circumstance, in which the event so exactly corresponded with the prophecy, was also noted by Jeremiah, (Jer. 1. 38; li. 36)

"A drought shall be upon her waters, and they shall be dried up.—I will lay her sea dry; And I will scorch up her springs."

It is proper here to give some account of the means and method by which this stratagem of Cyrus was effected.

The Euphrates in the middle of the summer, from the melting of the snows on the mountains of Armenia, like the Nile, overflows the country. In order to diminish the inundation, and to carry off the waters, two canals were made by Nebuchadnezzar a hundred miles above the city; the first on the eastern side called Naharmalca, or the Royal River, by which the Euphrates was let into the Tigris; the other on the western side, called Pallacopas, or Naharaga, (נַהַר אֲגַם nahar agam, The River of the Pool), by which the redundant waters were carried into a vast lake, forty miles square, contrived not only to lessen the inundation, but for a reservoir, with sluices, to water the barren country on the Arabian side. Cyrus, by turning the whole river into the lake by the Pallacopas, laid the channel, where it ran through the city, almost dry; so that his army entered it, both above and below, by the bed of the river, the water not reaching above the middle of the thigh. By the great quantity of water let into the lake, the sluices and dams were destroyed; and being never repaired afterward, the waters spread over the whole country below, and reduced it to a morass, in which the river is lost. Ingens modo et navigabilis, inde tenuis rivus, despectus emoritur; et nusquam manifestò exitu effluit, ut alii omnes, sed deficit.—"And thus a navigable river has been totally lost, it having no exit from this morass. No wonder then that the geographical face of this country is completely changed." MELA, iii. 8. HEROD. i. 186, 190. XENOPHON, Cyrop. vii. ABBIAN. vii.

Verse 28. That saith of Cyrus, He is my shepherd.—(Who saith to Cyrus, Thou art my shepherd!) Pastor meus es. Vulg. The true reading seems to be רוֹעֵי אֲתָּה roei atah; the word ruo atah, has probably been dropped out of the Text. The same word is lost out of the Text, Psa. cxix. 57. It is supplied in the Septuagint by the word ox, thou art.

Saith to Jerusalem] For יְרוּשָׁלַיִם Jerolomer, the Septuagint, and Vulgate, read יְרוּשָׁלַיִם haomer.

And to the temple] וְלַבַּיִת לְיְרוּשָׁלַיִם uhlitel, as יְרוּשָׁלַיִם leyerushalem, before; the preposition is necessary; and the Vulgate seems to read so.—Houbigant.

[That saith of Cyrus, He is, or (Thou art) my shepherd.—Saying to JERUSALEM, Thou shalt be built;—And to the TEMPLE, Thy foundation shall be laid. There is a remarkable beauty and propriety in this verse.

1. Cyrus is called God's shepherd. Shepherd was an epithet which Cyrus took to himself; and what he gave to all good kings.

2. This Cyrus should say to the Temple—Thy foundation shall be laid. Not, thou shalt be built. The fact is,

I have holden to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut;

2 I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:

3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel.

4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

5 I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:

6 That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else.

7 I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things.

1 Exod. 22. 12. 17. Ch. 42. 1. & 43. 1.—2 Ch. 44. 1.—3 1 Thim. 4. 8.—4 Deut. 4. 35. 36. 32. Ch. 41. 2. & 42. 1.—5 Jer. 14. 13, 21, 22.—6 Psa. 12. 22, 23.—7 Psa. 102. 15. Ch. 37. 20. Mal. 1. 11.—8 Amos 5. 6.

only the foundation was laid in the days of Cyrus, the Ammonites having prevented the building; nor was it resumed till the second year of Darius, one of his successors. There is often a precision in the expressions of the prophets, which is as honourable to truth, as it is unnoticed by careless readers.]

NOTES ON CHAPTER XLV.

Verse 1. Loose the loins of kings.—(Ungird the loins of kings) See Note on chap. v. 27. Xenophon gives the following list of the nations conquered by Cyrus: the Syrians, Assyrians, Arabians, Cappadocians, both the Phrygians, Lydians, Carians, Phœnicians, Babylonians. He moreover reigned over the Bactrians, Indians, Cilicians, the Saccæ, Paphlagonæ, and Mariandyri. Cyrop. lib. i. p. 4. Edit. Hutchinsonson, Quarto. All these kingdoms he acknowledges, in his decree for the restoration of the Jews, to have been given to him by JEHOVAH, the God of heaven. Ezra i. 2.

To open before him the two-leaved gates, &c.—(That I may open before him the valves; and the gates shall not be shut) The gates of Babylon within the city, leading from the streets to the river, were providentially left open, when Cyrus' forces entered the city in the night through the channel of the river, in the general disorder occasioned by the great feast which was then celebrated; otherwise, says Herodotus, i. 191, the Persians would have been shut up in the bed of the river, and taken as in a net, and all destroyed. And the gates of the palace were opened imprudently by the king's orders, to enquire what was the cause of the tumult without; when the two parties under Gobrias and Gadatas rushed in, got possession of the palace, and slew the king. XENOPH. Cyrop. vii. p. 528.

Verse 2. The crooked places.—(The mountains) For הַרְרֵי אֲדָרִים hadarim, crooked places, a word not easily accounted for in this place, the Septuagint read הַרְרֵי חַרְרִים hararim, i. e. sps, the mountains. Two MSS. have הַרְרֵי אֲדָרִים hadarim, without the וּבָא, which is hardly distinguishable from the reading of the Septuagint. The Divine protection that attended Cyrus, and rendered his expedition against Babylon easy and prosperous, is finely expressed by God's going before him, and making the mountains level. The image is highly poetical:

Atque, quæ venter, humilis sublevis montes, Et facies curvæ vallibus ante vici. Ovid, Amor. 8. 16.

[“Let the lofty mountains fall down, and make level paths in the crooked valleys.”]

The gates of brass.—(The valves of brass) Abydenus, apud Euseb. Præp. Evang. ix. 41, says, that the wall of Babylon had brazen gates. And Herodotus, i. 179, more particularly: “In the wall all round there are a hundred gates, all of brass; and so in like manner are the sides and the lintels.” The gates likewise within the city, opening to the river from the several streets, were of brass; as were those also of the temple of Belus. Herod. i. 180, 181.

Verse 3. I will give thee the treasures of darkness] Sardes and Babylon, when taken by Cyrus, were the wealthiest cities in the world. Croesus, celebrated beyond all the kings of that age for his riches, gave up his treasures to Cyrus, with an exact account in writing of the whole, containing the particulars with which each wagon was loaded when they were carried away; and they were

8 P Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it.

9 Woe unto him that striveth with his Maker! Let the potsher^d strive with the potsherds of the

earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

10 Woe unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth?

11 Thus saith the Lord, the Holy One of Is-

p. Psa. 72. 2. & 35. 11.—q. Ch. 64. 8.

r. Ch. 52. 18. Jer. 18. 6. Rom. 9. 20.

delivered to Cyrus at the palace of Babylon. Xenophon, Cyrop. lib. vii. p. 503, 515, 540.

Pliny gives the following account of the wealth taken by Cyrus in Asia. Jam Cyrus, devictâ Asiâ, pondo xxxiv. millia [auri] inteneral; præter vasa aurea, aurumque factum, et in eo folia, ac platinum, viemque. Quâ victoriâ argenti quingenta millia talentorum reportavit; et craterem Semiramidis, cuius pondus quindecim talenta coligebat. Talentum autem Ægyptium pondo lxxx patere [l. capere] Varro tradit. Nat. Hist. xxxiii. 15. ["When Cyrus conquered Asia, he found thirty-four thousand pounds' weight of gold, besides golden vessels and articles in gold; and leaves, (folia, perhaps solia, bathing vessels, Hol.) a plane, and vine-tree, (of gold.) By which victory he carried away fifty thousand talents of silver; and the cup of Semiramis, the weight of which was fifteen talents. The Egyptian talent, according to Varro, was eighty pounds."]

The gold and silver, estimated by weight in this account, being converted into pounds sterling, amount to one hundred and twenty-six millions two hundred and twenty-four thousand pounds. Brerewood, De Ponderibus, cap. x.

Verse 7. I form the light, and create darkness) It was the great principle of the Magian religion, which prevailed in Persia at the time of Cyrus, and in which probably he was educated, that there are two supreme, co-eternal, and independent causes, always acting in opposition one to the other; one the author of all good, the other of all evil. The good being, they called LIGHT; the evil being, DARKNESS. That when LIGHT had the ascendant, then good and happiness prevailed among men; when DARKNESS had the superiority, then evil and misery abounded. An opinion that contradicts the clearest evidence of our reason, which plainly leads us to the acknowledgment of one only Supreme Being, infinitely good as well as powerful. With reference to this absurd opinion, held by the person to whom this prophecy is addressed, God by His prophet, in the most significant terms, asserts His omnipotence and absolute supremacy:

* I am JEHOVAH, and none else; Forming light and creating darkness; Making peace and creating evil; I JEHOVAH am the Author of all these things."

Declaring that those powers whom the Persians held to be the original authors of good and evil to mankind, representing them by light and darkness, as their proper emblems, are no other than creatures of God, the instruments which He employs in His government of the world, ordained or permitted by Him in order to execute His wise and just decrees; and that there is no power, either of good or evil, independent of the one Supreme God, infinite in power and in goodness.

There were, however, some among the Persians whose sentiments were more moderate as to this matter; who held the evil principle to be in some measure subordinate to the good; and that the former would at length be wholly subdued by the latter. See Hyde, De R. Vet. Pers. cap. xxii.

That this opinion prevailed among the Persians as early as the time of Cyrus we may, I think, infer, not only from this passage of Isaiah, which has a manifest reference to it, but likewise from a passage in Xenophon's Cyropædia, where the same doctrine is applied to the human mind. Araspes, a noble young Persian, had fallen in love with the fair captive Panthea, committed to his charge by Cyrus. After all his boasting, that he was superior to the assaults of that passion, he yielded so far to it as even to threaten violence if she would not comply with his desires. Averted by the reproof of Cyrus, fearing his displeasure, and having by cool reflection recovered his reason; in his discourse with him on this subject, he says, "O Cyrus, I have certainly two souls; and this piece of philosophy I have learned from that wicked sophist, Love. For if I had but one soul, it would not be at the same time good and evil; it would not at the same time approve of honourable and base actions; and at once desire to do, and refuse to do, the very same things. But it is plain that I am animated by two souls; and when the good soul prevails, I do what is virtuous; and when the evil one prevails, I attempt what is vicious. But now the good soul prevails, having gotten you for her assistant, and has clearly gained the superiority." Lib. vi. p. 424.

[I make peace, and create evil—Evil is here evidently put for war and its attendant miseries. I will procure peace for the Israelites, and destroy Babylon by war. I form light, and create darkness. Now, as darkness is only the privation of light,—so the evil of war is the privation of peace.]

Verse 8. Drop down, ye heavens) The eighty-fifth Psalm is a very elegant ode on the same subject with this part of Isaiah's prophecies,—the restoration of Judah from captivity; and is, in the most beautiful part of it, a manifest imitation of this passage of the prophet:—

"Verily his salvation is nigh unto them that fear him, That glory may dwell in our land. Mercy and truth have met together; Righteousness and peace have kissed each other. Truth shall spring from the earth. And righteousness shall look down from heaven. Even JEHOVAH will give that which is good, And our land shall yield her produce. Righteousness shall go before him. And shall direct his footsteps in the way."

Psa. lxxxv. 10—14.

[See the Notes on these verses.]

These images of the dew and the rain descending from heaven, and making the earth fruitful, employed by the prophet, and some of those nearly of the same kind which are used by the Psalmist, may perhaps be primarily understood as designed to set forth in a splendid manner the happy state of God's people restored to their country, and flourishing in peace and plenty, in piety and virtue: but justice and salvation, mercy and truth, righteousness and peace, and glory dwelling in the land, cannot with any sort of propriety, in the one or the other, be interpreted as the consequences of that event; they must mean the blessings of the great redemption by Messiah.

[Let the earth open, &c.—Jonathan, in his Targum, refers this to the resurrection of the dead;—the earth shall be opened, ויפתח ארץ ויחיו המתים, and the dead shall revive. A plain proof that the ancient Jews believed in a future state, and acknowledged the resurrection of the dead.]

Let them bring forth salvation) (Let salvation produce her fruit) For וציפורה, the Septuagint, Vulgate, and Syriac, read וציפורה; and one MS. has a rasure close after the latter וצו, which probably was וצו, at first.

Verse 9. Woe unto him that striveth with his Maker— (Woe unto him that contendeth with the power that formed him) The prophet answers or prevents the objections and cavils of the unbelieving Jews, disposed to murmur against God, and to arraign the wisdom and justice of His dispensations in regard to them; in permitting them to be oppressed by their enemies, and in promising them deliverance instead of preventing their captivity. St. Paul has borrowed the image, and has applied it to the like purpose with equal force and elegance: "Nay, but, O man! who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, out of the same lump to make one vessel to honour, and another to dishonour?" Rom. ix. 20, 21. [This is spoken, says Kimchi, against the King of Babylon, who insulted the Most High, bringing forth the sacred vessels, drinking out of them, and magnifying himself against God.]

Or thy work, He hath no hands) (And to the workman, Thou hast no hands) The Syriac renders, as if he had read, ויך יתן סעל יתן וילא הויתו פעל yadeycs, neither am I the work of thy hands; the Septuagint, as if they had read, וילא הויתו פעל וילא פעלתו ויך יתן ידוים ילעא, neither hast thou made me; and thou hast no hands. But the fault seems to be in the transposition of the two pronouns: for ויך יתן upadlec, read ויך יתן upadlec; and for וילא, read וילא ילעא. So Houbigant corrects it; reading also ויך יתן upadlec; which last correction seems not altogether necessary. The Septuagint, in MSS, Pachom, and 1. D. u. have it thus.—καὶ τὸ ἀργύριον, οὐκ ἐποίησέν μοι, which favours the reading here proposed.

Verse 11. Ask me of things to come) (And he that formeth the things which are to come) I read וציפורה, without the וצו suffixed; from the Septuagint, who join it in construction with the following word, ἡ σωτηρία τοῦ σωτηροῦ.

(Do ye question me) "והשאלתי teshaluni, Chald. recte: præcedit ה תאז; et sic forte logarithmum reliquit Init." Secker.—[The Chaldee has more properly והשאלתי teshaluni,

22 *Look unto me, and be ye saved, * all the ends of the earth: for I am God, and there is none else.

23 *I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

24 *Surely, shall one say, In the LORD have I righteousness * and strength: even to him shall men come: and * all that are incensed against him shall be ashamed.

25 * In the LORD shall all the seed of Israel be justified, and * shall glory.

CHAPTER XLVI.

The idols of Babylon represented as so far from being able to bear the burden of their votaries, that they themselves are borne by beasts of burden into captivity, 1, 2. This beautifully contrasted with the tender care of God in bearing His people from first to last in His arms, and delivering them from their distresses, 3, 4. The Prophet then, with his usual force and elegance, goes on to stave the folly of idolatry, and the utter inability of idols, 5-7. From which he passes with great ease to the contemplation of the attributes and perfections of the true God, 8-10. Particularly that prudence which foretold the deliverance of the Jews from the Babylonian captivity, with all its leading circumstances; and also that very remote event of which it is the type in the days of the Messiah, 11-13.

OL. XVII. L. BEL boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages were heavy loaden; * they are a burden to the weary beast.

q. Psal. 27. & 65. 5. - Psa. 65. 2. & 93. 3. - Gen. 22. 15. Jer. 23. 12. & 51. 14. Amos 6. 8. Heb. 6. 12. - Rom. 14. 11. Phil. 3. 10. - a. Gen. 31. 32. Dent. 6. 13. Psa. 33. 11. Ch. 23. 16. - c. Cr. Surely he shall say of me, In the LORD is all righteousness and strength. - Jer. 23. 1. 1 Cor. 1. 30. - x. Hab. righteousness. - p. Ch. 41. 11.

together] For וַיָּבֹאוּ יוֹדֵי אוֹתָם, let them consult, the Septuagint read יוֹדֵי יְדֵי, let them know: but an ancient MS. has וַיָּבֹאוּ יוֹדֵי, let them come together by appointment; which may probably be the true reading.

[Verse 22. Look unto me, and be ye saved, &c.—This verse and the following contain a plain prediction of the universal spread of the knowledge of God through Christ, and so the Targum appears to have understood it, see Rom. xiv. 11; Phil. ii. 10. The reading of the Targum is remarkable, viz. לְמַעַן יִשְׁמְרוּ אֶת־פְּתוּחֵי לֵב־מַעַיְמֵרִי, look to my Word, & Aays, the Lord Jesus.

Verse 23. I have sworn by myself—בְּמַעַיְמֵרִי be-meymri, by my Word: and the word פִּתְגָּם pithgam, or saying, to distinguish it from the personal substantial Word meymra, mentioned before. See the Targum.]

The word is gone out of my mouth—(Truth is gone forth from my mouth; the word) So the Septuagint distinguish the members of the sentence; preserving the elegance of the construction, and the clearness of the sense.

Verse 24. Surely, shall one say, In the LORD have I righteousness and strength—(Saying, Only to JEHOVAH belongeth salvation and power) A MS. omits וְ לִי, unto me; and instead of וְ לִי אָמַר, he said, or shall say, unto me, the Septuagint read, in the copy which they used, לוֹמֵר lomer, saying. For וְ לִי יָבֹאוּ, he shall come, in the singular, twelve MSS. (three ancient,) read וְ לִי יָבֹאוּ, plural; and a letter is erased at the end of the word in two others: and so the Alexandrine copy of the Septuagint, Syriac, and Vulgate read it. For מְרַבִּים tsidkoth, plural, two MSS. read מְרַבִּי tsidketh, singular; and so the Septuagint, Syriac, and Chaldee.

[Probably these are the words of Cyrus, who acknowledged that all his success came from Jehovah. And this sentiment is in effect contained in his decree or proclamation, Ezra i. 2. Thus saith Cyrus, king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth, &c.]

NOTES ON CHAPTER XLVI.

Verse 1. Their carriages were heavy laden—(Their burdens are heavy) For נֶשְׂאוֹתָם neshatoteyem, your burdens, the Septuagint had in their copy נֶשְׂאוֹתָם neshatoteyhem, their burdens.

Verse 2. They could not deliver the burden—(They could not deliver their own charge) That is, their worshippers; who ought to have been borne by them. See the two next verses. The Chaldee and Syriac versions render it in effect to the same purpose, those that bear them, meaning their worshippers: but how they can render נֶשְׂאוֹתָם neshatoteyem in an active sense, I do not understand.

[For וְ לֹא־נֹת, וְ לֹא־נֹת, and they could not, is the reading of twenty-four of Kennicott's, sixteen of De Rossi's, and two of my own MSS. The added וְ נֹת, gives more elegance to the passage.]

But themselves—(Even they themselves) For נֶשְׂאוֹתָם neshatoteyem, an ancient MS. has נֶשְׂאוֹתָם ki naphsham, with more force.

Verse 3. Which are borne by me from the belly—(Ye that have been borne by me from the birth) The prophet very ingeniously, and with great force, contrasts the power

2 They stoop, they bow down together; they could not deliver the burden, * but * themselves are gone into captivity.

3 Harken unto me, O house of Jacob, and all the remnant of the house of Israel, * which are borne by me from the belly, which are carried from the womb:

4 And even to your old age * I am he; and even to hoar hairs * will I carry you: I have made, and I will bear; even I will carry, and will deliver you.

5 * To whom will ye liken me, and make me equal, and compare me, that we may be like?

6 * They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down, yea, they worship.

7 * They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, * one shall cry unto him, yet can he not answer, nor save him out of his trouble.

8 Remember this, and shew yourselves men: * bring it again to mind, O ye transgressors.

z. Ver. 17. - a. 1 Cor. 1. 31. - b. Ch. 21. 9. Jer. 20. 2. & 51. 44. - c. Jer. 10. 5. - d. Jer. 23. 7. - e. Heb. their soul. - f. Exod. 18. 4. Dent. 1. 31. & 32. 11. Psa. 71. 6. Ch. 23. 9. - g. Psa. 102. 27. Mat. 5. 6. - h. Psa. 45. 14. 71. 13. - i. Ch. 61. 12. - j. Ch. 49. 13. & 41. 6. & 44. 12, 13. Jer. 10. 3. - k. Jer. 10. 5. - l. Ch. 45. 20. - m. Ch. 44. 12. & 47. 7.

of God, and His tender goodness effectually exerted towards his people, with the inability of the false gods of the heathen. He like an indulgent father had carried His people in His arms, "as a man carrieth his son," Deut. i. 31. He had protected them, and delivered them from their distresses: whereas the idols of the heathen are forced to be carried about themselves, and removed from place to place, with great labour and fatigue, by their worshippers; nor can they answer, or deliver their votaries, when they cry unto them.

Moses, expostulating with God on the weight of the charge laid upon him as a leader of His people, expresses that charge (under the same image of a parent's carrying his children) in very strong terms: "Have I conceived all this people? have I begotten them? that thou shouldst say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers." Numb. xi. 12.

Pindar has treated with a just and very elegant ridicule the work of the statuary even in comparison with his own poetry, from this circumstance of its being fixed to a certain station. "The friends of Pythias," says the Scholiast, "came to the poet, desiring him to write an ode on his victory. Pindar demanded three drachms (mina, I suppose it should be,) for the ode. No, say they, we can have a brazen statue for that money, which will be better than a poem. However, changing their minds afterwards, they came and offered him what he had demanded." This gave him the hint of the following ingenious exordium of his ode:—

Οὐκ ἀδριαντοῖσιν εἶπ' Ἄστ' εὐνοῦσσαντα μ' ἐργάζεσθαι ἀγάλματ' ἐν' ἀγορᾷ βασιδὸς Ἑλλάδος. Ἄλλ' ἐνὶ πασῶν Ὀλκᾶδος ἐν τ' ἀκατῶν, γλυκεῖ' αἰδέα, Στεῖχ' ἀτ' Αἰγίνας διαγγελοῦσ' ὅτι Λαρκωνὸς βίος Πυθίαις εὐροσθένης Νύκτ' Νεμεῖοις παγκρατίων στέφανον.

Nem. v.

Thus elegantly translated by Mr. Francis in a note to Hor. Carm. iv. 2. 19.

"It is not mine with forming hand To bid a lifeless image stand For ever on its base; But fly, my verses, and proclaim To distant realms, with deathless fame, That Pythias conquer'd in the rapid race."

Jeremiah, chap. x. 3-5, seems to be indebted to Isaiah for most of the following passage:

"The practices of the people are altogether vanity: For they cut down a tree from the forest; The work of the artificer's hand with the axe: With silver and with gold it is adorned; With nails and with hammers it is fastened, that it may not totter. Like the palm-tree they stand stiff, and cannot speak; They are carried about, for they cannot go: Fear them not, for they cannot do harm; Neither is it in them to do good."

Verse 8. Shew yourselves men] וְנִשְׂאוֹתָם hithashkethu. This word is rather of doubtful derivation and signification. It occurs only in this place; and some of the ancient interpreters seem to have had something different in their

9 Remember the former things of old : for I am God, and there is none else ; I am God, and there is none like me,

10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure :

11 Calling a ravenous bird from the east, the man that executeth my counsel from a far country : yea, I have spoken it, I will also bring it to pass ; I have purposed it, I will also do it.

12 Hearken unto me, ye stout-hearted, that are far from righteousness :

13 I bring near my righteousness ; it shall not be far off, and my salvation shall not tarry : and I will place salvation in Zion for Israel my glory.

CHAPTER XLVII.

The destruction of Babylon is denounced by a beautiful selection of circumstances, in which the city is contrasted with her deplorable condition, as represented as a tender and delicate female reduced to the work and abject condition of a slave, and bereaved of every consolation, &c. And that on account of her cruelty, (particularly to God's people,) her pride, voluptuousness, sorceries, and incantations, &c. It is worthy of observation that almost all the imagery of this Chapter is applied in the book of the Revelation (in nearly the same words) to the antitype of the illustrious capital of the Chaldean empire, viz. Babylon the Great.

OL. XVII. 1. C O M E down, and sit in the dust, O virgin daughter of Babylon ; sit on the ground : there is no throne, O daughter of the Chaldeans : for thou shalt no more be called tender and delicate.

2 Take the millstones, and grind meal : uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.

3 Thy nakedness shall be uncovered, yea, thy shame shall be seen : I will take vengeance, and I will not meet thee as a man.

4 As for our Redeemer, the LORD of hosts is his name, the Holy One of Israel.

5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans : for thou shalt no more be called, The lady of kingdoms.

6 I was wroth with my people, I have polluted mine inheritance, and given them into thine hand : thou didst shew them no mercy : upon the ancient hast thou very heavily laid thy yoke.

7 And thou saidst, I shall be a lady for ever : so that thou didst not lay these things to thy heart, neither didst remember the latter end of it.

8 Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else beside me ; I shall not sit as a widow, neither shall I know the loss of children.

9 But these two things shall come to thee in a moment in one day, the loss of children and widowhood : they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments.

10 For thou hast trusted in thy wickedness : thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee ; and thou hast said in thine heart, I am, and none else beside me.

11 I will not meet thee as a man—(Neither will I suffer man to intercede with me) [The verb should be pointed, or written, אפגיא aphgia, in Hiphil.]

Verse 4. Our Redeemer—(Our Avenger) Here a chorus breaks in upon the midst of the subject; with a change of construction, as well as sentiment, from the longer to the shorter kind of verse, for one distich only : after which the former subject and style are resumed. See Note on chap. xiv. 16.

Verse 6. I was wroth with my people God, in the course of His providence, makes use of great conquerors and tyrants, as His instruments to execute His judgments in the earth : He employs one wicked nation to scourge another. The inflicter of the punishment may perhaps be as culpable as the sufferer ; and may add to his guilt by indulging his cruelty in executing God's justice. When he has fulfilled the work to which the Divine vengeance has ordained him, he will become himself the object of it. See chap. x. 5—12. God charges the Babylonians, though employed by Himself to chastise His people, with cruelty in regard to them. They exceeded the bounds of justice and humanity in oppressing and destroying them ; and though they were really executing the righteous decree of God, yet, as far as it regarded themselves, they were only indulging their own ambition and violence. The prophet Zechariah sets this matter in the same light : "I was but a little angry, and they helped forward the affliction." Chap. i. 15.

Verse 7. So that thou didst not—(Because thou didst not) For אד, read by א; so two MSS. and one Edition. And for אחריתא acharithah, "the latter end of it," read אחריתא acharithca, "thy latter end;" so thirteen MSS. and two Editions, and Vulgate. [Both the sixth and seventh verses are wanting in one of my oldest MSS.]

[Verse 9. These two things shall come to thee in a moment—That is, suddenly. Belshazzar was slain : thus the city became metaphorically a widow, the husband, the governor of it, being slain. In the time in which the king was slain, the Medes and Persians took the city, and slew many of its inhabitants, see Dan. v. 30, 31. When Darius took the city, he is said to have crucified three thousand of its principal inhabitants.]

In their perfection—(On a sudden) Instead of בתמם betummam, in their perfection, as our Translation renders it, the Septuagint and Syriac read in the copies, from which they translated, פתום pitom, suddenly ; parallel to פת rega, in a moment, in the preceding alternate member of the sentence. The concurrent testimony of the Septuagint and Syriac, favoured by the context, may be safely opposed to the authority of the present Text.

For the multitude—(Notwithstanding the multitude) רבב barab. For this sense of the participle רבב, see Num. xiv. 11.

copies. The Vulgate read היתבשהו hitbosheshu, take shame to yourselves ; the Syriac read היתבשהו hitboshenu, consider with yourselves ; the Septuagint, στυφαίρε ; perhaps στυφαίρα hitbaleu, groan, or mourn, within yourselves. [Several MSS. read היתבשהו hitbosheshu, but without any help to the sense.]

Verse 11. Calling a ravenous bird from the east—(Calling from the east the eagle) A very proper emblem for Cyrus, as in other respects, so particularly because the ensign of Cyrus was a golden eagle, ΑΕΤΟΣ χρυσεόν, the very word used here, which the prophet uses here, expressed as near as may be in Greek letters. ΧΕΝΟΡΑ, Cyrop. lib. vii. eub inii. [Kimchi says his father understood this not of Cyrus, but of the Messiah.]

From a far country—(From a land far distant) Two MSS. add the conjunction ו שאו, ו שאו umaretsi ; and so the Septuagint, Syriac, and Vulgate.

[Verse 12. Hearken unto me, ye stout-hearted—This is an address to the Babylonians, stubbornly bent on the practice of injustice towards the Israelites.]

NOTES ON CHAPTER XLVII.

Verse 1. Come down, and sit in the dust—(Descend, and sit on the dust) See note on ch. iii. 26, and on ch. lii. 2.

Verse 2. Take the millstones, and grind meal—(Take the mill, and grind the corn) It was the work of slaves to grind the corn. They used hand-mills : water-mills were not invented till a little before the time of Augustus ; (see the Greek epigram of Antipater, which seems to celebrate it as a new invention, Anthol. Cephalæ, 653,) wind-mills long after. It was not only the work of slaves, but the hardest work ; and often inflicted upon them as a severe punishment.

Molendinum in pistrino ; supulandum ; Ardena compedes.

Terent. Phormio, li. 1. 12.

Hominem pistrino dignum.

Id. Heaut. iii. 2. 19.

To grind in the mill—to be scourged—to be put in the stocks—were punishments for slaves. Hence a delinquent was said to be a man worthy of the mill. The treadmill now in use in England, is a revival of this ancient usage. But in the East grinding was the work of the female slaves. See Exod. xi. 5. xii. 29, (in the version of the Septuagint) Matt. xxiv. 41. Homer, Odys. xx. 105—108. And it is the same to this day. "Women alone are employed to grind their corn." Shaw's Algiers and Tunis, p. 297. "They are the female slaves, that are generally employed in the East at those hand-mills [for grinding corn] ; it is extremely laborious, and esteemed the lowest employment in the house." Sir J. Chardin, Harmer's Observ. i. p. 153. [The words denote that state of captivity to which the Babylonians should be reduced.]

Verse 3. I will not meet thee as a man—(Neither will I

11 I will not meet thee as a man—(Neither will I suffer man to intercede with me) [The verb should be pointed, or written, אפגיא aphgia, in Hiphil.]

Verse 4. Our Redeemer—(Our Avenger) Here a chorus breaks in upon the midst of the subject; with a change of construction, as well as sentiment, from the longer to the shorter kind of verse, for one distich only : after which the former subject and style are resumed. See Note on chap. xiv. 16.

Verse 6. I was wroth with my people God, in the course of His providence, makes use of great conquerors and tyrants, as His instruments to execute His judgments in the earth : He employs one wicked nation to scourge another. The inflicter of the punishment may perhaps be as culpable as the sufferer ; and may add to his guilt by indulging his cruelty in executing God's justice. When he has fulfilled the work to which the Divine vengeance has ordained him, he will become himself the object of it. See chap. x. 5—12. God charges the Babylonians, though employed by Himself to chastise His people, with cruelty in regard to them. They exceeded the bounds of justice and humanity in oppressing and destroying them ; and though they were really executing the righteous decree of God, yet, as far as it regarded themselves, they were only indulging their own ambition and violence. The prophet Zechariah sets this matter in the same light : "I was but a little angry, and they helped forward the affliction." Chap. i. 15.

Verse 7. So that thou didst not—(Because thou didst not) For אד, read by א; so two MSS. and one Edition. And for אחריתא acharithah, "the latter end of it," read אחריתא acharithca, "thy latter end;" so thirteen MSS. and two Editions, and Vulgate. [Both the sixth and seventh verses are wanting in one of my oldest MSS.]

[Verse 9. These two things shall come to thee in a moment—That is, suddenly. Belshazzar was slain : thus the city became metaphorically a widow, the husband, the governor of it, being slain. In the time in which the king was slain, the Medes and Persians took the city, and slew many of its inhabitants, see Dan. v. 30, 31. When Darius took the city, he is said to have crucified three thousand of its principal inhabitants.]

In their perfection—(On a sudden) Instead of בתמם betummam, in their perfection, as our Translation renders it, the Septuagint and Syriac read in the copies, from which they translated, פתום pitom, suddenly ; parallel to פת rega, in a moment, in the preceding alternate member of the sentence. The concurrent testimony of the Septuagint and Syriac, favoured by the context, may be safely opposed to the authority of the present Text.

For the multitude—(Notwithstanding the multitude) רבב barab. For this sense of the participle רבב, see Num. xiv. 11.

polluted: and 'I will not give my glory unto another.

12 Harken unto me, O Jacob and Israel, my called; 'I am he; I am the ' first, I also am the last.

13 ' Mine hand also hath laid the foundation of the earth, and ' my right hand hath spanned the heavens: when ' I call unto them, they stand up together.

14 ' All ye, assemble yourselves, and hear; which among them hath declared these things? ' The Lord hath loved him: ' he will do his pleasure on Babylon, and his arm shall be on the Chaldeans.

15 I, even I, have spoken: yea, ' I have called him: I have brought him, and he shall make his way prosperous.

16 Come ye near unto me, hear ye this; ' I have not spoken in secret from the beginning; from the time that it was, there am I: and now ' the Lord God and His Spirit hath sent me.

o Ch. 42. 8.—d Dent. 32. 39.—e Ch. 41. 4. & 44. 6. Rev. 1. 17. & 22. 13.—f Ps. 125. 2.—g Or, the palm of my right hand hath spread out.—h Ch. 40. 36.—i Ch. 41. 22. & 44. 7. & 45. 21.—j Ch. 45. 1.—k Ch. 44. 23.—l Ch. 45. 1. 2. &c.—m Ch. 45. 13.—n Ch. 61. 1. Zech. 2. 8, 9, 11.

17 Thus saith ' the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which ' leadeth thee by the way that thou shouldest go.

18 ' O that thou hadst hearkened to my commandments! ' then had thy peace been as a river, and thy righteousness as the waves of the sea:

19 ' Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

20 ' Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The Lord hath ' redeemed his servant Jacob.

21 And they ' thirsted not when he led them through the deserts: he ' caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.

22 ' There is no peace, saith the LORD, unto the wicked.

p Ch. 43. 14. & 44. 6, 24. Ver. 20.—q Ps. 82. 8.—r Dent. 32. 29. Ps. 81. 13. s Ps. 118. 105.—t Gen. 22. 17. Hos. 1. 10.—u Ch. 32. 11. Jer. 50. 8 & 51. 6, 45. Zech. 2. 6. 7. Rev. 18. 4.—v Exod. 19. 4, 5, 6. (3.) 44. 22.—w See Ch. 41. 17, 18.—x Exod. 17. 6. Num. 20. 11. Ps. 105. 41.—y Ch. 57. 21.

how would my name be blasphemed) The word 'shemi, my name, is dropped out of the Text: it is supplied by a MS. which has 'shemi; and by the Septuagint, 'ὅτι το σπον ονομα βεβλησονται. The Syriac and Vulgate get over the difficulty, by making the verb in the first person; that I may not be blasphemed.

Verse 12. O Jacob—(O Jacob, my servant) After יַעֲקֹב yacob, a MS. [of Kennicott, two of De Rossi,] and the two old Editions of 1486 and 1488, add the word עַבְדִּי 'abdi, my servant, which is lost out of the present Text: and there is a rasure in its place in another ancient MS. The Jerusalem Talmud has the same word.

I also am the last—(I am the last) For אֲנִי אֲחֵרִי aph ani, even I, two ancient MSS., and the ancient Versions, read, 'ami ve-ani, and I; more properly.

Verse 14. Which among them hath declared these things—(Who among you hath predicted these things) For בְּמִי בִּהְיוֹת, "among them," twenty-one MSS. (nine ancient) and two Editions, (one of them that of the year 1488,) [fourteen of De Rossi's, and one ancient of my own,] have בְּבִי bacem, "among you;" and so the Syriac.

The Lord hath loved him: he will do his pleasure on Babylon—(He whom יהונוח had loved, will execute his will on Babylon) That is, Cyrus; so Symmachus has well rendered it; 'Ὁν ὁ Κύριος ἠγάπησεν, ποιήσει το θελημα αυτου, ["He whom the Lord hath loved will perform his will."]

On the Chaldeans The proposition is lost; it is supplied in the Edition of 1488, which has כַּסְיָדִים be-casadim, and so the Chaldee and Vulgate.

Verse 16. Come ye near unto me) After the word קִרְבִּי kerebu, draw near, a MS. adds גֵּוִיִּם goyim, O ye nations; which, as this and the two preceding verses are plainly addressed to the idolatrous nations, reproaching their gods, as unable to predict future events, is probably genuine.

Hear ye this—(And hear ye this) A MS. adds the conjunction וְשִׁמְעוּ va-shamdu; and so the Septuagint, Syriac, and Vulgate.

I have not spoken in secret) The Alexandrine copy of the Septuagint adds here, οὐκ ἐν τοσπ γης εκρυπτο, nor in a dark place of the earth, as in chap. xlv. 19. That it stands rightly, or at least stood very early, in this place of the Version of the Septuagint, is highly probable; because it is acknowledged by the Arabic Version, and by the Coptic MS. St. Germain de Prez, Paris, translated likewise from the Septuagint. But whether it should be inserted, as of right belonging to the Hebrew Text, may be doubted; for a transcriber of the Greek Version might easily add it by memory from the parallel place; and it is not necessary to the sense.

From the time that it was—(Before the time when it began to exist) An ancient MS. has אֲרִיבֵי hayotham, "they began to exist;" and so another had it at first. [From the time that the expedition of Cyrus was planned, there was God managing the whole by the economy of his providence.]

Verse 16. There am I—(I had decreed it) I take av sham, for a verb, not an adverb.

And now the Lord God, and His Spirit, hath sent me—(And now the Lord יהונוח hath sent me, and His Spirit) 'Tis said ב עו תו הלאו לטון; Και νου Κυριου απεστειλε με και το Πνευμα αυτου εν ω, ἀρρηθλον ουτος του ρητου, ποτερον ὁ Πατηρ και το 'Αγιον Πνευμα απεστειλαν τον Ιησου, η ὁ Πατηρ

αποστειλαν τον Χριστον και το 'Αγιον Πνευμα' το δευτερον εστιν αληθες. "Who is it, that saith in Isaiah, And now the Lord hath sent me and His Spirit? in which, as the expression is ambiguous, is it the Father and the Holy Spirit who have sent Jesus; or the Father, who hath sent both Christ and the Holy Spirit? The latter is the true interpretation." Origen cont. Cels. lib. i. I have kept to the order of the words of the Original, on purpose that the ambiguity, which Origen remarks in the Version of the Septuagint, and which is the same in the Hebrew, might still remain; and the sense, which he gives to it, be offered to the Reader's judgment; which is wholly excluded in our vulgar Translation.

Verse 18. As a river—(Like the river) That is, the Euphrates.

Verse 19. Like the gravel thereof—(Like that of the bowels thereof) אֲרִיבֵי אֲרִיבֵי מִי מִי אֲרִיבֵי beletsai mli chayam nehah hadagim. "As the issue of the bowels of the sea; that is, the fishes." Salom. ben Meloc. And so likewise Aben Ezra, Jarchi, Kimchi, &c.

His name—(Thy name) For שְׁמוֹ shemo, "his name," the Septuagint had in the copy from which they translated שְׁמֵמָה shemema, "thy name."

Verse 20. Tell this—(Make it heard) Twenty-seven MSS. [of Kennicott, (ten ancient,) many of De Rossi's, and two ancient, of my own, with the Septuagint, Syriac, Chaldee, and Arabic,] and one Edition, prefix to the verb the conjunction וְשִׁמְעוּ va-shamdu.

Verse 21. They thirsted not—through the deserts) Kimchi has a surprising observation upon this place:—"If the prophecy," says he, "relates to the return from the Babylonish captivity, as it seems to do, it is to be wondered, how it comes to pass, that in the Book of Ezra, in which he gives an account of their return, no mention is made, that such miracles were wrought for them; as, for instance, that God clave the rock for them in the desert." It is really much to be wondered, that one of the most learned and judicious of the Jewish expositors of the Old Testament, having advanced so far in a large Comment on Isaiah, should appear to be totally ignorant of the Prophet's manner of writing; of the parabolic style, which prevails in the writings of all the prophets, and more particularly in the prophecy of Isaiah; which abounds throughout in parabolical images from the beginning to the end; from "Hear, O heavens, and give ear, O earth," to "the worm and the fire" in the last verse. And how came he to keep his wonderment to himself so long? Why did he not expect, that the historian should have related, how, as they passed through the desert, cedars, pines, and olive-trees shot up at once on the side of the way to shade them; and that instead of briars and brambles the acacia and the myrtle sprung up under their feet, according to God's promises, chap. xli. 19, and lv. 13? These and a multitude of the like parabolical or poetical images, were never intended to be understood literally. All that the prophet designed in this place, and which he has executed in the most elegant manner, was an amplification and illustration of the gracious care and protection of God, vouchsafed to His people in their return from Babylon, by an allusion to the miraculous Exodus from Egypt. See De S. Poesi, Hebr. Prml. ix.

Verse 22. There is no peace, saith the LORD, unto the wicked.) See below note on chap. lviii. 21. [As the de-

CHAPTER XLIX.

In this Chapter the Messiah is introduced, declaring the full extent of His commission, which is not only to be Saviour to the Jews, but also to the Gentiles. The power and efficacy of His word is represented by apt images; the ill success of His ministry among the Jews is hinted, and the great success of the gospel among the Gentiles, 1-12. But the prophet, casting then his eye on the happy, though distant, period of Israel's restoration, makes a beautiful apostrophe to the whole creation to do for the praise of God on the prospect of His remarkable favour, 13. The tender mercies of God to His people, with the prosperity of the church in general, and the final overthrow of all its enemies, make the subject of the remaining verses, 14-49.

CL. XVII. 1. **L**ISTEN, "O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

2 And he hath made "my mouth like a sharp sword; " in the shadow of his hand hath he hid me, and made me "a polished shaft; in his quiver hath he hid me;

3 And said unto me, "Thou art my servant, O Israel, " in whom I will be glorified.

4 "Then I said, I have laboured in vain, I have spent my strength for nought, and in vain; yet surely my judgment is with the LORD, and my work with my God.

5 And now, saith the LORD "that formed me

a Ch. 41. 1.-b Ver. 5 Jer. 1. & Matt. 1. 20, 21. Luke 1. 15, 21. John 10. 36. Gal. 1. 15.-c Ch. 11. 4 & 5. 15. Hos. 6. 5. Heb. 4. 12. Rev. 1. 16.-d Ch. 51. 16.-e Ps. 46. 5.-f Ch. 42. 1. Zech. 8. 8.-g Ch. 44. 23. John 13. 31. & 15. 8. Eph. 1. 6.-h Ezek. 3. 18.-i Or, my reward, Ch. 40. 10. & 49. 11.-k Ver. 1.-l Or, That Israel may be

struction of Babylon was determined, God commands His people to hasten out of it: for saith the Lord, there is no peace (prosperity) to the wicked; ουκ εστι χαρις τωις ασθεσι, ουκ εστι χαρις, Sept. "There is no rejoicing or prosperity to the wicked, saith the Lord." "There is not peace to ungodly men settb the Lord. Old MS. Bible.]

NOTES ON CHAPTER XLIX.

Verse 1. Listen, O isles, unto me—(Hearken unto me, O ye distant lands) Hitherto the subject of the prophecy has been chiefly confined to the redemption from the captivity of Babylon; with strong intimations of a more important deliverance sometimes thrown in; to the refutation of idolatry; and the demonstration of the infinite power, wisdom, and foreknowledge of God. The character and office of the Messiah was exhibited in general terms at the beginning of chap. xlii: but here He is introduced in Person, declaring the full extent of His commission; which is not only to restore the Israelites, and reconcile them to their Lord and Father, from whom they had so often revolted; but to be a light to lighten the Gentiles, to call them to the knowledge and obedience of the true God, and to bring them to be one church together with the Israelites, and to partake with them of the same common salvation procured for all by the great Redeemer and Reconciler of man to God.

Verse 2. And he hath made my mouth like a sharp sword—(And he hath made my mouth a sharp sword) The servant of God, who speaks in the former part of this Chapter, must be the Messiah. If any part of this character can, in any sense, belong to the prophet; yet in some parts it must belong exclusively to Christ; and in all parts, to him in a much fuller and more proper sense. Isaiah's mission was to the Jews; not to the distant nations, to whom the speaker in this place addresses himself. "He hath made my mouth a sharp sword;" "to reprove the wicked and to denounce unto them punishment," says Jarchi, understanding it of Isaiah. But how much better does it suit Him, who is represented as having "a sharp two-edged sword going out of his mouth." Rev. i. 16, who is Himself the Word of God; which "Word is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and a Discerner of the thoughts and intents of the heart." Heb. iv. 12. This mighty Agent and Instrument of God, "long laid up in store with Him and sealed up among His treasures," is at last revealed and produced by His power, and under his protection, to execute His great and holy purposes. He is compared to a polished shaft stored in His quiver for use in His due time. The polished shaft denotes the same efficacious Word, which is before represented by the sharp sword. The doctrine of the gospel pierced the hearts of its hearers, "bringing into captivity every thought to the obedience of Christ." The metaphor of the sword and the arrow, applied to powerful speech, is bold, yet just. It has been employed by the most ingenious Heathen writers, if with equal elegance, not with equal force. It is said of Pericles by Aristophanes, (see Cicero Epist. ad Atticum, xii. 6.)

Ουτως εφησι, και ημεν τωι κρηττονωι
Το κερρον εγκυκαλειται τωις ακροατοισι.
Apud. Diod. lib. xii.

from the womb to be his servant, to bring Jacob again to him, ' Though Israel = be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

6 And he said, "It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the "preserved of Israel: I will also give thee for a "light to the Gentiles, that thou mayest be a salvation unto the end of the earth.

7 Thus saith the LORD, the Redeemer of Israel, and his Holy One, "to "him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, " kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.

8 Thus saith the LORD, "In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, " and give thee for a covenant of the people, to "establish the earth, to cause to inherit the desolate heritages;

gathered to him, and I say, &c.—m Matt. 28. 37.—n Or, Art thou lighter than that thou shouldst, &c.—o Or, desolations.—p Ch. 42. 6 & 40. 3. Luke 2. 22. Acts 13. 47. & 28. 12.—q Ch. 33. 3. Matt. 28. 67.—r Or, to him that is despised in soul.—s Ps. 72. 10, 11. Ver. 23.—t See Ps. 68. 12. 3 Cor. 6. 2.—u Ch. 42. 6.—v Or, raise up.

His powerful speech
Pierced the hearer's soul, and left behind
Deep in his bosom its keen point infix'd.

Pindar is particularly fond of this metaphor, and frequently applies it to his own poetry:

Εστρε νυν ακρω τοζον,
Αγε, θεμε, τινα βαλλομεν
Εκ μαλθακας αυτε φρε-
νως ευκαλες οιστρος
Ιεντες—;

Olymp. ii. 160.

"Come on! thy brightest shafts prepare,
And bend, O Muse, thy sounding bow;
Say, through what paths of liquid air
Our arrows shall we throw?"

Went.

See also ver. 149, of the same ode, and Olymp. ix. 17, on the former of which places the Scholiast says, ρητικος; & λογος; βελη δε τωις λογωσι ειναι, δια το οζν και κρινον τωι εγκωμιοιων. "He calls his verses shafts, by a metaphor, signifying the acuteness and the apposite application of his panegyric."

This person who is, ver. 3, called Israel, cannot in any sense be Isaiah. That name, in its original design and full import, can only belong to Him, who contended powerfully with God in behalf of mankind, and prevailed, Gen. xxxii. 28. [After all that Vitringa, Bp. Lowth, and others, have said in proof of this Chapter speaking of the Messiah, and of Him alone; I have my doubts whether sometimes Isaiah, sometimes Cyrus, and sometimes the Messiah, be not intended; the former shadowing out the latter; of whom, in certain respects, they may be considered the types. The literal sense should be sought out first; this is of the utmost importance both in reading and interpreting the oracles of God.]

Verse 5. And now, saith the LORD—(And now thus saith Jehovah) The word נב צח, before נבמ אמר, is dropped out of the text: it is supplied by eight MSS. (two ancient,) [of Dr. Kennicott, two of De Rossi] and the Septuagint, Syriac, and Vulgate.

Though Israel be not gathered—(And that Israel unto him might be gathered) Five MSS. (two ancient,) confirm the Keri, or marginal correction of the Masoretes, וְ לֹ, unto him, instead of וְ לֹ, not, in the text; and so read Aquila; and the Chaldee, Septuagint, and Arabic omit the negative. But the Septuagint, MSS. Pachom, and i. D. ii. express also the Keri וְ לֹ, by κρος αυτου, to him.

Verse 6. And to restore the preserved of Israel—(And to restore the branches of Israel) נשתי נשתי; or נשתי נשתי, as the Masoretes correct it in the marginal reading. This word has been matter of great doubt with interpreters: the Syriac renders it the branch, taking it for the same with נשתי nether, chap. xi. 1. See Michaelis Epim. in Prælect. xix.

Verse 7. The Redeemer of Israel, and his Holy One—(The Redeemer of Israel, His Holy One) "Perhaps we should read לקדשו lekadosho," SECKER: that is, to His Holy One. The preceding word ends with a 5 lamed, which might occasion that letter's being lost here. The Talmud of Babylon has וקדשו vekadosho, and His Holy One.

To him whom man despiseth—(To him whose person is despised) "Perhaps we should read נבזי nebazeh," SECKER; or נבזי bezoi, Le Clerc; that is, instead of the active, the passive form, which seems here to be required.

9 That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places.

10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

11 And I will make all my mountains a way, and my highways shall be exalted.

12 Behold, these shall come from far: and lo, these from the north and from the west; and these from the land of Sinim.

13 Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted.

14 For Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

16 Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

17 Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.

18 Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth.

19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?

22 Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

v Ch. 42. 7. Zech. 9. 12.—x Rev. 7. 16.—y Psa. 121. 6.—z Psa. 23. 2.—a Ch. 40. 4. b Ch. 43. 14.—c Ch. 44. 23.—d See Ch. 49. 27.—e See Psa. 103. 13. Mal. 3. 17. Matt. 7. 11.—f Heb. from having compassions.—g Rom. 11. 23.

h See Exod. 18. 9. Cant. 8. 6.—i Ver. 19.—k Ch. 60. 4.—l Prov. 17. 6.—m See Ch. 54. 1. 2. Zech. 9. 4 & 10. 10.—n Ch. 60. 4.—o Matt. 3. 9. Rom. 11. 11, 13, &c. p Ch. 60. 4. & 68. 20.—q Heb. beams.

Verse 9. To them that are in darkness—(And to those that are in darkness) Fifteen MSS. (five ancient) [of Dr. Kennicott's, eleven of De Rossi, and one ancient of my own], and the two old editions of 1486 and 1483, and three others, add the conjunction וְ, at the beginning of this member. Another MS. had it so at first; and two others have a rasure at the place: and it is expressed by the Septuagint, Syriac, Chaldee, and Vulgate.

Verse 12. Behold, these shall come from afar] "Babylon was far, and east, מִמְצָרִים *mitzerach*; (non sic Vell.) Sinim, Pelusians, to the south." SECKER.

The land of Sinim] Prof. Doederlein thought of Syene, the southern limit of Egypt: but does not abide by it. Michaelis thinks it is right; and promises to give his reasons for so thinking in the second part of his Spicilegium Geographis Hebræorum Extersa. See Biblioth. Oriental. Part xi. p. 176.

וְסִין signifies a bush, and סִימִים sinim bushes, woods, &c. Probably this means that the land where several of the lost Jews dwell is a woodland. The ten tribes are gone, no one knows whither. On the slave coast in Africa, some Jewish rites appear among the people; and all the males are circumcised. The whole of this land, as it appears from the coast, may be emphatically called סִימִים אֶרֶץ אֲרֵצֵי סִינִימִים, the land of bushes, as it is all covered with woods, as far as the eye can reach. Many of the Indians in North America, which is also a woodland, have a great profusion of rites, apparently in their basis Jewish. Is it not possible that the descendants of the ten lost tribes are among those in America, or among those in Africa, whom European nations think they have a right to enslave? It is of those lost tribes that the twenty-first verse speaks: "And these, where had they been?"

Verse 13. Break forth into singing, O mountains—(Ye mountains, burst forth into song) Three ancient MSS. are without either the וְ, or the conjunction וְ, before the verb: and so the Septuagint, Syriac, and Vulgate.

[Verse 14. The Lord (Jehovah, יהוה) hath forsaken me, and my Lord (Adonai, אֲדֹנָי), hath forgotten me—But a multitude of MSS. and several ancient editions read יהוה יהוה, in both places.]

Verse 16. Behold, I have graven thee upon the palms of my hands—(Behold, on the palms of my hands have I delineated thee) This is certainly an illusion to some practice, common among the Jews at that time, of making marks on their hands or arms by punctures on the skin, with some sort of sign or representation of the city or temple, to shew their affection and zeal for it. They had a method of making such punctures indelible by fire, or by staining. See note on chap. xlv. 5. It is well known, that the pilgrims at the holy sepulchre get themselves marked in this manner with what are called the ensigns of Jerusalem. Maundrell, p. 75, where he tells us how it is performed: and this art is practised by travelling Jews all over the world at this day.

Verse 17. Thy children shall make haste—(They, that destroyed thee, shall soon become thy builders) "Auctor Vulgate pro בניך banaic, videtur legisse בניך bonaic, unde

vertit, structores tui; cui et Septuaginta fere consentiunt, qui veterunt בניך banaic, edificata es, prout in Plantinianâ editione habetur; in Vaticanâ sive Romanâ legitur, οικοδομησθησ, edificaberis. Hinc etiam Targum Jonathanis aliquatenus consentit, ubi, et edificabunt. Confer infra Esai. liv. 13. ad quem locum Rabbini quoque notantur ex tractatu Talmudico Berachot. c. ix. quod non legendum sit בניך banaic, id est, filii tui; sed בניך banaic, edificatores tui. Confer not. ad librum Prec. Jud. Part ii. p. 226, ut et D. Wagenseil Sol. p. 253, n. 9." [The author of the Vulgate appears to have read בניך bonaic, for בניך banaic, as he translates it by structores tui, "thy builders." The Septuagint is almost the same with the Vulgate, having οικοδομησθησ, art built, as in the Plantina edition; but the Vatican or Roman copy reads οικοδομησθησ, thou shalt be built. To these readings the Targum of Jonathan has some sort of correspondence, translating et edificabunt, "and they shall build." See chap. liv. 13; on which place the Rabbins also remark, in the Talmudic tract Berachot, c. 9. that we should not read בניך banaic, thy sons; but בניך bonaic, thy builders. See the note in Prec. Jud. Part ii. p. 226, and also D. Wagenseil Sol. p. 253, n. 9.] Breithaupt, not. ad Jarchi in loc. See also note on this place in De Sac. Poet. Hebr. Praelect. xxxi. [Instead of בניך boneic, or בניך banaic, thy builders, several MSS. read בניך beneica, thy sons. So also the Syriac: see the above Note.]

Shall go forth of thee—(Shall become thine offspring) וְיָצְאוּ מִמֶּנּוּ מִמֶּנּוּ מִמֶּנּוּ, shall proceed, spring, issue, from thee; as thy children. The phrase is frequently used in this sense; see chap. xi. 1; Micah v. 2; Nahum i. 11. The accession of the Gentiles to the church of God is considered as an addition made to the number of the family and children of Zion: see ver. 21, 22, and chap. lx. 4. The common rendering, "shall go forth of thee, or depart from thee," is very flat, after their zeal had been expressed by "shall become thy builders;" and as the opposition is kept up in one part of the sentence, one has reason to expect it in the other, which should be parallel to it.

Verse 18. Bind them on thee as a bride doeth—(Bind them about thee, as a bride her jewels) The end of the sentence is manifestly imperfect. Does a bride bind her children, or her new subjects, about her? Zion clothes herself with her children, as a bride clothes herself—with what? some other thing certainly. The Septuagint help us out in this difficulty, and supply the lost word: ὡς σκεπασσεν ἑαυτὴν ὡς νύμφη, as a bride her ornaments. כְּבִלְיָהּ כְּבִלְיָהּ כְּבִלְיָהּ, or כְּבִלְיָהּ כְּבִלְיָהּ כְּבִלְיָהּ hekiliah hekeleyah. The great similitude of the two words has occasioned the omission of one of them. See ch. lxi. 10.

Verse 21. These, where had they been—(These then, where were they) The conjunction is added before אֵלֶּה, that is אֵלֶּה וְ-elleh, in thirty-two MSS. (nine ancient) [of Kennicott's, and fifty-four of De Rossi's] and so the Septuagint, Chaldee, and Vulgate. See on ver. 12.

[Verse 22. Thus saith the Lord God—יהוה אֲדֹנָי adonai yehovah. Adonai is wanting in one MS. in the Alexandrine copy of the Septuagint, and in the Arabic.]

23 And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD: for they shall not be ashamed that wait for me.

24 Shall the prey be taken from the mighty, or the lawful captive delivered?

25 But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the Mighty One of Jacob.

CHAPTER L.

In this Chapter God vindicates His dealings with His people, whose alienation is owing to themselves, I. And, by allusions to the temporal deliverance connected with the drying up of the Red Sea and the Egyptians, asserts His power to save, 2, 3; namely, by the obedience and sufferings of Messiah, 4-6; who was at length to prove victorious over all His enemies, 7-8. The two last verses allude to faith and trust in God in the most disadvantageous circumstances; with a denunciation of vengeance on those who should trust to their own devices, 10, 11.

OF XVII. l. str. and Numes. Posa. R. Rom. 4. THUS saith the LORD, Where is the bill of your mother's divorce-

1. Psa. 72. 11. Ver. 2. Ch. 42. 15. & 40. 14. Heb. nourishers.—1. Heb. princesses.— Psa. 72. 11. — Psa. 24. 12. Rom. 5. 5. & 9. 23. & 10. 11. — Matt. 12. 23. Luke 11. 21. 22. — Heb. the captivity of the just.—y. Heb. captivity.— Ch. 9. 20. — Rev. 14. 20. & 18. 6.—b. Or, new ones.— Ch. 9. 16. Ch. 40. 14.—d. Deut. 24. 1. Jer. 3. 8. Hos. 2. 2.—e. See 2 Kings 4. 1. Matt. 13. 25.

Verse 23. With their face toward the earth]—(With their faces to the earth) It is well known, that expressions of submission, homage, and reverence, always have been, and are still, carried to a great degree of extravagance in the eastern countries. When Joseph's brethren were introduced to him, "they bowed down themselves before him with their faces to the earth," Gen. xlii. 6. The kings of Persia never admitted any one to their presence without exacting this act of adoration; for that was the proper term for it. *Necessae est*, says the Persian courier to Conon, *si in conspectum veneris, venerari te regem; quod proceribus illi vocant.* ["It is necessary, if thou shouldst come into sight, to venerate thee as king; which they call worshipping."] *Nepos in Conone.* Alexander intoxicated with success, affected this piece of oriental pride: *Rapue moro Persarum Macedonas venerabundos ipse salutaris, prosternentes humi corpora.*—"The Macedonians, after the manner of the Persians, saluted the monarch with the ceremony of prostration." *Cuvrus*, lib. viii. The insolence of eastern monarchs to conquered princes, and the submission of the latter, is astonishing. Mr. Harmer, *Observ.* ii. 43, gives the following instance of it from D'Herbelot: "This prince threw himself one day on the ground, and kissed the prints that his victorious enemy's horse had made there; reciting some verses in Persian, which he had composed, to this effect:—

'The mark that the foot of your horse has left upon the dust, serves me now for a crown.

'The ring which I wear as the badge of my slavery, is become my richest ornament.

'While I shall have the happiness to kiss the dust of your feet, I shall think that fortune favours me with its tenderest caresses, and its sweetest kisses.'

These expressions therefore of the prophet are only general poetical images, taken from the manners of the country, to denote great respect and reverence: and such splendid poetical images, which frequently occur in the poetical writings, were intended only as general amplifications of the subject, not as predictions to be understood and fulfilled precisely according to the letter. [For the different kinds of adoration in the East, see the Note on chap. xiv. 17.]

Verse 24. Shall the prey be taken from the mighty—(Shall the prey seized by the terrible be rescued) For פּרַי טַדִּיק, read פּרַי אִרִּיס. A palpable mistake, like that in chap. xlii. 19. The correction is self-evident from the very terms of the sentence; from the necessity of the strict correspondence in the expressions between the question and the answer made to it;—and it is apparent to the blindest and most prejudiced eye. However, if authority is also necessary, there is that of the *Syriac* and *Vulgate* for it; who plainly read פּרַי אִרִּיס, in ver. 24, as well as in ver. 25, rendering it in the former place by the same word as in the latter.

[These two last verses contain a glorious promise of deliverance to the persecuted church of Christ from the terrible one, Satan, and all his representatives and vicegerents,—persecuting antichristian rulers. They shall at last cease from destroying the church of God, and destroy one another.]

ment, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

2 Wherefore, when I came, was there no man? when I called, was there none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst.

3 I clothe the heavens with blackness, and I make sackcloth their covering.

4 The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

5 The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.

6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

1. Ch. 42. 3.—g. Prov. 1. 24. Ch. 45. 12. & 45. 4. Jer. 7. 15. & 24. 15.—b. Numb. 11. 33. Ch. 49. 1.— Psa. 105. 9. Nah. 1. 4.—k. Exod. 14. 21.—l. Job. 3. 16.—m. Exod. 7. 19. 21.—n. Exod. 10. 21.—o. Rev. 6. 12.—p. Exod. 4. 11.—q. Matt. 11. 28.—r. Psa. 68. 6, 7, 8.—s. Matt. 9. 20. Luke 14. 21. Phil. 2. 8. Heb. 10. 5, 6.—t. Matt. 23. 67. & 27. 28. John 15. 22.—u. Lam. 3. 30.

NOTES ON CHAPTER L.

[Verse 1. Thus saith the LORD—This Chapter has been understood of the prophet himself: but it certainly speaks more clearly about Jesus of Nazareth than of Isaiah, the son of Amoz.]

Where is the bill—(Where is this bill) Husbands, through moroseness or levity of temper, often sent bills of divorce to their wives on slight occasions, as they were permitted to do by the law of Moses, Deut. xxiv. 1. And fathers, being oppressed with debt, often sold their children, which they might do, for a time, till the year of release, xxi. 7. That this was frequently practised appears from many passages of Scripture; and that the persons and the liberty of the children were answerable for the debts of the father. The widow, 2 Kings iv. 1, complains, "that the creditor is come to take unto him her two sons to be bondmen." And in the parable, Matt. xviii. 25, "the lord, forasmuch as his servant had not to pay, commands him to be sold, and his wife and children, and all that he had, and payment to be made." Sir John Chardin's MS. note on this place of Isaiah is as follows:—En Orient on paye ses dettes avec ses esclaves, car ils sont des principaux meubles; et en plusieurs lieux on le paye aussi de ses enfans. ["In the East they pay their debts by giving up their slaves, for these are their chief property of a disposable kind; and in many places they give their children to their creditors."] But this, saith God, cannot be my case: I am not governed by any such motives; neither am I urged by any such necessity. Your captivity therefore and your afflictions are to be imputed to yourselves, and to your own folly and wickedness.

Verse 2. Their fish stinketh—(Their fish is dried up) For תִּבְשָׁו תִּבְשָׁו, stinketh, read תִּבְשָׁו תִּבְשָׁו, is dried up: so it stands in the Bodl. MS.; and it is confirmed by the Septuagint, ἠρσάνθησαν, they shall be dried up.

Verse 5. Neither turned away back—(Neither did I withdraw myself backward) Eleven MSS. and the oldest Edition prefix the conjunction vau; and so also the Septuagint and Syriac.

Verse 6. And my cheeks to them that plucked off the hair] The greatest indignity that could possibly be offered. See the Note on chap. vii. 20.

I hid not my face from shame and spitting.] Another instance of the utmost contempt and detestation. It was ordered by the law of Moses as a severe punishment, carrying with it a lasting disgrace, Deut. xxv. 9. Among the Medes it was highly offensive to spit in any one's presence, Her. i. 99; and so likewise among the Persians, Xen. Cyr. Lib. i. p. 18.

"They abhor me; they see far from me; They forbear not to spit in my face." Job xlii. 10.

"And JERONAM said unto Moses, If her father had but spit in her face, should she not be ashamed seven days?" Numb. xii. 14. On which place Sir John Chardin remarks, that "spitting before any one, or spitting upon the ground in speaking of any one's actions, is through the East an expression of extreme detestation." Harmer's Observ. ii. 509. See also, of the same notions of the Arabs in this respect, Niebuhr, Description de l'Arabie, p. 26. It so evidently appears, that in those countries spitting

7 For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

8 He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me.

9 Behold, the Lord God will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.

10 Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.

11 Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

v Ezech. 3. 9. -w Rom. 8. 22, 33, 34. -z Heb. the master of my cause. -y Job 16. 23. Ps. 102. 26. Ch. 51. 4. -a Ch. 51. 8. -b Ps. 93. 4. -c Chron. 20. 30. Ps. 39. 7. -d Job 19. 12. -e Ps. 16. 4.

has ever been an expression of the utmost detestation, that the learned doubt, whether in the passages of Scripture above quoted any thing more is meant than spitting (not in the face, which perhaps the words do not necessarily imply,) but only in the presence of the person affronted. But in this place it certainly means spitting in the face: so it is understood in St. Luke, where our Lord plainly refers to this prophecy:—"All things that are written by the prophets concerning the Son of Man shall be accomplished; for He shall be delivered to the Gentiles, and shall be mocked and spitefully entreated, and spitted on, εμπροσθονερα;" xviii. 31, 32, which was in fact fulfilled; και ηρξατο ρινην εμπροσθονερα, and some began to spit on him, Mark xiv. 65; xv. 19. If spitting in a person's presence was such an indignity,—how much more spitting in his face?

Verse 7. Therefore have I set my face like a flint] The prophet Ezekiel (chap. iii. 8, 9), has expressed this with great force, in his bold and vehement manner:—

"Behold, I have made thy face strong against their faces, And thy forehead strong against their foreheads; As an adamant harder than a rock, have I made thy forehead; Fear them not, neither be dismayed at their looks, Though they be a rebellious house."

Verse 8. Who will contend with me] The Bodleian MS. and another add the word מי חו mi hu yarib, as in the like phrase in the next verse: and in the very same phrase, Job xiii. 19, and so likewise in many other places, Job xvii. 3, xli. 1. Sometimes, on the like occasions, it is מי מי zeh, and מי מי mi hu zeh, Who is this one? The word has been probably lost out of the present text, and the reading of the MSS. above mentioned seems to be genuine.

[Verse 10. Who is among you that feareth the LORD—I believe this passage has been generally, if not dangerously, misunderstood. It has been quoted, and preached upon, to prove that "a man might conscientiously fear God, and be obedient to the words of the Law and the Prophets; obey the voice of His servant,—of Jesus Christ Himself,—that is, be sincerely and regularly obedient to the moral law and the commands of our blessed Lord,—and yet walk in darkness and have no light,—no sense of God's approbation,—and no evidence of the safety of his state." This is utterly impossible; for Jesus hath said, He that followeth me shall not walk in darkness, but shall have the light of life. If there be some religious persons who, under the influence of morbid melancholy, are continually writing bitter things against themselves, the word of God should not be bent down to their state. There are other modes of spiritual and scriptural comfort.—But does not the Text speak of such a case? And are not the words precise in reference to it? I think not: and Bishop Lowth's translation has set the whole in the clearest light,—though he does not appear to have been apprehensive that the bad use I mention had been made of the Text as it stands in our common Version. The Text contains two questions,—to each of which a particular answer is given;—

Q. 1. "Who is there among you that feareth JEHOVAH? Ans. Let him hearken unto the voice of his servant.

Q. 2. Who that walketh in darkness and hath no light? Ans. Let him trust in the name of JEHOVAH; And lean himself (prop himself) upon his God."

Now, a man awakened to a sense of his sin and misery, may have a dread of JEHOVAH, and tremble at his word: and what should such a person do? Why, he should hear what God's Servant saith,—Come unto me, all ye who labour and are heavy laden; and I will give you rest.

CHAPTER LI.

The prophet exhorts the children of Abraham to trust in the Lord; and briefly, but beautifully, describes the great blessedness which should be the consequence, 1.—3. Then, turning to the Gentiles, encourages them to look for a portion in the same salvation, 4.—5; the everlasting duration of which is more fully described, 6. And as it is everlasting, so it is to the righteous, notwithstanding all the machinations of their enemies, 7, 8. The faithful, then, with exultation and joy, lift their voices, reminding (not of His wondrous works of old, which encourage them to look now for the like glorious accomplishment of these promises, 9.—11. In answer to this the Divinity is introduced comforting them under their trials, and telling them that the Deliverer was already on His way to save and to establish them, 12.—16. On this the Prophet turns to Jerusalem to comfort and congratulate her on so joyful a prospect. She is represented, by a bold image, as a person lying on the streets, under the intoxicating effects of the cup of the Divine wrath, without a single person from among her own people appointed to give her consolation, and trodden under the feet of her enemies; but, in the time allotted by the Divine Providence, the cup of trembling shall be taken out of her hand, and put into that of her oppressors; and she shall drink it no more again for ever, 17.—22.

HEarken to me, ye that follow the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged,

2 Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him.

3 For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the gar-

v Ver. 7.—f Rom. 9. 30. 31, 32.—g Rom. 4. 1, 16. Heb. 11. 11, 12.—h Gen. 12. 1, 2. i Gen. 24. 1, 26.—k Ps. 102. 13. Ch. 40. 1. & 52. 8. & 61. 2. & 66. 13. Zech. 1. 17. Ver. 12.—l Gen. 13. 10. Joel 2. 3.

There may be a sincere penitent, walking in darkness, having no light of salvation,—for this is the case of all when they first begin to turn to God. What should such do? They should trust, believe on the Lord Jesus who died for them; and lean upon His all-sufficient merits for the light of salvation which God has promised. Thus acting, they will soon have a sure trust and confidence that God for Christ's sake has forgiven them their sin; and thus they shall have the light of life.]

Verse 10. That obeyeth the voice of his servant]—(Let him hearken unto the voice of his servant)] For yw shomed, pointed as the participle, the Septuagint and Syriac read yw yishmd, future or imperative. This gives a much more elegant turn and distribution to the sentence.

Verse 11. Ye that kindle a fire] The fire of their own kindling, by the light of which they walk with security and satisfaction, is an image designed to express, in general, human devices and mere worldly policy, exclusive of faith and trust in God; which, though they flatter them for a while with pleasing expectations and some appearance of success, shall in the end turn to the confusion of the authors. Or, more particularly, as Vitringa explains it, it may mean the designs of the turbulent and factious Jews in the times succeeding those of Christ; who, in pursuit of their own desperate schemes, stirred up the war against the Romans, and kindled a fire which consumed their city and nation.

That compass yourselves about with sparks]—(Who heap the fuel round about)] megozeli, accendentes, Syr. forte legerunt [pro] mazeri mairi; nam sequitur aor. Secker. Lud. Capellus, in his critical notes on this place, thinks it should be mazeri, from the Septuagint, κωρυμωρες.

[There are others who are widely different from those already described. Without faith, repentance, or a holy life, they are bold in their professed confidence in God,—presumptive in their trust in the mercy of God: and while destitute of all preparation for, and right to, the kingdom of heaven, would think it criminal to doubt of their final salvation! Living in this way, what can they have at the hand of God but an endless bed of sorrow! Ye shall lie down in sorrow.

But there is a general sense, and accordant to the design of the prophecy, in which these words may be understood and paraphrased:—Behold, all ye that kindle a fire,—provoke war and contention;—compass yourselves about with sparks,—stirring up seditious and rebellions. Walk in the light of your fire;—go on in your lust of power and restless ambition. Ye shall lie down in sorrow;—it will turn to your own perdition. See the Targum. This seems to refer to the restless spirit of the Jews; always stirring up confusion and strife; rebelling against and provoking the Romans, till at last their city was taken, their temple burnt to the ground, and upwards of a million of themselves destroyed, and the rest led into captivity.]

NOTES ON CHAPTER LI.

[Verse 1. Ye that follow after righteousness]—The people who, feeling the want of salvation, seek the Lord in order to be justified.

The rock—Abraham.

The hole of the pit—Sarah; as explained in ver. 2.

Verse 2. I called him alone—As I have made out of one a great nation; so, although ye are brought low and diminished, yet I can restore you to happiness, and greatly multiply your number.]

den of the LORD : joy and gladness shall be found therein, thanksgiving and the voice of melody.

4 Harken unto me, my people ; and give ear unto me, O my nation : for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

5 My righteousness is near : my salvation is gone forth, and mine arms shall judge the people ; and the isles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath : for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner : but my salvation shall be for ever, and my righteousness shall not be abolished.

7 Harken unto me, ye that know righteousness, the people in whose heart is my law ; fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For the moth shall eat them up like a garment, and the worm shall eat them like wool : but my righteousness shall be for ever, and my salvation from generation to generation.

9 Awake, awake, put on strength, O arm of the LORD ; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon ?

10 Art thou not it which hath dried the sea, the waters of the great deep ; that hath made the depths of the sea a way for the ransomed to pass over ?

11 Therefore the redeemed of the LORD shall return, and come with singing unto Zion ; and everlasting joy shall be upon their head : they

shall obtain gladness and joy ; and sorrow and mourning shall flee away.

12 I, even I, am he that comforteth you : who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass ;

13 And forgettest the LORD thy Maker that hath stretched forth the heavens, and laid the foundations of the earth : and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy ? and where is the fury of the oppressor ?

14 The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

15 But I am the LORD thy God, that divided the sea, whose waves roared : The LORD of hosts is his name.

16 And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.

17 Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury ; thou hast drunken the dregs of the cup of trembling, and wrung them out.

18 There is none to guide her among all the sons whom she hath brought forth ; neither is there any that taketh her by the hand of all the sons that she hath brought up.

19 These two things are come unto thee ; who shall be sorry for thee ? desolation, and destruction, and the famine, and the sword : by whom shall I comfort thee ?

m Ch. 2. 3. & 42. 4.—n Ch. 42. 6.—o Ch. 46. 13. & 56. 1. Rom. 1. 16. 17.—p Psa. 67. 4. & 88. 9.—q Ch. 60. 9.—r Rom. 1. 16.—s Ch. 40. 28.—t Psa. 102. 28. Matt. 24. 28. 29. Psa. 3. 10. 12.—u Ch. 92. 9.—v Jer. 1.—w Psa. 37. 31.—x Mat. 10. 32. Acta 4. 41.—y Ch. 60. 9.—z Psa. 44. 23. Ch. 62. 1.—a Psa. 98. 1. Rev. 11. 17.—b Psa. 44. 1.—c Job 28. 12.—d Psa. 37. 4. & 59. 10.—e Psa. 74. 13. 14. Ch. 27. 1. Ezek. 28. 3. f Exod. 14. 31. Ch. 42. 16.—g Ch. 35. 10.—h Jer. 3. 2 Cor. 1. 3.

1 Psa. 118. 6.—k Ch. 40. 6. 1 Pet. 1. 24.—l Job 9. 2. Psa. 104. 2. Ch. 40. 22 & 42. 4. & 44. 24.—m Or, made himself ready.—n Job 23. 7.—o Zech. 8. 11.—p Psa. 74. 13. Job 22. 12. Jer. 31. 25.—q Deut. 12. 18. Ch. 69. 21. John 3. 24.—r Ch. 28. 2.—s Ch. 65. 17. & 66. 24.—t Ch. 44. 23. Jer. 31. 20. Jer. 31. 15, 16.—v See Deut. 28. 23, 24. Psa. 60. 3. & 75. 8. Ezek. 22. 32, 33, 44. Zech. 12. 2. Rev. 14. 10.—w Ch. 47. 3. x Heb. appended.—y Heb. breaking.—z Amos 7. 2.

Verse 4. My people—O my nation—(O ye peoples—O ye nations) For my ammi, my people, the Bodley MS. and another read my ammin, ye peoples ; and for leumi, my nation, the Bodley MS. and eight others, (two of them ancient,) [and four of De Rossi] read leumim, ye nations ; and so the Syriac in both words. The difference is very material : for in this case the address is made not to the Jews, but to the Gentiles, as in all reason it ought to be ; for this and the two following verses express the call of the Gentiles, the islands, or the distant lands on the coasts of the Mediterranean and other seas. It is also to be observed, that God in no other place calls His people leumi, my nation. It has been before remarked, that transcribers frequently omitted the final *v mem* of nouns plural ; and supplied it, for brevity's sake, and sometimes for want of room at the end of a line, by a small stroke thus *vay* ; which mark, being effaced or overlooked, has been the occasion of many mistakes of this kind.

[A law shall proceed from me—The new Law, the Gospel of our Lord Jesus. Kimchi says, "After the war with Gog and Magog the King Messiah will teach the people to walk in the ways of the Lord."]

Verse 5. My righteousness is near] The word *tsedek*, righteousness, is used in such a great latitude of signification, for justice, truth, faithfulness, goodness, mercy, deliverance, salvation, &c. that it is not easy sometimes to give the precise meaning of it without much circumlocution ; it means here the faithful completion of God's promises to deliver His people.

[Verse 6. My salvation shall be for ever—Aben Ezra says, From this verse divines have learnt the immortality of the soul. Men shall perish as the earth does, because they are formed from it : but they who are filled with the salvation of God shall remain for ever. See Kimchi.]

Verse 11. They shall obtain gladness and joy ; and sorrow and mourning shall flee away] Nineteen MSS. and the two oldest Editions have *vay yasigu* ; and forty-six MSS. [of Kennicott and ten of De Rossi] and the same two Editions, and agreeably to them the Chaldee and Syriac, have *vay vinasu* : and so both words are expressed chap. xxxv. 10, of which place this is a repetition. And from comparing both together it appears that the *vau* in this place is become by mistake in the present text the final *nun* of the preceding word.

Verse 13. Of the oppressor, as if he, &c.] "The *v caph* in *keasher* seems clearly to have changed its situation from the end of the preceding word to the beginning of

this ; or rather, to have been omitted by mistake there, because it was here. That it was there, the Septuagint shew by rendering *ha metsiaak, thalassas os*, of him that oppressed thee. And so they render this word in both its places in this verse. The Vulgate also has the pronoun in the first instance : *furoris ejus qui et tribulabat*." Dr. Jubb. The correction seems well founded : I have not conformed the translation to it because it makes little difference in the sense.

Verse 14. The captive exile hasteneth that he may be loosed—(He marcheth on with speed, who cometh to set free the captive) Cyrus, if understood of the temporal redemption from the captivity of Babylon ; in the spiritual sense, the Messiah.

Verse 16. That I may plant the heavens—(To stretch out the heavens) In the present Text it is *lenetoh*, "to plant the heavens ;" the phrase is certainly very obscure ; and in all probability is a mistake for *lenetoh*. This latter is the word used in ver. 13, just before, in the very same sentence ; and this phrase occurs very frequently in Isaiah, chap. xl. 22 ; xlii. 5 ; xlv. 24 ; xlv. 12 ; the former in no other place. It is also very remarkable, that in the Samaritan Text, Numb. xxiv. 6. these two words are twice changed, by mistake, one for the other in the same verse.

[Verse 17. The cup of trembling—*cos hatar-elah*, "the cup of mortal poison," *veneni mortiferi*. MONTAN. This may also allude to the ancient custom of taking off criminals by a cup of poison. Socrates is well known to have been sentenced by the Areopagus to drink a cup of the juice of hemlock, which occasioned his death. See the Note on Heb. ii. 9 ; and see also Bishop Lowth's Note on ver. 21.

Verse 19. These two things—desolation, and destruction, and the famine, and the sword] That is, desolation by famine, and destruction by the sword ; taking the terms alternately : of which form of construction see other examples, *De S. Poesi*, Heb. Præl. xix. and Prelim. Dissert. p. xxx. The Chaldee paraphrast, not rightly understanding this, has had recourse to the following expedient : "Two afflictions are come upon thee, and when four shall come upon thee, *degradation, and destruction, and the famine, and the sword*—" Five MSS. have *heradib*, without the conjunction *vau* ; and so the Septuagint and Syriac. *By whom shall I comfort thee—(Who shall comfort thee)* A MS., the Septuagint, Syriac, Chaldee, and Vulgate, have it in the third person, *yenachmak*, which is evidently right.

20 Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the Lord, the rebuke of thy God.

21 Therefore hear now this, thou afflicted and drunken, but not with wine,

22 Thus saith thy Lord the Lord, and thy God that pleadeth the cause of his people, Behold I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury: thou shalt no more drink it again:

23 But I will put it into the hand of them that afflict thee; who have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

CHAPTER LII.

Jerusalem, in manifest allusion to the strong figure employed in the close of the preceding Chapter, is represented as fallen asleep in the dust, and in that helpless state bound by her enemies. The Prophet, with all the ardour natural to one who had such joyful news to communicate, bids her awake, arise, put on her best attire, (holiness to the Lord,) and ascend her lofty seat; and then he delivers the message he had in charge, a very consolatory part of which was, that "no more should enter into her the uncircumcised and the unclean." ... Awaking from her stupor, Jerusalem sees the messenger of such joyful tidings on the entrance from which he spied the coming deliverance. She expresses, in beautiful terms, her joy at the news, repeating with peculiar elegance the words of the orator, 7. The capacious intelligence that Jehovah was returning to resume His residence on His holy mountain immediately spreads to others on the wall, who all join in the glad exultation, 9; and, in the ardour of their joy, they call to the very rulers of Jerusalem to sing along with them, because Jehovah maketh bare His holy arms in the sight of all the nations, and all the ends of the earth are about to see the avenging of Israel's God, 9, 10. To complete the deliverance, they are encouraged to march in triumph out of Babylon, earnestly exhorted to have nothing to do with any of her abominations, and assured that Jehovah will guide them in all their way, 11, 12. The Prophet then passes to the procuring cause of this great blessing to the house of Israel in particular, and to the world in general, viz. the purification, suffering, death, burial, resurrection, and ascension, of Jesus Christ; a very celebrated and clear prophecy, which takes up the remainder of this and the whole of the following Chapter.

OL XVII. L. **A WAKE, awake, put on thy strength, O Zion: put on thy**

1 Lam. 2. 11, 12.—2 Sam. Ver. 17. Lam. 3. 15.—Jer. 50. 34.—Jer. 56. 17, 26, 28. Zech. 12. 2.—Psa. 66. 11, 12.—Ch. 51. 9, 17.—Nab. 11. 1. Ch. 42. 2. Matt. 4. 5. Rev. 21. 2.—Ch. 35. 8. & 60. 21. Nah. 1. 15.

Verse 20. As a wild bull in a net: they are full, &c.—(Like the oryx taken in the toils; drenched to the full!) "Perhaps מלאים ככרובי mecamerah melaim." SECKER. The demonstrative ה, prefixed to מלאים melaim, seems improper in this place.

Verse 21. Drunken, but not with wine] Eschylus has the same expression:

Αινοῖσις ἐμπαρῆσι θυραμοῖσι. Eschyl. 363. Intoxicated with passion, not with wine.

Schultens thinks, that this circumlocution, as he calls it, gradum adfert incomparabilitate majorem; and that it means not simply without wine, but much more than with wine. Gram. Heb. p. 192. See his Note on Job xxx. 38.

The bold image of the cup of God's wrath, often employed by the Sacred Writers, (See Note on chap. i. 22,) is no where handled with greater force and sublimity than in this passage of Isaiah, ver. 17—23. Jerusalem is represented in person as staggering under the effects of it, destitute of that assistance which she might expect from her children; not one of them being able to support or to lead her. They, abject and amazed, lie at the head of every street, overwhelmed with the greatness of their distress; like the oryx entangled in a net, in vain struggling to rend it, and extricate himself. This is poetry of the first order, sublimity of the highest proof.

Plato had an idea something like this: "Suppose," says he, "God had given to men a medicating potion inducing fear; so that the more any one should drink of it, so much the more miserable he should find himself at every draught, and become fearful of every thing both present and future; and at last, though the most courageous of men, should be totally possessed by fear: and afterwards having slept off the effects of it, should become himself again." De Leg. i. near the end. He pursues at large this hypothesis, applying it to his own purpose, which has no relation to the present subject. Homer places two vessels at the threshold of Jupiter, one of good, the other of evil. He gives to some a potion mixed of both, to others from the evil vessel only: these are completely miserable. Iliad. xxiv. 527—533.

Δοιοι γαρ τε πιθοι κατακταται εν Διοσι ουδοι Διωρον εια διδωσι, κακων, ετροφο ε εσων. Ω μιν καρμίζας δωη Ζευς περιπερανων, Αλλοτε μιν τε κακι θυε κερταται, αλλοτε δ' εσθλα. Ω δε κε των λυγρων δωη λωβητων εσθλα. Και ε κακη βεβρωσις επι χθονα διαν ελασσει. Φοιτα δ' ουτε θεοισι τετιμωσιν ουτε βροταισιν.

"Two urns by Jove's high throne have ever stood, The sources of evil one, and one of good; From thence the cup of mortal man he fills, Blessings to those who those distribute ill; To meet he mingles both; the wrath decrual To taste the bad unmix'd, is curd unalloy; Pursued by wrongs, by meagre famine driven, He wanders outmost, both of earth and heaven." Pope.

beautiful garments, O Jerusalem, the holy city: henceforth, there shall no more come into thee the uncircumcised and the unclean.

2 Shake thyself from the dust; arise, and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money.

4 For thus saith the Lord God, My people went down aforetime into Egypt, to sojourn there; and the Assyrian oppressed them without cause.

5 Now therefore, what have I here, saith the Lord, that my people is taken away for nought? they that rule over them make them to howl, saith the Lord; and my name continually every day is blasphemed.

6 Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I.

7 How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.

1 Rev. 21. 27.—2 Sam. Ch. 2. 28. & 51. 28.—1 Zech. 2. 7.—m Psa. 44. 12. Ch. 45. 12. Jer. 15. 13.—n Jer. 46. 6. Acts 7. 14.—o Ezech. 30. 27. Rom. 2. 24.—p Nah. 1. 15. Rom. 10. 15.—q Psa. 93. 1. & 95. 10. & 97. 1.

Verse 23. Them that afflict thee—(Them who oppress thee) "The Septuagint, Chaldee, Syriac, and Vulgate, appear to have read מנאים monaic, as in chap. xl. 26." SECKER.

Which have said to thy soul, Bow down—(Who say to thee, Bow down thy body) A very strong and most expressive description of the insolent pride of Eastern conquerors; which though it may seem greatly exaggerated, yet hardly exceeds the strict truth. An example has already been given of it in Note to chap. xlix. 23. I will here add one or two more. "Joshua called for all the men of Israel; and said unto the captains of the men of war that went with him, Come near, put your feet upon the necks of these kings," Josh. x. 24. "Adonibezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so hath God requited me," Judg. i. 7. The emperor Valerianus being through treachery taken prisoner by Sapor king of Persia, was treated by him as the basest and most abject slave: for the Persian monarch commanded the unhappy Roman to bow himself down, and offer him his back, on which he set his foot, in order to mount his chariot or his horse, whenever he had occasion. LACTANTIUS, De Mort. Persec. cap. v. AUREL. VICTOR. Epitome, cap. xxxii.

NOTES ON CHAPTER LII.

[Verse 1. There shall no more come unto thee—For מר יאבו, shall come, מלב לכו, to come, is the reading of five of Kennicot's, and two of De Rossi's MSS. This is the better reading, כי לא יאבו לכו 'ki lo yosiph lebo, There shall not add to come.

The uncircumcised and the unclean] Christians have turned many passages of the Prophets against the Jews: and it is not to be wondered at, that in support of their obstinate and hopeless cause, they should press a prophecy into their service, and make it speak against the Christians. This Kimchi does in this place; for he says, by the uncircumcised, the Christians are meant;—and by the unclean, the Turks. The Christians are uncircumcised;—and the Turks, though circumcised, and using many ablutions, are unclean in their works.]

Verse 2. Sit down, O Jerusalem—(Ascend thy lofty seat, O Jerusalem) The literal rendering here is, according to our English translation, "arise, sit;" on which a very learned person remarks: "So the old Versions. But sitting is an expression of mourning in Scripture and the ancients; and doth not well agree with the rising just before." It doth not indeed agree, according to our ideas: but, considered in an oriental light, it is perfectly consistent. The common manner of sitting in the eastern countries is upon the ground, or floor, with the legs crossed. The people of better condition have the floors of their chambers, or divans, covered with carpets for this purpose; and round

12 For ye shall not go out with haste, nor go by flight: for the Lord will be your rewarde:

13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

14 As many were astonished at thee; his

visage was so marred more than any man, and his form more than the sons of men.

15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

x See Exod. 12. 33, 39.—y Mic. 2. 12.—z Numb. 10. 25. Ch. 21. 8. See Exod. 14. 18. a Heb. gather you up.—b Ch. 42. 1.—c Or, prosper, Ch. 53. 10. Jer. 23. 5.

d Phil. 2. 8.—e Psa. 22. 6, 7. Ch. 53. 2, 3.—f Ezek. 28. 25. Acts 2. 32. Heb. 9. 13, 14. g Ch. 42. 7, 23.—h Ch. 55. 5. Rom. 15. 21. i 16. 25, 26. Eph. 3. 6, 9.

[Verse 13. My servant shall deal prudently—יָשָׁרִי yashkil, shall prosper, or act prosperously.] The subject of Isaiah's prophecy, from the fortieth chapter inclusive, has hitherto been, in general, the deliverance of the people of God. This includes in it three distinct parts; which, however, have a close connexion with one another: that is, 1. The deliverance of the Jews from the captivity of Babylon; 2. The deliverance of the Gentiles from their miserable state of ignorance and idolatry; and, 3. The deliverance of mankind from the captivity of sin and death. These three subjects are subordinate to one another; and the two latter are shadowed out under the image of the former. They are covered by it as by a veil; which however is transparent, and suffers them to appear through it. Cyrus is expressly named as the immediate agent of God in effecting the first deliverance. A greater person is spoken of as the Agent, who is to effect the two latter deliverances; called the Servant, the Elect of God, in whom His soul delighteth; Israel, in whom God will be glorified. Now these three subjects have a very near relation to one another; for, as the Agent, who was to effect the two latter deliverances, that is, the Messiah, was to be born a Jew, with particular limitations of time, family, and other circumstances; the first deliverance was necessary in the order of providence, and according to the determinate counsel of God, to the accomplishment of the two latter deliverances; and the second deliverance was necessary to the third, or rather, was involved in it, and made an essential part of it. This being the case, Isaiah has not treated the three subjects as quite distinct and separate in a methodical and orderly manner, like a philosopher or a logician, but has taken them in their connective view. He has handled them as a prophet and a poet; he hath allegorized the former, and under the image of it has shadowed out the two latter; he has thrown them all together, has mixed one with another, has passed from this to that with rapid transitions, and has painted the whole with the strongest and boldest imagery. The restoration of the Jews from captivity, the call of the Gentiles, the redemption by Messiah, have hitherto been handled interchangeably and alternately. Babylon has hitherto been kept pretty much in sight; at the same time, that strong intimations of something much greater have frequently been thrown in. But here Babylon is at once dropped; and I think hardly ever comes in sight again: unless perhaps in chap. lv. 12. and lvii. 14. The prophet's views are almost wholly engrossed by the superior part of his subject. He introduces the Messiah as appearing at first in the lowest state of humiliation, which he had just touched upon before, (chap. l. 5, 6,) and obviates the offences which would be occasioned by it, by declaring the important and necessary cause of it, and foreshewing the glory which should follow it.

This seems to me to be the nature and the true design of this part of Isaiah's prophecies; and this view of them seems to afford the best method of resolving difficulties, in which expositors are frequently engaged, being much divided between what is called the literal and the mystical sense, not very properly; for the mystical and spiritual sense is very often the most literal sense of all.

Abarbanel seems to have had an idea of this kind, as he is quoted by Vitringa on chap. xlix. 1, who thus represents his sentiments: "Censet Abarbanel prophetam hic transitum facere a liberatione ex exilio Babylonicæ ad liberationem ex exilio Romano; et, quod hic animadversu dignum est, observat liberationem ex exilio Babylonicæ esse non nisi oth. vereciv, signum et argumentum liberationis futuræ; atque adeo orationem prophetæ de duabus hæc liberationibus in superioribus conacionibus sæpe inter se permisceri. Verba ejus: 'Et propterea verba, sive res, in prophetiâ superiore inter se permixta occurrunt; modo de liberatione Babylonicâ, modo de liberatione extremâ accipiendâ, ut orationis necessitas exigit.' Nullum hic vitium, nisi quod redemptionem veram et spiritualem a Messia vero Jæsu adductam, non agnoscat." ["Abarbanel supposes that the prophet here makes a transition from the deliverance from the Babylonish captivity to the deliverance from the Roman captivity; and (which is worthy of particular note) he observes, that the deliverance from the Babylonish

captivity is a sign and pledge of the future redemption; and that on this account it is we find, in the preceding prophecies, the circumstances of the two captivities intimately blended together. His words are the following:—'And, therefore, the words, or subjects, in the foregoing prophecy are very much intermixed; in one passage the redemption from the Babylonish captivity being treated of, in another the redemption from the general dispersion, as may be collected from the obvious import of the words.' No fault can be found with the above remark, except that the true and spiritual redemption procured by Jesus the Messiah is not acknowledged.]"

Verse 14. As many were astonished at thee—(As many were astonished at him)] For יָשָׁרִי yashkil, read יָשָׁרִי yashkil, So the Syriac, Chaldee, and Vulgate in a MS.; and so likewise two ancient MSS.

[His visage was so marred more than any man—Most interpreters understand this of the indignities offered to our blessed Lord: but Kimchi gives it another turn, and says,— "It means the Jewish people who are considered by most nations as having an appearance different from all the people of the earth." Poor Jews: they have, in general, a very disagreeable look, partly affected, and partly through neglect of neatness and cleanliness. Most Christians think they carry the impress of their reprobation on every feature of their face. However this may be, it should never be forgotten, that the greatest men that ever flourished as kings, judges, magistrates, lawgivers, heroes, and poets, were of Jewish extraction. Isaiah was a Jew; so was Paul, and so was Jesus of Nazareth.]

Verse 15. So shall he sprinkle many nations] I retain the common rendering, though I am by no means satisfied with it. יָשָׁרִי yashkil, frequently in the law, means only to sprinkle: but the water sprinkled is the accusative case: the thing, on which, has על על, or על el. θανασουραι, θ, makes the best apodosis. יָשָׁרִי yashkil, would do. יָשָׁרִי yashkil, is used ii. 2; Jer. xxxi. 12; chap. li. 14; but is unlike. Kings shall shut, &c. is good: but seems to want a first part." SECKER. Munster translates it, faciet loqui (de se;) and in his note thus explains it: יָשָׁרִי yashkil, proprie significat spargere et stillas disseminare; hic vero capitur pro loqui, et verbum disseminare. ["יָשָׁרִי yashkil, properly signifies to sprinkle, and to scatter about drops: but it here means to speak, and to disseminate the word." This is pretty much as the Rabbins, Kimchi, and Salomo ben Melech, explain it, referring to the expression of "dropping the word." But the same objection lies to this as to the common rendering; it ought to be יָשָׁרִי yashkil (debar) al goyim. Bishop Chandler, Defence, p. 148, says, "that to sprinkle, is used for to surprise and astonish, as people are that have much water thrown upon them. And this sense is followed by the Septuagint." This is ingenious, but rather too refined. Dr. Durell conjectures, that the true reading may be יָשָׁרִי yechezzu, they shall regard, which comes near to the θανασουραι of the Septuagint, who seem to give the best sense of any to this place.

"I find in my papers the same conjecture, which Dr. Durell made from θανασουραι in the Septuagint. And it may be added, that חָזַח chazah, is used to express 'looking on any thing with admiration,' Psa. xi. 7, and xvii. 15, and xxvii. 4, and lxiii. 2; Cant. vi. 13. It is particularly applied to 'looking on God,' Exod. xxiv. 11, and Job xix. 26. Gisbert Cuiper, in Observ. lib. ii. l, though treating on another subject, has some observations which shew how nearly θραω and θαναω are allied, which (with the peculiar sense of the verb חָזַח chazah, above noted) add to the probability of θανασουραι being the version of יָשָׁרִי yechazo, in the text: θι δε εν λαοι θαναω εν ανων θραω. Hesiod. id est, cum veneratione quadam admirantur. Hinc θραω et θαναω Juncti Themistius Or. i. Ειτα πανταυσι δι ανθρωποι προς σε μονον θραωτες, και σε μονον θαναωζοντες. Theophrastus in Charact. c. 3. Ενθουσι ως αποβλεποντες εις σε δι ανθρωποι. Hence the rendering of this verse seemsto be:

"So many nations shall look on him with admiration; Kings shall stop their mouths—" Dr. Jubb.

[Does not sprinkling the nations, refer to the conversion and baptism of the Gentiles?]

CHAPTER LIII.

This Chapter foretells the sufferings of the Messiah, the End for which He was to die, and the advantages resulting to mankind from these illustrious events. It begins with a complaint of the infidelity of the Jews, 1. The offence they took at His mean and humble appearance, 2. And the contempt with which they treated Him, 3. The Prophet then shows that Messiah was to suffer for sins not His own; but that our iniquities were laid on him, and the punishment of them exacted of Him, which is the meritorious cause of our obtaining pardon and salvation, 4-6. He shows the meekness and placid submission with which He suffered a violent and unjust death, with the circumstances of His dying with the wicked, and being buried with the great, 7-9; and then in consequence of His atonement, death, resurrection, and ascension, He should procure pardon and salvation to the multitudes, ensure increasing prosperity to His church, and ultimately triumph over all his foes, 10, 11. This Chapter contains a beautiful summary of the most peculiar and distinguishing doctrines of Christianity.

OL. XVII. 1. cr. ana. Nomen Rom. R. Rom. 4. WHO hath believed our report? and to whom is the arm of the Lord revealed?

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

1 John 12. 38. Rom. 10. 16.—k Or, doctrine.—l Heb. Accusing.—m Ch. 51. 8. Rom. 1. 14. 1 Cor. 1. 18.—n Ch. 11. 1.—o Ch. 52. 14. Mark 9. 13.—p Pam. 22. 6. Ch. 48. 7. Heb. 4. 14.—r Or, he hid as it were his face from us.—s Heb. as an hiding of face from him, or, from us.— John 1. 10, 11.

Kings shall shut their mouths at him—His gospel shall so prevail, that all opposition shall be finally overcome; and kings and potentates shall be overwhelmed with confusion, and become speechless before the doctrines of His truth. When they hear these declared, they shall attentively consider them; and their conviction of their truth shall be the consequence.

For that which had not been told them—The mystery of the gospel so long concealed. See Rom. xv. 21; xvi. 25.

Shall they see—With the eyes of their faith: God enlightening both organ and object.

And that which they had not heard—The redemption of the world by Jesus Christ—the conversion of the Gentiles, and making them one flock with the converted Jews. TRAPP.]

NOTES ON CHAPTER LIII.

[That this Chapter speaks of none but JESUS, must be evident to every unprejudiced reader who has ever heard the history of His sufferings and death. The Jews have endeavoured to apply it to their sufferings in captivity: but, alas! for their cause, they can make nothing out in this way. Allowing that it belongs to our blessed Lord, and the best men and the best scholars agree in this, then who can read verses 4, 5, 6, 8, 10, without being convinced that His death was a vicarious sacrifice for the sins of mankind? On the first and second verses of this Chapter, I have received the following remarks from an unknown hand.

“Verse 1. Who hath believed our report—The report of the prophets, of John the Baptist, and Christ’s own report of Himself. The Jews did not receive the report, and for this reason, He was not manifested to them as the promised Messiah. ‘He came unto His own, but His own received Him not.’ Before the FATHER he grew up as a tender plant: but to the Jews, He was as a root out of a dry ground. He hath no form nor comeliness; and when we shall see Him there is no beauty that we should desire Him.

“Verse 2. For he shall grow up—Supposes something to have preceded; as it might be asked, what or who shall ‘grow up before him,’ &c. As the translation now stands no correct answer can be given to this question. The translation then is wrong, the connexion is broken, and the sense obscured. yw zerd, translated the arm, from the root yw zard. 1. To sow, or plant; also seed, &c. 2. The limb which reaches from the shoulder to the hand called the arm; or more properly beginning at the shoulder, and ending at the elbow. The translator has given the wrong sense of the word. It would be very improper to say that the arm of the Lord should grow up before him: but, by taking the word in its former sense, the connexion and metaphor would be restored, and the true sense given to the text. yw zerd, signifies not only the seed of herbs, but also children, offspring, or posterity. The same word we find Gen. iii. 15, where CHAET is the Seed promised. See also Gen. xxii. 17, 18; xxvi. 4; xxviii. 14. Hence the SEED of the woman, the SEED promised to the patriarchs, is, according to Isaiah, the Seed of the Lord, the Child born, and the Son given; and, according to St. John, ‘the Son of God, the only begotten of the Father, full of grace and truth.’ yw zerd, then in this place should be understood to mean JESUS CHAET, and Him alone. To speak here of the manifestation of the arm or power of God would be irregular: but to suppose the text to speak of the manifestation of Jesus Christ, would be

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

6 All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

u Matt. 8. 17. Heb. 9. 26. 1 Pet. 2. 24.—v Or, scorned.—w Rom. 4. 25. 1 Cor. 15. 3. 1 Pet. 2. 18.—x 1 Pet. 2. 24.—y Heb. bruise.—z Pam. 119. 7. 1 Pet. 2. 25. A Heb. hath made the iniquities of us all to meet on him.—b Mat. 26. 68. & 27. 13, 14. Mark 14. 61. & 15. 5. 1 Pet. 2. 25.—c Acts 9. 32.

very proper; as the whole of the Chapter is written concerning Him; particularly His humiliation and sufferings, and the reception He should meet with from the Jewish nation.

“The first verse of this Chapter is quoted, John xii. 38, and the former part of the same verse, Rom. x. 16. But no objection of importance can be brought forward from either of these quotations against the above explanation, as they are quoted to shew the unbelief of the Jews in not receiving Christ as the promised Messiah.”

He hath no form nor comeliness—(He hath no form nor any beauty) Our tidos avro, ouds afrosia, lva eidopex avrov’ ouds deapria, lva eidopomex avrov. “He hath no form nor any beauty, that we should regard him; nor is his countenance such that we should desire him.” Symmachus; the only one of the ancients that has translated it rightly.

Verse 3. Acquainted with grief [For yw yadud, eight MSS. and one edition, have yw yeadad; the Septuagint, Syriac, and Vulgate, read it yw yayedd.

We hid as it were our faces from him—(As one that hideth his face from us) For yw vekemistir, four MSS. (two ancient) have yw vekemistir, one MS. yw vekemistir. For yw panim, two MSS. have yw panis; and so likewise the Septuagint and Vulgate. Mourners covered up the lower part of their faces, and their heads, 2 Sam. xv. 30; Ezek. xxiv. 17; and lepers were commanded by the law, Lev. xii. 45, to cover their upper lip. From which circumstance it seems, that the Vulgate, Aquila, Symmachus, and the Jewish commentators, have taken the word yw negud, stricken, in the next verse, as meaning stricken with the leprosy, or aqy orra. Sym. aqyevov, Aq. leprosum, Vulg. (So my Old MS. Bible. I will insert the whole passage as curious:—There is not scapay to him, ne falsness, and he seegen him, and he was not of stige, and he desidert him disapud; and the last of men: man of sorrais and biffing infamiffte; and as yw his chere and despisd; wherfor ne we settidert bi him: betell our seeknesse he toke and our sorrais he halt, and he helden him as leprous and smyten of God, and meekid: he forsoth wounded is for our wickfnessse, befaulds is for our ydwus giffis. The discipline of our pese upon him, and with his wanne wound we den heldu.]

Verse 4. Surely he hath borne our griefs—(Surely our infirmities he hath borne) Seven MSS. (two ancient), and three editions, have yw cholatyenu, in the plural number.

And carried our sorrows—(And our sorrows he hath carried them) Seventeen MSS. (two ancient) [of Dr. Kennicott, two of De Rossi,] and two Editions, have the word yw hu, he, before yw seballam, carried them, in the text: four other MSS. have it in the margin. This adds force to the sense, and elegance to the construction.

Verse 5. The chastisement of our peace—(The chastisement by which our peace is effected) Twenty-one MSS. and six Editions have the word fully and regularly expressed, yw shalaminu; pacificationum nostrarum, “our pacification” [that by which we are brought into a state of peace and favour with God.] Ar. Montan.

Verse 6. The iniquities of us all [For yw even, the ancient interpreters read yw evenoth, plural; and so the Vulgate, in MS. Blanchini. [And the Lord hath, yw yuar hispadi bo, caused to meet in Him the iniquities of us all. He was the Subject on which all the rays collected on the focal point fell. These fiery rays, which should have

10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the

transgressors; and he bare the sin of many, and made intercession for the transgressors.

CHAPTER LIV.

Some suppose this Chapter to have been addressed to the Gentiles, some to the Jewish church, and some to the Christian, in its first stage. On comparing the different parts of it, particularly the seventh and eighth verses, with the remainder, the most obvious import of the prophecy will be that which refers it to the future conversion of the Jews, and to the increase and prosperity of that nation, when reconciled to God after their long rejection, when their glory and security will far surpass what they were formerly in their most favoured state, 1-17.

SING, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD.

1 Or. when his soul shall make an offering.—1 Cor. 5. 21. 1 Pet. 2. 24.—Rom. 6. 9.—Eph. 1. 5. 8. 2 Thess. 1. 11.—John 17. 5. 2 Peter 1. 8.—1 John 2. 1. q. Ch. 12. 1. & 49. 2.—Rom. 5. 13, 14.

v. Ver. 4. 6.—1 Pet. 2. 8. Phil. 2. 9.—Col. 2. 15.—Mark 15. 22. Luke 22. 37. w. Luke 22. 34. Rom. 8. 34. Heb. 7. 25. & 9. 24. 1 John 2. 1.—Zeph. 3. 14. Gal. 4. 27.—b 1 Sam. 2. 5.

"A rising tomb, the silent dead to grace, Flut by the roarings of the main we place; The rising tomb a lofty column bore, And high above it rose the tapering oar."

Pope.

The tomb therefore might with great propriety be called the high place. The Hebrews might also call such a tomb bamoth, from the situation; for they generally chose to erect them on eminences. The sepulchre of Joseph of Arimathea, in which the body of Christ was laid, was upon a hill, Mount Calvary. See chap. xxii. 16, and the note there.

"It should be observed that the word bamoth is not formed from bamah, the plural of bamah, the feminine noun; but from bamotim, the plural of a masculine noun, bamoth. This is noted because these two nouns have been negligently confounded with one another, and absurdly reduced to one by very learned men. So Buxtorf, Lex. in voc. bamah, represents bamoth, though plainly without any pronoun suffixed, as it governs the word arets following it, as only another form of bamoth: whereas the truth is, that bamoth and bamotim are different words, and have through the whole Bible very different significations; bamah, whether occurring in the singular or plural number, always signifying 'a place, or places, of worship;' and bamotim always signifying 'heights.' Thus in Deut. xxxii. 13; Isa. lviii. 14; Amos iv. 13, and Mic. i. 3, arets bamotey arets signifies 'the heights of the earth.' Isa. xiv. 14, bamotey db, 'the heights of the clouds;' and in Job ix. 8, bamotey yam, 'the heights of the sea, i. e. the high waves of the sea, as Virgil calls a wave praruptus aquæ mons ['a broken mountain of water.'] These being all the places where this word occurs without a suffix, the sense of it seems nearly determined by them. It occurs in other instances with a pronoun suffixed, which confirm this signification. Unluckily, our English Bible has not distinguished the feminine noun bamah, from the masculine singular noun bamoth; and has consequently always given the signification of the latter to the former, always rendering it 'a high place': whereas the true sense of the word appears plainly to be, in the very numerous passages in which it occurs, 'a place of worship,' or 'a sacred court,' or 'a sacred inclosure;' whether appropriated to the worship of idols, or to that of the true God; for it is used of both, passim. Now as the Jewish graves are shown from 2 Chron. xxxii. 33, Isa. xxii. 16, to have been in high situations, to which may be added the custom of another Eastern nation from Ouseck's Travels, who says, vol. i. p. 339, 'The Chinese graves are made on the side of hills: 'his heights' becomes a very easy metaphor to express, 'his sepulchre.'" Dr. JUBB.

The exact completion of this prophecy will be fully shewn by adding here the several circumstances of the burial of Jesus, collected from the accounts of the Evangelists:—

"There was a rich man of Arimathea, named Joseph, a member of the Sanhedrim, and of a respectable character, who had not consented to their counsel and act: he went to Pilate, and begged the body of Jesus; and he laid it in his own new tomb, which had been hewn out of the rock, near to the place where Jesus was crucified; having first wound it in fine linen with spices, as the manner of the Jews was to bury the rich and great."

[It has been supposed that kibero kibero, his grave, and bamoth bamotav, in his death, may have been transposed; as also the prefix b to be originally placed before reshayim, the wicked. Thus—

יָרוּן בְּרֵשַׁיִם אֵת מִתּוֹ
mediv et de-reshayim yayilten
יָרוּן עֲשֵׂי קִבְרוֹ
kibro aair vo-el

Yes, his death was appointed among the wicked; And with a rich man, his tomb,

By these alterations it is supposed the Text would be freed from all embarrassment. But see the preceding notes of Bishop Louth, and the various readings of De Rossi, in loc.]

Verse 10. To grief—(With affliction) For hecheli, the verb, the construction of which seems to be hard and inelegant in this place, the Vulgate reads beheli, in infirmitate, "with infirmity."

When thou shalt make his soul—(If his soul shall make) For tashim, a MS. has tashem, which may be taken passively. "If his soul shall be made—"agreeably to some copies of the Septuagint, which have deusa. So likewise the Syriac.

When thou shalt make his soul an offering.—The word nephesh, soul, is frequently used in Hebrew to signify life. Throughout the New Testament, the salvation of men is uniformly attributed to the death of Christ.

He shall see his seed—True converts—genuine Christians.

He shall prolong his days—or this spiritual progeny shall prolong their days, i. e. Christianity shall endure to the end of time.

And the pleasure of the Lord—To have all men saved and brought to the knowledge of the truth.

Shall prosper in his hand—Shall go on in a state of progressive prosperity: and so completely has this been thus far accomplished, that every succeeding century has witnessed more Christianity in the world than the preceding, or any former one.]

Verse 11. Shall be satisfied—(And be satisfied) The Septuagint, Vulgate, Syriac, and a MS., add the conjunction to the verb; yayisba.

Shall my righteous servant justify—(Shall my servant justify) Three MSS. (two of them ancient), omit the word tsadik; it seems to be only an imperfect repetition by mistake, of the preceding word. It makes a solecism in this place: for, according to the constant usage of the Hebrew language, the adjective, in a phrase of this kind, ought to follow the substantive; and tsadik abai, in Hebrew, would be as absurd as "shall my servant righteous justify," in English. Add to this, that it makes the hemistich too long.

[Verse 12. He bare the sin of many] rabbim, the multitudes—the many that were made sinners by the offences of one; i. e. the whole human race: for all have sinned—all have fallen; and for all that have sinned, and for all that have fallen, Jesus Christ died. The rabbim, of the Prophet answers to the ε πολλοι of the apostle, Rom. v. 15, 19. As the πολλοι of the apostle means all that have sinned: so the rabbim of the prophet means, those for whom Christ died; i. e. all that have sinned.]

And made intercession for the transgressors] For yaphgi, in the future, a MS. has yaphgi preterit; rather better, as agreeable with the other verbs immediately preceding in the sentence.

[He made intercession for the transgressors—was literally fulfilled at His death—Father, forgive them; they know not what they do! Luke xxiii. 34. And to make intercession for transgressors is one part of His mediatorial office. Heb. vii. 25, and ix. 24.

In this Chapter, the incarnation, preaching, humiliation, rejection, sufferings, death, atonement, resurrection, and mediation, of Jesus Christ, are all predicted; together with the prevalence of His gospel, and the extension of His kingdom through all ages.]

NOTES ON CHAPTER LIV.

Verse 1. Sing, O barren, thou that didst not bear—(Shout for joy, O thou barren, that didst not bear) The church of God, under the Old Testament, confined within the narrow bounds of the Jewish nation, and still more so in respect of the very small number of true believers, and

2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes;

3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4 Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 For thy Maker is thine Husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

6 For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

7 For a small moment have I forsaken thee; but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

9 For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

10 For as the mountains shall depart, and the hills be removed: but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

11 O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with

fair colours, and lay thy foundations with sapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And all thy children shall be taught of the LORD; and great shall be the peace of thy children.

14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

15 Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake.

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

17 No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.

CHAPTER LV.

This Chapter first displays the fulness, freedom, excellency, and everlasting nature of the blessedness of the gospel, and foretells again the enlargement of Messiah's kingdom, 1-5. This view leads the Prophet to exhort all to seize the precious opportunity of sharing in such blessings, which were not, however, to be expected without repentance and reformation, 6, 7. And as the things now and formerly predicted were so great as to appear incredible, the Prophet points to the omnipotence of God, who would infallibly accomplish His word, and bring about those glorious deliverances which he had promised; the happy effects of which are again set forth by images beautiful and poetical in the highest degree, 8-12.

HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk, without money and without price.

2 Wherefore do ye spend money for that which is not bread! and your labour for that

o Ch. 49. 19, 20.—Ch. 55. 5. & 61. 9.—Jer. 2. 14.—Luke 1. 22.—g. Zech. 14. 9. Rom. 3. 23.—h. Ch. 62. 4.—1. Psa. 30. 5. Ch. 29. 30. & 80. 10. 2 Cor. 4. 17.—k. Ch. 55. 2. Jer. 31. 3.—l. Gen. 2. 8. & 2. 11. Ch. 55. 11. See Jer. 31. 35, 36.—m. Psa. 46. 2. Ch. 51. 8. Matt. 5. 13.—n. Psa. 89. 33, 34.

o 1 Chron. 29. 2. Rev. 21. 18. Ac.—p. Ch. 11. 19. Jer. 31. 54. John 6. 45. 1 Cor. 2. 10. 1 Thes. 4. 9. 1 John 2. 20.—q. Psa. 119. 105.—r. Ch. 45. 34, 35. Psa. 4. 1. & 25. 23. & 51. 14. & 62. 27. & 80. 16. & 132. 2.—s. John 4. 14. & 7. 37. Rev. 21. 6. & 22. 17.—t. Eccles. 61. 25. Matt. 13. 44, 46. Rev. 3. 12.—u. Heb. weigh.

which sometimes seemed to be deserted of God her Husband; is the barren woman that did not bear, and was desolate. She is exhorted to rejoice, and to express her joy in the strongest manner, on the reconciliation of her husband, see ver. 6, and on the accession of the Gentiles to her family. The converted Gentiles are all along considered by the Prophet as a new accession of adopted children, admitted into the original church of God, and united with it. See chap. xlix. 20, 21.

Verse 4. For thou shalt forget the shame of thy youth] "i. a.—The bondage of Egypt: widowhood, the captivity of Babylon." Secker.

Verse 7. For a small moment—(In a little anger)] So the Chaldee and Syriac, either reading *ragaz*, for *regâ*, or understanding the latter word as meaning the same with the former, which they both make use of. See Psa. xxx. 5; xxxv. 20, in the Septuagint, where they render *regâ*, by, *opyn anger*.

Verse 8. I hid my face from thee for a moment] The word *regâ*, is omitted by the Septuagint, Syriac, and two MSS. of Kennicott, and two of De Rossi's. It seems to embarrass rather than to help the sentence. Forte reponi debet pro *shetseph*, quod potest a *qep ketseph*, errore scribæ originem duxisse.—[Perhaps it ought to be substituted for *shetseph*, an error probably made by some scribe from its similarity to *qep ketseph*."] Secker.

[Thy Redeemer—*goelce*: but for this word, three of De Rossi's MSS. have *merachme*, thy commiserator.]

Verse 9. For this is as the waters of Noah unto me—(The same will I do now, as in the days of Noah)] *keyemey*, in one word, in a MS. and some Editions; and so the Syriac, Chaldee, Vulgate, Symmachus, Theodotion, Abarbanel, Salomo ben Melec, and Kimchi, acknowledge, that their copies vary in this place.

[It is certain that these two words *ki mey*, were written formerly as *one*. Taken as two *ki mey*, they signify *for as the waters*—when as *one*, *keyemey*, they signify *as the days*. This latter reading is found in about four of Kennicott's and De Rossi's MSS. In one of my own it appears to have been intended as *one word*: but he who added the *points*, which are by a much later hand than the MS. itself, has pointed the letters so as to make the two words which are commonly found in the Text. For, the waters,—Symmachus, Theodotion, the Syriac, Vulgate, and Arabic, have *days* instead of *waters*. The

former seems to make the best sense; and the ancient Versions, except the Septuagint, support it.]

Verse 11. Behold, I will lay thy stones—(Behold, I lay thy stones)] These seem to be general images to express beauty, magnificence, purity, strength, and solidity, agreeably to the ideas of the eastern nations; and to have never been intended to be strictly scrutinized, or minutely and particularly explained, as if they had each of them some precise, moral, or spiritual meaning. Tobit, in his prophecy of the final restoration of Israel, describes the New Jerusalem in the same oriental manner: "For Jerusalem shall be built up with sapphires, and emeralds, and precious stones; thy walls, and towers, and battlements, with pure gold. And the streets of Jerusalem shall be paved with beryl, and carbuncle, and stones of ophir." Tob. xiii. 16, 17. Compare also Rev. xxi. 18—21.

Verse 15. Shall fall for thy sake—(Shall come over to thy side)] For *yipal*, twenty-eight MSS. (eight ancient), have *yipal*, in its more common form. For the meaning of the word in this place, see Jer. xxxvii. 13.

NOTES ON CHAPTER LV.

[Verse 1. Ho, every one that thirsteth—"Water," says Kimchi, "is a metaphor for the law and wisdom: as the world cannot subsist without water; so it is impossible that it can subsist without wisdom. The law also is compared to wine and milk:—to wine because wine rejoiceth the heart, as it is written, The statutes of the Lord are right, rejoicing the heart, Psa. xix. 8. It is compared also to milk, because milk is the subsistence of the child; so are the words of the law the nourishment of his soul who walks in the Divine teaching, and grows up under it."

Come, buy wine and milk—In ancient times, our forefathers used what is now called the *old third person singular*, ending in *eth*, for the imperative mood. We have a fine example of this in the first verses of this chapter. I shall present them as they stand in my old MS. Bible.—*Alle gee thiststinge cummeth to waters: and gee that han not sylber, goth forth and bieth, and etth. Cummeth, bieth without sylber, and without eny chaunging, toyn and myc.—Beethth gee, beeing me and etth gode thinge, and belten schal in fattnesse pour soule. Beethth in your ete and cummeth to mee, beethth and liden schal pour soule. And th schal smyten with god, eberlastyng cohenant, the fastfuld mercies of Davit.*

Verse 2. Wherefore do ye spend—Why should ye be

which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

4 Behold, I have given him for a witness to the people, a leader and commander to the people.

5 Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.

6 Seek ye the Lord while he may be found, call ye upon him while he is near:

7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

8 For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills

shall break forth before you into singing, and all the trees of the field shall clap their hands.

13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

CHAPTER LXI.

Whoever would partake of the blessings of the gospel, is required to be holy in all manner of life and conversation. And he that will be so is declared to be accepted according to his gracious dispensation, the blessings of which are larger as the human race, without any respect of persons or to nations, 1-2. At the sixth verse begins a different subject, or new section of prophecy. It opens with calling on the enemies of the Jews (the Chaldeans, or perhaps the Romans,) as enemies of prey against them, for the sake of their rulers, teachers, and other profane people among them, whose guilt drew down judgments on the nation, 3-12.

THUS saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed.

2 Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

3 Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree.

4 For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant;

5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

6 Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

Matt. 11. 23.—Gen. 9. 16 & 17, 18, 19. Lev. 24. 8. 2 Sam. 22. 5. Ch. 34. 8 & 31. 8. Jer. 32. 40.—2 Sam. 7. 8, 9. Psa. 38. 25. Acts 13. 24.—7 John 19. 37. Rev. 1. 5.—Jer. 30. 9. Ezek. 31. 23. Hos. 3. 5. Dan. 9. 25.—Ch. 32. 15. Eph. 2. 11, 12.—Ch. 66. 5.—Ch. 69. 8. Acts 2. 13.—Psa. 32. 6. Matt. 5. 25 & 26. 11. John 7. 24. & 25. 2 Cor. 1. 4. Heb. 3. 12.—Ch. 1. 16.—1 Heb. the man of Impeyity. 2 Tech. 6. 17.—Psa. 137. 7. Jer. 3. 12.

1 Heb. As will multiply to perdition.—2 Sam. 7. 10.—Psa. 137. 11.—Dant. 32. 2.—Ch. 34. 8.—Ch. 35. 16 & 65. 12, 14.—Psa. 38. 12 & 36. 14. 8 & 25. 1, 2 & 62. 11.—q. 1 Chron. 16. 23.—Ch. 41. 19.—Mic. 7. 4.—Jer. 12. 11.—Or, equity.—v Ch. 46. 13. Matt. 3. 2 & 4. 17. Rom. 13. 11, 12.—v Rom. Deut. 25. 1, 2, 3. Aec. 8. 27. & 16. 1, 2, 24 & 17. 4 & 18. 7. 1 Pet. 1. 1.—1 Tim. 2. 15. 1 John 1. 12. 1 John 3. 1.

so zealously attached to a doctrine from which your souls derive neither comfort nor nourishment?

Verse 3. I will make an everlasting covenant—Heb. וְעָשִׂיתִי עִבְדֶיךָ לְבֵרִית עוֹלָם ekreath lacem berith olam, I will cut the old or everlasting covenant sacrifice with you. That covenant sacrifice which was pointed out of old from the very beginning; and which is to last to the consummation of ages.

The sure mercies of David—That is, says Kimchi, "The Messiah, called here David; as it is written, 'David my Servant shall be a Prince over you.'"

Verse 6. Seek ye the Lord while he may be found—Rab. David Kimchi gives the true sense of this passage: "Seek ye the Lord, because he may be found: call upon Him, because He is near. Repent before ye die, for after death there is no conversion of the soul."

Verse 9. For as the heavens are higher I am persuaded, that o eaph, the particle of comparison, is lost in this place, from the likeness of the particle כִּי ki, immediately preceding it. So Houbigant, and Secker. And their remark is confirmed by all the ancient Versions, which express it; and by the following passage of Psalm ciii. 11, which is almost the same:

כִּי נֹבֵה שָׁמַיִם עַל הָאָרֶץ
ki haarets al shamim kigebah ki
נֹבֵה חֲסוּדוֹ עַל יִרְאָהוּ
yeroaiv al chasdo gabar

* For as the heavens are high above the earth, so high is his goodness over them that fear Him."

Where, by the nature of the sentence, the verb in the second line ought to be the same with that in the first; נֹבֵה kigebah, not נֹבֵה gabar: so Archbishop Secker conjectured; referring however to Psa. cxvii. 2.

Verse 12. The mountains and the hills] These are highly poetical images, to express a happy state attended with joy and exultation.

Ipse lætetur voce ad altera factus
Internal mores; ipse jam carmina rapto,
Ipse etiam caritatis. Virg. Ecl. v. 61.
* The mountain tops ushers, the rocks rejoice;
The lofty shrubs parades of human voice." Dryden.

Verse 13. Instead of the thorn—(Instead of the thorny bushes) These likewise (see note on the preceding verse, and on chap. liv. 11,) are general poetical images, expressing a great and happy change for the better. The wilder-

ness turned into a paradise, Lebanon into Carmel: the desert of the Gentiles watered with the heavenly snow and rain, which fail not to have their due effect, and becoming fruitful in piety and righteousness: or as the Chaldees gives the moral sense of the emblem, "instead of the wicked, shall arise the just; and instead of sinners, such as fear to sin." Compare chap. xxxv. 1, 2; xli. 19.

And instead of] The conjunction וְאוּ, is added, from vatachath, in forty-five MSS. [of Kennicott, several of De Rossi's,] and five Editions; and it is acknowledged by all the ancient Versions. The Masoretes therefore might have safely received it into the text, and not have referred us for it to the margin. But this is no uncommon case with them. Even in our own Version the best reading is very often found in the margin.

NOTES ON CHAPTER LXI.

[Verse 2. That keepeth the sabbath from polluting it] Kimchi has an excellent Note here. "The sabbath is sanctified, when it is distinguished in dignity; and separated from other days;—1st, As to the body; in meat, drink, and clean clothing. 2dly, As to the soul, that it be empty of worldly occupations, and be busily employed in the words of the law and wisdom, and in meditation of the works of the Lord." The Rabbins say, "Jerusalem had never been destroyed, had not the sabbaths been profaned in it."

Verse 5. I will give them an everlasting name] For לוֹ lo, him, in the singular, it is evident that we ought to read לוֹי lamo, them, in the plural: so read the Septuagint, Syriac, Chaldees, and Vulgate.

[Verse 6. The sons of the stranger—The Gentiles. That join themselves to the Lord] Who shall enter into the Christian covenant by baptism and faith in Christ, as the Jews and proselytes did by circumcision.

To serve him] To live according to the gospel, and ever do that which is right in the sight of the Lord.

To love the name of the Lord] The name of Jesus, the Christ, the Saviour of sinners, the Anointed of God, and the Giver of the Holy Spirit to His followers.

To be his servants] To worship no other God, but JAHVAH, and to trust in none for salvation but His CHRIST. That keepeth the sabbath] That observes that as a type of the rest that remains for the people of God.

And taketh hold of my covenant] וְבָרַתוּ be-berith,

7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people.

8 The Lord God which gathereth the outcasts of Israel saith, 'Yet will I gather others to him, beside those that are gathered unto him.

9 All ye beasts of the field come to devour, yea, all ye beasts in the forest.

10 His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.

11 Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter.

a Ch. 2. 2. 1 Pet. 1. 1. 2.— Rom. 12. 1. Heb. 13. 15. 1 Pet. 2. 5.— Matt. 22. 12. Mark 11. 17. Luke 18. 46.— Mal. 1. 11.— Ps. 142. 2. Ch. 11. 12.— John 10. 14. Eph. 1. 10. & 2. 14, 15, 16.— g Heb. to his gathered.— Jer. 12. 8.— Matt. 15. 14. & 23. 17. Luke 6. 26. & 23. 14.— x Phil. 2. 3.— Or, dreaming, or, talking in their sleep. m Heb. strong of appetite.

"of my covenant sacrifice"—as without this he can do nothing good; and without it nothing can be acceptable to the infinite Majesty of the Most High."

Verse 7. Shall be accepted] A word is here lost out of the Text: it is supplied from the Septuagint, *ὡς γένηται*, *accipietur*, "they shall be." *Houbigant*.

Verse 9. All ye beasts of the field] Here manifestly begins a new section. The Prophet, in the foregoing chapters, having comforted the faithful Jews with many great promises of God's favour to be extended to them, in the restoration of their ruined state, and of the enlargement of His church by the admission of the Gentiles; here, on a sudden, makes a transition to the more disagreeable part of the prospect; and to a sharp reproof of the wicked and unbelievers, and especially of the negligent and faithless governors and teachers, of the idolaters and hypocrites, who would still draw down His judgments upon the nation. Probably having in view the destruction of their city and polity by the Chaldeans, and perhaps by the Romans. The same subject is continued in the next Chapter; in which the charge of corruption and apostasy becomes more general against the whole Jewish church. Some expositors have made great difficulties in the 9th verse of this Chapter, where there seems to be none. It is perfectly well explained by Jeremiah, chap. xii. 7, 9. where, having introduced God declaring His purpose of punishing His people, by giving them up as a prey to their enemies the Chaldeans, a charge to these His agents is given in words very nearly the same with those of Isaiah in this place;—

"I have forsaken my house; I have deserted my heritage; I have given up the beloved of my soul into the hands of her enemies.— Come away, ye gathered together, all ye beasts of the field; Come away to devour."

All ye beasts in the forest—(All ye beasts of the forest)] Instead of *בְּיַרְדֵּן* *be-yârdîn*, three MSS. have *בְּיַרְדֵּן* *yârd*, without the preposition; which seems to be right, and is confirmed by all the ancient Versions.

[Verse 10. His watchmen are blind—*Kimchi* observes, "The flock is intrusted to the care of these watchmen. The wild beasts come. These dogs bark not! and the wild beasts devour the flock. Thus they do not profit the flock. Yea, they injure it; for the owner trusts in them, that they will watch and be faithful; but they are not. These are the false teachers, and careless shepherds."]

Dumb dogs, they cannot bark] See below Note on chap. lxiii. 6.

Slumbering—(Dreamers)] *חֲזוֹנִים* *hozim*, *ὄρασι* *orazoi*, *Septuagint*. This seems to be the best authority for the meaning of this word, which occurs only in this place: but it is to be observed, that eleven MSS. [of *Kennicott*, and *De Rossi*,] and four Editions, have *חֲזוֹנִים* *chazim*; "seers," or, "those who see;" and so the *Vulgate* seems to have read; *videntes vana*, "seeing vain things."

[Loving to slumber—*וְלֹא יָנוּחַ* *lanu*]: but six of *Kennicott's* and seven of *De Rossi's* MSS. read *וְלֹא יָנוּחַ* *lanus*, to fly, "to change their residence:" but what connexion such reading can have with the sense of the passage, I cannot discern. What is taken for *o camech* here is, I have no doubt, a narrow formed final *o mem*, which has been mistaken for the above. Many instances occur in my own MSS. where the final *o mem* is similar to the *camech*; and yet no such change was intended by the scribe.

Verse 11. Greedy dogs—Insatiably feeding themselves

12 Come ye, say they, I will stretch my hand; and we will fill ourselves with strong drink; and tomorrow shall be as this day, and much more abundant.

CHAPTER LVII.

After mentioning the removal of righteous persons as an awful grouton of the approach of Divine judgments, 1, 2; the Prophet goes on to charge the nation in general with idolatry, and with securing the unprofitable alliance of idolatrous kings, p. 12. In opposition to such vain confidence the Prophet enjoins trust in God, with whom the penitent and humble are sure to find acceptance, and from whom they should obtain temporal and spiritual deliverance, 13—19. Awful condition of the wicked and finally impenitent, 20, 21.

THE righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come.

2 He shall enter into peace: they shall rest in their beds, each one walking in his uprightness.

3 But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.

a Mic. 2. 11.— Heb. know not to be satisfied.— p Ezech. 34. 2, 3.— q Ps. 18. 6. Prov. 23. 26. Ch. 22. 13. Luke 12. 18. 1 Cor. 15. 32.— Heb. men of blindness, or, godliness.— r Ps. 12. 1. Mic. 7. 2.— s 1 Kings 14. 13. See 2 Kings 22. 28. Wicl. 4. 20, &c.— t Or, from that which is evil.— u Or, go in peace. Luke 2. 20.— v 2 Chron. 16. 14.— x Or, before him.— y Matt. 16. 4.

with the fat, and clothing themselves with the wool, while the flock is scattered, ravaged, and starved! O what an abundance of these dumb dogs and greedy dogs are there found hanging on, and prowling about, the flock of Christ. How can any careless, avaricious, hireling minister read this without agitation and dismay!

Verse 12. I will fetch wine—(Let us provide wine)] For *נָחַם* *nekacheh*, first person singular, an ancient MS. has *נָחַם* *nekacheh*, first person plural; and another ancient MS. has *נָחַם* *ak* upon a rasure. So the *Syriac*, *Chaldean*, and *Vulgate*, render it. [The spirit of this epicurean sentiment is this: Let us indulge ourselves in the present time to the utmost, and instead of any gloomy forebodings of the future, let us expect nothing but increasing hilarity for every day we shall live. Thus they,—

"Counting on long years of pleasure here, Are quite unprovided for the world to come."

NOTES ON CHAPTER LVII.

[I shall give Bishop *Louth's* translation of the two first verses, and give the substance of his criticisms with additional evidence.

- Ver. 1. The righteous man perisheth, and no one considereth; And pious men are taken away, and no one understandeth, That the righteous man is taken away, because of the evil. 2. He shall go in peace: he shall rest in his bed; Even the perfect man: he that walketh in the straight path.

Verse 1. The righteous perisheth—*אֲדָמָה* *ka-tadik abad*. There is an emphasis here which seems intended to point out a particular person. See below. *Perisheth*—As the root *אָבַד* *abad*, signifies the straying of cattle, their passing away from one pasture to another, I feel inclined to follow the grammatical meaning of the word "perish," *perca*. So the *Vulgate*, *justus perit*, from *per*, *by* or *through*, and *eo*, to go. In his death the righteous man may be said to have passed through life, and to have passed by men, i. e. gone past or before them into the eternal world. A similar mode of speech is used by our Saxon ancestors to express death: *geforon rihte*, he went out of sight; and *geforon*, he went away; and *ponðpanen*, to fare forth, to die.

There are very few places in Isaiah where Jesus Christ is not intended; and I am inclined to think that He is intended here, THAT Just One; and perhaps Stephen had this place in view, when he thus charged the Jews, "Ye denied *τὸν ἄγιον καὶ δεικνόν*, THAT HOLY and Just One," Acts iii. 14. That his death was not laid to heart by the wicked Jewish people, needs no proof.

Merciful men—If the first refer to Christ, this may well refer to the apostles, and to others of the primitive Christians, who were taken away, some by death and martyrdom, and others by a providential escape from a city that they knew was devoted to destruction.

The evil to come—That destruction which was to come upon this disobedient people by the Romans.]

Verse 2. He shall enter into peace—(He shall go in peace)] *שָׁלוֹם* *yabo shalom*; the expression is elliptical, such as the prophet frequently uses. The same sense is expressed at large and in full terms, Gen. xv. 15, *וְשָׁלוֹם* *va-shalom*, and thou shalt go to thy fathers in peace.

They shall rest in their beds, each one walking in his uprightness—(He shall rest in his bed; even the perfect man)] This obscure sentence is reduced to a perfectly good sense, and easy construction, by an ingenious remark

4 Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood,

5 Inflaming yourselves with idols, under every green tree, slaying the children in the valleys under the cliffs of the rocks?

6 Among the smooth stones of the stream is thy portion; they, they are thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these?

7 Upon a lofty and high mountain hast thou

1 Ch. 1. 4.—(Or, among the oaks. Ch. 1. 22.—2 Kings 16. 4. & 17. 10. Jer. 2. 20. c. Lev. 18. 21. & 20. 2. 2 Kings 16. 3. & 22. 19. Jer. 7. 31. Ezek. 16. 20. & 20. 26. d. Ezek. 16. 16. 25.—e. Ezek. 24. 41.

of Dr. Durell. He reads *תָּרַח עַל כִּסְּבֵי יָמֶיךָ* *yanuach al mishkebo tam*, "the perfect man shall rest in his bed." Two MSS. (one of them ancient), have *תָּרַח עַל יָנֹאֲכִי*, singular; and so the *Vulgate* renders it, *requiescat*, "he shall rest." The verb was probably altered to make it plural, and so consistent with what follows, after the mistake had been made in the following words, by uniting *תָּרַח עַל יָנֹאֲכִי* *mishkebo* and *תָּרַח עַל יָנֹאֲכִי*, into one word. See *Merrick's* Annotations on the Psalms, Addenda; where the reader will find, that J. S. Moerlius by the same sort of correction, and by rescuing the adjective *תָּרַח tam*, which had been swallowed up in another word in the same manner, has restored to a clear sense a passage before absolutely unintelligible:

כִּי אִין חֲרֵבְתָּ לֵט
lemo charstuccoth ein ki
תָּרַח עַל יָנֹאֲכִי
ulam ubaria them

"For no distresses happen to them; Perfect and firm is their strength,"

Ps. lxxiii. 4.

[To follow on my application of this to our Lord:—He the *Just One*, shall enter into peace; the peaceable prosperous possession of the glorious mediatorial kingdom. *They shall rest upon their beds*; the hand of wrong and oppression can reach these persecuted followers of Christ no more, (but see below.) *The perfect man walking in his uprightness*—This may be considered as a general declaration. The separated spirit though disunited from its body, walking in conscious existence in the Paradise of God, reaping the fruit of *righteousness*. The word which we render *their beds*, *תָּרַח עַל יָנֹאֲכִי* *mishkebotham*, the learned Bishop supposes to be two words; and to be compounded of *תָּרַח mishkebo*, *his bed*, and *תָּרַח tam*, *the upright, or perfect man*. This is the reading both of the *Syriac* and *Vulgate*, and it is favoured by the *Chaldee*; and one of *De Rossi's* MSS. has *תָּרַח mishkebo*, *his bed*, without the word *תָּרַח tam*, which has been added by a later hand. Bishop *Louth*, as we have seen, adopts this separation of the word; and for *תָּרַח yanuchu*, *they shall rest*, reads *תָּרַח yanuach*, *he shall rest*, which is supported by two of *Dr. Kennicott's* MSS., and by the *Vulgate*, *Septuagint*, and *Arabic*. The word *תָּרַח tam*, taken from *תָּרַח mishkebo-tam* *mishkebo*, should begin the latter clause of the verse; and then the interpolated words *each one*, which our translators supplied, may be very well spared. The verse may be then read and paraphrased thus:

He shall enter into peace: he shall rest upon his bed;
The perfect man walking in his uprightness.

The *bed* must signify the *grave*; the walking in uprightness after death, the conscious existence of the happy spirit, and its eternal progression in happiness and perfection: *תָּרַח nekocho*, *straight before him*; proceeding into the unlimited extent of eternal glory, increasing in happiness, and increasing in perfection.

My Old MS. Bible translates very nervously:

The righteous man perisith,
And there is not that he thinkt in his herte
And men of mercie ben gedult,
For there is not that understonde:
From the face forsoth of malice,
Gedult is the rightwase.
Cumt pesse: reste ft in his bed
That gedet in his rigt rebolinge.

It has been often remarked that, previously to the execution of God's judgments upon a wicked place, He has removed good men from it, that they might not suffer with the wicked. When great and good men are removed by death, or otherwise, from any place, the remaining inhabitants have much cause to tremble.]

Verse 6. *Among the smooth stones of the stream*—(Among the smooth stones of the valley). The Jews were extremely addicted to the practice of many superstitious and idolatrous rites, which the Prophet here inveighs against with great vehemence. Of the worship of rude

set thy bed; even thither wentest thou up to offer sacrifice.

8 Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered *thyself* to another than me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them; for thou lovestst their bed where thou sawest it.

9 And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase *thyself* even unto hell.

10 Thou art wearied in the greatness of thy

1 Or, *Amend it for thyself* larger than theirs.—Ezek. 16. 23. 25. & 28. 2-23. b Or, *thou providedst room*.—1 Or, *thou respected the king*.—1 Ch. 26. 6. Ezek. 16. 23. & 23. 18. Hos. 7. 11. & 12. 1.

stones, consecrated, there are many testimonies of the ancients. They were called *Βασιλειαι* and *Βασιλεια*; probably from the stone which Jacob erected at Bethel, pouring oil upon the top of it. The practice was very common in different ages and places. *Arnobius*, lib. i. gives an account of his own practice in this respect, before he became a Christian: *Si quando consecreram lubricatum lapidem, et ex olivi unguine sordidatum; tanquam inesset vis præsens, adulabar, affabar, et beneficia poseebam nihil sentiente de trunco.*—"When I have met with a smooth stone, smeared with oil, supposing a spiritual power to be connected with it, I worshipped it, paid my addresses to it, and requested blessings, &c." *Clemens* Alex. Strom. lib. vii. speaks of a worshipper of every smooth stone in a proverbial way, to denote one given up to superstition. And accordingly Theophrastus has marked this as one strong feature in the character of the superstitious man: *Και τῶν λιπαρῶν λίθων τῶν ἐν ταῖς τριόδουσιν παριῶν, ἐκ τῆς ἀληθοῦς ἐλαίου καταχειρῆ, καὶ ἐκ γονατῶν πῶνον καὶ προσκυνήσας ἀγαλλασσέσθαι.* "Passing by the anointed stones in the streets, he takes out his phial of oil, and pours it on them; and having fallen on his knees, and made his adorations, he departs." [*Kimchi* says: "When they found a beautiful polished stone in a brook or river, they paid divine adoration to it." This idolatry is still prevalent among the Hindoos. The stone which is the object of their adoration is called *salgram*. They are found about eighty miles from the source of the river Sown, in the vicerealty of Bahar, on the coast of Bengal. *Ayin Akbery*, Vol. ii. p. 29.]

Verse 8. *Behind the doors also and the posts hast thou set up thy remembrance*—(Behind the door, and the door-posts, hast thou set up thy memorial). That is, the image of their tutelary gods, or something dedicated to them; in direct opposition to the law of God, which commanded them to write upon the door-posts of their house, and upon their gates, the words of God's law. Deut. vi. 9; xi. 20. If they chose for them such a situation as more private, it was in defiance of a particular curse denounced in the law against the man, who should make a graven or a molten image, and put it in a secret place. Deut. xxvii. 15. An ancient MS., with another, has *תָּרַח achar*, without the conjunction *vau*, and.

Verse 9. *And thou wentest to the king with ointment*—(And thou hast visited the king with a present of oil). That is, the king of Assyria, or Egypt. Hosea, chap. xii. 1, reproaches the Israelites for the same practice:

"They make a covenant with Assyria,
And oil is carried to Egypt."

It is well known, that in all parts of the East, whoever visits a great person must carry him a present. "It is counted uncivil," says *Maunderell*, p. 26, "to visit in this country without an offering in hand. All great men expect it as a tribute due to their character and authority; and look upon themselves as affronted, and indeed defrauded, when the compliment is omitted." Hence *תָּרַח shur*, to visit a person, is equivalent to making him a present; and *תָּרַח teshureh*, signifies a present made on such occasions; as our translators have rightly rendered it, 1 Sam. ix. 7, on which *Jarchi* says, *Menachem exponit תָּרַח teshureh, quod significat oblationem sive munus, ut aliquis aspiciat faciam regis, aut alicujus magnatis.* ["Menachem expounds *תָּרַח teshureh*, of an offering or gift which is presented in order to be admitted into the presence of the king or some great man."]

Verse 10. *Yet saidst thou not, There is no hope*—(Thou hast said, There is no hope). In one of the MSS. at Koningsberg, collated by Lillienthal, the words *אֵין לוֹ-אִמָּרָה* *lo-amara*, are left in the text unpointed, as suspected; and in the margin the corrector has written *תָּרַח יְעֹלָמָרִי* *velomari*. Now if we compare Jer. ii. 25, and xviii. 12, we shall find, that the subject is in both places quite the same with this of Isaiah; and the sentiment expressed, that of a desperate resolution to continue at all hazard in their idolatrous

way; ¹ yet saidst thou not, There is no hope: thou hast found the ² life of thine hand; therefore thou wast not grieved.

11 And ³ of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid ⁴ it to thy heart? ⁵ have not I held my peace even of old, and thou fearest me not?

12 I will declare thy righteousness, and thy works; for they shall not profit thee.

13 When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take ⁶ them: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;

14 And shall say, ⁷ Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people.

15 For thus saith the high and lofty One that inhabiteth eternity, ⁸ whose name is Holy; ⁹ I dwell in the high and holy place, ¹⁰ with him also that is of a contrite and humble spirit, ¹¹ to revive the spirit of the humble, and to revive the heart of the contrite ones.

16 ¹² For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls ¹³ which I have made.

17 For the iniquity of ¹⁴ his covetousness was I wroth, and smote him: ¹⁵ I hid me, and was

wroth, ¹⁶ and he went on ¹⁷ frowardly in the way of his heart.

18 I have seen his ways, and ¹⁸ will heal him: I will lead him also, and restore comforts unto him, and to ¹⁹ his mourners.

19 I create ²⁰ the fruit of the lips; Peace, peace ²¹ to him that is far off, and to him that is near, saith the Lord; and I will heal him.

20 ²² But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

21 ²³ There is no peace, saith my God, to the wicked.

CHAPTER LVIII.

This elegant Chapter contains a severe reproof of the Jews on account of their vices, particularly their hypocrisy in practicing and relying on outward ceremonies, such as fasting and bodily humiliation without true repentance, 1-5. It then lays down a clear and comprehensive summary of the duties they owed to their fellow creatures, 6, 7. Large promises of happiness and prosperity are likewise annexed to the performance of these duties in a variety of the most beautiful and striking images, 8-14. Great temporal and spiritual blessings of those who keep holy the sabbath-day, 15, 16.

CRY aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

1 Jer. 2:25.—m Or. living.—n Ch. 51:12, 13.—o Psa. 50:21.—p Ch. 40:3 & 62:10. q Job 6:10. Letta 1:2.—r Psa. 68:4. Zech. 2:13.—s Psa. 39:13 & 51:17. t 138:6. Ch. 65:2.—u Psa. 147:3. Ch. 61:1.—v Psa. 85:5 & 103:9. Mic. 7:18.

y Num. 16:22. Job 34:14. Heb. 12:9.—z Jer. 6:13.—a Ch. 8:17. & 45:15.—y Ch. 9:13.—b Lev. burning away.—c Jer. 3:22.—d Ch. 61:2.—e Heb. 13:15.—f Acts 2:26. Eph. 2:17.—g Job 15:20, 21. c. Prov. 4:18.—h Ch. 43:22.—g Heb. with the throat.

practices; the very thing that in all reason we might expect here. Probably, therefore, the latter is the true reading in this place.

Verse 11. *Nor laid it to thy heart*—(Nor revolved it in thy mind) *Eight MSS.* (four ancient,) and the two oldest editions, with another, add the conjunction *vau*, וְאֵלֵי *vau*: which is confirmed by all the ancient Versions.

Even of old—(And winked) For עָלְמָדָם *umeldam*, which makes no good sense or construction in this place, twenty-three MSS. (seven ancient,) and three editions, have עָלְמָה (to be thus pointed עָלְמָה *maelim*;) Παρομοι, *Septuagint*; quasi non videns, “as if not seeing,” *Vulgate*. See Psa. x. l. The truth of this reading, so confirmed, admits of no doubt. [In one of my own MSS. the *vau* has been written, but afterwards struck out. Is it not because I was silent, and winked.]

Verse 12. *Thy righteousness*—(My righteousness) For צְדִיקָתְךָ *tsedikateka*, thy righteousness, the *Syriac*, *Septuagint*, *MSS. Alex. and Puchom.* and i. D. II. and *Marchal.* and *in G.* and the *Arabic*, read צְדִיקִי *tsedeki*, *my righteousness*.

Verse 13. *Let thy companies deliver thee*—(Let thine associates deliver thee) *Thirty-nine MSS.* (ten ancient) [of Dr. Kennicott, and two of my own,] and the two oldest editions, have יְצִילֶנּוּ *yetsilenu*, plural.

Verse 14. *And shall say*—(Then will I say) אָמַר *amar*, to be pointed as the first person future. They are the words of God, as it is plain from the conclusion of the verse; *my people*, אָמֵי *ami*.

Verse 15. *For thus saith the high and lofty One*—(For thus saith JEHOVAH, the high and the lofty) A MS. adds יְהוָה *yehovah*, after אָמַר *amar*, and edition Prag. 1518. So the *Septuagint*, *Alex.* and *Arabic*. An ancient MS. adds מִיָּהוָה.

With him also that is of a contrite and humble spirit Twelve MSS. have מִיָּהוָה, without the conjunction *vau*, “*Pro mi velti, forte legendum יְהוָה יְצִירָה: confer Psa. cxliii. 5, et cxxxviii. 6.*” SECKER. “We should perhaps read יְצִירָה *yetsirah*, instead of מִיָּהוָה *mi yehovah*. See Psa. cxliii. 5, and cxxxviii. 6.”

Verse 16. *For I will not contend for ever* The learned have taken a great deal of pains to little purpose on the latter part of this verse, which they suppose to be very obscure. After all their labours upon it, I think the best and easiest explication of it is given in the two following elegant passages of the Psalms, which I presume are exactly parallel to it, and very clearly express the same sentiment.

“But He in His tender mercy will forgive their sin,
And will not destroy them:
Yea, offences will He turn away His wrath,
And will not rouse up His indignation:
For He remembers that they are but flesh,
A breath that passeth, and returneth not.” Psa. lxxviii. 38, 39.
“He will not always contend,
Neither will He for ever hold His wrath:
As a father yearneth toward his children,
So is JEHOVAH tenderly compassionate toward them that fear Him:
For He knoweth our frame:
He remembers that we are but dust.” Psa. ciii. 9, 10, 14.

In the former of these two passages the second line seems to be defective both in measure and sense. I suppose the word *otham*, *them*, is lost at the end; which seems to be acknowledged by the *Chaldee* and *Vulgate*, who render as if they had read, וְאֵלֵי יְהוָה *vau yishchith otham*.

[For the spirit—רוּחַ נְשָׁמָה, the animal life. And the souls—נְשָׁמוֹת נִשְׁמָוֹת, the immortal spirits. The Targum understands this of the resurrection. I will restore the souls of the dead, i. e. to their bodies.]

Verse 17. *For the iniquity of his covetousness was I wroth*—(Because of his iniquity for a short time was I wroth) For בָּצַק *batsaq*, I read בָּצַק *batsaq*, a little while, from בָּצַק *batsaq*, he cut off; as the *Septuagint* read and render it, βαρυς *ra*, “a certain short space.” *Propter iniquitatem avaritiæ ejus*, “because of the iniquity of his avarice,” the rendering of the *Vulgate*, which our translators, and I believe all others follow, is surely quite beside the purpose.

[Verse 18. *I have seen his ways*—Probably these verses refer to the restoration of the Jews from captivity.]

Verse 19. *I create the fruit of the lips* “The sacrifice of praise,” saith St. Paul, Heb. xiii. 15, “is the fruit of the lips.” God creates this fruit of the lips, by giving new subject and cause of thanksgiving by His mercies conferred on those among His people, who acknowledge and bewail their transgressions, and return to Him. The great subject of thanksgiving is peace; reconciliation and pardon offered to them that are nigh, and to them that are afar off; not only to the Jew, but also to the Gentile, as St. Paul more than once applies those terms, Eph. ii. 13, 17; see also Acts ii. 39.

[Peace to him that is far off—“That is, to the penitent; and to him that is near, i. e. the righteous.” Kimchi.]

Verse 22. *There is no peace, saith my God* For אֵין שְׁלוֹמֵי *elohai*, twenty-two MSS. (five ancient) [of Kennicott, thirty of De Rossi, and one ancient of my own,] read אֵין יְהוָה *yehovah*; the *Vulgate*, *Septuagint*, *Alex.* and *Arabic*, and three MSS., have both. This verse has reference to the nineteenth. The perseveringly wicked and impenitent are excluded from all share in that peace above mentioned; that reconciliation and pardon, which is promised to the penitent only. The forty-eighth chapter ends with the same declaration; to express the exclusion of the unbelievers and impenitent from the benefit of the foregoing promises.

NOTES ON CHAPTER LVIII.

[Verse 1. *Cry aloud, spare not*—Never was a louder cry against the hypocrisy, nor a more cutting reproof of the wickedness of a people professing a national established religion, having all the forms of godliness without a particle of its power. This Chapter has been often appointed to be read on political fast days for the success of wars carried on for—God knows what purposes; and originating in—God knows what motives. Politically speaking, was ever any thing more injudicious.]

14 'Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.

CHAPTER LIX.

This Chapter contains a more general reproof of the wickedness of the Jews, 1-8. After this they are represented confounding their sins, and deploring the unpopularity consequent on them, 9-15. On the act of humiliation God, ever ready to pardon the penitent, promises that he will have mercy on them; that the Redeemer will come, subdue to save; and that He will deliver His people, subdue His enemies, and establish a new and everlasting covenant, 16-24.

Olymp. XVII. l. or. ana. Nans. Rom. R. Rom. 4. BEHOLD, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear.

2 But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

3 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

4 None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

5 They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.

6 Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands.

7 Their feet run to evil, and they make

1 Job 28. 28-31. Deut. 28. 13. & 28. 28-31. Ch. 1. 28. & 40. 5. Mic. 4. 4.-m. Numb. 11. 35. Ch. 28. 2.-m. Or, have made his hide.-o. Ch. 1. 15.-p. Job 15. 25. Psa. 7. 14. q. Or, adder.-o. Or, that which is sprouted in as if there brake out a viper.

words) It is necessary to add some epithet to make out the sense: the Septuagint say angry words; the Chaldee, words of violence. If any such epithet is lost here, the safest way is to supply it by the prophet's own expression, ver. 9, און און ודאבר אען, ossia words; that is, profane, impious, injurious, &c.

The additional epithet seems unnecessary; the Vulgate and Syriac have it not; and the sense is good without it: two ways, first by taking און ודאבר for a noun, and און דאבר for the participle pabul, and rendering,-

*From pursuing thy pleasure and the thing resolved on.

Or, secondly, by supposing the force of the preposition מ mem, to have been continued from the verb און ודאבר mem-malco to the verb און ודאבר immediately following, and rendering,-

*From enjoying thy pleasure, and from speaking words concerning it.

But the first seems the easier rendering." Dr. Juss.

[Verse 14. Then shalt thou delight thyself-If all fasts and religious observations be carried on in the spirit and manner recommended above, God's blessing will attend every ordinance. But in public fasts, prescribed not in the Book of God, but by the rulers of nations, (in general very unft persons,) care should be taken that the cause is good, and that God's blessing may be safely implored in it.

France has lately fasted and prayed that they might be able to subjugate Spain,—restore and establish the horrible inquisition,—and utterly destroy all the liberties of the people! Is this such a fast as God hath chosen?—A. D. 1823.]

NOTES ON CHAPTER LIX.

The foregoing elegant Chapter contained a severe reproof of the Jews, in particular for their hypocrisy in pretending to make themselves accepted with God by fasting and outward humiliation without true repentance; while they still continued to oppress the poor, and indulge their own passions and vices: with great promises, however, of God's favour, on condition of their reformation. This Chapter contains a more general reproof of their wickedness, bloodshed, violence, falsehood, injustice. At ver. 9. they are introduced as making, themselves, an ample confession of their sins, and deploring their wretched state in consequence of them. On this act of humiliation a promise is given that God, in His mercy and zeal for His people, will rescue them from this miserable condition; that the Redeemer will come like a mighty Hero to deliver them: He will destroy His enemies, convert both Jews and Gentiles to Himself, and give them a new covenant, and a law which shall never be abolished.

As this Chapter is remarkable for the beauty, strength, and variety, of the images with which it abounds; so is it peculiarly distinguished by the elegance of the composition, and the exact construction of the sentences. From the first verse to the two last it falls regularly into stanzas

haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths.

8 The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

9 Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness.

10 We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon day as in the night; we are in desolate places as dead men.

11 We roar all like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us.

12 For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them;

13 In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

14 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

15 Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the LORD

1 Job 8. 14. 15.-o. Prov. 1. 18. Rom. 2. 15.-o. Hab. breaking.-o. Or, right.-o. Ps. 125. 6. Prov. 2. 15.-x. Jer. 5. 15.-p. Deut. 28. 28. Job 5. 14. Amos 6. 5.-o. Ch. 28. 14. Ezech. 7. 15.-o. Matt. 12. 14.-o. Or, is accounted mad.

of four lines, (see Prelim. Dissert. p. xxi,) which I have endeavoured to express, as nearly as possible, in the form of the original.

Verse 2. His face] For פניו panim, faces, I read פניו panaviv, his face. So the Syriac, Alexandrian, Arabic, and Vulgate. פניו panu, MS. Forte legendum פניו panu, nam n mem, sequitur, et loquitur Deus; confer cap. lviii.

14. ["We should perhaps read פניו panu; for n mem follows, and God is the Speaker."] שוכחא. I rather think that the speech of God was closed with the last Chapter, and that this Chapter is delivered in the person of the prophet.

Verse 3. Your tongue-(And your tongue) An ancient MS. and the Septuagint and Vulgate, add the conjunction.

[Verse 4. They conceive mischief, and bring forth iniquity-There is a curious propriety in this mode of expression:-a thought or purpose is compared to conception;-a word, or act, which is the consequence of it, to the birth of a child. From the third to the fifteenth verse inclusive, may be considered a true statement of the then moral state of the Jewish people; and that they were, in the most proper sense of the word, guilty of the iniquities with which they are charged.]

Verse 8. Whosoever goeth therein shall not know peace-(Whoever goeth in them knoweth not peace) For הוה bah, singular, read הוה bam, plural, with the Septuagint, Syriac, Vulgate, and Chaldee. The ה he, is upon a rasure in one MS. Or, for נתיבותם natibotehem, plural, we must read נתיבותם natibotam, singular, as it is in an ancient MS., to preserve the grammatical concord.

Verse 10. We stumble at noonday as in the night-(We stumble at midday, as in the twilight) I adopt here an emendation of Houbigant, רעוה נעוהגאגח, instead of the second, נעוה נעוהגאגח, the repetition of which has a poverty and inelegance extremely unworthy of the prophet, and unlike his manner. The mistake is of long standing, being prior to all the ancient Versions. It was a very easy and obvious mistake, and I have little doubt of our having recovered the true reading in this ingenious correction.

Verse 11. But it is far off from us-(And it is far distant from us) The conjunction ו vacu, must necessarily be prefixed to the verb, as the Syriac, Chaldee, and Vulgate, found it in their copies; און ודאבר verachakah, and far off.

[Verse 14. Justice standeth afar off-און ודאבר tadekah, righteousness,-put here, says Kimchi, for alms to the poor. This casts some light on Matt. vi. 1. Take heed that you do not your alms אלהאון ודאבר but the best copies have אלהאון ודאבר, righteousness; the former having been inserted in the Text at first merely as the explanation of the genuine and original word.]

Verse 15. And the LORD saw it-(And יהוה saw it)-] This third line of the stanza appears manifestly

my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

CHAPTER LX.

The glorious prospect displayed in this Chapter seems to have elevated the Prophet even above his usual majesty. The subject is the very flourishing condition of the church of Jesus Christ at that period of the Gospel dispensation when both Jews and Gentiles shall become one fold under one shepherd. The imagery employed is of the most consoling and magnificent description. This blessed state of the world shall follow a time of gross darkness, &c. The universal diffusion of vital godliness beautifully set forth by a great variety of images, &c. The everlasting duration and spotless purity of the kingdom of Christ, &c. A time appointed in the councils of Jehovah for the commencement of this happy period; and when this time arrives, the particulars of the prophecy shall have a speedy accomplishment, &c. Or. XVII. l.

ARISE, shine; for thy light is come, and the glory of the LORD is risen upon thee.

2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

p Eph. 5. 14.—q Or, be enlightened; for thy light cometh.—r Mal. 4. 2.—s Ch. 49. 6, 23. Rev. 21. 24.—t Ch. 49. 12.—u Ch. 49. 20, 21, 22, & 66. 12.—v Rom. 11. 35.

And my words which I have put in thy mouth—Whatever Jesus spoke, was the word and mind of God Himself; and must, as such, be implicitly received.

Nor out of the mouth of thy seed—The same doctrines which Jesus preached, all His faithful ministers preach;—and His seed,—genuine Christians, who are all born of God, believe; and they shall continue, and the doctrines remain in the seed's seed through all generations for ever and ever. This is God's covenant, ordered in all things, and sure.]

NOTES ON CHAPTER LX.

The subject of this Chapter is the great increase and flourishing state of the church of God by the conversion and accession of the Heathen nations to it; which is set forth in such ample and exalted terms, as plainly shew that the full completion of this prophecy is reserved for future times. This subject is displayed in the most splendid colours under a great variety of images highly poetical, designed to give a general idea of the glories of that perfect state of the church of God which we are taught to expect in the latter times; when the fulness of the Gentiles shall come in, and the Jews shall be converted and gathered from their dispersions; and the kingdoms of this world shall become the kingdoms of our Lord and of His Christ.

Of the use in prophecy of general or common poetical images, in setting forth the greatness and importance of a future event universally, without descending to particulars, or too minutely explaining circumstances, I have already pretty largely treated in the twentieth prelection on the Hebrew poetry; and have more than once observed in these Notes, that such images are not always to be applied particularly to persons and things, and were never intended to be minutely explained. I shall add here the opinion of a very learned and judicious person upon this subject:—"It is, I think, a mark of right understanding in the language of prophecy, and in the design of prophecy too, to keep to what appears the design and meaning of the prophecy in general, and what the whole of it, laid together, points out to us; and not to suffer a warm imagination to mislead us from the real intention of the spirit of the prophecy, by following uncertain applications of the parts of it." Lowman on the Revelation, Note on chap. xix. 21. [To this testimony I must add my own. This is one of the most glorious chapters in the whole of the Old Testament. The splendour, glory, and excellence of the Church of Christ are here pointed out in a language which the Spirit of God alone is capable of using. But when shall this state of blessedness take place? Lord, thou only knowest.

Verse 1. Arise—Call upon God, through Christ, for His salvation,—and

Shine—ori, be illuminated—for till thou arise and call upon God, thou wilt never receive true light.

For thy light is come—י כי בא אור, ki ba orec, for thy light cometh. The Messiah is at the door: who, while He is a light to lighten the Gentiles, will be the glory, the fulfilment, of His people Israel.

Verse 2. Darkness shall cover the earth—This is the state of the Gentile people.

Verse 3. And the Gentiles shall come—This has been in some sort already fulfilled. The Gentiles have received the light of the gospel from the land of Judea, and the Gentile kings have embraced that gospel; so that many nations of the earth are full of the doctrine of Christ.]

Verse 4. Shall be nursed at thy side—(Shall be carried at the side.) For תאמנאח, teamanah, shall be nursed, the Septuagint and Chaldee read תאמנאח tenashanah, shall

3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

4 Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah, all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD.

7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come with up with

w Or, noise of the sea shall be turned toward thee.—x Or, wealth. Ver. 11. Ch. 61. 6.—y Gen. 25. 4.—z Psa. 72. 10.—a Ch. 61. 6. Matt. 2. 11.—b Gen. 25. 13.

be carried. A MS. has בכתף תאמנאח al cataph tenashanah, shall be carried on the shoulder, instead of נר לך תאמנאח tsad teamenah, shall be nursed on the side. Another MS. has both בכתף cataph and נר tsad. Another MS. has it thus: תאמנאח תאמנאח: teamenah: teamenah, with a line drawn over the first word. Sir John Chardin says that it is the general custom in the East to carry their children astride upon the hip, with the arm round their body. His MS. note on this place is as follows: Coutume en Orient de porter les enfans sur le coeste à califourchon sur la hanche: cette façon est generale aux Indes; les enfans se tiennent comme cela, et la personne qui les porte les embrasse et serre par le corps; parceque sont [ni] emmailletés, ni en robes qui les embrassent. ["In the East it is the custom to carry the children on the haunch, with the legs astride. This is the general custom in India. The children support themselves in this way, and the arm of the nurse goes round the body and presses the child close to the side; and this they can easily do, as the children are not swathed, nor encumbered with clothes."] Non brachiis occidentalium more, sed humeris, divaricatis tibiis, impositos circumferunt. ["They carry them about not in their arms after the manner of the western nations, but on their shoulders; the children being placed astride."] Colonic. Iter. Syr. cap. xiv. This last quotation seems to favour the reading נר לך בכתף al cataph, on the shoulder, as the Septuagint likewise do: but upon the whole I think that תאמנאח בכתף tsad tenashanah is the true reading, which the Chaldee favours; and I have accordingly followed it. See chap. lxxi. 12.

Verse 5. Then thou shalt see—(Then shalt thou fear) For תראי terai, thou shalt see, as ours and much the greater number of the translators, ancient and modern, render it, forty MSS. (ten ancient,) [of Kennicott, and twenty-eight of De Rossi, with one ancient of my own,] and the old Edition of 1498, have תראי תראי, thou shalt fear; the true reading, confirmed by the perfect parallelism of the sentences: the heart ruffled and dilated in the second line answering to the fear and joy expressed in the first. The prophet Jeremiah, chap. xxxiii. 9, has the same natural and elegant sentiment:—

"And [this city] shall become to me a name of joy; A praise and an honour for all the nations of the earth; Which shall hear all the good that I do unto thee: And they shall fear, and they shall tremble, at all the goodness, And at all the prosperity, that I procure unto her."

And David:

"I will praise thee, for I am fearfully and wonderfully made."

His Sibi me rebus quodam divinis coelestibus Percipit alique horror." Lucret. iii. 28.

Recenti mens trepidant metu, Plenoque Bacchi pectore turbidum Latatur. Hor. Carm. li. 19. l. 8.

Verse 6. The praises of the LORD—(And the praise of Jehovah.) Thirty-three MSS. and three Editions have תרועות utchilut, in the singular number; and so read the ancient Versions [and one of my own MSS.]

Verse 7. The rams of Nebaioth shall minister unto thee] Vitringa (on the place) understands their ministering, and ascending, or going up, on the altar, as offering themselves voluntarily: ipsi se, non expectato sacerdote alio, gloria ac sanctificationi Divini nominis ulro ac libenter obtuluri. ["They, waiting for no priest, go and freely offer themselves to the glory and sanctification of the sacred name."] This gives a very elegant and poetical turn to the image. It was a general notion that prevailed with sacrificers among the Heathen, that the victim's being brought without reluctance to the altar was a good omen;

acceptance on mine altar, and I will glorify the house of my glory.

8 Who are these that fly as a cloud, and as the doves to their windows?

9 Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee.

10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

11 Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

12 For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

13 The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel.

15 Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

16 Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob.

17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory.

20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LoRD shall be thine everlasting light, and the days of thy mourning shall be ended.

21 Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

22 A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.

CHAPTER LXI.

The subject of the preceding Chapter is continued in this; and to give it the greater solemnity, the Messiah is introduced describing His character and office, and confirming the large promise made before, 1-2. In consequence of this the Jewish church is introduced praising God for the honour done her by her restoration in favour, and by the accession of the Gentiles, which is beautifully described by allusions to the rich poetical dress of the high priest; a happy allusion to express the ornaments of a restored nation and of a renewed mind. Certainty of the prophecy illustrated by a figure drawn from the vegetable kingdom, 11.

THE Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

2 To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;

v Ch. 63. 2-3-w Ch. 92. 1-x Rev. 21. 25 & 22. 6-y Zech. 7. 6-z See Jerom. 8. 2 a Ch. 92. 1. Rev. 21. 27-b Ps. 57. 11, 22. Matt. 5. 6-c Ch. 66. 3. Matt. 15. 16. John 13. 2-d Ch. 38. 23 & 45. 11. Eph. 2. 10-e Matt. 13. 35-f Ch. 11. 2. Luke 4. 18. John 1. 33 & 3. 34-g Ps. 45. 7-h Ps. 147. 8. Ch. 57. 15-i Ch. 42. 7. See Jer. 23. 8-l See Lev. 25. 9-m Ch. 54. 6 & 65. 6 & 66. 14. Mal. 4. 1-n 1 Thes. 1. 7, 8-o Ch. 57. 15. Mat. 5. 4

and the contrary a bad one. Sibinos petit aliquanto tristor; quod sacrificanti hostia aufererat. Suelon. Titus, cap. x. Accessit dirum omen, profugus altaribus taurus. [It was an omen of dreadful portent when the victim fled away from the altar.] Tacit. Hist. iii. 56.

Verse 3. And as the doves to their windows—(And like doves upon the wing) Instead of ימ אל, to, forty-two MSS. [of Kennicott, and one of mine] have על אל, upon. For אבריהם arabateyhem, their windows, read אבריהם arabateyhem, their wings, transposing a letter. Houbigant. The Septuagint render it εν νεωτοις, with their young; they read αφαρδιημ apharchiηem,—nearer to the latter than to the present reading.

Verse 9. The ships of Tarsish first—(The ships of Tarshish among the first) For ברישון berishonah, twenty-five MSS. and the Syriac read כברישון keberishonah, as at the first. [The ships of Tarsish as at the first; that is, as they brought gold and silver in the days of Solomon.]

Verse 13. And I will make the place of my feet glorious—(And that I may glorify the place whereon I rest my feet) The temple of Jerusalem was called the house of God, and the place of His rest, or residence. The visible symbolical appearance of God, called by the Jews the Shechinah, was in the most holy place, between the wings of the cherubim, above the ark. This is considered as the throne of God, presiding as king over the Jewish state; and as a footstool is a necessary appendage of a throne, (see Note on chap. lii. 2) the ark is considered as the footstool of God, and is so called, Psa. xcix. 5; 1 Chron. xxviii. 2.

The glory of Lebanon] That is, the cedar.

Verse 19. Neither for brightness shall the moon give light unto thee—(Nor by night shall the brightness of the moon enlighten thee) This line, as it stands in the present text, seems to be defective. The Septuagint and Chaldee both express the night, which is almost necessary to answer to day in the preceding line, as well as to perfect the sense here. I therefore think that we ought, upon the authority of the Septuagint and Chaldee, to read either וְלַיְלָאִה velaylah, and by night, instead of וְלַיְלָאִה וְלַיְלָאִה ulenogah, and for brightness; or וְלַיְלָאִה וְלַיְלָאִה ulenogah balaylah, adding the word וְלַיְלָאִה balaylah, by night.

Verse 21. Of my planting] γρη μιλι, so with the Keri read forty-four MSS. (seven ancient), and six Editions; with which agree the Syriac, Chaldee, and Vulgate.

[Verse 22. I the Lord will hasten it in his time—There is a time set for the fulfilment of this prophecy: that time must come before it begins to take place;—but when it does begin, the whole will be performed in a short space. It is not, therefore, the time determined for the event that shall be hastened,—but all the circumstances of the event; all the parts of the prediction shall be speedily completed. ¶ The Verse in this time suddenly shall have this. Old MS. Bible. And, because it is the Lord, therefore it will be done: for although it be difficult, He is almighty.]

NOTES ON CHAPTER LXI.

Verse 1. The Spirit of the Lord God is upon me—(The Spirit of Jehovah is upon me) The Septuagint, Vulgate, and St. Luke (chap. iv. 18,) and a MS., and two old Editions, omit the word וְיָאֵהוּהוּ adonai, the Lord, which was probably added to the Text through the superstition of the Jews, to prevent the pronunciation of the word רַחֵם yehovah, following. See Kennicott on the State of the Printed Hebrew Text, Vol. i. p. 510.

[In most of Isaiah's prophecies there is a primary and secondary sense; or a remote subject illustrated by one that is near. The deliverance of the Jews from their captivity in Babylon is constantly used to shadow forth the salvation of men by Jesus Christ. Even the prophet himself is a typical person; and is sometimes intended to represent the great Saviour. It is evident from Luke iv. 18, that this is a prophecy of our blessed Lord and His preaching; and yet it is as evident that it primarily refers to Isaiah preaching the glad tidings of deliverance to the Jews.]

The opening of the prison—(Perfect liberty) מַפְּקַח פַּקַּח pakach coach. Ten MSS. [of Kennicott, several of De Rossi, and one of my own, with the Complutensian,] have מַפְּקַח פַּקַּח coach, in one word; and so the Septuagint and Vulgate appear to have taken it: [not merely opening of prisons, but every kind of liberty;—complete redemption.]

The proclaiming of perfect liberty to the bound, and the year of acceptance with Jehovah, is a manifest allusion to the proclaiming of the year of jubilee by sound of trumpet.

CHAPTER LXII.

The Prophet opens this chapter with ardent prayers that the happy period of reconciliation just now promised, and here again foretold, may be hastened, 1-5. He then calls upon the faithful, particularly the priests and Levites, to join him, urging the promises, and even the oath, of Jehovah as the foundation of their request, 6-8. And, relying on this oath, he goes on to speak of the general restoration promised, as already performing; and calls to the people to march forth, and to the various nations among whom they are dispersed to prepare the way for them, as God had caused the order for their return to be universally proclaimed, 10-12.

OL. XVII. 1. cir. ann. Numa Pom. R. Rom. 4.

FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory, and thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.

[Ver. 7.—q Ch. 60. 3.—h See Ver. 4. 12. Ch. 65. 15.—l Zech. 9. 16.—k Hos. 1. 10. 1 Pet. 2. 19.—l Ch. 49. 14 & 54. 6.—m Ch. 54. 7.—n That in, My delight is in her. o That is, Married.—p Heb. with the joy of the bride-room.—q Ch. 65. 18.

Chapter. [Both words אדוני יהוה adonai yehovah, are wanting in one of my MSS.: but are supplied in the margin by a later hand.]

NOTES ON CHAPTER LXII.

[Verse 1. For Zion's sake will I not hold my peace—These are the words of JEHOVAH declaring His purpose relative to the events predicted in the preceding Chapter.

Thou shalt be called by a new name.—Viz. CHRISTIAN—or, as in the fourth verse, חַפְצֵי-בַּהַר chaphetsi bah, "my delight is in her"—because she has now received that command, "This is my beloved Son, in whom I am well pleased; HEAR HIM."

Verse 4. Thy land Beulah—בְּעוּלָה bēulah, married. In the prophets, a desolate land is represented under the notion of a widow;—an inhabited land, under that of a married woman, who has both a husband and children.]

Verse 5. For as a young man—so—The particles of comparison are not at present in the Hebrew Text: but the Septuagint, Syriac, and Chaldee, seem to have read in their copies כַּפֵּחַ prefixed to the verb, כִּי כִיכֵל ki keykhal, which seems to have been omitted by mistake of a transcriber, occasioned by the repetition of the same two letters. And before the verb in the second line a MS. adds כֵּן ki ken, so; which the Septuagint, Syriac, and Chaldee, seem also to have had in their copies. In the third line of this verse the same MS. has in like manner רִכְשָׁם rekemasos, and two MSS. and the Babylonish Talmud, כִּשְׁמָם kemasos, adding the כַּפֵּחַ; and in the fourth line, the Babylonish Talmud likewise adds כֵּן ki ken, so, before the verb.

Sir John Chardin, in his Note on this place, tells us, "that it is the custom in the East for youths, that were never married, always to marry virgins; and widowers, however young, to marry widows." HARMER, Observ. ii. p. 482.

[So shall thy sons marry thee.—For בָּנֵי בָנִים, thy sons, Bishop Lowth reads, restorer, or builder—as he does not consider the word as the plural of בֵּן ben, a son: but the participle benoni of the verb בָּנָה banah, he built. I do not see that we gain much by this translation. Thy sons shall dwell in thee, Vulgate; and so the Septuagint and Chaldee.]

Verse 6. Ye that make mention of the LORD, keep not silence] The faithful, and in particular the priests and Levites, are exhorted by the Prophet to beseech God with unremitting importunity, (compare Luke xviii. 1, &c.) to hasten the redemption of Sion. The image in this place is taken from the temple service; in which there was appointed a constant watch, day and night, by the Levites: and among them this seems to have belonged particularly to the singers, see 1 Chron. ix. 33. Now the watches in the East, even to this day, are performed by a loud cry from time to time of the watchmen, to mark the time, and that very frequently, and in order to shew that they themselves are constantly attentive to their duty. Hence the watchmen are said by the Prophet, chap. lii. 8, to lift up their voice; and here they are commanded, not to keep silence; and the greatest reproach to them is, that they are dumb dogs; they cannot bark; dreamers, sluggards, loving to slumber, chap. lvi. 10. "The watchmen in the camp of the caravans go their rounds crying one after another, 'God is One, He is merciful;' and often add, 'Take heed to yourselves.'" TAVERNIER, Voyage de

5 For as a young man marieth a virgin so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

6 I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence,

7 And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

8 The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

10 Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

[Ezek. 3. 17. & 33. 7.—o Or, ye that are the LORD'S remembrancers.—l Hab. 1. 12.—u Ch. 61. 11. Zeph. 3. 20.—v Heb. If I give, &c.—w See Deut. 29. 24, &c. Jer. 5. 17.—x See Deut. 12. 18 & 14. 23, 28, & 16. 11, 14.—y Ch. 40. 3 & 47. 14.—z Ch. 11. 12.

Perse, Liv. i. chap. x. The hundred and thirty-fourth Psalm gives us an example of the temple watch. The whole Psalm is nothing more than the alternate cry of two different divisions of the watch. The first watch addresses the second, reminding them of their duty: the second answers by a solemn blessing. The address and the answer seem both to be a set form, which each division proclaimed, or sung aloud, at stated intervals, to notify the time of the night:—

First Chorus.

"Come on now, bless ye JEHOVAH, all ye servants of JEHOVAH; Ye that stand in the house of JEHOVAH in the night: Lift up your hands towards the sanctuary, And bless ye JEHOVAH."

Second Chorus.

"JEHOVAH bless thee out of Zion; He that made heaven and earth."

["Ye who stand in the place of the watch, in the house of the sanctuary of the Lord; and ye praise through the nights:"]—says the Chaldee paraphrase on the second line. And this explains what is here particularly meant by proclaiming, or making remembrance of, the name of JEHOVAH: the form, which the watch made use of on these occasions, was always a short sentence, expressing some pious sentiment, of which JEHOVAH was the subject; and it is remarkable, that the custom in the East in this respect also still continues the very same; as it appears by the example above given from Tavernier.

And this observation leads to the explanation of an obscure passage in the prophet Malachi, chap. ii. 12.

"JEHOVAH will cut off the man that doeth this: The watchman and the answerer, from the tabernacles of Jacob; And him that presenteth an offering to JEHOVAH God of hosts."

רִבְנָה אֶרְוֵאנָה, the master and the scholar, says our translation after the Vulgate: the son and the grandson, says the Syriac and Chaldee as little to the purpose: Arias Montanus has given it, vigilantem et respondentem, "the watchman and the answerer;" that is, the Levite: and "him that presenteth an offering to JEHOVAH;" that is, the priest. [Ye that make mention of the Lord, keep not silence.—Is not this clause an address to the ministers of Christ, to continue in supplication for the conversion of the Jewish people? Kimchi seems to think that the watchmen are the interceding angels!]

Verse 9. But they that have gathered it shall eat it, and praise the LORD] This and the following line have reference to the law of Moses: "Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil;—but thou must eat them before the Lord thy God, in the place which the Lord thy God shall choose," Deut. xii. 17, 18. "And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years it shall be as uncircumcised unto you; it shall not be eaten of. But in the fourth year all the fruit thereof shall be holy to praise the Lord withal. And in the fifth year ye shall eat the fruit thereof," Lev. xix. 23—25. This clearly explains the force of the expressions, "shall praise JEHOVAH," and "shall drink it in my sacred courts."

Five MSS. (one ancient) have יַשְׁתְּנוּ yeakaluhu, they shall eat it, fully expressed: and so likewise יַשְׁתְּנוּ יַשְׁתְּנוּ yishituhu, they shall drink it, is found in nineteen MSS., three of them ancient.

Verse 10. Of the people—(For the people)] Before the

11 Behold, the Lord hath proclaimed unto the end of the world, ' Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.

12 And they shall call them, The holy people, The Redeemed of the Lord: and thou shalt be called, Sought out, A City d not forsaken.

CHAPTER LXIII.

The Prophet, (or rather the church he represents) sees the great Deliverer, long promised and expected, making His appearance, after having crushed His enemies, like grapes in the wine-vat. The comparison suggests a lively idea of the wrath of Omnipotence, which His unhappy objects can no more resist than the grapes can resist the treader. In deed there is so much pathos, energy, and sublimity, in this remarkable passage, as hardly any thing can be conceived to exceed. The period to which it refers must be the same as that predicted in the nineteenth chapter of the Revelation, some parts of which are expressed in the same terms with this, and plainly enough refer to the very sad and fatal overthrow of Antichrist, and of all his adherents and auxiliaries, of which the destruction of Babylon, the capital of Chaldaea, and of Bozrah, the chief city of the Edomites, was the prototype, [—6. At the seventh verse commences a penitential confession and supplication of the Jews, as uttered in their present dispersion, 7—18.]

OL. XVII. 1. cir. ann. Numm. Rom. R. Rom. 4. WHO is this that cometh from Edom, with died garments from

a Zeck. 9. 8. Matt. 21. 6. John 12. 15.—b Ch. 40. 10. Rev. 21. 13.—c Or, recompense. d Ver. 4.—e Heb. deckal.—f Rev. 19. 13.

word אֲנִי הָאָם, the people, two MSS. insert אֲנִי יהוה, Jehovah; one MS. adds the same word אֲנִי; and eight MSS. (three ancient,) instead of אֲנִי האָם, have אֲנִי יהוה, and so likewise one Edition. But though it makes a good sense either way, I believe it to be an interpolation, as the ancient Versions do not favour it. The Septuagint indeed read אֲנִי אַמִּי, my people.

[Verse 11. Unto the end of the world—אֶל קֵץ הָאָרֶץ al ketsah haarets.—Instead of אֶל al, to, יד עד, unto, is the reading of two of Kennicott's MSS.; and one of mine has אֶרֶץ mikketsah, "FROM the end of the earth."]

Behold, thy salvation cometh—(Lo, thy Saviour cometh)] So all the ancient Versions render the word אֲנִי אֱלֹהִים.

Behold, his reward] See note on chap. xl. 10, 11. [This reward He carries, as it were, in His hand. His work is before Him—He perfectly knows what is to be done: and is perfectly able to do it. He will do what God should do, and what man cannot do; and men should be workers with Him. Let no man fear that the promise shall not be fulfilled on account of its difficulty, its greatness, the hindrances in the way, or the unworthiness of the person to whom it is made. It is God's work; He is able to do it, and as willing as He is able.]

Verse 12. They shall call them—These characteristics seem to be put in their inverted order.—1. God will not forsake them. 2. They shall be sought out. 3. They shall be redeemed. And, 4. Be in consequence a holy people. 1. When God calls, it is a proof that He has not forsaken. 2. When He seeks, it is a proof He is waiting to be gracious. 3. When the atonement is exhibited, all things are then ready. 4. And when that is received, holiness of heart and life is then to be kept continually in view, as this is the genuine work of God's spirit; and without holiness none shall see the Lord.]

NOTES ON CHAPTER LXIII.

The very remarkable passage with which this Chapter begins, seems to me to be in a manner detached from the rest, and to stand singly by itself; having no immediate connexion with what goes before, or with what follows; otherwise than as it may pursue the general design, and stand in its proper place in the order of prophecy. It is by many learned interpreters supposed that Judas Maccabeus and his victories make the subject of it. What claim Judas can have to so great an honour will, I think, be very difficult to make out; or how the attributes of the great person introduced can possibly suit him. Could Judas call himself the announcer of righteousness, mighty to save? Could he talk of the day of vengeance being in his heart, and the year of his redeemed being come? or that his own arm wrought salvation for him? Besides, what were the great exploits of Judas in regard to the Idumeans? he overcame them in battle and slew twenty thousand of them. And John Hyrcanus, his brother Simon's son and successor, who is called in to help out the accomplishment of the prophecy, gave them another defeat some time afterward, and compelled them by force to become proselytes to the Jewish religion, and to submit to circumcision: after which they were incorporated with the Jews, and became one people with them. Are these events adequate to the prophet's lofty prediction? Was it so great an action to win a battle with considerable slaughter of the enemy; or to force a whole nation, by dint of the sword, into Judaism? or was the conversion of the Idumeans, however effected, and their admission into the church of God, equivalent to a most grievous judgment and destruction threatened in the severest terms? But here is another very material cir-

Bozrah? this that is 'glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

2 Wherefore 'art thou red in thine apparel, and thy garments like him that treadeth in the winefat?

3 I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For the day of vengeance is in mine heart, and the year of my redeemed is come.

5 ' And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.

g Lam. 1. 15. Rev. 14. 19, 20. & 19. 15.—h Ch. 94. 8. & 61. 2.—i Ch. 41. 28. & 69. 15. k John 16. 32.—l Ps. 98. 1. Ch. 59. 16.

cumstance to be considered, which, I presume, entirely excludes Judas Maccabeus, and even the Idumeans properly so called. For the Idumea of the prophet's time was quite a different country from that which Judas conquered. For during the Babylonish captivity the Nabatheans had driven the Edomites out of their country; who upon that took possession of the southern parts of Judea, and settled themselves there; that is, in the country of the whole tribe of Simeon, and in half of that of Judah. See Prideaux, ad An. 740, and 165. And the metropolis of the Edomites, and of the country thence called Idumea, which Judas took, was Hebron, 1 Macc. v. 65, not Botara.

I conclude, therefore, that this prophecy has not the least relation to Judas Maccabeus. It may be asked, to whom, and to what event does it relate? I can only answer, that I know of no event in history to which, from its importance and circumstances, it can be applied: unless, perhaps, to the destruction of Jerusalem and the Jewish polity; which, in the gospel, is called the coming of Christ, and the days of vengeance, Matt. xvi. 28; Luke xxi. 22. But, though this prophecy must have its accomplishment, there is no necessity of supposing that it has been already accomplished. There are prophecies, which intimate a great slaughter of the enemies of God and His people, which remain to be fulfilled; these in Ezekiel, chap. xxxviii. and in the Revelation of St. John, chap. xx. are called Gog and Magog. This prophecy of Isaiah may possibly refer to the same or the like event. We need not be at a loss to determine the Person who is here introduced, as stained with treading the wine-press, if we consider how St. John, in the Revelation, has applied this image of the prophet, Rev. xix. 13, 15, 16. Compare chap. xxxiv.

[Verse 1. Who is this that cometh from Edom—Probably both Edom and Bozrah are only figurative expressions to point out the place in which God should discomfit His enemies. Edom signifies red; and Bozrah, a vintage. Kimchi interprets the whole, of the destruction of Rome.]

I that speak in righteousness—(I who publish righteousness)] A MS. has אֲנִי הַמְדַבֵּר ha-medaber, with the demonstrative article added, with greater force and emphasis; The announcer of righteousness. A MS. has אֲנִי תֵדַעkah, without כ be, prefixed; and so the Septuagint and Vulgate. And thirty-eight MS. (seven ancient,) [of Dr. Kennicott, and many of De Rossi, and one of my own,] add the conjunction ו sau to כ be, and mighty; which the Septuagint, Syriac, and Vulgate, confirm.

Verse 2. Wherefore art thou red in thine apparel] For אֲנִי אֱלֹהִים alibusheca, twenty-nine MSS. (nine ancient) [of Kennicott, and thirty of De Rossi,] and one edition, have אֲנִי אֱלֹהִים alibusheyca, in the plural: so the Septuagint and Syriac. And all the ancient Versions read it with מ mem, instead of the first ל lamed. But the true reading is probably אֲנִי אֱלֹהִים alibusheca, in the singular, as in ver. 3.

[Verse 3. And of the people there was none with me— I was wholly abandoned by them: but a good meaning is, No man has had any part in making the atonement; it is entirely the work of the Messiah alone. No created being could have any part in a sacrifice that was to be of infinite merit.]

And I will stain—(And I have stained)] For אֲנִי אֱלֹהִים egalati, a verb of very irregular formation, compounded, as they say, of the two forms of the preterit and future, a MS. has אֲנִי אֱלֹהִים egalehu, the regular future with a pleonastic pronoun added to it, according to the Hebrew idiom. "And all my raiment, I have stained it." The necessity of the verb's being in the past time seems to have given occasion to the alteration made in the end of the word.

6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

7 I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses.

8 For he said, Surely they are my people, children that will not lie: so he was their Saviour.

9 In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

10 But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them.

11 Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him?

12 That led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting name?

13 That led them through the deep as a horse in the wilderness, that they should not stumble?

14 As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst

m Rev. 16. 6.—n Psa. 26. 6 & 88. 68.—o Jer. 10. 16. Zech. 2. 8. Acta 9. 4. p Exod. 14. 15. & 23. 20, 21. & 32. 14. Mal. 3. 1. Acta 12. 11.—q Dent. 7. 7, 8. r Exod. 12. 4. Dent. 1. 31. & 32. 11, 12. Ch. 62. 4.—s Exod. 15. 22. Numb. 14. 11. Psa. 78. 25. & 95. 5.

1 Psa. 78. 40. Acta 7. 51. Eph. 4. 30.—a Exod. 23. 31.—v Exod. 14. 26 & 32. 11, 12. Numb. 11. 13, 14. Act. 7. 56.—w Gen. 28. 12.—x Septuagint, so Psa. 77. 32.—y Numb. 11. 17, 25. Neh. 8. 20. Dan. 4. 8. Hag. 2. 5.—z Exod. 15. 6.—a Exod. 14. 21. Job. 3. 16. b Psa. 102. 3.

The conversive וְ, at the beginning of the sentence, affects the verb, though not joined to it; of which there are many examples:

וְשָׁמַעְתָּ רִמְסֵי אֲרִימֹתַי
ānīnī remīm amikerney

"And thou wilt hear me, (or hear thou me) from among the horns of the unicorns." Psa. xxx. 31.

[Instead of אֶל עַל בגדיי אל begadai, upon my garments, one of my ancient MSS. has אֶל עַל לְאֵרֵי בגדיי laarei begadai, to the earth: but this word is partly effaced, and אֶל written in the margin by a later hand.]

Verse 5. And my fury.—(And mine indignation) For יַחֲמוֹתֵיךְ pachamoti, nineteen MSS. (three ancient) [of Kennicott, nine of De Rossi, and one of mine], and four editions, have יְשׁוּדֵיךְ yeshudekati, and my righteousness; from chap. lix. 16, which, I suppose, the transcriber retained in his memory. [It is true that the Versions are in favour of the common reading: but that noticed above seems to stand on good authority, and is a reading both pleasing and impressive. Opposite in the margin, my MS. has the common reading by a later hand.]

Verse 6. And make them drunk in my fury.—(And I crushed them in mine indignation) For אֶשְׁכַּרְםֶם veeeshkrem, and I made them drunken, twenty-seven MSS. (three ancient) [twelve of De Rossi] and the old edition of 1483, have אֶשְׁחַבְרֵם veeeshabarem, and I crushed them: and so the Syriac and Chaldee. The Septuagint have omitted this whole line.

[Verse 7. I will mention the loving-kindnesses of the Lord.—The prophet connects the preceding mercies of God to the Jews with the present prospect he has of their redemption by the Messiah; thus making a circle in which eternal goodness revolves.] The remaining part of this Chapter, with the whole Chapter following, contains a penitential confession and supplication of the Israelites in their present state of dispersion, in which they have so long marvellously subsisted, and still continue to subsist, as a people; cast out of their country; without any proper form of civil polity, or religious worship; their temple destroyed, their city desolated and lost to them; and their whole nation scattered over the face of the earth; apparently deserted and cast off by the God of their fathers, as no longer His peculiar people.

They begin with acknowledging God's great mercies and favours to their nation; and the ungrateful returns made to them on their part; that by their disobedience they had forfeited the protection of God, and had caused Him to become their Adversary. And now the prophet represents them, induced by the memory of the great things that God had done for them, as addressing their humble supplication for the renewal of His mercies. They beseech Him to regard them in consideration of His former loving-kindness; they acknowledge Him for their Father and Creator; they confess their wickedness and hardness of heart; they entreat His forgiveness; and deplore their present miserable condition under which they have so long suffered. It seems designed as a formulary of humiliation for the Israelites, in order to their conversion.

The whole passage is in the elegiac form, pathetic and elegant: but it has suffered much in our present copy by the mistakes of transcribers.

The praises of the Lord.—(The praise of יהוה) For תְּהִלָּתוֹ תְהִלּוֹת, plural, twenty-nine MSS. (three ancient) and two editions, have תְהִלָּתוֹ תְהִלָּתוֹ, in the singular number: and so the Vulgate renders it; and one of the Greek versions, in the margin of Cod. Marchal. and in the text of MSS. Pachom. and 1. D. II. תְהִלָּתוֹ אֱלֹהֵינוּ קְרִיב, "the praise of the Lord."

Verse 8, 9. So he was their Saviour. In all their affliction.—(And he became their Saviour in all their distress) I have followed the translation of the Septuagint in the latter part of the eighth, and the former part of the ninth verse; which agrees with the present text, a little differently divided, as to the members of the sentence. They read כָּל מִיּוֹל, out of all, instead of כָּל בְּעוֹל, in all, which makes no difference in the sense; and וְיִלֵּן, they understand as וְיִלֵּן. Καὶ ἐγένετο αὐτοῖς εἰς σωτηρίαν ἐκ πάντων θλίψεων αὐτῶν ὁ ἄγγελος, οὐκ ἄγγελος. "And he was salvation to them in all their tribulation; neither an ambassador nor an angel, but Himself, saved them." An angel of His presence means an angel of superior order, in immediate attendance upon God. So the angel of the Lord says to Zacharias, "I am Gabriel, that stand in the presence of God," Luke i. 19. The presence of יהוה, Exod. xxxiii. 14, 15, and the Angel, Exod. xxxiii. 20, 21, is יהוה Himself: here an angel of His presence is opposed to יהוה Himself; as an angel is in the following passages of the same book of Exodus. After their idolatrous worshipping of the golden calf, "when God had said to Moses, I will send an angel before thee—I will not go up in the midst of thee—the people mourned," Exod. xxxiii. 2—4. God afterwards comforts Moses, by saying, "My presence," (that is, I Myself in Person, and not by an angel,) "will go with thee," ver. 14. Ἄνθρωπος προπορεύσεται σοι, "I Myself will go before thee," as the Septuagint render it.

The MSS. and editions are much divided between the two readings of the text and margin in the common copies, אֵל לו, not, and לו, to him. All the ancient Versions express the chetiv, reading אֵל לו, not.

And he bare them and carried them all the days of old.—(And he took them up, and he bore them, all the days of old) See the note on chap. xlv. 3.

Verse 10. And he fought against them] Twenty-six MSS. (ten ancient), and the first edition, with another, add the conjunction וְ, vau, וְיָחַם, vahu, and he.

Verse 11. Moses, and his people.—(Moses his servant) For מֹשֶׁה אֱמֹמוֹ, his people, two MSS. (one of them ancient) [and one of my own ancient, and one of De Rossi], and the old edition of 1483, and the Syriac, read מֹשֶׁה אֲבֵדוֹ, his servant. These two words have been mistaken one for the other in other places: Psa. lxxviii. 71, and lxxx. 5. for מֹשֶׁה אֱמֹמוֹ, "his people," and מֹשֶׁה אֲמֵמֵכָה, "thy people," the Septuagint read מֹשֶׁה אֲבֵדוֹ, "his servant," and מֹשֶׁה אֲבֵדֵכָה, "thy servant."

Where is he that brought them up out of the sea with the shepherd of his flock? where, &c.—(How he brought them up from the sea, with the shepherd of his flock; how, &c.) For הֲוֵי eih, how, interrogative, twice, the Syriac version reads הֲוֵי eih, how, without interrogation; as that particle is used in the Syriac language, and sometimes in the Hebrew. See Ruth iii. 19; Eccles. ii. 16.

The shepherd of his flock] That is, Moses. The MSS. and editions vary in this word: some have רֹעֵי רֹעֵי, in the singular number; so the Septuagint, Syriac, and Chaldee. Others רֹעֵי roey, plural, the shepherds.

[Verses 13, 14. That led them through the deep—as a beast goeth down into the valley.—In both these verses there is an allusion to the Israelites going through the Red Sea, in the bottom of which they found no more inconvenience than a horse would in running in the desert, where there was neither stone nor mud; nor a beast in the valley, where all was plain and smooth.]

Verse 14. The Spirit of the Lord caused him to rest.—(The Spirit of יהוה conducted them) For תְּנִיחֵנוּ tenichenu, caused him to rest, the Septuagint have ὡνάτοισιν

thou lead thy people, ^b to make thyself a glorious name.

15 ^a Look down from heaven, and behold ^d from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, ^e the sounding ^f of thy bowels and of thy mercies toward me? are they restrained?

16 ^a Doubtless thou art our Father, though Abraham ^b be ignorant of us, and Israel acknowledge us not: thou, O LORD, art our Father, ^c our Redeemer: thy name is from everlasting.

17 O LORD, why hast thou ^a made us to err from thy ways, and ^b hardened our heart from thy fear? ^c Return, for thy servants' sake, the tribes of thine inheritance.

18 ^a The people of thy holiness have possessed it but a little while: ^b our adversaries have trodden down thy sanctuary.

19 We are *thine*: thou never bearest rule over them: ^a they were not called by thy name.

^b 2 Sam. 7. 23.—^c Deut. 32. 16. Ps. 80. 14.—^d Or, the multitude.—(Jer. 31. 23. Hos. 11. 2.—^e 1 Chron. 29. 10. Ch. 54. 8.—^f Job 14. 21. Eccles. 9. 5. 1 Or, our Redeemer from everlasting is thy name.—^g Ps. 115. 10.—^h See Ch. 6. 10. with Job 12. 60. Rom. 9. 13.—ⁱ Numb. 10. 36. Ps. 90. 13.—^j Deut. 7. 6. & 28. 13.

avers, conducted them, they read *trun tenechem*. The Syriac, Chaldee, and Vulgate, read *trun tenechino, conducted him*. Two MSS. have the word without the *yod* in the middle.

Verse 15. And thy strength—(And thy mighty power) For *gebureleyca*, plural, *thirty-two* MSS. (seven ancient) [and *twenty-one* of De Rossi], and seven editions, have *geburica*, singular.

Are they restrained from us] For *ali*, from, (or in regard to,) me, the Septuagint and Syriac read *alinu*, from us.

Verse 16. Our Redeemer; thy name is from everlasting—(O deliver us for the sake of thy name) The present text reads, as our translation has rendered it, "Our Redeemer, thy name is from everlasting." But instead of *meblam*, from everlasting, an ancient MS. has *lemlan*, for the sake of, which gives a much better sense. To shew the impropriety of the present reading, it is sufficient to observe, that the Septuagint and Syriac translators thought it necessary to add *aleynu*, upon us, to make out the sense; that is, "Thy name is upon us, or we are called by thy name, from of old." And the Septuagint have rendered *goalens*, in the imperative mood, *puoi hac*, "deliver us."

[Verse 17. Why hast thou made us to err—A mere Hebraism, for, why hast thou permitted us to err. So, lead us into temptation: do not suffer us to fall into that to which we are tempted.]

Verse 18. The people of thy holiness have possessed it but a little while—(It is little that they have taken possession of thy holy mountain) The difficulty of the construction in this place is acknowledged on all hands. Vitringa prefers that sense as the least exceptionable, which our translation has expressed: in which, however, there seems to me to be a great defect; that is, the want of what in the speaker's view must have been the principal part of the proposition, the object of the verb, the land, or it, as our translators supply it; which surely ought to have been expressed, and not to have been left to be supplied by the reader. In a word, I believe, there is some mistake in the text; and here the Septuagint help us out; they had in their copy *har*, mountain, instead of *am*, people, *ros opes ros ayies cov*, The mountain of thy Holy One. "Not only our enemies have taken possession of mount Zion, and trodden down Thy sanctuary; even far worse than this has befallen us: Thou hast long since utterly cast us off; and dost not consider us as Thy peculiar people."

NOTES ON CHAPTER LXIV.

[Verse 1. O that thou wouldst rend the heavens—This seems to allude to the wonderful manifestation of God upon Mount Sinai.]

Verse 2. As when the melting fire burneth—(As the fire kindleth the dry fuel) *hamasim*. "It means dry stubble, and the root is *hamas*," says Rabbi Jona- han, apud Sal. ben Melec in loc. Which is approved by Schultens, Orig. Hebr. p. 30.

"The fire kindling the stubble does not seem like enough to the melting of the mountains to be brought as a simile to it. What if thua?

^a That the mountains might flow down at thy presence! As the fire of thine smelted, burneth, As the fire smelteth the waters to boil—

There is no doubt of the Hebrew words of the second line bearing that version." DR. JUBB.

CHAPTER LXIV.

The whole of this Chapter, which is very highly poetical and tender, may be considered as a formula of prayer and humiliation intended for the Jews in order to their conversion, 1-12.

O H that thou wouldst ^a rend the heavens, that the ^b mountains might flow down at thy presence,

2 As when ^a the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!

3 When ^a thou didst terrible things, which we looked not for, thou camest down, the mountains flowed down at thy presence.

4 For since the beginning of the world ^a men have not heard, nor perceived by the ear, neither hath the eye ^b seen, O God, beside thee, what he hath prepared for him that waiteth for him.

5 Thou meetest him that rejoiceth ^a and worketh righteousness, ^b those that remember thee

Ch. 62. 12. Dan. 9. 21.—^c Ps. 74. 7.—^d Or, thy name was not called upon them, Ch. 65. 1.—^e Ps. 144. 5.—^f Judg. 5. 5. Idem. 1. 4.—^g Heb. the fire of melteth.—^h Exod. 24. 10. Judg. 5. 4. & Ps. 92. 8. Hab. 3. 3. 6.—ⁱ Ps. 34. 13. 1 Cor. 2. 8.—^j Or, seen a God beside thee, which doeth so for him, &c.—^k Acts 10. 35.—^l Ch. 96. 3.

I submit these different interpretations to the Reader's judgment. For my own part, I am inclined to think, that the Text is much corrupted in this place. The ancient Versions have not the least traces of either of the above interpretations. The Septuagint and Syriac agree exactly together in rendering this line by, "As the wax melteth before the fire," which can by no means be reconciled with the present Text. The Vulgate, for *hamasim*, read *yemasu*, that the nations.]

That the nations] For *goyim*, the nations, four MSS. (one of them ancient), have *harim*, the mountains.

Verse 4. For since the beginning of the world men have not heard—(For never have men heard) St. Paul is generally supposed to have quoted this passage of Isaiah, 1 Cor. ii. 9; and Clemens Romanus in his First Epistle has made the same quotation, very nearly in the same words with the apostle. But the citation is so very different both from the Hebrew Text and the version of the Septuagint, that it seems very difficult, if not impossible, to reconcile them by any literal emendation, without going beyond the bounds of temperate criticism. One clause, "neither hath it entered into the heart of man," (which, by the way, is a phrase purely Hebrew, *alah al leb*, and should seem to belong to the prophet,) is wholly left out; and another is repeated without force or propriety; viz. "nor perceived by the ear," after, "never have heard;" and the sense and expression of the apostle is far preferable to that of the Hebrew text. Under these difficulties I am at a loss what to do better, than to offer to the Reader this, perhaps disagreeable, alternative: either to consider the Hebrew text and Septuagint in this place as wilfully disguised and corrupted by the Jews; or of which practice, in regard to other quotations in the New Testament from the Old, they lie under strong suspicions; see Dr. Owen on the Version of the Septuagint, sec. vi-ix; or to look upon St. Paul's quotation as not made from Isaiah, but from one or other of the two apocryphal books, intitled The Ascension of Esai- ah, and the Apocalypse of Elias, in both of which this passage was found; and the apostle is by some supposed in other places to have quoted such apocryphal writings. As the first of these conclusions will perhaps not easily be admitted by many; so I must fairly warn my Readers, that the second is treated by Jerom as little better than heresy. See his Comment on this place of Isaiah.

[I would read the whole verse thus:—"Yea, from the time of old they have not heard, they have not hearkened to, an eye hath not seen a God besides thee. He shall work for that one that waiteth for Him." This, I really think on the whole, to be the best translation of the original.]

The variations on this place are as follows:—for *shim'u*, they have heard, a MS. and the Septuagint read *shimenu*, we have heard: for the second *lo*, not, sixty-nine MSS. and four Editions have *velo*, and not; and the Syriac, Chaldee, and Vulgate. And so *vein*, and eye, Septuagint and Syriac. *hu* et, the, (emphatic) is added before *elohim*, God, in MS. Bodl. *lemichakey*, to them that wait, plural, two MSS. and all the ancient Versions.

Verse 5. Thou meetest him that rejoiceth and worketh righteousness—(Thou meetest with joy those who work righteousness) The Syriac reads—*pagd atah shech baasht*, as above.

In those is continuance, and we shall be saved—(Because of our deeds; for we have been rebellious) *ba hem dum ve-nushed*. I am fully persuaded that these

CHAPTER LXV.

in thy ways: behold, thou art wrath; for we have sinned: in those is continuance, and we shall be saved.

6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

7 And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.

8 But now, O Lord, thou art our Father; we are the clay, and thou our potter; and we are all the work of thy hand.

9 Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people.

10 Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

11 Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste.

12 Will thou refrain thyself for these things, O Lord? wilt thou hold thy peace, and afflict us very sore?

We have here a vindication of God's dealings with the Jews, 1, 2. To this end the Prophet points out their great hypocrisy, and gives a particular enumeration of their divers iniquities, many of which were committed under the specious guise of sanctity, 3-5. For their horrid impieties (recorded in writing before Jehovah) the wrath of God shall certainly come upon them to the uttermost; a prediction which was exactly fulfilled in the first and second centuries in the reigns of the Roman Emperor respectively, Trajan, and Hadrian, when the whole Jewish polity was dissolved, and the people dispersed all over the world; 6, 7. Though God had rejected the Jews, and called the Gentiles, who sought him not, (Rom. ix. 24-25) yet a remnant from among the former shall be preserved to whom He will in due time manifest all His promises, 8-10. The devastation of Divine retributive justice on those idolaters who set in order a table for God, and fill out a libation to Meri, ancient idolatries, which, from the context, and from the chronological order of the events predicted, have a plain reference to the idolatry practised by Antichrist under the guise of Christianity, 11, 12. Dreadful fate which awaits those gross idolaters conspicuously contrasted with the great blessings reserved for the righteous, 12-16. Future restoration of the posterity of Jacob, and the happy state of the world in general from that glorious epoch, represented by the strong figure of the creation of new heavens and a new earth, wherein dwell the righteous, and no evil which as distress shall be permitted to enter, 17-19. In the new state of things the terms of human life shall be greatly protracted, and shall possess none of that uncertainty which attaches to it in "the heavens and the earth which are now." This is elegantly illustrated by the longevity of a tree; manifestly alluding to the oak or cedar of Lebanon, some individuals of which are known to have lived from seven to ten centuries, 20-23. Beautiful figures shadowing forth the profound peace and harmony of the church of Jesus Christ, which shall immediately follow the total overthrow of Antichrist; with a most gracious promise that the great chain of Omnipotence shall be put upon every adversary, so that none will be able any longer to hurt and destroy in all God's holy mountain, 24, 25.

I AM sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.

1 Psa. 79. 13.—2 Psa. 79. 1. Ch. 2. 8. Jer. 6. 1. & 9. 11.—2 Kings 25. 9. Psa. 74. 7. 2 Chron. 36. 12. Gen. Ezek. 34. 31, 35.—Ch. 42. 24.—Psa. 83. 1.—Psa. Rom. 9. 24, 25, 26, 30. & 10. 20. Eph. 2. 12, 13.—q Ch. 63. 19.

words, as they stand in the present Hebrew Text, are utterly unintelligible; there is no doubt of the meaning of each word separately; but put together they make no sense at all. I conclude, therefore, that the copy has suffered by mistakes of transcribers in this place. The corruption is of long standing; for the ancient interpreters were as much at a loss for the meaning as the moderns, and give nothing satisfactory. The Septuagint render these words by *dia rovra eblavthnetai, therefore we have erred*: they seem to have read *עָוָה עָוָה אֱלֹהִים אֱלֹהִים* *aleyhem nepheshd*, without helping the sense. In this difficulty what remains, but to have recourse to conjecture? Archbishop Secker was dissatisfied with the present reading; he proposed *הִבֵּט אֱלֹהִים וְנִשְׁחָהּ* *hebet alin venoshd*; "look upon us, and we shall, or that we may, be saved;" which gives a very good sense, but seems to have no sufficient foundation. Besides, the word *venoshd*, which is attended with great difficulties, seems to be corrupted, as well as the two preceding; and the true reading of it is, I think, given by the Septuagint, *עָוָה עֲנֵפֶשֶׁתָּהּ*, *eblavthnetai, we have erred*, (so they render the verb *עָוָה* *peashd*, chap. xli. 8, and Ezek. xxiii. 12,) parallel to *עָוָה venachata, haproper, we have sinned*. For *עָוָה* *bahem lam*, which mean nothing, I would propose *עָוָה אֱלֹהִים hamaaleiyem, because of our deeds*; which I presume was first altered to *בְּמַעֲלֵינוּ* *bemedeleyhem*, an easy and common mistake of the third person plural of the pronoun for the first; (see Note on ch. xxxiii. 2,) and then with some farther alteration to *עָוָה אֱלֹהִים bahem lam*. The *עָוָה* *dkhem*, which the Septuagint probably found in their copy, seems to be a remnant of *בְּמַעֲלֵינוּ* *bemedeleyhem*.

This, it may be said, is imposing your sense upon the Prophet. It may be so; for perhaps these may not be the very words of the Prophet: but however it is better than to impose upon him what makes no sense at all; as they generally do, who pretend to render such corrupted passages. For instance, our own translators: "in those is continuance, and we shall be saved;" in those—in whom, or what? There is no antecedent to the relative. In the *ways of God*, say some: *with our fathers*, says Viringa, joining it in construction with the verb *עָוָה* *katsaphath*, "thou hast been angry with them, our fathers;" and putting *עָוָה* *venachata, for we have sinned*, in a parenthesis. But there has not been any mention of *our fathers*; and the whole sentence, thus disposed, is utterly discordant from the Hebrew idiom and construction. In those is continuance: *עָוָה lam*, means a *destined*, but *hidden* and *unknown*, portion of time; but cannot mean continuation of time, or continuance, as it is here rendered. Such forced interpretations are equally conjectural with the boldest critical emendation; and generally have this farther disadvantage, that they are altogether unworthy of the Sacred Writers.

[Coverdale renders the passage thus:—But lo, thou art angry, for we offend, and have been ever in synnre; and there is not one upole. This is, I am afraid, making a sense.

After all that this very learned prelate has done to reduce these words to sense and meaning, I am afraid we are still far from the Prophet's mind. Probably *עָוָה* *bahem*, in them, refers to *עָוָה* *darkeyca, thy ways*, above. *עָוָה lam*, may be rendered of *old*, or during the whole of the Jewish economy; and *עָוָה venoshd*, "and shall we be saved?"

Thus—Thou art worth, for we have sinned in them (thy ways) of old; and can we be saved? For, we are all as an unclean thing, &c.

Verse 6. *As filthy rags*—*עָוָה iddim. Rab. Moesch ben Maimon interpretatur עָוָה iddim, vestes quibus mulier se abstergit post congressum cum marito suo. Alii pannus menstruatus. Alii panni mulieris parentis.*—And we be made as unclean alle we: and as the cloth of the woman rooten blode flowing, all our righteousnesses. Old MS. Bible. If preachers knew properly the meaning of this word, would they make such a liberal use of it in their public ministry?—And why should any use a word, the meaning of which he does not understand? How many in the congregation blush for the incautious man and his "filthy rags."]

Verse 7. There is none] Twelve MSS. have *עָוָה ein*, without the conjunction *vau* prefixed; and so read the *Chaldee and Vulgate*.

And hast consumed us because of our iniquities—(And hast delivered us up into the hands of our iniquities)] For *עָוָה* *vetemgenu, had dissolved us*, the Septuagint, Syriac, and Chaldee, had in their copies *עָוָה* *vetemgenu, had delivered us up. Houbigant. Secker.*

Verse 8. *But now, O Lord, thou art our Father*—(But thou, O Jehovah, thou art our Father)] For *עָוָה* *veattah, and now*, five MSS. (one of them ancient), and the two oldest Editions 1496 and 1483, have *עָוָה* *veattah, and thou*: and so the Chaldee seems to have read. The repetition has great force. The other word may be well spared. [But now, O Lord, thou art our Father—How very affectionate is the complaint in this and the following verses? But how does the distress increase, when they recollect the desolations of the temple, and ruin of public worship, ver. 11, *Our holy and beautiful house where our fathers praised thee, is burnt up with fire, &c.*]

We all are the work of thy hand] Three MSS. (two of them ancient,) and the Septuagint, read *עָוָה* *measeh, the work*, without the conjunction *vau* prefixed. And for *עָוָה* *yadca, thy hand*, the Bodleian, and two other MSS., the Septuagint, Syriac, and Vulgate, read *עָוָה* *yadeyca, thy hands*, in the plural number.

Verse 9. Neither remember iniquity—For *עָוָה* *leat tizcor*, one of my MSS. has *עָוָה* *leat tiktzoph*, "be not angry"—as in the preceding clause. This has been partially obliterated, and *עָוָה* *tizcor*, written in the margin by a later hand: but this MS. abounds with words of this kind all altered by later hands.]

NOTES ON CHAPTER LXV.

This Chapter contains a defence of God's proceedings in regard to the Jews, with reference to their complaint in the Chapter preceding. God is introduced declaring, that He had called the Gentiles, though they had not sought Him; and had rejected His own people, for their refusal to attend to His repeated call; for their obstinate disobedience, their idolatrous practices, and detestable hypocrisy. That nevertheless he would not destroy them all; but would preserve a remnant, to whom He would make good His ancient promises. Severe punishments are threatened to the apostates; and great rewards are promised to the obedient in a future flourishing state of the church.

2 I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts;
 3 A people that provoketh me to anger continually to my face; that sacrificeth in

gardens, and burneth incense upon altars of brick;
 4 Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels;

r Rom. 10. 21.—Deut. 32. 21.—1 Chap. 1. 39. & 66. 17. See Lev. 17. 5.

u Heb. upon bricks.—w Deut. 18. 11.—x Ch. 66. 17. See Lev. 11. 7.—y Or, places.

Verse 1. *I am sought of* them that asked not for me—(I am made known to those that asked not for me)] נדרשתי נדרשתי, *nedraashti*, εφρανης εφρανης, the Septuagint, *Alexandrian*, and St. Paul, Rom. x. 20; who has however inverted the order of the phrases, εφρανης εφρανης, *I was made manifest*, and εφρανης, *I was found*, from that which they have in the Septuagint. נדרשתי *nedraashti* means, "I am sought so as to be found." *Vitringa*. If this be the true meaning of the word, then שאלו שאלו, *that asked*, which follows, should seem defective, the verb wanting its object: but two MSS. (one of them ancient), have שאלוני שאלוני, "asked me;" and another MS. שאלו שאלוני, "asked for me;" one or other of which seems to be right. But Cocceius, in Lex. and *Vitringa* in his translation, render נדרשתי *nedraashti*, by "I have answered;" and so the verb is rendered by all the ancient Versions in Ezek. xx. 3. 31. If this be right, the translation will be, "I have answered those that asked not." I leave this to the Reader's judgment: but have followed in my translation the Septuagint and St. Paul, and the MSS. above-mentioned. בקשתי *bekesheni*, is written regularly and fully in above a hundred MSS. and in the oldest Edition בקשתי *bekeshuni*.

Verse 3. *That sacrificeth in gardens, and burneth incense upon altars of brick*—(Sacrificing in the gardens, and burning incense on the tiles) These are instances of heathenish superstition and idolatrous practices, to which the Jews were immoderately addicted before the Babylonish captivity. The Heathen worshipped their idols in groves; whereas God, in opposition to this species of idolatry, commanded His people, when they should come into the Promised Land, to destroy all the places wherein the Canaanites had served their gods, and in particular to burn their groves with fire, Deut. xii. 2. 3. These apostate Jews sacrificed upon altars built of bricks; in opposition to the command of God in regard to His altar, which was to be of unhewn stone, Exod. xx. 25.—*Et pro uno altari, quod impolitibus lapidibus Dei erat lege constructum, octos lateres et agrorum cespites hostiarum sanguine cruentabant.* ["And instead of one altar which, according to the law of God, was to be constructed of unhewn stones, they stained the bricks and turfs of the fields with the blood of their victims."] *Hieron.* in loc. Or it means, perhaps, that they sacrificed upon the roofs of their houses, which were always flat, and paved with brick, or tile, or plaster of terrace. An instance of this idolatrous practice we find in 2 Kings xxiii. 12, where it is said that Josiah "beat down the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made." See also Zeph. i. 5. Sir John Chardin's MS. Note on this place of Isaiah is as follows:—"Ainsi font tous les Gentiles, sur les lieux elevés, et sur les terrasses, appellez lateres, parceque sont faits de briques."—"Who dwell in the sepulchres, and lodge in the caverns," for the purposes of necromancy and divination; to obtain dreams and revelations. Another instance of Heathenish superstition:

*Hæc dona sacerdos
 Cava tulit, et cænarum ovium sub nocte silenti
 Pallibus incubit stratis, romo quoque petenti;
 Nulla modo simulacra videt volentia miræ,
 Et veris audit voces, frivolisque decorum
 Colloquio, atque imis Acherontæ affatur Averna.*

Virg. Æn. vii. 88.

"Here in distress th' Italian nations come,
 Anxious, to clear their doubts, and learn their doom.
 First, on the floors of the slaughter'd sheep;
 By night the sacred priest dissolves in sleep;
 When, in a train, before his slumbering eye,
 Thin airy forms, and wonderous visions fly.
 He calls the powers, who guard th' infernal floods,
 And talks inspired, familiar with the gods."

Pitt.

There was a practice exactly like this which prevailed among the Highlanders of Scotland: an authentic account of this is given by Sir Walter Scott, in a note on his Poem called *The Lady of the Lake*. It is as follows:

"The Highlanders, like all rude people, had various superstitious modes of enquiring into futurity. One of the most noted was the *Taghairm*, mentioned in the Text. A person was wrapped up in the skin of a newly-slain bullock; and deposited beside a water-fall, or at the bottom of a precipice, or in some other strange, wild, and unusual situation, where the scenery around him suggested nothing but objects of horror. In this situation he revolved in his mind the question proposed; and whatever was impressed upon him by his exalted imagination passed for the inspiration of the disembodied spirits, who haunt these desolate recesses. In some of the Hebrides, they attributed the same

oracular power to a large black stone by the sea-shore, which they approached with certain solemnities; and considered the first fancy which came into their own minds, after they did so, to be the undoubted dictate of the tutelary deity of the stone; and as such to be, if possible, punctually complied with. Martin has recorded the following curious modes of Highland augury, in which the Taghairm, and its effects upon the person who was subjected to it, may serve to illustrate the text.

"It was an ordinary thing among the over-curious to consult an invisible oracle, concerning the fate of families and battles, &c. This was performed three different ways: the first was by a company of men, one of whom being detached by lot, was afterwards carried to a river, which was the boundary between two villages. Four of the company laid hold on him; and, having shut his eyes, they took him by the legs and arms, and then, tossing him to and again, struck his hips with force against the bank. One of them cried out, What is it you have got here? Another answers, A log of birch-wood. The other cries again, Let his invisible friends appear from all quarters, and let them relieve him by giving an answer to our present demands; and in a few minutes after, a number of little creatures came from the sea, who answered the question, and disappeared suddenly. The man was then set at liberty; and they all returned home to take their measures according to the prediction of their false prophets: but the poor deluded fools were abused; for the answer was still ambiguous. This was always practised in the night, and may literally be called the works of darkness.

"I had an account from the most intelligent and judicious men in the Isle of Skie, that, about sixty-two years ago, the oracle was thus consulted only once, and that was in the parish of Kilmartin, on the east side, by a wicked and mischievous race of people, who are now extinguished, both root and branch.

"The second way of consulting the oracle was by a party of men, who first retired to solitary places, remote from any house; and there they singled out one of their number, and wrapt him in a big cow's hide, which they folded about him. His whole body was covered with it, except his head, and so left in this posture all night, until his invisible friends relieved him, by giving a proper answer to the question in hand; which he received, as he fancied, from several persons that he found about him all that time. His consorts returned to him at the break of day, and then he communicated his news to them; which often proved fatal to those concerned in such unwarrantable enquiries.

"There was a third way of consulting, which was a confirmation of the second above mentioned. The same company who put the man into the hide took a live cat, and put him on a spit. One of the number was employed to turn the spit; and one of his consorts enquired of him, What are you doing? He answered, I roast this cat, until his friends answer the question; which must be the same that was proposed by the man shut up in the hide. And afterwards, a very big cat (in allusion to the story of 'the King of the Cats,' in Lord Lyttleton's Letters, and well known in the Highlands as a nursery tale,) comes, attended by a number of lesser cats, desiring to relieve the cat turned upon the spit, and then answers the question. If this answer proved the same that was given to the man in the hide, then it was taken as a confirmation of the other, which, in this case, was believed infallible.

"Mr. Alexander Cooper, present minister of North-Vist, told me that one John Erach, in the Isle of Lewis, assured him, it was his fate to have been led by his curiosity with some who consulted this oracle, and that he was a night within the hide, as above-mentioned; during which time he felt and heard such terrible things, that he could not express them. The impression it made on him was such as could never go off; and he said for a thousand worlds he would never again be concerned in the like performance, for this had disordered him to a high degree. He confessed it ingenuously, and with an air of great remorse; and seemed to be very penitent under a just sense of so great a crime. He declared this about five years since, and is still living in the Lewis for any thing I know."—*Description of the Western Isles*, p. 110. See also PENNANT'S *Scottish Tour*, Vol. ii. p. 361.

[Verse 4. "Which remain among the graves"—For the purpose of evoking the dead. They lodged in desert places

5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day.

6 Behold, it is written before me: I will not keep silence, but will recompense, even recompense into their bosom.

7 Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

8 Thus saith the LORD, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all.

9 And I will bring forth a seed out of Jacob and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

11 But ye are they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number.

12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not.

1. See Matt. 2. 11. Luke 5. 30. & 12. 11. Jude 13.—a Or, anger.—b Deut. 32. 34. Mal. 2. 12.—c Psal. 50. 3.—d Psal. 72. 12. Jer. 15. 18. Ezek. 11. 21.—e Exod. 22. 5.—f Ezek. 18. 6.—g Ezek. 20. 27, 28.—h Jer. 2. 14.—i Ver. 15. 22. Matt. 22. 65. Rom. 11. 5, 7.

1. Ch. 22. 6. & 25. 2.—2 Josh. 7. 24, 26. Hos. 2. 16.—m Ch. 56. 7. & 57. 13. Ver. 22. p Ezek. 23. 41. 1 Cor. 10. 31.—(r, Gad.—q Or, Meni.—r 2 Chron. 32. 15, 16. Prov. 1. 24, &c. Ch. 64. 4. Jer. 7. 13. Zech. 7. 7. Matt. 22. 34—42.

that demons might appear to them; for demons do appear in such places,—to those who do believe in them." *Kimchi.*]

In the monuments—(In the caverns)] בַּעֲטֻרִים *baeturim*, a word of doubtful signification. An ancient MS. has בַּעֲטֻרִים *baeturim*, another בַּעֲטֻרִים *baeturim*, in the rocks: and *Le Clerc* thinks the *Septuagint* had it so in their copy. They render it by *εἰς τοὺς σπηλαιούς*, "in the caves."

"Who eat swine's flesh"—which was expressly forbidden by the law, Lev. xi. 7, but among the heathen was in principal request in their sacrifices and feasts. Antiochus Epiphaneus compelled the Jews to eat swine's flesh, as a full proof of their renouncing their religion. 2 Mac. vi. 18, and vii. 1. "And the broth of abominable meats,"—for kustrations, magical arts, and other superstitious and abominable practices.

In their vessels] For בַּעֲטֻרִים *baeturim*, a MS. had at first בַּעֲטֻרִים *baeturim*. So the *Vulgate* and *Chaldee*, and the preposition seems necessary to the sense.

Verse 5. For I am holier than thou] So the *Chaldee* renders it. קִדְּשִׁיתִי *kedashtiki*, is the same with כִּדְּשִׁיתִי *kedashti mimeca*. In the same manner חֲזַקְתִּי *chazektani*, Jer. xx. 7, is used for חֲזַקְתִּי *chazacta mimeni*, thou art stronger than I.

[Verse 6. Behold, it is written before me—Their sin is registered in heaven, calling aloud for the punishment due to it.

I will—recompense into their bosom—The bosom is the place where the Asiatics have their pockets, and not in their skirts like the inhabitants of the West. Their loose flowing garments have scarcely any thing analogous to skirts.]

Into their bosom] For *by al*, ten MSS. and five editions have *לִּמְאֵל*. So again at the end of this verse, seventeen MSS. and four editions have *לִּמְאֵל*.

Verse 7. Your iniquities, and the iniquities of your fathers—(Their iniquities, and the iniquities of their fathers) For the pronoun affixed of the second person *נָכַמְךָ*, your, twice, read *נָכַמְתִּי*, their, in the third person; with the *Septuagint*, and *Houbigant*.

[Verse 8. A blessing is in it—The Hebrews call all things which serve for food בְּרָכָה *beracah*, a blessing. On this verse *Kimchi* remarks: "As the cluster of grapes contains, besides the juice, the bark and the kernels, so the Israelites have, besides the just, sinners among them. Now as the cluster must not be destroyed because there is a blessing, a nutritive part in it; so Israel shall not be destroyed, because there are righteous persons in it. But as the bark and kernels are thrown away, when the wine is pressed out, so shall the sinners be purged away from among the just, and on their return from exile, shall not be permitted to enter into the land of Israel. Ezek. xx. 38."]

For my servants' sakes—(For the sake of my servant)] It is to be observed, that one of the *Koningsburg* MSS. collated by *Lilienthal* points the word עַבְדִּי *abdi*, singular; that is, my servant, meaning the Messiah; and so read the *Septuagint*, which gives a very good sense. [In two of my old MSS. it is pointed עַבְדִּי *abadai*, and עַבְדִּי *abdi*, my servant: this confirms the above reading.]

Verse 9. An inheritor of my mountains—(An inheritor of my mountain)] *הָרִי* *hari*, in the singular number; so the *Septuagint* and *Syriac*, that is, of mount *Sion*. See ver. 11, and chap. lvi. 7. to which *Sion*, the pronoun feminine singular, added to the verb in the next line, refers; מַשְׁכַּן *yerushuah*, shall inherit her.

Verse 10. Sharon—and the valley of Achor] Two of

the most fertile parts of Judea; famous for their rich pastures; the former to the west, not far from *Joppa*; the latter north of *Jericho*, near *Gilgal*.

Verse 11. That prepare a table for that troop—(Who set in order a table for *Gad*)] The disquisitions and conjectures of the learned concerning *Gad* and *Meni*, are infinite and uncertain: perhaps the most probable may be, that *Gad* means good fortune, and *Meni* the moon. "But why should we be solicitous about it?" says *Schmidius*. "It appears sufficiently, from the circumstances, that they were false gods; either stars, or some natural object; or a mere fiction. The holy Scriptures did not deign to explain more clearly what these objects of idolatrous worship were; but chose rather, that the memory of the knowledge of them should be utterly abolished. And God be praised, that they are so totally abolished, that we are now quite at a loss to know what and what sort of things they were." *Schmidius* on the place, and on Jud. ii. 13, *Bibl. Hallensia*.

Jerom, on the place, gives an account of this idolatrous practice of the apostate Jews, of making a feast, or a lecti-ternum, as the Romans called it, for these pretended deities. *Est in cunctis urbibus, et maximè in Ægypto, et in Alexandria, idololatriæ vetus consuetudo, ut ultimo die anni, et mensis ejus qui extremus est, ponant mensam refertam variis generis epulis, et poculum mulso mixtum; vel præteritii anni vel futuri fertilitatem auspicantes. Hoc autem faciebant et Israelitæ, omnium simulachrorum portenta venerantes; et nequaquam altari victimas, sed hujusmodi mensæ liba fundebant.*—"In all cities, and especially in *Egypt* and *Alexandria*, it was an ancient idolatrous custom on the last day of the year, to spread a table covered with various kinds of viands, and a goblet mixed with new wine, referring to the fertility either of the past or coming year. The Israelites did the same, worshipping all kinds of images, and pouring out libations on such tables, &c." See also *Le Clerc* on the place; and on lxxi. 17, and *Dav. Millii* Dissert. v.

The allusion to *Meni*, which signifies number, is obvious. If there had been the like allusion to *Gad*, which might have been expected, it might perhaps have helped to let us into the meaning of that word. It appears from *Jerom's* version of this place, that the words *τὸ δαιμόνιον*, to a demon, (or, *δαίμων*, as some copies have it), and *τὸ ἄστυ*, to fortune, stood in his time in the Greek version in an inverted order from that which they have in the present copies; the latter then answering to *τὸ γὰρ*, the former to *τὸν μέν*: by which some difficulty would be avoided; for it is commonly supposed, that *τὸ γὰρ* signifies *τὸ ἄστυ*, fortune. See *Gen. xxx. 11*, apud *Sept.* This matter is so far well cleared up by *MSS. Pachom*. and *I. D. 11*, which agree in placing these two words in that order, which *Jerom's* version supposes.

[My Old MS. Bible translates:—That patten the borde of fortune; and offerden libours upon it; and so the *Vulgate*.

Ετοιμαζοντες τὰ δαιμόνια τραπέζας, και πληρουντες τὴν ἄστυ κερασα. "Preparing a table for the demon, and pouring out, or filling up, a libation to fortune." *Septuagint*.

Ye have set up an altar unto Fortune And given rich drink offerings unto Treasures. *Concordia*.

Verse 12. Therefore will I number you—Referring to *Meni*, which signifies number. "Rabbi *Eliezar* said to his disciples, Turn to God one day before you die. His disciples said, How can a man know the day of his death? He answered, Therefore it is necessary that you should turn to God to-day, for possibly ye may die to-morrow."

13 Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

15 And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name:

16 That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth: because the former troubles are forgotten, and because they are hid from mine eyes.

17 For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

18 But ye be glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

19 And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall

be no more heard in her, nor the voice of crying.

20 There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old: but the sinner being an hundred years old shall be accursed.

21 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

23 They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.

24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

r Matt. 5. 12. Luke 13. 28.—r Heb. breathing.—1 See Jer. 22. 22. Zech. 8. 12. Ver. 9. 22.— Chap. 62. 2. Acts 11. 26.—w Ps. 72. 17. Jer. 4. 2.—x Deut. 6. 18. Ps. 63. 11. Chap. 15. 18. & 45. 23. Zeph. 1. 6.—y Chap. 51. 16. & 64. 22. 2 Pat. 3. 13. Rev. 21. 1.—z Heb. come upon the heart.—a Chap. 62. 5.

b Chap. 35. 10. & 51. 11. Rev. 7. 17. & 21. 4.—c Eccles. 9. 12.—d See Lev. 26. 16. Deut. 28. 30. Chap. 62. 8. Amos 9. 14.—e Ps. 92. 12.—f Ver. 9. 15.—g Heb. shall make them continue long, or, shall wear out.—h Deut. 32. 41. Hos. 6. 12.—i Chap. 61. 9.—k Ps. 32. 5. Dan. 9. 21.—l Chap. 11. 6, 7, 9.—m Gen. 3. 14.

Verse 13. *My servants shall eat, but ye shall be hungry*—Rabbi Joachan ben Zachai said in a parable: There was a king who invited his servants, but set them no time to come to the feast. The prudent and wary who were among them adorned themselves; and, standing at the gate of the king's house, said, Is there any thing lacking in the king's house? i. e. Is there any work to be done in it? But the foolish which were among them went, and mocking said, When shall the feast be, in which there is no labour? Suddenly, the king sought out his servants: they who were adorned entered in, and they who were still polluted entered in also. The king was glad when he met the prudent: but he was angry when he met the foolish. Therefore he said, Let those sit down, and let them eat: but let these stand and look on.

This parable is very like that of the wise and the foolish virgins, Matt. xxv. and that of the marriage of the king's son, Matt. xxii.

Verse 15. *Shall slay thee*—(Shall slay you) For חסיתו vehemiticus, shall slay thee, the Septuagint and Chaldee read חסיתם vehemiticem, shall slay you, plural.

[Verse 17. *I create new heavens and a new earth*—This has been variously understood. Some Jews and some Christians understand it literally. God shall change the state of the atmosphere, and render the earth more fruitful. Some refer it to what they call the Millennium; others to a glorious state of religion; others to the re-creation of the earth after it shall have been destroyed by fire. I think it refers to the full conversion of the Jews ultimately; and primarily to the deliverance from the Babylonish captivity.]

Verse 18. *Rejoice for ever in that which I create*—(Exult in the age to come which I create) So in chap. ix. 5, טר אבי אד, παρηρ τον μελλοντος αιωσος, "the father of the age to come," Sept. See Bishop Chandler, Defence of Christianity, p. 136.

[Verse 19. "The voice of weeping, &c.—Because of untimely deaths, shall no more be heard in thee; for natural death shall not happen till men be full of days; as it is written, ver. 20, *There shall be no more thence an infant of days*, i. e. the people shall live to three or five hundred years of age, as in the days of the patriarchs; and if one die at one hundred years, it is because of his sin; and even at that age he shall be reputed an infant; and they shall say of him, An infant is dead. These things shall happen to Israel in the days of the Messiah." Kimchi.]

Verse 20. *Thence*—(There) For שם misham, thence, the Septuagint, Syriac, and Vulgate, read שם sham, there.

Verse 22. *They shall not build, and another inhabit*] The reverse of the curse denounced on the disobedient, Deut. xxviii. 30, "Thou shalt build a house, and thou shalt not dwell therein; thou shalt plant a vineyard, and shalt not gather the grapes thereof."

[For as the days of a tree] It is commonly supposed that the oak, one of the most long-lived of the trees, lasts about a thousand years; being five hundred years growing

to full perfection, and as many days of generation: which seems to be a moderate and probable computation. See Evelyn, Sylva B. iii. chap. iii. The present emperor of China, in his very ingenious and sensible poem, intitled *Eloge de Moukden*, a translation of which in French was published at Paris, 1770, speaks of a tree in his country, which lives more than a hundred ages; and of another, which after fourscore ages is only in its prime, p. 37, 38. But his imperial majesty's commentators, in their note on the place, carry the matter much farther; and quote authority, which affirms, that the tree last mentioned by the emperor, the immortal tree, after having lived ten thousand years, is still only in its prime. I suspect that the Chinese enlarge somewhat in their national chronology as well as in that of their trees. See *Chou King*, Preface, by Mons. de Guignes. The prophet's idea seems to be, that they shall live to the age of the antediluvians; which seems to be very justly expressed by the days of a tree, according to our notions. [The Rabbins have said that this refers to the tree of life, which endures five hundred years.]

Verse 23. *They shall not labour in vain*—(My chosen shall not labour in vain) I remove בעריה bechirai, my elect, from the end of the twenty-second to the beginning of the twenty-third verse, on the authority of the Septuagint, Syriac, and Vulgate, and a MS.; contrary to the division in the Masoretic text. [The Septuagint is beautiful:—My chosen shall not labour in vain, neither shall they beget children for the curse; for the seed is blessed of the Lord, and their posterity with them.]

Nor bring forth for trouble—(Neither shall they generate a short-lived race) לבהלה, in festinationem, "what shall soon hasten away." Εἰς κταραπ, for a curse, Sept. They seem to have read לאלה le-aleh. Grotius. But Psal. lxxviii. 33, both justifies and explains the word here:—

יכל בהבל יצא
yemeyhem behebel yayceal
ושנתם כבהלה
dabbhelelech veshenotham

"And he consumed their days in vanity,
And their years in haste."

μνησ σπουδης, say the Septuagint. Jerom on this place of Isaiah explains it to the same purpose: "εις ανραπειαν, hoc est, ut esse desistant."

[Verse 24. *Before they call I will answer*—I will give them all they crave for, and more than they can desire.

Verse 25. *The wolf and the lamb, &c.*—The glorious salvation which Jesus Christ procures is for men, and for men only: fallen spirits must still abide under the curse. He took not on him the nature of angels, but the seed of Abraham.]

Shall feed together] For כחדו ke-chad, as one, an ancient MS. has יחדו yachdav, together, the usual word, to the same sense, but very different in the letters. The Septuagint, Syriac, and Vulgate, seem to agree with the MS.

CHAPTER XLVI.

This Chapter treats of the same subject with the foregoing. God, by his Prophet, tells the Jews, who value themselves much on their Temple and pompous worship, that the Most High will not in temples make his abode; and that no outward rites of worship, while the worshippers are idolatrous and impure, can please Him who looketh at the heart, 1-3. This leads to a threatening of vengeance for their guilt, alluding to their making void the law of God by their abominable traditions, their rejection of Christ, persecution of his followers, and consequent destruction by the Romans. But as the Jewish ritual and people show forth the system of Christianity and its professors; as, in the prophetic writings, the idolatries of the Jews are frequently put for the idolatries afterwards practised by those leaving the Christian name. Consequently, if we would have the plenitude of meaning in this section of prophecy, which the very context requires, we must look through the type into the antitype, viz. the very gross idolatries practised by the members of Antichrist, the pompous heap of human inventions and traditions with which they have encumbered the Christian system, their most furious persecution of Christ's spiritual and true worshippers, and the awful judgments which shall overtake them in the great and terrible day of the Lord, 4-6. The mighty and sudden increase of the church of Jesus Christ at the period of Antichrist's fall represented by the very strong figure of Sion being delivered of a manchild before the time of her travail, the meaning of which symbol the Prophet imine lately subjoins in a series of interrogations for the sake of greater force an I emphases, 7-9. Wonderful prosperity and unspeakable blessings of the world when the posterity of Jacob, with the fulness of the Gentiles, shall be assembled to Messiah's standard, 10-14. All the wicked of the earth shall be gathered together to the battle of that great day of God Almighty, and the slain of Jehovah shall be many, 15-18. Manner of the future restoration of the Israelites from their several dispersations throughout the habitable globe, 19-21. Perpetuity of this new economy of grace to the house of Israel, 22. Righteousness shall be universally diffused in the earth; and the memory of those who have transgressed against the Lord shall be had in continued abhorrence, 23-24. Thus this great Prophet, after tracing the principal events of time, seems at length to have terminated his views in eternity, where all revolutions cease, where the blessedness of the righteous shall be unchangeable as the new heavens, and the misery of the wicked as the fire that shall not be quenched.

OL. XVII. 1. etc. ann. Noms. Psa. R. Rom. 4.

17 **THUS** saith the LORD. ^a The heaven is my throne, and the earth is my footstool: ^b is is the house that ye build unto me? and where is the place of my rest.

2 For all those things hath mine hand made, and all those things have been, saith the LORD: ^c but to this man will I look, ^d even to him that is poor and of a contrite spirit, and ^e trembleth at my word.

^a 1 Kings 8. 27. 2 Chron. 6. 18. Matt. 5. 34, 35. Acts 7. 49, 48 & 17. 24. — c Ch. 52. 15. & 1. 1.— d Psa. 24. 14. & 51. 17.— e Acts 9. 4. & 10. 3. Prov. 28. 14. Ver. 5. & Ch. 1. 11.

NOTES ON CHAPTER XLVI.

This Chapter is a continuation of the subject of the foregoing. The Jews valued themselves much upon their Temple, and the pompous system of services performed in it, which they supposed to be of perpetual duration; and they assumed great confidence and merit to themselves for their strict observance of all the externals of their religion. And at the very time, when the judgments, denounced in ver. 6 and 12 of the preceding Chapter, were hanging over their heads, they were rebuilding, by Herod's munificence, the Temple in a most magnificent manner. God admonishes them, that "the Most High dwelleth not in temples made with hands;" and that a mere external worship, how diligently soever attended, when accompanied with wicked and idolatrous practices in the worshippers, would never be accepted by Him. This their hypocrisy is set forth in strong colours: which brings the prophet again to the subject of the former Chapter; and he pursues it in a different manner, with more express declaration of the new economy, and of the flourishing state of the church under it. The increase of the church is to be sudden and astonishing. They that escape of the Jews, that is, that become converts to the Christian faith, are to be employed in the Divine mission to the Gentiles, and are to act as priests in presenting the Gentiles as an offering to God, see Rom. xv. 16. And both, now collected into one body, shall be witnesses of the final perdition of the obstinate and irreclaimable.

These two Chapters manifestly relate to the calling of the Gentiles, the establishment of the Christian dispensation, and the reprobation of the apostate Jews, and their destruction executed by the Romans.

Verse 2. And all those things have been—(And all these things are mine) A word absolutely necessary to the sense is here lost out of the text: ^b li, mine. It is preserved by the Septuagint and Syriac.

Verse 3. He that killeth an ox is as if he slew a man—(He that slayeth an ox, killeth a man) These are instances of wickedness joined with hypocrisy; of the most flagitious crimes committed by those, who at the same time affected great strictness in the performance of all the external services of religion. God, by the prophet Ezekiel, upbraids the Jews with the same practices. "When they had slain their children to their idols, then they came the same day into my sanctuary to profane it," chap. xxiii. 30. Of the same kind was the hypocrisy of the Pharisees in our Saviour's time; "who devoured widows' houses, and for a pretence made long prayers," Matt. xxiii. 14.

The generality of interpreters, by departing from the literal rendering of the Text, have totally lost the true sense of it; and have substituted in its place what makes no good sense at all: for it is not easy to shew, how in any circumstances sacrifice and murder, the presenting of legal

3 He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

4 I also will choose their delusions, and will bring their fears upon them; because when I called none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not.

5 Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed.

6 A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to his enemies.

7 Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

8 Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

9 Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God.

^a Or, hid.— d ut. 28. 18.— e Heb. moshah a memorial of, Lev. 2. 2.— Or, desines v. Prov. 1. 21. Chap. 65. 12. Jer. 7. 12.— x Ver. 1.— y Chap. 5. 19.— z Them. 1. 10. Th. 2. 13.— a Or, begot.

offerings and idolatrous worship, can possibly be of the same account in the sight of God.

He that offereth an oblation as if he offered swine's blood—(That maketh an oblation offereth swine's blood) A word here likewise, necessary to complete the sense, is perhaps irrecoverably lost out of the Text. The Vulgate and Chaldee add the word offereth, to make out the sense; not, as I imagine, from any different reading, (for the word wanted seems to have been lost before the time of the oldest of them, as the Septuagint had it not in their copy;) but from mere necessity.

Le Clerc thinks, that מללה melleh, is to be repeated from the beginning of this member: but that is not the case in the parallel members, which have another and a different verb in the second place. ודאם, sic Versions: putarem tamen legendum participium aliquod, et quidem non zabach, cum sequatur ח cheth, nisi jam processerant." SECKER. Houbigant supplies אכל acah, eateth. After all, I think the most probable word is that which the Chaldee and Vulgate seem to have designed to represent; that is, מקריב mekriv.

[Verse 3. In their abominations—וּבְשִׁקְצֵיהֶם u-be-she-kutseyhem, and in their abominations; two copies of the Machazor, and one of Kennicott's MSS. have וּבְשִׁקְצֵיהֶם u-be-giloleyhem, and in their idols. So the Vulgate and Syriac.]

Verse 5. Your brethren that hated you—said—(Say ye to your brethren that hate you) The Syriac reads אַמְרֵי לְאִמְרֵי אַמְרֵי amru loacheycem; and so the Septuagint, Edit. Comp. εἰπτε ἀδελφοῖς ἡμῶν and MS. Marchal. has ἀδελφοῖς and so Cyrill and Procopius read and explain it. It is not easy to make sense of the reading of the Septuagint in the other Editions: εἰπτε ἀδελφοῖς ἡμῶν τοῖς μισοῦσιν ὑμᾶς—but for ἡμῶν, our, MS. 1. D. II. also has ἡμῶν, your.

[Verse 6. A voice of noise from the city, a voice from the temple, a voice from the Lord—It is very remarkable that similar words were spoken by Jesus, son of Ananias, previously to the destruction of Jerusalem. See his very affecting history related by Josephus, WAR, B. vi. chap. 5.]

Verse 8. Who hath seen—(And who hath seen) Twenty MSS. (four ancient) [of Kennicott's, and twenty-nine of De Rossi's, and two ancient of my own,] and the two oldest Editions, with two others, have וְיֵאמְרוּ u-mi, adding the conjunction וְ, and; so read all the ancient Versions. And who hath seen?

[Verse 9. Shall I bring to the birth—וְהֵאֵשְׁבִיר הַאֵם haani ashebbir, num ego matricem frangam, MONTANUS. The word means that which immediately precedes the appearance of the fetus—the breaking forth of the liquor amnii. This also is an expression that should be studiously avoided in prayers and preachings.]

10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

11 That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.

12 For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream; then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.

13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

14 And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies.

15 For, behold, the Lord will come with fire,

and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many.

17 They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord.

18 For I know their works and their thoughts: it shall come that I will gather all nations and tongues; and they shall come and see my glory.

19 And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

6 Or, brightness.—Ch. 43. 13. & 60. 5.—4 Ch. 60. 16.—5 Ch. 49. 22 & 60. 4.—f See Ezech. 32. 1, &c.

g Ch. 3. 5. 2 Thess. 1. 8.—h Ch. 37. 1.—i Ch. 65. 3, 4.—k Or, one after another. 1 Luke 2. 34.—m Mal. 1. 11.

Verse 11. *With the abundance of her glory*—(From her abundant stores) For מִזֵּיזִים, from the splendour, two MSS. and the old Edition of 1489, have מִזֵּיזֵיזֵי; and the latter זֵיזֵיזֵי, is upon a rasure in three other MSS. It is remarkable that Kimchi and Sal. ben Melech, not being able to make any thing of the word as it stands in the Text, say it means the same with מִזֵּיזֵיזֵי; that is, in effect, they admit of a various reading, or an error in the Text. But as Vitringa observes, what sense is there in sucking nourishment from the splendour of her glory? He therefore endeavours to deduce another sense of the word מִזֵּיזֵיזֵי: but, as far as it appears to me, without any authority. I am more inclined to accede to the opinion of those learned Rabbins, and to think that there is some mistake in the word; for that in truth is their opinion, though they disguise it by saying, that the corrupted word means the very same with that which they believe to be genuine. So in chap. xli. 24, they say that אֶפְרַיִם אֶפְרַיִם, a viper, means the same with אֶפְרַיִם אֶפְרַיִם, nothing; instead of acknowledging that one is written by mistake instead of the other. I would propose to read in this place מִזֵּיזֵיזֵי, or מִזֵּיזֵיזֵי, [which is the reading of one of De Rossi's MSS.] (instead of מִזֵּיזֵיזֵי), from the stores, from מִן זֵיזֵיזֵי, to nourish, to feed, see Gen. xlv. 23; 2 Chron. xi. 23; Psa. cxliv. 13. And this perhaps may be meant by Aquila, who renders the word by ἀνο τροφῶν: with which that of the Vulgate, ab omnimoda gloria, and of Symmachus and Theodotion, nearly agree. The Chaldee follows a different reading, without improving the sense; מֵיזֵיזֵיזֵי, from the wine.

Verse 12. *Like a river, and—like a flowing stream*—(Like the great river, and like the overflowing stream) That is, the Euphrates; (it ought to have been pointed כְּנָהָר כְּנָהָר, ut fluvius ille, "as the river:") and the Nile.

Then shall ye suck—(And ye shall suck at the breast) These two words שָׁד לֵב אֵל שָׁד, at the breast, seem to have been omitted in the present text, from their likeness to the two words following; שָׁד לֵב אֵל שָׁד, at the side. A very probable conjecture of Houbigant. The Chaldee and Vulgate have omitted the two latter words instead of the two former. See Note on chap. lx. 4.

Verse 15. *The Lord will come with fire*—(JEHOVAH shall come as a fire) כָּאֵשׁ כָּאֵשׁ, as a fire; כָּאֵשׁ כָּאֵשׁ, as a fire; כָּאֵשׁ כָּאֵשׁ.

To render his anger with fury—(To breathe forth his anger in a burning heat) Instead of לֶהֱשִׁיב לֶהֱשִׁיב, as pointed by the Masoretes, to render, I understand it as לֶהֱשִׁיב לֶהֱשִׁיב, to breathe, from נָשָׁב נָשָׁב.

Verse 17. *Behind one tree*—(After the rites of Achad) The Syrians worshipped a god called Adad. Plin. Nat. Hist. xxxvii. 11; Macrobi. Sat. i. 23. They held him to be the highest and greatest of the gods, and to be the same with Jupiter and the sun: and the name Adad, says Macrobius, signifies one; as likewise does the word Achad in Isaiah. Many learned men therefore have supposed, and with some probability, that the Prophet means the same pretended deity. אַחַד אַחַד, in the Syrian and Chaldean dialects is אַחַד אַחַד; and perhaps by reduplication of the last letter, to express perfect unity, it may have become אַחַד אַחַד, not improperly expressed in Latin by Macrobius Adad, without the aspirate. It was also pronounced by the Syrians themselves, with a weaker aspirate אַחַד אַחַד; as in Behadad, Hadadezer, names of their

king, which were certainly taken from their chief object of worship. This seems to me to be a probable account of this name.

But the Masoretes correct the Text in this place. Their marginal reading is אַחַד אַחַד, which is the same word only in the feminine form: and so read thirty MSS. (six ancient,) and the two oldest Editions. This Le Clerc approves, and supposes it to mean Hecata, or the moon; and he supports his hypothesis by arguments not at all improbable. See his Note on the place.

Whatever the particular mode of idolatry, which the Prophet refers to, might be, the general sense of the place is perfectly clear. But the Chaldee and Syriac, and after them Symmachus and Theodotion, cut off at once all these difficulties, by taking the word אַחַד אַחַד in its common meaning, not as a proper name; the two latter rendering the sentence thus: οὐρανὸν ἀλλήλων ἐν μέσῳ ἐσθίωντων τὸ κρέας τοῦ χοιρῆτος one after another, in the midst of those that eat swine's flesh. I suppose, they all read in their copies אַחַד אַחַד אַחַד אַחַד, one by one, or perhaps אַחַד אַחַד אַחַד אַחַד אַחַד אַחַד, one after another. See a large dissertation on this subject in Davidis Milii Dissertationes Selectæ, Dissert. VI.

[I know not what to make of this place; it is certain that our translation makes no sense,—and that of the learned prelate seems to me too refined. Kimchi interprets this of the Turks, who are remarkable for ablutions.—"Behind one in the midst" he understands of a large fishpond placed in the middle of their gardens. Others make אַחַד אַחַד, a deity, as above;—and a deity of various names it is supposed to be; for it is Achad, and Chad, and Hadad, and Achath, and Hecata, an Assyrian idol. Βεβητύς the first tree or the gate withine forth. Old MS. Bible.]

Verse 18. *For I know their works* [A word is here lost out of the present Text, leaving the Text quite imperfect. The word is יָדָעָה, knowing, supplied from the Syriac. The Chaldee had the same word in the copy before him, which he paraphrases by קִדְמֵי גֵלוֹן kedemi gelon, their deeds are manifest before me; and the Aldine and Complutensian Editions of the Septuagint acknowledge the same word εἰσπραγαί; which is verified by MSS. Pachom, and the Arabic Version. I think there can be little doubt of its being genuine. [The concluding verses of this Chapter refer to the complete restoration of the Jews, and to the destruction of all the enemies of the gospel of Christ, so that the earth shall be filled with the knowledge and glory of the Lord. Talia sæcla currite! Lord, hasten the time!]

It shall come—(And I come) For באַח באַח, which will not accord with any thing in the sentence, I read באַח באַח, with a MS.; the participle answering to יָדָעָה, with which agree the Septuagint, Syriac, and Vulgate. Perhaps it ought to be רָאָה רָאָה, Syr. when I shall come: and so the Septuagint, according to Edit. Ald. and Complut. and Cod. Marchal.

Verse 19. *That draw the bow* [I much suspect that the words קָשָׁה קָשָׁה mishekeh kasheth, who draw the bow, are a corruption of the word קָשָׁה meshek, Moschi, the name of a nation situated between the Euxine and Caspian seas; and properly joined with תּוֹבַל תּוֹבַל, the Titarani. See Bochart. Phaleg. iii. 12. The Septuagint have ὄπισθεν, without any thing of the drawers of the bow; the word

20 And they shall bring all your brethren for an offering unto the Lord out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord.

21 And I will also take of them for priests and for Levites, saith the Lord.

22 For as the new heavens and the new earth, which I will make, shall remain before

v Rom. 15. 16.—o Or, couches.—p Esai. 18. 6. Chap. 61. 6. 1 Pet. 2. 9. Rev. 1. 6. q Chap. 65. 17. 2 Pet. 3. 13. Rev. 21. 1.

being once taken for a partake, the bow was added to make sense of it. נשׁב כאהת, the bow, is omitted in a MS. [and by the Septuagint.]

That have not heard my fame—(Who never heard my name) For נשׁב shamei, my fame, I read, with the Septuagint and Syriac, נשׁב shemi, my name.

Verse 20. And in chariots—(And in couches). There is a sort of vehicle much used in the East, consisting of a pair of hampers, or cradles, thrown across a camel's back, one on each side; in each of which a person is carried. They have a covering to defend them from the rain and the sun. Thevenot calls them couches, i. p. 356. Maillet describes them as covered cages hanging on both sides of a camel. "At Aleppo," says Dr. Russel, "women of inferior condition in longer journeys are commonly stowed, one on each side of a mule, in a sort of covered cradles." Nat. Hist. of Aleppo, p. 89. These seem to be what the Prophet means by the word נשׁב tebbim. Harmer's Observations, i. page 445.

Verse 21. And for Levites] For נשׁב lelevim, fifty-nine MSS. (eight ancient,) have נשׁב u-lelevim, adding the conjunction ו, as the sense seems necessarily to require: and so read all the ancient Versions. See Josh. iii. 3, and the various readings on that place in Kennicott's Bible.

Verse 24. For their worm shall not die] These words of the Prophet are applied by our blessed Saviour, Mark ix. 44, to express the everlasting punishment of the wicked in Gehenna, or in hell. Gehenna, or the valley of Hinnom, was very near to Jerusalem to the south-east: it was the place where the idolatrous Jews celebrated that horrible rite of making their children pass through the fire, that is, of burning them in sacrifice to Moloch. To put a stop to this abominable practice, Josiah defiled, or desecrated, the place, by filling it with human bones, 2 Kings xxiii. 10, 14; and probably it was the custom afterwards to throw out the carcases of animals there; and it became the common burying-place for the poorer people of Jerusalem. Our Saviour expressed the state of the blessed by sensible images; such as paradise, Abraham's bosom, or, which is the same thing, a place to recline next to Abraham at table in the kingdom of heaven. See Matt. viii. 11. ("Canab Nerva cum paucis. Venio proximum, atque etiam in sinu recumbat.")—"The emperor Nerva supped with few. Venio was the first in his estimation, and even reclined in his bosom." Plin. Epist. iv. 22. Compare John xiii. 23, for we could not possibly have any conception of it, but by analogy from worldly objects. In like manner He expressed the place of torment under the image of Gehenna; and the punishment of the wicked, by the worm which there preyed on the carcases, and the fire which consumed the wretched victims. Marking however, in the strongest manner, the difference between Gehenna and the invisible place of torment; namely, that in the former the suffering is transient: the worm itself, that preys on the body, dies; and the fire which totally consumes it, is soon extinguished; whereas in the figurative Gehenna the instruments of punishment shall be everlasting, and the suffering without end. "For there the worm dieth not, and the fire is not quenched."

These emblematical images, expressing heaven and hell, were in use among the Jews before our Saviour's time; and in using them He complied with their notions. "Blessed is he that shall eat bread in the kingdom of God," says the Jew to our Saviour, Luke xiv. 15. And in regard to Gehenna, the Chaldee paraphrast, as I observed before on chap. xxx. 33, renders everlasting, or continual burnings, by "the Gehenna of everlasting fire." And before his time the Son of Sirach, chap. vii. 17, had said, "The vengeance of the ungodly is fire and worms." So likewise the author of the Book of Judith, chap. xvi. 17:—"Wo to the nations rising up against my kindred: the Lord Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their flesh;" manifestly referring to the same emblem.

me, saith the LORD, so shall your seed and your name remain.

23 And it shall come to pass that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

24 And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

r Zech. 14. 16.—s Heb. from new moon to his new moon, and from sabbath to his sabbath.—t Psal. 65. 2. Ch. 90.—u Ver. 16.—v Mark 2. 44, 45.

[Kimchi's conclusion of his notes on this Book is remarkable:—

"Blessed be God who hath created the mountains and the hills, And hath endued me with strength to finish the Book of Salvation: He shall rejoice as with good tidings and reports. He shall show as a token for good.— And the end of his miracles he shall cause to approach me."

Several of the Versions have a peculiarity in their terminations:

And they shall be to a society of eight to all flesh. *Veig.*
And the spirit ben into tylling of eight to all flesh. *OF MSS. Bala.*
And they shall be for a witness to all flesh. *Syriac.*
And the wicked shall be punished in hell till the righteous shall say,—It is enough. *Chalde.*
They shall be an astonishment to all flesh; So that they shall be a spectacle to all beings. *Syriac.*
The end of the prophecy of Isaiah the prophet.—Praise to God who is truly praiseworthy. *Arabic.*

One of my old Hebrew MSS. after the twenty-fifth verse repeats the twenty-third:—"And it shall come to pass that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord."

MASORETIC NOTES.

Number of verses in this Book, 1295. Middle verse,—Chap. xxxiii. 21. Masoretic sections, 26. pwn chazek, Be strong.

In the course of these Notes the Reader will have often observed two MSS. of the Septuagint referred to by Bp. Lowth, and marked L. B. II. 1. D. II. They are both in the British Museum. The former contains the Prophets, and was written about the tenth or eleventh century; and because it once belonged to Pachomius, patriarch of Constantinople, in the beginning of the sixteenth century, the Bishop quotes often by the title MS. Pachom. The other contains many of the historical books, beginning with Ruth and ending with Ezra; and has also the Prophet Isaiah. This MS. consists of two parts,—one apparently written in the eleventh or twelfth century,—the other in the beginning of the fourteenth. Dr. Grabe and Dr. Woide, as well as Bp. Lowth, considered these MSS. of great value and authority.

It may be necessary to say something of the Hebrew MSS. which I have also frequently quoted. The Collections of Kennicott and De Rossi have long been before the public; and to describe them would be useless. The collections of the latter, Bp. Lowth had never seen; else he could have strengthened his authorities; these, for the first time, I have in the preceding Notes incorporated with Bishop Lowth's references, and thus added double strength to the learned prelate's authorities. But of my own I should say something, as they form no part of the above collections;—and yet are among the oldest MSS. known to exist. Independently of rolls, which contain only the Magillah Esther, they are ten in number, and formerly belonged to the Rev. Cornelius Schulting, a Protestant minister of Amsterdam. After his death in 1726, they were sold by public auction, and came into the possession of the Rev. John Van der Hagen, a reformed minister of the same place.

In 1733, Jo. Christ. Wolf described these MSS. in the fourth volume of his Bibliotheca Hebraea, p. 79. A few years ago I had the singular good fortune to purchase the whole of these at Utrecht:—a collection of MSS. of which Dr. Kennicott complains that he could not by any entreaties obtain the privilege of collating. These are his own words,—"Wolfius (Bib. Heb. iv. 79—82) memorat codices 10. olim penes Schultingium; quorum plurimi postea erant penes Rev. Joh. Van der Hagen. Usum Cod. Hagenianorum obtinere nulla potuit à me precatio." Dissert. Gener. p. 78. sub Cod. 84. Dr. Kennicott supposed that three of those MSS. had been collated for him: but in this I believe he was mistaken; as he was also in supposing that only the greater part of the ten MSS. of Schul-

ting had fallen into the hands of Mr. Van der Hagen; for the fact is, the whole ten were purchased by Van der Hagen, and the same ten are now in my library, being precisely those described by Wolfius, as above. I have collated the Prophet Isaiah throughout, in two of the most ancient of these MSS.; and have added their testimony in many places to the various readings collected by Kennicott and De Rossi. The very bad state of my health, and particularly of my eyes, prevented a more extensive collation of these very ancient and invaluable MSS. Some of the oldest are without any date. They are marked with the ten first letters of the alphabet. Cod. C. was written A. D. 1076,—D. in 1286,—G. in 1215,—H. in 1309,—I. in 1136. In the most of these there is an ample harvest of important various readings.

Bishop Lowth, in giving an account of his labours on this Prophet, takes a general view of the difficulties and helps he met with in his work. This being of considerable importance, I shall lay an abstract of it before the Reader, as a proper supplement to the preceding sheets. He observes,]—The Masoretic punctuation, by which the pronunciation of the language is given, the forms of the several parts of speech,—the construction of the words,—the distribution and limits of the sentences,—and the connexion of the several members, are fixed,—is in effect an interpretation of the Hebrew Text made by the Jews of late ages, probably not earlier than the eighth century; and may be considered as *their* translation of the Old Testament. Where the words unpointed are capable of various meanings, according as they may be variously pronounced and constructed, the Jews by their pointing have determined them to one meaning and construction; and the sense which they thus give, is *their* sense of the passage: just as the rendering of a translator into another language is *his* sense. The points have been considered as part of the Hebrew text, and as giving the meaning of it on no less than Divine authority. Accordingly our public translations in the modern tongues for the use of the church among Protestants, and so likewise the modern Latin translations, are for the most part close copies of the Hebrew pointed text, and are in reality only versions at second hand translations of the Jews' interpretation of the Old Testament.

To what a length an opinion lightly taken up, and embraced with a full assent without due examination, may be carried, we may see in another example of much the same kind. The learned of the Church of Rome, who have taken the liberty of giving translations of Scripture in the modern languages, have for the most part subjected and devoted themselves to a prejudice equally groundless and absurd. The council of Trent declare the Latin translation of the Scriptures, called the Vulgate, which had been for many ages in use in their church, to be authentic;—a very ambiguous term, which ought to have been more precisely defined than the fathers of this Council chose to define it. Upon this ground many contended that the Vulgate version was dictated by the Holy Spirit;—at least was providentially guarded against all error,—was consequently of Divine authority, and more to be regarded than even the original Hebrew and Greek texts.

But a very fruitful source of error proceeded from the Jewish copyists consulting more the fair appearance of their copy than the correctness of it, by willfully leaving mistakes uncorrected, lest by erasing they should diminish the beauty and the value of the transcript; (for instance, when they had written a word or part of a word, wrong, and immediately saw their mistake, they left the mistake uncorrected, and wrote the word anew after it,) their scrupulous regard to the evenness and fullness of their lines, which induced them to cut off from the ends of lines a letter or letters for which there was not sufficient room, (for they never divided a word so that the parts of it should belong to two lines,) and to add to the ends of lines letters wholly insignificant, by way of expletives to fill up a vacant space: their custom of writing part of a word at the end of a line, where there was not room for the whole, and then giving the whole word at the beginning of the next line.

These circumstances considered, it would be the most astonishing of all miracles, if the Hebrew writings of the Old Testament had come down to us through their hands absolutely pure, and free from all mistakes whatsoever.

The ancient Versions, as the principal sources of emendation, and highly useful in rectifying as well as in explaining, the Hebrew text, are contained in the London Polyglott.

The Greek Version, commonly called the Septuagint, or of the seventy interpreters, probably made by different hands, (the number of them uncertain,) and at different times, as the exigence of the Jewish church at Alexandria and in

other parts of Egypt required, is of the first authority, and of the greatest use in correcting the Hebrew text, as being the most ancient of all, and as the copy from which it was translated appears to have been free from many errors which afterwards by degrees got into the text. But the Greek version of Isaiah is not so old as that of the Pentateuch by a hundred years and more, having been made in all probability after the time of Antiochus Epiphanes, when the reading of the prophets in the Jewish synagogues began to be practised; and even after the building of Onias' temple, to favour which there seems to have been some artifice employed in a certain passage of Isaiah, (chap. xix. 18,) in this version. And it unfortunately happens that Isaiah has had the hard fate to meet with a Greek translator very unworthy of him, there being hardly any book of the Old Testament so ill rendered in that version as this of Isaiah.

The Arabic version is sometimes referred to as verifying the reading of the Septuagint, being, for the most part at least, taken from that version.

The Chaldee paraphrase of Jonathan ben Uzziel, made about or before the time of our Saviour, though it often wanders from the text in a wordy allegorical explanation, yet very frequently adheres to it closely, and gives a verbal rendering of it; and accordingly is sometimes of great use in ascertaining the true reading of the Hebrew text.

The Syriac version stands next in order of time: but is superior to the Chaldee in usefulness and authority, as well in ascertaining as in explaining the Hebrew text. It is a close translation of the Hebrew into a language of near affinity to it. It is supposed to have been made as early as the first century.

The fragments of the three Greek versions of *Aquila*, *Symmachus*, and *Theodotion*, all made in the second century, which are collected in the Hexapla of Mountfaucou, are of considerable use for the same purpose.

The Vulgate, being for the most part the translation of Jerome, made in the fourth century, is of service in the same way, in proportion to its antiquity.

In referring to Dr. Kennicott's and De Rossi's Collections, I have given the whole number of manuscripts or editions which concur in any particular reading: what proportion that number bears to the whole number of collated copies which contain the Book of Isaiah, may be seen by comparing it with the catalogue of copies collated, which is given at the end of that book in the Doctor's edition of the Hebrew Bible.

Among the manuscripts which have been collated I consider those of the tenth, eleventh and twelfth centuries as ancient, comparatively and in respect of the rest. Therefore in quoting a number of manuscripts, where the variation is of some importance, I have added, that so many of that number are *ancient*, that is, are of the centuries above mentioned.

The design of the Notes is to give the reasons and authorities on which the translation is founded; to rectify or to explain the words of the text; to illustrate the ideas, the images, and the allusions, of the prophet, by referring to objects, notions, and customs which peculiarly belong to his age and his country; and to point out the beauties of particular passages. If the Reader would go deeper into the mystical sense, into theological, historical and chronological disquisitions, there are many learned expositors to whom he may have recourse, who have written full commentaries on this prophet, to which title the present work has no pretensions. The sublime and spiritual use to be made of this peculiarly evangelical prophet, must be all founded on a faithful representation of the literal sense which his words contains. This is what I have endeavoured closely and exactly to express.

[In conclusion, it may be necessary to give some account of what I have ventured to superadd to the labours of this very learned prelate. After consulting the various commentators, who have spent much time and labour in their endeavours to illustrate this Prophet, I found their interpretations of many of the most important prophecies strangely different, and often at variance. The former commentators have taken especial care to bring forth in the most prominent point of view all those passages which have been generally understood to refer to our blessed Lord, and the Christian dispensation. Later critics, especially those on the continent, have adopted the Jewish plan of interpretation, referring the parts belonging to the Messiah in his sufferings, &c. to the prophet himself, or to the children of the captivity in their state of suffering;—and those passages which speak of the redemption of the world, and the glorious state of the Christian Church, they apply to the deliverance of the Israelites from the Babylonian captivity. It is really painful to see what labour and learning

these critics spend to rob the prophet of his title of *evangelical*; and to shew that even the sacred writers of the New Testament, in their application of select passages to our Lord, only followed the popular custom of *accommodating* passages of the Sacred Writings to occurrences and events to which their leading circumstances bore some kind of resemblance, the application being only intended to convey the idea of *similitude*, and not of *identity*.

While I have cautiously handled those passages, the application of which was *dubious*, I have taken care to give my opinion with firmness on those which seem to have no other meaning than what they derive from their application to the great work of redemption by Jesus Christ, and the glory that should follow the outpouring of His Spirit. Many readers will no doubt suppose that I should have dwelt more on the *spiritual* parts of this inimitable book — but to this there would be scarcely any end. Who could exhaust the stores of this prophet! and if any thing were left unsaid some would still be unsatisfied, to say nothing of the volume being thereby swollen beyond all reasonable

bounds. I have marked enough for the readers meditation; and have thrown out a sufficient number of hints to be improved by ministers of the word of God. To another class it may appear too *critical*; but this chiefly applies to the learned Bishop, whose plan, as by far the best in my judgment, I have followed; — and whose collection of various readings, I felt it my duty to complete, a thing that none of his Editors have attempted before.

In representing the *Hebrew* words by *Roman* letters, I perceive that there are some inaccuracies in reference to the *vowel points*; but as due care has been taken to represent the *consonants*, this will be of no consequence in the sight of any scholar. I may add, that a continual state of bad health, both while preparing the *Notes* and while passing the work through the press, has prevented me from giving it that farther degree of comparative perfection which I ardently desired, and which in other circumstances might have taken place. Such as it is, I recommend it to the Almighty's blessing, and the Reader's candour.

A. C.]

END OF THE NOTES ON THE BOOK OF THE PROPHET ISAIAH.

INTRODUCTION

TO THE BOOK OF

THE PROPHET JEREMIAH.

THE Prophet Jeremiah, son of Hilkiah, was of the sacerdotal race; and a native of *Anathoth*, a village in the tribe of Benjamin, within a few miles of Jerusalem, which had been appointed for the use of the priests, the descendants of Aaron, Josh. xxi. 18. He was called to the prophetic office when very young; probably when he was fourteen years of age; and in the thirteenth of the reign of Josiah, A. M. 3375, B. C. 629. He continued to prophesy till after the destruction of Jerusalem by the Chaldeans, which took place A. M. 3416; and it is supposed that about two years after he died in Egypt. Thus it appears that he discharged the arduous duties of the prophetic office for upwards of *forty* years.

Being very young when called to the prophetic office, he endeavoured to excuse himself on account of his youth and incapacity for the work: but, being overruled by the Divine authority, he undertook the task, and performed it with matchless zeal and fidelity in the midst of a most crooked and perverse people, by whom he was continually persecuted; and whom he boldly reproved, often at the hazard of his life.

His attachment to his country was strong and fervent;—he foresaw by the light of prophecy the ruin that was coming upon it. He might have made terms with the enemy; and not only saved his life, but have gained ease and plenty: but he chose rather to continue with his people, and take his part in all the disasters that befell them.

After the destruction of Jerusalem, Nebuchadnezzar having made *Gedaliah* governor of Judæa, the fractious Jews rose up against him, and put him to death; they then escaped to *Takpanes* in Egypt, carrying Jeremiah with them; who, continuing to testify against their wickedness and idolatry, they filled up the measure of their iniquity, as tradition reports, by stoning the Prophet to death. God marked this murderous outrage by His peculiar displeasure; for in a few years after they were almost all miserably destroyed by the Chaldean armies which had invaded Egypt; and even this destruction had been foretold by the prophet himself, chap. xlii. *They were consumed by the sword and by the famine until there was an end of them, a small remnant only escaping*, ver. 14, 27, 28.

The pitch of desperate wickedness to which the Jews had arrived previously to their captivity was truly astonishing. They had exhausted all the means that infinite mercy, associated with infinite justice, should employ for the salvation of sinners; and they became in consequence *desperately wicked*: no wonder, therefore, that wrath fell upon them to the uttermost. It seems that their hardness and darkness had proceeded to such lengths that they abandoned themselves to all the abominations of idolatry to avenge themselves on God, because he would not bear with their continual profligacy. Were ever people more highly favoured,—more desperately ungrateful,—or more signally punished! What a lesson is their history to the nations of the earth, and especially to those who have been favoured with the light of Revelation!

I should have entered into a particular discussion relative to the history of those times mentioned in this Prophet, had they not passed already in review in the Books of *Kings* and *Chronicles*; in which much of the historical parts of this Prophet has been anticipated; and to which, in order to avoid repetition, I must refer my Readers. What is farther necessary to be added will be found in the following Notes.

As a writer, the character of Jeremiah has been well drawn by Bishop *Louth*. On comparing him with *Isaiah*, the learned prelate says:—"Jeremiah is by no means wanting either in elegance or sublimity; although, generally speaking, inferior to *Isaiah* in both. St. Jerom has objected to him a certain *rusticity* in his diction; of which, I must confess, I do not discover the smallest trace. His thoughts, indeed, are somewhat less elevated, and he is commonly more large and diffuse in his sentences: but the reason of this may be, that he is mostly taken up with the gentler passions of *grief* and *pity*, for the expressing of which he has a peculiar talent. This is most evident in the *Lamentations*, where those passions altogether predominate: but it is often visible also in his *Prophecies*; in the former part of the Book more especially, which is principally *poetical*. The middle parts are for the most part *historical*: but the last part, consisting of six Chapters, is entirely *poetical*; and contains several oracles distinctly marked, in which this Prophet falls very little short of the loftiest style of *Isaiah*."

It has often been remarked, that although several of the prophecies in this Book have their *dates* distinctly noted, and most of the rest may be ascertained from collateral evidence; yet there is a strange *disorder* in the *arrangement*. "There is," says Dr. *Blayney*, "a preposterous jumbling together of the prophecies of the reigns of Jehoiachim and Zedekiah in the seventeen Chapters which follow the twentieth, according to the Hebrew copies; so that, without any apparent reason, many of the *latter* reign precede those of the *former*; and in the *same* reign, the *last* delivered are put *first*, and the *first*, *last*." In order to prevent the confusion arising from this, Dr. *Blayney* has transposed the Chapters where he thought it needful, without altering the numerals as they stand in our common Bibles.

This defect has been noticed, and attempts made to remedy it by others. Dr. *John George Dahler*, Professor of Theology in the Protestant seminary of Strasbourg, has just now published the *first* volume of a work, intitled—*JEREMIAS, traduit sur le Texte original, accompagné de Notes Explicatives, Historiques, et Critiques, &c.* (antedated) Strasbourg, 1826. After a *Preface*, and very judicious *historical Introduction*, consisting, the first of *twenty-two*, the second of *thirty-six* pages, the *Text* and *notes* follow. The *poetical* parts of the *Text* are translated in the *Hebraic* manner, as the original appears in the best copies; and the whole is divided into *Sections*; each of which is introduced with judicious observations relative to time, place, circumstances, and the matter contained in that section. The *Discourses*, or *Prophecies*, delivered under a particular reign, are all produced under that reign in their chronological order. A Table of this arrangement I shall here introduce, and refer to the use of it afterwards:—

TABLE I.		
<p><i>Prophecies under Josiah.</i> Chap. i. 1—19. iv. v.—vi. 30. ii. 1,—iii. 5. iii. 6,—iv. 4. xvii. 19—27. xlvii. 1—7. <i>Under Jehoiachim.</i> vii. 1,—ix. 25. xxvi. 1—24. xlv. 2—12. x. 1—16. xiv. 1,—xv. 21. xvi. 1,—xvii. 13. xviii. 1—23. xix. 1,—xx. 13. xx. 14—18. xxiii. 9—40. xxxv. 1—19. xxv. 1—38. xxxvi. 1—32.</p>	<p>Chap. xlv. 1—5. xii. 14—17. x. 17—26. <i>Under Jechoniah.</i> xiii. 1—27. <i>Under Zedekiah.</i> xxii. 1—xxiii. 8. xi. 1—17. xi. 18—xii. 13. xxiv. 1—10. xxix. 1—32. xxvii. 1—xxviii. 17. xlix. 34—39. li. 59—64. xxi. 1—14. xxxiv. 1—7. xxxvii. 1—10. xxxiv. 8—22. xxxvii. 11—21. xxxviii. 1—28. xxxix. 15—18.</p>	<p>Chap. xxxii. 1—44. xxxiii. 1—28. xxxix. 1—10. <i>After the destruction of Jerusalem.</i> xxxix. 11—14. xl. 1,—xli. 18. xlii. 1,—xliii. 7. xxx. 1,—xxxi. 40. <i>Prophecies delivered in Egypt.</i> xliii. 8—13. xliv. 1—30. xlvi. 13—28. <i>Prophecies relative to strange nations.</i> xlvi. 1, and xlix. 1—6. xlviii. 1—47. xlix. 7—22. xlix. 23—27. xlix. 28—33. i. 1,—li. 69—64. <i>Historical Appendix.</i> lii. 1—34.</p>

INTRODUCTION TO THE BOOK OF THE PROPHET JEREMIAH.

The kings under whom Jeremiah prophesied succeeded each other in the following order :

1. Josiah;—2. Jehoahaz;—3. Jehoiachin, or Jeconiah;—4. Jehoiachim;—5. Zedekiah.

To render the *transpositions* evident which have taken place in these prophetic Discourses, we have only to look at those which bear the date of their delivery.

TABLE II.

Chap.	Chap.
i. 1. Delivered the thirteenth year of Josiah.	jects to give liberty to the Israelites whom they had reduced to slavery.
iii. 6. Under Josiah.	xxxv. 1. Under Jehoiaikim.
xxi. 1. Under Zedekiah.	xxxvi. 1. Under Jehoiaikim.
xxiv. 1. After the carrying away of Jeconiah son of Jehoiaikim.	xxxvii. 1. Under Zedekiah during the siege of Jerusalem.
xxv. 1. The fourth year of Jehoiaikim.	xxxviii. 11. Under Zedekiah.
xxvi. 1. The beginning of the reign of Jehoiaikim.	xxxviii. 1. Under Zedekiah.
xxviii. 1. The beginning of the reign of Zedekiah.	xxxix. 15. Under Zedekiah, while Jeremiah was in prison.
xxix. 1. After the carrying away of Jeconiah.	xl. 1. The fourth year of Jehoiaikim.
xxxii. 1. The tenth year of Zedekiah.	xli. 2. The fourth year of Jehoiaikim.
xxxiv. 1. (Under Zedekiah) during the siege of Jerusalem.	xlix. 34. In the beginning of the reign of Zedekiah.
xxxiv. 8. (Under Zedekiah) when he had obliged his sub-	li. 59. The fourth year of Zedekiah.

Taking into consideration the order of the reigns, a child may perceive that the above prophecies are not in the order of the times of their delivery; and that the *sheets* or *skins* on which the text of that MS. was written, from which the present copies have derived their origin, have been pitifully interchanged, huddled, and tacked together, without connexion or arrangement.

To remedy this defect, Dr. *Blayney* has arranged the chapters in the following order, which he terms a new arrangement of the Chapters in Jeremiah, from chap. xx. to chap. xli. inclusive;—xx., xxii., xxiii., xxv., xxvi., xxxv., xxxvi., xlv., xxiv., xxix., xxx., xxxi., xxxii., xxxvii., xxxviii., xxx., xxxiv., xxxv., xxxvi., xxxvii., xxxviii., xxxix., xl., xli., xlii., xliii., xlv., xli., &c.

The preceding and subsequent Chapters Dr. *Blayney* thought sufficiently correct for all the general purposes of chronology; and it is according to this order that he prints the Text in his edition and translation of this Prophet.

Dr. *Dahler*, as we have seen, is more circumstantial. Where he has *dates*, as are shown in the preceding Table, he produces the Text in that order; where there are not *positive* dates, he ascertains several by circumstantial intimations, which bear great evidence of accuracy; but there is a numerous class of Discourses which he is obliged to insert in his work by *critical conjecture*. In such a case as this, when the *arrangement* of the common Text is so evidently *defective*, and in many respects *absurd*, this procedure is quite allowable; for, although the present Text as to its arrangement has the sanction of *antiquity*; yet, when a remedy is found, it would be absurd, if not sinful, to follow an order which we may rest satisfied never did proceed from the inspired Writer.

I hope none will suppose that these observations detract any thing from the Divine Inspiration of the Book. The Prophet delivered his discourses at particular times, in *select portions*, during *forty* or *forty-three* years: these were afterwards gathered together and stitched up without any attention to chronological arrangement. Though the Spirit of the Lord directed the Prophet, yet it would be absurd to suppose that it guided the hand of every *collector* or *scribe* into whose custody these several parcels might come. Suppose a man buy a copy of the Bible in *sheets*, and not knowing how to collate them, stitches the whole confusedly together, so that in many places the sense cannot be made out from a preceding to a following sheet,—would it not be singularly foolish for any person to say,—“As God is the Fountain of wisdom, and Author of reason, such incongruities cannot proceed from Him, therefore this Book was not given by Divine Revelation.”—A child in a printer’s office might reply,—“Cut the stitching asunder, that is man’s work; collate the sheets and put them in their proper order; and you will soon see that every paragraph is in harmony with the rest, and contains the words of Divine Wisdom.”

Many an ancient MS., which appeared mutilated and imperfect, I have restored to order and perfection by cutting the binding asunder, and restoring the sheets and leaves to those places from which the ignorance and unskilfulness of the binder had detached them. May we not be allowed to treat the dislocations in the writings of a Prophet in the same way, when it is evident that in the lapse of time his work has suffered by the hand of the careless and ignorant?

But it may be asked, “after all the evidence I have, and the concessions I have made, why I have not transposed those disjointed Chapters, and produced them in the order in which I think they should be read?” I answer, were I to give a new Translation with Notes of this Prophet by himself, as Dr. *Blayney* and *Dahler* have done, I should feel it my duty to do what the objection states: but as my province as a general Commentator requires me to take up all the *Books* of the Sacred Volume in the *order* in which I find them in the present Authorized Version, though convinced that this arrangement is neither correct nor convenient; so I take up the *parts* of each, however transposed, in the same manner, directing the Reader by *Tables* and *Notes* to regulate his use of the Work so as to produce general edification with as little embarrassment as possible.

For general purposes, Dr. *Blayney’s* Chronological Arrangement may be sufficient: but for greater accuracy *Table I.* may be preferred. These may at least be considered in the light of *helps* to a better understanding of these several Prophecies: but no man is bound to follow either, farther than he is convinced that it follows what is specifically set down by the Prophet himself, or fairly deducible from strong circumstantial evidence.

In my Notes on this Prophet, I have availed myself, as far as my plan would permit, of the best helps within my reach. The *various readings* of *Kennicott* and *De Rossi* I have carefully consulted; and occasionally strengthened the evidence in behalf of those readings, more particularly recommended by collations from my own MSS. I regret that I have not been able (for the reasons mentioned at the conclusion of the Notes on *Isaiah*) to produce all the various readings of importance found in these ancient MSS., and especially in the Book of *Lamentations*, which is contained in *five* of them: but, like the woman in the Gospels, *I have done what I could*; and must leave the rest to those who, with better abilities, may possess the greater advantages of youth and strength, with unimpaired sight.

Reader! God designs thee a blessing by every portion of His word: in thy reading seek for *this*; and if these Notes be helpful to thee, give Him the glory.

Eastcott, Nov. 1, 1824.

A. C.

THE BOOK OF THE PROPHET JEREMIAH.

Chronological Notes relative to the commencement of Jeremiah's prophesying.

Year from the Creation, according to Archbishop Usher, 3218.—Year from the Deluge, according to the generally received Hebrew Text, conferred with Acts vi. 4, 1718.—Fourth year of the thirty-seventh Olympiad.—Year from the building of Rome, according to the Varroian account, 135.—Year before the vulgar era of Christ's nativity, 623.—Twelfth year of Anco Marcius, the fourth king of the Romans: this was the one hundred and twentieth year before the expulsion of the Tarquins.—Nineteenth year of Pharasmanes, the second king of Media.—Twenty-third year of Arochismenes, king of Lacedæmon, of the family of the Proclides.—Sixteenth year of Euryorates II. king of Macedonia, of the family of the Eurybœtidæ.—Third year of Sicyonius, king of Lycia, which was the eighty-seventh year before the conquest of this kingdom by Cyrus.—Twelfth year of Philip, the sixth king of Macedonia, or the two hundred and ninety-third before the commencement of the reign of Alexander the Great.—Thirtieth year of Josiah king of Judah.—Epoch of the building of Cyrene by Battus, according to some Chronologers.

CHAPTER I.

General title to the whole Book, 1-5. Jeremiah receives a commission to prophesy concerning nations and kingdoms, a work to which, in the Divine purpose, he had been appointed before his birth, 4-10. The vision of the rod of an almond-tree and of the scolding-pot, with their signification, 11-16. Promises of Divine protection to Jeremiah in the discharge of the arduous duties of his prophetic office, 17-18.

A. M. 3235.
B. C. 623.
Ch. XXXVII. 4.
And Martii.
R. Rom. an. 12.

THE words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin:

2 To whom the word of the Lord came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.

3 It came also in the days of Jehoia-kim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

4 Then the word of the Lord came unto me, saying,

5 Before I formed thee in the belly I knew thee; and before thou camest

A. M. 3235.
B. C. 623.
Ch. XXXVII. 4.
And Martii.
R. Rom. an. 12.

a Josh. 21. 13. 1 Chron. 6. 60. Ch. 22. 7, 8, 9.—b Ch. 25. 3.—c Ch. 39. 2.—d Ch. 52. 12, 15.—e 2 Kings 25. 8.—f Isa. 49. 1, 5. Ezech. 49. 7.—g Exod. 23. 12, 13.—h Luke 1. 15, 41. Gal. 1. 15, 16.—i Heb. gave.—k Exod. 4. 10. & 6. 12, 30. Isa. 6. 5.

NOTES ON CHAPTER I.

Verse 1-3. *The words of Jeremiah*] These three verses are the *title* of the Book; and were probably added by Ezra when he collected and arranged the Sacred Books, and put them in that order in which they are found in Hebrew Bibles in general. For particulars relative to this Prophet, the times of his prophesying, and the arrangement of his discourses, see the *Introduction*.

Eleventh year of Zedekiah] That is, the last year of his reign; for he was made prisoner by the Chaldeans in the fourth month of that year, and the carrying away of the inhabitants of Jerusalem was in the fifth month of the same year.

Verse 4. *The word of the Lord came unto me*] Then I first felt the inspiring influence of the Divine Spirit; not only revealing to me the subjects which He would have me to declare to the people, but also the words which I should use in these declarations.

Verse 5. *Before I formed thee*] I had destined thee to the prophetic office before thou wert born: I had formed my plan, and appointed thee to be my envoy to this people. St. Paul speaks of his own call to preach the Gospel to the Gentiles in similar terms, Gal. i. 15, 16.

Verse 6. *I cannot speak*] Being very young, and wholly inexperienced, I am utterly incapable of conceiving aright, or of clothing these Divine subjects in suitable language. Those who are really called of God to the sacred ministry are such as have been brought to a deep acquaintance with themselves, feel their own ignorance, and know their own weakness. They know also the awful responsibility that attaches to the work; and nothing but the authority of God can induce such to undertake it. They whom God never called *run*, because of worldly honour and emolument: the others hear the call with *fear and trembling*, and can go only in the strength of Jehovah.

How ready is the man to go,
Whom God hath never sent!
How firm 'twill stand, and slow,
God's chosen instrument!

Verse 7. *Whatever I command thee*] It is my words and message, not thine own, that thou shalt deliver. I

forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

6 Then said I, Ah, Lord God! behold, I cannot speak: for I am a child.

7 But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

8 Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord.

9 Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth.

10 See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

11 Moreover the word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree.

12 Then said the Lord unto me, Thou hast well seen: for I will hasten my word to perform it.

1 Numb. 22. 30, 35. Matt. 23. 30.—m Ezech. 2. 6. & 3. 9. Ver. 17.—n Exod. 3. 12. Deut. 31. 6, 9. Josh. 1. 5. Ch. 15. 20. Acts 13. 17. Heb. 12. 6.—o Isa. 6. 7.—p Isa. 51. 16. Ch. 5. 14.—q 1 Kings 19. 17.—r Ch. 18. 7, 8, 9, 10. 2 Cor. 10. 4, 5.

shall teach thee; therefore, thy youth and inexperience can be no hindrance.

Verse 8. *Be not afraid of their faces*] That is, the Jews, whom he knew would persecute him because of the message which he brought. To be fore-warned is to be half-armed. He knew what he was to expect from the disobedient and the rebellious; and must now be prepared to meet it.

Verse 10. *I have set thee over the nations*] God represents His messengers the prophets as *doing*, what He commanded them to declare *should be done*. In this sense they *rooted up, pulled down, and destroyed*;—declared God's judgments:—they *built up, and planted*;—declared the promises of His mercy. Thus God says to Isaiah, (ch. vi. 10.) *Make the heart of this people fat—and shut their eyes*. Shew them that they are *stupid and blind*; and that, because they have shut their eyes and hardened their hearts, God will in His judgments leave them to their hardness and darkness.

Verse 11. *A rod of an almond-tree*] *קֶרֶן* *shaked*, from *קֶרֶן* *shakad*,—to be ready, to hasten, to watch for an opportunity to do a thing, to awake; because the almond-tree is the first to flower and bring forth fruit. *Pliny* says, *Floret prima omnium amygdala mense Januario; Martio vero pomum maturat*. It blossoms in January, when other trees are locked up in their winter's repose; and it bears fruit in March, just at the commencement of spring, when other trees only begin to bud. It was here the symbol of that *promptitude* with which God was about to fulfil his promises and threatenings. As a *rod*, says *Dahler*, is an instrument of punishment, the rod of the almond may be intended here as the symbol of that punishment which the prophet was about to announce.

Verse 12. *I will hasten my word*] Here is a *paranomasia*. *What dost thou see?* I see, *קֶרֶן* *shaked*, an almond, the hastening tree; that which first awakes. *Thou hast well seen, for* (*קֶרֶן* *shaked*) *I will hasten my word*. I will awake, or watch over my word for the first opportunity to inflict the judgments which I threaten. The judgment shall come speedily; it shall soon flourish, and come to maturity.

CHAPTER II.

13 And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof is toward the north.

14 Then the LORD said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land.

15 For, lo, I will call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

16 And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

17 Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them.

18 For, behold, I have made thee this day, a defenced city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

19 And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the LORD, to deliver thee.

* Ezek. 11. 3, 7. & 34. 3.—1 Heb. from the face of the north.—Ch. 4. 6. & 6. 1. * Heb. shall be opened.—Ch. 5. 15. & 4. 22. & 16. 22. & 25. 2.—Ch. 28. 2. & 43. 10.—Deut. 28. 51. Ch. 17. 13.—2 Kings 18. 46. 2 Kings 4. 29. & 9. 1. Job 38. 2. Luke 12. 30. 1 Pet. 1. 18.—4 Exod. 2. 12. Ver. 8. Ezek. 2. 6.—5 Or, break to pieces.

Verse 13. A seething pot—toward the north.] We find from Ezekiel xxiv. 3, &c. that a boiling pot was an emblem of war, and the desolations it produces. Some have thought that by the seething-pot Judea is intended, agitated by the invasion of the Chaldeans, whose land lay north of Judea. But Dr. Blayney contends that תבואת צפון mipeney tsephonah should be translated, From the face of the north, as it is in the margin; for, from the next verse, it appears that the evil was to come from the north; and therefore the steam, which was designed as an emblem of that evil, must have arisen from that quarter also. The pot denotes the empire of the Babylonians and Chaldeans lying to the north of Judea, and pouring forth its multitudes like a thick vapour, to overspread the land. Either of these interpretations will suit the Text.

Verse 14. Shall break forth] תפתח tippatach, shall be opened. The door shall be thrown abroad, that these calamities may pass out freely.

Verse 15. Shall set every one his throne at the entering of the gates] As the gates of the cities were the ordinary places where justice was administered,—so the enemies of Jerusalem are here represented as conquering the whole land, assuming the reins of government, and laying the whole country under their own laws; so that the Jews should no longer possess any political power: they should be wholly subjugated by their enemies.

Verse 16. I will utter my judgments] God denounced His judgments: the conquest of their cities, and the destruction of the realm, were the facts to which these judgments referred; and these facts prove that the threatening was fulfilled.

Worshipped the works of their own hands.] Idolatry was the source of all their wickedness, and was the cause of their desolations. For תבואת le-maasey, the works, more than a hundred MSS. of Kennicott, De Rossi, with many editions, have תבואת le-maaseh, the work. Idolatry was their one great woak,—the business of their life,—their trade.

Verse 17. Gird up thy loins] Take courage, and be ready, lest I confound thee; take courage and be resolute, in pen, lest by their opposition thou be terrified and confounded. God is often represented as doing, or causing to be done, what He only permits or suffers to be done. Or, do not fear them, I will not suffer thee to be confounded. So Dahler, Ne crains pas que je te confonde a leurs yeux, "Do not fear that I shall confound thee before them." It is well known that the phrase, gird up thy reins, is a metaphor taken from the long robes of the Asiatics; which, on going a journey or performing their ordinary work, they were obliged to tuss up under their girdles, that the motions of the body might not be impeded.

Verse 18. I have made thee this day a defenced city,

God expresses His continued regard for His people long since chosen, 1-3. He then expostulates with them on their ungrateful and worse than heathen return to His regard, 4-11; at which even the inanimate creation must be astonished, 12, 13. After this their guilt is declared to be the sole cause of the calamities which their enemies had power to inflict on them, 14-17. They are upbraided for their alliance with idolatrous countries, 18, 19; and for their own propensity to idolatry, notwithstanding all the care and tender mercy of God, 20-28. Even the chastenings of the Almighty have produced in this people no repentance, 30. The Chapter concludes with conscientiously remonstrating against their folly and ingratitude in revolting so deeply from God, and with warning them of the fearful consequences, 31-37.

MOREOVER the word of the LORD came to me, saying,

2 Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown.

3 Israel was holiness unto the LORD, and the first-fruits of his increase: all that devour him shall offend; evil shall come upon them, saith the LORD.

4 Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel: 5 Thus saith the LORD, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?

6 Neither said they, Where is the LORD that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?

7 And an iron pillar, and brazen wall] Though thou shalt be exposed to persecutions and various indignities, they shall not prevail against thee. To their attacks thou shalt be as an impregnable city; as unshaken as an iron pillar; and as imperishable as a wall of brass. None, therefore, can have less cause to apprehend danger than thou hast. The issue proved the truth of this promise: he outlived all their insults; and saw Jerusalem destroyed, and his enemies, and the enemies of his Lord, carried into captivity. Instead of iron chomoth, walls, many MSS. and editions read נחן chomath, a wall, which corresponds with the singular nouns preceding.

1 Im. 30. 7. Ch. 6. 9. & 15. 32.—2 Ver. 8.—3 Or, for thy sake,—1 Ezek. 16. 8, 22, 30. & 33. 8, 19. Hos. 2. 15.—4 Jer. 1. 6.—5 Jer. 1. 18. Rev. 14. 4.—6 Ch. 12. 14. See Ch. 50. 7.—7 Im. 5. 4. Mic. 6. 3.—8 2 Kings 17. 15. Jer. 2. 8.—9 Im. 63. 9, 11, 13. Hos. 12. 4.—10 Deut. 8. 15. & 22. 10.

Verse 19. They shall not prevail against thee] Because I am determined to defend and support thee against all thy enemies. "Trust in the Lord," said one of the ancients; "and though thou sail in the ocean upon a straw, thou shalt be safe."

NOTES ON CHAPTER II.

Verse 2. I remember thee] The youth here refers to their infant political state when they came out of Egypt; they just then began to be a people. Their espousals refer to their receiving the Law at Mount Sinai, which they solemnly accepted, Exod. xxiv. 6-8, and which acceptance was compared to a betrothing or espousal. Previously to this they were no people, for they had no constitution nor form of government. When they received the Law, and an establishment in the Promised Land, then they became a people and a nation.

Wentest after me] Received my Law, and wert obedient to it; confiding thyself wholly to my guidance, and being conscientiously attached to my worship. The kindness was that which God shewed them by taking them to be His people, not their kindness to Him.

Verse 3. Israel was holiness unto the LORD] Fully consecrated to His service.

The first-fruits of his increase] They were as wholly the Lord's as the first-fruits were the property of the priests according to the Law, Numb. xviii. 13. These the priests alone had a right to devote to their own use.

All that devour him shall offend] As they were betrothed to the Lord, they were considered His especial property; they therefore who injured them, were considered as laying violent hands on the property of God. They who persecute God's children have a grievous burden to bear; an awful account to give.

Verse 5. What iniquity have your fathers found in me] Have they ever discovered any thing cruel, unjust, or oppressive, in my laws? Any thing unkind or tyrannical in my government? Why then have they become idolaters?

Verse 6. Through the wilderness] Egypt was the house of their bondage: the desert through which they

23 ^v How canst thou say, I am not polluted, I have not gone after Baalim? see thy way ^v in the valley, know what thou hast done: ^v *thou art* a swift dromedary traversing her ways;

24 ^v A ^v wild ass ^v used to the wilderness, *that* snuffeth up the wind at ^v her pleasure; in her occasion who can ^v turn her away? all they that seek her will not weary themselves; in her month they shall find her.

25 Withhold thy foot from being unshod, and thy throat from thirst: but ^v thou saidst, ^v There is no hope: no; for I have loved ^v strangers, and after them will I go.

26 As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,

27 Saying to a stock, Thou *art* my father; and to a stone, Thou hast ^v brought me forth: for they have turned ^v their back unto me, and not ^v their face: but in the time of their ^v trouble they will say, Arise, and save us.

28 But ^v where *are* thy gods that thou hast made thee? let them arise, if they ^v can save

thee in the time of thy ^v trouble: for ^v according to the number of thy cities are thy gods, O Judah.

29 ^v Wherefore will ye plead with me? ye all have transgressed against me, saith the Lord.

30 In vain have I ^v smitten your children; they received no correction: your own sword hath ^v devoured your prophets, like a destroying lion.

31 O generation, see ye the word of the Lord. ^v Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, ^v We ^v are lords; ^v we will come no more unto thee?

32 Can a maid forget her ornaments, or a bride her attire? yet my people ^v have forgotten me days without number.

33 Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways.

34 Also in thy skirts is found ^v the blood of the souls of the poor innocents: I have not found it by ^v secret search, but upon all these.

35 ^v Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, ^v I will plead with thee, ^v because thou sayest, I have not sinned.

y Prov. 30. 12.—v Ch. 7. 31.—v Or, O swift dromedary.—v Job 39. 5, &c. Ch. 14. 6.—v Or, O wild ass, &c.—d Heb. taught.—v Heb. the desire of her heart.—f Or, reverse it.—g Ch. 18. 12.—h Or, In the case desperate?—i Deut. 32. 16. Ch. 3. 13. k Or, begotten me.—l Heb. the hinder part of the neck.—m Judg. 10. 10. Psa. 78. 34. Isa. 28. 16.—n Deut. 32. 37. Judg. 10. 14.

o Isa. 45. 20.—p Heb. evil.—q Ch. 11. 18.—r Ver. 23, 25.—s Isa. 1. 5. & 8. 13. Ch. 5. 3.—t Chroa. 28. 16. Neh. 9. 28. Matt. 23. 29, &c. Acts 7. 52. 1 Thim. 2. 15. u Ver. 5.—v Heb. We have dominion.—w Psa. 12. 4.—x Deut. 32. 15.—y Psa. 105. 21. Ch. 13. 25. Hos. 3. 14.—z Psa. 105. 23. Ch. 12. 4.—a Heb. digging.—b Ver. 23, 25.—c Ver. 3.—d Prov. 23. 13. 1 John 1. 8, 10.

should be rendered *natar* or *natron*, a substance totally different from our *nitre*. It comes from the root ^v *natar*, to dissolve, loosen; because a solution of it in water is abster-sive, taking out spots, &c. from clothes. It is still used in the East for the purpose of washing. If vinegar be poured on it, Dr. Shaw says, a strong effervescence is the immediate consequence; which illustrates Prov. xxv. 20, "The singing of songs to a heavy heart is like vinegar upon natron;" that is, there is no affinity between them; opposition and strife are occasioned by any attempt to unite them.

Thine iniquity is marked before me] No washing will take out thy spots; the marks of thy idolatry and corruption are too deeply rooted to be extracted by any human means.

Verse 23. [See thy way in the valley] The valley of Hinnom, where they offered their own children to Moloch, an idol of the Ammonites.

A *swift dromedary traversing her ways*] Dr. Blayney translates, "A fleet dromedary that hath taken to company with her."

Dr. Dahler rather paraphrases, viz.—

Rempliable a une dromedaire en chaleur,
Qui court d'une cote a l'autre.
"I, like to a dromedary in her desire for the male,
Which runs hither and thither."

This is an energetic comparison; and shews the unbridled attachment of those bad people to idolatry, and the abominable practices by which it was usually accompanied.

Verse 24. A *wild ass used to the wilderness*] Another comparison to express the same thing.

Snuffeth up the wind] In a high fever from the inward heat felt at such times, these animals open their mouths and nostrils as wide as possible, to take in large draughts of fresh air, in order to cool them.

In her month they shall find her.] The meaning is, that although such animals are exceedingly fierce and dangerous when they are in this state; yet, as soon as they have found the male, the desire is satisfied, and they become quiet and governable as before. But it was not so with this idolatrous people: their desires were ever fierce and furious; they were never satiated, one indulgence always leading to another. The brute beasts had only a short season in which this appetite prevailed: but they acted without restraint or limit.

Verse 25. *Withhold thy foot from being unshod*] When it was said to them, "Cease from discovering thy feet; prostitute thyself no more to thy idols."

And thy throat from thirst] Drink no more of their libations, nor use those potions which tend only to increase thy appetite for pollution. Thou didst say, There is no hope: it is useless to advise me thus; I am determined; I have loved these strange gods, and to them will I cleave.

Verse 26. *As the thief is ashamed*] As the pilferer is confounded when he is caught in the fact: so shalt thou, thy kings, princes, priests, and prophets, be confounded, when God shall arrest thee in thy idolatries, and deliver thee into the hands of thine enemies.

Verse 27. *Thou art my father*] By thee we have been produced, and by thee we are sustained. This was the

property of the true God; for He is the *Author* and *Supporter of being*. How deeply fallen and brutishly ignorant must they be, when they could attribute this to the stock of a tree!

Verse 28. *According to the number of thy cities are thy gods*] Among heathen nations every city had its *tutelary deity*. Judah, far sunk in idolatry, had adopted this custom. The Church of Rome has refined it a little: every city has its *tutelary saint*, and this saint has a procession and worship peculiar to himself. So here; not much of the old idolatry is lost.

Verse 31. *Have I been a wilderness unto Israel?*] Have I ever withheld from you any of the blessings necessary for your support.

A land of darkness] Have you since you passed through the wilderness, and came out of the darkness of Egypt, ever been brought into similar circumstances? You have had food and all the necessities of life for your bodies; and my ordinances and word to enlighten and cheer your souls. I have neither been a wilderness, nor a land of darkness to you.

We are lords] We wish to be our own masters; we will neither brook religious nor civil restraint; we will regard no laws human or divine. It was this disposition that caused them to fall in so fully with the whole system of idolatry.

Verse 32. *Can a maid forget her ornaments*] This people has not so much attachment to me as young females have to their dress and ornaments. They never forget them; and even when arrived at old age, look with pleasure on the dress and ornaments which they have worn in their youth.

Days without number.] That is, for many years; during the whole reign of Manasseh, which was *fifty-five years*, the land was deluged with idolatry, from which the reform by good king Josiah his grandson had not yet purified it.

Verse 33. *Why trimmest thou thy way*] Ye have used a multitude of artifices to gain alliances with the neighbouring idolatrous nations.

Thou also taught the wicked ones thy ways.] Ye have made even those idolaters worse than they were before. Dr. Blayney translates, "Therefore have I taught calamity thy ways." A prosopopoeia: "I have instructed Calamity where to find thee." Thou shalt not escape punishment.

Verse 34. *The blood of the souls of the poor innocents*] We find from the Sacred History, that Manasseh had filled Jerusalem with innocent blood. See 2 Kings xxi. 16, and Ezekiel xxiv. 10.

I have not found it by secret search, but upon all these.] Such deeds of darkness and profligacy are found only in Israel. Dr. Blayney translates, "I have not found it in a digged hole, but upon every oak." Others cover the blood that it may not appear; but ye have shed it openly, and sprinkled it upon your consecrated oaks, and gloried in it.

Verse 35. *Because I am innocent*] They continued to assert their innocence, and therefore expected that God's judgments would be speedily removed!

I will plead with thee] I will maintain my process, follow it up to conviction, and inflict the deserved punishment.

36 * Why gaddest thou about so much to change thy way ? ' thou also shalt be ashamed of Egypt, ' as thou wast ashamed of Assyria.

37 Yea, thou shalt go forth from him, and ' thine hands upon thine head : for the Lord hath rejected thy confidences, and thou shalt not prosper in them.

CHAPTER III.

The first five verses of this Chapter allude to the subject of the last ; and contain earnest exhortations to repentance, with gracious promises of pardon, notwithstanding every aggravation of guilt, 1-5. At the sixth verse a new section of prophecy commences, opening with a complaint against Judah for having exceeded in guilt her sister Israel, already cast off for her idolatry, 6-11. She is cast off, but not for ever ; for to this same Israel, whose place of captivity (Assyria) lay to the north of Judah, pardon is promised on her repentance, together with a restoration to the church of God, along with her sister Judah, in the latter days, 12-20. The Prophet foretells the sorrow and repentance of the children of Israel under the Gospel dispensation, 21. God renews His gracious promises, 22 ; and they again confess their sin. In the confession their not desiring to name the idol Baal, the source of their contaminations, but calling him in the abstract *idol*, or a thing of stone, is a nice touch of the pencil, extremely beautiful and natural, 23-25.

OL XXXVII. 4 **THEY** say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again ? shall not that I land be greatly polluted ? but thou hast played the harlot with many lovers ; yet return again to me, saith the Lord.

2 Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness ; and thou hast polluted the land with thy whoredoms and with thy wickedness.

3 Therefore the showers have been withholden, and there hath been no latter rain ; and thou hadst a whore's forehead, thou refusedst to be ashamed.

4 Wilt thou not from this time cry unto me, My father, thou art the guide of my youth ?

v Ver. 12. Ch. 31. 22. Hos. 6. 13. & 12. 1.-f Isa. 30. 3. Ch. 37. 7.-g 2 Chron. 26. 16. 20. 31.-h 3 Sam. 13. 18.-i Heb. yeeping.-k Deut. 24. 4.-l Ch. 2. 7.-m Ch. 2. 20. Ezek. 16. 38. 39.-n Ch. 4. 1. Zech. 1. 3.-o Son Deut. 12. 2. Ch. 2. 20. p Gen. 38. 14. Prov. 23. 28. Ezek. 16. 24. 26.-q Ch. 2. 7. Ver. 9.-r Lev. 24. 15. Deut. 21. 21. Ch. 9. 12. & 14. 4.-s Ch. 5. 2. & 15. & 3. 12. Ezek. 3. 7. Zeph. 3. 6.-t Prov. 2. 17.-u Ch. 2. 2. Hos. 2. 15.

Verse 36. *Why gaddest thou about?* When they had departed from the Lord, they sought foreign alliances for support. 1. The Assyrians, 2 Chron. xxvii. 10-21 : but they injured, instead of helping them. 2. The Egyptians : -but in this they were utterly disappointed, and were ashamed of their confidence. See chap. xxxvii. 7, 8, for the fulfilment of this prediction.

Verse 37. *Thou shalt go forth from him, and thine hands upon thine head!* Thou shalt find all thy confidence vain, -thy hope disappointed, -and thy state reduced to desperation. *The hand being placed on the head* was the evidence of deep sorrow, occasioned by utter desolation. See the case of Tamar, when ruined and abandoned by her brother Amnon, 2 Sam. xiii. 19.

Thou shalt not prosper in them. They shall all turn to thy disadvantage : and this, as we shall see in the history of this people, was literally fulfilled. O what a grievous and bitter thing it is to sin against the Lord, and have Him for an Enemy!

NOTES ON CHAPTER III.

Verse 1. *If a man put away his wife*] It was ever understood by the law and practice of the country, that if a woman were divorced by her husband, and became the wife of another man, the first husband could never take her again. Now Israel had been married unto the Lord ; joined in solemn covenant to Him, to worship and serve Him only. Israel turned from following Him, and became idolatrous. On this ground, considering idolatry as a *spiritual whoredom*, and the precept and practice of the law to illustrate this case, Israel could never more be restored to the Divine favour : but God, this first Husband, in the plenitude of His mercy is willing to receive this adulterous spouse, if she will abandon her idolatries and return unto Him. And this and the following Chapters are spent in affectionate remonstrances and loving exhortations addressed to these sinful people, to make them sensible of their own sin and God's tender mercy in offering to receive them again into favour.

Verse 2. *As the Arabian in the wilderness*] They were as fully intent on the practice of their idolatry as the Arab in the desert is in lying in wait to plunder the caravans. Where they have not cover to lie in ambush, they scatter themselves about, and run hither and thither, raising themselves up in their saddles to see if they can discover, by smoke, dust, or other token, the approach of any travellers.

Verse 3. *There hath been no latter rain*] The former rain, which prepared the earth for tillage, fell in the beginning of November, or a little sooner ; and the latter

5 * Will he reserve his anger for ever ? will he keep it to the end ? Behold, thou hast sinned and done evil things as thou couldest.

6 The Lord said also unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done ? she is gone up upon every high mountain and under every green tree, and there hath played the harlot.

7 * And I said after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it.

8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce ; yet her treacherous sister Judah feared not, but went and played the harlot also.

9 And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks.

10 And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the Lord.

11 And the Lord said unto me, The backsliding Israel hath justified herself more than treacherous Judah.

12 Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord ; and I will not cause mine anger to fall upon you : for I am merciful, saith the Lord, and I will not keep anger for ever.

13 Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers

v Psa. 77. 7. &c. & 103. 9. Isa. 67. 16. Ver. 12.-w Ver. 11. 14. Ch. 7. 24.-x Ch. 2. 20.-y 2 Kings 17. 13.-z Ezek. 16. 46. & 23. 2. 4.-a Ezek. 23. 9.-b 3 Kings 17. 6. 13.-c Ezek. 23. 11. &c.-d Or, same.-e Ch. 2. 7. Ver. 2.-f Ch. 2. 27.-g 2 Chron. 24. 33. Hos. 7. 14.-h Heb. in falsehood.-i Ezek. 16. 51. & 23. 11.-k 2 Kings 17. 6. 1 Pa. 36. 15. & 103. 9. Ver. 5.-m Lev. 26. 40. &c. Deut. 30. 1, 2, &c. Prov. 28. 13.-n Ver. 2. Ezek. 16. 15, 24, 26.-o Ch. 2. 25.

rain fell in the middle of April, after which there was scarcely any rain during the summer.

Verse 4. *Wilt thou not-cry unto me, My father*] Wilt thou not allow me to be thy Creator and Preserver, and cease thus to acknowledge idols ? See on chap. ii. 27.

Verse 5. *Will he reserve his anger for ever ?* Why should not wrath be continued against thee, as thou continuest transgression against the Lord ?

Verse 6. *The Lord said unto me in the days of Josiah the king*] This is a new discourse, and is supposed to have been delivered after the eighteenth year of the reign of Josiah. Here the prophet shews the people of Judah the transgressions, idolatry, obstinacy, and punishment, of their brethren, the ten tribes, whom he calls to return to the Lord ; with the most gracious promises of restoration to their own country, their reunion with their brethren of Judah, and every degree of prosperity in consequence. He takes occasion also to shew the Jews how much more culpable they were than the Israelites, because they practised the same iniquities while they had the punishment and ruin of the others before their eyes. He therefore exhorts them to return to God with all their hearts, that they might not fall into the same condemnation. See the following verses.

Verse 7. *And I said*] By the prophets *Elijah, Elisha, Hosea, Amos, &c.* for all these prophesied to that rebellious people, and exhorted them to return to the Lord.

Verse 8. *I had put her away*] Given them up into the hands of the Assyrians.

Verse 9. *The lightness of her whoredom*] The grossness of her idolatry : -worshipping objects the most degrading, with rites the most impure.

Verse 11. *Backsliding Israel hath justified herself more*] She was less offensive in my eyes, and more excusable, than treacherous Judah. So it is said, Luke xviii. 14. the humbled Publican went down to his house justified rather than the boasting Pharisee. The one was more to be pitied than the other, and more likely to receive the mercy of God.

Verse 12. *Proclaim these words toward the north*] The countries where the ten tribes were then in captivity, Mesopotamia, Assyria, Media, &c. see 2 Kings xvii. 6 : these lay north of Judea. How tender and compassionate are the exhortations in this and the following verses ! Could these people believe that God had sent the prophet ; and yet prefer the land of their bondage to the blessings of freedom in their own country, and the approbation of their God ?

under every green tree, and ye have not obeyed my voice, saith the Lord.

14 Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

15 And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more.

17 At that time they shall call Jerusalem the throne of the Lord: and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

18 In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.

19 But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father; and thou shalt not turn away from me.

20 Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord.

21 A voice was heard upon the high places, weeping and supplications of the children of

Israel: for they have perverted their way, and they have forgotten the Lord their God.

22 Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the Lord our God.

23 Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel.

24 For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons, and their daughters.

25 We lie down in our shame, and our confusion covereth us: for we have sinned against the Lord our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the Lord our God.

CHAPTER IV.

Second of the exhortations and promises addressed to Israel in the preceding Chapter, 1, 2. The Prophet then addresses the people of Judah and Jerusalem, exhorting to repentance and reformation that the dreadful visitation with which they were threatened might be averted, 3, 4. He then sounds the alarm of war, 5, 6. Nebuchadnezzar, like a fierce lion, is, from the certainty of the prophecy, represented to be on his march; and the disastrous event to have been already declared, 7-9. And as the living prophets had flattered the people with the hopes of personal safety, they are now introduced (when their predictions are fulfilled by the event) accusing themselves; and, with matchless eloquence, laying the blame of the deception upon God, (And they said, &c., as the text is corrected by Kennicott,) 10. The Prophet unjustly renounces his subject; such, in the presence of God, does not excuse the sad catastrophe of Jerusalem by such a beautiful assemblage of the most striking and afflictive circumstances as form a picture of a last "awful with the beson of destruction." The earth seems ready to return to its original chaos; every ray of light is extinguished, and succeeded by a fearful gloom; the mountains tremble, and the hills shake under the dreadful apprehension of the wrath of Jehovah; all is one awful solitude, where not a vestige of the human race is to be seen. Even the fowls of heaven, fleeing no longer whereon to alight, are compelled to migrate; the most fruitful places are become a dark and dreary desert, and every city is a ruinous heap. To complete the whole, the dolorous shrieks of Jerusalem, as of a woman in peculiar agony, break through the frightful gloom; and the appalled Prophet pauses, leaving the Reader to reflect on the dreadful effects of apostasy and idolatry, 25-27.

If thou wilt return, O Israel, saith the Lord, return unto me: and

p Deut. 12. 2-q Ch. 31. 34. Hos. 2. 19, 20.-r Rom. 11. 5-s Ch. 23. 4. Ezek. 34. 23. Eph. 4. 11.-t Acts 20. 23-u Isa. 63. 17.-v Heb. come upon the heart.-w Or, it be mingled.-x Isa. 60. 9.-y Ch. 11. 8-z Or, stubble.-aa See Isa. 11. 13. Ezek. 37. 16, 22. Hos. 1. 11-b Or, to-c Ver. 12. Ch. 31. 8-d Amos 9. 15-e Or, caused your fathers to possess.

f Psa. 106. 24. Ezek. 20. 6. Dan. 8. 9. & 11. 16, 41, 45-g Heb. land of desire. h Heb. an heritage of glory, or beauty.-i Isa. 63. 18-k Heb. from after me. l Heb. friend.-m Isa. 48. 8. Ch. 31. 11-n Isa. 13. 2-o Ver. 14. Hos. 14. 1-p Hos. 6. 1. q Amos 4. 4.-r Psa. 111. 3-s Ch. 11. 13. Hos. 9. 10-t Ezra 3. 7. u Ch. 22. 1.-v Ch. 3. 1, 21. Joel 2. 12.

Verse 14. I will take you one of a city, and two of a family] If there should be but one of a city left, or one willing to return, and two only of a whole tribe, yet will I receive these, and bring them back from captivity into their own land. I have heard these words most sinfully applied to shew the nature of a fancied eternal decree of election, that has appointed in several cases one only out of a whole city, and two out of a whole family, to be eternally saved, leaving the rest, according to the decree of reprobation, to perish everlastingly! And yet these persons who spoke thus of the Fountain of eternal goodness and mercy, professed to believe in Him who, by the grace of God, tasted death for every man!

Verse 15. I will give you pastors according to mine heart] The pastor means either the king or the prophet; and the pastors here promised may be either kings or prophets, or both. These shall be according to God's own heart,—they shall be of His own choosing,—and shall be qualified by Himself: and in consequence they shall feed the people with knowledge, דָּבָר, that Divine truth concerning the true God and the best interests of man, which was essentially necessary to their salvation;—and understanding, חִשְׁבֵי, hiskil, the full interpretation of every point, that, in receiving the truth, they might become wise, holy, and happy.

Verse 16. The ark of the covenant of the Lord] This symbol of the Divine Presence, given to the Jews as a token and pledge of God's dwelling among them, shall be no longer necessary, and shall no longer exist; for, in the days of the Messiah, to which this promise seems to relate, God's worship shall not be confined either to one place or to one people. The temple of God shall be among men; and every where God be adored through Christ Jesus.

Neither shall that be done any more.] The ark shall be no more established, or carried from place to place; nor shall men go to visit it. All its ceremonies and importance shall cease; and, if lost, shall never be rebuilt.

Verse 17. They shall call Jerusalem the throne of the Lord] The new Jerusalem, the universal church of Christ, shall be God's throne: and wherever He is acknowledged as the Lamb of God who takes away the sin of the world, there God sits on His throne, and holds His court.

Verse 18. The house of Judah shall walk with the house of Israel] That is, in those days in which the Jews shall be brought in with the fullness of the Gentiles.

Out of the land of the north] From Chaldea. This prophecy has two aspects:—one refers to the return from

the Babylonian captivity; the other, to the glorious days of Christianity. But the words may refer to that gathering together of the Jews, not only from Chaldea, but from the countries of their dispersion over the face of the whole earth, and uniting them in the Christian church.

Verse 19. How shall I put thee among the children] As if he had said, How can ye be accounted a holy seed, who are polluted? How can ye be united to the people of God, who walk in the path of sinners? How can ye be taken to heaven, who are unholly within, and unrighteous without?

And I said, thou shalt call me, My father] This is the answer to the above question. They could not be put among the children unless they became legal members of the heavenly family: and they could not become members of this family unless they abandoned idolatry, and took the Lord for their Portion. Nor could they be continued in the privileges of the heavenly family, unless they no more turned away from their heavenly Father.

Verse 21. A voice was heard upon the high places] Here the Israelites are represented as assembled together to bewail their idolatry and to implore mercy. While thus engaged, they hear the gracious call of Jehovah.

Verse 22. Return, ye backsliding children] This they gladly receive, and with one voice make their confession to Him. Behold, we come unto thee, for thou art Jehovah our God;—and thence to the end of the chapter, shew the reasons why they return unto God. 1. Because He is the true God. 2. Because the idols did not profit them: they could give no help in time of trouble. 3. Because it is the prerogative of God alone to give salvation. 4. Because they had no kind of prosperity since they had abandoned the worship of their Maker. And this was not only their case, but it was the case of their forefathers, who all suffered in consequence of their idolatry, and disobedience. 5. The reasons are concluded with a hearty confession of sin, at the thought of which they are confounded; for the remembrance of their sin was grievous to them, and the burthen was intolerable. This confession ended, God appears in the next Chapter with gracious promises, and proper directions how they are to return, and how to conduct themselves in future.

Verse 24. For shame hath devoured] The word shame, here and in chap. xi. 13. Hos. ix. 10, is supposed to signify Baal, the idol which they worshipped. That thing or shame which has brought you into contempt, confusion and ruin. Sooner or later every sinner must be ashamed of his conduct; next, confounded; and, lastly, ruined by it.

if thou wilt put away thine abominations out of my sight, then shalt thou not remove.

2 ^b And thou shalt swear, The LORD liveth, ^c in truth, in judgment, and in righteousness; ^d and the nations shall bless themselves in him, and in him shall they ^e glory.

3 For thus saith the LORD to the men of Judah and Jerusalem, ^f Break up your fallow ground, and ^g sow not among thorns.

4 ^h Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.

5 Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land; cry, gather together, and say, ⁱ Assemble yourselves, and let us go into the defenced cities.

6 Set up the standard toward Zion: ^k retire, stay not: for I will bring evil from the ^l north, and a great ^m destruction.

7 ⁿ The lion is come up from his thicket, and ^o the destroyer of the Gentiles is on his way; he is gone forth from his place ^p to make thy land desolate; and thy cities shall be laid waste, without an inhabitant.

8 For this ^q gird you with sackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us.

9 And it shall come to pass at that day, saith the LORD, that the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.

b Deut. 10. 21. 1m 45. 23. & 85. 16. See Ch. 5. 2. Zech. 8. 8.—c 1m 49. 1.—d Gen. 22. 18. Psa. 72. 17. Gal. 3. 9.—e 1m 43. 25. 1 Cor. 1. 31.—f Hos 10. 12.—g Matt. 13. 7. 22.—h Deut. 10. 16. & 30. 6. 1 Th 9. 28. Col. 2. 11. Rom. 2. 28, 29.—i Ch. 8. 14. Or, strengthen.—j Ch. 1. 13, 14, 15. & 6. 1. 2m.—k Heb. breaking.—l 2 Kings 24. 1. Ch. 5. 6. Dan. 7. 1.—m Ch. 25. 9.—p 1m. 1. 7. Ch. 2. 15.—q 1m. 22. 12. Ch. 6. 26.

NOTES ON CHAPTER IV.

Verse 1. *Shalt thou not remove.*] This was spoken before the Babylonian captivity; and here is a promise that if they will return from their idolatry, they shall not be led into captivity. So, even that positively threatened judgment would have been averted had they returned to the Lord.

Verse 2. *Thou shalt swear, The Lord liveth*] Thou shalt not bind thyself by any false god; thou shalt acknowledge me as the Supreme. Bind thyself by me, and to me; and do this in truth, in judgment, and in righteousness.

The nations shall bless themselves in him] They shall be so fully convinced of the power and goodness of Jehovah in seeing the change wrought on thee, and the mercies heaped upon thee, that their usual mode of benediction shall be,—*May the God of Israel bless thee!*

Verse 3. *Break up your fallow ground*] Fallow ground is either that which, having been once tilled, has lain long uncultivated; or, ground slightly plowed, in order to be plowed again previously to its being sown. Ye have been long uncultivated in righteousness; let true repentance break up your fruitless and hardened hearts; and when the seed of the word of life is sown in them, take heed that worldly cares and concerns do not arise, and like thorns, choke the good seed.

Verse 4. *Circumcise yourselves*] Put away every thing that has a tendency to grieve the Spirit of God, or to render your present holy resolutions unfruitful.

Verse 5. *Blow ye the trumpet*] Give full information to all parts of the land, that the people may assemble together and defend themselves against their invaders.

Verse 6. *I will bring evil from the north*] From the land of Chaldea.

Verse 7. *The lion is come up*] Nebuchadnezzar, king of Babylon. "The king (Nebuchadnezzar) is come up from his tower." Targum.

The destroyer of the Gentiles] Of the nations: of all the people who resisted his authority. He destroyed them all.

Verse 8. *Lament and howl*] הללו היללו. The aboriginal Irish had a funeral song called the *Caoinian*, still continued among their descendants, one part of which is termed the *ulaloo*: this is sung responsively, or alternately, and is accompanied with a full chorus of sighs and groans. It has been thought that Ireland was originally peopled by the Phœnicians: if so, this will account for the similarity of many words and customs among both these people.

Verse 9. *The heart of the king shall perish*] Shall lose all courage.

10 Then said I, Ah, Lord God! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.

11 At that time shall it be said to this people and to Jerusalem, ^a A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse,

12 *Even* ^b a full wind from those *places* shall come unto me: now also ^c will I ^d give sentence against them.

13 Behold, he shall come up as clouds, and ^e his chariots shall be as a whirlwind: ^f his horses are swifter than eagles. Woe unto us! for we are spoiled.

14 O Jerusalem, ^g wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?

15 For a voice declareth ^h from Dan, and publisheth affliction from mount Ephraim.

16 Make ye mention to the nations; behold, publish against Jerusalem, that watchers come ⁱ from a far country, and give out their voice against the cities of Judah.

17 ^j As keepers of a field, are they against her round about; because she hath been rebellious against me, saith the LORD.

18 ^k Thy way and thy doings have procured these *things* unto thee; this *is* thy wickedness, because it is bitter, because it reacheth unto thine heart.

19 My ^l bowels, my bowels! I am pained at ^m my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast

r Ezek. 14. 9. 2 Thes. 2. 11.—a Ch. 5. 12 & 14, 13.—(Ch. 51. 1. Ezek. 17. 10. Hos. 13. 15. n Or, a fuller wind than those.—b Ch. 1. 16.—c Heb. utter judgments.—d 1m. 5. 23. y Deut. 28. 49. 1am. 4. 19. Hos. 8. 1. Hab. 1. 8.—e 1m. 1. 16. Jam. 4. 8.—f Ch. 9. 16. b Ch. 5. 13.—g 2 Kings 25. 1, 4.—d Psa. 107. 17. 1m. 50. 1. Ch. 2. 17. 19.—h 1m. 15. 5. & 16. 11. & 21. 3. & 22. 1. Ch. 9. 1, 10. See Luke 19. 42.—i Heb. the walls of my heart.

Verse 10. *Ah, Lord God! surely thou hast greatly deceived this people*] The Targum paraphrases this verse thus: "And I said, Receive my supplication, O Lord God; for, behold, the false prophets deceive this people and the inhabitants of Jerusalem, saying, Ye shall have peace." The prophet could not reconcile this devastation of the country with the promises already made; and he appears to ask the question, *How* Thou not then deceived this people in saying there shall be peace, &c. prosperity?—

Whereas the sword reacheth unto the soul.] That is, the life; the people being generally destroyed.

Verse 11—13. *A dry wind—a full wind—as clouds—as a whirlwind*] All these expressions appear to refer to the pestilential winds, suffocating vapours, and clouds and pillars of sand collected by whirlwinds, which are so common and destructive in the East, see on Isa. xxi. 1. and these images are employed here to shew the overwhelming effect of the Chaldeans' invasion of the land.

Verse 13. *Woe unto us!*] The people, deeply affected with these threatened judgments, interrupt the prophet with the lamentation—*Woe unto us, for we are spoiled!* The prophet then resumes:—

Verse 14. *O Jerusalem, wash thine heart*] Why do ye not put away your wickedness that ye may be saved from these tremendous judgments! *How long shall thy vain thoughts of safety and prosperity lodge within thee.* Whilst thou continuest a rebel against God, and provokest Him daily by thy abominations!

Verse 15. *For a voice declareth from Dan*] Dan was a city in the tribe of Dan, north of Jerusalem; the first city in Palestine which occurs in the way from Babylon to Jerusalem.

Affliction from mount Ephraim.] Between Dan and Jerusalem are the mountains of Ephraim. These would be the first places attacked by the Chaldeans; and the rumour from thence would shew that the land was invaded.

Verse 16. *Watchers come from a far country*] Persons to besiege fortified places.

Verse 17. *As keepers of a field*] In the Eastern countries grain is often sown in the open country; and, when nearly ripe, guards are placed at different distances round about it to preserve it from being plundered. Jerusalem was watched, like one of these fields, by guards all round about it; so that none could enter to give assistance, and none who wished to escape were permitted to go out.

Verse 19. *My bowels*] From this to the twenty-ninth verse the prophet describes the ruin of Jerusalem and the desolation of Judea by the Chaldeans, in language and imagery scarcely paralleled in the whole Bible. At the

heard, O my soul, the sound of the trumpet, the alarm of war.

20 Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment.

21 How long shall I see the standard, and hear the sound of the trumpet?

22 For my people is foolish, they have not known me: they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.

23 I beheld the earth, and lo, it was without form and void; and the heavens, and they had no light.

24 I beheld the mountains, and lo, they trembled, and all the hills moved lightly.

25 I beheld, and, lo, there was no man, and all the birds of the heavens were fled.

26 I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger.

27 For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end.

28 For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it.

29 The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city shall be forsaken, and not a man dwell therein.

30 And when thou art spoiled, what wilt thou do? Though thou clovest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life.

31 For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Woe is me now! for my soul is wearied because of murderers.

g. Gen. 42. 7. Ezek. 7. 26.—Ch. 10. 20.—Rom. 16. 19.—1. Im. 94. 12.—1. Gen. 1. 2. m. Im. 5. 25. Ezek. 34. 20.—Zeph. 1. 3.—Ch. 5. 10, 18 & 30. 11. & 45. 28.—p. Hos. 4. 3.—q. Isa. 5. 30 & 31. 3.—r. Num. 23. 19. Ch. 7. 16.—s. 2 Kings 9. 30. Ezek. 32. 40. t. Heb. eyes.—n. Ch. 22. 20, 22. Lam. 1. 3, 19.—v. Lam. 1. 15. Lam. 1. 17.—a. Ezek. 22. 30.

sight of misery the bowels are first affected; pain is next felt by a sort of stricture in the pericardium; and then the heart becoming strongly affected by irregular palpitations, a gush of tears, accompanied with wallings, is the issue.—My bowels, my bowels! I am pained at my very heart; (the walls of my heart) my heart maketh a noise in me; I cannot hold my peace. Here is nature and fact also.

Verse 20. Destruction upon destruction] Cities burnt, and their inhabitants destroyed.

My tents spoiled] Even the solitary dwellings in the fields and open country do not escape.

Verse 23. I beheld the earth, (the land) and lo, it was without form and void] תהו ובהו tohu va-bohu: the very words used in Genesis to denote the formless state of the chaotic mass before God had brought it into order.

Verse 24. The mountains—hills] Princes, rulers, &c. were astonished and fled.

Verse 25. The birds of the heavens were fled] The land was so desolated that even the fowls of heaven could not find meat, and therefore fled away to another region. How powerfully energetic is this description! See Zeph. i. 3.

Verse 30. Though thou rentest thy face with painting] This probably refers to the custom of introducing stibium, a preparation of antimony, between the eye and the lids, in order to produce a fine lustre, which occasions a distension of the eyelid in the time of the operation. In order to heighten the effect from this, some may have introduced a more than ordinary quantity, so as nearly to rend the eyelid itself. Though thou make use of every means of address, of cunning, and of solicitation, to get assistance from neighbouring states, it will be all in vain. Reference is here particularly made to the practice of harlots to allure men.

Verse 31. Bringeth forth her first child] In such a case, the fear, danger, and pain, were naturally the greatest.

Spreadeth her hands] The gesture indicated by nature to signify distress, and implore help. We have met with this figure in other parts; and among the classic writers it is frequent.

CHAPTER V.

The Prophet, having described the judgments impending over his countrymen, enlarges on the corruption which prevailed among them. Their profusion of religion was all false and hypocritical, 1, 2. Though corrected, they were not amended, but persisted in their guilt, 3. This was not the case with the low and ignorant only, 4; but more especially so with those of the higher order, from whose knowledge and opportunities better things might have been expected, 5. God therefore threatens them with the most cruel enemies, 6; and appeals to themselves if they should be permitted to practise such sin unpunished, 7—9. His then commands their enemies to raze the walls of Jerusalem, 10; that devoted city, whose inhabitants sinned to all their other sins the highest contempt of God's word and prophets, 11—13. Wherefore His word, in the mouth of His prophet, shall be as fire to consume them, 14; the Chaldean forces shall cruelly afflict them, 15—17; and farther, their enemies to raze the walls of Jerusalem, 18; that devoted city, whose inhabitants sinned to all their other sins the highest contempt of God's word and prophets, 11—13. The chapter closes with a most melancholy picture of the moral condition of the Jewish people at that period which immediately preceded the Babylonian captivity, 20—31.

RUN ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it.

2 And though they say, The Lord liveth; surely they swear falsely.

3 O Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

4 Therefore I said, Surely these are poor; they are foolish: for they know not the way of the Lord, nor the judgment of their God.

5 I will get me unto the great men, and will speak unto them; for they have known the way of the Lord, and the judgment of their God: but these have altogether broken the yoke, and burst the bonds.

6 Wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, and their backslidings are increased.

7 How shall I pardon thee for this? thy children have forsaken me, & sworn by them: that are no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

b. Gen. 18. 23. &c. Ps. 121.—c. Gen. 18. 25.—d. Tit. 1. 16.—e. Ch. 4. 2.—f. Ch. 7. 8.—g. 2 Chron. 16. 9.—h. 1. 5 & 9. 13. Ch. 2. 30.—i. Ch. 7. 28. Zeph. 3. 2.—k. Ch. 7. 8.—l. Mic. 3. 1. m. Ps. 2. 3.—n. Ch. 4. 7.—o. Ps. 104. 20. Hab. 1. 8. Zeph. 3. 3.—p. Or, desert.—q. Hos. 13. 7.—r. Heb. are strong.—s. Josh. 23. 7. Zeph. 1. 5.—t. Deut. 32. 21. Gal. 4. 8.—u. Deut. 32. 15.

NOTES ON CHAPTER V.

Verse 1. Broad places] Market places, and those where there was most public resort.

If ye can find a man] A certain philosopher went through the streets of Athens with a lighted lamp in his hand; and being asked what he sought, answered, I am seeking to find a man. So, in Jerusalem none was found, on the most diligent search, who acted worthy the character of a rational being.

I will pardon it.] I will spare the city for the sake of one righteous person. So, at the intercession of Abraham, God would have spared Sodom if there had been ten righteous persons found in it, Gen. xviii. 26.

Verse 2. The Lord liveth] Though they profess to bind themselves by Jehovah, as if they acknowledged Him as their God and only Lord; yet they swore falsely; for not believing in Him, they took a false oath; one by which they did not believe themselves bound, not acknowledging Him as their Lord. See on chap. iv. 2.

Verse 4. These are poor] They are ignorant; they have no education; they know no better.

Verse 5. I will get me unto the great men] Those whose circumstances and rank in life gave them opportunities of information which the others could not have, for the reasons already given.

These have altogether broken the yoke] These have cast aside all restraint, have acted above law, and have trampled all moral obligations under their feet; and into their vortex the lower classes of the people have been swept away. Solon said,—“The laws are like cobwebs; they entangle the small fry; but the great ones go through them, and carry all away with them.”

Verse 6. Wherefore a lion] Nebuchadnezzar, according to the general opinion: who is called here a lion for his courage and violence; a bear for his rapaciousness; and a leopard for his activity. Dahler supposes the Scythians to be intended, both here and in chap. iv. 7.

Verse 7. In the harlot's houses] In places consecrated to idolatry. In the language of the prophets, adultery generally designs idolatry. This we have often seen.

8 * They were as fed horses in the morning: every one * neighed after his neighbour's wife.
 9 † Shall I not visit for these things? saith the LORD: † and shall not my soul be avenged on such a nation as this?

10 † Go ye up upon her walls and destroy; * but make not a full end: take away her battlements; for they are not the LORD's.

11 For † the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD.

12 † They have belied the LORD, and said, † It is not he; neither shall evil come upon us; * neither shall we see sword nor famine:

13 And the prophets shall become wind, and the word is not in them: thus shall it be done unto them.

14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, † behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.

15 Lo, I will bring a † nation upon you † from far, O house of Israel, saith the LORD; it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

16 Their quiver is as an open sepulchre, they are all mighty men.

17 And they shall eat up thine † harvest, and thy bread, which thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

18 Nevertheless in those days, saith the LORD, I † will not make a full end with you.

19 And it shall come to pass, when ye shall say, † Wherefore doeth the LORD our God all these things unto us? then shalt thou answer them, Like as ye have † forsaken me, and served strange gods in your land, so † shall ye serve strangers in a land that is not yours.

20 Declare this in the house of Jacob, and publish it in Judah, saying,

21 Hear now this, O † foolish people, and without † understanding; which have eyes, and see not; which have ears, and hear not:

22 † Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand for the † bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

23 But this people hath a revolting and a rebellious heart; they are revolted and gone.

24 Neither say they in their heart, Let us now fear the LORD our God, † that giveth rain, both the † former and the latter, in his season: † he reserveth unto us the appointed weeks of the harvest.

25 † Your iniquities have turned away these things, and your sins have withholden good things from you.

26 For among my people are found wicked men: † they † lay wait, as he that setteth snares; they set a trap, they catch men.

27 As a † cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich:

28 They are waxen † fat, they shine: yea, they overpass the deeds of the wicked: they judge

v. Ezech. 21. 11.—w Ch. 13. 27.—x Jer. 29. Ch. 9. 3.—y Ch. 41. 22.—z Ch. 39. 8. a Ch. 4. 27. v. 13.—b Ch. 3. 26.—c 2 Chron. 35. 16. d Ch. 4. 16.—e Jer. 28. 15. f Ch. 14. 13.—g Ch. 1. 9.—h Deut. 24. 49. i Jer. 3. 25. Ch. 1. 15. & 22.—j Jer. 39. 8. k Ch. 4. 16.—l Lev. 26. 16. Deut. 24. 31. 33.—m Ch. 4. 27.—n Deut. 29. 24. &c. o 1 Kings 9. 8, 2. Ch. 13. 22. & 16. 10.—p Ch. 2. 13.—q Deut. 28. 68.

o Lev. 6. 9. Ezech. 12. 2. Matt. 13. 14. John 12. 40. Acts 26. 26. Rom. 11. 8.—p Heb. hebr. 110. 7. 11.—q Rev. 15. 4.—r Job 38. 10. & 36. 10. 11. Ps. 104. 8. Prov. 8. 28. s Ps. 147. 8. Ch. 14. 22. Matt. 5. 45. Acts 14. 17.—t Deut. 11. 14. Joel 2. 28.—u Gen. 8. 22.—v Ch. 3. 3.—w Or, they pry as fowlers lie in wait.—x Prov. 1. 11, 17, 12. Hab. 1. 15.—y Or, coop.—z Deut. 29. 15.

Verse 8. *After his neighbour's wife.*] This may have been literally true, as the abominations of idolatry, in which they were so deeply practised, would necessarily produce such a state of things as that here mentioned.

Verse 10. *Go ye up upon her walls.*] This is the permission and authority given to the Chaldeans to pillage Jerusalem.

Take away her battlements] Some translate נשמה netishoth, branches; others, vines. The metaphor is probably taken from a tree. Destroy the branches, cut down the stem: but do not damage the root. Leave so many of the people that the state may be regenerated. The Septuagint, Syriac, and Arabic read, leave her foundations, for they are the LORD's: and this agrees with Destroy, but make not a full end.

Verse 12. *They have belied the LORD*] כחשו kichashu. They have denied or disavowed the LORD.

It is not he] כחש לו hu, he is not; there is no such being; therefore this evil shall not come upon us. On their premises, their conclusion was just. There is no judge; therefore, there shall be no judgment. Thus they denied the LORD. They were atheists at heart.

Verse 13. *And the prophets shall become wind*] What are the prophets? Empty persons. Their words are wind; we hear the sound of their threatenings, but of the matter of the threatenings we shall hear no more.

And the word is not in them] There is no inspirer:—but may their own predictions fall on their own heads! This seems the natural sense of this passage.

Verse 14. *Because ye speak this word*] Because ye thus treat my message, I will make my words in thy mouth fire. They have said, they are but air: but I will make them fire, and a fire too that shall devour them. And how this was to be done, and by whom, is mentioned in the next verse.

Verse 15. *I will bring a nation*] The Scythians, says Dahler; the Babylonians, whose antiquity was great; that empire being founded by Nimrod.

Whose language thou knowest not] The Chaldee, which, though a dialect of the Hebrew, is so very different in its words and construction, that in hearing it spoken they could not possibly collect the meaning of what was said.

Verse 16. *Their quiver is as an open sepulchre*] They are such exact archers, as never to miss their mark; every arrow is sure to slay one man.

Verse 18. *I will not make a full end*] There are more evils in store for you. You shall not only be spoiled, and

all your property destroyed: but ye shall be carried into captivity; and ye shall serve strangers in a land that is not yours, ver. 19.

Verse 22. *Which have placed the sand for the bound of the sea*] What can I not do? who confine the sea, that enormous mass of waters, and prevent it from overflowing the earth; not by immense mountains and rocks, but by the sand; no particle of which is in cohesion with another. Yet the most tremendous waves cannot displace, nor pass over, this simple barrier.

Verse 23. *They are revolted and gone.*] They have abandoned me, and are gone farther and farther into transgression. They are gone entirely away from truth and righteousness.

Verse 24. *Giveth rain, both the former and the latter*] See the note on chap. iii. 3.

The appointed week of the harvest.] As the early rains fell in the northern parts of Judea about the end of September, in the civil year of the Hebrews; so the latter rains fell before harvest in the months of March and April: so the appointed weeks of the harvest were those which fell between the Pass-over and Pentecost. In the southern parts the harvest was earlier than in the northern. Dr. Blayney translates,—“A sufficiency of the appointed things of harvest He secureth to us.”

If the word שכבש shebush, weeks, be read with a w sin, instead of a w shin, it will signify fulness or sufficiency; and thus the Septuagint and Vulgate have read it. I think the present reading is much to be preferred. God appoints a harvest time, and in His good providence He generally gives harvest weather.

Verse 25. *Your iniquities have turned away these things*] When these appointed weeks of harvest do not come,—should we not examine and see whether this be not in God's judgment? Have not our iniquities turned away these good things from us?

Verse 26. *They lay wait, as he that setteth snares*] A metaphor taken from fowlers, who, having fixed their nets, lie down and keep out of sight, that when birds come, they may be ready to draw and entangle them.

Verse 27. *As a cage is full of birds*] There is no doubt that the reference here is to a decoy or trap-cage, as Dr. Blayney has rendered it: in these the fowlers put several tame birds, which, when the wild ones see, they come and light on the cage, and fall into the snare.

Verse 28. *They judge not the cause,—yet they prosper*]

not ^a the cause, the cause of the fatherless, ^b yet they prosper; and the right of the needy do they not judge.

29 ^c Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this?

30 ^d A wonderful and ^e horrible thing is committed in the land;

31 The prophets prophesy ^f falsely, and the priests ^g bear rule by their means; and my people ^h love to have it so: and what will ye do in the end thereof?

CHAPTER VI.

Jeremiah, in the spirit of prophecy, seeing the Chaldeans on their march, bids his people set up the usual signals of distress, and spread the general alarm to beset themselves in fight, 1. Then, by a beautiful allusion to the custom of shepherds moving their flocks to the richest pastures, Jerusalem is singled out as a place deeming to be eaten up or trodden down, by the armies of the Chaldeans, who are called up against her, and whose anger and impetuosity is so great that the soldiers, when they arrive in the evening, regret they have no more day, and desire to begin the attack without waiting for the light of the morning, 2-5. God is then represented as animating and directing the banners against this guilty city, which aimed as innocently as a fountain flows, 6, 7; although warned of the fatal consequence, 8. He intimates also (by the glassing of the grapes) that our invasion should carry away the remnant of wood, all their disobedience, hypocrisy, and other sins, should end in their total overthrow, 9-15. And to show that God is clear when He judgeth, he mentions His having in vain admonished and warned them; and calls upon the whole world to witness the equity of His proceedings, 16-19, in punishing this perverse and hypocritical people, 19, 20, by the ministry of the cruel Chaldeans, 21-23. Upon this a chorus of Jews is introduced expressing their fears and alarm, 24, 25; in which the Prophet echoes a response full of sympathy and understanding, 26. The concluding verses, by metaphors taken from the process of refining gold and silver, represent all the methods hitherto used to amend them as wholly ineffectual, 27-30.

Ch. cir. XLIII. 1.
O YE children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in ⁱ Beth-haccerem: ^k for evil appeareth out of the north, and great destruction.

2 I have likened the daughter of Zion to a ^l comely and delicate woman.

3 The shepherds with their flocks shall come unto her; ^m they shall pitch their tents against her round about; they shall feed every one in his place.

4 ⁿ Prepare ye war against her; arise, and let

a Am. 1. 23. Zech. 7. 10.—b Job 12. 6. Psa. 73. 12. Ch. 12. 1.—c Jer. 9. Mat. 3. 5. d Or, *astonishment and affliction*.—e Ch. 23. 14. Hos. 6. 10.—f Ch. 14. 14. & 23. 25. g Ezek. 13. 6.—g Or, *take into their hand*.—h Mic. 2. 11.—i Neh. 3. 14.—k Ch. 1. 14. & 4. 6.—l Or, *dwelling at home*.—m 1 Kings 23. 1, 4. Ch. 4. 17.—n Ch. 51. 37. Joel 3. 2.—o Ch. 15. 8.

Perhaps we might be justified in translating, *And shall they prosper?*

Verse 30. *A wonderful and horrible thing is committed in the land.* Dahler translates: "Strange crimes and horrible trespasses have been committed in the land." These have been already detailed; but this may refer to what follows.

Verse 31. *The prophets prophesy falsely*] The false prophets predict favourable things, that they may please both the princes and the people.

The priests bear rule by their means] The false prophets affording them all that their influence and power can procure, to enable them to keep their places, and feed on the riches of the Lord's house.

And my people love to have it so] Are perfectly satisfied with this state of things, because they are permitted to continue in their sins without reproof or restraint. The prophets and the priests united to deceive and ruin the people. The prophets gave out false predictions; by their means the priests got the government of the people into their own hands; and so infatuated were the people that they willingly abandoned themselves to those blind guides, and would not hearken to the voice of any reformer. In my Old Bible, the words stand thus:—*Stonings and mer-ballsen ben made in the erthe, prophets propheredden leasing; and prestis flappeniden with joye with ther bondes, and my people lovden sicke things.* False prophets and worldly priests have been in all ages the bane of religion, and the ruin of many souls. When profligate people stand up in behalf of profligate priests, corruption must then be at its height.

NOTES ON CHAPTER VI.

Verse 1. *O ye children of Benjamin, gather yourselves to flee*] As the invading armies are fast approaching, the prophet calls on the inhabitants of Jerusalem to sound an alarm, and collect all the people to arm themselves and go against the invaders. They are called the children of Benjamin, because Jerusalem was in the tribe of Benjamin.

Teokoa] Was a city about twelve miles to the south of Jerusalem.

Beth-haccerem] Was the name of a small village situated on an eminence between Jerusalem and Teokoa. On this they were ordered to set up a beacon, or kindle a large

us go up ^a at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out.

5 Arise, and let us go by night, and let us destroy her palaces.

6 For thus hath the Lord of hosts said, Hew ye down trees, and ^b cast a mount against Jerusalem: this *is* the city to be visited; she *is* wholly oppression in the midst of her.

7 ^c As a fountain casteth out her waters, so she casteth out her wickedness: ^d violence and spoil is heard in her; before me continually *is* grief and wounds.

8 Be thou instructed, O Jerusalem, lest ^e my soul ^f depart from thee; lest I make thee desolate, ^g a land not inhabited.

9 Thus saith the Lord of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grape-gatherer unto the baskets.

10 To whom shall I speak and give warning, that they may hear? Behold, their ^h ear is uncircumcised, and they cannot hearken: behold, ⁱ the word of the Lord is unto them a reproach; they have no delight in it.

11 Therefore I am full of the fury of the Lord; ^j I am weary with holding in: I will pour it out ^k upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with *him that is full of days*.

12 And ^l their houses shall be turned unto others, *with their fields and wives together*: for I will stretch out my hand upon the inhabitants of the land, saith the Lord.

13 For from the least of them even unto the greatest of them, every one *is* given to ^m covetousness; and from the prophet even unto the priest every one *dealeth falsely*.

p Or, *pour out the engine of shot*.—q Is. 57. 30.—r Psa. 55. 9. 10. 11. Ch. 20. 8. Ezek. 7. 11. 22.—s Ezek. 23. 12. Hos. 9. 12.—t *High be looked, or, disappointed*.—u Lev. 16. 22. 2 Sam. 24. 6. In the margin.—v Ch. 7. 26. Acts 7. 61. See Exod. 6. 12.—w Ch. 20. 8.—x Ch. 20. 9.—y Ch. 9. 21.—z Dent. 23. 30. Ch. 8. 10.—aa Is. 55. 11. Ch. 8. 10. & 14. 13. & 23. 11. Mic. 3. 5, 11.

fire, which might be seen at a distance, and give the people to understand that an enemy was entering the land.

From the north] From Babylon. *The Scythians*.—Dahler.

Verse 3. *The shepherds with their flocks*] The chiefs and their battalions. The invading army is about to spoil and waste all the fertile fields round about the city, while engaged in the siege.

Verse 4. *Prepare ye war against her*] The words of the invaders exciting each other to the assault; and impatient lest any time should be lost; lest the besieged should have time to strengthen themselves, or get in supplies.

Verse 5. *Arise, and let us go by night*] Since we have lost the day, let us not lose the night: but, taking the advantage of the darkness, let us make a powerful assault while they are under the impression of terror.

Verse 6. *Hew ye down trees*] To form machines. *And cast a mount*] That may overlook the city, on which to place our engines.

This is the city to be visited] We are sure of success, for their God will deliver it into our hands: for it is full of oppression; and He has consigned it to destruction.

Verse 7. *As a fountain casteth out her waters*] The inhabitants are incessant in their acts of iniquity; they do nothing but sin.

Verse 8. *Be thou instructed*] Still there is respite: if they would even now return unto the Lord with all their heart, the advancing Chaldeans would be arrested on their march, and turned back.

Verse 9. *They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand*] The Chaldeans are here exhorted to turn back and glean up the remnant of the inhabitants that were left after the capture of Jerusalem; for even that remnant did not profit by the Divine judgments that fell on the inhabitants at large.

Verse 10. *The word of the Lord is unto them a reproach*] It is an object of derision; they despise it.

Verse 11. *I am full of the fury of the Lord*] God has given me a dreadful revelation of the judgments He intends to inflict: my soul is burthened with this prophecy.—I have endeavoured to suppress it; but I must pour it forth upon the children, on the young people, on husbands and

14 They have ^b healed also the ^c hurt of the daughter of my people slightly, ^a saying, Peace, peace; when there is no peace.

15 Were they ^a ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the LORD.

16 Thus saith the LORD, Stand ye in the ways, and see, and ask for the ^f old paths, where is the good way, and walk therein, and ye shall find ^g rest for your souls. But they said, We will not walk therein.

17 Also I set ^a watchmen over you, saying, Harken to the sound of the trumpet. But they said, We will not hearken.

18 Therefore hear, ye nations, and know, O congregation, what is among them.

19 ^h Hear, O earth: behold, I will bring evil upon this people, even ⁱ the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.

20 ^j To what purpose cometh there to me incense ^k from Sheba, and the sweet cane from a far country? ^l your burnt offerings are not acceptable, nor your sacrifices sweet unto me.

21 Therefore thus saith the LORD, Behold, I will lay stumbling blocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish.

22 Thus saith the LORD, Behold, a people cometh from the ^m north country, and a great nation shall be raised from the sides of the earth.

23 They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice ⁿ roar-eth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

24 We have heard the fame thereof: our hands wax feeble: ^o anguish hath taken hold of us, and pain, as of a woman in travail.

25 Go not forth into the field, nor walk by the way; for the sword of the enemy and fear is on every side.

26 O daughter of my people, ^p gird thee with sackcloth, ^q and wallow thyself in ashes; ^r make thee mourning as for an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.

27 I have set thee for a tower, and ^s a fortress among my people, that thou mayest know and try their way.

28 ^t They are all grievous revolvers, ^u walking with slanders: they are ^v brass and iron; they are all corrupters.

29 The bellows are burned, the lead is consumed of the fire; and the founder melteth in vain: for the wicked are not plucked away.

30 ^w Reprobate ^x silver shall men call them, because the LORD hath rejected them.

CHAPTER VII.

Here begins another section of prophecy, ending with the ninth Chapter. It opens with exhorting to amendment of life, without which the confidence of the Jews to their temple is declared vain, 1-11. God tells them that warning from the fate of their brethren the Israelites, who had been carried away captive on account of their sin without any regard to that sacred place (Shiloh) where the ark of God once resided, 13-15. The iniquities of Judah are so great in the sight of God that the Prophet is commanded not to intercede for the people, 16; the more especially as they persisted in provoking God by their idolatrous practices, 17-20. The Jewish sacrifices, if not accompanied with obedience to the moral law, are of no avail, 21-24. Notwithstanding the numerous messages of mercy from the time of the Exodus, the people revolted more and more; and have added to their other sins this horrible evil, the setting up of their abominations in the Temple, which shadowed forth the glorious truths of Christianity, with an heterogeneous admixture of the idolatrous, impure, and cruel rites of Hebraism; consequently, the whole land shall be utterly desolated, 25-34.

THE word that came to Jeremiah from the LORD, saying,

2 ^a Stand in the gate of the LORD's house, and proclaim there this word, and say, Hear the word of the LORD, ^b all ye of

A. M. cir. 3394.
B. C. cir. 610.
Ch. cir. XLII. 2
Ter. Priest, Reg.
Roma. cir. an. 7

^b Ch. 3. 11. Ezek. 13. 10.—^c Heb. bruise, or, bruise.—^d Ch. 4. 10. & 14. 13. & 23. 17. & Ch. 2. 2. & 3. 12.—^e Isa. 8. 30. Ch. 13. 15. Mal. 4. 4. Luke 16. 22.—^f Matt. 11. 29. & Isa. 28. 11. & 53. 1. Ch. 25. 4. Ezek. 3. 11. Hab. 2. 1.—^g Prov. 1. 2.—^h Prov. 1. 31. 1. Psa. 20. 4. & 23. 7, 8. & 1. 11. & 56. 3. Amos 9. 21. Mic. 6. 6, &c.

^m Isa. 60. 6.—ⁿ Ch. 7. 20.—^o Ch. 1. 15. & 5. 15. & 10. 21. & 50. 41. 42. 43.—^p Isa. 5. 20.—^q Ch. 4. 31. & 13. 21. & 48. 34. & 50. 43.—^r Ch. 4. 8.—^s Ch. 34. 34. Mic. 5. 10.—^t Ezek. 12. 10.—^u Ch. 1. 15. & 15. 21.—^v Ch. 4. 23.—^w Ch. 4. 4.—^x Ezek. 22. 15.—^y Isa. 1. 25.—^z Ch. 7. 20. ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z

wives,—on the old, and the supernannated. All must partake in these judgments.

Verse 14. They have healed also the hurt of the daughter of my people slightly] Of the daughter is not in the Text, and is here improperly added; it is, however, in some MSS.

Peace, peace] Ye shall have prosperity—when there was none; and when God had determined that there should be none. Here the prophets prophesied falsely; and the people continued in sin, being deceived by the priests and the prophets.

Verse 16. Thus saith the LORD, Stand ye in the ways, and see] Let us observe the metaphor. A traveller is going to a particular city:—he comes to a place where the road divides into several paths,—he is afraid of going astray,—he stops short,—endeavours to find out the right path,—he cannot fix his choice. At last he sees another traveller;—he inquires of him,—gets proper directions,—proceeds on his journey,—arrives at the desired place,—and reposes after his fatigue. There is an excellent sermon on these words in the Works of our first poet, Geoffrey Chaucer: it is among the Canterbury Tales, and is called Chaucer's Tale.—The Text I find was read by him as it appears in my old MS. Bible: Standeth upon twofold and seeth, and asketh of the elue pathes: What is the good weye? and goth in it, and get schal synnen refrechynge to goure soules. The soul needs rest;—it can only find this by walking in the good way. The good way is that which has been trodden by the saints from the beginning: it is the old way,—the way of faith and holiness. BELIEVE, LOVE, OBEY;—be holy, and be happy. This is the way; let us inquire for it, and walk in it: but these bad people said, We will not walk in it. Then they took another way, walked over the precipice, and fell into the bottomless pit; where, instead of rest, they find,

^a a fiery deluge, fed With ever-burning sulphur, unconsumed.

Verse 17. I set watchmen] I have sent prophets to warn you.

Verse 20. Incense from Sheba] Sheba was in Arabia, famous for the best incense. It was situated towards the southern extremity of the peninsula of Arabia; and was, in respect of Judea, a far country.

And the sweet cane from a far country] The calamus Vol. II.—87

aromatic, which, when dried and pulverized, yields a very fine aromatic smell, seen on Isa. xlii. 24. This was employed in making the holy anointing oil, see Exod. xxx. 23.

Verse 23. They shall lay hold on bow and spear] Still pointing out the Chaldeans; or, according to Dahler, the Scythians, who had through their invasion of Palestine overrun many parts of Asia, and had spread consternation wherever their name was heard.

Verse 27. I have set thee for a tower and a fortress] Dr. Blayney translates, I have appointed thee to make an assay among my people. The words refer to the office of an assayer of silver and gold; and the manner of assaying here is intended by the cupel. To separate the alloy from the silver they add a portion of lead; and when all is fused together, and brought into a state of ebullition, the cupel absorbs the lead, and with it the dross or alloy; and the silver is left pure and motionless on the top of the cupel. The people are here represented under the notion of alloyed silver. They are full of impurities; and they are put in the hands of the prophet, the assayer, to be purified. The bellows are placed, the fire is lighted up, but all to no purpose; so intensely commixed is the alloy with the silver, that it cannot be separated. The nozzle of the bellows is even melted with the intensity of the fire used to effect the refinement; and the lead is carried off by the action of the heat; and the assayer melteth in vain, for the alloy still continues in union with the metal. The assayer gives up the process,—will not institute one more expensive or tedious,—pronounces the mass unfit to be coined, and denominates it reprobate silver, ver. 30. Thus, the evil habits and dispositions of the Israelites were so ingrained that they would not yield to either the ordinary or extraordinary means of salvation. God pronounces them reprobate silver,—not sterling,—full of alloy:—having neither the image nor the superscription of the Great King either on their hearts or on their conduct. Thus He gave them up as incorrigible, and their adversaries prevailed against them. This should be a warning to other nations, and indeed to the Christian Church; for if God did not spare the natural branches, neither will he spare these.

NOTES ON CHAPTER VII.

Verse 1. The word that came to Jeremiah] This prophecy is supposed to have been delivered in the first year 689

Judah, that enter in at these gates to worship the Lord.

3 Thus saith the Lord of hosts the God of Israel, ^bAmend your ways and your doings, and I will cause you to dwell in this place.

4 ^cTrust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these.

5 For if ye thoroughly amend your ways and your doings; if ye thoroughly ^dexecute judgment between a man and his neighbour;

6 ^eIf ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, ^fneither walk after other gods to your hurt:

7 ^gThen will I cause you to dwell in this place, in ^hthe land that I gave to your fathers for ever and ever.

8 Behold, ⁱye trust in ^jlying words, that cannot profit.

9 ^kWill ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and ^lwalk after other gods whom ye know not;

10 ^mAnd come and stand before me in this house, ⁿwhich ^ois called by my name, and say, We are delivered to do all these abominations?

11 Is ^pthis house, which is called by my name, become a ^qden of robbers in your eyes? Behold, even I have seen it, saith the Lord.

12 But go ye now unto ^rmy place which was in Shiloh, ^swhere I set my name at the first, and see ^twhat I did to it for the wickedness of my people Israel.

13 And now, because ye have done all these works, saith the Lord, and I spake unto you, ^urising up early and speaking, but ye heard not; and I ^vcalled you, but ye answered not;

14 Therefore will I do unto ^wthis house, which

is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to ^xShiloh.

15 And I will cast you out of my sight, ^yas I have cast out all your brethren, ^zeven the whole seed of Ephraim.

16 Therefore ^{aa}pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: ^{ab}for I will not hear thee.

17 Seest thou not what they do in the cities of Judah, and in the streets of Jerusalem?

18 ^{ac}The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the ^{ad}queen of heaven, and to ^{ae}pour out drink offerings unto other gods, that they may provoke me to anger.

19 ^{af}Do they provoke me to anger? saith the Lord: ^{ag}do they not provoke themselves to the confusion of their own faces?

20 Therefore thus saith the Lord God; Behold mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the tree of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

21 Thus saith the Lord of hosts, the God of Israel; ^{ah}Put your burnt offerings unto your sacrifices, and eat flesh.

22 ^{ai}For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, ^{aj}concerning burnt offerings or sacrifices.

23 But this thing commanded I them, saying, ^{ak}Obey my voice, and ^{al}I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

b Ch. 12. 11. & 26. 13.—c Mic. 3. 11.—d Ch. 22. 2.—e Deut. 6. 14, 15. & 2. 12. & 11. 28. Ch. 13. 10.—f Deut. 4. 2.—g Ch. 3. 12.—h Jer. 4. 1.—i Ch. 5. 31. & 14. 13. 14.—k 1 Kings 16. 23. Hos. 4. 1, 2. Zeph. 1. 4.—l Exod. 20. 3. Ver. 6.—m Exod. 26. 33.—n Heb. whereupon my name is called.—o Jer. 11. 14, 20. Ch. 32. 34. & 34. 15.—p Isa. 57. 7. q Sam. 2. 13. Mark 11. 17. Luke 19. 46.—r Job. 18. 1. Jude. 18. 21.—s Deut. 12. 11. 1 Sam. 4. 10. 11. Ps. 78. 60. Ch. 24. 6.—t Chron. 36. 15. Ver. 28. Ch. 11. 7.

v Prov. 1. 24. Isa. 55. 12 & 66. 4.—w 1 Sam. 4. 10, 11. Ps. 78. 60. Ch. 26. 6. x 2 Kings 17. 23.—y Ps. 78. 67, 68.—z Exod. 32. 10. Ch. 11. 14. & 14. 11.—aa Ch. 15. 1. b Ch. 34. 17, 18.—c Or. frame, or, worshipship of heaven.—d Ch. 13. 13.—e Deut. 32. 16, 21.—f Isa. 1. 11. Ch. 6. 30. Amos 5. 21. See Hos. 8. 12.—g 1 Sam. 15. 22. Ps. 51. 16, 17. Hos. 6. 6.—h Hist. concerning the matter of.—i Exod. 15. 22. Deut. 6. 3. Ch. 11. 4, 7.—k Exod. 15. & Lev. 96. 12.

of the reign of Jeholaktim, son of Josiah, who, far from following the example of his pious father, restored idolatry, maintained bad priests and worse prophets, and filled Jerusalem with abominations of all kinds.

Verse 2. Stand in the gate of the Lord's house] There was a show of public worship kept up. The Temple was considered God's residence; the usual ceremonies of religion restored by Josiah were still observed; and the people were led to consider the Temple and its services as sacred things, which would be preservatives to them in case of the threatened invasion.

Verse 4. The temple of the Lord] In the Chaldee the passage stands thus:—"Do not trust in the words of lying prophets, which say, Before the Temple of the Lord ye shall worship; before the Temple of the Lord ye shall sacrifice; before the Temple of the Lord ye shall adore; thrice in the year ye shall appear before it." This the Targumist supposes to have been the reason why the words are here *triple* repeated. They rather seem to express the conviction which the people had, that they should be safe while their temple service continued; for they supposed that God would not give it up into profane hands. But sacred places and sacred symbols are nothing in the sight of God when the heart is not right with Him.

Verse 5. If ye thoroughly amend your ways] Literally, If in making good ye fully make good your ways. God will no longer admit of half-hearted work. Semblances of piety cannot deceive Him; He will not accept partial reformation; there must be a thorough amendment.

Verse 9. Will ye steal, murder? Will you continue to commit such abominations, and pretend to worship me; and thus defile the place that is called by my name; and so make my house a den of robbers? I have seen this,—and can you expect to escape condign punishment? Ye shall not escape.

Verse 12. But go ye now unto my place which was in Shiloh] See what I did to my tabernacle and ark formerly:—after a long residence at Shiloh, for the iniquity of the priests and the people, I suffered it to fall into the hands of the Philistines, and to be carried captive into their land, and to be set up in the house of their idols. And because of your iniquities I will deal with you and this temple in the same way: for, as I spared not Shiloh,

though my ark was there, but made it a victim of my wrath; so will I do to Jerusalem and her temple.

Verse 15. The whole seed of Ephraim.] Taken here for all the ten tribes, that of Ephraim being the principal.

Verse 16. Therefore pray not thou for this people] They have filled up the measure of their iniquity, and they must become examples of my justice. How terrible must the state of that place be where God refuses to pour out the spirit of supplication on His ministers and people in its behalf!

Verse 18. The children gather wood] Here is a description of a whole family gathered together, and acting unitedly in idolatrous worship. 1. The children go and collect wood, and bring it to the place of sacrifice. 2. The fathers lay it in order, and kindle a fire. 3. The mother and her maids knead dough; make their batch; and out of it form cakes, and bake them for the honour of the queen of heaven; most probably the moon, though perhaps not exclusively of the sun and planets, generally called the host of heaven. Family worship is a most amiable and becoming thing when performed according to truth. What a pity that so few families shew such zeal for the worship of God as those apostate Israelites did for that of their idols!

Verse 21. Put your burnt-offerings unto your sacrifices, and eat flesh.] I will receive neither sacrifice nor oblation from you; therefore you may take the beasts intended for sacrifice, and slay and eat them for your common nourishment. See on ver. 29.

Verse 23. This thing commanded I them,—Obey my voice] It was not sacrifices and oblations which I required of your fathers in the wilderness, but obedience; it was to walk in that way of righteousness which I have commanded, then I should have acknowledged them for my people, and I should have been their God; and then it would have been well with them. But to my commands,—1. They hearkened not;—paid no regard to my word. 2. They inclined not the ear;—shewed no disposition to attend to my counsels. 3. They walked in the imaginations of their evil hearts;—followed its irregular and impure motions, rather than the holy dictates of my Spirit. 4. They went backward, and not forward;—instead of becoming more wise, obedient, and holy, they grew more corrupt; so that they became more profligate than their fathers.

24 But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward.

25 Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending them:

26 Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers.

27 Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.

28 But thou shalt say unto them, This is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction: truth is perished, and is cut off from their mouth.

29 Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the Lord hath rejected and forsaken the generation of his wrath.

30 For the children of Judah have done evil in my sight, saith the Lord: they have set their abominations in the house which is called by my name, to pollute it.

31 And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart.

32 Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but The valley of Slaughter: for they shall bury in Tophet till there be no place.

33 And the carcasses of this people shall be meat for the fowls of the heaven, and for the

beasts of the earth; and none shall fray them away.

34 Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.

CHAPTER VIII.

The judgments threatened in the last Chapter are here declared to extend to the very devil, whose tents should be apesed, and the carcasses treated with every mark of indignity, 1-3. From this the Prophet returns to reprove them for their perseverance in transgression, 4-6; and for their thoughtless supidity, which even the instinct of the brute creation, by a beautiful contrast, is made to upbraid, 7-9. This leads to farther threatenings, expressed in a variety of striking terms, 10-13. Upon which a chorus of Jews is introduced, expressing their terror on the news of the invasion, 14, 15; which is greatly heightened in the next verse by the Prophet's hearing the snoring of Nebuchadnezzar's horses even from Dan, and then seeing the devastation made by his army, 16, whose cruelties God Himself declares no creature will soften, 17. On this declaration the Prophet laments most bitterly the fate of the daughter of his people, changing the scene unawares to the place of her captivity, where she is introduced answering, in mournful responses, to the Prophet's dirge, 18-24. The variety of images and figures used to diversify the same subject, is equally pleasing and astonishing. The dress is generally new, always elegant.

At that time, saith the Lord, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:

2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered nor be buried; they shall be for dung upon the face of the earth.

3 And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the Lord of hosts.

4 Moreover thou shalt say unto them, Thus saith the Lord; Shall they fall, and not arise? shall he turn away, and not return?

1. Psa. 81. 11. Ch. 11. 8.—on Deut. 32. 19. Psa. 81. 12.—on Or, stubbornness.—o Heb. were.—p Ch. 2. 27. & 22. 33. Hos. 4. 16.—q 3 Chron. 35. 16. Ch. 35. 4. & 36. 19. r Ysa. 18.—v Jer. 24. Ch. 11. 8. & 17. 23. & 25. 3. 4.—w Neh. 9. 17. 22. Ch. 19. 15. x Ch. 16. 12.—y Ch. 5. 3. & 22. 33.—x Or, instruction.—y Ch. 9. 2. z Job 1. 30. Isa. 15. 2. Ch. 16. 6. & 24. 7. Mica. 1. 16.—a 2 Kings 24. 4, 7. 9. Chron. 23. 4, 7. Ch. 23. 11. & 24. 24. Ezek. 7. 30. & 8. 4, 6, 9. Dan. 3. 27.

b 2 Kings 23. 10. Ch. 18. 6. & 22. 35.—o Psa. 106. 38.—d See Deut. 17. 2.—e Heb. come in upon my heart.—f Ch. 16. 6. g 2 Kings 23. 10. Ch. 18. 11. Ezek. 6. 5. h Deut. 22. 24. Ch. 11. 8. & 17. 23. & 25. 3. 4.—i Jer. 24. 7. Ch. 16. 5. & 25. 10. & 26. 11. Ezek. 25. 15. Hos. 2. 11. Rev. 18. 23.—k Lev. 25. 23. Isa. 1. 7. & 2. 22. l 2 Kings 23. 5. Ezek. 3. 16.—m Ch. 22. 18.—n 2 Kings 24. Psa. 82. 10. Ch. 8. 22. & 16. 4.—o Job 3. 21, 22. & 7. 15, 16. Rev. 9. 6.

Verse 23. Nor receiveth correction] They have profited neither by mercies nor by judgments: blessings and corrections have been equally lost upon them.

Verse 29. Cut off thine hair] גזזו gazzu nazarim, shear thy nazaria. The Nazarite was one who took upon him a particular vow, and separated himself from all worldly connexions for a certain time, that he might devote himself, without interruption, to the service of God; and during all this time no razor was to pass on his head, for none of his hair was to be taken off. After the vow was over, he shaved his head and beard, and returned to society. See Numb. vi. 2, &c., and the Notes there. Jerusalem is here considered under the notion of a Nazarite, by profession devoted to the service of God: but that profession was empty; it was not accompanied with any suitable practice. God tells them here to cut off their hair; to make no vain pretensions to holiness or religion; to throw off the mask, and attempt no longer to impose upon themselves and others by their hypocritical pretensions. On the same ground he orders them, ver. 21, to devote to common use the animals destined for sacrifice; and to make no more vain shews of religion while their hearts were not right with Him. Dr. Blayney thinks the address is to the prophet, who was a Nazarite by virtue of his office, and who was called to cut off his hair as a token of mourning for the desolations which were coming upon his people. I think the other the more natural construction. That cutting off the hair was a sign of distress and mourning may be seen, Ezra ix. 3; Isa. xv. 2; Jer. xli. 5, &c.

On high places] That the lamentation may be heard to the greater distance.

The generation of his wrath.] Persons exposed to punishment: used here as children of wrath, Eph. ii. 3.

Verse 31. Tophet—in the valley of the son of Hinnom] Tophet was the place in that valley where the continual fires were kept up, in and through which they consecrated their children to Moloch.

Verse 32. The valley of slaughter] The place where the slaughtered thousands of this rebellious people shall be cast, in order to their being burnt, or becoming food for the beasts of the field and the fowls of the air, ver. 33. These words are repeated, and their meaning more particularly explained, chap. xix. 6—15.

Verse 34. Then will I cause to cease—the voice of mirth] There shall no longer be in Jerusalem any cause of joy;—they shall neither marry nor be given in marriage, for the land shall be totally desolated. Such horrible sins required such a horrible punishment. And they must be horrible, when they move God to destroy the work of His own hands.

NOTES ON CHAPTER VIII.

Verse 1. They shall bring out the bones] This and the two following verses are a continuation of the preceding prophecy, and should not have been separated from the foregoing Chapter.

In order to pour the utmost contempt upon the land, the victorious enemies dragged out of their graves, caves, and sepulchres, the bones of kings, princes, prophets, priests, and the principal inhabitants, and exposed them in the open air; so that they became, in the order of God's judgments, a reproach to them in the vain confidence they had in the sun, moon, and the host of heaven, all the planets and stars, whose worship they had set up in opposition to that of Jehovah. This custom of raising the bodies of the dead, and scattering their bones about, seems to have been general. It was the highest expression of hatred and contempt. Horace refers to it—

Barbarus, hoc, cineres insulset victor, et urbem Equos sonante verberabit ungula: Quoque carent vultus et solibus ossa Quiritis, (Nefas videtur) despectabit involens.

Epid. xvi. 11.

"Barbarians fill all wanton with success, Scatter the city's flaming ruins wide; Or through her streets in vengeful triumph ride, And her great founder's hallow'd ashes spare, That slept uninjured in the sacred air."

Francis.

See this judgment referred to, Baruch ii. 24, 25.

Verse 4. Moreover thou shalt say] Dr. Blayney very properly observes,—“In that part of the prophecy which follows next, the difference of speakers requires to be attended to; the transition being quick and sudden, but full of life and energy. The prophet at first, in the name of God, reproves the people's incorrigibility; he charges their wise ones with folly, and threatens them with grievous calamities, ver. 4—13. In the three next verses he seems to apostrophize his countrymen in his own person, and as one of the people that dwell in the open towns, advising those that were in the like situation to retire with him into

5 Why then is this people of Jerusalem ^p slid- den back by a perpetual backsliding? ^q they hold fast deceit, ^r they refuse to return.

6 ^s I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course as the horse rusheth into the battle.

7 Yea, ^t the stork in the heaven knoweth her appointed times; and ^u the turtle and the crane and the swallow observe the time of their coming; but ^v my people know not the judgment of the LORD.

8 How do ye say, We are wise, ^w and the law of the LORD is with us? Lo, certainly ^x in vain made he it; the pen of the scribes is in vain.

9 ^y The ^z wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and ^{aa} what wisdom is in them?

10 Therefore ^{ab} will I give their wives unto others, and their fields to them that shall inherit them: for every one from the least even unto the greatest is given to ^{ac} covetousness, from the prophet even unto the priest every one dealeth falsely.

11 For they have ^{ad} healed the hurt of the daughter of my people slightly, saying, ^{ae} Peace, peace; when there is no peace.

12 Were they ^{af} ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.

13 ^{ag} I will surely consume them, saith the LORD: there shall be no grapes ^{ah} on the vine,

nor figs on the ^{ai} fig tree, and the leaf shall fade; and ^{aj} the things that I have given them shall pass away from them.

14 Why do we sit still? ^{ak} assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us ^{al} water of ^{am} gall to drink, because we have sinned against the LORD.

15 We ^{an} looked for peace, but no good came; and for a time of health, and behold trouble!

16 The snorting of his horses was heard from ^{ao} Dan: the whole land trembled at the sound of the neighing of his ^{ap} strong ones; for they are come, and have devoured the land, and ^{aq} all that is in it; the city, and those that dwell therein.

17 For, behold, I will send serpents, cockatrices, among you, which ^{ar} will not be ^{as} charmed, and they shall bite you, saith the LORD.

18 When I would comfort myself against sorrow, my heart is faint ^{at} in me.

19 Behold the voice of the cry of the daughter of my people ^{au} because of them that dwell in ^{av} a far country: ^{aw} Is not the LORD in Zion? ^{ax} is not her king in her? Why have they ^{ay} provoked me to anger with their graven images, and with strange vanities?

20 The harvest is past, the summer is ended, and we are not saved.

21 ^{az} For the hurt of the daughter of my people am I hurt; I am ^{ba} black; astonishment hath taken hold on me.

22 ^{bb} Is there no ^{bc} balm in Gilead? ^{bd} is there no physician there? why then is not the health of the daughter of my people ^{be} recovered?

^p Ch. 7. 24.—^q Ch. 8. 6.—^r Ch. 8. 2.—^s 2 Pet. 2. 2.—^t Gen. 1. 2.—^u Cant. 2. 12.—^v Ch. 5. 4.—^w Rom. 2. 17.—^x Or, the false pen of the scribes worketh for falsehood, Isa. 10. 1.—^y Ch. 6. 15.—^z Or, How they have blasphemed, &c.—^{aa} Heb. the wisdom of what things?—^{ab} Dent. 28. 28.—^{ac} Ch. 6. 12.—^{ad} Amos 5. 11.—^{ae} Zeph. 1. 13.—^{af} Gen. 16. 11.—^{ag} Ch. 6. 13.—^{ah} Ch. 6. 14.—^{ai} Eccl. 12. 18.—^{aj} Ch. 2. 2.—^{ak} Ch. 6. 15.—^{al} Or, In gathering I will consume.

^{am} Isa. 5. 1, &c. Joel 1. 7.—^{an} Matt. 23. 19. Luke 12. 6, &c.—^{ao} Ch. 4. 5.—^{ap} Ch. 2. 15, & 28. 15.—^{aq} Or, poison.—^{ar} Ch. 14. 18.—^{as} Ch. 4. 15.—^{at} Judg. 6. 22.—^{au} Ch. 47. 2.—^{av} Heb. the fulness thereof.—^{aw} 1 Pet. 28. 4, 5.—^{ax} Eccl. 12. 11.—^{ay} Heb. upon.—^{az} Heb. because of the country of them that are far off.—^{ba} Isa. 33. 2.—^{bb} Dent. 22. 2.—^{bc} 1. 4.—^{bd} Ch. 4. 19, & 2. 1.—^{be} 14. 17.—^{ba} Job 2. 6.—^{bb} Nah. 2. 10.—^{bc} Gen. 27. 25, & 43. 11.—^{bd} Ch. 46. 11, & 51. 8.—^{be} gone up.

some of the fortified cities, and there wait the event with patience, since there was nothing but terror abroad, and the noise of the enemy, who had already begun to ravage the country, ver. 14—16. God speaks, ver. 17, and threatens to bring foes against them that should be irresistible. The prophet appears again in his own person, commiserating the daughter of his people, who is heard bewailing her forlorn case in a distant land; whilst the voice of God, like that of conscience, breaks in upon her complaints, and shews her that all this ruin is brought upon her by her own infidelities, ver. 18—20. The prophet once more resumes his discourse; he regrets that no remedy can be found to close up the wounds of his country, and pathetically weeps over the number of her slain, ver. 21—ch. ix. 1."

Shall they fall, and not arise? shall he turn away, and not return? That is, it is as possible for sinners to return from their sin to God, for His grace is ever at hand to assist, as it is for God, who is pouring out His judgments, to return to them on their return to Him. But these held fast deceit, and refused to return;—they would not be undeceived.

Verse 6. As the horse rusheth into the battle.] This strongly marks the unthinking, careless, desperation of their conduct.

Verse 7. The stork in the heaven.] The birds of passage know the times of their going and return, and punctually observe them; they obey the dictates of nature, but my people do not obey my law.

Verse 8. The pen of the scribes is in vain.] The deceitful pen of the scribes. They have written falsely, though they had the truth before them. It is too bold an assertion to say that "the Jews have never falsified the Sacred Oracles:" they have done it again and again. They have written falsities when they knew they were such.

Verse 10. Therefore will I give their wives.] From this to the end of ver. 15, is repeated from chap. vi. 13—15.

Verse 16. The snorting of his horses was heard from Dan.] Dan lay in the way from Babylon to Jerusalem; and it was by this city, after the battle of Karchemish, that Nebuchadnezzar, in pursuing the Egyptians, entered Palestine.

The whole land trembled at the sound of the neighing of his strong ones.] Of his war horses. This is a fine image:—so terrible was the united neighing of the cavalry

of the Babylonians that the reverberation of the air caused the ground to tremble. This is better, and more majestic, than the celebrated line of Virgil—

Quadrupes dantis pul-trum sonit-ibus quat-tungulo-carpentum.

It would be much easier to shake the ground with the prancings of many horses, than to cause an earthquake by the sound of the neighing of the troops of cavalry.

Verse 17. I will send serpents.] These were symbols of the enemies that were coming against them;—a foe that would rather slay them, and destroy the land than get booty and ransom.

Verse 20. The harvest is past.] The siege of Jerusalem lasted two years; for Nebuchadnezzar came against it in the ninth year of Zedekiah, and the city was taken in the eleventh, see 2 Kings xxv. 1—3. This seems to have been a proverb:—We expected deliverance the first year; none came.—We hoped for it the second year; we are disappointed; we are not saved,—no deliverance is come.

Verse 22. Is there no balm in Gilead? Yes, the most excellent in the world. Is there no physician there? Yes, persons well skilled to apply it. Why then is not the health of the daughter of my people recovered? Because ye have not applied to the physician, nor used the balm. Ye die, because ye will not use the remedy. But to apply this metaphor:—The Israelites are represented as a man dying through disease; and a disease for the cure of which the balm of Gilead was well known to be a specific, when judiciously applied by a physician. But though there be balm and a physician the people are not cured; neither their spiritual nor political evils are removed. But what may all this spiritually mean? The people are morally diseased: they have sinned against God, and provoked Him to destroy them. They are warned by the prophet to repent and turn to God: they refuse and sin on. Destruction is come upon them.—Might they not have avoided it? Yes. Was it the fault of God? No. Did He not send His prophets with the richest offers of mercy? Did He not give them time, the best instructions, and the most effectual means of returning to Him? Has not mercy, the heavenly balm, been ever at hand? And has not God, the great Physician, been ever ready to apply it? Yes. Why then are they not converted and healed? Because they would not apply to the Divine Physician, nor receive the only Remedy by which they could be spiritually healed. They, then, that

CHAPTER IX.

The Prophet bitterly laments the terrible judgments about to be inflicted upon his countrymen, and points out some of the evils which have provoked the Divine Majesty, 1-8. Judah shall be utterly desolated, and the inhabitants transplanted into Hebræan countries, 10-17. In allusion to an ancient custom, a band of mourning women is called to lament over the ruins of Jerusalem, 17, 18; and even the funeral dirge is given in terms full of beauty, elegance, and pathos, 18-32. God is the Fountain of all good: man, merely an instrument by which a portion of this good is distributed in the earth; therefore, none should glory in his wisdom, might, or riches, 33, 34. The judgments of God shall fall not upon the land of Judæa only, but also upon many Hebræan nations, 35, 36.

Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

Oh that I had in the wilderness a lodging place of wayfaring men: that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men.

And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the Lord.

Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders.

And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity.

Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the Lord.

Therefore thus saith the Lord of hosts, Behold, I will melt them, and try them; for how shall I do for the daughter of my people?

Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to

a Heb. Who will give my head, &c.—b Isa. 28. 4. Ch. 4. 12. & 13. 17. & 14. 17. Lam. 2. 11. & 2. 22.—c Ch. 5. 7. & 8.—d Ps. 64. 2. Isa. 50. 4. 13. 15.—e 1 Sam. 2. 12. Hos. 4. 1.—f Ch. 12. 6. Mic. 7. 6. & 8.—g Or, friend.—h Ch. 6. 28.—i Or, mock.—j Isa. 1. 25. Mal. 3. 3.—k Am. 11. 8.—l Am. 12. 2. & 120. 3. Ver. 3.—m Ps. 26. 3. & 55. 31. o Heb. in the midst of him.—p Or, wait for him.—q Ch. 5. 9, 22.—r Ch. 12. 4. & 28. 18. Hos. 4. 2.

sin against the only Remedy must perish, because they might have had it, but would not. It is not because there is a deficiency of grace, nor of the means of grace, that men are not saved; but because they either make no use, or a bad use, of them. Jesus Christ, by the grace of God, has tasted death for every man: but few are saved, because they will not come unto him that they may have life.

In my old MS. Bible the Text is rendered thus:—
Whether gumm is not in Salsad? Or a lèche is not there? Whi than the bid wounde of the daughter of my peple is not alle helth?

How shall they escape who neglect so great a salvation! Reader, lay this to heart. And while there is time apply heartily to the great Physician for thy cure.

NOTES ON CHAPTER IX.

Verse 1. Oh that my head were waters] מַיִם יְרוּ אֵי מִי יִיטֵן רוּחִי, who will give to my head waters. My mourning for the sins and desolations of my people has already exhausted the source of tears: I wish to have a fountain opened there, that I may weep day and night for the slain of my people. This has been the sorrowful language of many a pastor who has preached long to a hardened, rebellious, people, to little or no effect. This verse belongs to the preceding Chapter.

Verse 2. Oh that I had in the wilderness] In the Eastern countries there are no such inns or houses of entertainment as those in Europe. There are in different places public buildings called caravanserais, where travellers may lodge: but they are without furniture of any kind, and without food. Indeed they are often without a roof, being mere walls, for a protection against the wild beasts of the desert. I wish to hide myself any where, in the most uncomfortable circumstances, that I may not be obliged any longer to witness the abominations of this people, which are shortly to be visited with the most grievous punishments. Several interpreters suppose this to be the speech of God; I cannot receive this. I believe this verse to be spoken by the prophet; and that God proceeds with the next verse, and so on to the ninth inclusive.

Verse 3. They bend their tongues like their bow for lies] And their lies are such that they as fully take away life as the keenest arrow from the best strung bow. The false prophets told the people that there was no desolation at hand: the people believed them, made no preparation

his neighbour with his mouth, but in heart he layeth his wait.

Shall I not visit them for these things? saith the Lord: shall not my soul be avenged on such a nation as this?

For the mountains will I take up a weeping and wailing; and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through them; neither can men hear the voice of the cattle; both the fowl of the heavens and the beast are fled; they are gone.

And I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant.

Who is the wise man, that may understand this? and who is he to whom the mouth of the Lord hath spoken, that he may declare it, for what the land perisheth and is burned up like a wilderness, that none passeth through?

And the Lord saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein;

But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them.

Therefore thus saith the Lord of hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink.

I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.

Thus saith the Lord of hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning women that they may come:

i Or, pastures.—j Or, desolate.—k Heb. from the fount even to, &c.—r Ch. 4. 25. w Isa. 18. 2.—y Isa. 18. 22. & 34. 13. Ch. 10. 22.—z Heb. desolation.—a Ps. 107. 43. Hos. 14. 9.—b Ch. 5. 17. & 7. 34.—c Or, stubbornness.—d Gal. 1. 14.—e Ps. 93. 5. & Ch. 4. 14. & 93. 15. Lam. 2. 15. 19.—f Lev. 26. 33. Dent. 21. 64.—g Lev. 26. 33. Ch. 44. 27. Ezek. 5. 2. 12.—h 2 Chron. 35. 25. Job 3. 8. Eccles. 12. 5. Amos 5. 16. Matt. 9. 22.

for their defence; did not return to the Lord; and the sword came and destroyed them.

They are not valiant for the truth] They are bold in sin, and courageous to support their lies; but the truth they neither patronize nor support.

Verse 5. And weary themselves to commit iniquity.] O! what a drudgery is sin! and how much labour must a man take in order to get to hell! The tenth part of it, in working together with God, would bring him to the gate of glory.

Verse 7. Behold, I will melt them] I will put them in the furnaces of affliction, and see if this will be a means of purging away their dross. See on chap. vi. 27.

Verse 10. Both the fowl of the heavens and the beast are fled] The land shall be so utterly devastated, that neither beast nor bird shall be able to live in it.

Verse 11. A den of dragons] עַרְוֵי תַנִּים, is supposed to mean here jackals; a beast fennim in the East; an attendant on the lion, the refuse of whose prey he devours. It is an animal that seems to have been bred originally between the wolf and the dog. The original is sometimes interpreted dragons, whales, &c.

Verse 12. Who is the wise man] To whom has God revealed these things? He is the truly wise man; but it is to His prophet alone, that God has revealed these things; and the speedy fulfilment of the predictions will shew that the prophet has not spoken of himself.

Verse 15. I will feed them—with wormwood] They shall have the deepest sorrows and heaviest affliction. They shall have poison instead of meat and drink.

Verse 17. Call for the mourning women] Those whose office it was to make lamentations at funerals, and to bewail the dead; for which they received pay. This custom continues to the present in Asiatic countries. In Ireland, this custom also prevails, which no doubt their ancestors brought from the East. I have given a specimen of this elsewhere. See the Note on Matt. ix. 23. The first lamentations for the dead consisted only in the sudden bursts of inexpressible grief, like that of David over his son Absalom, 2 Sam. xix. 4. But as men grew refined, it was not deemed sufficient for the surviving relatives to vent their sorrows in these natural artless expressions of woe, but they endeavoured to join others as partners in their sorrows. This gave rise to the custom of hiring persons to weep at funerals, which the Phrygians and Greeks borrowed from the Hebrews. Women were generally

18 And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.

19 For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast us out.

20 Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation.

21 For death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets.

22 Speak, Thus saith the LORD, even the carcasses of men shall fall as dung upon the open field, and as the handful after the harvest-man, and none shall gather them.

23 Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:

24 But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise loving kindness,

1 Ch. 14. 17.—1 Cor. 15. 28. & 20. 22.—1 Ch. 6. 11.—1 Ch. 6. 2. & 16. 4.—1 Eccl. 9. 11.—1 Cor. 1. 31. 2 Cor. 10. 17.—p Mic. 6. 8. & 7. 25.—1 Rom. 2. 8. 9.—r Heb. viii. 10.

employed on these occasions, because the tender passions being predominant in this sex, they succeeded better in their parts; and there were never wanting persons who would let out their services to hire on such occasions. Their lamentations were sung to the pipe, as we learn from Matt. ix. 23. See the funeral ceremonies practised at the burial of Hector, as described by Homer:—

Οἱ δ' ἐκ τειλαγῶν κλονε δαμάτα, τὸν μὲν κείρα Τρηοῖς ἐν ληξασσι θέσαν, παρα δ' εἶσαν αἰδοῦν ὀρθρῶν ἐφαρχοῦς, διτε σομοσσαν αἰδοῦν Ὅτι μὲν ἀρ' ἀβρῶων, ἐκὶ δὲ σῆναχοῦν γυναικες. Il. lib. xxiv. ver. 718.

* Arrived within the royal house, they stretched The breathless Hector on a sumptuous bed, And singly placed beside him, who stoical chafed The strain fusered; they with many a groan The dirge began; and still at every close The funeral train with many a groan repaid."

Οἶκρον.

St. Jerom tells us that even to his time this custom continued in Judea; that women at funerals, with dishevelled hair and naked breasts, endeavoured in a modulated voice to invite others to lament with them. The Poem before us, from the seventeenth to the twenty-second verse, is both an illustration and confirmation of what has been delivered on this subject; and worthy of the Reader's frequent perusal, on account of its affecting pathos, moral sentiments, and fine images; particularly in the twenty-first verse, where Death is described in as animated a prosopopœia as can be conceived. See Louth's twenty-second Prelection, and Dodd. The nineteenth verse is supposed to be the funeral song of the women.

"How are we spoiled! We are greatly confounded! For we have forsaken the land; Because they have destroyed our dwellings."

Verse 20. Teach your daughters] This is not a common dirge that shall last only till the body is consigned to the earth; it must last long: teach it to your children, that it may be continued through every generation, till God turn again your captivity.

Verse 21. For death is come up into our windows] Here, DEATH is personified, and represented as scaling their wall; and after having slain the playful children without, and the vigorous youth employed in the labours of the field, he is now come into the private houses to destroy the aged and infirm, and into the palaces to destroy the king and the princes.

Verse 22. And as the handful after the harvest-man] The reapers after having cut enough to fill their hand, threw it down: and the binders following after, collected those handfuls, and bound them in sheaves. Death is represented as having cut down the inhabitants of the land, as the reapers do the corn: but so general was the slaughter, that there was none to bury the dead, to gather up these handfuls; so that they lay in a state of putrescence as dung upon the open field.

Verse 23. Let not the wise man glory in his wisdom] Because God is the Fountain of all good, neither wisdom, nor might, nor riches, nor prosperity, can come, but from or through Him. Nothing can be more rational, than

judgment, and righteousness in the earth: for in these things I delight, saith the LORD.

25 Behold, the days come, saith the LORD, that I will punish all them which are circumcised with the uncircumcised;

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness: for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart.

CHAPTER X.

The Jews about to be carried into captivity, are here warned against the superstition and idolatry of that country to which they were going. Chaldæa was generally addicted to astrology; and therefore, the Prophet begins with warning them against it, 1, 2. He then exposes the absurdity of idolatry in short but elegant satire; in the midst of which he turns, in a beautiful apostrophe, to the One true God, whose adorable attributes repeatedly strike in view, as he goes along, and lead him to contrast His infinite perfections with those despicable vanities which the blinded nations fear, 3—16. The Prophet again denounces the divine judgments, 17, 18; upon which Jerusalem laments her fate, and supplicates the Divine compassion in her favour, 19—25.

HEAR ye the word which the LORD speaketh unto you, O house of Israel:

A. M. cir. 3394. B. C. cir. 610. Ch. X. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25.

2 Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

a Judith 14. 10.—1 Heb. cut off into corners, or, having the corners of their hair polled.—a Ch. 26. 23. & 49. 32.—r Lev. 26. 41. Ezek. 44. 7. Rom. 2. 28, 29.—a Lev. 18. 3. & 20. 26.

that the Source of all our blessings should be acknowledged. Riches cannot deliver in the day of death; strength cannot avail against Him; and as a shield against Him, our wisdom is foolishness.

Verse 24. But let him that glorieth] To glory in a thing, is to depend on it as the means or cause of procuring happiness. But there can be no happiness but in being experimentally acquainted with that God who exercises loving-kindness, judgment, and righteousness, in the earth. He who has God's mercy for his portion, may well exult; for he need not fear the power of any adversary.

Sometimes the ancient heathen poets uttered sentiments of morality far beyond their dispensation. Witness Phœcyides on this subject:—

Μη γαρὸν σοφίη, μετ' ἀλκή, μετ' ἐνὶ πλοῦτῳ Εἰς Θεοῦ ἐστὶ σοφῆς, δυνατῆς θ' ἀμῶ, καὶ πολλοῦ βῆος.

"If wisdom, strength, or riches, be thy lot, Forget not; but rather think thou hast them not. ONE GOD alone, from whom these gifts proceed, Is wise, is mighty, and is rich indeed."

Verse 25. I will punish all them which are circumcised with the uncircumcised] Do not imagine that you, because of your crimes, are the only objects of my displeasure; the circumcised and the uncircumcised, the Jew and the Gentile, shall equally feel the stroke of my justice; their transgressions being alike, after their advantages and disadvantages are duly compared. In like manner, other nations also were delivered into the hands of Nebuchadnezzar; these he immediately enumerates—Egypt and Edom, and the Moabites and the Ammonites, and the Arabians of the desert. All these nations were uncircumcised in that way, which God required that rite to be practised as a sign of His covenant; and the Israelites, that did practice it as a sign of that covenant, did not attend to its spiritual meaning; for they were all uncircumcised in heart. And it may be remarked, that these people were in general confederated against the Chaldeans.

Verse 26. All that are in the utmost corners] ἄσπερ ἵσταν καὶ κολιχταῦσι πεῖθ. These words have been variously understood. The Vulgate translates:—Omnes qui a-tonsi sunt in comam—"All who have their hair cut short." The Targum, Septuagint, Syriac, and Arabic, have understood it nearly in the same way, and so our margin. Others think, that the insular or peninsular situation of the people is referred to. Dr. Blayney thinks the Arabians meant, who dwell in the great desert, between Mesopotamia and Palestine. I really think our marginal reading should be preferred as expressing the sense of all the ancient Versions.

NOTES ON CHAPTER X.

Verse 1. Hear ye the word which the LORD speaketh unto you] Dr. Dahler supposes this discourse to have been delivered in the fourth year of the reign of Jehoiakim. It contains an invective against idolatry; shewing its absurdity, and how the Creator alone should be worshipped by all mankind.

Verse 2. Learn not the way of the heathen] These words are more particularly addressed to the ten tribes scattered among the heathen by the Assyrians, who carried

3 For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workmen, with the ax.

4 They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

5 They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good.

6 Forasmuch as there is none like unto thee, O Lord; thou art great, and thy name is great in might.

7 Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee.

8 But they are altogether brutish and foolish: the stock is a doctrine of vanities.

9 Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder:

b Heb. statutes, or ordinances are vanity.—a Isa. 42. 19, 20 & 44. 9, 10, &c. & 45. 20.—c Isa. 41. 7, & 46. 7.—d Pa. 115. 5 & 125. 16. Hab. 2. 19. 1 Cor. 13. 2.—e Pa. 115. 7. Isa. 46. 1, 7.—f Isa. 41. 23.—g Exod. 15. 11. Pa. 98. 9, 10.—h Rev. 15. 4.—i Or, as Isaiah says.—j Pa. 28. 5.—m Heb. is one, or at once.—n Pa. 115. 5. Isa. 41. 29. Hab. 2. 13. Zeph. 1. 2. Rom. 1. 21, 22.—o Deut. 10. 5.—p Baruch 6. 22, 72.—q Pa. 115. 4.

them away captive: they may also regard those in the land of Israel, who still had the customs of the former Heathen settlers before their eyes.

Be not dismayed at the signs of heaven; for the heathen are dismayed. The Chaldeans and Egyptians were notoriously addicted to astrology; and the Israelites here are cautioned against it. The signs of the heavens may mean, either the sun, moon, planets, and particular stars or constellations; or the figures or characters by which they represented these heavenly bodies.

Verse 3. The customs of the people are vain] חוקי חכמה; the statutes and principles of the science are vain, empty, and illusory. They are founded in nonsense, ignorance, idolatry, and folly.

One cutteth a tree out of the forest] See the notes on Isa. xl. 19, and xlv. 9, &c. which are all parallel places, and where this conduct is strongly ridiculed.

Verse 5. They are upright as the palm-tree.] As straight and as stiff as the trees out of which they are hewn.

Verse 7. Who would not fear thee] Who would not worship Thee as the Author and Giver of all good. The fear of God is often taken for the whole of true religion.

Among all the wise men of the nations] Not even the wisest and most cultivated of the nations have ever found out any one equal to Thee: but so exalted and holy art Thou, that in all their wisdom and research they have never been able to find out the True God.

Verse 8. The stock is a doctrine of vanities.] Dr. Blayney translates,—"The wood itself is a rebuker of vanities." The very tree out of which the god is hewn demonstrates the vanity and folly of the idolaters;—for, can all the art of man make out of a log of wood an animate and intelligent Being?

Verse 9. Brought from Tarshish.] Some suppose this to be Tartessus in Spain, from which the Phœnicians brought much silver. Uphaz, Calmet thinks to be the river Pison; some think Ophir is intended.

Blue and purple is their clothing.] These were the most precious dyes; very rare, and of high price.

Verse 10. But the Lord.] The original word should be preserved, however we agree to pronounce it: Jehovah rrr is the true God. He is without beginning, and without end. This is true of no being else.

He is the living God.] His Being is underived; and He gives life to all. He is the very Fountain whence all life is derived.

And an everlasting King.] As He has made, so He governs, all things. His sway is felt both in the heavens and in the earth.

At his wrath the earth shall tremble.] All storms, tempests, tornadoes, and earthquakes, are the effects of his power; and when the nations are destroyed, or turned upside down, it is the effect of His displeasure.

Verse 11. Thus shall ye say unto them.] This is the message you shall deliver to the Chaldeans.

The gods that have not made the heavens and the earth, even they shall perish.] Both they and their worshippers shall be destroyed; and idolatry shall finally be destroyed from the earth; and the heavens shall look no more on so great an abomination. It is suffered for a while; but in the end shall be destroyed. This verse is written in a sort

blue and purple is their clothing: they are all the work of cunning men.

10 But the LORD is the true God, he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth and from under these heavens.

12 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

13 When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

14 Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them.

r Heb. God of truth. Pa. 31. 5.—s 1 Tim. 6. 17.—t Heb. king of eternity.—u Pa. 10. 16.—v In the Chaldean language.—w See Pa. 95. 6.—x Ver. 16. Isa. 2. 15. Zeph. 13. 2. Gen. 1. 6, 8. Pa. 126. 5, 6. Ch. 51. 15, &c.—y Pa. 93. 1.—z Job 9. 9. Pa. 104. 2. Job 28. 24.—a Or, noise.—b Pa. 126. 7.—c Or, for rain.—d Ch. 51. 17, 18.—e Or, is more brutish than to know.—f Prov. 30. 2.—g Isa. 42. 17. & 44. 11. & 45. 16.—h Hab. 2. 18.

of Hebrew—Syriac—Chaldee; such a dialect, as I suppose, was spoken at that time in Babylon, or during the captivity. As it is a message to the Babylonians; therefore, it is given in their own language. The Chaldee makes it the beginning of the copy of the epistle which the prophet Jeremiah sent to the rest of the elders of the captivity who were in Babylon. All the ancient Versions acknowledge this verse; and it is found in all MSS. hitherto collated, except one of Dr. Kennicott's, numbered 526: and he has included it between lines, as doubting its authenticity. Dr. Blayney supposes that some public teacher, during the captivity, deducing it by direct inference from the prophet's words, had it inserted in the margin, and perhaps usually read together with this section, in the assemblies of the people, in order that they might have their answer always ready, whenever they were molested on the point of religion, or importuned to join the idolatrous worship of the Chaldeans.

Dahler has left it entirely out of the Text, and introduces it in a note thus:—"After ver. 10, the Hebrew Text is interrupted by a verse written in the Chaldean or Babylonish tongue. It is thus expressed:—

Ye shall say unto them, Let the gods perish! Who have not made the heavens and the earth. Let them be banished from the earth, and from under the heavens.

This verse can be considered only as a foreign insertion, not only on account of the difference of the language, but also because it interrupts the natural course of the ideas, and of the connexion of the tenth and twelfth verses."

As a curiosity I shall insert it in Hebrew, which the reader may compare with the Chaldee Text, which I also subjoin.

כחז חסדו להם האלהים אשר לא עשו השמים והארץ ויבדלו כן
cazot tomoru lahem; ha-elohim
asher lo' asu hashamayim v'ha-arets, yobedu min ha-arets,
umin tachoth ha-shamayim elleh.

כרנו תאמרו להם אלהים לא עברו והארץ לא עברה והשמים
kallina teamerun lehon; eloheia di
shemaiya ve-arka lo' abedu, yabedu meardā u-min tachoth
shemaiya elleh.

The Hebrew is the translation of Leusden: the Chaldee is that of the common Text. Had not all the ancient Versions acknowledged it, I also, principally on account of the strangeness of the language, as being neither Chaldee nor Syriac, would have doubted its authenticity.

Verse 13. When he uttereth his voice there is a multitude of waters.] This is a plain allusion to a storm of thunder and lightning, and the abundance of rain which is the consequence. Water is composed of two gases, hydrogen and oxygen: the electric or galvanic spark decomposes them, and they become air; when recomposed they form water. The lightning acts upon the hydrogen and oxygen, which are found in the atmospheric air: they are decomposed, and water or rain is the consequence; which, being heavier than the air, falls down in the form of rain.

This verse and the three following are the same in substance, and nearly in words, as chap. li. 16, and following.

Verse 14. Every man is brutish in his knowledge.] אדם נביאר, a boor; acts as a brute,—who may suppose that a stock of a tree, formed like a man, may be an intellectual being; and therefore shuns the form, as though it had life. See Isa.

15 They are vanity, and the work of errors: in the time of their visitation they shall perish.

16 The Portion of Jacob is not like them: for he is the former of all things; and Israel is the rod of his inheritance: The Lord of hosts is his name.

17 Gather up thy wares out of the land, O fortress of the fortress.

18 For thus saith the Lord, Behold, I will sling out the inhabitants of the land at this once, and will distress them, that they may find it so.

19 Woe is me for my hurt! my wound is grievous: but I said, Truly this is a grief, and I must bear it.

20 My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains.

21 For the pastors are become brutish, and have not sought the Lord: therefore they shall not prosper, and all their flocks shall be scattered.

22 Behold, the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, and a den of dragons.

23 O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.

24 O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing.

25 Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

CHAPTER XI.

The prophet proclaims the terrors of God's covenant with the Jews of old, 1-6; and then approves them for their fidelity, declaring He will show them no pity, 11-15; forbidding Jeremiah to intercede, 16; rejecting their sacrifices, 17; and, in a word, condemning this fair but unfruitful tree to the fire, 18, 17. In what remains of the Chapter the Prophet predicts evil to his neighbours of Amethoth, who had conspired against him, 18-25. "Let us," said they, "destroy this tree, with the fruit thereof," &c. alluding to what Jeremiah had said in the sixteenth verse.

THE word that came to Jeremiah from the Lord, saying,

2 Hear ye the words of this covenant, and speak unto the men of Judah and to the inhabitants of Jerusalem:

3 And say thou unto them, Thus saith the Lord God of Israel; Cursed be the man that obeyeth not the words of this covenant,

4 Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God:

5 That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as it is this day. Then answered I, and said, So be it, O Lord.

A. M. cir. 3397. B. C. cir. 600. Cf. Jer. XLV. 2. The Fried. Berg. Rom. cir. an. 17.

1 Ver. 11.—sa Jer. 16. 5. & 73. 22. & 119. 27. Ch. 51. 18. Lam. 3. 24.—sa Deut. 28. & Ps. 74. 8.—sa Jer. 41. & 51. 15. & 54. 5. Ch. 31. 25. & 32. 18. & 33. 24.—sa Jer. Ch. 1. 1. Ezek. 12. 3. &c.—sa Heb. interdictio.—1 Sam. 23. 30. Ch. 16. 13.—sa Ezek. 6. 10.—Ch. 4. 12. & 3. 12. & 9. 1.—sa Jer. 77. 16.—sa Mic. 7. 2.—sa Ch. 4. 20.—sa Ch.

1. 18. & 4. 6. & 5. 15. & 6. 22.—sa Ch. 9. 11.—sa Prov. 14. 1. & 20. 24.—sa Ps. 4. 1. & 26. 1. Ch. 20. 11.—sa Heb. derisio.—sa Ps. 79. 6.—sa Jer. 12. 21. 1 Thes. 4. 5. 2 Thes. 1. 8.—sa Ch. 8. 16.—sa Deut. 27. 26. Gal. 3. 10.—sa Deut. 4. 20. 1 Kings 9. 8. Lev. 23. 12. Ch. 7. 22.—sa Deut. 7. 12, 13. Ps. 103. 10.—sa Heb. Amos. Deut. 27. 15.—sa

xliv. 10, 11. Of which verses, by the way, Dr. Blayney gives the following version to correct that of Bishop Lush:

Ver. 10. Who hath formed a god? Or set up a graven image that profiteth not? Ver. 11. Behold! all that are connected with it shall be ashamed, And the artificer, they above all men! They shall assemble all of them: they shall stand forth; They shall fear; they shall be ashamed at the same time.

"That is, while they stand before the image they have set up, and worship it with a religious dread, the glaring absurdity of their conduct shall lead to their shame and disgrace." With due deference to this learned man, I think this interpretation too refined.

Verse 16. The Portion of Jacob is not like them] Every nation had its tutelary god; this was its portion; in reference to this, God says, Deut. iv. 19, He has divided the sun, moon, and stars, to all the nations under the heaven. And the Lord had taken the Israelites to be His Portion: for the Lord's portion is His people, Deut. xxxii. 9; and David says, The Lord is the portion of mine inheritance, Psa. xvi. 5; cxix. 57. And hence Isaiah terms the smooth stones of the brook, to which Divine honours were paid, the portion of those idolaters, chap. lviii. 6. But in the text he says, The Portion, i. e. the God of Jacob is not like them; for he is the former of all things, and they are formed by their foolish worshippers.

Verse 17. Gather up thy wares] Pack up your goods, or what necessaries of life your enemies will permit you to carry away, for,—

Verse 18. I will sling out the inhabitants of the land] I will send you all into captivity. This discourse, from ver. 17, is supposed to have been delivered in the eleventh year of Jehoiakim.

Verse 19. This is a grief, and I must bear it.] Oppressive as it is, I have deserved it, and worse; and even in this judgment, God remembers mercy.

Verse 20. My tabernacle is spoiled] The city is taken, and all our villages ruined and desolated.

Verse 21. The pastors are become brutish] The king and his counsellors, who, by refusing to pay the promised tribute to Nebuchadnezzar, had kindled a new war.

Verse 22. The noise of the bruit is come] How this silly French word bruit, which signifies noise, got in here I cannot imagine. The simple translation is this,—"The voice of the report! behold it is come! yea, great commotion from the land of the north! (Chaldea) to make the cities of Judea a desolation, a habitation of wild beasts." That is, the report we had heard of the projected invasion of Judea by Nebuchadnezzar is confirmed. He has entered the land;—the Chaldeans are at the doors, and the total desolation of Judea is their sole object.

Verse 23. O Lord, I know that the way of man is not in himself] I will not pretend to dispute with Thee; Thou dost every thing wisely and justly;—we have sinned, and

Thou hast a right to punish, and to choose that sort of punishment Thou thinkest will best answer the ends of justice. We cannot choose;—Thou hast appointed us to captivity;—we must not repine;—but—

Verse 24. Correct me, but with judgment] Let not the punishment be to the uttermost of the merit of the offence; else we shall be brought to nothing, totally and irrecoverably ruined.

Verse 25. Pour out thy fury upon the heathen] Even those who are now the executors of Thy justice upon us will, in their turn, feel its scourge: for if judgment begins at us, who have been called thy house and thy people,—shall they who have not acknowledged thee escape? It is impossible. The families and tribes which invoke Thee not shall have Thy fury poured out upon them; and especially they who have eaten up Jacob and consumed him, and have made his habitation desolate. This was fulfilled in the Chaldeans;—Nebuchadnezzar was punished with madness, his son was slain in his revels, and the city was taken and sacked by Cyrus; and the Babylonish empire was finally destroyed! This verse has been often quoted against those ungodly families who set not up the worship of God in their houses. These are spiritual Chaldeans; worse indeed than the Chaldeans ever were: they acknowledge God and His Christ,—and yet neither worship nor serve Him. How can that family expect the blessing of God, where the worship of God is not daily performed? No wonder their servants are wicked, their children profligate, and their goods cursed! What an awful reckoning shall such heads of families have with the Judge in the great day, who have refused to petition for that mercy which they might have had for the asking!

NOTES ON CHAPTER XI.

Verse 1. The word that came to Jeremiah] This discourse is supposed to have been delivered in the first year of the reign of Zedekiah. See Dahler.

Verse 2. Hear ye the words of this covenant] It is possible that the prophet caused the words of the covenant made with their fathers in the desert, (Exod. xxiv. 4-8,) to be read to them on this occasion; or, at least the blessings and the cursings which Moses caused to be pronounced to the people as soon as they had set foot in Canaan, Deut. xxvii. xxviii.

Verse 3. Cursed be the man that obeyeth not] After the reading, the prophet appears to sum up the things contained in what was read to them; as if he had said,—"Ye hear what the Lord saith unto you: remember, the sum of it is this,—the man is cursed who obeyeth not; and he is blessed who obeys. From these declarations God will not depart."

Verse 5. So be it, O Lord] Let thy promises be fulfilled; and let the inconvertible beware of Thy threatening.

6 Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them.

7 For I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt even unto this day, saying, Obey my voice.

8 Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded them to do; but they did them not.

9 And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

11 Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them.

12 Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble.

13 For according to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn incense unto Baal.

14 Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear them in the time that they cry unto me for their trouble.

15 What hath my beloved to do in mine house, seeing she hath wrought lewdness with many, and the holy flesh is passed from thee? when thou doest evil, then thou rejoicest.

16 The LORD called thy name, A green olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the LORD of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

18 And the LORD hath given me knowledge of it, and I know it: then thou shewedst me their doings.

19 But I was like a lamb or an ox that is brought to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

20 But, O LORD of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause.

21 Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, Prophecy not in the name of the LORD, that thou die not by our hand:

22 Therefore thus saith the LORD of hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine:

23 And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, even the year of their visitation.

1 Rom. 2. 23. James 1. 22.—m Ch. 7. 13, 25, & 26. 15.—n Ch. 7. 26.—o Ch. 3. 17. & 7. 24. & 9. 14.—p Or, stubbornness.—q Ezek. 22. 25. Hos. 6. 9.—r Ezek. 20. 18. s Heb. to go forth of.—t Psa. 18. 41.—u Prov. 1. 23. Isa. 1. 15. Ch. 14. 12. Ezek. 6. 12. Mic. 3. 4. Zech. 7. 13.—v Deut. 28. 27, 28.—w Heb. evil.—x Ch. 2. 23.—y Heb. abominable, ch. 3. 24. Hos. 5. 10.—z Exod. 32. 10. Ch. 7. 16. & 14. 11. 1 John 5. 16. s Heb. evil.—a Psa. 50. 18. Isa. 1. 11, &c.

b Heb. What is to my beloved in my house?—c Ezek. 16. 25, &c.—d Hag. 2. 12, 13, 14. Titus 1. 12.—e Or, when thy evil is.—f Prov. 2. 14.—g Psa. 52. 8. Rom. 11. 17. h Isa. 5. 2. Ch. 2. 21.—i Ch. 12. 13.—j Heb. the stalk with its bread.—k Psa. 52. 4. m Psa. 27. 12. & 116. 8. & 142. 6.—n 1 Sam. 16. 7. 1 Chron. 23. 3. Psa. 7. 8. Ch. 12. 10. & 30. 12. Rev. 2. 23.—o Ch. 12. 5, 6.—p Isa. 30. 10. Jerom. 2. 12 & 7. 13, 16. Mic. 2. 6. q Heb. visit upon.—r Ch. 23. 12. & 26. 21. & 44. 44. & 50. 27. Luke 13. 44.

Verse 6. Proclaim all these words] Let the same covenant, with the blessings and cursings, be read in every city of Judah, and in all the streets of Jerusalem, that all the people may know their duty, their privileges, and their danger.

Verse 9. A conspiracy is found among the men of Judah] They were all fratres conjurati, sworn brothers, determined to cast off the Divine yoke, and no longer to have God to reign over them.

Verse 10. They are turned back to the iniquities of their forefathers] A great reformation had taken place under the reign of Josiah, and the public worship of idols had been abolished, and most of the high places destroyed; but, under the reign of his son and his successors, they had turned back again to idolatry, and were become worse than ever. It required a captivity to cure them of this propensity, and God sent one: after that, there was no idolatry among the Jews.

Verse 12. Go, and cry unto the gods] See chap. ii. 28.

Verse 14. Therefore pray not thou for this people] I am determined to give them up into the hands of their enemies: I will neither hear thy intercession, nor regard thy prayers. Their measure is full.

Verse 15. What hath my beloved to do in mine house] This has been supposed to refer to Abraham, Moses, or such eminent servants of God, whose intercession was very powerful. Were even they to appear as intercessors, their prayer should not be regarded. Others think that this is an endearing expression which properly belonged to the Israelites when God took them into covenant with Himself. They were espoused to Him, and therefore His beloved: but now that they have forsaken Him, and joined themselves to another, what have they to do with His house or its ordinances, which they wish now to frequent with noise and sacrifices, when they see the evil fast coming upon them. This is probably the sense of this very obscure passage. Dr. Blayney translates,—“What hath my beloved to do in my house whilst she practiseth wickedness? Shall vows and holy flesh (sacrifices) be allowed to come from thee? When thou art malignant, shalt thou rejoice?”

Verse 16. The Lord called thy name, A green olive

tree] That is, He made thee like a green olive,—fair, flourishing, and fruitful: but thou art degenerated, and God hath given the Chaldeans permission to burn thee up.

Verse 18. The Lord hath given me knowledge of it] The men of Anathoth had conspired against his life because he reproved them for their sins, and denounced the judgments of God against them. Of this God had given him a secret warning, that he might be on his guard.

Verse 19. I was like a lamb or an ox] Dahler translates,—“I was like a fattened lamb that is led to the slaughter.” Blayney,—“I was like a tame lamb that is led to slaughter.” The word אֲלֻפִּים aluph, which we translate ox, is taken by both as an adjective, qualifying the noun כִּבְּבָא kibbes, a lamb. It may probably signify a lamb brought up in the house;—fed at home, (אֲלֻפִּים aluph) instructed, or nourished, at home;—perfectly innocent and unsuspecting, while leading to the slaughter. This meaning the word will bear in Arabic, for أَلْفٌ alaf signifies accustomed, familiar, (to or with any person or thing) a companion, a comrade, an intimate friend:—I therefore think that כִּבְּבָא אֲלֻפִּים ko-kebes aluph signifies, like the familiar lamb,—the lamb bred up in the house, in a state of friendship with the family. The people of Anathoth were Jeremiah's townsmen; he was born and bred among them, they were his familiar friends; and now they lay wait for his life! All the Versions understood אֲלֻפִּים alaf as an epithet of כִּבְּבָא kebes, a chosen, simple, innocent lamb.

Let us destroy the tree with the fruit] Let us slay the prophet, and his prophecies will come to an end. The Targum has,—Let us put mortal poison in his food; and all the Versions understand it something in the same way.

Verse 20. Let me see thy vengeance on them] Rather, I shall see (שמע ערב) thy punishment inflicted on them.

Verse 22. Behold, I will punish them] And the punishment is,—their young men shall die by the sword of the Chaldeans; and their sons and daughters shall die by the famine that shall come on the land through the desolations occasioned by the Chaldean army.

Verse 23. The year of their visitation.] This punishment shall come in that year in which I shall visit their iniquities upon them.

OL XLIV. 2
The Price, Reg.
Rom. cir. an. 14

14 Thus saith the LORD against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them.

15 And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again every man to his heritage, and every man to his land.

16 And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The LORD liveth; (as they taught my people to swear by Baal;) then shall they be built in the midst of my people.

17 But if they will not obey, I will utterly pluck up and destroy that nation, saith the LORD.

CHAPTER XIII.

This Chapter contains an entire prophecy. The symbol of the linen girdle, left to rot for a considerable time, was a type of the manner in which the glory of the Jews should be marred during the course of their long captivity. The scene of hiding the girdle being laid near the Euphrates, intimated that the scene of the nation's distress should be Chaldea, which that river waters. The next three verses by another emblem frequently used to represent the judgments of God, are designed to show that the calamities threatened should be extended to every rank and denomination, 12-14. This leads the prophet in a most affectionate exhortation to repentance, 15-17. But God, knowing that this happy consequence would not ensue, sends him with an awful message to the royal family particularly, and to the inhabitants of Jerusalem in general, declaring the approaching judgments in plain terms, 18-27. The ardent desire for the reformation of Jerusalem, with which the Chapter concludes, beautifully displays the compassion and tender mercy of God.

A. M. cir. 3405.
B. C. cir. 599.
OL. cir. XLV. 2.
The Price, Reg.
Rom. cir. an. 15.

THUS saith the LORD unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water.

2 So I got a girdle according to the word of the LORD, and put it on my loins.

3 And the word of the LORD came unto me the second time, saying,

4 Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock.

5 So I went, and hid it by Euphrates, as the LORD commanded me.

6 And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates,

and take the girdle from thence which I commanded thee to hide there.

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it; and, behold, the girdle was marred, it was profitable for nothing.

8 Then the word of the LORD came unto me, saying,

9 Thus saith the LORD, After this manner will I mar the pride of Judah, and the great pride of Jerusalem.

10 This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.

11 For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; that they might be unto me for a people, and for a name, and for a praise, and for a glory; but they would not hear.

12 Therefore thou shalt speak unto them this word; Thus saith the LORD God of Israel, Every bottle shall be filled with wine; and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?

13 Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

14 And I will dash them one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, but destroy them.

15 Hear ye, and give ear; be not proud: for the LORD hath spoken.

16 Give glory to the LORD your God, before he cause darkness, and before your feet stumble

1 Zech. 2. 8.—2 Dan. 2. 31. Ch. 32. 37.—3 Ezek. 23. 25.—4 Amos 2. 14.—5 Ch. 2. 1.—6 Eph. 2. 20. 21. 1 Pet. 2. 5.—7 Is. 66. 12.—8 Lev. 6. 10.—9 Is. 11. 5.—10 Lev. 25. 18.—11 Ch. 9. 12. 11. 8. & 16. 12.

11 Or, stubbornness.—12 Exod. 18. 5.—13 Ch. 33. 9.—14 Is. 51. 17, 21. & 66. 6. Ch. 25. 27. & 51. 7.—15 Ps. 2. 9.—16 Heb. a man against his brother.—17 Heb. from destroying them.—18 Job. 7. 12.—19 Is. 5. 20. & 52. Amos 2. 8.

Put it not in water] After having worn it, let it not be washed, that it may more properly represent the uncleanness of the Israelites; for they were represented by the girdle; for as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel, and the whole house of Judah. And as a girdle is as well for ornament as use; God took them for a name, and for a praise, and for a glory, ver. 11.

Verse 4. Go to Euphrates, and hide it there] Intending to point out, by this distant place, the country into which they were to be carried away captive.

Verse 7. And behold the girdle was marred; it was profitable for nothing.] This symbolically represented the state of the Jews: they were corrupt and abominable; and God by sending them into captivity marred the pride of Judah, and the great pride of Jerusalem, ver. 9.

Verse 12. Every bottle shall be filled with wine] The bottles were made for the purpose of being filled with wine; and it is likely, from the promising appearance of the season and the grapes; that there was a great likelihood of a copious vintage; and this made them say,—“Do we not certainly know that every bottle shall be filled with wine? Have we not every prospect that it will be so? Do we need a revelation to inform us of this?”

Verse 13. Behold, I will fill all the inhabitants of this land—with drunkenness.] You pretend to take this literally, but it is a symbol. You, and your kings, and priests, and prophets, are represented by these bottles. The wine is God's wrath against you, which shall first be shewn by confounding your deliberations, filling you with foolish plans of defence, causing you from your divided counsels to fall out among yourselves, so that like so many drunken men you shall reel about and jostle each other; defend yourselves without plan, and fight without order, till ye all fall an easy prey into the hands of your enemies. The ancient adage is here fulfilled:—

Quæ Deus vult perdere, prius dæmonstret.
“Those whom God determines to destroy, he first renders foolish.”

Verse 16. Give glory to—God] Confess your sins and turn to Him, that these sore evils may be averted.

While ye look for light] While ye expect prosperity, He turned it into the shadow of death; sent you adversity of the most distressing and ruinous kind.

Verse 14. Against all mine evil neighbours] All the neighbouring nations who have united in desolating Judea shall be desolated in their turn: they also are wicked, and they shall be punished. If I make them executors of my justice, it is to them no proof of my approbation. God often uses one wicked nation to scourge another; and afterwards scourges the scourger by some other scourger. In some places a felon, who was condemned to be hanged, is made the common hangman for the county; he himself being still under the sentence of death,—

Will some trusty brother of the trade
Should do for him what he has done to others.

Verse 15. I will return, and have compassion on them] This is a promise of restoration from the captivity, and an intimation also that some of their enemies would turn to the true God with them; learn the ways of his people, that is, would abjure idols, and take Jehovah for their God:—and be built in the midst of his people, that is, Jew and Gentile forming one church of the Most High.

Verse 17. I will—destroy that nation] Several of them did not obey, and are destroyed. Of the Moabites, Ammonites, and Chaldeans, not one vestige remains. The sixteenth verse is supposed to be a promise of the conversion of the Gentiles. See Eph. ii. 13—22.

From the thirteenth verse to the end is a different discourse, and the Dahler supposes it to have been delivered in the seventh or eighth year of the reign of Jehoiakim.

NOTES ON CHAPTER XIII.

Verse 1. Thus saith the LORD unto me] This discourse is supposed to have been delivered under the reign of Jehoiakim, the son and successor of Jehoiakim, who came to the throne in the eighteenth year of his age; when the Chaldean generals had encamped near to Jerusalem, but did not besiege it in form till Nebuchadnezzar came up with the great body of the army. In these circumstances the prophet predicts the captivity; and, by a symbolical representation of a rotten girdle, shews the people their totally corrupt state; and by another of bottles filled with wine, shews the destruction and madness of their counsel, and the confusion that must ensue.

Go and get thee a linen girdle] This was either a vision; or, God simply describes the thing, in order that the prophet might use it in the way of illustration.

upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness.

17 But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the Lord's flock is carried away captive.

18 Say unto the king and to the queen, Humble yourselves, sit down: for your principalities shall come down, even the crown of your glory.

19 The cities of the south shall be shut up, and none shall open them: Judah shall be carried away captive all of it, it shall be wholly carried away captive.

20 Lift up your eyes and behold them that come from the north: where is the flock that was given thee, thy beautiful flock?

21 What wilt thou say when he shall punish thee? for thou hast taught them to be captains; and as chief over thee: shall not sorrows take thee, as a woman in travail?

22 And if thou say in thine heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare.

23 Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.

24 Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness.

25 This is thy lot, the portion of thy measure from me, saith the Lord; because thou hast forgotten me, and trusted in falsehood.

26 Therefore will I discover thy skirts upon thy face, that thy shame may appear.

27 I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? when shall it once be?

CHAPTER XIV.

This Chapter begins with foretelling a drought that should greatly distress the land of Judah, the effects of which are described in a most pathetic manner, 1-8. The Prophet then, in the people's name, makes a confession of sins, and supplications for pardon, 7-9. But God declares His purpose to punish, forbidding Jeremiah to pray for the people, 10-12. False prophets are then complained of, and threatened with destruction, as are also those who attend to them, 13-18. The Prophet, therefore, bewails their misery, 17, 18; and though he had been just now forbidden to intercede for them; yet, like a tender pastor, who could not cease to be concerned for their welfare, he falls on the happy expedient of introducing themselves as supplicants in their own name that mercy which he was not allowed to ask in his, 19-23.

THE word of the Lord that came to Jeremiah concerning the dearth.

2 Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up.

3 And their nobles have sent their little ones to the waters: they came to the pits, and found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads.

4 Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads.

5 Yea, the hind also calved in the field, and forsook it, because there was no grass.

1. Isa. 58. 2.—Ps. 44. 18.—Ch. 2. 1. & 14. 17. Lam. 1. 2. 16. & 2. 18.—See 2 Kings 24. 12. Ch. 22. 26.—x Or, head-dress.—y Ch. 6. 22.—z Heb. spirit upon.—Ch. 6. 24.—Ch. 5. 18. & 16. 10.—Isa. 3. 17. & 47. 2. 3. Ver. 26. Ezek. 16. 37. 39. 39. Nah. 3. 5.—d Or, shall be violently taken away.—e Heb. taught.—f Ps. 1. 4. Hos. 13. 3.

g Job 30. 26. Ps. 11. 6.—h Ps. 80. 22. Isa. 65. 11. Ch. 23. 27.—i Ch. 18. 14. k Ver. 22. Lam. 1. 8. Ezek. 16. 37. & 22. 29. Hos. 2. 10.—l Ch. 5. 8.—m Isa. 65. 7. Ch. 2. 20. & 3. 2. 6. Ezek. 6. 13.—n Heb. after whom just?—o Heb. the word of the dearth, or, restraint.—p Isa. 3. 28.—q Ch. 8. 21.—r See 1 Sam. 5. 12.—s Ps. 90. 14.—t 2 Sam. 12. 20.

Stumble upon the dark mountains] Before you meet with those great obstacles, which having no light, no proper understanding in the matter, ye shall be utterly unable to surmount.

Verse 17. *My soul shall weep in secret places*] If you will not hearken to the Lord, there is no remedy: destruction must come; and there is nothing left for me, but to go in secret, and mourn and bewail your wretched lot.

Verse 18. *Say unto the king and queen*] Probably Jeconiah and his mother, under whose tutelage, being young when he began to reign, he was left, as is very likely.

Sit down] Shew that ye have humbled yourselves; for your state will be destroyed, and your glorious crown taken from your heads.

Verse 19. *The cities of the south shall be shut up*] Not only the cities of the north, the quarter at which the Chaldeans entered, but the cities of the south also: for he shall proceed from one extremity of the land to the other, spreading devastation every where, and carrying off the inhabitants.

Verse 20. *Where is the flock—thy beautiful flock*] Jerusalem is addressed. Where are the prosperous multitudes of men, women, and children? Alas! are they not driven before the Babylonians, who have taken them captive?

Verse 21. *Thou hast taught them to be captains, and as chief over thee*] This is said of their enemies, whether Assyrians or Chaldeans: for ever since Ahaz submitted himself to the king of Assyria, the kings of Judah never regained their independence. Their enemies were thus taught to be their lords and masters.

Verse 22. *Are thy skirts discovered*] Thy defenceless state is every where known; thou art not only weak, but ignominiously so. It is thy scandal to be in so depressed a state; thou art lower than the basest of thy adversaries, and thou art so because of thy sin.

Verse 23. *Can the Ethiopian change his skin*] Can a black, at his own pleasure, change the colour of his skin? Can the leopard at will, change the variety of his spots. These things are natural to them, and they cannot be altered; so sin, and especially your attachment to idolatry, is become a second nature; and we may as well expect the Ethiopian to change his skin, and the leopard her spots, as you to do good, who have been accustomed to do evil. It is a matter of the utmost difficulty to get a sinner, deeply rooted in vicious habits, brought to the knowledge of himself and God. But the expression does not imply that the thing is as impossible in a moral, as it is in a natural sense: it only shews that it is extremely difficult, and not to be often expected; and a thousand matters of fact prove the

truth of this. But still what is impossible to man, is possible to God. See on ver. 27.

Verse 24. *The wind of the wilderness*.] Some strong tempestuous wind, proverbially severe, coming from the desert to the south of Judea.

Verse 25. *Trusted in falsehood*.] In idols, and in lying prophets.

Verse 26. *Therefore will I discover thy skirts upon thy face*] It was the custom to punish lewd women by stripping them naked, and exposing them to public view; or by throwing their clothes over their heads, as here intimated. Was this the way to correct the evil?

Verse 27. *I have seen thine adulteries*] Thy idolatries of different kinds, practised in various ways; no doubt often accompanied with gross debauchery.

Woe unto thee, O Jerusalem! wilt thou not be made clean?] We see from this, that though the thing was difficult, yet it was not impossible, for these Ethiopians to change their skin; for these leopards to change their spots. It was only their obstinate refusal of the grace of God, that rendered it impossible. Man cannot change himself; but he may pray to God to do it, and come to Him through Christ that he may do it. To enable him to pray and believe, the power is still at hand. If he will not use it, he must perish.

NOTES ON CHAPTER XIV.

Verse 1. *The word—that came—concerning the dearth*] This discourse is supposed to have been delivered after the fourth year of Jehoiakim. Concerning the dearth—We have no historic record of any dearth that may fall in with the time of this prophecy; and perhaps it does not refer to any particular dearth: but this was a calamity to which Judea was very liable. They had ordinarily very dry summers; for scarcely any rain fell from April to the middle of October; and during much of this time, the rivers were generally either very low, or entirely dry. They kept the rain of the winter in tanks and reservoirs; and if little fell in winter, a dearth was unavoidable. See an account of a dearth in the time of Elijah, 1 Kings xviii. 5, through which almost all the cattle were lost.

Verse 2. *The gates thereof languish*] The gates being the places of public resort, they are put here for the people. *They are black unto the ground*] Covered from head to foot with a black garment, the emblem of sorrow and calamity.

Verse 3. *Their nobles have sent their little ones*] So general was this calamity, that the servants no longer attended to their lords, but every one was interested alone for himself; and the nobles of the land were obliged to employ their own children to scour the land, to see if any water

6 And ^a the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because *there was no grass*.

7 O LORD, though our iniquities testify against us, do thou ^b for thy name's sake: for our backslidings are many; we have sinned against thee.

8 ^c O the hope of Israel, the Saviour thereof in time of trouble, why shouldst thou be as a stranger in the land, and as a wayfaring man *that turneth aside to tarry for a night?*

9 Why shouldst thou be as a man astonished, as a mighty man ^d that cannot save? yet thou, O LORD, ^e art in the midst of us, and ^f we are called by thy name; leave us not.

10 Thus saith the LORD unto this people, ^g Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; ^h he will now remember their iniquity, and visit their sins.

11 Then said the LORD unto me, ⁱ Pray not for this people for *their good*.

12 ^j When they fast, I will not hear their cry; and ^k when they offer burnt offering and an oblation, I will not accept them; but ^l I will consume them by the sword, and by the famine, and by the pestilence.

13 ^m Then said I, Ah, Lord GOD! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you ⁿ assured peace in this place.

14 Then the LORD said unto me, ^o The prophets prophesy lies in my name: ^p I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false

vision and divination, and a thing of nought, and the deceit of their heart.

15 Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed.

16 And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; ^q and they shall have none to bury them; them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.

17 Therefore thou shalt say this word unto them; ^r Let mine eyes run down with tears night and day, and let them not cease: ^s for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

18 If I go forth into ^t the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest ^u go about into a land that they know not.

19 ^v Hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and ^w there is no healing for us? ^x we looked for peace, and there is no good; and for the time of healing, and behold trouble!

20 We acknowledge, O LORD, our wickedness, and the iniquity of our fathers: for ^y we have sinned against thee.

21 Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory: ^z remember, break not thy covenant with us.

^a Ch. 2. 24.—^b Psa. 25. 11.—^c Ch. 17. 13.—^d Isa. 63. 1.—^e Exod. 29. 45, 46. Lev. 26. 11, 12.—^f Heb. thy name is called upon us, Dan. 3. 18, 19.—^g See Ch. 2. 23, 24, 25.—^h Hos. 3. 12, & 3. 9.—ⁱ Exod. 22. 10. Ch. 7. 16, & 11. 14.—^j Prov. 1. 32. Isa. 1. 15, & 53. 2. Ch. 11. 11. Ezek. 3. 18. Mic. 3. 4. Zech. 7. 12.—^k Ch. 6. 9, & 7. 21, 22.—^l Ch. 2. 16.

^q Ch. 4. 10.—^r Heb. peace of truth.—^s Ch. 37. 10.—^t Ch. 23. 21, & 27. 13, & 28. 4, & 12. 13.—^u Psa. 79. 3.—^v Ch. 3. 1, & 13. 17. Lam. 1. 16, & 2. 18. O Ch. 3. 21.—^w Ezek. 7. 15.—^x Or, make merchandise against a land, and men acknowledge it not, Ch. 5. 13.—^y Lam. 5. 32.—^z Ch. 15. 13.—^{aa} Psa. 102. 6. Dan. 3. 6.—^{ab} Psa. 74. 2, 30, & 102. 45.

could be found in the tanks or the pits. In the dearth in the time of Elijah, Ahab the king, and Obadiah his counsellor, were obliged to traverse the land *themselves*, in order to find out water to keep their cattle alive. This and the three following verses give a lively but distressing picture of this dearth and its effects.

Verse 6. *Snuffed up the wind like dragons*] *pur tanim*; probably here the *hippopotamus*, who, after feeding under the water, is obliged to come to the surface in order to take in fresh draughts of air: or, it may mean the *wild asses*.

Verse 7. *O Lord, though our iniquities testify against us*] We deeply acknowledge that we have sinned and deserve nothing but death. *Yet act for thy name's sake*; work in our behalf, that we perish not.

Verse 8. *O the hope of Israel*] O thou who art the alone Object of the hope of this people.

The Saviour thereof in time of trouble] Who hast never yet abandoned them that seek Thee.

Why shouldst thou be as a stranger in the land] As one who has no interest in the prosperity and safety of the country.

And as a wayfaring man] A traveller on his journey.

That turneth aside to tarry for a night] Who stays the shortest time he can; and takes up his lodging in a tent or *caravanerai*, for the dead of the night, that he may pursue his journey by break of day. Instead of *dwelling among us*, thou hast scarcely paid the most transient visit to thy land. O come once more and dwell among us.

Verse 9. *Yet thou, O Lord, art in the midst of us*] Thy ark, temple, and sacred rites, are all here; and Thou Thyself, who art every where present, art here also: but, alas! Thou dost not reveal Thyself as the Father of mercies, who forgiveth iniquity, transgression, and sin.

We are called by thy name: leave us not] Let us call Thee our Father, and say Thou to us, Ye are my sons and daughters! O leave us not!

Verse 10. *Thus have they loved to wander*] And the measure of your iniquity being now full, ye must be punished.

Verse 11. *Pray not for this people*] They are ripe for destruction, intercede not for them. O! how dreadful is the state of that people in reference to whom the Lord says to His ministers *Pray not for them*: or, what amounts nearly to a prohibition, the withholding from His ministers the spirit of prayer and intercession in behalf of the people.

Verse 13. *Ah Lord God, behold the prophets say unto them*] True, Lord, they are exceedingly wicked: but the false prophets have deceived them; this is some mitigation of their offence. This plea God does not admit; and

why? the people believed them, without having any proof of their Divine mission.

Verse 14. *The prophets prophesy lies*] They say they have visions, but they have them by divination, and they are false. The people should know their character, and avoid them: but they love to have it so; and will not be undeceived.

Verse 15. *By sword and famine shall those prophets be consumed*] Jeremiah had told Jehoiakim, that if he rebelled against Nebuchadnezzar, he should be overthrown, and the land wasted by sword and famine: the false prophets said there should be neither sword nor famine, but peace and prosperity. The king believed them, and withheld the tribute. Nebuchadnezzar incensed, invaded and destroyed the land: the false prophets fell in these calamities. See 2 Kings xxv. 3; Lam. ii. 11—19.

Verse 16. *And the people—shall be cast out*] They shall be destroyed, because they preferred their lying words to my Truth, proclaimed by thee.

Verse 17. *For the virgin daughter of my people is broken*] First, the land was sadly distressed by Pharaoh-Necho, king of Egypt. Secondly, It was laid under a heavy tribute by Nebuchadnezzar. And, Thirdly, It was nearly desolated by a famine afterwards. In a few years all these calamities fell upon them; these might be well called a *great breach, a very grievous blow*.

Verse 18. *If I go forth into the field, then behold the slain with the sword*] Every place presents frightful spectacles; the wounded, the dying, the starved, and the slain; none to bury the dead, none to commiserate the dying, none to bring either relief or consolation. Even the prophets and the priests are obliged to leave the cities, and wander about in unfrequented and unknown places, seeking for the necessaries of life. Dr. Blayney thinks that the going about of the prophets and priests in the land, is to be understood thus:—"They went trafficking about with their false doctrines and lying predictions, as pedlars do with their wares, seeking their own gain." I think the other sense preferable.

Verse 19. *We looked for peace*] We expected prosperity when Josiah purged the land of idolatry.

And there is no good] For we have relapsed into our former ways.

Verse 20. *We acknowledge, O Lord, our wickedness*] This the prophet did in behalf of the people: but, alas! they did not join with him.

Verse 21. *Do not disgrace the throne of thy glory*] The Temple. Let not this sacred place be profaned by impious and sacrilegious hands.

22 * Are there any among the * vanities of the Gentiles that can cause rain? or can the heavens give showers? * art not thou he, O Lord our God? therefore we will wait upon thee: for thou hast made all these things.

CHAPTER XV.

God declares to Jeremiah that not even Moses and Samuel, whose prayers had been so prevalent, could divert Him from His purpose of punishing so wicked a people, 1. Accordingly their captivity is again announced in a variety of images so full of terror, 2-4, that the Prophet complains of his own hard fate in being obliged to deliver such unwelcome messages, 16, for which too he is reproved, 11-14. Immediately he appeals to God for His slowness, and supplicates pardon, 15-18; and God tempers His reproof with promising again to protect him in the faithful discharge of his duty, 19-21.

CL XLIII. 4. **THEN** said the LORD unto me, * Though ^b Moses and ^c Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth.

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; ^d Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity.

3 And I will * appoint over them four ^e kinds, saith the LORD: the sword to slay, and the dogs to tear, and ^f the fowls of the heaven, and the beasts of the earth, to devour and destroy.

4 And ^b I will cause them to be removed into all kingdoms of the earth, because of ^a Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem.

5 For ^g I who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside ^h to ask how thou doest?

6 * Thou hast forsaken me, saith the LORD,

w Zech. 10. 1, 2.—x Deut. 32. 21.—y Psa. 126. 7, & 147. 8. Isa. 50. 23. Ch. 5. 24. & 10. 13.—z Exod. 14. 14, &c.—b Exod. 32. 11, 12. Psa. 99. 6.—c 1 Sam. 7. 9.—d Ch. 23. 11. Ezek. 5. 3, 12. Zech. 11. 8.—e Lev. 22. 16, &c.—f Hab. 2. 13.—g Ch. 7. 23. Dent. 32. 24.—h Heb. I will give them for a reproof.—i Dent. 32. 25. Ch. 24. 8. Ezek. 33. 46.—k 2 Kings 25. 11, &c. & 23. 25. & 24. 3, 4.—l Isa. 51. 18.

Break not thy covenant] See Exod. xxiv. 7, 8; xix. 5. They had already broken the covenant, and they wish God to fulfil His part. They ceased to be His people, for they abandoned themselves to idolatry; and yet they wished Jehovah to be their Lord; to defend, support, and fill them with all good things! But when the conditions of a covenant are broken by one of the contracting parties, the other party is not bound; and the covenant is necessarily annulled.

Verse 22. *Are there any among the vanities of the Gentiles*] Probably the death was now coming, as there had been a long want of rain. It was the prerogative of the true God to give rain and send showers at the prayers of His people.

Therefore we will wait upon thee] If thou do not undertake for us, we must be utterly ruined.

NOTES ON CHAPTER XV.

Verse 1. *Though Moses and Samuel*] Moses had often supplicated for the people; and in consequence they were spared. See Exod. xxxii. 11, and following verses, Numb. xiv. 13. Samuel also had prayed for the people, and God heard him, 1 Sam. vii. 9: but if these or the most holy men were now to supplicate for this people, He would not spare them.

Cast them out of my sight, and let them go forth.] Do not bring them into my presence by your prayers; let them go forth into captivity.

Verse 2. *Whither shall we go forth?*—Such as are for death, to death] Some shall be destroyed by the pestilence, here termed death. See chap. xviii. 21. Others shall be slain by the sword in battle, and in the sackage of cities. Others shall perish by famine, shall be starved to death through the mere want of the necessaries of life; and the rest shall go into captivity. There shall be different sorts of punishments inflicted on them according to the nature of their transgressions. Some shall be punished in one way, and some in another.

Verse 3. *I will appoint over them four kinds*] There shall appear four instruments of my justice. 1. The sword to slay. 2. The dogs to tear what is slain. 3. The fowls of the heaven to feed on the dead carcasses. And, 4. The wild beasts to destroy all that the fowls have left.

Verse 4. *I will cause them to be removed into all kingdoms of the earth*] This seems to have respect to the succeeding state of the Jews in their different generations: and never was there a prophecy more literally fulfilled; and it is still a standing monument of Divine truth. Let infidelity cast its eyes on the scattered Jews whom it may

thou art * gone backward: therefore will I stretch out my hand against thee, and destroy thee; ^p I am weary with repenting.

7 And I will fan them with a fan in the gates of the land; ^q I will bereave them of ^r children, I will destroy my people, since ^s they return not from their ways.

8 Their widows are increased to me above the sand of the seas: I have brought upon them * against the mother of the young men, a spoiler at noonday: I have caused him to fall upon it suddenly, and terrors upon the city.

9 * She that hath borne seven languisheth; she hath given up the ghost; * her sun is gone down while it was yet day: she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.

10 * Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me.

11 The LORD said, Verily it shall be well with thy remnant, verily ^t I will cause ^u the enemy to treat thee well in the time of evil and in the time of affliction.

12 Shall iron break the northern iron and the steel?

13 Thy substance and thy treasures will I give to the ^v spoil without price, and that for all thy sins, even in all thy borders.

14 And I will make thee to pass with thine enemies ^w into a land which thou knowest not: for a ^x fire is kindled in mine anger, which shall burn upon you.

m Heb. to ask of thy peace.—n Ch. 2. 13.—o Ch. 7. 24.—p Hos. 13. 14.—q Or, whatsoever is dear.—r Isa. 9. 13. Ch. 5. 3. Amos 4. 10, 11.—s Or, against the mother city a young man spoiling, &c. or against the mother and the young men.—t 1 Sam. 2. 5. & Amos 5. 9.—u Job 3. 1, &c. Ch. 20. 14.—v Or, I will convert the enemy for thee.—w Ch. 20. 11, 12. & 40. 4, 5.—y Psa. 44. 12. Ch. 17. 3.—z Ch. 16. 13. & 17. 4.—a Dent. 32. 32.

meet with in every civilized nation of the world; and then let it deny the truth of this prophecy, if it can. The Jews are scattered through every nation, and yet are not a nation; nor do they form even a colony on any part of the face of the earth. Behold the truth and the justice of God.

Verse 5. *Who shall go aside to ask how thou doest?*] Perhaps there is not a more despised nor a more degraded people under the sun. Scarcely any one thinks himself called upon to do a kind office for a Jew. Their character is bad in society, and they are not at all solicitous to redeem it.

Verse 6. *I am weary with repenting.*] With repeatedly changing my purpose. I have often, after purposing to punish, shewed them mercy. I will do it no longer: it is useless. I took them often at their promise, and in every instance they have failed.

Verse 7. *I will fan them with a fan*] There is no pure grain; all are chaff.

In the gates of the land] The places of public justice: and there it shall be seen that the judgments that have fallen upon them have been highly merited. And from these places of fanning they shall go out into their captivity.

Verse 8. *The mother of the young men*] The metropolis, or mother city,—Jerusalem.

Verse 9. *She that hath borne seven*] She that hath had a numerous offspring:—Jerusalem, the parent of so many cities, villages, and families, in the land. Seven signifies a complete, or full number.

Verse 10. *A man of contention to the whole earth!*] To the whole LAND,—to all his countrymen; though he had done nothing to merit their displeasure.

Verse 11. *I will cause the enemy to treat thee well in the time of evil!*] This was literally fulfilled, see chap. xxxix. 11, &c. Nebuchadnezzar had given strict charge to Nebuzar-adan, commander in chief, to look well to Jeremiah, to do him no harm, and to grant him all the privileges he was pleased to ask.

Verse 12. *Shall iron break the northern iron and the steel?*] Shall our weak forces be able to oppose and overcome the powers of the Chaldeans? נְחוֹשֶׁת nechoseheth, which we here translate steel, properly signifies brass, or copper, united with tin, which gives it much hardness, and enables it to bear a good edge.

Verse 13. *Thy substance—will I give to the spoil without price*] Invaluable property shall be given up to thy adversaries. Or, without price;—thou shalt have nothing for it in return.

15 O LORD, ^bthou knowest: remember me, and visit me, and ^crevenge me of my persecutors; take me not away in thy long-suffering: know that ^dfor thy sake I have suffered rebuke.

16 Thy words were found and I did ^eeat them; and ^fthy word was unto me the joy and rejoicing of mine heart: for ^gI am called by thy name, O LORD God of hosts.

17 ^hI sat not in the assembly of the mockers, nor rejoiced: I sat alone because of thy hand: for thou hast filled me with indignation.

18 Why is my ⁱpain perpetual, and my wound incurable, which ^jrefuseth to be healed? wilt thou be altogether unto me ^kas a liar, and ^las waters that ^mfail?

19 Therefore thou saith the LORD, ⁿIf thou return, then will I bring thee again, and thou shalt ^ostand before me: and if thou ^ptake forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them.

20 And I will make thee unto this people a fenced brazen ^qwall: and they shall fight against thee, but ^rthey shall not prevail against thee: for I ^sam with thee to save thee and to deliver thee, saith the LORD.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

CHAPTER XVI.

On account of the evils which threatened his country, the Prophet is forbidden to encounter himself with a wife and family, or to bear any share in the little joys and sorrows of his neighbours, which were to be forgotten and absorbed in those public calamities, 1-8, which their sins should draw on them, 10-13. A future restoration, however, is intimated, 14, 15, after those calamities should be endured, 16-19; and the conversion of the Gentiles is foretold, 19-21.

A. M. cir. 3400.
B. C. cir. 604.
Ch. XLIV. 1.
The Friend, Reg.
Rom. cir. an. 13.

THE word of the LORD came also unto me, saying,

2 Thou shalt ^tnot take thee a wife, neither shalt thou have sons or daughters in this place.

3 For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that

bare them, and concerning their fathers that begat them in this land;

4 They shall die of ^vgrievous deaths; they shall not be ^wlamented; neither shall they be buried: ^xbut they shall be ^yas dung upon the face of the earth; and they shall be consumed by the sword, and by famine; and their ^zcarcasses shall be meat for the fowls of heaven, and for the beasts of the earth.

5 For thus saith the LORD, ^aEnter not into the house of ^bmourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the LORD, ^ceven loving-kindness and mercies.

6 Both the great and the small shall die in this land: they shall not be buried, ^dneither shall ^emen lament for them, nor ^fcut themselves, nor ^gmake themselves bald for them:

7 Neither shall ^hmen ⁱtear themselves for them in mourning, to comfort them for the dead; neither shall ^jmen give them the cup of consolation to ^kdrink for their father or for their mother.

8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.

9 For thus saith the LORD of hosts, the God of Israel; Behold, ^lI will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, ^mWherefore hath the LORD pronounced all this great evil against us? or what ⁿis our iniquity? or what ^ois our sin that we have committed against the LORD our God?

11 Then shalt thou say unto them, ^pBecause your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law;

12 And ye have done ^qh worse than your fa-

b Ch. 12. 2.—c Ch. 11. 20, & 20. 12.—d Ps. 68. 7.—e Ezek. 3. 1, 3. Rev. 10. 9, 10. f Ch. 22. 12. Ps. 119. 73, 111.—g Heb. thy name is called upon me.—h Ps. 1. 1, & 24. 4.—i Ch. 20. 15.—j Jer. 1. 18, 19.—k Job 6. 15. l.—m Heb. be not sure. n Zech. 3. 7.—o Ver. 1.—p Ezek. 22. 26, & 44. 23.—q Ch. 1. 18, & 4. 57.—r Ch. 20. 11, 12. s 1 Cor. 7. 28.—t Ch. 15. 2.—u Ch. 22. 18, 19, & 25. 23.—v Ps. 83. 10. Ch. 8. 2, & 9. 22.

Verse 15. O LORD—remember me, and visit me] Let me not be carried away into captivity;—and it does not appear that he had ever been taken to Babylon. After the capture of the city he went into Egypt; and either died there, or was put to death by his countrymen.

Verse 16. Thy word was—the joy and rejoicing of mine heart] When I did receive the prophetic message, I did rejoice in the honour Thou hadst done me; and I faithfully testified Thy will to them. They have become mine enemies; not because there was any evil in me, but because I was faithful to Thee.

Verse 18. Will thou be altogether unto me as—waters that fail?] Meaning either springs, which in the height of summer grow dry; or, like that phenomenon in the sandy desert, where by a peculiar action of the air on the rising vapours, the resemblance of water is produced, so that the traveller, deceived, rejoices that he is come in the sandy desert to the verge of a beautiful lake:—but the farther he travels, it is still at the same distance, and at last vanishes; and he finds the whole was an illusion, for the waters have failed.

Verse 19. If thou return] By repentance unto me,—Then will I bring thee again] Restore thee to thy own country. But some think the words are spoken to the prophet in reference to his ministry. He had greatly repined because of the persecutions which he endured. The Lord reprehends him, and is about to take from him the prophetic gift: but exhorts him first to take the precious from the vile,—not to attend to the deceitful words of the people, but boldly declare the message He had given him; not to return unto the people, but let the people return unto him. And then he should be as God's mouth; his words should appear to be what they were, the genuine words of God; and the people should be obliged to acknowledge them as such.

Verse 20. I will make thee—a fenced brazen wall] While thou art faithful to me, none of them shall be able to prevail against thee.

Verse 21. I will deliver thee out of the hand of the wicked] From the power of this evil people:—

w Ps. 78. 2. Ch. 7. 33, & 34. 20.—x Ezek. 24. 17, 22, 23.—y Or, mourning feast. z Ch. 22. 18.—a Lev. 19. 28. Deut. 14. 1. Ch. 41. 5, & 47. 5.—b Isa. 22. 12. Ch. 7. 28. c Or, break bread for them, as Ezek. 24. 17. Hos. 9. 4. See Deut. 28. 14. Job 42. 11. d Prov. 31. 5, 7.—e Isa. 24. 7, 8. Ch. 7. 34, & 25. 10. Ezek. 26. 13. Hos. 2. 11. Rev. 18. 23. f Deut. 28. 24. Ch. 5. 18, & 13. 22, & 22. 8.—g Deut. 29. 25. Ch. 22. 9.—h Ch. 7. 25.

And I will redeem thee out of the hand of the terrible. Out of the power of the Chaldean armies. Every thing took place as God had promised, for no word of His can ever fall to the ground.

NOTES ON CHAPTER XVI.

Verse 1. The word of the LORD came also unto me] This discourse Dahler supposes to have been delivered some time in the reign of Jehoiakim.

Verse 2. Thou shalt not take thee a wife] As it would be very inconvenient to have a family when the threatened desolations should come on the place. The reason is given in the following verses.

Verse 4. They shall die of grievous deaths] All prematurely, see chap. xiv. 16.

As dung upon the face of the earth] See chap. viii. 2.

Be meat for the fowls] See chap. vii. 33.

Verse 5. Enter not into the house of mourning] The public calamities are too great to permit individual losses to attend on consideration.

Verse 6. Nor cut themselves] A custom of the Heathen, forbidden to the Jews, Lev. xix. 28; Deut. xiv. 1, and which appears now to have prevailed among them; because, having become idolaters, they conformed to all the customs of the Heathen. They tore their hair, rent their garments, cut their hands, arms, and faces. These were not only signs of sorrow, but were even supposed to give ease to the dead, and appease the angry deities.

Verse 8. Thou shalt not also go into the house of feasting] Funeral banquets were made to commemorate the dead, and comfort the surviving relatives:—and the cup of consolation—strong mingled wine—was given to those who were deepest in distress, to divert their minds, and to soothe their sorrows. These kinds of ceremonies were common among almost all the nations of the world on funeral occasions. The Canaanites, the Jews, the Persians, Arabians, New Zealanders, Huns, &c. &c.

Verse 12. And ye have done worse than your fathers] The sins of the fathers would not have been visited on the children had they not followed their example, and become even worse than they.

thers; for, behold, I ye walk every one after the imagination of his evil heart, that they may not hearken unto me:

13 Therefore will I cast you out of this land into a land that ye shall know not, neither ye nor your fathers; and there shall ye serve other gods day and night; where I will not show you favour.

14 Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt;

15 But, the LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

16 Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things.

19 O LORD, my strength and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.

20 Shall a man make gods unto himself, and they are no gods?

21 Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is the LORD.

Verse 13. Will I cast you out of this land] See chap. vii. 15, and ix. 15.

Verse 14. The LORD liveth, that brought up] See Isa. xliii. 18.

Verse 15. The land of the north] Chaldea: and their deliverance thence will be as remarkable as the deliverance of their fathers from the land of Egypt.

Verse 16. I will send for many fishers—for many hunters] I shall raise up enemies against them, some of whom shall destroy them by wiles, and others shall ruin them by violence. This seems to be the meaning of these symbolical fishers and hunters.

Verse 18. The carcases of their detestable—things.] Either meaning the idols themselves, which were only carcases without life; or the sacrifices which were made to them.

Verse 19. The Gentiles shall come] Even the days shall come when the Gentiles themselves, ashamed of their confidence, shall renounce their idols, and acknowledge that their fathers had believed lies, and worshipped vanities. This may be a prediction of the calling of the Gentiles by the gospel of Christ: if so, it is a light amidst much darkness. In such dismal accounts there is need of some gracious promise relative to an amended state of the world.

Verse 20. Shall a man make gods unto himself?] Can any be so silly, and so preposterously absurd? Yes, fallen man is capable of any thing that is base, mean, vile, and wicked, till influenced and converted by the grace of Christ.

Verse 22. Therefore, behold, I will this once] I will not now change my purpose. They shall be visited and carried into captivity; nothing shall prevent this: and they shall know that my name is JEHOVAH. Since they would not receive the abundance of my mercies, they shall know what the true God can do in the way of judgment.

NOTES ON CHAPTER XVII.

Verse 1. The sin of Judah] Idolatry:— Is written with a pen of iron] It is deeply and indelibly written in their heart, and shall be as indelibly written in their punishment. Writing with the point of a diamond must refer to glass, or some vitrified substance, as it is

CHAPTER XVII.

This Chapter begins with setting forth the very strong bias which the people of Judah had to idolatry, with the fatal consequences, 1—7. The happiness of the man that trusteth in Jehovah is then beautifully contrasted with the opposite character, 8—10. God alone knows the deceitfulness and wretchedness of the heart of man, 9, 10. The comparison of a bird's hatching the eggs of another of a different species, which will soon forsake her, is highly expressive of the vanity of idol-worshipping riches, which often disappoint the owner, 11. The Prophet continues the same subject in his own person, appeals to God for his sincerity, and prays that the evil invaded him by his enemies may revert on their own heads, 12—18. The remaining part of the Chapter is a distinct prophecy relating to the due observance of the Sabbath, enforced both by promises and threatenings, 19—27.

THE sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars; Whilst their children remember their altars and their groves by the green trees upon the high hills.

O my mountain in the field, I will give thy substance and all thy treasures to the spoil, and thy high places for sin, throughout all thy borders.

And thou, even thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, which shall burn for ever.

Thus saith the LORD; I Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.

For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

Blessed is the man that trusteth in the LORD, and whose hope the LORD is.

For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

Or, JEHOVAH. Ps. 83. 18.— Job 10. 94.— Heb. xlii.— Prov. 3. 2.— Judg. 3. 7. 2 Chron. 31. 14.— 33. 3. 19. Isa. 1. 25.— 17. 8. Ch. 3. 28.— Ch. 13. 13.— Heb. 10. 29.— Ch. 16. 12.— Ch. 15. 14.— 1. Isa. 30. 1. 2.— 31. 1.— See Isa. 31. 3.— Ch. 48. 6.— Job 30. 17.— Deut. 29. 23.— Ps. 1. 12.— 24. 4.— 118. 1.— 148. 5. Prov. 16. 20. Isa. 20. 18.— Job 5. 16. Ps. 1. 2.— q. Or, restraint.

distinguished here from an engraving with a steel burine, or graver. Their altars shew what the deities are which they worship. There may be reference here to the different methods of recording events in these days.—1. A pen, or stile of iron, for engraving on lead or wood. 2. A point of a diamond, for writing on vitreous substances. 3. Writing on tables of brass, or copper. 4. Writing on the horns of the altars the names of the deities worshipped there. This is probable.

Verse 2. Whilst their children remember] Even the rising generation have their imagination stocked with idol images, and their memories by the frantic rites and ceremonies which they saw their parents observe in this abominable worship.

Verse 3. O my mountain in the field] The prophet here addresses the land of Judea, which was a mountainous country, Deut. iii. 25: but Jerusalem itself may be meant, which is partly built upon hills which, like itself, are elevated above the rest of the country.

Verse 5. Cursed be the man that trusteth in man] This reprehends their vain confidence in trusting in Egypt, which was too feeble itself to help; and had it been otherwise, too ill disposed toward them, to help them heartily. An arm of flesh is put here for a weak and ineffectual support. And he who, in reference to the salvation of his soul, trusts in an arm of flesh, in himself, or others, or in any thing he has done or suffered, will inherit a curse instead of a blessing.

Verse 6. He shall be like the heath in the desert] קוצים ke-ârâr; or, like a blasted tree, without moisture, parched and withered.

Shall not see when good cometh] Shall not be sensible of it: the previous drought having rendered it incapable of absorbing any more vegetable juices.

A salt land] Barren; and, therefore, unfit to be inhabited.

Verse 8. As a tree planted by the waters] Which is sufficiently supplied with moisture, though the heat be intense, and there be no rain; for the roots being spread out by the river, they absorb from it all the moisture requisite for the flourishing vegetation of the tree.

Shall not see when heat cometh] Shall not feel any damage by drought; for the reason already assigned. It

9 The heart is deceitful above all things, and desperately wicked: who can know it?

10 I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

11 As the partridge sitteth on eggs and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

12 A glorious high throne from the beginning is the place of our sanctuary.

13 O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the Fountain of living waters.

14 Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for thou art my praise.

15 Behold, they say unto me, Where is the word of the Lord? let it come now.

16 As for me, I have not hastened from being a pastor to follow thee: neither have I desired the woeful day; thou knowest: that which came out of my lips was right before thee.

17 Be not a terror unto me: thou art my hope in the day of evil.

18 Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction.

19 Thus said the Lord unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by which they go out, and in all the gates of Jerusalem;

20 And say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:

21 Thus saith the Lord; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem;

22 Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers.

23 But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

24 And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein;

25 Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.

26 And they shall come from the cities of Judah, and from the places about Jerusalem, and

Or. cir. XLII. 2. The. Priest, Hoq. Rom. cir. an. 2.

1. 1 Sam. 16. 7. 1 Chron. 28. 2. Ps. 7. 9. & 109. 23, 24. Prov. 17. 3. Ch. 11. 20. & 12. 2. Rev. 2. 22. — Ps. 62. 12. Ch. 20. 15. Rom. 2. 6. — Or, gathereth young which she hath not brought forth. — Ps. 55. 22. — Luke 12. 28. — Ch. 14. 5. — Ps. 73. 22. — Isa. 1. 20. — See Luke 15. 22. — Ch. 2. 13. — Dent. 14. 21. — Ps. 109. 1. & 149. 14.

b. Isa. 6. 18. Ezek. 14. 22. Amos 6. 18. 3 Pet. 2. 4. — Ch. 1. 4. — d. Heb. after these. — Ch. 16. 18. — f. Ps. 35. 4. & 40. 14. & 70. 2. — g. Ps. 35. 2. — h. Heb. break down with a double branch. — i. Ch. 11. 35. — k. Ch. 19. 2. & 22. 2. — l. Numb. 15. 23. — m. Numb. 15. 18. — n. Ezek. 20. 6. & 23. 12. & 31. 35. — o. Ezek. 20. 13. — p. Ch. 7. 24, 25. & 11. 19. — q. Ch. 22. 4. — r. Ch. 22. 4. & 33. 13.

shall be strong and vigorous, its leaf always green, and shall produce plenty of fruit in its season.

Verse 9. The heart is deceitful] *לֵב אִישׁ כְּסֶבֶת הַלֵּב, the heart is supplanting—torvious—full of windings—insidious*—lying ever at the catch; striving to avail itself of every favouring circumstance to gratify its propensities to pride, ambition, evil desire, and corruption of all kinds.

And desperately wicked] *מֵרַע וּמֵרַע וּמֵרַע אֵל, and is wretched, or feeble; distressed beyond all things, in consequence of the wickedness that is in it.* I am quite of Mr. Parkhurst's opinion, that this word is here badly translated, as *מֵרַע* is never used in Scripture to denote wickedness of any kind. My old MS. Bible translates thus:—*Subjected to the bite of a man; and unscrupulous: who shall knowen it?*

Who can know it?] It even hides itself from itself; so that its owner does not know it. A corrupt heart is the worst enemy the fallen creature can have: it is full of evil devices,—of deceit, of folly, and abomination; and its owner knows not what is in him till it boils over, and is often past remedy before the evil is perceived. Therefore, trust not in man, whose purposes are continually changing, and who is actuated only by motives of self-interest.

Verse 10. I the Lord search the heart] The Lord is called by His apostles, Acts i. 24, *Καθίστηντες, the Knower of the heart.* To Him alone can this epithet be applied; and it is from Him alone that we can derive that instruction by which we can in any measure know ourselves.

Verse 11. As the partridge] *כַּרְפָּד הַקֹּרֶף.* It is very likely that this was a bird different from our partridge. The Text Dr. Haney translates thus:—

(The) he who hatcheth what it doth not lay, (the) he who gathereth riches, and not according to right.

The covetous man, says *Dahler*, who hoaps up riches by unjust ways, is compared to a bird which hatches the eggs of other fowls. And as the young when hatched, and able at all to shift for themselves, abandon her who is not their mother, and leave her nothing to compensate her trouble; so the covetous man loses those unjustly gotten treasures, and the fruit of his labour.

And at his end shall be a fool.] Shall be reputed as such. He was a fool all the way through: he lost his soul to get wealth, and this wealth he never enjoyed. To him also are applicable these strong words of the poet:—

"O cursed lust of gold! when for thy sake The wretch throws up his interest in both worlds: First starved in this, then damned in that to come." Blair.

Verse 12. A glorious high throne] As he is cursed who trusts in man, so he is blessed who trusts in God. He is here represented as on a throne in His temple: to Him in

the means of grace all should resort. He is the Support, and a glorious Support of all them that trust in Him.

Verse 13. Written in the earth] They shall never come to true honour. Their names shall be written in the dust; and the first wind that blows over it shall mar every letter, and render it illegible.

Verse 14. Heal me,—and I shall be healed] That is, I shall be thoroughly healed, and effectually saved, if Thou undertake for me.

Thou art my praise.] The whole glory of the work of salvation belongs to Thee alone.

Verse 15. Where is the word of the Lord?] Where is the accomplishment of His threatnings? Thou hast said that the city and the Temple should both be destroyed. No such events have yet taken place. But they did take place, and every title of the menace was strictly fulfilled.

Verse 16. I have not hastened from being a pastor] Dr. Blaney translates thus:—"But I have not been in haste to outrun thy guidance." I was obliged to utter Thy prediction: but I have not hastened the evil day. For the credit of my prophecy I have not desired the calamity to come speedily; I have rather pleaded for respite. I have followed Thy steps, and proclaimed Thy truth. I did not desire to be a prophet:—but Thou hast commanded, and I obeyed.

Verse 17. Be not a terror unto me] Do not command me to predict miseries, and abandon me to them and to my enemies.

Verse 18. Let them be confounded] They shall be confounded. These words are to be understood as simple predictions, rather than prayers.

Verse 19. The gate of the children of the people] I suppose the most public gate is meant; that through which there was the greatest thoroughfare.

Verse 20. Ye kings of Judah, and all Judah] This last clause is wanting in eight of Kennicott's and De Rossi's MSS., in the Arabic, and some copies of the Septuagint.

Verse 21. Take heed to yourselves, and bear no burden] From this and the following verses we find the ruin of the Jews attributed to the breach of the sabbath:—as this led to a neglect of sacrifices, the ordinances of religion, and all public worship; so it necessarily brought with it all immorality. The breach of the sabbath was that which led-in upon them all the waters of God's wrath.

Verse 24. If ye diligently hearken unto me] So we find that though their destruction was positively threatened, yet still there was an unexpressed proviso that if they did return to the Lord, the calamities should be averted, and a succession of princes would have been continued on the throne of David, ver. 26, 26.

from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the Lord.

27 But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

CHAPTER XVII.

The type of the potter's vessel, and its significance, 1-10. The inhabitants of Judah and Jerusalem exhorted to repentance, 11; but on their refusal, (which is represented to be as unnatural as if a man should prefer the stony Lebanon or barren rock to a fruitful plain, or other waters to the cool stream of the fountain,) their destruction is predicted, 12-17. In consequence of these plain reproofs and warnings of Jeremiah, a conspiracy is formed against him, 18. This leads him to appeal to God for his integrity, 19, 20; who puts a most dreadful curse in the mouth of His Prophet strongly indicative of the terrible fate of his enemies, 21-22.

A. M. cir. 3396. B. C. cir. 608. THE word which came to Jeremiah from the Lord, saying, 2 Arise, and go down to the potter's house, and there I will cause thee to hear my words.

3 Then I went down to the potter's house, and behold, he wrought a work on the wheels.

4 And the vessel which he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.

5 Then the word of the Lord came to me, saying,

6 O house of Israel, cannot I do with you as

this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in my hand, O house of Israel.

7 At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it;

8 If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

9 And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it;

10 If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

11 Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the Lord; Behold, I frame evil against you, and devise a device against you: return ye now, every one from his evil way, and make your ways and your doings good.

12 And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart.

13 Therefore thus saith the Lord; Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing,

14 Will a man leave the snow of Lebanon, which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?

1 Zech. 7, 7.-2 Zech. 7, 7.-3 Ps. 107, 22 & 116, 17.-4 Ch. 18, 14 & 49, 37. Lam. 4, 11. Amos 1, 4, 10, 12 & 2, 8.-5 Jer. 25, 13.-6 Ch. 18, 13.-7 Or, frames, or, sends.-8 Or, that he made was marred, as clay in the hand of the potter.-9 Heb. returned and made.-10 Jer. 45, 9. Wicl. 15, 7. Rom. 9, 20, 21.

1 Jer. 61, 8.-2 Ch. 1, 10.-3 Ezek. 18, 21 & 23, 11.-4 Ch. 22, 1. Jer. 2, 10. 2 Kings 27, 18. Ch. 7, 4 & 25, 8 & 26, 13 & 28, 15.-5 Ch. 2, 25.-6 Ch. 2, 12. 1 Cor. 6, 1.-7 Ch. 5, 30.-8 Or, my Aride for a rock, or, for the snow of Lebanon? shall the running waters be forsaken for the strange cold waters?

Verse 27. But if ye will not hearken.] Then their sin lay at their own door. How fully were they warned! and how basely did they reject the counsel of God against themselves!

NOTES ON CHAPTER XVIII.

Verse 1. The word which came to Jeremiah.] This discourse is supposed to have been delivered some time in the reign of Jehoiakim; probably within the first three years.

Verse 2. Go down to the potter's house.] By this similitude God shews the absolute state of dependence on Himself in which He has placed mankind. They are as clay in the hands of the potter; and, in reference to every thing here below, He can shape their destinies as He pleases. Again, though while under the providential care of God they may go morally astray, and pervert themselves, yet they can be reclaimed by the almighty and all-wise Operator, and become such vessels as seemeth good for him to make. In considering this parable, we must take heed that in running parallels we do not destroy the free agency of man, nor disgrace the goodness and supremacy of God.

Verse 3. He wrought a work on the wheels.] אבן אבנין by אל ha-abenim, upon the stones; the potter's wheel being usually made of such; the spindle of the moving stone being placed on a stone below, on which it turned, and supported the stone above, on which the vessel was manufactured, and which alone had a rotatory motion. The potter's wheel, in the present day, seems to differ very little from that which was in use between two and three thousand years ago.

Verse 4. The vessel—was marred in the hands of the potter.] It did not stand in the working: it got out of shape; or some gravel or small stone having been incorporated with the mass of clay, made a breach in that part where it was found; so that the potter was obliged to knead up the clay afresh, place it on the wheel, and form it anew; and then it was such a vessel as seemed good to the potter to make it.

Verse 6. Cannot I do with you as this potter?] Have I not a right to do with a people whom I have created, as reason and justice may require? If they do not answer my intentions,—may I not reject and destroy them? And act as this potter,—make a new vessel out of that which at first did not succeed in his hands.

It is generally supposed that St. Paul has made a very different use of this similitude from that mentioned above. See Rom. ix. 20, &c. His words are, Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?—To this every sensible and pious man will answer, Undoubtedly he has. But, would any potter make an exceedingly fair and good vessel, on purpose to dash it to pieces when he had done?

Surely, no! And would, or could, the God of infinite perfection and love make millions of immortal souls on purpose for eternal perdition, as the horrible decree of reprobation states? No! This is a lie against all the attributes of God. But does not the Text state that He can, out of the same lump, the same mass of human nature, make one vessel to honour, and another to dishonour? Yes. But the Text does not say what the horrible decree says, that he makes one part, and indeed the greater, for eternal perdition. But what then is the meaning of the Text? Why, evidently this: As out of the same mass of clay a potter may make a flagon for the table, and a certain utensil for the chamber; the one for a more honourable, the other for a less honourable, use; though both equally necessary to the owner: so God, out of the same flesh and blood, may make the tiller of the field, and the prophet of the Most High; the one in a more honourable, the other in a less honourable employ; yet both equally necessary in the world, and equally capable of bringing glory to God in their respective places. But if the vessel be marred in His hand, under His providential and gracious dealings, He may reject it as He did the Jews, and make another vessel such as He is pleased with of the Gentiles; yet even these marred vessels, the reprobate Jews, are not finally rejected; for all Israel shall be saved in (through) the Lord, i. e. Jesus Christ. And should the Gentiles act as the Jews have done, then they also shall be cut off; and God will call His Church by another name. See on Rom. ix. 21, and below.

Verse 7-10. At what instant I shall speak concerning a nation, &c.—[If that nation against whom, &c.—And at what instant, &c.—[If that nation do evil, &c.]] These verses contain what may be called God's decrees, by which the whole of His conduct towards man is regulated. If He purpose destruction against an offending person, if that person repent and turn to God, he shall live, and not die. If He purpose peace and salvation to him that walketh uprightly, if he turn from God to the world and sin, he shall die, and not live.

Verse 12. There is no hope.] See chap. ii. 25.

Verse 13. The virgin of Israel.] Instead of Israel, several MSS. of Kennicott's and De Ross's MSS., with the Alexandrian copy of the Septuagint, have very yerusalems, Jerusalem.

Verse 14. Will a man leave the snow of Lebanon.] Lebanon was the highest mountain in Judea. Would any man in his senses abandon a farm that was always watered by the melted snows of Lebanon, and take a barren rock in its place? How stupid therefore and absurd are my people, who abandon the everlasting God for the worship of idols.

15 Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up;

16 To make their land desolate, and a perpetual hissing; every one that passeth thereby shall be astonished and wag his head.

17 I will scatter them as with an east wind before the enemy; I will shew them the back, and not the face, in the day of their calamity.

18 Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words.

19 Give heed to me, O Lord, and hearken to the voice of them that contend with me.

20 Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, and to turn away thy wrath from them.

21 Therefore deliver up their children to the famine, and pour out their blood by the force of the sword; and let their wives be bereaved of their children, and be widows; and let their men be put to death; let their young men be slain by the sword in battle.

22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them: for they have digged a pit to take me, and hid snares for my feet.

23 Yet, Lord, thou knowest all their counsel against me, to slay me: forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal thus with them in the time of thine anger.

CHAPTER XIX.

By the significant type of breaking the potter's vessel, Jeremiah is directed to predict the near destruction of Judah and Jerusalem, 1-15. The Prophets taught frequently by symbolic actions as well as by words.

A. M. CTR. 3397. B. C. CTR. 607. OL XLIII. 2. Var. Fried. H. Rom. Ctr. no. 11. THUS SAITH THE LORD, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests;

2 And go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee.

1 Ch. 2. 13, 22 & 27. & 13. 25 & 17. 13.—] Ch. 10. 15 & 16. 19.—k Ch. 6. 16. 1 Ch. 19. 8 & 20. 13 & 20. 13.—m 1 Kings 9. 8. Lam. 2. 15. Mic. 6. 16.—n Ch. 13. 21. o Psa. 65. 7.—p See Ch. 2. 27.—q Ch. 11. 19.—r Lev. 19. 11. Adm. 2. 7. John 7. 46, 49. s Or, for the potter.—t Psa. 102. 4. 1.—u Psa. 35. 7. & 37. 6. Ver. 32.—v Psa. 102. 9. 16.—w Heb. pour them out.—x Ver. 28.—y Heb. for death.—z Psa. 35. 4 & 108. 14. Ch. 11. 20 & 15. 15.—a Josh. 15. 8. 2 Kings 23. 14. Ch. 7. 31.

Verse 16. A perpetual hissing] שריקתו shrikoach, a shrieking, hissing, an expression of contempt.

Verse 17. I will scatter them as with an east wind] It is the property of this wind, almost every where, to parch up, blast, and destroy grain and trees; and even cattle and men suffer from it.

Verse 18. Come, and let us devise devices] Let us form a conspiracy against him, accuse him of being a false prophet, and a contradictor of the words of God; for God has promised us protection; and he says we shall be destroyed, and that God will forsake His people.

Let us smite him with the tongue] On the tongue;—so it should be rendered. Lying and false testimony are punished in the Eastern countries, to the present day, by smiting the person on the mouth with a strong piece of leather like the sole of a shoe. Sometimes a bodkin is run through the tongue.

Verse 20. They have digged a pit for my soul] For my life; this they wished to take away.

Stood before thee to speak good for them] I was their continual intercessor.

Verse 21. Therefore deliver up their children] The execrations in these verses should be considered as simply prophetic declarations of the judgments which God was about to pour out on them.

If we consider them in their grammatical meaning, then they are not directions to us, to whom our Lawgiver has said, Love your enemies.

NOTES ON CHAPTER XIX.

Verse 1. Go, and get a potter's earthen bottle] This Discourse was also delivered sometime in the reign of Je-

3 And say, Hear ye the word of the Lord, O kings of Judah, and inhabitants of Jerusalem; Thus saith the Lord of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.

4 Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents;

5 They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind;

6 Therefore, behold, the days come, saith the Lord, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of Slaughter.

7 And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

8 And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof.

9 And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.

10 Then shalt thou break the bottle in the sight of the men that go with thee,

11 And thou shalt say unto them, Thus saith the Lord of hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again: and they shall bury them in Tophet, till there be no place to bury.

12 Thus will I do unto this place, saith the Lord, and to the inhabitants thereof, and even make this city as Tophet:

13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses

b Heb. the sun gate.—c Ch. 17. 20.—d 1 Sam. 3. 11. 2 Kings 21. 12.—e Deut. 28. 26. Jer. 65. 11. Ch. 2. 13, 17, 19. & 15. 8. & 17. 13.—f 2 Kings 16. 16. Ch. 2. 34.—g Ch. 7. 31. 22. & 22. 25.—h Lev. 19. 31. 31.—i Josh. 15. 8.—k Lev. 26. 17. Deut. 28. 25.—l Psa. 73. 2. Ch. 7. 33. & 16. 4. & 34. 31.—m Ch. 18. 16. & 23. 13. & 20. 13.—n Lev. 25. 32. Deut. 28. 53. Lam. 4. 10.—o So Ch. 61. 63, 64.—p Psa. 2. 3. Ch. 30. 14. Lam. 4. 2.—q Heb. be Anath.—r Ch. 7. 22.—s 2 Kings 23. 14.

hoiakim. Under the type of breaking a potter's earthen bottle or jug, Jeremiah shews his enemies that the word of the Lord should stand; that Jerusalem should be taken and sacked, and they all carried into captivity.

Ancients of the priests] The chiefs of the twenty-four classes which David had established. See 1 Chron. xxiv. 4.

Verse 4. Estranged this place] Ye have devoted my Temple to a widely different purpose from that for which it was erected.

Verse 5. Offerings unto Baal] A general name for all the popular idols; Baal, Moloch, Ashtaroth, &c.

Verse 7. I will make void the counsel of Judah] Probably this refers to some determination made to proclaim themselves independent, and pay no more tribute to the Chaldeans.

To be meat for the fowls] See on ch. vii. 33.

Verse 9. I will cause them to eat the flesh of their sons] This was literally fulfilled when Jerusalem was besieged by the Romans. This also the prophet might have had in view.

Verse 11. Even so will I break this people and this city] The breaking of the bottle was the symbolical representation of the destruction of the city and of the state.

That cannot be made whole again] This seems to refer rather to the final destruction of Jerusalem by the Romans, than to what was done by the Chaldeans. Jerusalem was healed after seventy years: but nearly eighteen hundred years have elapsed since Jerusalem was taken and destroyed by the Romans; and it was then so broken, that it could not be made whole again.

Verse 12. And even make this city as Tophet] A place of slaughter and destruction.

upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods.

14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in the court of the LORD's house, and said to all the people,

15 Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words.

CHAPTER XX.

Jeremiah, on account of his prophesying evil concerning Judah and Jerusalem, is taken and imprisoned by Pashur, chief governor of the Temple, 1, 2. On the following day the prophet is released, who denounces the awful judgments of God which should fall upon the governor and all his house, as well as upon the whole land of Judah, as the approaching Babylonian captivity, 3-5. Jeremiah hath bitterly complained of the reproaches continually heaped upon him by his enemies; and in his haste, resolves to speak no more in the name of Jehovah: but the word of the LORD is in his heart as a burning flame, so that he is not able to forbear, 7-10. The Prophet professes his trust in God, whom he prays for his late delinquency, 11-13. The remaining verses, which appear to be out of their place, contain Jeremiah's regret that he ever was born to a life of so much sorrow and trouble, 14-15. This complaint resembles that of Job; only it is milder and more delicate. This explains our pity, but our horror. Both are highly poetical, and embellished with every circumstance that can heighten the colouring. But such circumstances are not always to be too literally understood or explained. We must often make allowances for the strong figures of eastern poetry.

16 **N**OW Pashur the son of Immer the priest, who was also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

2 Then Pashur smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the LORD.

3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but Magor-missabib.

4 For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold it: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

5 Moreover I will deliver all the strength of

this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hands of their enemies, which shall spoil them, and take them, and carry them to Babylon.

6 And thou, Pashur, and all that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies.

7 O LORD, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed; I am in derision daily, every one mocketh me.

8 For since I spake, I cried out, I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily.

9 Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.

10 For I heard the defaming of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.

11 But the LORD is with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten.

12 But, O LORD of hosts, that triest the righteous, and seest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.

13 Sing unto the LORD, praise ye the LORD: he hath delivered the soul of the poor from the hand of evil doers.

14 Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed.

1 Kings 22. 2 Chron. 26. Zeph. 1. 5. Ch. 7. 15. 2 Chron. 36. 5. Ch. 7. 26. 4. 17. 23. 1 Chron. 24. 11. That is, four rounds about, Ps. 21. 13. Ver. 16. Ch. 4. 22. 2. 4. 2 Chron. 27. 17. 2. 24. 12. 16. 2. 25. 13. 2. 26. Ch. 3. 26. Ch. 12. 13. 14. 2. 28. 16. 2. 29. 11. 2. 30. 1. 2. 31. 1. 2. 32. 1. 2. 33. 1. 2. 34. 1. 2. 35. 1. 2. 36. 1. 2. 37. 1. 2. 38. 1. 2. 39. 1. 2. 40. 1. 2. 41. 1. 2. 42. 1. 2. 43. 1. 2. 44. 1. 2. 45. 1. 2. 46. 1. 2. 47. 1. 2. 48. 1. 2. 49. 1. 2. 50. 1. 2. 51. 1. 2. 52. 1. 2. 53. 1. 2. 54. 1. 2. 55. 1. 2. 56. 1. 2. 57. 1. 2. 58. 1. 2. 59. 1. 2. 60. 1. 2. 61. 1. 2. 62. 1. 2. 63. 1. 2. 64. 1. 2. 65. 1. 2. 66. 1. 2. 67. 1. 2. 68. 1. 2. 69. 1. 2. 70. 1. 2. 71. 1. 2. 72. 1. 2. 73. 1. 2. 74. 1. 2. 75. 1. 2. 76. 1. 2. 77. 1. 2. 78. 1. 2. 79. 1. 2. 80. 1. 2. 81. 1. 2. 82. 1. 2. 83. 1. 2. 84. 1. 2. 85. 1. 2. 86. 1. 2. 87. 1. 2. 88. 1. 2. 89. 1. 2. 90. 1. 2. 91. 1. 2. 92. 1. 2. 93. 1. 2. 94. 1. 2. 95. 1. 2. 96. 1. 2. 97. 1. 2. 98. 1. 2. 99. 1. 2. 100. 1. 2.

h Ch. 6. 7. Job 32. 18. 19. Ps. 39. 3. Job 32. 18. Act. 16. 5. Ps. 31. 13. In Heb. every man of my posterity Job 19. 18. Ps. 41. 2. 25. 14. Lam. 11. 23. 51. Ch. 1. 3. 16. Ch. 15. 20. 2. 17. 13. Ch. 32. 42. Ch. 11. 22. 2. 12. 28. Ps. 54. 7. 2. 59. 10. Ps. 54. 9. 2. 106. 30. 5. Job 5. 2. Ch. 13. 10.

Verse 14. Then came Jeremiah from Tophet] He had probably gone to the valley of Hinnot, and there repeated the Discourse which he had a little before delivered to the chief priests and elders.

Verse 15. Because they have hardened their necks] A metaphor taken from unruly and unbroken oxen, who resist the yoke, break and run away with their gears. So this people had broken and destroyed the yoke of the law.

NOTES ON CHAPTER XX.

Verse 1. Pashur—chief governor] Pashur was probably one of the chief priests of the twenty-four classes.

Verse 2. Put him in the stocks] Probably such a place near the gate as we term the lock up, the coal hole; or, it may mean a sort of dungeon.

Verse 3. The LORD hath not called thy name—Pashur] (Security on all sides.) This name thou hast had: but not by Divine appointment.

But Magor-missabib] (Fear on every side.) This name hath God given thee; because, in the course of His providence, thou shalt be placed in the circumstances signified by it; thou shalt be a terror to thyself.

Verse 6. And thou, Pashur—shall go into captivity] Thou shalt suffer for the false prophecies which thou hast delivered, and for thy insult to my prophet.

Verse 7. O LORD, thou hast deceived me] Thou hast promised me protection; and lo! I am now delivered into the hands of my enemies. These words were probably spoken when Pashur smote him, and put him in prison.

I think our translation of this passage is very exceptionable. My Old Bible reads—Thou hast liddist me as the LORD; and I was lidd as the LORD. The original word is *lidditi*; thou hast pursued me; i. e. to go and prophesy to this people. I went, faithfully declared thy message; and now I am likely to perish by their cruelty. As the root *lidd* signifies to persuade and allure, as well as to deceive, the above must be its meaning in this place. Taken as in our version, it is highly irrelevant. It is used in the

same sense here as in Gen. ix. 27, God shall enlarge (persuade, margin), Japhet; and he shall dwell in the tents of Shem.

Verse 8. I cried violence and spoil] This was the burden of the message Thou didst give me.

Verse 9. I will not make mention of him] I will renounce the prophetic office, and return to my house.

As a burning fire shut up in my bones] He felt stings of conscience for the hasty and disobedient resolution he had formed; he felt ashamed of his own weakness, that did not confide in the promise and strength of God; and God's word was in him as a strongly raging fire, and he was obliged to deliver it in order to get rid of the tortures which he felt from suppressing the solemn message which God had given. It is as dangerous to refuse to go when called, as it is to run without a call.

Verse 10. Report—and we will report it] Let us spread calumnies against him every where; or let us spread reports of dangers coming upon him that we may intimidate him, and cause him to desist.

Verse 11. But the LORD is with me as a mighty terrible one] Thus was he by his strong confidence in the strong God, delivered from all his fears, and was enabled to go on comfortably with his work.

Verse 13. Sing unto the LORD] He was so completely delivered from all fear, that although he remained in the same circumstances, yet he exults in the Divine protection, and does not fear the face of any adversary.

Verse 14. Cursed be the day wherein I was born] If we take these words literally, and suppose them to be in their proper place, they are utterly inconsistent with that state of confidence in which he exulted a few minutes before. If they are the language of Jeremiah, they must have been spoken on a prior occasion, when probably he had given way to a passionate heatiness. They might well comfort with the state he was in ver. 9. I really believe these verses have got out of their proper place, which I conjecture to

15 Cursed be the man that brought tidings to my father, saying, A man child is born unto thee; making him very glad.

16 And let that man be as the cities which the LORD overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noontide;

17 Because he slew me not from the womb; or that my mother might have been my grave, and her womb to be always great with me.

18 Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

CHAPTER XXI.

Nebuchadnezzar being come up against Jerusalem, Zedekiah sends Pashur and Zephaniah to the Prophet, to request him to intercede with God in behalf of His people. 1. But He is declared to be against Jerusalem, and the whole land of Judah; and the only mitigation of their punishment is that procured from their surrendering to the King of Babylon, 2-10. Prophecy concerning the house of the King of Judah, 11, 12. Notwithstanding the amazing fortifications round about Jerusalem, in which the people vainly trust, the Lord will most assuredly visit them for their iniquities; the city shall be taken by the Chaldeans, 13, 14.

A. M. CTR. 3414. B. C. CTR. 588. CH. XI, VII. 4. Ter. Prick. Reg. Rom. Ctr. an. 14. THE word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying,

2 Enquire, I pray thee, of the LORD for us; (for Nebuchadrezzar king of Babylon maketh war against us); if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us.

3 Then said Jeremiah unto them, Thus shall ye say to Zedekiah:

4 Thus saith the LORD God of Israel; Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city.

5 And I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath.

6 And I will smite the inhabitants of this city,

v Gen. 10. 25. — Ch. 18. 22. — Job 2. 10, 11. — Job 3. 20. — Lam. 2. 1. — Ch. 25. 1. — 2 Kings 25. 12. Ch. 28. 25. & 27. 2. — Ch. 27. 3, 7. — d Isa. 12. 4. — e Erod. 6. 4. — f Ch. 27. 17. & 28. 1. & 29. 2. — Dent. 28. 25. — 28. 17. — 28. 50. 18. 1. Ch. 2. 17. 12. — Ch. 28. 12. & 25. 4.

be the eighth and ninth verses. When they will come in very properly; and might have been a part of his complaint in those moments when he had purposed to flee from God as did Jonah, and prophesy no more in His name. Transpositions in this prophet are frequent; therefore place these six verses after the eighth, and let the Chapter end with the thirteenth, and the whole will form a piece of exquisite poetry. Where the state of despair, and the hasty resolutions he had formed while under its influence, and the state of confidence to which he was raised by the succouring influence of God, will appear to be both illustrative of each other, and are touched with a delicacy and fervour, which even a cold heart must admire. See Job iii. and the notes there. Both the passages are very similar.

Verse 15. A man-child is born] Borun [is to thee a snare] (Heb.—Old MS. Bible. This is the Old English word for man or servant; and is so used by Wiclif, Rev. xii. 5.

Verse 16. And let him hear the cry] Let him be in continual alarm.

Verse 18. Wherefore came I forth] It would have been well had I never been born, as I have neither comfort in my life nor comfort in my work.

NOTES ON CHAPTER XXI.

Verse 1. The word which came unto Jeremiah] The Chapters in the remaining parts of this prophecy seem strangely interchanged. This subject has been mentioned in the Introduction, and some Tables given; and to these the critical reader is entreated to refer. The Discourse here was delivered about the ninth year of the reign of Zedekiah. This Chapter, observes Dr. Blayney, contains the first of those prophecies which were delivered by Jeremiah, subsequent to the revolt of Zedekiah, and the breaking out of the war thereupon; and which are continued on to the taking of Jerusalem, related in chap. xxix. in the following order:—chap. xxi; xxxiv; xxxvii; xxxii; xxxiii; xxxvii; xxxix.

Pashur the son of Melchiah] There can be little doubt that this Pashur was a different person from him who was called the son of Immer, in the preceding Chapter.

Verse 2. Enquire, I pray thee] See whether God intends to deliver us into, or out of, the hand of the Chaldeans.

both man and beast; they shall die of a great pestilence.

7 And afterward, saith the LORD, 'I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity nor have mercy.

8 And unto this people thou shalt say, Thus saith the LORD; Behold, I set before you the way of life, and the way of death.

9 He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey.

10 For I have set my face against this city for evil, and not for good, saith the LORD: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

11 And touching the house of the king of Judah, say, Hear ye the word of the LORD;

12 O house of David, thus saith the LORD; Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings.

13 Behold, I am against thee, O inhabitant of the valley, and rock of the plain, saith the LORD; which say, Who shall come down against us? or who shall enter into our habitations?

14 But I will punish you according to the fruit of your doings, saith the LORD: and I will kindle a fire in the forest thereof, and it shall devour all things round about it.

1 Lev. 17. 10. Ch. 44. 11. Amos 6. 4. — m Ch. 28. 2. — n Ch. 24. 2. 22. & 37. 10. & 38. 18. 28. & 39. 13. — o Ch. 22. 3. — p Heb. Judge. — q Psal. 101. 8. — r Ezech. 12. 8. — Heb. Inhabitant. — Ch. 28. 2. — Heb. visit upon. — Prov. 1. 31. — Isa. 2. 10, 11. — v Ch. 28. 25. 19. Ch. 52. 13.

Verse 4. I will turn back the weapons] Every attempt you make to repel the Chaldeans shall be unsuccessful.

I will assemble them into the midst of this city.] I will deliver the city into their hands.

Verse 6. They shall die of a great pestilence.] The sword may appear to be that of man, though I have given the Chaldeans their commission: but the pestilence shall appear to be the immediate act of God.

Verse 7. Nebuchadrezzar] This name is spelt as above in twenty-six places of this book; and in ten places it is spelt Nebuchadnezzar, which is the common orthography. The difference is only a resh, for a zuz: but the MSS. are various on this point. It is the same person who is intended by both names; and here all the Versions (except the Arabic, which omits the name,) have it in the usual form.

Verse 8. Behold, I set before you the way of life, and the way of death.] Meaning escape or destruction, in the present instance. This is explained in the next verse.

Verse 10. He shall burn it with fire.] What a heavy message to all; and especially to them who had any fear of God, or reverence for the Temple and its sacred services!

Verse 12. Execute judgment in the morning] Probably the time for dispensing judgment was the morning, when the people were going to their work: but the words may mean, do justice promptly, do not delay. Let justice be administered as soon as required.

Verse 13. O inhabitant of the valley, and rock of the plain. Dr. Blayney translates—O thou inhabitant of the levelled hollow of a rock. With all his explanation I cannot see the good sense of this translation. Jerusalem itself, though partly on two hills, was also extended in the valley; and Sion, the city of David, was properly a rock, strongly fortified both by nature and art; and by its ancient possessors, the Jebusites, was deemed impregnable.

Who shall come down against us?] Probably the words of those courtiers who had persuaded Zedekiah to rebel against the king of Babylon.

Verse 14. I will kindle a fire in the forest thereof] I shall send destruction into its centre, that shall spread to every part of the circumference, and so consume the whole. The beginning of the thirty-fourth Chapter should follow here. See the arrangement on ver. 1.

CHAPTER XXII.

This section of prophecy, extending to the end of the eighth verse of the next Chapter, is addressed to the king of Judah and his people. It enjoins on them the practice of justice and equity, as they would hope to prosper, 1-4; but threatens them, in case of disobedience, with utter destruction, 5-8. The captivity of Shallum, the son of Josiah, is declared to be irrevocable, 10-12; and the miserable and unattended end of Jeconiah, contemptuously called Coniah, is foretold, 13-18. His family is threatened with the like captivity, and his seed declared to be for ever excluded from the throne, 20-22.

A. M. Ctr. 3406. B. C. Ctr. 598. Cf. cir. XLV. 3. The. Præci, Reg. Rom. cir. 58.

THUS saith the LORD; Go down to the house of the king of Judah, and speak there this word,

2 And say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates.

3 Thus saith the LORD; Execute ye judgment, and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

4 For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

5 But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation.

6 For thus saith the LORD unto the king's house of Judah; Thou art Gilead unto me, and the head of Lebanon: yet surely I will make thee a wilderness, and cities which are not inhabited.

7 And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast them into the fire.

8 And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the LORD done thus unto this great city?

9 Then they shall answer, Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

10 Weep ye not for the dead, neither bemoan

him: but weep sore for him that goeth away: for he shall return no more, nor see his native country.

11 For thus saith the LORD touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more:

12 But he shall die in the place whither they have led him captive, and shall see this land no more.

13 Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work;

14 That saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion.

15 Shalt thou reign, because thou clovest thyself in cedar? did not thy father eat and drink, and do judgment and justice, and then it was well with him?

16 He judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the LORD.

17 But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it.

18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory.

19 He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

20 Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed.

21 I spake unto thee in thy prosperity; but thou saidst, I will not hear. This hath been thy manner from thy youth, that thou obeyedst not my voice.

22 The wind shall eat up all thy pastors, and

a Ch. 17. 20.—b Ch. 21. 12.—c See Ver. 17.—d Ch. 17. 25.—e Heb. for David's spo. he throne.—f Heb. 6. 13. 17. 27. 29.—g Ch. 21. 14.—h Deut. 22. 24, 25. 1 Kings 2. 8.—i 2 Kings 22. 17. 2 Chron. 34. 24.—j 2 Kings 22. 20.—k Ver. 11. a See 1 Chron. 2. 18, with 2 Kings 23. 30.—l 2 Kings 23. 24.—m 2 Kings 23. 35. Ver. 18.

q Lev. 19. 13. Deut. 24. 14, 15. Mic. 2. 10. Hab. 2. 9. James 4. 4.—r Heb. thoroughfare.—s Or, my windows.—t 2 Kings 23. 25.—u Ps. 123. 2. Am. 3. 14.—v Ezek. 13. 6.—w Or, inscription.—x Ch. 16. 4.—y See 1 Kings 15. 20.—z 2 Chron. 35. 6. Ch. 23. 20.—a Heb. prosperities.—b Ch. 2. 25. & 7. 23, &c.—c Ch. 23. 1.

NOTES ON CHAPTER XXII.

Verse 1. Go down to the house of the king of Judah, and speak there this word] This is supposed by Dahler to have been published in the first year of the reign of Zedekiah.

Verse 2. O king of Judah, thou and thy servants] His ministers are here addressed, as chiefly governing the nation; and who had counselled Zedekiah to rebel.

Verse 6. Thou art Gilead unto me, and the head of Lebanon] Perhaps in allusion, says Dahler, to the oaks of Gilead, and the cedars of mount Lebanon, of which the palace was constructed. Lebanon was the highest mountain in Israel, and Gilead the richest and most fertile part of the country; and were, therefore, proper emblems of the reigning family. Though thou art the richest and most powerful, I, who raised thee up, can bring thee down and make thee a wilderness.

Verse 7. They shall cut down thy choice cedars] The destruction of the country is expressed under the symbol of the destruction of a fine forest.—a multitude of fellers come against it, each with his axe; and there being no resistance, every tree is soon felled to the earth. These destroyers, God says, I have prepared, (אשרתי kadashti,) I have sanctified;—consecrated them to this work. They have their commission from me.

Verse 8. Many nations shall pass] These words seem borrowed from Deut. xxix. 22, &c.

Verse 10. Weep ye not for the dead] Josiah, dead in consequence of the wounds he had received at Megiddo, in a battle with Pharaoh-Necho, king of Egypt: but he died in peace with God.

But weep sore for him that goeth away] Namely, Jehohaz, the son of Josiah, called below Shallum; whom Pharaoh-Necho had carried captive into Egypt, from which it was prophesied he should never return, 2 Kings xxii. 30-34. He was called Shallum before he ascended

the throne, and Jehohaz afterwards: so his brother Eliakim changed his name to Jehoiakim, and Mattaniah to Zedekiah.

Verse 13. Woe unto him that buildeth his house] These evils, charged against Jehoiakim, are no where else circumstantially related. We learn from 2 Kings xxiii. 35-37, that he taxed his subjects heavily, to give to Pharaoh-Necho, king of Egypt:—he exacted the silver and gold of the people of the land, and did that which was evil in the sight of the Lord. The mode of taxation is here intimated: he took the wages of the hireling, and caused the people to work without wages in his own buildings, &c.

Verse 15. Shall thou reign, &c.] Dost thou think thou art a great king, because thou dwellest in a splendid palace!

Verse 18. They shall not lament for him, saying, Ah my brother!] These words were, no doubt, the commencement of some funeral dirge. Alas! a brother, who was our lord or governor, is gone. Alas, our sister!—his queen, who has lost her glory in losing her husband. הוהה hodah is feminine, and must refer to the glory of the queen.

Verse 19. With the burial of an ass] Cast out, and left unburied; or buried without any funeral solemnities.

Verse 20. Go up to Lebanon] Probably Antilibanus, which, together with Bashan and Abarim, which we here translate passages, were on the way by which the captives should be led out of their own country.

Verse 21. I spake unto thee in thy prosperity] In all states and circumstances I warned thee by my prophets; and thou wilt only be ashamed of thy conduct when thou shalt be stripped of all thy excellencies, and reduced to poverty and disgrace, ver. 22.

Verse 22. The wind shall eat up all thy pastors] A blast from God's mouth shall carry off thy kings, princes, prophets, and priests.

thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness.

23 O inhabitant of Lebanon, that maketh thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!

24 As I live, saith the Lord, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence;

25 And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

26 And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die.

27 But to the land wherunto they desire to return, thither shall they not return.

28 Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?

29 O earth, earth, earth, hear the word of the Lord.

30 Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

d Ver. 20.— Heb. inhabitants.— Ch. 6. 24.— See 2 Kings 24. 6, 8. 1 Chron. 3. 16. Ch. 37. 1.—a. Cont. 8. 6.— 2 Kings 21. 15. 2 Chron. 36. 10.—k. Heb. H/1 up their mind. Ch. 4. 14.— l. Psa. 3. 12. Ch. 43. 38. Hos. 8. 8.—m. Deut. 32. 1. Isa. 1. 2 & 24. 1. Mic. 1. 2.—n. See 1 Chron. 3. 16, 17. Mast. 1. 12.

Verse 23. How gracious shalt thou be] A strong irony. Verse 24. Though Coniah] Called Jeconiah, probably on ascending the throne. See on ver. 10.

The signet upon my right hand] The most precious seal, ring, or armet. Though dearer to me than the most splendid gem to its possessor.

Verse 26. I will cast thee out, and thy mother] See all this fulfilled, 2 Kings xxiv. 12, 13. All were carried by Nebuchadnezzar into captivity together.

Verse 28. Is this man Coniah a despised broken idol? These are probably the exclamations of the people, when they heard those solemn denunciations against their king and their country.

Verse 29. O earth] These are the words of the prophet in reply:—O land! unhappy land! desolated land! Hear the judgment of the Lord!

Verse 30. Write ye this man childless] Though he had seven sons, 1 Chron. iii. 17; yet, having no successor, he is to be entered on the genealogical tables as one without children: for none of his posterity ever sat on the throne of David.

NOTES ON CHAPTER XXIII.

Verse 1. Woe be unto the pastors] There shall a curse fall on the kings, princes, priests, and prophets; who, by their vicious conduct and example, have brought desolation upon the people.

Verse 2. Ye have scattered my flock] The bad government both in church and state was a principal cause of the people's profligacy.

Verse 5. I will raise unto David a righteous Branch] As there has been no age, from the Babylonish captivity to the destruction of Jerusalem by the Romans, in which such a state of prosperity existed, and no king or governor who could answer at all to the character here given, the passage has been understood to refer to our blessed Lord, Jesus Christ, who was a branch out of the stem of Jesse—a righteous King—by the power of His Spirit and influence of His religion reigning, prospering, and executing judgment and justice in the earth.

Verse 6. In his days Judah shall be saved] The real Jew is not one who has his circumcision in the flesh, but in the spirit. The real Israel are true believers in Christ Jesus; and the genuine Jerusalem is the church of the First-born, and made free, with all her children, from the bondage of sin, Satan, death, and hell. All these exist only in the days of the Messiah. All that went before were the types, or signifiers, of these glorious gospel excellencies.

And this is his name whereby he shall be called, THE LORD OUR RIGHTOUSNESS.] I shall give the Hebrew Text of this important passage: יהוה שמו אשר יקראוהו יהוה צדקתנו

CHAPTER XXIII.

Serial of the Discourse which commenced in the preceding Chapter. The Prophet denounces vengeance against the pastors of Israel, who have scattered and destroyed the flock of the Lord, i. e. He concludes with gracious promises of deliverance from the Babylonish captivity, and of better times under the Messiah, when the converts to Christianity, who are the true Israel of God, shadowed forth by the old dispensation, shall be delivered, by the glorious light of the gospel, from worse than Chaldean bondage, from the captivity of sin and death. But this prophecy will not have its fullest accomplishment till that period arrives which is fixed in the Divine counsel for the restoration of Israel and Judah from their various dispersions, of which their deliverance from the Chaldean domination was a type: when Jesus the Christ, the righteous Branch, the Root and the offspring of David, and the only legitimate Heir to the throne, shall take unto Himself His great power, and reign gloriously over the whole house of Jacob, 3-8. At the midst were a new Dispensation commenced. Jeremiah expresses his horror at the great wickedness of the priests and prophets of Judah, and declares that the Divine vengeance is hanging over them. He exhorts the people not to listen to their false promises, 9-23; and predicts the utter ruin that shall fall upon all pretenders to inspiration, 23-35, as well as upon all scoffers at true prophecy, 35-40.

WOE be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord.

2 Therefore thus saith the Lord God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: a behold, I will visit upon you the evil of your doings, saith the Lord.

3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds: and they shall be fruitful and increase.

4 And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord.

5 Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

6 In his days Judah shall be saved, and Is-

o Ch. 38. 20.—p. Ch. 10. 21. & 22. 32. Ezek. 34. 2.—q. Exod. 24. 34.—r. Ch. 32. 37. Ezek. 34. 13. &c.—s. Ch. 1. 12. &c.—t. Isa. 4. 2 & 11. 1. & 40. 10, 11. Ch. 32. 14, 15, 16. Dan. 8. 21. Zech. 8. 8. & 12. John 1. 45.—u. Psa. 72. 2. Isa. 32. 1, 16. & 57. 7.—v. Deut. 33. 23. Zech. 14. 12.

ve-zeh shemo asher yikre'u yehovah tsdkenu, which the Septuagint translate as follows,—Kai ovro to onoma avrou o kalouci avrou Kyrios, Iowden, And this is his name which the Lord shall call him, Josedeek.

Dahler translates the Text thus:— Et voici le nom dont on l'appellera: L'Eternel, Auteur de notre salut.

“And this is the name by which He shall be called; The Lord, the Author of our happiness.”

Dr. Blayney seems to follow the Septuagint: he translates thus,—“And this is the name by which Jehovah shall call him, OUR RIGHTOUSNESS.”

In my old MS. Bible, the first English translation ever made, it is thus:—AND THIS IS THE NAME THAT THEY SHALL CALL HIM: OUR RIGHTOUS LORD.

Coverdale's, the first English translation of the Scriptures ever printed, (1535) has translated thus:—AND THIS IS THE NAME THAT THEY SHALL CALL HIM: even the Lord our righteous Saviour.

Matheus, (1549) and Becke, (1549) follow Coverdale literally: but our present translation of the clause is borrowed from Cardmarden, (Rouen 1566)—even the Lord our righteousness.

Dr. Blayney thus accounts for his translation:—“Literally, according to the Hebrew idiom,—And this is his name by which Jehovah shall call, our Righteousness; a phrase exactly the same as, ‘And Jehovah shall call him so;’ which implies that God would make Him such as He called Him, that is, our Righteousness, or the Author and Means of our salvation and acceptance. So that by the same metonymy Christ is said to ‘have been made of God into us wisdom, and righteousness, and sanctification, and redemption,’ 1 Cor. i. 30.”

“I doubt not that some persons will be offended with me for depriving them by this translation of a favourite argument for proving the Divinity of our Saviour from the Old Testament. But I cannot help it: I have done it with no ill design: but purely because I think, and am morally sure, that the Text, as it stands, will not properly admit of any other construction. The Septuagint have so translated before me in an age when there could not possibly be any bias or prejudice either for or against the forementioned doctrine,—a doctrine which draws its decisive proofs from the New Testament only.”

Dahler paraphrases.—“This Prince shall be surnamed by His people, The Lord, the Author of our happiness. The people shall feel themselves happy under him; and shall express their gratitude to Him.”

I am satisfied that both the translation from Cardmarden downwards, and the meaning put on these words, are incorrect. I prefer the translation of Blayney to all others;

rael shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

7 Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;

8 But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

9 Mine heart within me is broken, because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness.

10 For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right.

11 For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD.

12 Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, even the year of their visitation, saith the LORD.

13 And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err.

14 I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith the LORD of hosts concerning the prophets: Behold, I will feed them with wormwood, and make them drink the

water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land.

16 Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the LORD.

17 They say still unto them that despise me, The LORD hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you.

18 For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard it?

19 Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

20 The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly.

21 I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

22 But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.

23 Am I a God at hand, saith the LORD, and not a God afar off?

24 Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.

25 I have heard what the prophets said, that prophecy lies in my name, saying, I have dreamed, I have dreamed.

26 How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart;

27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal.

w Ch. 32. 37. - x Ch. 33. 16. 1 Cor. 1. 30. - y Heb. Jehovah-tsidkamu. - z Ch. 16. 14. 15. - a Isa. 43. 8. 6. Ver. 3. - b Eze. Hab. 3. 16. - c Ch. 5. 7. 8. & 9. 2. - d Hos. 4. 2. - e 1st. cur. - f Ch. 9. 10. & 12. & 14. - g Or, violence. - h Ch. 6. 13. & 8. 10. Zeph. 3. 4. - i Ch. 7. 30. & 11. 15. & 24. 24. Jer. 8. 11. & 23. 28. - j Psa. 25. 6. Prov. 4. 13. Ch. 12. 16. - k Ch. 11. 21. - l Or, an absurd thing. - m Heb. unaccounty. - n Ch. 2. 8. - p Isa. 9. 16. - q Or, Althiness. - r Ch. 29. 23.

s Ver. 28. - t Ezek. 13. 23. - u Deut. 32. 36. Isa. 1. 9. 10. - v Ch. 6. 14. & 9. 14. w Or, Apocryphy. - x Ch. 14. 14. Ver. 21. - y Ch. 6. 14. & 31. Ezek. 13. 10. Zeph. 10. 2. - z Or, stubbornness. - a Ch. 18. 10. - b Mic. 3. 11. - c Jer. 16. 2. 1 Cor. 2. 14. d Or, secret. - e Ch. 25. 22. & 29. 29. - f Ch. 39. 24. - g Gen. 42. 1. - h Ch. 14. 14. & 27. 13. & 29. 9. - i Jer. 13. 1. Jer. 25. 5. - k Psa. 126. 7. - l Amos 8. 2. 3. - m 1 Kings 8. 27. Psa. 126. 7. - n Judg. 3. 7. & 8. 26. 34.

and that it speaks any thing about the imputed righteousness of Christ, cannot possibly be proved by any man who understands the original Text. As to those who put the sense of their creed upon the words, they must be content to stand out of the list of Hebrew critics. I believe Jesus to be Jehovah: but I doubt much whether this Text calls Him so. No doctrine so vitally important should be rested on an interpretation so dubious and unsupported by the Text. That all our righteousness, holiness, and goodness, as well as the whole of our salvation, come by Him, from Him, and through Him, is fully evident from the Scriptures: but this is not one of the passages that support this most important truth.

Verse 7. The Lord liveth, which brought up] See on chap. xvi. 14, 15.

Verse 9. Mine heart within me is broken because of the prophets] The first word of this clause is לִבִּי נִבְרַח le-nebiim, which we incorporate with the whole clause, and translate, -Because of the prophets. But as a new prophecy begins here, it is evident that the word is the title to this prophecy; and is thus distinguished both by Blayney and Dahler. -CONCERNING THE PROPHETS. This Discourse was delivered probably in the reign of Jehoiakim.

All my bones shake] He was terrified even by his own message, and shocked at the profanity of the false prophets.

Verse 10. The land is full of adulterers] Of idolaters. Of persons who break their faith to me; as an impure wife does to her husband.

The pleasant places of the wilderness are dried up.] He speaks here, most probably, in reference to death. Profane oaths, false swearing, evil courses, violence, &c. had provoked God to send this among other judgments, see ver. 19.

Verse 11. In my house] They had even introduced idolatry into the temple of God!

Verse 13. I have seen folly in the prophets of Samaria] This was not to be wondered at, for their religion was a system of corruption.

Verse 14. I have seen also in the prophets of Jerusalem]

That is, the prophets of Jerusalem, while professing a pure faith, have followed the ways, and become as corrupt, as the prophets of Samaria.

They are all of them unto me as Sodom] Incorrigible, brutish, sinners; who will as surely be destroyed as Sodom and Gomorrah were.

Verse 16. Hearken not unto the words of the prophets] That is, of those who promise you safety, without requiring you to forsake your sins, and turn unto the Lord, see ver. 17.

Verse 18. Who hath stood in the counsel of the Lord] Who of them has ever received a word of prophecy from me? My word is not in them.

Verse 19. Behold, a whirlwind] The storm: the hot pestilential wind blowing from the South, frequently mentioned or referred to in the Sacred Writings, see ver. 10.

Verse 20. In the latter days ye shall consider it] I give you warning: and this punishment which I now threaten shall surely take place;—a short time will determine it,—ye shall not escape.

Verse 21. I have not sent these prophets, yet they ran] Not to save souls,—but to profit themselves.

I have not spoken the word at my mouth; yet they went, publishing their own deceits, and pretending them to be revelations from God. The churches which have legal emotions are ever in danger of being overrun and ruined by worldly and self-interested priests.

Verse 23. Am I a God at hand,—and not a God afar off?] You act as if you thought I could not see you! Am I not omnipresent! Do I not fill the heavens and the earth? ver. 24.

Verse 27. By their dreams] Dreams were anciently reputed as a species of inspiration, see Numb. xii. 6; 1 Sam. xxviii. 6; Joel iii. 1; Dan. vii. 1. In the Book of Genesis we find many examples; and although many mistake the workings of their own vain imaginations in sleep for revelations from God; yet He has often revealed Himself in this way: but such dreams were easily distinguished

28 The prophet * that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord.

29 Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?

30 Therefore, behold, * I am against the prophets, saith the Lord, that steal my words every one from his neighbour.

31 Behold, I am against the prophets, saith the Lord, * that use their tongues, and say, He saith.

32 Behold, I am against them that prophecy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by * their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord.

33 And when this people, or the prophet, or a priest, shall ask thee, saying, What is * the burden of the Lord? thou shalt then say unto them, What burden? * I will even forsake you, saith the Lord.

34 And as for the prophet, and the priest, and the people, that shall say, The burden of the Lord; I will even * punish that man and his house.

35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath

the Lord answered? and, What hath the Lord spoken?

36 And the burden of the Lord shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the Lord of hosts our God.

37 Thus shalt thou say to the prophet, What hath the Lord answered thee? and, What hath the Lord spoken?

38 But since ye say, The burden of the Lord; therefore thus saith the Lord; Because ye say this word, The burden of the Lord, and I have sent unto you, saying, Ye shall not say, The burden of the Lord;

39 Therefore, behold, I, even I, will * utterly forget you, and * I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence:

40 And I will bring * an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

CHAPTER XXIV.

Under the emblem of the good and bad figs is represented the fate of the Jews already gone into captivity with Zedekiah, and of those that remained still in their own country with Shallum. It is likewise intimated that God would deal kindly with the former, but that His wrath would still pursue the latter, 1-13.

THE * LORD shewed me, and, behold, ^{A. M. 3608. B. C. 598. Ch. XLV. 3. An. Tac. Fried. Reg. Rom. 18.} two baskets of figs were set before the temple of the Lord, after that Nebuchadrezzar ^a king of Babylon had

^b Heb. with whom is.—Deut. 18. 28. Ch. 14. 14. 13.—^c Or, that smooth their tongues.—^d Zeph. 3. 4.—^e Mal. 1. 1.

^a Ver. 30.—^b Heb. visit upon.—^c Hos. 4. 6.—^d Ver. 33.—^e Ch. 20. 11.—^f Amos 2. 1, 4 & 3. 1.—^g 2 Kings 24. 12.—^h 2 Chron. 35. 10.

from the others. They were always such as had no connexion with the gratification of the flesh; they were such as contained warnings against sin, and excitements to holiness; they were always consecutive,—well connected: with a proper beginning and ending,—such as possessed the intellect more than the imagination. Of such dreams the Lord says, (ver. 23.) The prophet that hath a dream, let him tell a dream,—permit him to shew what he has thus received from the Lord: but let him tell it as a dream; and speak my word faithfully, lest he may have been deceived.

Verse 23. What is the chaff to the wheat? saith the Lord.] Do not mingle these equivocal matters with positive revelations. Do not consider a dream, even from a prophet, as that positive inspiration which my prophets receive when their reason, judgment, and spiritual feelings, are all in full and in regular exercise. Mix none of your own devices with my doctrines.

Verse 29. Is not my word like as a fire? It enlightens, warms, and penetrates, every part. When it is communicated to the true prophet, it is like a fire shut up in his bones; he cannot retain it,—he must publish it: and when published, it is like a hammer that breaks the rock in pieces, it is ever accompanied by a Divine power, that causes both sinner and saint to feel its weight and importance.

In the original words there is something singular: חַלְוֵי כַסֵּף כֹּהֵן הַלֵּל חֹדֶר דְּבָרֵי קָאֵה, Is not thus my word like fire? I suspect, with Dr. Blayney, that כֹּהֵן, thus, was formerly written כֹּחַ coach, strength, or power; and so it was understood by the Targumist: Are not all my words strong like fire? and probably the author of the Epistle to the Hebrews read it thus, and had it in view when he wrote—For the word of God is quick and powerful, and sharper than any two-edged sword, Heb. iv. 12. This admitted, the Text would read, Is not my word powerful, like fire? or, Is not the power of my word like fire? But however we understand the words, let us take heed lest we think, as some have thought and affirmed, that the Sacred Writings are quite sufficient of themselves to enlighten, convince, and convert the soul, and there is no need of the Holy Spirit. Fire itself must be applied by an agent, in order to produce its effects:—and surely the hammer cannot break the rock in pieces unless wielded by an able workman. And it is God's Spirit alone that can thus apply it: for we find it frequently read, and frequently spoken, without producing any salutary effects. And by this very thing the true preachers of the word of God may be distinguished from the false, non-commissioned ones,—those who run, though they are not sent, ver. 21. The word of him who has his commission from heaven, shall be as a fire, and as a hammer;—sinners shall be convinced and converted to God by it. But the others, though they steal the word from their neighbour,—borrow, or pilfer, a good sermon; yet they do not profit the people at all, because God did not send them, ver. 32; for the power of God does not in their ministry accompany the word.

There may be an allusion to the practice in some mining Vol. II.—90

countries, of roasting stones containing ore, before they are subjected to the hammer, in order to pulverize them. In Cornwall I have seen them roast the tin stones in the fire before they place them under the action of the hammers in the stamp mill. The fire separated the arsenic from the ore, and then they were easily reduced to powder by the hammers of the mill; afterwards, washing the mass with water, the grains of tin sunk to the bottom, while the lighter parts went off with the water, and thus the metal was procured clean and pure. If this be the allusion, it is very appropriate.

Verse 30. I am against the prophets.] Three cases are mentioned here which excited God's disapprobation. 1. The prophets who stole the word from their neighbour; who, associated with the true prophets, got some intelligence from them; and then went and published it as a revelation which themselves had received, ver. 30. 2. The prophets who used their tongues, חַלְוֵי כַסֵּף הַלֵּל חֹדֶר דְּבָרֵי קָאֵה, who lick, or smooth with their tongues; gave their own counsels as Divine revelations, flattering them in their sins, and promising peace, when God had not spoken; and professed them, Thus saith the Lord, ver. 31. 3. The prophets who made up false stories, which they termed prophecies, revealed to them in dreams; and thus caused the people to err, ver. 32.

Verse 33. What is the burden of the Lord? The word מַשָּׂא מַסָּה, here used, signifies burden, oracle, prophetic discourse; and is used by almost every prophet. But the persons in the Text appear to have been mockers. "Where is this burden of the Lord?"—"What is the burden now?" To this insolent question the prophet answers in the following verses.

I will even forsake you.] I will punish the prophet, the priest, and the people, that speak thus, ver. 34. Here are burdens.

Verse 36. Every man's word shall be his burden.] Ye say that all God's messages are burdens, and to you they shall be such: whereas, had you used them as you ought, they would have been blessings to you.

For ye have perverted the words of the living God.] And thus have sinned against your own souls.

Verse 39. I will utterly forget you, and I will forsake you, and the city.] Dr. Blayney translates:—I will both take you up altogether, and will cast you off together with the city. Ye are a burden to me; but I will take you up, and then cast you off. I will do with you as a man who weary with his burden, will cast it off his shoulders, and hear it no more.

Verse 40. I will bring an everlasting reproach upon you.] And this reproach of having rebelled against so good a God, and rejected so powerful a Saviour, follows them to this day through all their dispersions, in every part of the habitable earth. The word of the Lord cannot fail.

NOTES ON CHAPTER XXIV.

Verse 1. The Lord shewed me, and, behold, two baskets of figs.] Besides the transposition of whole Chapters in 713

carried away captive ° Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths from Jerusalem, and had brought them to Babylon.

2 One basket *had* very good figs, *even* like the figs *that* are first ripe; and the other basket *had* very naughty figs, which could not be eaten, ° they were so bad.

3 Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

4 Again the word of the LORD came unto me, saying,

5 Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge ° them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for *their* good.

6 For I will set mine eyes upon them for good, and ° I will bring them again to this land: and ° I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up.

7 And I will give them ° a heart to know me, that I *am* the LORD: and they shall be ° my people, and I will be their God: for they shall return unto me ° with their whole heart.

8 And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and ° them that dwell in the land of Egypt:

9 And I will deliver them ° to ° be removed into all the kingdoms of the earth for *their* hurt, ° to be a reproach and a proverb, a taunt ° and a curse, in all places whither I shall drive them.

10 And I will send the sword, the famine, and the pestilence among them, till they be consumed from off the land that I gave unto them and to their fathers.

° See Ch. 22, 24, &c. & 29, 2-4. Heb. for badness.— Heb. the captivity.— Ch. 12, 14 & 23, 10.— Ch. 32, 41. & 29, 7. & 42, 10.— Deut. 30, 6. Ch. 32, 26. Each 11, 19. & 35, 29, 37.— Ch. 30, 21 & 31, 33 & 32, 25.— Ch. 29, 13.— Ch. 59, 17. & See Ch. 63 & 64.— Heb. for removing, or, sensation.— Deut. 28, 25, 57. 1 Kings

this Book, there is not unfrequently a transposition of *verses*, and *parts of verses*. Of this we have an instance in the verse before us; and the first clause of which should be the last. Thus:—

“After that Nebuchadrezzar king of Babylon had carried away captive Jeconiah, the son of Jehoiakim king of Judah, with the carpenters and smiths from Jerusalem, and had brought them to Babylon, the Lord shewed me, and, behold, two baskets of figs were set before the Temple of the Lord.

Verse 2. One basket *had* very good figs, *even* like the figs *that* are first ripe; and the other basket *had* very naughty figs, which could not be eaten, they were so bad.”

This arrangement requires these verses to better sense, by restoring the *natural connexion*.

This prophecy was undoubtedly delivered in the first year of the reign of Zedekiah.

Under the type of *good* and *bad figs*, God represents the state of the persons who had already been carried captives into Babylon, with their king Jeconiah, compared with the state of those who should be carried away with Zedekiah. Those already carried away, being the *choice* of the people, are represented by the *good figs*: those now remaining, and soon to be carried into captivity, are represented by the *bad figs*, that were good for nothing. The *state* also of the former in their captivity was vastly preferable to the *state* of those which were now about to be delivered into the hand of the king of Babylon. The latter would be treated as *doubtly rebels*; the former, being the most respectable of the inhabitants, were treated well; and even in captivity, a marked distinction would be made between them; God ordering it so. But the prophet sufficiently explains his own meaning.

Verse 1. *Set before the Temple*] As an offering of the first fruits of that kind.

Verse 2. *Very good figs*] Or, figs of the early sort. The fig trees in Palestine, says Dr. Shaw, produced fruit thrice each year. The first sort called *baccora*, (those here mentioned,) come to perfection about the middle or end of June. The second sort, called *kermex*, or summer fig, is seldom ripe before August. And the third, which is called the *winter fig*, which is larger, and of a darker complexion than the preceding, hangs all the winter on the tree, ripen-

CHAPTER XXV.

This Chapter contains a summary of the judgments denounced by Jeremiah against Je-rah, Babylon, and many other nations. It begins with reproving the Jews for disobeying the calls of God to repentance, 1-7; on which account their captivity, with that of other neighbouring nations, during seventy years, is foretold, 8-11. At the expiration of that period, (computing from the invasion of Nebuchadnezzar in the fourth year of Jehoiakim, to the lowest extent of the first year of Cyrus,) an end was to be put to the Babylonish empire, 12-14. All this is again declared by the emblem of that cup of wrath which the Prophet, as it should seem in a vision, tendered to all the nations which he enumerates, 15-29. And, for further confirmation, it is a third time repeated in a very beautiful and elevated strain of poetry, 30-38. The talent of diversifying the ideas, images, and language, even when the subject in the main, or nearly so, appears no where in such perfection as among the sacred poets.

THE word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon;

2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 ° From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; ° but ye have not hearkened.

4 And the LORD hath sent unto you all his servants the prophets, ° rising early and sending *them*; but ye have not hearkened, nor inclined your ear to hear.

5 They said, ° Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever:

6 And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt.

7 Yet ye have not hearkened unto me, saith the LORD; that ye might ° provoke me to anger with the works of your hands to your own hurt.

8 Therefore thus saith the LORD of hosts; Because ye have not heard my words,

8, 7. 2 Chron. 7, 30. Ch. 15, 4. & 29, 16. & 34, 17.—p. Psal. 44, 13, 14.— Ch. 22, 15, 22. r. Ch. 26, 1.— Ch. 1, 2.— Ch. 7, 13. & 11, 7, 8, 10. & 13, 10, 11. & 16, 12. & 17, 23. & 18, 12. & 19, 15. & 22, 31.— Ch. 7, 13, 25. & 29, 19.— 2 Kings 17, 13. Ch. 18, 11. & 35, 15. Jonah 2, 8.— Deut. 29, 21. Ch. 7, 15. & 22, 20.

ing even when the leaves are shed, and is fit for gathering in the beginning of *Spring*.

Could not be eaten] The *winter fig*,—then in its *crude* or unripe state; the spring not being yet come.

Verse 5. *Like these good figs, so will I acknowledge*] Those already carried away into captivity, I esteem as far more excellent than those who still remain in the land. They have not sinned so deeply, and they are now penitent; and, therefore, *I will set mine eyes upon them for good*, ver. 6. I will watch over them by an especial Providence, and they shall be restored to their own land.

Verse 7. *They shall be my people*] I shall renew my covenant with them, for they will return to me with their whole heart.

Verse 8. *So will I give Zedekiah*] I will treat these as they deserve. They shall be carried into captivity, and scattered through all nations. Multitudes of those never returned to Judea; the others returned at the end of *seventy years*.

Verse 10. *I will send the sword*] Many of them fell by sword and famine in the war with the Chaldeans; and many more by such means, afterwards. The first received their captivity as a correction, and turned to God: the latter still hardened their hearts more and more; and probably very few of them ever returned, and perhaps are amalgamated with Heathen nations at present. Lord, how long I

NOTES ON CHAPTER XXV.

Verse 1. *The word that came to Jeremiah—in the fourth year*] This prophecy, we see, was delivered the fourth year of Jehoiakim; and the Chapter that contains it is utterly out of its place. It should be between the xxxvth and xxxviith.

The defeat of the Egyptians by Nebuchadnezzar at Carchemish, and the subsequent taking of Jerusalem, took place in this year, viz. the fourth year of Jehoiakim.

The first year of Nebuchadnezzar] This king was associated with his father two years before the death of the latter. The Jews reckon his reign from this time; and this was the first of those two years: but the Chaldeans date the commencement of his reign two years later, viz. at the death of his father.

Verse 7. *That ye might provoke*] Ye would not hearken; but chose to provoke me to anger.

9 Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

10 Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

11 And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.

12 And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

13 And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations.

14 For many nations and great kings shall serve themselves of them also; and I will recompense them according to their deeds, and according to the works of their own hands.

15 For thus saith the Lord God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.

16 And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

17 Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me:

18 To wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day;

19 Pharaoh king of Egypt, and his servants, and his princes, and all his people;

20 And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, 21 Edom, and Moab, and the children of Ammon,

22 And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea,

23 Dedan, and Tema, and Buz, and all that are in the utmost corners,

24 And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert,

25 And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes,

26 And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them.

27 Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.

28 And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say

1 Ch. 1. 15.—Ch. 37. 6 & 43. 10. See Isa. 44. 23, & 45. 1. Ch. 40. 2.—Ch. 12. 16. a. Heb. I will cause to perish from them.—Isa. 34. 7. Ch. 7. 34. & 15. 2. Ezek. 38. 12. Hos. 2. 11. Rev. 18. 23.—Ezekiel 12. 4.—d. Chron. 35. 21, 22. Ezra 1. 1. Ch. 28. 16. Dan. 2. 2. Kings 24. 1.—e. Heb. wait upon.—Isa. 12. 15. & 14. 23 & 31. 1. Isa. 47. 1. Ch. 48. 2. 12, 23, 26, 45 & 41. 25, 28.—Ch. 39. 9. & 51. 27.—Ch. 48. 41. & 51. 27.—Ch. 37. 7.—Ch. 50. 23 & 51. 6, 32.—Job 31. 32. Psa. 75. 8. Isa. 61. 17. Rev. 14. 16.

18 Ch. 51. 7. Ezek. 32. 34. Nah. 3. 11.—Ver. 9. 11.—Ch. 34. 2.—Ch. 48. 2, 35.—Ver. 34.—Job 1. 1.—Ch. 47. 1, 5, 7.—See Isa. 23. 1.—Ch. 42. 7, 44.—Ch. 43. 1.—Ch. 48. 1.—Ch. 47. 4.—Or, region by the seaside. 2 Ch. 48. 23.—Ch. 48. 2.—Heb. cut off into corners, or, having the corners of the hair pulled; Ch. 38. 28 & 42. 28.—2 Chron. 3. 14.—See ver. 28. Ch. 48. 31. & 51. 3. Ezek. 33. 6.—Ch. 48. 34.—Ch. 48. 3.—Ch. 51. 41.—Hab. 2. 16.—Isa. 51. 21. & 63. 6.

Verse 9. Behold, I will send] At this time Nebuchadrezzar had not invaded the land, according to this Version: but the Hebrew may be translated, Behold, I am sending, and have taken all the families; that is, all the allies of the king of Babylon.

Instead of נבוכדנצר, and to Nebuchadrezzar, as in the common Hebrew Bible, seven MSS. of Kennicott and De Rossi, and one of my own, have נבוכדנצר, and Nebuchadrezzar, which is undoubtedly the true reading.

Verse 10. I will take from them] See chap. vii. 34, and xvi. 9.

The sound of the millstones, and the light of the candle.] These two are conjoined, because they generally ground the corn before day, by the light of the candle. Sir J. Chardin has remarked, that every where in the morning may be heard the noise of the mills; for they generally grind every day just as much as is necessary for the day's consumption. Where then the noise of the mill is not heard, nor the light of the candle seen, there must be desolation; because these things are heard and seen in every inhabited country.

Verse 11. Shall serve the king of Babylon seventy years.] As this prophecy was delivered in the fourth year of Jehoiakim, and in the first of Nebuchadrezzar, and began to be accomplished in the same year; for then Nebuchadrezzar invaded Judea, and took Jerusalem; seventy years from this time will reach down to the first year of Cyrus, when he made his proclamation for the restoration of the Jews, and the rebuilding of Jerusalem. See the Note on Isa. xiii. 19, where the subject is farther considered in relation to the reign of Nebuchadrezzar, and the city of Babylon.

Verse 12. And that nation] נהרן נהרן ha-goi ha-hua. Dr. Blayney contends that this should be translated, his nation; and that נהרן ha-hua, is the substantive pronoun used in the genitive case. It is certainly more clear and definite to read, I will punish the king of Babylon, and his nation.

Will make it perpetual desolations.] See the Note on Isa. xiii. 19, where the fulfilment of this prophecy is distinctly marked.

Verse 14. Many nations and great kings] The Medes and the Persians, under Cyrus, and several princes his vassals or allies.

Verse 15. Take the wine-cup of this fury] For an ample illustration of this passage and simile, see the note on Isa. li. 21.

Verse 17. Then took I the cup—and made all the nations to drink.] This cup of God's wrath is merely symbolical; and simply means, that the prophet should declare to all these people that they shall fall under the Chaldean yoke, and that this is a punishment inflicted on them by God, for their iniquities.—Then I took the cup; I declared publicly the tribulation that God was about to bring on Jerusalem, the cities of Judah, and all the nations.

Verse 19. Pharaoh, king of Egypt] This was Pharaoh-Necho, who was the principal cause of instigating the neighbouring nations to form a league against the Chaldeans.

Verse 20. All the mingled people] The strangers and foreigners; Abyssenians and others who had settled in Egypt. Land of Uz] A part of Arabia near to Idumea. See on Job 1. 1.

Verse 22. Tyrus and—Zidon] The most ancient of all the cities of the Phœnicians.

Kings of the isles which are beyond the sea] As the Mediterranean sea is most probably meant, and the Phœnicians had numerous colonies on its coasts, I prefer the marginal reading, the kings of the region by the seaside.

Verse 23. Dedan] Was son of Abraham, by Keturah, Gen. xxv. 3.

Tema] Was one of the sons of Ishmael, in the north of Arabia, Gen. v. 15.

Buz] Brother of Uz, descendants of Nahor, brother of Abraham, settled in Arabia Deserta, Gen. xxiii. 21.

Verse 24. The mingled people] Probably the Scenitic Arabians.

Verse 25. Zimri] Descendants of Abraham, by Keturah, Gen. xxv. 2, 6.

Elam] Called Elymais by the Greeks, was on the south frontier of Media, to the north of Susiana, not far from Babylon.

Verse 26. The kings of the north far and near] The first may mean Syria; the latter, the Hyrcanians and Bactrians.

And the king of Sheshach shall drink after them.] Sheshach was an ancient king of Babylon, who was deified after his death. Here it means either Babylon, or Nebuchadrezzar the king of it. After it has been the occasion of ruin to so many other nations, Babylon itself shall be destroyed by the Medo-Persians.

Verse 27. Be drunken and spue] Why did we not use the word vomit, less offensive than the other, and yet of the same signification.

unto them, Thus saith the LORD of hosts; Ye shall certainly drink.

29 For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

30 Therefore prophecy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth.

31 A noise shall come even to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the LORD.

32 Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

33 And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

34 Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel.

35 And the shepherds shall have no way to flee, nor the principal of the flock to escape.

36 A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard: for the LORD hath spoiled their pasture.

37 And the peaceable habitations are cut down because of the fierce anger of the LORD.

38 He hath forsaken his covert, as the lion; for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger.

CHAPTER XXVI.

Jeremiah, by the command of God, goes into the court of the Lord's house; and foretells the destruction of the Temple and city, if not prevented by the speedy repentance of the people, 1-7. By this unerring prophecy his life was in great danger; although saved by the influence of Ahikam, the son of Shaphan, who makes a masterly defence for the Prophet, 8-18. Urijah is condemn'd, but escapes to Egypt; whence he is brought back by Jehoiakim, and slain, 20-23. Ahikam befriends Jeremiah, 24.

A. M. 3394.
B. C. 610.
Ch. XLII. 1.
See the Preface,
R. Rom. 7.

IN the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, came this word from the LORD, saying,

2 Thus saith the LORD; Stand in the court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, all the words that I command thee to speak unto them; and diminish not a word:

1 Prov. 11. 31. Ch. 48. 12. Ezek. 9. 6. Gen. 16. Luke 23. 31. 1 Pet. 4. 17. 1 Heb. upon which my name is called.— Dan. 9. 19. 12.— Ezek. 21. 21.— 1 Sam. 12. 13. Joel 3. 16. Amos 1. 2.— p. 11. 1. Ch. 17. 12.— q. 1 Kings 9. 3. Psa. 132. 14.— 1 Sam. 16. 9. Ch. 44. 22.— Hos. 4. 1. Mic. 6. 2.— 1. 1 Sam. 26. 2.— u. Ch. 23. 18.— v. 30. 31.— 1 Sam. 66. 16.— w. Ch. 16. 4. 6.— x. Psa. 79. 3. Joel 2. 2. Rev. 11. 9. y. Ch. 4. 2. & 5. 22.— z. Heb. your days for slaughter.— Heb. a vessel of desire.

Verse 29. The city which is called by my name] Jerusalem,—which should be first given up to destruction.

Verse 32. Evil shall go forth from nation to nation] One nation after another shall fall before the Chaldeans.

Verse 33. From one end of the earth] From one end of the land to the other. All Palestins shall be desolated by it.

Verse 34. Howl, ye shepherds] Ye kings and chiefs of the people.

Ye shall fall like a pleasant vessel.] As a fall will break and utterly ruin a precious vessel of crystal, agate, &c. so your overthrow will be to you irreparable ruin.

Verse 38. As the lion] Leaving the banks of Jordan when overflowed, and coming with ravaging fierceness to the champaign country.

NOTES ON CHAPTER XXVI.

Verse 1. In the beginning of the reign of Jehoiakim] As this prophecy must have been delivered in the first or second year of the reign of Jehoiakim, it is totally out of its place here. Dr. Blayney puts it before the xxxvith; and Dr. Dahler immediately after chap. ix. and before chap. xlvii.

3 If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil which I purpose to do unto them, because of the evil of their doings.

4 And thou shalt say unto them, Thus saith the LORD; If ye will not hearken to me to walk in my law which I have set before you,

5 To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending them, but ye have not hearkened;

6 Then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth.

7 So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.

8 Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded him to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die.

9 Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD.

10 When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down, in the entry of the new gate of the LORD's house.

11 Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears.

12 Then spake Jeremiah unto all the princes and to all the people, saying, The LORD sent me to prophesy against this house and against this city all the words that ye have heard.

13 Therefore now amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will repent him of the evil that he hath pronounced against you.

14 As for me, behold, I am in your hand: do with me as seemeth good and meet unto you.

15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves; and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears.

16 Then said the princes and all the people unto the priests and to the prophets; This man is not worthy to die: for he hath spoken to us in the name of the LORD our God.

17 Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

b Heb. Aitch shall perish from the shepherds, and creeping from, &c. Amos 2. 14.— c Psa. 78. 2.— d Heb. a denunciation.— Ch. 18. 14.— f Ezek. 10. 12. Amos 2. 30. g Acts 20. 27.— h Ch. 35. 3.— i Ch. 18. 8. Jonah 2. 8. 9.— k Lev. 24. 16. Ch. 25. 15.— l Ch. 7. 13. 28. & 11. 7. & 35. 2. 4.— m 1 Sam. 4. 10. 11. Psa. 78. 60. Ch. 7. 13. 14.— n 1 Sam. 66. 15. Ch. 21. 9.— o Or, at the door.— p Heb. The judgment of death is for this man.— q Ch. 33. 4.— r Ch. 7. 2.— s Ver. 3. 18.— t Ch. 35. 5.— u Heb. as it is good and right in your eyes.— See Acts 5. 24. &c.

Verse 4. If ye will not hearken] This and several of the following verses are nearly the same with those in chap. vii. ver. 13. &c. where see the Notes.

Verse 8. And all the people] That were in company with the priests and the prophets.

Verse 10. The princes of Judah] The king's court; his cabinet counsellors.

Verse 12. The LORD sent me to prophesy] My commission is from Him; and my words are His own. I sought not this painful office. I did not run before I was sent.

Verse 13. Therefore now amend your ways] If ye wish to escape the judgment which I have predicted, turn to God, and iniquity shall not be your ruin.

Verse 14. As for me, behold, I am in your hand] I am the messenger of God; ye may do with me what you please: but if ye slay me, ye will bring innocent blood upon you.

Verse 16. This man is not worthy to die] The whole court acquitted him.

Verse 17. Certain of the elders] This is really a fine defence, and the argument was perfectly conclusive. Some

18 * Micah the Morasthite prophesied in the days of Hezekiah, king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts: * Zion shall be ploughed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

19 Did Hezekiah king of Judah, and all Judah put him at all to death? * did he not fear the LORD, and besought * the LORD, and the LORD * repented him of the evil which he had pronounced against them? * Thus might we procure great evil against our souls.

20 And there was also a man that prophesied in the name of the LORD, Urijah the son of She-maiah of Kirjath-jearim, who prophesied against this city and against this land according to all the words of Jeremiah:

21 And when Jehoiakim the king, with all his mighty men and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt;

22 And Jehoiakim the king sent men into Egypt, namely, Elnathan the son of Achbor, and certain men with him into Egypt.

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the * common people.

24 Nevertheless * the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

CHAPTER XXVII.

Ambassadors being come from several neighbouring nations to solicit the king of Judah to join in a confederacy against the king of Babylon, Jeremiah is commanded to put bands and yokes upon his neck, (the emblem of subjection and slavery) and to tell them afterwards by those ambassadors to their respective princes: interesting, by this significant type, that God had decreed their subjection to the Babylonian empire, and that it was their wisdom to submit. It is further declared that all the * conquered nations should remain in subjection to the Chaldeans during the reign of Nebuchadnezzar, and those of his son and grandson, even till the arrival of that period in which the Babylonians should have filled up the measure of their iniquities; and that then the mighty Chaldean monarchy itself, for a certain period the paramount power of the habitable globe, shall be visited with a dreadful storm of Divine wrath, through the violence of which it shall be dissolved in pieces like a potter's vessel, the fragments falling into the hands of many nations and great kings. —1. Zedekiah, particularly, is admonish'd not to join in the revolt against Nebuchadnezzar, and warned against trusting to the suggestions of false prophets, 11—18. The Chapter concludes with foretelling that what still remains) of the * Israelite remnant of the people should be carried to Babylon, and not restored till after the destruction of the Chaldean empire, 19—22.

A. M. 3399. B. C. 595. IN the beginning of the reign of Jehoiakim the son of Josiah * king of Judah, came this word unto Jeremiah from the LORD, saying,

1 Mic. 1. 1.— Mic. 2. 12.— 2 Chron. 32. 21.— Heb. the face of the LORD. a Exod. 32. 14. 4 Acts 5. 39.— Heb. sons of the people.— 2 Kings 23. 14, 14. Ch. 23. 14.— See ver. 2, 12, 19, 20. Ch. 23. 11.— Or, hath the LORD said. g Ch. 23. 10, 12. Do Eccl. 4. 1. & 12. 3. & 24. 3. &c.— Ur, concerning their masters.

think that it was Ahikam who undertook the prophet's defence.

Verse 18. Micah the Morasthite] The same as stands among the prophets. Now all these prophesied as hard things against the land as Jeremiah has done; yet they were not put to death, for the people saw that they were sent of God.

Verse 20. Urijah—who prophesied] The process against Jeremiah is finished at the nineteenth verse, and the case of Urijah is next brought on, for he was also to be tried for his life: but hearing of it he fled to Egypt. He was however condemned in his absence; and the king sent to Egypt, and brought him thence and slew him, and caused him to have an ignominious burial, ver. 21—23.

Verse 24. The hand of Ahikam—was with Jeremiah] And it was probably by his influence, that Jeremiah did not share the same fate with Urijah. Ahikam mentioned here, was probably the same as was father of Gedaliah, who, after the capture of Jerusalem, was appointed governor of the country by Nebuchadnezzar, chap. xl. 5. Of the prophet Urijah, whether he was true or false, we know nothing but what we learn from this place.

That they should not give him into the hand of the people] Though acquitted in the supreme court, he was not out of danger: there was a popular prejudice against him; and it is likely that Ahikam was obliged to conceal him, that they might not put him to death. The genuine ministers of God have no favour to expect from those who are His enemies.

NOTES ON CHAPTER XXVII.

Verse 1. In the beginning of the reign of Jehoiakim] It is most evident that this prophecy was delivered about the fourth year of ZEDEKIAH, and not Jehoiakim, as in the Text. See chap. xxviii. 1. Three of Kennicott's MSS.

2 Thus * saith the LORD to me; Make thee bonds and yokes, * and put them upon thy neck, -

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah;

4 And command them * to say unto their masters, Thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters;

5 * I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and * have given it unto whom it seemed meet unto me.

6 * And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, * my servant: and * the beasts of the field have I given him also to serve him.

7 * And all nations shall serve him, and his son, and his son's son, * until the very time of his land come: * and then many nations and great kings shall serve themselves of him.

8 And it shall come to pass; that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your * dreamers, nor to your enchanters, nor to your soercers, which speak unto you, saying, Ye shall not serve the king of Babylon:

10 * For they prophesy a lie unto you to * remove you far from your land; and that I should drive you out, and ye should perish.

11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

12 I spake also to * Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people and live.

saying.—1 Ps. 115. 15 & 146. 6. Jer. 45. 12.—2 Ps. 115. 16. Dan. 4. 17, 25, 32.—1 Ch. 23. 14.—m Ch. 23. 9. & 43. 10. Ezek. 23. 18, 20.—n Ch. 23. 14. Dan. 2. 33.—o 2 Chron. 36. 20.—p Ch. 36. 12. & 50. 37. Dan. 5. 12.—q Ch. 37. 11.—r Heb. dreams.—s Ver. 14.—t Ch. 32. 31. Dent. 32. 25. Ezek. 12. 3.—u Ch. 23. 1. & 38. 17.

(one in the text, a second in the margin, and the third upon a rasure,) have Zedekiah; so likewise have the Syriac and the Arabic. Houbigant, Lowth, Blayney, Dahler, and others, declare for this reading, against that in the present Text. And it is clear from the third and twelfth verses, where Zedekiah is expressly mentioned, that this is the true reading.

Verse 2. Make thee bonds and yokes] Probably yokes with straps, by which they were attached to the neck. This was a symbolical action, to shew that the several kings mentioned above should be brought under the dominion of the Chaldeans.

Verse 5. I have made the earth] I am the Creator and Governor of all things; and I dispose of the several kingdoms of the world as seemeth best to me.

Verse 6. And now have I given] These kingdoms are at my sovereign disposal; and at present, for the punishment of their rulers and people, I shall give them into the hands of Nebuchadnezzar, king of Babylon.

Verse 7. And all nations shall serve him, (Nebuchadnezzar) and his son, (Evil-merodach, chap. lii. 31,) and his son's son, (Belshazzar, Dan. v. 11.)] All which was literally fulfilled.

Verse 9. Therefore hearken not ye to your prophets] Who pretend to have a revelation from heaven.

Nor to your diviners] כוֹסְמַיִם kosemeycem, from כּוֹס kosem, to presage, or prognosticate. Persons who guessed at futurity by certain signs in animate or inanimate creation.

Nor to your dreamers] חֲלָמַיִם chalameycem, from חָלַם chalam, to break in pieces; hence, חֲלָמַיִם chalam, a dream, because it consists of broken fragments. Dream-interpretors; who, from these broken straws, patch up a meaning by their own interpolations.

13 * Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon?

14 Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophecy a lie unto you.

15 For I have not sent them, saith the LORD, yet they prophecy a lie in my name; that I may drive you out, and that ye might perish, ye, and the prophets that prophecy unto you.

16 Also I spake to the priests and to all this people, saying, Thus saith the LORD; Hearken not to the words of your prophets that prophecy unto you, saying, Behold, the vessels of the LORD's house shall now shortly be brought again from Babylon: for they prophecy a lie unto you.

17 Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste?

18 But if they be prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and in the house of the king of Judah, and of Jerusalem, go not to Babylon.

19 For thus saith the LORD of hosts, concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city,

20 Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;

21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain in the house of the LORD, and in the house of the king of Judah and of Jerusalem;

22 They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the LORD; then will I bring them up, and restore them to this place.

CHAPTER XXVIII.

One of those pretended Prophets spoken of in the preceding Chapter, having contradicted and opposed Jeremiah, receives an awful declaration that, as a proof to the people of his having spoken without commission, he should die in the third month year, which accordingly came to pass in the seventh month, 1-17.

AND it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, and in the fifth month, that Hananiah the son of Azur the prophet, which was of Gibeon, spake unto me in the house of the LORD, in the presence of the priests and of all the people, saying,

2 Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon.

3 Within two full years will I bring again into this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon:

4 And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon.

5 Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD,

6 Even the prophet Jeremiah said, Amen: the LORD do so; the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this place.

7 Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people;

8 The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.

9 The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the LORD hath truly sent him.

v Ezek. 12. 31.—w Ch. 14. 14. & 23. 31. & 29. 9, 10.—x Heb. in a lie, or, lyingly. y 2 Chron. 26. 7, 10. Ch. 23. 3. Dan. 1. 2.—z 2 Kings 25. 13, &c. Ch. 22. 17, 20, 21. a 2 Kings 24. 14, 15. Ch. 24. 1.

b 2 Kings 25. 13. 2 Chron. 36. 19.—c 2 Chron. 36. 21. Ch. 23. 10. & 32. 5.—d Ezra 1. 11. & 7. 19.—e Ch. 27. 1.—f Ch. 27. 12.—g Ch. 31. 16.—h Heb. two years of days. i Heb. captivity.—k 1 Kings 1. 36.—l Deut. 13. 22.

Nor to your enchanters] *נְבוֹנִים* *oneneycem*, from *נָבָא* *anan*, a cloud,—cloud-mongers. Diviners by the flight, colour, density, rarity, and shape, of clouds.

Nor to your sorcerers] *מְשִׁימֵי* *keshapheycem*, from *קָשַׁף* *kushaph*, to discover;—the discoverers, the finders out of hidden things, stolen goods, &c. Persons also who use incantations; and either by spells or drugs pretend to find out mysteries, or produce supernatural effects. Every nation in the world had persons who pretended to find out hidden things, or foretell future events; and such were gladly encouraged by the ignorant multitude: and many of them were mere apes of the prophets of God. Man knows that he is short-sighted,—feels pain at the uncertainty of futurity, and wishes to have his doubts resolved by such persons as the above, to put an end to his uncertainty.

Verse 13. *Why will ye die*] If ye resist the king of Babylon, to whom I have given a commission against you, ye shall be destroyed by the sword and by famine: but if ye submit, ye shall escape all these evils.

Verse 16. *The vessels of the LORD's house*] Which had been carried away by Nebuchadnezzar under the reigns of Jehoiakim and Jeconiah, 2 Chron. xxxvi. 7—10.

Shall now shortly be brought again] This is a lie. They shall not be restored till I bring them up, ver. 22, which was after the captivity; when they were sent back by Cyrus, the Lord inclining his heart to do it, Ezra i. 7, and vii. 19.

Verse 19. *Concerning the pillars*] Two brazen columns placed by Solomon in the pronæos, or portico of the Temple, eighteen cubits high, and twelve in circumference, 1 Kings vii. 15—22; Jer. lii. 11.

The sea] The brazen sea, ten cubits in diameter, and thirty in circumference. It contained water for different washings in the Divine worship, and was supported on twelve brazen oxen. Perhaps these are what are called the bases here. See the parallel places in the margin, and the Notes on them.

Verse 22. *They shall be carried to Babylon*] Far from those already taken being brought back, those which now remain shall be carried thither, unless ye submit to the

Chaldeans. They did not submit, and the prophecy was literally fulfilled, see chap. lii. 17—23; 2 Kings xxv. 13, and the other places in the margin.

NOTES ON CHAPTER XXVIII.

Verse 1. *And it came to pass the same year—the fifth month*] Which commenced with the first new moon of August, according to our calendar. This verse gives the precise date of the prophecy in the preceding Chapter; and proves that Zedekiah, not Jehoiakim, is the name that should be read in the first verse of that Chapter.

Hananiah the son of Azur the prophet] One who called himself a prophet;—who pretended to be in commerce with the Lord, and receive revelations from Him. He was probably a priest; for he was of Gibeon, a sacerdotal city in the tribe of Benjamin.

Verse 2. *Thus speaketh the LORD*] What awful impudence! when he knew in his conscience that God had given him no such commission.

Verse 3. *Within two full years*] Time sufficient for the Chaldeans to destroy the city, and carry away the rest of the sacred vessels: but he did not live to see the end of this short period.

Verse 6. *Amen: the LORD do so*] O that it might be according to thy word! May the people find this to be true!

Verse 8. *The prophets that have been before me*] Namely, Joel, Amos, Hosea, Micah, Zephaniah, Nahum, Habakkuk, and others, all of whom denounced similar evils against a corrupt people.

Verse 9. *When the word of that prophet shall come to pass*] Here is the criterion. He is a true prophet who specifies things that he says shall happen, and also fixes the time of the event;—and the things do happen, and in that time.

You say that Nebuchadnezzar shall not overthrow this city; and that in two years from this time, not only the sacred vessels already taken away shall be restored, but also that Jeconiah and all the Jewish captives shall be restored, and the Babylonish yoke broken, see verses 2, 3, 4. Now I say that Nebuchadnezzar will come this

10 Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the LORD; Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.

12 Then the word of the LORD came unto Jeremiah the prophet, (after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah,) saying,

13 Go and tell Hananiah, saying, Thus saith the LORD; Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron.

14 For thus saith the LORD of hosts, the God of Israel; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also.

15 Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The LORD hath not sent thee; but thou makest this people to trust in a lie.

16 Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the LORD.

17 So Hananiah the prophet died the same year in the seventh month.

CHAPTER XXIX.

This Chapter contains the substance of two letters sent by the Prophet to the captives in Babylon. In the first he recommends to them patience and composure under their present circumstances, which were to endure for seventy years, 1-14; in which, however, they should fare better than their brethren who remained behind, 15-19. But, finding little credit given to this message, on account of the suggestions of the false prophets, Ahiah, the son of Koliniah, and Zedekiah, the son of Maaiah, who deluded them with the hopes of a speedy and to their captivity, he sends a second, in which he denounces heavy judgments against those false prophets that deceived them, 20-23; as he did afterwards against Shenniah the Nehelamite, who had sent a letter of complaint against Jeremiah, in consequence of his message, 24-28.

A. M. CTR. 3407.
B. C. CTR. 597.
OL. CTR. XLV. 4.
THE PRINCE, RES.
ROM. CTR. AN. 28.

NOW these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried

away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon;

2 (After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;)

3 By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying,

4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon;

5 Build ye houses, and dwell in them, and plant gardens, and eat the fruit of them;

6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

7 And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

8 For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed.

9 For they prophesy falsely unto you in my name: I have not sent them, saith the LORD.

10 For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.

12 Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

in Ch. 37. 2.—in Ch. 37. 2.—Deut. 28. 49. Ch. 27. 4. 7.—p. Ch. 27. 6.—q. Ch. 28. 31. Ezek. 12. 22.—Deut. 12. 2. Ch. 23. 32.—Hob. 10. 14.—2 Kings 23. 21.—2 Kings 21. 12. &c. Ch. 22. 26. & 23. 4.—Or, Chamberlains.—x. Ver. 23.

y. Ezra 6. 10. 1 Mac. 12. 11. 1 Tim. 2. 2.—z. Ch. 14. 14. & 23. 21. & 27. 14. 15. Ezech. 5. 3.—y. Ver. 31.—b. Heb. in a. He. — 2 Chron. 26. 21, 22. Ezra 1. 1. Ch. 25. 12 & 27. 22. Dan. 9. 2.—d. Heb. end and expectation.—e. Dan. 9. 3, &c.

year, and destroy the city, and lead away the rest of the people into captivity, and the rest of the sacred vessels; and that there will be no restoration of any kind till seventy years from this time.

Verse 10. *Then Hananiah—look the yoke—and brake it.*] He endeavoured by this symbolical act to persuade them of the truth of his prediction.

Verse 13. *Yokes of iron.*] Instead of Nebuchadnezzar's yoke being broken, this captivity shall be more severe than the preceding. All these nations shall have a yoke of iron on their neck. He shall subdue them, and take all their property,—even the beasts of the field.

Verse 15. *Hear now, Hananiah; The LORD hath not sent thee.*] This was a bold speech in the presence of those priests and people who were prejudiced in favour of this false prophet, who prophesied to them smooth things. In such cases men wish to be deceived.

Verse 16. *This year thou shalt die.*] By this shall the people know who is the true prophet. Thou hast taught rebellion against the Lord, and God will cut thee off: and this shall take place not within seventy years, or two years, but in this very year, and within two months from this time.

Verse 17. *So Hananiah—died the same year in the seventh month.*] The prophecy was delivered in the fifth month, (ver. 1,) and Hananiah died in the seventh month. And thus God, in mercy, gave him about two months, in which he might prepare to meet his God. Here then the true prophet was demonstrated, and the false prophet detected. The death of Hananiah, thus predicted, was God's seal to the words of His prophet; and must have gained his other predictions great credit among the people.

NOTES ON CHAPTER XXIX.

Verse 1. *Now these are the words of the letter.*] This transaction took place in the first or second year of Zedekiah. It appears that the prophet had been informed that the Jews, who had already been carried into captivity, had, through the instigations of false prophets been led to believe that they were to be brought out of their captivity speedily. Jeremiah, fearing that this delusion might in-

duce them to take some hasty steps, ill comporting with their present state, wrote a letter to them, which he entrusted to an embassy which Zedekiah had sent on some political concerns to Nebuchadnezzar. The letter was directed to the elders, priests, prophets, and people, who had been carried away captives to Babylon.

Verse 4. *Thus saith the LORD of hosts.*] This was the commencement of the letter.

Verse 5. *Build ye houses.*] Prepare for a long continuance in your present captivity. Provide yourselves with the necessaries of life, and multiply in the land, that ye may become a powerful people.

Verse 7. *Seek the peace of the city.*] Endeavour to promote, as far as you can, the prosperity of the places in which ye sojourn. Let no disaffection appear in word or act. Nothing can be more reasonable than this. Wherever a man lives, and has his nourishment and support, that is his country as long as he resides in it. If things go well with that country, his interest is promoted by the general prosperity,—he lives at comparative ease, and has the necessaries of life cheaper; and unless he is in a state of cruel servitude, which does not appear to have been the case with those Israelites to whom the prophet writes, (those of the first captivity,) they must be nearly, if not altogether, in as good a state as if they had been in the country that gave them birth. And in this case they were much better off than their brethren now in Judea, who had to contend with famine and war, and scarcely any thing before them but God's curse, and extermination.

Verse 8. *Neither hearken to your dreams.*] Rather dreamers: for it appears there was a class of such persons, who not only had acquired a facility of dreaming themselves, but who undertook to interpret the dreams of others.

Verse 10. *For thus saith the LORD.*] It has been supposed that a very serious transposition of verses has taken place here; and it has been proposed to read after ver. 9, the sixteenth to the nineteenth inclusive; then the tenth, and on to the fourteenth inclusive; then the twentieth, the fifteenth, the twenty-first, and the rest, regularly to the end.

13 And ye shall seek me, and find me, when ye shall search for me with all your heart.

14 And I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive.

15 Because ye have said, The Lord hath raised us up prophets in Babylon;

16 Know that thus saith the Lord of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, and of your brethren that are not gone forth with you into captivity;

17 Thus saith the Lord of hosts; Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil.

18 And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them:

19 Because they have not hearkened to my words, saith the Lord, which I sent unto them by my servants the prophets, rising up early and sending them; but ye would not hear, saith the Lord.

20 Hear ye therefore the word of the Lord, all ye of the captivity, whom I have sent from Jerusalem to Babylon:

21 Thus saith the Lord of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon; and he shall slay them before your eyes;

22 And of them shall be taken up a curse by all the captivity of Judah which are in Babylon,

saying, The Lord make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire;

23 Because they have committed villany in Israel, and have committed adultery with their neighbour's wives, and have spoken lying words in my name which I have not commanded them; even I know, and am a Witness, saith the Lord.

24 Thus shalt thou also speak to Shemaiah the Nehelamite, saying,

25 Thus speaketh the Lord of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that are at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

26 The Lord hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the Lord, for every man that is mad, and maketh himself a prophet, that thou shouldst put him in prison, and in the stocks.

27 Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you?

28 For therefore he sent unto us in Babylon, saying, This captivity is long: build ye houses, and dwell in them; and plant gardens, and eat the fruit of them.

29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

30 Then came the word of the Lord unto Jeremiah, saying,

31 Send to all them of the captivity, saying, Thus saith the Lord concerning Shemaiah the Nehelamite; Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie:

32 Therefore thus saith the Lord; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the Lord; because he hath taught rebellion against the Lord.

1 Lev. 26. 40. &c. Deut. 30. 1. &c.—g Ch. 31. 7.—h Deut. 4. 7. Psa. 32. 6. &c. 1. Isa. 55. 6.—i Ch. 32. 3. & 30. 3. & 22. 37.—k Ch. 31. 16.—l Ch. 31. 8. & Deut. 23. 23. & Chron. 29. 8. Ch. 15. 4. & 21. 5. & 34. 11.—m Heb. for a curse.—o Ch.

26. 6. Ch. 42. 18.—p Ch. 25. 4. & 32. 33.—q See Gen. 43. 20. Isa. 63. 15.—r Dan. 2. 6. & Ch. 23. 14.—s Or, Aramæan.—t 2 Kings 25. 18. Ch. 21. 1.—u Ch. 20. 11.—v 2 Kings 11. 1. Acts 23. 34.—w Ch. 20. 2.—y Ver. 5.—z Ch. 31. 15.—aa Ch. 23. 16.—ab Heb. root.

That after seventy years be accomplished] לבי מלחמ לבי לבי מלחמ, at the mouth of the accomplishment, or, fill to the month. Seventy years is the measure which must be filled—fill this to the brim,—complete this measure, and then you shall be visited and released. The whole seventy must be completed;—expect no enlargement before that time.

Verse 11. Thoughts of peace] Here God gives them to understand,—1. That his love was moved towards them. 2. That He would perform His good word, His promise often repeated, to them. 3. That for the fulfilment of which they must pray, seek, and search. 4. That he would hearken, and they should find Him: provided,—5. They sought Him with their whole heart, ver. 10—13.

Verse 14. I will gather you from all the nations] A quotation from Deut. xxx. 3; and see also Deut. iv. 7.

Verse 15. Because ye have said] The Septuagint very properly insert this verse between the twentieth and the twenty-first, and thus the connexion here is not disturbed, and the connexion below completed.

Verse 17. Behold, I will send upon them the sword] Do not envy the state of Zedekiah who sits on the throne of David, nor that of the people who are now in the land whence ye have been carried captive, (ver. 16), for I will send the sword, the pestilence, and the famine upon them; and afterwards, shall cause them to be carried into a miserable captivity in all nations; (ver. 18.) but ye see the worst of your own case, and you have God's promise of enlargement when the proper time is come. The Reader will not forget that the prophet is addressing the captives in Babylon.

Verse 20. Hear ye therefore the word] Dr. Blayney thinks there were two letters written by the prophet to the captives in Babylon, and that the first ends with this verse. That having heard, on the return of the embassy, (Eliash and Gemariah, whom Zedekiah had sent to Babylon, and to whom the prophet entrusted the above letter, ver. 3,) that the captives had not received his advices favourably, because they were deceived by false prophets among them, who promised them speedy deliverance, he therefore

wrote a second letter, beginning with the fifteenth verse, and going on with the twenty-first, &c. in which he denounces God's judgments on three of the chief of those, Ahab, Zedekiah, and Shemaiah.

Verse 21. He shall slay them before your eyes.] Nebuchadnezzar would be led by political reasons to punish these pretended prophets, as their predictions tended to make his Israelitish subjects uneasy and disaffected; and might excite them to rebellion. He therefore slew them: two of them it appears he burnt alive, viz. Ahab and Zedekiah, who are supposed by the Rabbins to be the two elders who endeavoured to seduce Susanna, see ver. 23. Burning alive was a Chaldean punishment, Dan. iii. 6, and Amos ii. 1. From them other nations borrowed it.

Verse 23. Have committed adultery with their neighbour's wives] This is supposed to refer to the case of Susanna. See above.

Verse 24. Speak to Shemaiah] Zephaniah was the second priest, sagan, or chief priest's deputy; and Seraiah, high-priest, when Jerusalem was taken. See chap. lii. 24. Shemaiah directs his letter to the former, and tells him that God had appointed him to supply the place of the high-priest, who was probably then absent. His name was either Azariah, or Seraiah his son: but called Jehoiada from the remarkable zeal and courage of that pontiff. See the passages in the margin.—Dodd. After the taking of Jerusalem, Zephaniah was put to death by Nebuchadnezzar at Riblah, see chap. xxxvii. 3. The history of Jehoiada may be seen 2 Kings xi. 3, &c.

Verse 26. For every man that is mad, and maketh himself a prophet] Mad, yvo meshugga, in ecstatic rapture; such as appeared in the prophets, whether true or false, when under the influence,—the one of God,—the other of a demon. See 2 Kings ix. 11; Hos. ix. 7.

Verse 32. I will punish Shemaiah] 1. He shall have no posterity to succeed him. 2. His family, i. e. relations, &c. shall not be found among those whom I shall bring back from captivity. 3. Nor shall he himself see the good that I shall do for my people. And all this shall come upon him and his because he hath taught rebellion against

18 Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and I have mercy on his dwelling-places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

19 And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

20 Their children also shall be as aforesaid, and their congregation shall be established before me, and I will punish all that oppress them.

21 And their nobles shall be of themselves, and their governors shall proceed from the midst of them: and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord.

22 And ye shall be my people, and I will be your God.

23 Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked.

24 The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it.

CHAPTER XXXI.

This Chapter contains the subject of the preceding in a beautiful vision represented at a distant period. God is introduced expressing His constant regard for Jerusalem, and promising to restore them to their land and liberty, 1-5. Immediately heralds appear, proclaiming on mount Ephraim the arrival of the year of jubilee, and summoning the people to gather unto Zion, 6. Upon which God resumes the speech; and makes such gracious promises both of leading them tenderly by the way, and making them happy in their own land, that all the nations of the world are called upon to consider with deep attention the great salvation, 7-14. The scene is then diversified by a very happy invention. Rachel, the mother of Joseph and Benjamin, is represented as risen from her tomb, in a city of Benjamin near Jerusalem, looking about for her children, and bitterly lamenting their fate, as none of them are to be seen in the land of their fathers, 15. But she is consoled with the assurance that they are not lost, and that they shall in due time be restored, 16, 17. To this another tender and beautiful scene immediately succeeds. Ephraim, (often put for the ten tribes) comes in view. He laments his past errors, and expresses the most earnest desires of reconciliation; upon which God, as a tender parent, immediately forgives him, 18-20. The virgin of Israel is then directed to prepare for returning home, 21, 22; and the vision closes with a promise of abundant peace and security to Israel, 23, 24. The blessed condition of Israel under the Messiah's reign is then beautifully contrasted with their afflictive state during the general dispersion, 27, 28. In the remaining part of the Chapter the promises to the posterity of Jacob of a civil administration of justice, increasing peace and prosperity, the universal diffusion of righteousness, and solidity in their own land after a general restoration in Gospel times, are repeated, enlarged on, and illustrated by a variety of beautiful figures, 29-40.

At the same time, saith the Lord, I will be the God of all the families of Israel, and they shall be my people.

s Ver. 5. Ch. 23, 7, 11.—a Pa. 102, 13.—b Or, *little hill*.—c Is. 55, 10. & 51, 11. Ch. 31, 4, 12, 13 & 33, 10, 11.—d Zech. 10, 8.—e Is. 1, 2.—f Gen. 49, 10.—g Num. 16, 5.

h Ch. 24, 7. & 31, 1, 33 & 32, 38. Ezek. 11, 20. & 36, 25. & 37, 27.—i Ch. 33, 19, 20 & 25, 26. k Heb. cutting.—l Or, *remains*.—m Gen. 49, 1.—n Ch. 30, 24.—o Ch. 30, 22.

Verse 18. *The city shall be builded upon her own heap*] Be re-edified from its own ruins. See the Book of *Nehemiah, passim*.

And the palace shall remain] Meaning, the king's house shall be restored; or, more probably, the Temple shall be rebuilt; which was true, for after the Babylonish captivity it was rebuilt by Nehemiah, &c. By the tents, distinguished from the dwelling-places of Jacob, we may understand all the minor dispersions of the Jews, as well as those numerous synagogues found in large cities.

Verse 19. *I will multiply them*] They shall be very numerous; even where at present they have but tents.

I will also glorify them] I will put honour upon them every where, so that they shall be no longer contemptible. This will be a very great change, for they are now despised all over the earth.

Verse 20. *Their children also*] They shall have the education of their own children as formerly.

And their congregation] Their religious assemblies—*Shall be established*] Being, in the latter days, incorporated with those "who serve the Lord their God, and worship the Messiah, the Son of David."

Verse 21. *Their nobles shall be of themselves*] Strangers shall not rule over them, and—

Their governors shall proceed from the midst of them] Both *Nehemiah* and *Zerubbabel*, their nobles and governors when their return from Babylon, were Jews.

Verse 22. *Ye shall be my people*] The old covenant shall be renewed.

Verse 23. *The whirlwind of the Lord*] A grievous tempest of desolation,—

Shall fall with pain upon the head of the wicked.] On *Nebuchadnezzar* and the Chaldeans.

Verse 24. *In the latter days ye shall consider it.*] By the latter days the gospel dispensation is generally meant; and that restoration which is the principal topic in this and the succeeding Chapter refers to this time. Had the Jews properly considered this subject, they would long ere this have been brought into the liberty of the gospel, and saved from the maledictions under which they now groan. Why do not the Jews read their own prophets more conscientiously?

NOTES ON CHAPTER XXXI.

Dr. *Blayney* has introduced this and the preceding Chapter with the following excellent observations:—

"There are many prophecies," says he, "in various parts of the Old Testament, which announce the future restoration of Israel to their own land, and the complete re-establishment of both their civil and religious constitution in the latter days, meaning the times of the gospel dispensation. These two Chapters contain a prophecy of this kind; which must necessarily be referred to these times, because it points out circumstances which certainly were not fulfilled at the return of the Jews from the Babylonish captivity, nor have hitherto had their completion. For the people which returned from Babylon were the people of Judah only, who had been carried away captive by *Nebuchadnezzar*; but here it is foretold, that not the captivity of Judah only should be restored, but the captivity of Israel also, meaning those ten tribes which were carried away before, by *Salmenezer* king of Assyria; and who still

remain in their several dispersions, having never returned, in a national capacity at least, to their own land, whatever some few individuals have done. But the terms of the prophecy entitle us to expect not an obscure and partial, but a complete and universal, restoration; when God will manifest Himself, as formerly, the God and Patron of all the families of Israel, and not of a few only. Again it is promised that, after this restoration, they should no more fall under the dominion of foreigners, but be governed by princes and magistrates of their own nation, independently of any but God, and David their King. But this was not the case with the Jews who returned from Babylon. They then indeed had a leader, *Zerubbabel*, one of their own nation, and also of the family of David: but both the nation and their leader continued still in a state of vassalage, and the most servile dependence upon the Persian monarchy. And when the Grecian monarchy succeeded, they changed their masters only, but not their condition; till at length under the Asmonean princes they had for a while an independent government of their own, but without any title to the name of David. At last they fell under the Roman yoke; since which time their situation has been such, as not to afford the least ground to pretend that the promised restoration has yet taken place. It remains therefore to be brought about in future under the reign of the Messiah, emphatically distinguished by the name of David; when every particular circumstance predicted concerning it, will no doubt be verified by a distinct and unequivocal accomplishment. There is no particular date annexed to this prophecy, whereby to ascertain the precise time of its delivery. But it may not unreasonably be presumed to have followed immediately after the preceding one, in which the restoration of the people from their Babylonish captivity is in direct terms foretold. From hence the transition is natural and easy to the more glorious and general restoration which was to take place in a more distant period, and was designed for the ultimate object of the national hopes and expectations. Both events are frequently thus connected together in the prophetic writings; and perhaps with this design, that when that which was nearest at hand should be accomplished, it might afford the clearest and strongest, and most satisfactory kind of evidence that the latter, how remote soever its period, would in like manner be brought about by the interposition of Providence in its due season. But though this prophecy relates wholly to one single subject, it seems naturally to divide itself into three distinct parts. The first part, after a short preface, in which the prophet is required to commit to writing the matters revealed to him, commences with representing, in a style of awe and energy, the consternation and distress which, in some future day of visitation, should fall upon all nations, preparatory to the scene of Jacob's deliverance, ver. 5-9. Israel is encouraged to confide in the Divine assurance of restoration and protection, ver. 10, 11. He is prepared previously to expect a severe chastisement for the multitude of his sins; but consoled with the prospect of a happy termination, ver. 12-17. This is followed by an enumeration at large of the blessings and privileges to which the Jews should be restored upon their re-admission into God's favour, ver. 18-22. Again, however, it is declared that the anger of *Jehovah* would not subside, till

2 Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest.

3 The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee.

4 Again, I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

5 Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things.

6 For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God.

7 For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel.

8 Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

p Numb. 10. 28. Deut. 1. 33. Psa. 95. 11. Isa. 63. 14.—q Heb. from afar.—r Mal. 1. 2.—s Rom. 11. 29.—t Or, Arise I attended loving-kindness unto thee.—u Hos. 11. 4.—v Ch. 33. 7.—w Exod. 16. 30. Judg. 11. 31. Psa. 149. 3.

x Or, Ambrats.—y Isa. 63. 21. Amos 9. 14.—z Heb. profane them, Deut. 30. 4. & 32. 30.—a Isa. 2. 3. Mic. 4. 2.—b Isa. 12. 5, 6.—c Ch. 2. 14, 18 & 23. 8.—d Ezek. 28. 24, 41. & 34. 13.

His purposed vengeance against the wicked should have been fully executed; and then, but not till then, an entire reconciliation would take place between him and all the families of Israel, ver. 23; chap. xxxi. 1. The second part of this prophecy begins chap. xxxi. 2; and is marked by a sudden transition to a distant period of time, represented in a vision, and embellished with a variety of beautiful scenes and images. God announces the renewal of His ancient love for Israel; and promises, in consequence thereof, a speedy restoration of their former privileges and happiness, ver. 2—5. Already the heralds have proclaimed on mount Ephraim the arrival of the joyful day: they summon the people to re-assemble once more in Zion; and promulge by special command the glad tidings of salvation which God had accomplished for them. God Himself declares His readiness to conduct home the remnant of Israel from all parts of their dispersion, to compassionate and relieve their infirmities, and to provide them with all necessary accommodations by the way, ver. 6—9. The news is carried into distant lands; and the nations are summoned to attend to the display of God's power and goodness in rescuing His people from their stronger enemies, and in supplying them after their return with all manner of good things to the full extent of their wants and desires, ver. 10—14. Here the scene changes; and two new personages are successively introduced, in order to diversify the same subject, and to impress it more strongly. Rachel first; who is represented as just risen from the grave, and bitterly bewailing the loss of her children; for whom she looks about her in vain, but none are to be seen. Her tears are dried up; and she is consoled with the assurance, that they are not lost for ever, but shall in time be brought back to their ancient borders, ver. 15—17. Ephraim comes next. He laments his past unprofitableness with great contrition and penitence, and professes an earnest desire of amendment. These symptoms of returning duty are no sooner discerned in him, than God acknowledges him once more as a darling child, and resolves with mercy to receive him, ver. 18—20. The virgin of Israel is then earnestly exhorted to hasten the preparations for her return; and encouraged with having the prospect of a signal miracle wrought in her favour, ver. 21, 22. And the vision closes at last with a promise, that the Divine blessing should again rest upon the land of Judah; and that the men of Judah should once more dwell there, cultivating it according to the simplicity of ancient institutions, and fully discharged from every want, ver. 23—25. In the third part, by way of appendix to the vision, the following gracious promises are specifically annexed:—That God would in time to come supply all the deficiencies of Israel and Judah; and would be as diligent to restore, as He had ever been to destroy, them; and would not any more visit the offences of the fathers upon the children, ver. 27—30. That he would make with them a better covenant than He had made with their forefathers, ver. 31—34. That they should continue His people by an ordinance as firm and as lasting as that of the heavens, ver. 35—37. And that Jerusalem should again be built, enlarged in its extent, and secure from future desolation, ver. 38—40.

Verse 1. *At the same time*] This Discourse was delivered at the same time with the former; and with that, constitute the Book, which God ordered the prophet to write. *Will I be the God of all the families of Israel*] I shall bring back the ten tribes, as well as their brethren the Jews. The restoration of the Israelites is the principal subject of this Chapter.

Verse 2. *The people which were left of the sword*] Those of the ten tribes that had escaped death by the sword of the Assyrians.

Found grace in the wilderness] The place of their exile; a wilderness compared to their own land.—*Dahler*. See Isa. xl. 3.

Verse 3. *I have loved thee with an everlasting love*] אהבתי לך עולם עולם ו-אבות אהבתי אהבתי, and with the old love I have loved thee.—“Also, with a love of long standing have I loved thee.”—*Blayney*. “But I love thee always.”—*Dahler*. I still bear to the Jewish people that love which I shewed to their fathers in Egypt, in the wilderness, and in the Promised Land. Can it be supposed by any person seriously considering the context, that these words are spoken of God's decree of election in behalf of the Jews? Those who make it such, act most injudiciously on their own principle;—for, how few of the Jews have ever given evidence that they were the children of God, from their restoration from Babylon to the present day! The words refer simply to their state as a people, most wondrously preserved by the providence and mercy of God, as a standing proof of the Divine authority of the Scriptures, and as an evidence of God's displeasure against sin.

Therefore with loving-kindness have I drawn thee.] “Therefore have I lengthened out mercy to thee.”—*Blayney*.

O est pourquoi je t'ai conservee ma grace.—Dahler.
“Therefore I have preserved my grace to thee.”

The exiles, who had not for a long time received any proofs of the Divine protection, are represented as deploring their state: but God answers, that though this may seem to be the case, He has always loved them; and this continued love He will shew by bringing them out of their captivity. However *creeds* may fare, this is the sense of the passage; all the context proves this.

Verse 4. *O virgin of Israel*] Israelites in general; now called virgin, because restored to their ancient purity. *With thy tabrets*] Women in general played on these; they are used in times of rejoicing, and accompanied with dancing. To these customs, still preserved, the prophet alludes.

Verse 5. *Thou shalt yet plant vines upon the mountains of Samaria*] This was the regal city of the Israelites, as Jerusalem was of the Jews.

Shall eat them as common things.] By the law of Moses, no man was permitted to eat of the fruit of his vineyard till the fifth year after planting. For the first three years, it was considered uncircumcised, unclean, not fit to be eaten; in the fourth year it was holy to the Lord, the fruit belonged to Him; in the fifth year he might use it for himself, Lev. xix. 23—25. But in the time here mentioned the fruit should be considered common, lawful at all times to be eaten.

Verse 6. *For there shall be a day*] Literally, for this is the day; or, the day is come.—The watchmen—the prophets.

Arise ye, and let us go up to Zion] Let both Israelites and Jews join together in the worship of the Lord.

Verse 7. *The chief of the nations*] The same as Jacob or Israel;—for most certainly this people was once the most honourable on the face of the earth.

O Lord, save thy people] Let the Jews earnestly intercede in behalf of their Israelitish brethren; or, let them rejoice and praise the Lord, who hath saved the remnant of Israel. So Dr. Blayney thinks the clause should be understood.

Verse 8. *I will bring them from the north country*] From Babylon.

From the coasts of the earth] The ten tribes were carried away partly into Assyria, by Tiglath-pileser; and partly into Mesopotamia and Media, by Salmanser, 2 Kings xv. 29; xvii. 6. Assyria and Media, being very distant from Palestine, might have been called, in prophetic language, the coasts of the earth.

The blind and the lame] I will so effectually remove all difficulties out of the way; so provide for them on the journey; so supernaturally support their bodies and minds;

9 They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first-born.

10 Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

11 For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.

12 Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all.

13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord.

15 Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Ra-

chel weeping for her children, refused to be comforted for her children, because they were not.

16 Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy.

17 And there is hope in thine end, saith the Lord, that thy children shall come again to their own border.

18 I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God.

19 Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

20 Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord.

21 Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

p. Psa. 136. 5. Ch. 59. 4. — Or, Jehovah, Zech. 12. 10. — g. Isa. 25. 9. & 62. 10. & 66. 10, 11. — h. Ezek. 4. 32. — i. Jer. 40. 11. — j. Jer. 34. 18, 19. — k. Isa. 44. 23. & 45. 30. — l. Isa. 42. 24, 25. — m. Ezek. 17. 23. & 33. 41. — n. Hos. 3. 4. — o. Isa. 55. 11.

p. Isa. 25. 10. & 65. 13. — q. Rev. 21. 4. — r. Matt. 2. 17. — s. Jer. 18. 25. — t. Gen. 22. 18. — u. Ver. 4. — v. Ezra 1. 5. — w. Hos. 1. 11. — x. Lam. 5. 71. — y. Deut. 28. 2. — z. Jer. 32. 32. — A. Hos. 11. 5. — B. Heb. second. — C. Isa. 37. 37. — D. Hos. 14. 4. — E. Ch. 33. 5.

that the veriest invalids shall safely proceed to, and happily arrive at, the end of their journey.

Verse 9. They shall come with weeping] Duly penetrated with a sense of their sins, they shall deeply deplore them; and, while weeping for them, earnestly supplicate God to have mercy upon them.

By the rivers of waters] I will so guide and provide for them in the arid deserts, that they shall find streams of water whenever necessary. Every one knows of how much consequence water is to travellers in the Eastern deserts.

Ephraim is my first-born] Ephraim, being the most considerable, is often put for the whole of the ten tribes.

Verse 12. And shall flow together] Perhaps this may refer to their assembling at the three great national feasts, the Pass-over, Pentecost, and Tabernacles.

Their soul shall be as a watered garden] Full of the light, life, and power of God; so that they shall rejoice evermore, pray without ceasing, and give thanks in every thing.

Verse 14. And I will satiate the soul of the priests] The worship of God being restored, they shall have their proper share of the victims brought to the Temple.

Verse 15. A voice was heard in Ramah] The Ramah mentioned here, for there were several towns of this name, was situated in the tribe of Benjamin, about six or seven miles from Jerusalem. Near this place Rachel was buried; who is here, in a beautiful figure of poetry, represented as come out of her grave, and lamenting bitterly for the loss of her children, none of whom presented themselves to her view, all being slain or gone into exile. St. Matthew, who is ever fond of accommodation, applies these words, ch. ii. 17, 18, to the massacre of the children at Bethlehem. That is, they were suitable to that occasion, and therefore he so applied them: but they are not a prediction of that event.

Verse 16. They shall come again from the land of the enemy.] This could not be said of the murdered innocents at Bethlehem,—they never came again: but the Jews who had gone into captivity, did come again from the land of their enemy to their own border.

Verse 18. I have surely heard Ephraim bemoaning himself.] The exiled Israelites are in a state of deep repentance.

Thou hast chastised me, and I was chastised] I was at first like an unbroken and untoward steer,—the more I was chastised, the more I rebelled: but now I have benefited by thy correction.

Turn thou me] I am now willing to take Thy yoke upon me, but I have no power. I can only will and pray. Take the matter into Thy own hand, and fully convert my soul.

Verse 19. After that I was turned] Converted from my sin, folly, and idolatry.

I repented] To conviction of sin, I now felt contrition for sin. Conviction, in this sense of the word, must precede contrition or repentance. As soon as a man sees himself lost and undone, he is convicted of sin; when convicted, he begins to mourn. Thus contrition follows conviction.

I smote upon my thigh] My sorrow grew deeper and deeper; I smote upon my thigh through the extremity of my distress. This was a usual sign of deep affliction. See Ezek. xxi. 12. It was the same among the ancient Greeks. So Homer:

Ως εφάρ' αυταρ Αρης βαλερω πεπληγυτο μωροσ Χαριος καταπρηνοσ', δλοφρομοσ δε προσηυδα. II. 13. st. 113.

"She spoke; and with expanded arms, his thighs smiting, thus sorrowful, the god exclaimed." Cooper.

— αυταρ Αχιλλεωσ Μωρω πληγμενοσ Πατροκληα προσειπεν. II. 13. st. 116.

"Achilles saw it, smote his thigh, and said——" Cooper.

I have often seen persons, in deep grief, do this.

Verse 20. Is Ephraim my dear son? It is impossible to conceive any thing more tenderly affectionate than this. Let us consider the whole account. The ten tribes, called here Ephraim for the reason before alleged, are represented as acknowledging their sins. I have heard Ephraim bemoaning himself; and in his lamentations he says,— 1. Thou hast chastised me. 2. Though he at first rebelled against the chastisement, yet at last he submitted and acknowledged his offences. 3. He turned from all his offences; he was converted. 4. After his conversion (שוב שבתי) he repented; after conviction came contrition, as before stated. 5. Being in a state of godly sorrow, he was instructed, ודעתי היסודי, he got a thorough knowledge of the desperate wickedness of his heart and life. 6. Having received this instruction, he was filled with excessive grief; which is signified here by smiting on his thigh.—See above. 7. He finds that from his youth up he had been sinning against God; and although his youthful sins had long passed from his memory, yet the light of God brought them back, and he was ashamed and confounded at the sight of them. 8. In this state of confusion and distress, God sees him; and commiserating his state, thus speaks:—

1. Is Ephraim my dear son? Bad as he is in his own sight, and in the sight of my justice, he is now a penitent, and to me is precious. 2. How loathsome and disfigured he may be with sin and sorrow, he is to me a pleasant child—a child of delights; one in whose conversion I delight, and my angels rejoice. 3. I did speak against him; I did rebuke him; כי מרי רבתי לו, for from the abundances of my speaking in him; accusing, threatening, promising, exhorting, encouraging; I do still earnestly remember him. God has taken much pains with him, and is unwilling to give him up: but now that he repents, he has not received the grace of God utterly in vain. 4. God feels a yearning desire toward him; ויניחני חמתי לו, "my bowels are agitated for him."—I feel nothing towards him but pity and love. When a sinner turns to God, God ceases to be angry with him. 5. God expresses His determination to save him; ורחמי רחמי רחמי racham arachamani, "I will be affectionately merciful to him, with tender mercy, saith the Lord." He shall find that I treat him as a father does a returning prodigal son; so every penitent is sure to find mercy at the hand of God.

Verse 21. Set thee up way-marks] Alluding to stones, or heaps of stones, which travellers in the desert set up to ascertain the way, that they may know how to return. Mark the way to Babylon, thither ye shall certainly go; but from it ye shall as certainly return.

22 How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man.

23 Thus saith the LORD of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; O LORD bless thee, O habitation of justice, and mountain of holiness.

24 And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks.

25 For I have satiated the weary soul, and I have replenished every sorrowful soul.

26 Upon this I awaked, and beheld; and my sleep was sweet unto me.

27 Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah, with the seed of man, and with the seed of beast.

28 And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch them, to build, and to plant, saith the LORD.

29 In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

30 But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made

with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; (which my covenant they brake, although I was an husband unto them, saith the LORD.)

33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

35 Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

38 Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner.

39 And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

a Chap. 2. 18, 23, 26.—b Chap. 6. 6, 8, 11, 12, 14, 22.—c Psalm 122. 5, 6, 7, 8. Isa. 1. 26.—d Zech. 8. 3.—e Ch. 33. 12, 13.—f Ezek. 36. 9, 10, 11. Hos. 2. 32. Zech. 10. 9. g Ch. 44. 37.—h Ch. 1. 10. & 18. 7.—i Ch. 34. 6.—k Ezek. 18. 2, 3.—l Gal. 6. 5, 7. m Ch. 32. 40. & 33. 14. Ezek. 37. 26. Hab. 1. 8-12. & 10. 17.—n Deut. 1. 31.—o Or, should I have continued an husband unto them?—p Ch. 32. 40.—q Psa. 40. 8. Ezek.

11. 19, 20. & 36. 26, 27. 9 Cor. 2. 3.—r Ch. 24. 7. & 30. 22. & 32. 28.—s Isa. 54. 12. John 6. 45. 1 Cor. 2. 10. 1 John 2. 30.—t Ch. 33. 8. & 50. 20. Mic. 7. 13. Acta 10. 43. & 13. 26. Rom. 11. 37.—u Gen. 1. 16. Ps. 72. 5, 17. & 89. 2, 35, 37. & 119. 89.—v Isa. 51. 15.—w Ch. 10. 16.—x Psa. 148. 8. Isa. 54. 9, 10. Ch. 33. 20.—y Ch. 33. 22.—z Neh. 3. 1. Zech. 14. 10.—a Ezek. 40. 8. Zech. 2. 1.

Verse 22. A woman shall compass a man נקבה תסבב נקבה nekebah tesobeb gaber, "A weak woman shall compass or circumvent a strong man." This place has given much trouble to biblical critics. By many Christian writers it is considered a prophecy of the miraculous conception of the holy virgin: but as I am sure no such meaning is in the words, nor in the context, so I am satisfied no such meaning can be fairly brought out of them. Houbigant thinks there is a small error in the text, i. e. תסבב נקבה, shall return, and not נקבה תסבב, shall compass. This reading is found in two of Kennicott's MSS.; and he contends that the passage should be read, The wife shall return to her husband; alluding to the conversion of the Jewish people, called above a backsliding daughter. This makes a good sense: but I do not see why this should be called a new thing in the earth. After all, I think it likely that the Jews in their present distressed circumstances are represented under the similitude of a weak defenceless female, נקבה nekebah, and the Chaldeans under that of a fierce strong man, גבר gaber, who had prevailed over and oppressed this weak woman. But notwithstanding the disparity between them, God would cause the woman, the weak defenceless Jews, to compass, to overcome, the strong man, the powerful Babylonians. And this the prophet says would be a new thing in the land; for, in such a case, the lame would take the prey. The context favours both these meanings. Dr. Blayney gives a sense very near to this:—"A weak woman shall repulse a strong or mighty man." It is most likely a proverbial expression.

Verse 23. The Lord bless thee, O habitation of justice After their return they shall be remarkably prosperous. Piety and industry shall go hand in hand; they shall have their husbandmen, their shepherds, and their herds, ver. 24. And Jerusalem shall become a righteous city, and the Temple a place of holiness; so the weary there shall have rest, and the sorrowful shall be abundantly comforted, ver. 24, 25.

Verse 26. Upon this I awaked It appears that the prophecy commencing with chap. xxx. ver. 2, and ending with ver. 25, of this Chapter, was delivered to the prophet in a dream. Dahler supposes it to be a wish; that the prophet, though he could not hope to live to that time, might be permitted to awake up from his tomb; and, having seen this prosperity, would be content to return to his grave.

Verse 27. I will sow—with the seed of man and with the seed of beast. I will multiply both men and cattle.

Verse 29. The fathers have eaten a sour grape A proverbial expression for—"The children suffer for the offences of their parents." This is explained in the next verse,—"Every one shall die for his own iniquity." No child shall suffer Divine punishment for the sin of his father; only

so far as he acts in the same way, can he be said to bear the sins of his parents.

Verse 31. A new covenant The Christian dispensation.

Verse 33. After those days When vision and prophecy shall be sealed up, and Jesus have assumed that body which was prepared for him; and have laid down His life for the redemption of a lost world; and having ascended on high, shall have obtained the gift of the Holy Spirit, to purify the heart. Then God's law shall, by it, be put in their inward parts, and written on their hearts; so that all within and all without shall be holiness to the Lord. Then God will be truly their God, received and acknowledged as their Portion, and the sole Object of their devotion; and they shall be his people, filled with holiness, and so made partakers of the Divine nature, so that they shall perfectly love Him, and worthily magnify His name.

Verse 34. And they shall teach no more It shall be a time of universal light and knowledge: all shall know God in Christ from the least to the greatest; the children shall be taught to read the New Covenant, and to understand the terms of their salvation.

I will forgive their iniquity It shall be a time of GENERAL PARDON: multitudes shall be daily in the Christian Church receiving the witness of God's Spirit, and in their life and conversation witnessing a good confession. How wonderfully is this prophecy fulfilled in the age of Bibles, Sunday Schools, and village preaching!

Verse 36. If those ordinances As sure as the sun shall give light to the day, and the moon to the night; so surely shall the Jews continue to be a distinct people. The same thing is expressed in other words in the next verse. Hitherto this prophecy has been literally fulfilled; the Jews are still a distinct people from all the dwellers upon earth. Every attempt that has been made in any country to naturalize and unite them with the people of that country, has proved abortive. And why? Because of God's purpose expressed in chap. xxxi. ver. 35-37, of the Book of the Prophet JEREMIAH.

Verse 38. The city shall be built to the Lord This cannot mean the city built after the return from Babylon, for two reasons:—1. This city is to be much greater in extent. 2. It is to be permanent, never to be thrown down, ver. 40. It must therefore mean, if taken literally at all, the city that is to be built by them when they are brought in with the fulness of the Gentiles.

The tower of Hananeel This stood in the northeast part of the city; from thence the wall proceeded to the corner gate, probably the same as the old gate, thus named from its running out into an angle in that part.

Verse 39. Upon the hill Gareb Gareb and Goath are

40 And the whole valley of the dead bodies and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse-gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more for ever.

CHAPTER XXXII.

Jeremiah, now confined for his faithful admonitions, foretells the fate of the king and city, 1-3. According to the direction of God, he lays of his cousin Hananiah a field in Anathoth; the contract, or deed of sale, being subscribed, sealed and witnessed, and delivered to Baruch, together with a duplicate not sealed, who is commanded to put them into an earthen vessel that they may remain there for many days, 5-14. This transaction of the Prophet, which is witnessed and subscribed in the public register, God constitutes a sign, or pledge, of the Jews' return from the Babylonian captivity, and of their again possessing houses, fields, and vineyards, in their own land, and by their own right, according to their laws and customs, 15. Jeremiah's prayer, in which he recounts God's marvellous acts towards the children of Israel, and deeply deprecates the lamentable state of the country, and the numerous provocations which have led to it, 16-23. After which God is introduced declaring His purpose of giving up His people into the hands of their enemies, 24-27; promising, however, to restore them in the time to their ancient possessions, and to make with them an everlasting covenant, 28-44.

A. M. 3415. B. C. 589. Ch. XLVII. 1. An. Tac. 17880. Reg. Rom. 35. THE word that came to Jeremiah from the Lord in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadrezzar.

2 For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which was in the king of Judah's house.

3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the Lord, Behold, I will give this city into the hand of the king of Babylon, and he shall take it;

4 And Zedekiah king of Judah shall not escape out of the hands of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;

5 And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the

LORD: though ye fight with the Chaldeans, ye shall not prosper.

6 And Jeremiah said, The word of the Lord came unto me, saying,

7 Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it.

8 So Hanameel mine uncle's son came to me in the court of the prison according to the word of the Lord, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of the Lord.

9 And I bought the field of Hanameel my uncle's son, that was in Anathoth, and I weighed him the money, even seventeen shekels of silver.

10 And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances.

11 So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open:

12 And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus saith the Lord of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days.

b 2 Chron. 23. 15. Neh. 3. 23.—c Joel 3. 17.—d 2 Kings 25. 1, 2. Jer. 39. 1.—e Neh. 3. 32. Ch. 33. 1. Jer. 37. 11. & 39. 14.—f Ch. 34. 2.—g Ch. 34. 3. & 36. 10, 23. & 38. 6. & 39. 1.—h Ch. 37. 12.

1 Chap. 21. 4. & 33. 5.—2 Lev. 25. 24, 25, 32. Ruth 4. 4.—1 Gen. 23. 16. Zech. 11. 12. 23 Or, seven shekels and ten pieces of silver.—a Heb. wrote in the book.—b Ch. 35. 4. p See Isa. 8. 2.

out of the limits of this city. The latter is supposed to be Golgotha; that is, the heap of Gatha, which, being the place where our Lord was crucified, was without the city. These hills were a little to the northwest of the old city walls: but are destined to be within the new city. See Dr. Blayney on all these valleys.

Verse 40. The whole valley of the dead bodies] The valley of the son of Hinnom.

And all the fields unto the brook of Kidron, unto the corner of the horse-gate toward the east] All these places, the Fuller's field, &c. shall be consecrated to the Lord, and become a part of this new city; so that this will appear to be a city much more extensive than the city of Jerusalem ever was; and to be suited to that time, when the people shall have the law written in their hearts, and God shall have filled the land with the seed of man, and with the seed of beast. Talia secula currite!

NOTES ON CHAPTER XXXII.

Verse 1. The word that came] This prophecy bears its own date: it was delivered in the tenth year of Zedekiah, which answered to the eighteenth of Nebuchadnezzar. It appears from 2 Kings xxv. 8, that the eleventh year of Zedekiah was the nineteenth of Nebuchadnezzar; and, consequently, that the eighteenth of that monarch must have been the tenth of the Jewish king.

Verse 2. Then the king of Babylon's army besieged Jerusalem] The siege had commenced the year before, and continued a year after, ending in the fifth month of the following year; consequently, the siege must have lasted about eighteen months and twenty-seven days. See 2 Kings xxv. 18.

Verse 4. And shall speak with him mouth to mouth] He shall be reduced to a state of the most abject servitude. The slave was obliged to fix his eyes on every motion of the master whilst giving his orders, who often condescended to give them only by dumb signs.

Verse 7. The right of redemption is thine] The law had established that the estates of a family should never be alienated. If, therefore, a man through poverty was obliged to sell his patrimony, the nearest relative had a right to purchase it before all others, and even to redeem it, if it had been sold to another. This is what is called the right of goel, or kinsman, Lev. xxv. 25. And in the year of jubilee the whole returned to its ancient master, Lev. xxv. 13.

Verse 8. This was the word of the Lord.] It was by His appointment that I was to make this purchase. The whole was designed as a symbolical act, to shew the people that there would be a return from Babylon, that each family should re-enter on its former possessions, and that a man might safely purchase on the certainty of this event.

Verse 9. Weighed him the money] It does not appear that there was any coined or stamped money among the Jews before the captivity; the Scripture, therefore, never speaks of counting money, but of weighing it.

Seventeen shekels of silver.] The shekel at this time must have been a nominal coin; it was a thing of a certain weight, or a certain worth. Seventeen shekels was the weight of the silver paid: but it might have been in one ingot or piece. The shekel has been valued at from two shillings and threepence to two shillings and sixpence, and even at three shillings;—taking the purchase money at a medium of the value of the shekel, it would amount only to about two pounds two shillings and sixpence. But as estates bore value only in proportion to the number of years before the jubilee, and the field in question was then in the hands of the Chaldeans, and this cousin of Jeremiah was not likely to come back to enjoy it after seventy years, (nor could he then have it, as a jubilee would intervene and restore it to the original family,) and money must now be very scarce and high in its value, the seventeen shekels might have been a sufficient sum for a field in those circumstances, and one probably not large in its dimensions.

Verse 10. I subscribed the evidence] We have here all the circumstances of this legal act:—1. An offer is made of the reversion of the ground, till the jubilee, to him who would then of right come into possession. 2. The price is agreed on, and the silver weighed in the balances. 3. A contract, or deed of sale, is drawn up; to which, both parties agreeing,—4. Witnesses are brought forward to see it signed and sealed; for the contract was both subscribed and sealed. 5. A duplicate of the deed was drawn, which was not to be sealed; but to lie open for the inspection of those concerned, in some public place where it might be safe, and always to be seen. 6. The original, which was sealed up, was put in an earthen pitcher, in order to be preserved from accidents. 7. This was delivered by the purchaser into the hands of a third party, to be preserved for the use of the purchaser,—and witnesses were called to attest this delivery. 8. They subscribed the book of the purchase,—perhaps a town book, or register, where such purchases were entered. Baruch was a scribe by profession; and the deeds were delivered into his hands, before witnesses, to be preserved as above. Perhaps the law, in this case, required that the instrument should be thus lodged. But, in the present case, both the deeds, the original and the duplicate, were put into the earthen pitcher, because the city was about to be burnt; and, if lodged as usual, must be destroyed in the general conflagration. See ver. 14.

15 For thus saith the Lord of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.

16 Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the Lord, saying,

17 Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee:

18 Thou shewest loving-kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the Lord of hosts, is his name,

19 Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings:

20 Which hast set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men; and hast made thee a name, as at this day;

21 And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror;

22 And hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey;

23 And they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them:

24 Behold the mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest it.

25 And thou hast said unto me, O Lord God, Buy thee the field for money, and take witnesses; for the city is given into the hand of the Chaldeans.

26 Then came the word of the Lord unto Jeremiah, saying,

27 Behold, I am the Lord, the God of all flesh: is there any thing too hard for me?

28 Therefore thus saith the Lord; Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it:

29 And the Chaldeans, that fight against this

q Ver. 37, 42.—2 Kings 19. 15.—Gen 18. 11. Ver. 37. Luke 1. 37.—(Or, Abt from thee. s Exod. 33. 4 & 34. 7. Deut. 5. 10.—v. 9.—1 Sam. 9. 6.—Ch. 10. 16.—x. Am. 28. 29. y Heb. doing.—1 Job. 21. 5. 33. 13. Prov. 8. 21. Ch. 16. 11.—e. Ch. 17. 10. b Exod. 9. 16. 1 Chron. 17. 21. Isa. 63. 12. Dan. 9. 15.—c Exod. 6. 6. 2 Sam. 7. 23. 1 Chron. 17. 21. Psa. 136. 11, 12.—d Exod. 24. 17. Ch. 11. 6.—e Neh. 9. 28. Ch. 11. 8. Dan. 9. 10.—f Or, espines of thorn. Ch. 33. 4.—g Ver. 28.—h Ch. 14. 12. 1 Or, Joseph.—k Ver. 21.—l Numb. 16. 22.—m Ver. 17.—n Ver. 3.—o Ch. 21. 10. & 27. 4, 10. & 32. 13.—p Ch. 13.

Verse 15. Houses and fields—shall be possessed again] That is, this is an evidence that the captivity shall not last long: houses, &c. shall here be possessed again, either by their present owners or immediate descendants. The young might return; at least all under ten years of age: there was no natural impossibility that they should not live till they should be fourscore.

Verse 16. I prayed unto the Lord] And what a prayer! for weight of matter, sublimity of expression, profound veneration, just conception, Divine unction, powerful pleading, and strength of faith. Historical, without flatness;—condensed, without obscurity;—confessing the greatest of crimes against the most righteous of Beings, without despairing of His mercy, or presuming on His goodness: a confession that in fact acknowledges that God's justice should smite and destroy, had not His infinite goodness said,—I will pardon and spare.

Verse 19. Thine eyes are open upon all the ways of men] Thou are omniscient, and knowest all things: Thou art omnipresent, and seest all things.

Verse 24. Behold the mounts] The huge terraces raised up to plant their engines on, that they might throw darts, stones, &c. into the city.

Because of the sword, and of the famine, and of the pestilence] The city was now reduced to extreme necessity; and, from the siege continuing nearly a year longer, we may conclude that the besieged made a noble defence.

Verse 29. With the houses, upon whose roofs] As it is

city, shall come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me to anger.

30 For the children of Israel and the children of Judah have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the Lord.

31 For this city hath been to me as a provocation of mine anger and of my fury from the day that they built it even unto this day; that I should remove it from before my face.

32 Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have turned unto me the back, and not the face: though I taught them rising up early and teaching them, yet they have not hearkened to receive instruction.

34 But they set their abominations in the house, which is called by my name, to defile it.

35 And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

36 And now therefore thus saith the Lord, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence;

37 Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely:

38 And they shall be my people, and I will be their God:

39 And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them:

40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

41 Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul.

q Ch. 2. 7. & 3. 25. & 7. 22-23. & 22. 21. Ezek. 30. 28.—r Heb. for my anger. s 2 Kings 23. 27. & 24. 3.—t Isa. 31. 4, 6. Dan. 9. 8.—u Heb. neck.—v Ch. 27. 27. & 7. 21.—w Ch. 7. 13.—x Ch. 7. 20. 31. & 23. 11. Ezek. 8. 5, 6.—y Ch. 7. 31. & 19. 5. z Lev. 18. 21. 1 Kings 11. 33.—a Ch. 7. 31.—b Ver. 21.—c Deut. 30. 3. Ch. 23. 3. & 29. 14. & 31. 10. Ezek. 37. 21.—d Ch. 32. 6. & 33. 16.—e Ch. 24. 7. & 30. 22. & 31. 33.—f Ch. 21. 7. Ch. 11. 19. 20.—g Heb. all days.—h Isa. 65. 3. Ch. 31. 31. 1 Heb. from after them.—k Ch. 31. 33.—l Deut. 30. 9. Zeph. 3. 17.—m Ch. 21. 6. & 31. 25. Amos 9. 15.—n Heb. in truth, or, stability.

most probable that Baal was the sun, they might have chosen the tops of the houses, which were always flat with battlements around, to offer incense and sacrifice to him at his rising, and while he was in sight above the horizon.

Verse 30. For the children of Israel and the children of Judah have only done evil] They have all been transgressors from their earliest history.

For the children of Israel] The ten tribes—Have only provoked me to anger with the work of their hands] They have been sinners beyond all others, being excessive idolaters. Their hands have formed the objects of their worship.

Verse 33. Though I taught them rising up early and teaching them] From the frequent reference to this we may naturally conclude that morning preaching prevailed much in Judea.

Verse 37. Behold, I will gather them out of all countries] A promise often repeated. See chap. xxix. 14, and the Notes on chap. xxxi. 8, &c.

Verse 39. I will give them one heart] And that a clean one; And one way] And that a holy and safe one: and to have this clean heart, and to walk in this good way, will be for the good of them and their children after them. God's blessing is a profitable inheritance. They shall have but one Object of worship, and one way of salvation; and, being saved from sin, idolatry, and destruction, must necessarily be happy within, and happy without.

Verse 41. Yea, I will rejoice over them to do them good]

42 For thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

43 And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans.

44 Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the LORD.

CHAPTER XXXIII.

In this Chapter the prophet predicts a restoration of Israel and Judah to the favour of God, attended with such glorious circumstances as shall astonish all the world, 1-8. Their prosperity from that period is then described by a beautiful enumeration of circumstances, 10-12. This leads to the promise of the Messiah, the grand Subject of the prophetic writings, and the happiness and stability which the children of Israel shall enjoy under His government; promises which, in so far as they respect the great body of the Jews, remain still to be fulfilled, 14-28.

A. M. 3416. B. C. 589. CH. XL. VIII. 1. An. Tar. Priest. Reg. Rom. 28.

MOREOVER the word of the LORD came unto Jeremiah the second time, (while he was yet shut up in the court of the prison,) saying,

2 Thus saith the LORD, the Maker thereof, the LORD that formed it, to establish it; the LORD is his name;

3 Call unto me, and I will answer thee, and shew thee great and mighty things which thou knowest not.

4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword;

5 They come to fight with the Chaldeans, but it is to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city.

6 Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

Ch. 31. 28. - Ver. 15. - Ch. 32. 10. - Ch. 33. 7, 11, 26. - Ch. 32. 2, 3. - Am. 37. 28. - Or, JEROPAH. - Exod. 15. 3. Amos 5. 8. & 9. 6. - 1. Psa. 91. 15. Ch. 23. 12. - Or, hidden. - Isa. 43. 5. - 2. Ch. 32. 24. - Ch. 32. 5. - Ch. 31. 17. - Ch. 30. 2. & 32. 44. - Ver. 11. - 1. 26. Ch. 24. 6. & 20. 20. & 31. 4. & 42. 10. & Ezek. 36. 25. - Zech. 13. 1. - Heb. 9. 13, 14.

Nothing can please God better than our coming to Him to receive the good which, with his whole heart and his whole soul, He is ready to impart. How exceedingly condescending are these words of God!

Verse 42. Will I bring upon them all the good that I have promised? God's word cannot fail. The Jews have never yet received the good that God has promised. Nothing like the fulfilment of these promises took place after their return from Babylon; therefore, there remaineth yet a rest for these ancient people of God; and it is under the Christian dispensation that they are to have it.

Verse 44. Men shall buy fields for money. This is a reference to the symbolical purchase mentioned at the beginning of the Chapter; that may be considered by them as a sure sign of their restoration, not only to the same land, but to their respective inheritances in that land. This, the power of God could alone perform.

NOTES ON CHAPTER XXXIII.

Verse 1. Moreover the word of the Lord. This was in the eleventh year of the reign of Zedekiah, Jeremiah being still shut up in prison: but he was now in the court of the prison, where the elders, and the king's officers, &c. might consult him with the greater ease; for they continued to enquire, foolishly thinking that if he would but prophesy good things, that these must come; or that he had sufficient power with God to induce Him to alter His mind,—destroy the Chaldeans, and deliver the city.

Verse 2. Thus saith the Lord, the Maker thereof. I say, the Doer of it. That is, He who is to perform that which He is now about to promise. Thus translated by Dabier: Voici ce que dit l'Éternel, qui fait ce qu'il a dit.—"Thus saith the Lord, who doeth that which He hath said."

Verse 3. Call unto me, and I will answer thee. To me alone it belongs to reveal what is future; and the stupendous things which are now coming are known only to myself. These idolaters go to their gods to get information relative to the issue of the present commotions;—but there is no light in them. Ask thou, O Jeremiah, and I will

7 And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.

8 And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

9 And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.

10 Thus saith the LORD; Again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast,

11 The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts: for the LORD is good; for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD.

12 Thus saith the LORD of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be a habitation of shepherds causing their flocks to lie down.

13 In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith the LORD.

14 Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

Ch. 31. 24. Mic. 7. 15. - Isa. 62. 7. Ch. 13. 11. - Isa. 60. 5. - Ch. 32. 43. - Ch. 7. 24. & 16. 9. & 25. 10. Rev. 18. 25. - 1 Chron. 16. 8, 34. 2 Chron. 5. 13. & 7. 8. Ezra 3. 11. Psa. 124. 1. Isa. 43. 4. - Lev. 7. 12. Psa. 107. 22. & 116. 17. - Ver. 7. - Isa. 65. 10. Ch. 31. 34. & 32. 15. - P. Ch. 17. 25. & 32. 44. - Lev. 27. 32. - Ch. 23. 5. & 31. 27. 31. - Ch. 23. 14.

tell thee the great and mighty things which even thou knowest not.

Verse 4. Thus saith the Lord. This is a new confirmation of what has already been said, viz. The city shall fall—a number of the inhabitants shall perish,—the rest shall be carried into captivity:—but the nation shall be preserved, and the people return from their captivity.

Verse 6. Behold, I will bring it health and cure. From arucah, an extensive plaster; or, as we phrase it, a plaster as large as the sore. I will repair the losses of families by numerous births, and bless the land with fertility.

Verse 7. The captivity of Judah, and the captivity of Israel. This must respect the latter times, for the ten tribes did not return with the Jews at the termination of the seventy years.

Verse 8. I will cleanse them. These promises of pardon and holiness must be referred to their state under the Gospel, when they shall have received Jesus as the promised Messiah.

Verse 9. They shall fear and tremble. The surrounding nations shall be persuaded that it is the hand of the Almighty that has wrought this change in your behalf; and shall fear to molest you, and tremble lest they should incur the displeasure of your God by doing you any kind of evil.

Verse 11. The voice of them that shall say, Praise the Lord of hosts. That is, the voice of the Levites in the sacred service: intimating that the Temple should be rebuilt, and the public service restored.

Verse 12. A habitation of shepherds. See on ch. xxxi. 12.

Verse 14. Behold, the days come. See chap. xxiii. 5, and xxxi. 31.

That good thing which I have promised. By my prophets: for those who have predicted the captivity have also foretold its conclusion, though not in such express terms as Jeremiah did. See Hos. i. 10, &c; ii. 15, &c; vi. 11, &c; Amos ix. 14, &c; and Jer. iii. 12, &c. The end of the captivity has been foretold by Micah, chap. vii. 9, &c; Zephaniah, iii. 10, &c; and by Jeremiah, chap. xvi. 15; xxiii. 3; xxix. 10; xxxii. 37. The Targum explains verses 14, 15, and 16, of the Messiah.

15 In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

16 In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The Lord our Righteousness.

17 For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel;

18 Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.

19 And the word of the Lord came unto Jeremiah, saying,

20 Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

21 Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

22 As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.

23 Moreover the word of the Lord came to Jeremiah, saying,

24 Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them.

25 Thus saith the Lord; If my covenant be

not with day and night, and if I have not appointed the ordinances of heaven and earth;

26 Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

CHAPTER XXXIV.

This Chapter contains two prophecies: the first, delivered during the siege of Jerusalem, predicts to Zedekiah the taking and burning of the city, with his own peaceful death, and honourable burial, 1-7. The second was delivered when the Chaldeans had, for some time, broken up the siege. It reproves the Jews for their conduct towards their brethren of the poorer part, whom they retained, by a solemn covenant, from bondage, in the extremity of their danger; but compelled to return to it when they thought that danger over, 8-11. For this God threatens them with the sword, pestilence, and famine; and with the return of the Chaldeans, who should take the city, destroy it and the other cities by fire, and make an utter desolation of the whole land of Judah, 12-22.

THE word which came unto Jeremiah from the Lord, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof, saying,

A. M. 3415. B. C. 588. Ch. XLVII. 4. Als. The. Priests. Rom. Rom. 36.

2 Thus saith the Lord, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the Lord; Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire:

3 And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

4 Yet hear the word of the Lord, O Zedekiah king of Judah; Thus saith the Lord of thee, Thou shalt not die by the sword:

5 But thou shalt die in peace: and with the burnings of thy fathers, the former kings which

1. In. 4. 2. 11. Ch. 22. 5. - Ch. 23. 6. - Heb. Jehochabiddenu. - Heb. There shall not be cut off from David. - 2 Sam. 7. 12. 1 Kings 2. 4. Ps. 89. 29, 30. Luke 1. 32. 33. - Rom. 12. 1. & 15. 15. 1 Pet. 2. 5, 9. Rev. 1. 6. - Ps. 62. 7. Isa. 54. 9. Ch. 34. 38. Ver. 25. - Ps. 136. 31. - Gen. 13. 16. & 15. 6. & 22. 17. Ch. 21. 37. - Ver. 31, 32.

d Ver. 22. Gen. 22. - 2 Kings 17. 14, 17. & 104. 19. Ch. 21. 25, 26. - Ch. 31. 27. g Ver. 7, 11. Ezra 2. 11. - 2 Kings 25. 1. & c. Ch. 39. 1. & 32. 4. - Ch. 31. 15. - Heb. The dominion of his hand. - Ch. 21. 10. & 21. 3, 22. - Ch. 32. 23. Ver. 22. - Ch. 34. 4. - Heb. His mouth shall speak to thy mouth. - p See 2 Chron. 16. 14. & 31. 16.

Verse 16. And this is the name wherewith she shall be called, The Lord our Righteousness. See what has been said on chap. xiii. 6, which is generally supposed to be a strictly parallel passage: but they are very different, and I doubt whether they mean exactly the same thing. As to our translation here, it is ignorant, and almost impious: it says that Jerusalem, for that is the antecedent, shall be called the Lord our Righteousness. The pronoun הָאֵלֹהִים, which is translated her, is the masculine affix, in the Chaldee form, which frequently occurs: and Dr. Blayney translates, "And this is He whom Jehovah shall call Our Righteousness," or Justification. Perhaps there is a sense which these words will bear far more congenial to the scope of the place. I will give the original, as before: - וְכִי יִקְרָא אֶת-יְהוָה אֱלֹהֵינוּ יְהוָה צְדִיקֵנוּ. "And this one who shall call to her is the Lord our Justification;" that is, the salvation of the Jews shall take place when Jesus Christ is proclaimed to them as their Justifier, and they receive Him as such.

Instead of הָאֵלֹהִים, her, or him, Chaldaeæ, the Vulgate, Chaldee, and Syriac, have read, הָאֵלֹהִים, him, less ambiguously; and this reading is supported by one or two MSS. This emendation renders the passage here more conformable to that in chap. xxiii. 6: but, if the translation above be admitted, all embarrassment is gone. One of my own MSS. has הָאֵלֹהִים, with the masculine points, and no mappik on the ה; and for צְדִיקֵנוּ has צְדִיקֵנוּ, the contracted plural form, our righteousness: - but this may be a mistake. The passages in this and the twenty-third Chapter were not, I am satisfied, intended to express the same thing. I suppose that above refers to the preaching or proclaiming Christ crucified to the Jews, when the time shall arrive in which they shall be incorporated with the Gentile church. Dahler translates this as he did that in ch. xxiii. which is a perfect oversight: but paraphrastic renderings are too often introduced by this learned foreigner.

Verse 18. Neither shall the priests the Levites want a man. This is a repetition of the promise made to Phineas, Numb. xxv. 13.

Verse 20. If ye can break my covenant of the day. See the note on chap. xxxi. 36.

Verse 22. So will I multiply the seed of David. This must be understood of the spiritual David, Jesus Christ; and His progeny, genuine Christians. The two families which God chose for the priesthood, that of Aaron and Phineas, or on its being taken away from him, that of Ith-

amar, 1 Sam. ii. 35, are both extinct. Nor has the office of highpriest, or priest of any kind offering sacrifice, been exercised among the Jews for nearly eighteen hundred years: therefore, what is said here of the priesthood, must refer to the spiritual priesthood, at the head of which is Jesus Christ.

Verse 24. The two families which the Lord hath chosen. Some think these refer to the two kingdoms of Israel and Judah: but they never can be considered as two distinct families, being of one and the same race. Others think that the families of Jacob and David are intended; but neither were these distinct. If the two families which had the priesthood be not meant, then the regal family of David, and the sacerdotal family of Jacob through Levi, may be designed. See ver. 26. Following the spiritual interpretation, neither the regal nor sacerdotal family has failed; for Jesus is a King and a Priest; and all true believers in Him are kings and priests unto God and the Lamb. And the highest king that ever reigned is He who is the Seed of David, King of kings, and Lord of lords, who has all power in heaven and in earth.

NOTES ON CHAPTER XXXIV.

Verse 1. The word which came unto Jeremiah. This Discourse was delivered in the tenth year of the reign of Zedekiah. The Chapter contains two Discourses; one ver. 1-7, which concerns the taking of the city, and Zedekiah's captivity and death; the other ver. 8-22, which is an invective against the inhabitants of Jerusalem for having Hebrew male and female slaves. These having been manumitted at the instance of the prophet, were afterwards brought back by their old masters, and put in the same thralldom; for which God threatens them with severe judgments.

Nebuchadnezzar - and all his army, and all the kingdoms of the earth of his dominion. That is, his army was composed of soldiers gathered out of Babylon, and out of all his tributary dominions.

Verse 2. He shall burn it with fire. This was a newly added circumstance. Among many ancient nations they burnt the bodies of the more illustrious dead. Odours were used in the burning: they then gathered the ashes, and put them into an urn or pitcher, sometimes in a strong vessel, and buried them. Many of these have been dug up in different parts of England, where the Romans had stations.

Verse 3. Thou shalt not escape. This however he had attempted, but was taken in his flight. See chap. xxxix. 4, and lii. 7, &c.

were before thee, so shall they burn odours for thee; and they will lament thee, saying, Ah lord! for I have pronounced the word, saith the LORD.

6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem,

7 When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Judah.

8 *This is the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them;*

9 That every man should let his man-servant, and every man his maid-servant, being an Hebrew or an Hebrewess, go free; that none should serve himself of them, to wit, of a Jew his brother.

10 Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his man-servant, and every one his maid-servant go free, that none should serve themselves of them any more, then they obeyed, and let them go.

11 But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

12 Therefore the word of the LORD came to Jeremiah from the LORD, saying,

13 Thus saith the LORD, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,

14 At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear.

15 And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the house which is called by my name:

16 But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.

17 Therefore thus saith the LORD; Ye have not hearkened unto me in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth.

18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof,

19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;

20 I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

21 And Zedekiah king of Judah, and his princes, will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you.

22 Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant.

g Dan. 2. 48.—h See Ch. 22. 18.—i 2 Kings 18. 13. & 19. 8. 2 Chron. 11. 5. & 24. 21. 2 Lev. 25. 10. Ver. 14.—j Neh. 5. 11.—k Lev. 25. 39.—l See Ver. 21. Ch. 37. 5.—m Exod. 21. 2. & 23. 10. Dent. 15. 12.—n Or, hath sold himself. q Heb. 10-day.—r See 2 Kings 23. 3. Neh. 10. 22.—s Ch. 7. 10.

1 Heb. whereupon my name is called.—2 Exod. 20. 7. Lev. 18. 42.—3 Matt. 7. 2 Gal. 6. 7. James 2. 13.—4 Ch. 22. 24. 25.—5 Heb. for a removing.—y Deut. 21. 25. 54. Ch. 20. 18.—z See Gen. 15. 10. 17.—a Ch. 7. 22. & 16. 4. & 18. 7.—b See Ch. 37. 5. 11.—c Ch. 37. 5. 10.—d Ch. 26. 3. & 29. 1, 2, 8. & 32. 7, 12.—e Ch. 9. 11. & 44. 2, 6.

Verse 5. *Thou shalt die in peace*] Thou shalt not die a violent death; and at thy death thou shalt have all those funeral solemnities which were usual at the demise of kings. See 2 Chron. xvi. 14.

And they will lament thee, saying, Ah, lord!] They will recite the funeral dirge that begins with those words. See the note on ch. xxii. 18.

Verse 6. *Spake all these words unto Zedekiah*] He delivered this message at the hazard of his life. Jeremiah feared God, and had no other fear.

Verse 7. *Against Lachish, and against Azekah*] These were two cities of Judah of considerable importance: they had been strongly fortified by Rehoboam, 2 Chron. ii. 9—11; 2 Chron. xxxii. 9.

Verse 8. *The word that came unto Jeremiah*] Here the second Discourse begins, which was delivered probably a short time, even a few days, after the former.

Zedekiah had made a covenant] We find no account elsewhere of this covenant. *Every man should let his man-servant and his maid-servant go free*; i. e. as we learn from ver. 14, on the sabbatical year; for the seventh year was the year of release. See Deut. xv. 12.

Verse 11. *But afterward they turned*] They had agreed to manumit them at the end of the seventh year: but, when the seventh year was ended, they recalled their engagement, and detained their servants. This, I believe, is what is here meant.

Verse 16. *Ye—polluted my name*] Had made the covenant in my name, calling me to witness it; now ye have dishonoured my name by breaking that covenant, and acting contrary to my law.

Verse 17. *I proclaim a liberty for you*] Ye proclaimed liberty to your slaves, and afterwards resumed your authority over them; and I had in consequence restrained the sword from cutting you off: but now I give liberty to the sword, to the pestilence, and to the famine, and to the captivity, to destroy and consume you, and enslave you: for ye shall be removed to all the kingdoms of the earth. The prophet loves to express the conformity between the

crime and its punishment. You promised to give liberty to your enslaved brethren; I was pleased, and bound the sword in its sheath. You broke your promise, and brought them again into bondage; I gave liberty to the sword, pestilence, and famine, to destroy multitudes of you, and captivity to take the rest. Thus you are punished according to your crimes, and in the punishment you may see the crime. Sword, pestilence, and famine, are frequently joined together, as being often the effects of each other. The sword, or war, produces famine;—famine, the pestilence.

Verse 18. *When they cut the calf in twain, and passed between the parts thereof*] This was the ancient and most solemn way of making a covenant. 1. A calf as sacrifice was offered to God to secure His approbation and support. 2. The victim was then exactly divided from the nose to the rump; the spinal marrow being divided longitudinally, in the most careful manner, that the half of it might remain on each side. 3. These divided parts were laid opposite to each other, a passage being left between them. 4. The contracting parties entered this passage at each end, met in the middle, and there took the covenant oath; adjudging themselves to death should they break this covenant. 5. Then they both feasted on the victim. In reference to this last circumstance, God says *He will give their bodies for meat to the fowls of heaven, and to the beasts*. This is a farther conformity between the crime and the punishment. See my notes on Gen. xv. 9—17.

Verse 21. *The king of Babylon's army, which are gone up from you.*] Nebuchadnezzar, hearing that there was an Egyptian army coming to the relief of Jerusalem, raised the siege; and went, met, and defeated the Egyptians. It was in the interim this prophecy was delivered.

Verse 22. *I will—cause them to return*] They did return; re-invested the city; and after an obstinate defence took it, plundered it, and burnt it to the ground, taking captives Zedekiah and his princes.

CHAPTER XXXV.

Jeremiah is commanded to go to the Rechabites, who, on the approach of the Chaldean army, took refuge in Jerusalem; and to try their obedience to the command of Jonadab, (or, Jehonadab, 2 Kings x. 15, 16,) their great progenitor, who lived in the reign of Jehu, king of Israel, upwards of two hundred and fifty years before this time, offers them wine to drink, which they refuse, 1-11. Hence occasion is taken to upbraid the Jews with their disobedience to God, their heavenly Father, 12-17; and a blessing is pronounced on the Rechabites, 18, 19.

Ul. ch. XLIII. 2.
Tat. Princ. lib. 16.
Rom. cir. an. 13.

THE word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah, saying,

2 Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink.

3 Then I took Jazaniah, the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites;

4 And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the door:

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.

6 But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever:

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers.

f 2 Kings 10. 15. 1 Chron. 2. 55.—g 1 Kings 6. 5.—h 2 Kings 12. 9. & 25. 12. 1 Chron. 2. 12, 13.—i Heb. shraboth, or, vessel.—k 2 Kings 10. 15.

8 Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

9 Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed:

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

11 But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

12 Then came the word of the LORD unto Jeremiah, saying,

13 Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD.

14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me:

15 I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your

1 Exod. 20. 12. Eph. 6. 2, 3.—m Ch. 22. 33.—n 2 Chron. 26. 15.—o Ch. 7. 12. & 25. 2. p Ch. 7. 26. & 25. 4.—q Ch. 12. 11. & 25. 5, 6.

NOTES ON CHAPTER XXXV.

Verse 1. *The word which came—in the days of Jehoiakim*] What strange confusion in the placing of these Chapters! Who could have expected to hear of Jehoiakim again, whom we have long ago buried; and we have now arrived, in the history, at the very last year of the last Jewish king.

This Discourse was probably delivered in the fourth or fifth year of Jehoiakim's reign.

Verse 2. *The house of the Rechabites.*] The Rechabites were not descendants of Jacob: they were Kenites, 1 Chron. ii. 55, a people originally settled in that part of Arabia Petraea, called the land of Midian; and most probably the descendants of Jethro, the father-in-law of Moses. Compare Numb. x. 29-32, with Judg. i. 16; iv. 11. Those mentioned here seem to have been a tribe of Nomades or Scenite Arabs, who fed their flocks in the deserts of Judea; they preserved the simple manners of their ancestors, considering the life of the inhabitants of cities and large towns as the death of liberty; believing that they would dishonour themselves by using that sort of food that would oblige them to live a sedentary life. Jonadab, one of their ancestors, had required his children and descendants to abide faithful to the customs of their forefathers; to continue to live in tents, and to nourish themselves on the produce of their flocks; to abstain from the cultivation of the ground, and from that particularly of the vine and its produce. His descendants religiously observed this rule, till the time when the armies of the Chaldeans had entered Judea; when, to preserve their lives, they retired within the walls of Jerusalem. But even there we find, from the account in this Chapter, they did not quit their frugal manner of life: but most scrupulously observed the law of Jonadab their ancestor, and probably of this family.

When the children of Hobab, or Jethro, the father-in-law of Moses, were invited by him to accompany them in their journeying to the Promised Land; it is very likely that they continued their ancient usages, and lived a patriarchal life. Their property consisted in nothing but their cattle and tents, was easily removable from place to place; and their manner of living was not likely to excite the envy or jealousy of those who had learnt to relish the luxuries of life; and therefore we may naturally conclude, that as they were enemies to none, so they had no enemies themselves. Nature has few wants. Most of those which we feel are fictitious; and howsoever what we call civilization may furnish us with the conveniences and comforts of life, let us not deceive ourselves by supposing, that these very things do not create the very wants which they are called in to supply; and most certainly do not contribute

to the comfort of life, when the term of life is considerably abridged by their use. But it is time to return to the case of the Rechabites before us.

Verse 3. *The whole house of the Rechabites*] i. e. The family,—the chiefs of which are here specified.

Verse 4. *Igdaliah, a man of God*] A prophet or holy man, having some office in the Temple.

Verse 5. *Pots full of wine, and cups*] The cups were to draw the wine out of the pots, in order to drink it.

Verse 6. *We will drink no wine*] The reason is given above. Their whole religious and political institution consisted in obedience to three simple precepts, each of which has an appropriate spiritual meaning:—

1. *Ye shall drink no wine.*—Ye shall preserve your bodies in temperance; shall use nothing that would deprive you of the exercise of your sober reason at any time; lest in such a time ye should do what might be prejudicial to yourselves, injurious to your neighbour, or dishonourable to your God.

2. *Neither shall ye build house.*—Ye shall not become residents in any place; ye shall not court earthly possessions; ye shall live free from ambition and from envy, that ye may be free from contention and strife.

3. *But ye shall dwell in tents.*—Ye shall imitate your forefathers, Abraham, Isaac, and Jacob, and the rest of the patriarchs, who dwell in tents, being strangers and pilgrims upon earth; looking for a heavenly country, and being determined to have nothing here that would indispose their minds towards that place of endless rest, or prevent them from passing through temporal things, so as not to lose those that are eternal.

There must necessarily be more in these injunctions than meets the eye in the letter of this account.

Verse 8. *Thus have we obeyed the voice*] We have considered these precepts so very reasonable, so very useful, so conducive to the health of both body and mind, and sanctioned by such a respectable antiquity, that we scrupulously and religiously observe them.

Verse 11. *But—when Nebuchadrezzar—came up*] If at present we appear to be acting contrary in any respect to our institutions, in being found in the city, necessity alone has induced us to take this temporary step. We have sought the shelter of the city for the preservation of our lives; so now we dwell at Jerusalem.

Verse 14. *The words of Jonadab—are performed—but ye hearkened not unto me.*] The Lord, knowing the fidelity of this people, chose to try them in this way, that He might, by their conscientious obedience to the precepts of their forefathers, shew the Jews, to their confusion, their ingratitude to Him, and their neglect of His precepts, which, if a man do, he shall live by them.

fathers: but ye have not inclined your ear, nor hearkened unto me.

16 Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me:

17 Therefore thus saith the Lord God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them; because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

18 And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:

19 Therefore thus saith the Lord of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever.

CHAPTER XXXVI.

God commends Jeremiah to write down in one roll, or volume, all the predictions he had uttered against Israel and Judah, and all the surrounding nations, from the day of his coming to the prophetic office, that the house of Judah might have abundant warning of the dreadful calamities with which their country was about to be visited, if not prevented by a timely repentance, 1-3. The Prophet employs Baruch the scribe, the son of Neriah, to write from his mouth all the words of the Lord, and then to read these publicly upon a fast day in the Lord's house, 4-8. A general fast is proclaimed in the following year, viz. the fifth year of the reign of Jehoiakim; upon which occasion Baruch, in obedience to the Prophet's command, reads the words of Jeremiah to all the people at the entry of the new gate of the Temple, 9, 10. The princes, hearing of this, send for Baruch, who reads the roll to them; at the contents of which they are greatly alarmed, and solemnly resolve to give information to the king, at the same time advising both the Prophet and his scribe to hide themselves, 11-15. Jehoiakim likewise having sent for the roll, Jehoiakim reads to him a part; and then the king, though advised to the contrary by some of his princes, having cut the leaves, throws the whole into the fire, 30-35; and orders Jeremiaah and Baruch to be seized; but they could not be found, because a special providence of God had concealed them, 36. Jeremiaah is commended to rewrite his prophecies, and to denounce the judgments of God against the king who had destroyed the first roll, 37-41. Baruch accordingly writes from the mouth of Jeremiaah a new copy, with numerous additions, 32.

A. M. 3397. B. C. 607. **A**ND it came to pass in the fourth year of Jehoiakim, the son of Josiah king of Judah, that this word came unto Jeremiah from the Lord, saying,

2 Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day.

3 It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.

r Prov. 1. 24. Isa. 65. 12 & 66. 4. Ch. 7. 13.— Heb. There shall not a man be cut off from Jonadab the son of Rechab to stand, &c.—t Ch. 16. 13.—a Isa. 8. 1. Ezek. 2. 9. Zach. 5. 1.—v Ch. 30. 2.

Verse 17. *I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil!* Having by the conduct of the Rechabites clearly and fully convicted them of ingratitude and rebellion, He now proceeds to pronounce sentence against them.

Verse 19. *Thus saith the Lord—Jonadab—shall not want a man to stand before me for ever.* His name shall ever be honourable, and his posterity shall enjoy my continual protection; and there shall never be found a time in which men of his spirit shall be wanting as patterns of genuine simplicity, filial obedience, purity of manners, and deadness to the world. True Christians may be considered as the genuine successors of these ancient Rechabites: and some suppose that the *Essenes*, in our Lord's time, were literally their descendants; and that these were they who followed our Lord particularly, and became the first converts to the gospel. And if so, the prophecy is literally fulfilled: they shall never want a man to stand before God, to proclaim His salvation, and minister to the edification and salvation of others, as long as the earth shall endure.

NOTES ON CHAPTER XXXVI.

Verse 1. *And it came to pass in the fourth year* [About the end of this year, see ver. 9. This discourse also bears its own date; and was probably delivered at a time when the people enjoyed peace, and were about to celebrate one of their annual fasts.

Verse 2. *Take thee a roll of a book* [Take a sufficient quantity of parchment; cut and stitch it together, that it may make a roll on which to write the words that I have already spoken, that they may serve for a testimony to future generations. The Jewish rolls, several of which

4 Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon a roll of a book.

5 And Jeremiah commanded Baruch, saying, I am shut up; I cannot go into the house of the Lord:

6 Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the Lord in the ears of the people in the Lord's house upon the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities.

7 It may be they will present their supplication before the Lord, and will return every one from his evil way: for great is the anger and the fury that the Lord hath pronounced against this people.

8 And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the Lord in the Lord's house.

9 And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, that they proclaimed a fast before the Lord to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

10 Then read Baruch in the book the words of Jeremiah in the house of the Lord, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the Lord's house, in the ears of all the people.

11 When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the Lord,

12 Then he went down into the king's house, into the scribe's chamber: and lo, all the princes sat there, even Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.

13 Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine

w Ch. 35. 15, &c.—x Ch. 35. 3.—y Ch. 35. 3.—z Ch. 18. 8. Jonah 3. 8. Ch. 32. 18.—b See Ch. 45. 1.—c Lev. 16. 28. & 23. 27, 28. Acts 27. 8.—d Ver. 8. e Heb. their supplication fall.—f Or, door.—g Ch. 28. 10.

now lie before me, were made of vellum, or of sheep skins dressed in the half-tanned, or Basil manner. These were cut into certain lengths; and those parts were all stitched together and rolled upon a roller. The matter was written on these skins, in columns or pages. Sometimes two rollers are used, that as the matter is read from the roll in the left hand, the reader may coil it on the roller in his right. In this form the Pentateuch is written, which is read in the synagogues.

Verse 3. *It may be that the house of Judah will hear!* It was yet possible to avert the judgments which had been so often denounced against them. But, in order to this, they must, 1. Hear what God has spoken. 2. Every man, turn from his evil way. 3. If they do so, God graciously promises to forgive their iniquity and their sin.

Verse 4. *Then Jeremiah called Baruch!* This man so useful to the prophet, and so faithfully attached to him, was by office a scribe; which signifies not only a writer, but also a man in office; a chancellor, secretary, &c., a learned man; one acquainted with laws and customs.

Verse 6. *Upon the fasting day!* A day when multitudes of people would be gathered together from all parts to implore the mercy of God. This was a favourable time to read these tremendous prophecies.

Verse 7. *Present their supplication!* "Let their supplication fall," that they may fall down before God, and deplore their sins.

Verse 9. *In the ninth month!* Answering to a part of our December.

Verse 10. *In the chamber of Gemariah!* He was one of the princes of Judah. See ver. 12.

hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears.

16 Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words.

17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?

18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book.

19 Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.

20 And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

21 So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

22 Now the king sat in the winterhouse in the ninth month: and there was a fire on the hearth burning before him.

23 And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.

24 Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words.

25 Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them.

26 But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the Lord hid them.

27 Then the word of the Lord came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the Lord; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30 Therefore thus saith the Lord of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost.

31 And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.

32 Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

CHAPTER XXXVII.

Zedekiah succeeds Coniah, the son of Jehoiakim, in the Jewish throne, and does that which he evil in the sight of the Lord, 1, 2. The king sends a message to Jeremiah, 3-5. God suggests an answer; and foretells the return of the Chaldean army, who should most assuredly take and burn the city, 6-10. Jeremiah, in attempting to leave this devoted city, and retire to his possession in the country, is seized as a desert, and cast into a dungeon, 11-15. The king, after a conference with him, abates the rigour of his confinement, 16-21.

AND King Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.

A. M. 3606. -3416. B. C. 586-589. Ol. XLV. 2. -XLVIII. 1.

2 But neither he, nor his servants, nor the people of the land, did hearken unto the words of the Lord, which he spake by the prophet Jeremiah.

3 And Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, Pray now unto the Lord our God for us.

A. M. cir. 3414. B. C. cir. 590. Ol. XLVII. 2. Tar. Priecl. Reg. Rom. cir. an. 27.

4 Now Jeremiah came in and went out among the people: for they had not put him into prison.

5 Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

h See Amos 2. 15. - 1 Kings 22. 11. Is. 36. 22. & 57. 1. - h Or, of the king. - Ch. 24. 50. m Ch. 92. 19. - n Hab. visit upon, Ch. 23. 34. - o Heb. as they. - p 2 Kings 24. 17.

2 Chron. 36. 10. Ch. 22. 34. - q 2 Chron. 36. 12, 14. - r Heb. by the hand of the prophet. - s Ch. 21. 1, 2 & 28. 25. & 32. 34. - t See 2 Kings 24. Ezek. 17. 15. - u Ver. 11. Ch. 24. 21.

Verse 17. How didst thou write all these words? - At his mouth? So the text should be pointed. They wished to know whether he had not copied them, or whether he wrote as Jeremiah prophesied.

Verse 19. Go, hide thee, thou and Jeremiah] They saw that the king would be displeased, and most probably seek their lives; and as they believed the prophecy was from God, they wished to save both the prophet and his scribe; but they were obliged to inform the king of what they had heard.

Verse 22. Winterhouse] A warm apartment suited to the season of the year, (December,) when in Palestine there is often snow upon the ground, though it does not last long. A fire on the hearth, a pan, or brazier of burning coals. This is the case to the present day.

Verse 23. When Jehudi had read three or four leaves] Rather columns; for the law, and the sacred Hebrew books, are written in columns of a certain breadth. דלתות delatoth, signifies gates or openings between column and column, or between section and section.

He cut it with the penknife] חסר חסר חסר chaspher, the knife of the scribe; properly enough pen knife.

And cast it into the fire] To shew his contempt for God's words.

Verse 25. Elnathan and Delaiah and Gemariah] Three of the princes wished to save the roll, and entreated the king that it might not be burnt. They would have saved it out of the fire: but the king would not permit it to be done.

Verse 26. But the Lord hid them.] They had, at the counsel of some of the princes, hidden themselves, ver. 19. And now, though a diligent search was made, the Lord did not permit them to be found.

Verse 28. Take thee again another roll] There was no duplicate of the former preserved; and now God inspired the prophet with the same matter that He had given him before: and there is to be added the heavy judgment that is to fall on Jehoiakim and his courtiers.

Verse 30. He shall have none to sit upon the thrones of David] He shall have no successor; and himself shall have an untimely end, and shall not even be buried, but his body be exposed to the open air, both night and day. He who wishes to hide his crimes, or take away the evidence which is against him, adds thereby to his iniquities, and is sure in consequence to double his punishment. See the threatening against Jehoiakim, chap. xxii. 19, and the Note there.

Verse 32. There were added - many like words.] All the first roll, with many other threatenings, and perhaps more minute declarations which were merely of a temporary importance and local application; and the Holy Spirit did not think proper to record them.

NOTES ON CHAPTER XXXVII.

Verse 1. And king Zedekiah the son of Josiah] Of the siege and taking of Jerusalem referred to here, and the making of Zedekiah king instead of Jeconiah, see 2 Kings xxiv. 1, &c. and the Note there.

Verse 3. Zedekiah - to the prophet Jeremiah] He was

6 Then came the word of the LORD unto the prophet Jeremiah, saying,

7 Thus saith the LORD, the God of Israel: Thus shall ye say to the king of Judah, that sent you unto me to enquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.

8 And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

9 Thus saith the LORD; Deceive not yourselves, saying, the Chaldeans shall surely depart from us: for they shall not depart.

10 For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire.

11 And it came to pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army,

12 Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself thence in the midst of the people.

13 And when he was in the gate of Benjamin, a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans.

14 Then said Jeremiah, It is false; I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes.

15 Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe: for they had made that the prison.

16 When Jeremiah was entered into the dungeon, and into the cabins, and Jeremiah had remained there many days;

17 Then Zedekiah the king sent, and took

him out: and the king asked him secretly in his house, and said, Is there any word from the LORD? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon.

18 Moreover Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, and against this people, that ye have put me in prison?

19 Where are now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?

20 Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.

21 Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread of the city were spent. Thus Jeremiah remained in the court of the prison.

CHAPTER XXXVIII.

The princes of Judah, taking offence at Jeremiah on account of his predicting the destruction of Jerusalem and the Temple by the Chaldeans, cause him to be cast into a deep and airy dungeon, 1-6. Ebed-nesech an Ethiopian gets the king's permission to take him out, 7-13. Jeremiah advises the king, who counted him privately to surrender to the Chaldeans, 14-23. The king promises the Prophet that he will not put him to death, and requires him not to reveal what had passed to the princes: to whom he accordingly gives an evasive answer, telling them only so much of the conference as related to his request for his life, 24-28.

THEN Shephatiah the son of Mat-tan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying,

2 Thus saith the LORD, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey and shall live.

3 Thus saith the LORD, This city shall surely

A. M. cir. 3414. B. C. cir. 590. OL XLVII. 4. Tar. Priest, Reg. Rom. cir. an. 38.

v Ch. 21. 2.—w Ch. 31. 22.—x Heb. souls.—y Ch. 21. 4, 5.—z Heb. thrust through. A. M. cir. 3414. B. C. cir. 590. OL XLVII. 4. Tar. Priest, Reg. Rom. cir. an. 38.

v Gen. 46. 15. & 41. 14. Exod. 12. 28. Ch. 38. 6.—w Or, cells.—x Heb. let my supplication fall.—y Ch. 31. 2. & 33. 13. 23.—z Ch. 31. 2. & 32. 8.—1 Ch. 37. 2.—m Ch. 31. 1.—n Ch. 31. 8.—o Ch. 31. 2.—p Ch. 31. 10. & 32. 2.

willing to hear a message from the Lord, provided it were according to his own mind. He did not fully trust in his own prophets.

Verse 4. Now Jeremiah came in and went out] After the siege was raised, he had a measure of liberty; he was not closely confined, as he afterwards was. See ver. 16.

Verse 5. Then Pharaoh's army] This was Pharaoh-Hophra or Apries, who then reigned in Egypt in place of his father Necho. See Ezek. xxix. 6, &c. Nebuchadnezzar hearing that the Egyptian army, on which the Jews so much depended, was on their march to relieve the city, suddenly raised the siege, and went to meet them. In the interim Zedekiah sent to Jeremiah to inquire of the Lord to know whether they might consider themselves in safety.

Verse 7. Pharaoh's army—shall return to Egypt] They were defeated by the Chaldeans; and, not being hearty in the cause, returned immediately to Egypt, leaving Nebuchadnezzar unmolested to recommence the siege.

Verse 10. For though he had smitten the whole army] Strong words: but they shew how fully God was determined to give up this city to fire and sword; and how fully He had instructed His prophet on this point.

Verse 12. Jeremiah went forth] At the time that Nebuchadnezzar had raised the siege, and gone to meet the Egyptian army.

Go into the land of Benjamin] To Anathoth, his native city.

To separate himself thence] "To receive a portion thereof among the people;"—Blayney: who supposes that Jeremiah went to receive a portion of the proceeds of his patrimony at Anathoth, which had, previously to the siege, been in the hands of the Chaldeans. The siege being now raised, he thought of looking thus after his own affairs. The Chaldee is to the same sense.—"He went that he might divide the inheritance which he had there among the people."

Dahler translates,—"He went to withdraw himself from the siege, as many others of the inhabitants." I believe he went to withdraw himself from a city devoted to destruction, and in which he could no longer do any good.

Verse 13. Thou fallest away to the Chaldeans.] Thou art a deserter, and a traitor to thy country. As he had always declared that the Chaldeans should take the city, &c. his enemies took occasion from this to say, he was in the interest of the Chaldeans, and that he wished now to go to them, and betray the place.

Verse 15. And smote him] Without any proof of the alleged treachery, without any form of justice.

In prison in the house of Jonathan] In Asiatic countries there is an apartment in the houses of the officers of the law, to confine all the accused that are brought before them. Jonathan was a scribe or secretary, and had a prison of this kind in his house.

Verse 16. Entered into the dungeon, and into the cabins] The dungeon was probably a deep pit; and the cabins or cells, niches in the sides, where different malefactors were confined.—See Blayney.

Verse 17. Is there any word from the Lord?] Is there any further revelation?

There is:—thou shalt be delivered] What bold faithfulness! And to a king, in whose hands his life now lay.

Verse 19. Where are now your prophets] They told you that the Chaldeans should not come; I told you they would. According to my word the Chaldeans are come, and are departed only for a short time.

Verse 20. Cause me not to return to the house of Jonathan] He had been ill used in this man's custody, so as to endanger his life, the place being cold, and probably unhealthy.

Verse 21. Then Zedekiah—the court of the prison] Was contiguous to the king's house, where the prisoners could readily see their friends.

Give him daily a piece of bread out of the bakers' street] From the public stores; which he received till all the provisions were spent.

NOTES ON CHAPTER XXXVIII.

Verse 1. Then Shephatiah] This was the faction, what Dahler terms the Antitheocratic faction, who were enemies to Jeremiah, and sought his life.

Verse 3. This city shall surely be given] This was a testimony that he could not constantly bore: he had the authority of

be given into the hand of the king of Babylon's army, which shall take it.

4 Therefore the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt.

5 Then Zedekiah the king said, Behold, he is in your hand: for the king is not he that can do any thing against you.

6 Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison; and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire.

7 Now when Ebed-melech, the Æthiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; (the king then sitting in the gate of Benjamin;)

8 Ebed-melech went forth out of the king's house, and spake to the king, saying,

9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for there is no more bread in the city.

10 Then the king commanded Ebed-melech the Æthiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon before he die.

11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts, and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Æthiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.

14 Then Zedekiah the king sent, and took Jer-

miah the prophet unto him into the third entry that is in the house of the Lord: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me.

15 Then Jeremiah said unto Zedekiah, If I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?

16 So Zedekiah the king sware secretly unto Jeremiah, saying, As the Lord liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.

17 Then said Jeremiah unto Zedekiah, Thus saith the Lord, the God of hosts, the God of Israel; If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live and thine house:

18 But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.

19 And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me.

20 But Jeremiah said, They shall not deliver thee. Obey, I beseech thee, the voice of the Lord, which I speak unto thee: so it shall be well unto thee, and thy soul shall live.

21 But if thou refuse to go forth, this is the word that the Lord hath shewed me:

22 And, behold, all the women that are left in the king of Judah's house shall be brought forth to the king of Babylon's princes, and those women shall say, Thy friends have set thee on, and have prevailed against thee: thy feet have sunk in the mire, and they are turned away back.

23 So they shall bring out all thy wives and thy children to the Chaldeans: and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou shalt cause this city to be burned with fire.

24 Then said Zedekiah unto Jeremiah, Let no

q See Ch. 28. 11.—r Heb. peace.—s Ch. 37. 21.—t Or, of the king.—u Ch. 28. 16. v Heb. As will die.—w Heb. in thine hand.—x Ver. 6.—y Ch. 37. 21.—z Or, principlet.

a Isa. 57. 16.—b 2 Kings 24. 12.—c Ch. 39. 3.—d Ch. 32. 4 & 24. 3. Ver. 23. e 1 Sam. 31. 4.—f Heb. Men of thy peace.—g Ch. 39. 6 & 41. 10.—h Ver. 18.—i Heb. thou shalt burn, &c.

God for it. He knew it was true, and he never wavered nor equivocated.

Verse 4. *Let this man be put to death*] And they gave their reasons plain enough: but the proof was wanting.

Verse 5. *He is in your hand*] Ye have power to do as ye please; I must act by your counsel. Poor weak prince! you respect the prophet, you fear the cabal, and you sacrifice an innocent man to your own weakness and their malice.

Verse 6. *So Jeremiah sunk in the mire*] Their obvious design was, that he might be stifled in that place.

Verse 7. *Ebed-melech*] *The servant of the king*, one of the eunuchs who belonged to the palace. Perhaps it should be read, *Now, a servant of the king, a Cushite, one of the eunuchs, &c.*

The king then sitting in the gate of Benjamin] To give audience, and to administer justice. We have often seen that the gates of cities were the places of public judicature.

Verse 9. *My lord the king, these men have done evil*] He must have been much in the king's confidence, and a humane and noble spirited man, thus to have raised his voice against the powerful cabal already mentioned.

There is no more bread in the city.] They had defended it to the last extremity; and it appears that bread had been afforded to the prophet according to the king's commandment, as long as there was any remaining. See chapter xxxvi. 21.

Verse 10. *Take from hence thirty men*] The king was determined that he should be rescued by force, if the princes opposed.

Verse 11. *Went into the house of the king—and took thence*] The Eastern kings had their wardrobes always well furnished; as garments were a usual present to ambassadors, &c. I cannot think that, in the proper acceptation of the words, these were in any part of the king's house.

Old cast clouts, and old rotten rags] The fact seems to

be this;—there were several garments that had been used, and would not be used again; and there were others which, through continuing long there, had by insects, &c. been rendered useless. These he took, tied to the cord, let down to the prophet, that he might roll them round the ropes, and place them under his arm-pits, so that in being hauled up he might not suffer injury from the ropes, which in this case must sustain the whole weight of his body.

Verse 14. *Into the third entry*] A place, to enter which, two others must be passed through.

Verse 16. *As the Lord liveth, that made us this soul*] He is the living God, and He is Author of that life which each of us possesses; and as sure as He lives, and we live by Him, I will not put thee to death, nor give thee into the hands of those men who seek thy life. A very solemn oath; and the first instance on record of the profane custom of swearing by the soul.

Verse 17. *Wilt assuredly go*] On the king's obedience to the advice of the prophet, the safety of the city depended. *Unto the king of Babylon's princes*] The generals of the army then returning to the siege from the defeat of the Egyptians:—for Nebuchadnezzar himself was then at Riblah, in Syria, chap. xxxix. 5, 6.

Verse 19. *They mock me.*] Insult me, and exhibit me in triumph.

Verse 22. *All the women—brought forth*] I think this place speaks of a kind of defection among the women of the Harem; many of whom had already gone forth privately to the principal officers of the Chaldean army, and made the report mentioned in the end of this verse. These were the concubines, or women of the second rank.

Verse 23. *They shall bring out all thy wives and thy children*] These were the women of the first rank, by whom the king had children. These had no temptation to go out to the Chaldeans, nor would they have been made welcome: but the others being young, and without children, would be well received by the Chaldean princes.

man know of these words, and thou shalt not die.

25 But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; and also what the king said unto thee:

26 Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there.

27 Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not perceived.

28 So Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was there when Jerusalem was taken.

CHAPTER XXXIX.

This Chapter gives an account of the siege and taking of Jerusalem; the flight, capture, and punishment, of Zedekiah; the burning of the city; and the carrying away of the people (a few of the prominent exceptions) to Babylon, 1-10; also of the release of Jeremiah, and the special orders of Nebuchadnezzar concerning him, 11-14. The remaining verses relate to the subject of the preceding Chapter; and contain promises of personal safety to Ebed-netho the Ethiopian, amidst the public calamities, on account of the piety, and his intimacy to the Prophet, 15-18.

A. M. 3415
-3416
B. C. 588-589
OL XLVIII. 3.
An. Tar. Friedl.
Reg. Rom. 27.
-XLVIII. 1.

IN the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it.

A. M. 3416
B. C. 588.
OL XLVIII. 1.
An. Tar. Friedl.
Reg. Rom. 27.

2 And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up.

3 And all the princes of the king of Babylon came in, and sat in the middle gate, even Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

4 And it came to pass, that when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the

city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain.

5 But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him.

6 Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah.

7 Moreover he put out Zedekiah's eyes, and bound him, with chains, to carry him to Babylon.

8 And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.

9 Then Nebuzar-adan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

10 But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.

11 Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying,

12 Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee.

13 So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes;

14 Even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people.

15 Now the word of the Lord came unto Jeremiah, while he was shut up in the court of the prison, saying,

Ch. 37. 20.—Ch. 37. 15.—m Heb. they were silent from him.—n Ch. 37. 21. & 29. 14.—o 2 Kings 15. 1-4. Ch. 52. 4-7.—p Ch. 34. 17.—q 2 Kings 25. 4. & c. Ch. 52. 7. & c. r Ch. 32. 4. & 34. 18, 23.—s 2 Kings 23. 33.—t Heb. spoke with him judgments, Ch. 4. 12.—u Esck. 12. 13. compared with Ch. 32. 4.—v Heb. with two brazen chains, or,

fatens.—w 2 Kings 25. 9. Ch. 38. 185. & 2. 13.—x 2 Kings 25. 15. & c. Ch. 62. 15. & c. y Ch. chief marksal.—z Heb. chief of the executioners, or, slaughter-men: And so ver. 10, 11, & c. See Gen. 37. 28.—a Heb. in that day.—b Heb. by the Assad of c. Heb. set thine eyes upon him.—c Ch. 38. 28.—d Ch. 40. 5.—e Ch. 38. 24.

Verse 26. I presented my supplication] This was telling the truth, and nothing but the truth; but not the whole truth. The king did not wish him to defile his conscience, nor did he propose any thing that was not consistent with the truth.

Verse 27. The matter was not perceived.] They did not question him farther; and the king's commandment to remove him from the house of Jonathan being well known, they took for granted that they had all the information that they sought. And he was most certainly not obliged to relate any thing that might embroil this weak king with his factious, but powerful princes; or affect his own life. He related simply what was necessary, and no more.

NOTES ON CHAPTER XXXIX.

Verse 1. In the ninth year of Zedekiah—in the tenth month] This month is called Tebeth in Esther ii. 16. It began with the first new moon of our January; and it was on the tenth day of this month that Nebuchadnezzar invested the city.

Verse 2. The eleventh year—in the fourth month] This month in the Hebrew calendar is called Thammuz, and commences with the first new moon of our July. The siege had lasted just eighteen months.

The city was broken up.] A breach was made in the wall by which the Chaldeans entered.

Verse 3. Sat in the middle gate] The city of Jerusalem stood upon two hills, Sion to the south, and Acra to the north, with a deep valley between them. The gate of the centre, as the term seems plainly to import, was a gate of communication in the middle of the valley, between the two parts of the city, sometimes called the higher and the lower city. The Chaldeans entered the city on the north side by a breach in the walls; and rushing forward and posting themselves in this gate, in the very heart or centre of the city, became thereby masters at will of the whole. Zedekiah with his troop, perceiving this, fled out of the opposite gate on the south side. See Blayney. This is likely: but we know nothing positively on this subject.

Nergal-sharezer] These were the principal command-

ers: but Dr. Blayney thinks that, instead of six persons, we have in reality but three, as the name that follows each is a title of office. Thus, Nergal-sharezer, who was Samgar; Nebu-sarsechim, who was Rab-saris; and Nergal-sharezer, who was Rab-mag. As Nergal-sharezer occurs twice here, and we know that Nebuzar-adan was general-in-chief, the first Nergal-sharezer is probably a mistake for Nebuzar-adan, or some other of the commanders. But these things are as uncertain as they are unimportant.

Verse 4. Went forth out of the city by night] Probably there was a private passage under ground, leading without the walls, by which Zedekiah and his followers might escape unperceived till they had got some way from the city.

The way of the plain] There were two roads from Jerusalem to Jericho. One passed over the mount of Olives: but, as this might have retarded his flight, he chose the way of the plain; and was overtaken near Jericho, perhaps about sixteen or eighteen miles from Jerusalem. He had probably intended to have passed the Jordan, in order to escape to Egypt; as the Egyptians were then his professed allies.

Verse 5. To Riblah] This city was situated on the northern frontier of Palestine; and Hamath was a large city belonging also to Syria. See Gen. x. 18.

Verse 7. Bound him with chains] Margin,—two brazen chains; one for his hands, and the other for his feet.

Verse 9. Those that fell away] That deserted to the Chaldeans during the siege.

Verse 10. Left of the poor of the people] The very refuse of the inhabitants, who were not worthy of being carried away; and among them he divided the fields and vineyards of those whom he took away.

Verse 12. Take him—look well to him] Nebuchadnezzar had heard that this prophet had foretold his capture of the city, and had frequently used all his influence to induce Zedekiah to pay the tribute, and not rebel against him; and on this account would be inclined to shew the prophet especial favour.

16 Go and speak to Ebed-melech the Æthiopian, saying, Thus saith the Lord of hosts, the God of Israel; Behold, I will bring my words upon this city for evil, and not for good; and they shall be accomplished in that day before thee.

17 But I will deliver thee in that day, saith the Lord: and thou shalt not be given into the hand of the men of whom thou art afraid.

18 For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the Lord.

CHAPTER XL.

This and the four following Chapters contain a distinct account of what passed in the land of Judah from the taking of Jerusalem to the retreat of the remnant of the people to Egypt; together with the prophecies of Jeremiah concerning them in that place, whether he himself accompanied them. In this Chapter we have an account of the enlargement of Jeremiah by Nebuzar-adan, the captain of the guard, who advises him to put himself under the jurisdiction of Gedaliah, the son of Ahikam, whom the king of Babylon had made governor over the land of Judah, 1-5. The Prophet and many of the dispersed Jews repair to Gedaliah, 6-12. Johanan acquaints the governor of a conspiracy against him, but is not believed, 13-18.

ON XLVIII. 1. THE word that came to Jeremiah from the Lord, after that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and said unto him, The Lord thy God hath pronounced this evil upon this place.

3 Now the Lord hath brought it, and done according as he hath said: because ye have sinned against the Lord, and have not obeyed his voice, therefore this thing is come upon you.

4 And now, behold, I loose thee this day from the chains which were upon thine hand. If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear; behold, all the land is before thee: whether it seemeth good and convenient for thee to go, thither go.

5 Now while he was not yet gone back, he said, Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

6 Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah; and dwelt with him among the people that were left in the land.

7 Now when all the captains of the forces which were in the fields, even they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon;

8 Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men.

9 And Gedaliah the son of Ahikam the son of Shaphan swore unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 As for me, behold, I will dwell at Mizpah, to serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put them in your vessels, and dwell in your cities that ye have taken.

11 Likewise when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan;

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

13 Moreover Johanan the son of Kareah, and all the captains of the forces that were in the fields, came to Gedaliah to Mizpah,

14 And said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee? But Gedaliah the son of Ahikam believed them not.

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know it: wheresoever should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

1 Ch. 36, 7, 12.—2 Dan. 9, 12.—3 Ch. 21, 9, & 45, 5.—4 1 Chron. 5, 26. Ps. 37, 40. 5 Ch. 36, 14.—6 Or, messenger.—7 Ch. 50, 7.—8 Deut. 32, 34, 25. Dan. 11, 5. Or, use upon thine hand.—9 Ch. 36, 12.—10 Heb. I will set mine eyes upon thee.

11 Gen. 31, 15.—12 2 Kings 25, 22, &c.—13 Ch. 36, 14.—14 July, 20, 1.—15 2 Kings 25, 22, &c.—16 Ch. 36, 10.—17 Ch. 41, 1.—18 Heb. to stand before. Deut. 1, 36. 19 Gen. 41, 10.—20 Heb. To strike thee in soul!

Verse 16. Go and speak to Ebed-melech] The king's servant,—the Cushite.

Verse 18. I will surely deliver thee] Thou hast feared the Lord, and not the king, nor his princes; and thou hast taken the part of the prophet, and become his intercessor. Thou shalt not be slain. Thou hast put thy trust in me; thou shalt therefore be safe whithersoever thou goest. They that fear God, need fear nothing besides.

NOTES ON CHAPTER XL.

Verse 1. The word that came to Jeremiah] This and the four following Chapters contain a particular account of what passed in the land of Judah from the taking of the city to the retreat of the people into Egypt; and the prophecies of Jeremiah concerning them there.

Had let him go from Ramah] This has embarrassed most of the Commentators. Dr. Blayney has thrown much light upon it by his translation and note:—

"The word that came to Jeremiah from Jehovah, after that Nebuzar-adan captain of the guards had taken him, and let him go from Ramah: for he had been bound with chains among all the captives of Jerusalem and Judah, who were carried away captive to Babylon."

"HAD TAKEN HIM, AND LET HIM GO. Most interpreters have understood נָשַׁבּוּ *be-kachulo olo* of Nebuchadnezzar's having first taken Jeremiah as a captive unto Ramah. But, if the order of the sentence be well observed, as well as the more common use of the verb נָשַׁבּוּ *lakaach*, it will, I think, rather appear that those words relate to his taking, or having him brought to him, in order to give him his discharge."

Verse 2. The Lord thy God hath pronounced] I know that thou art a true prophet, for what thou hast predicted from thy God is come to pass.

Verse 4. Come; and I will look well unto thee] Thou art now at full liberty to do as thou pleasest; either to come to Babylon, or to stay in thy own land.

Verse 5. Go back also to Gedaliah.] If thou wilt stay in thy own land, thou hast best put thyself under the protection of thy countryman, Gedaliah, whom the king of Babylon has made governor of the land.

Verse 8. Ishmael the son of Nethaniah] This is he who afterwards murdered Gedaliah. He had been employed to do this by Baalis, king of the Ammonites, with whom he appears to have taken refuge during the siege. See ver. 14.

Verse 14. But Gedaliah the son of Ahikam believed them not] The account given of this man proves him to have been a person of uncommon greatness of soul. Conscious of his own integrity and benevolence, he took the portrait of others from his own mind; and therefore believed evil of no man, because he felt none towards any in his own breast. He may be reproached for being too credulous and confident: but any thing of this kind that may be justly charged against him serves only to shew the greatness of his mind. A little soul is ever suspicious, and ready to believe the worst of every person and thing. A great mind acts always on the contrary.

Verse 16. Thou shalt not do this thing] He cannot be so base.

Thou speakest falsely of Ishmael.] He thought it

CHAPTER XLI.

Ishmael executed his conspiracy against Gedaliah the governor and his companions, and attempts to carry away the Jews who were with him captive to the Ammonites, 1-10; but Johanan recovers them, and purposes to flee into Egypt, 11-13. OL XLVIII. 1. An. Tar. Priest, Reg. Rom. 28.

NOW it came to pass in the seventh month, ^a that Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah.

2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land.

3 Ishmael also slew all the Jews that were with him, even with Gedaliah, at Mizpah, and the Chaldeans that were found there, and the men of war.

4 And it came to pass the second day after he had slain Gedaliah, and no man knew it,

5 That there came certain from Shechem, from Shiloh, and from Samaria, even fourscore men, ^a having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring them to the house of the Lord.

6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, ^a weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.

7 And it was so, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, and cast them into the midst of the pit, he, and the men that were with him.

8 But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbore, and slew them not among their brethren.

9 Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain ^a because ^a of Gedaliah, was it ^a which Asa the king had made for fear of Baasha king of Israel: and Ishmael the son of Nethaniah filled it with them that were slain.

10 Then Ishmael carried away captive all the residue of the people that were in Mizpah, ^a even the king's daughters, and all the people that remained in Mizpah, ^a whom Nebuzar-adan

the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.

11 But when Johanan the son of Kareah, and all the captains of the forces that were with him, heard of all the evil that Ishmael the son of Nethaniah had done,

12 Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that are in Gibeon.

13 Now it came to pass that when all the people which were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they were glad.

14 So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

16 Then took Johanan the son of Kareah, and all the captains of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after that he had slain Gedaliah the son of Ahikam, even mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon:

17 And they departed, and dwelt in the habitation of Chimham, which is by Beth-lehem, to go to enter into Egypt,

18 Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.

CHAPTER XLII.

Johanan and the remnant of the people desire Jeremiah to seek counsel of God what they should do, 1-3. The Prophet assures them of safety in Judah, but destruction in Egypt, 4-15; and reproves their hypocrisy in asking a counsel with which they had no intention to comply, 16-22.

THEN all the captains of the forces, ^a and Johanan the son of Kareah, and Jezeiah the son of Hoshaiah, and all the people from the least even unto the greatest, came near,

2 And said unto Jeremiah the prophet, ^a Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the Lord thy

^a 2 Kings 25. 25. Ch. 40. 8. 2-4 2 Kings 25. 25.-a. Lev. 19. 27, 28. Deut. 14. 1. Isa. 13. 2-7 See 2 Kings 25. 9. 1 Sam. 1. 7.-w. Heb. in going and weeping.-x. 2. 1 Mac. 7. 13.-y. Or, near Gedaliah.-z. Heb. by the hand, or, by the side of Gedaliah.

^a 1 Kings 15. 22. 2 Chron. 16. 6.-b Ch. 43. 6.-c Ch. 40. 7-3 Ch. 40. 14.-d Ch. 40. 7, 8, 13.-f 2 Sam. 2. 12.-g 2 Sam. 19. 37, 38.-h Ch. 40. 5.-i Ch. 40. 13 & 41. 11. k Or, Let our supplications fall before thee.-l 2 Sam. 7. 5 & 12. 19. Is. 37. 4. Jer. 6. 16.

quite possible that the man who was capable of becoming an assassin was capable of telling a lie; and therefore he would not credit what he said. Had he been a little more distrustful, he would have saved his own life. The next Chapter shews that Johanan's information was too true. So noble Gedaliah lost his life by not believing that evil of others, of which he found himself incapable.

NOTES ON CHAPTER XLI.

Verse 1. *Now—in the seventh month*] Answering to the first new moon in our month of October.

There they did eat bread together] This was the same as making a solemn covenant; for he who ate bread with another was ever reputed a friend.

Verse 2. *Smote Gedaliah*] See preceding Chapter, ver. 14.

Verse 5. *Having their beards shaven*] All these were signs of deep mourning; probably on account of the destruction of the city.

Verse 6. *Weeping all along as he went*] This felonious hypocrite pretended that he also was deeply afflicted, and wished to bear them company in their sorrow.

Come to Gedaliah] He will appoint you vineyards and fields.

Verse 7. *Slew them*] He kept the murder of Gedaliah secret, and no doubt had a band of his assassins lodged in Mizpah; and he decoyed these fourscore men thither that he might have strength to slay them. He kept ten alive because they told him they had treasures hidden in a field, which they would shew him. Whether he kept his word with them is not recorded. He could do nothing good or

great;—and it is likely that, when he had possessed himself of those treasures, he served them as he had served their companions. Grain is preserved to the present day in subterranean pits, called *mattarnores*, in different parts of the East.

Verse 9. *Now the pit—was it which Asa the king had made for fear of Baasha*] See 1 Kings xv. 22. Asa made this cistern as a reservoir for water for the supply of the place; for he built and fortified Mizpah at the time that he was at war with Baasha, king of Israel.

Verse 10. *Carried away captive*] He took all these that he might sell them for slaves among the Ammonites.

Verse 14. *Went unto Johanan*] They were weary of the tyranny of Ishmael, and were glad of an opportunity to abandon him.

Verse 16. *The women,—children, and the eunuchs*] These were all, most probably, persons who belonged to the palace and harem of Zedekiah: some of them his own concubines, and their children.

Verse 17. *Dwelt in the habitation of Chimham*] The estate that David gave to Chimham, the son of Barzillai. See 2 Sam. xix. 37, &c. He took this merely as a resting place; as he designed to carry all into Egypt, fearing the Chaldeans, who would endeavour to revenge the death of Gedaliah.

NOTES ON CHAPTER XLII.

Verse 1. *The captains of the forces*] The different leaders of the small bands or companies, collected from different parts of the land. The principal are those here named.

God, even for all this remnant; (for we are left but a few of many, as thine eyes do behold us):

3 That the Lord thy God may shew us the way wherein we may walk, and the thing that we may do.

4 Then Jeremiah the prophet said unto them, I have heard you; behold, I will pray unto the Lord your God according to your words; and it shall come to pass, that whatsoever thing the Lord shall answer you, I will declare it unto you; I will keep nothing back from you.

5 Then they said to Jeremiah, The Lord be a true and faithful Witness between us, if we do not even according to all things for the which the Lord thy God shall send thee to us.

6 Whether it be good, or whether it be evil, we will obey the voice of the Lord our God, to whom we send thee; that it may be well with us, when we obey the voice of the Lord our God.

7 And it came to pass after ten days, that the word of the Lord came unto Jeremiah.

8 Then called he Johanan the son of Kareah, and all the captains of the forces which were with him, and all the people from the least even to the greatest,

9 And said unto them, Thus saith the Lord, the God of Israel, unto whom ye sent me to present your supplication before him;

10 If ye will still abide in this land, then will I build you, and not pull you down; and I will plant you, and not pluck you up: for I repent me of the evil that I have done unto you.

11 Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the Lord: for I am with you to save you, and to deliver you from his hand.

12 And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land.

13 But if ye say, We will not dwell in this land, neither obey the voice of the Lord your God,

14 Saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:

15 And now therefore hear the word of the Lord, ye remnant of Judah, Thus saith the Lord of hosts, the God of Israel; if ye wholly

set your faces to enter into Egypt, and go to sojourn there;

16 Then it shall come to pass, that the sword, which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die.

17 So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them.

18 For thus saith the Lord of hosts, the God of Israel; As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.

19 The Lord hath said concerning you, O ye remnant of Judah; Go ye not into Egypt: know certainly that I have admonished you this day.

20 For ye dissembled in your hearts, when ye sent me unto the Lord your God, saying, Pray for us unto the Lord our God: and according unto all that the Lord our God shall say, so declare unto us, and we will do it.

21 And now I have this day declared it to you; but ye have not obeyed the voice of the Lord your God, nor any thing for the which he hath sent me unto you.

22 Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go and to sojourn.

CHAPTER XLIII.

The leading men, describing Jeremiah's prophecy, carry the people into Egypt, 1-7. Jeremiah, by a type, foretells the conquest of Egypt by Nebuchadnezzar, 8-18. This mode of conveying instruction by actions was very expressive, and frequently practised by the prophets. The image of Nebuchadnezzar straying himself with Egypt, as a shepherd puts on his garment, is very noble. Egypt at this time consisted with Babylon for the empire of the East; yet this mighty kingdom, when God appoints the revolution, shifts its owner with as much ease as a shepherd removes his coat or garment, which the new proprietor uses only to spread over himself, see 12.

OL XLVIII. An. Tyr. Princl. Reg. Rom. 22

AND it came to pass, that when Jeremiah had made an end of speaking unto all the people all the words of the Lord their God, for which the Lord their God had sent him to them, even all these words,

2 Then spake Azariah the son of Hoshaiah,

In Lev. 26. 32.—3. Ezra 8. 21.—1 Kings 22. 14.—2 Sam. 4. 12. Acts 20. 30. 3. Chr. 3. 20.—Deut. 4. 5. Ch. 7. 28.—Ch. 21. 4. 3. 23. & 23. 7.—Deut. 28. 38. Ch. 18. 2.—1m. 43. 5. Rom. 8. 21.—Psa. 108. 45, 46.—Ch. 44. 16.—x. Deut. 17. 16. Ch. 44. 12, 13, 14.—y. Luke 9. 51.—z. Ezek. 11. 2.—a. Heb. shall cloase after

you.—b. Heb. So shall all the men be.—c. Ch. 24. 10. Ver. 21.—d. See Ch. 44. 14, 25. e. 22. f. 23. g. 24. h. 25. i. 26. j. 27. k. 28. l. 29. m. 30. n. 31. o. 32. p. 33. q. 34. r. 35. s. 36. t. 37. u. 38. v. 39. w. 40. x. 41. y. 42. z. 43. A. 44. B. 45. C. 46. D. 47. E. 48. F. 49. G. 50. H. 51. I. 52. J. 53. K. 54. L. 55. M. 56. N. 57. O. 58. P. 59. Q. 60. R. 61. S. 62. T. 63. U. 64. V. 65. W. 66. X. 67. Y. 68. Z. 69. A. 70. B. 71. C. 72. D. 73. E. 74. F. 75. G. 76. H. 77. I. 78. J. 79. K. 80. L. 81. M. 82. N. 83. O. 84. P. 85. Q. 86. R. 87. S. 88. T. 89. U. 90. V. 91. W. 92. X. 93. Y. 94. Z. 95. A. 96. B. 97. C. 98. D. 99. E. 100.

Verse 3. That the Lord thy God may shew us] They all thought there was no safety in Jerusalem or in Judah, and therefore determined to leave the land: but they did not know which might be the safest direction to take; for though they inclined to Egypt, yet they wished to know the mind of God on that point.

Verse 5. The Lord be a true and faithful Witness] The Lord is such; and as ye have bound yourselves to obey His voice, He will register the covenant, and bless or curse according as ye shall conduct yourselves in this matter.

Verse 7. After ten days] All this time he was waiting upon God; for it is evident the prophets could not prophesy when they pleased, any more than the disciples of our Lord could work miracles when they wished. The gift of prophecy and the gift of miracles were both dependant on the will of the Most High, and each of them was given only for the moment; and when the necessity was over, the influence ceased.

Verse 10. For I repent me of the evil] The meaning is,—as I have punished you only because you continued to be rebellious, I will arrest this punishment as soon as you become obedient to my word. You need not fear the king of Babylon if you have me for your Helper; and I will so shew mercy to you that he shall see it, and cease from afflicting you, as he shall see that I am on your side.

Verse 15. If ye—set your faces to enter into Egypt, &c.] Every evil that ye dreaded by staying in your own land, shall come upon you in Egypt.

Verse 16. The sword—and the famine—shall follow close after you] Shall be at your heels; overtake and destroy you; for there ye shall die.

Verse 19. Go ye not into Egypt] Why? Because God

know, such was their miserable propensity to idolatry, that they would there adopt the worship of the country, and serve idols.

Verse 20. For ye dissemble in your hearts] What a most miserable and incorrigible people! Ingratitude, hypocrisy, rebellion, and cruelty, seem to have been enthroned in their hearts! And what are they still? Just what their fathers were, except in the mere article of idolatry; and that they practise not, because they are indifferent to their own religion, and that of all others. Examine their devotions and their lives; and see whether Charity itself can say they believe in the God of Abraham!

Verse 21. Ye have not obeyed the voice] Though ye have requested to have this particular revelation of the Divine will, and promised obedience; yet have ye not done one thing for which ye sent me to inquire of the Lord.

Verse 22. Now therefore know certainly] As ye have determined to disobey, God has determined to punish. Ye may now follow the full bent of your wicked devices; and I will follow the requisitions of my justice. Ye shall die by the sword, by the pestilence, and by the famine, in the place whither ye desire to go to sojourn. Thus was their doom sealed.

With such dispositions and with such rebellion of heart, it is strange that they should put themselves to any trouble to enquire of the Lord, relative to their future operations. They did not intend to obey: but, as a matter of curiosity, they would inquire to hear what the prophet might say; and if according to their own inclination, they would obey.

NOTES ON CHAPTER XLIII. Verse 2. Thou speakest falsely] They had no other colour for their rebellion than *falsely to deny* that God had spoken what the prophet related.

and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the Lord our God hath not sent thee to say, Go not into Egypt to sojourn there:

3 But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the Lord, to dwell in the land of Judah.

5 But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven to dwell in the land of Judah;

6 Even men, and women, and children, and the king's daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.

7 So they came into the land of Egypt; for they obeyed not the voice of the Lord: thus came they even to Tahpanhes.

8 Then came the word of the Lord unto Jeremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and hide them in the clay in the brick-kiln, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;

10 And say unto them, Thus saith the Lord of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.

11 And when he cometh, he shall smite the

o Ch. 40. 11, 12—p Ch. 41. 10—q Ch. 39. 10. & 40. 7.—r Ch. 2. 16. & 44. 1. called Hanes. Isa. 20. 4.—s Ch. 25. 8. & 27. 8. See Ezek. 26. 18, 20.—t Ch. 44. 13. & 46. 13. u Ch. 16. 2. Men. 11. 8.—v Ch. 46. 25.—w Heb. statues, or, standing images.

Ch. 2. 2. *Mech. and women, and children, and the king's daughters*] See the Note on chap. xlii. 10. It is truly surprising that the Chaldeans should have left behind any of the royal family of Judah! But,—1. Perhaps they knew not there were any. 2. If they did know, they might think, being children of concubines, they could not inherit. Or, 3. That being females, they were not eligible. And they had taken care to seize all Zedekiah's sons, and slay them before his eyes.

Verse 7. *Came they even to Tahpanhes*] This city was called *Daphne* by the Greeks; and was situated at the extremity of Lower Egypt, near to Heliopolis. It was called *Daphne Pelusiaca*. They halted at this place, most probably for the purpose of obtaining the king's permission to penetrate farther into Egypt. It was at this place, that, according to St. Jerom, tradition says the faithful Jeremiah was stoned to death by those rebellious wretches; for whose welfare he had watched, prayed, gone through many indignities, and suffered every kind of hardship. And now he sealed the truth of his Divine mission with his blood.

Verse 9. *Take great stones*] This Discourse seems to have been delivered about a year after the destruction of Jerusalem. They pretended that they dared not stay in Judea for fear of the Chaldeans. The prophet here assures them that Nebuchadrezzar shall come to Egypt, extend his conquests in that kingdom, and place his tent over the very place where these stones were laid up;—and destroy them. How these prophecies were fulfilled, see at the end of chap. xlii.

Verse 11. *Such as are for death to death*] See the Note on chap. xv. 2.

Verse 12. *He shall burn them, and carry them away captives*] Some of these gods, such as were of wood, he will burn; those of metal he will carry away. Some of them were of gold. See below.

Shall array himself with the land of Egypt] Shall take all its wealth, and all its grandeur; shall take all its spoils.

As a shepherd putteth on his garment] With as much ease, and with as little opposition; and with as full a confidence that it is now his own.

He shall go forth from thence in peace.] He shall suffer no interruption, nor endure any disaster in his return

land of Egypt, and deliver such as are for death to death; and such as are for captivity to captivity; and such as are for the sword to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them and carry them away captives; and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace.

13 He shall break also the images of Bethshemesh, that is in the land of Egypt; and the houses of the gods of the Egyptians shall be burn with fire.

CHAPTER XLIV.

Jeremiah reproves the Jews in Egypt for continuing in idolatry after the exemplary judgments inflicted by God on their nation for their sin, 1—14; and, upon their refusing to reform, denounces destruction to them, and to that kingdom wherein they sought protection, 15—20.

THE word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying,

2 Thus saith the Lord of hosts, the God of Israel; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they are a desolation, and no man dwelleth therein,

3 Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, and to serve other gods, whom they knew not, neither they, ye, nor your fathers.

4 Howbeit, I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate.

5 But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.

x Or, the house of the sun.—Ezek. 14. 2. Ch. 45. 14.—b Ch. 43. 7.—c Isa. 19. 12.—d Ch. 9. 11. & 24. 22.—e Ch. 19. 4.—f Deut. 12. 6. & 28. 17.—g Chron. 36. 15. Ch. 7. 25. & 25. 4. & 28. 4. & 29. 19.

from his Egyptian expedition. See the proof of all this in the Notes at the end of chap. xlii.

Verse 13. *He shall break also the images of Bethshemesh*] בֵּית שֶׁמֶשׁ *Beth-shemesh* is, literally, the house, or temple, of the sun: which was worshipped here, and whose images are said to have been of solid gold. These Nebuchadrezzar was to break and carry away; and the houses of the gods,—all the temples of Egypt, he was to burn with fire. *Beth-shemesh* is the same as Heliopolis.

NOTES ON CHAPTER XLIV.

Verse 1. *The word that came to Jeremiah concerning all the Jews*] *Dahler* supposes this Discourse to have been delivered in the seventeenth or eighteenth year after the taking of Jerusalem.

Which dwell at Migdol] A city of Lower Egypt, not far from Pelusium.

Tahpanhes] *Daphne Pelusiaca*, the place to which the emigrant Jews first went.

Noph] *oob Maphes*, Targum. *Memphis*, a celebrated city of Middle Egypt, and the capital of its district.

The country of Pathros] A district of Upper Egypt, known by the name of the *Thebais*. See *Bochart, Lib. Phaleg*, lib. iv. c. 22. Thus we find that the Jews were scattered over the principal parts of Egypt.

Verse 2. *No man dwelleth therein*] The desolation of the land of Judea must have been exceedingly great when this, in almost any sense, could be spoken of it.

Verse 4. *Oh, do not this abominable thing*] A strong specimen of affectionate entreaty. One of the finest figures of poetry, when judiciously managed, the *anthropopathia*, the ascribing human passions to God, is often used by this prophet:—so God is said to grieve, to mourn, to have His bowels moved with compassion, to repent, to be angry, &c. Here He is represented as tenderly expostulating:—*Oh, do not;—or, I entreat you, do not that abominable thing which I hate.* 1. *Do it not: your God commands.* 2. *O, do it not!*—your Father entreats. 3. It is an abominable thing, and should not be done. 4. *I hate it*, and on that account ye should abstain from it.

Verse 5. *But they hearkened not*] 1. They disregarded the authority of their God. 2. They were not moved by the entreaties of their most affectionate Father. 3. In abominations they delighted. And,—4. They loved that which God hated; and, apparently, because He hated it.

6 Wherefore ^b my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted *and* desolate, as at this day.

7 Therefore now thus saith the LORD, the God of hosts, the God of Israel; Wherefore commit ye *this* great evil ^c against your souls, to cut off from you man and woman, child and suckling, ^d out of Judah, to leave you none to remain;

8 In that ye ^e provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be ^f a curse and a reproach among all the nations of the earth?

9 Have ye forgotten the ^g wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

10 They are not ^h humbled *even* unto this day, neither have they ⁱ feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.

11 Therefore thus saith the LORD of hosts, the God of Israel; Behold, ^j I will set my face against you for evil, and to cut off all Judah.

12 And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and ^k they shall all be consumed, *and* fall in the land of Egypt; they shall *even* be consumed by the sword *and* by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine; and ^l they shall be an execration, *and* an astonishment, and a curse, and a reproach.

13 For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence;

14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they ^m have a desire to return to dwell there: for ⁿ none shall return but such as shall escape.

15 Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

16 As for the word that thou hast spoken unto us in the name of the LORD, ^o we will not hearken unto thee.

17 But we will certainly do ^p whatsoever thing goeth forth out of our own mouth, to burn incense unto the ^q queen ^r of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for *then* had we plenty of ^s victuals, and were well, and saw no evil.

18 But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all *things*, and have been consumed by the sword and by the famine.

19 ^t And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our ^u men?

20 Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him *that* answer, saying,

21 The incense that ye burned in the cities of Judah and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the LORD remember them, and came it *not* into his mind?

22 So that the LORD could no longer bear, because of the evil of your doings *and* because of the abominations which ye have committed; therefore is your land ^v a desolation, and an astonishment, and a curse, without an inhabitant, ^w as at this day.

23 Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; ^x therefore this evil is happened unto you, as at this day.

24 Moreover Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all Judah, ^y that *are* in the land of Egypt:

25 Thus saith the LORD of hosts, the God of Israel, saying; ^z Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows.

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, ^{aa} I have sworn by my great name, saith the LORD, that ^{ab} my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, the Lord God liveth.

27 Behold, I will watch over them for evil, and not for good: and all the men of Judah that *are* in the land of Egypt ^{ac} shall be consumed by the sword and by the famine, until there be an end of them.

28 Yet ^{ad} a small number that escape the word shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose ^{ae} words shall stand, ^{af} mine, or theirs.

29 And this *shall* be a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall ^{ag} surely stand against you for evil:

30 Thus saith the LORD; Behold, ^{ah} I will give Pharaoh-hophra king of Egypt unto the hand of

^b Ch. 42. 18.—^c Numb. 16. 32. Ch. 7. 19.—^d Heb. out of the midst of Judah. ^e Ch. 35. 7.—^f Ch. 42. 18. Ver. 15.—^g Heb. wickedness, or, punishments, &c. ^h Heb. countries. ⁱ Ps. 51. 17.—^j Prov. 28. 14.—^k Lev. 17. 10 & 20. 5 & Ch. 21. 10. ^l Amos 8. 4.—^m Ch. 42. 15, 16, 17, 22.—ⁿ Ch. 43. 11.—^o Heb. H/upon their soul.—^p Ver. 23.—^q Jo Ch. 6. 16.—^r Numb. 30. 12. Deut. 32. 23. Judg. 11.

Verse 7. This great evil against your souls] Will not self-interest weigh with you? See what ruin your conduct has brought upon your country. Your fathers sinned as you are doing,—and where are they now? Either destroyed, or in captivity. And you are now taking the same way to your own destruction.

Verse 9. Have ye forgotten the wickedness of your fathers] It seems that the women were principal agents in idolatrous practices; for the queens, the wives of rulers and of common people, burnt incense to the queen of heaven, (the moon) ver. 17, and poured out drink-offerings to her.

Verse 15. Then all the men—and all the women] We have not seen the women in determined rebellion before. Here they make a common cause with their idolatrous husbands.

Verse 19. And when we burned incense to the queen of heaven] The moon seems to have been called מֹלֶכֶת molakath, as the sun was called מֹלֶךְ molak.

30. See Ver. 25.—^y Or, frame of heaven.—^z Ch. 7. 18.—^{aa} Heb. bread.—^{ab} Ch. 7. 18. c. (Or, husband).—^{ac} Ch. 35. 11, 18, 23.—^{ad} Ver. 6.—^{ae} Dan. 9. 11, 12.—^{af} Ch. 43. 7. Ver. 15.—^{ag} Ver. 15. ^{ah}—^{ai} Gen. 22. 16.—^{aj} Ezek. 20. 38.—^{ak} Ch. 1. 10 & 21. 22. Ezek. 7. 6.—^{al} Ch. 22. Ver. 14. ^{am} 37. 13.—^{an} Ver. 17, 25, 26.—^{ao} Heb. from me, or, them.—^{ap} Psa. 33. 11.—^{aq} Ch. 46. 25, 26. Ezek. 30. 3, & 30. 21, &c.

The idolatrous worship of these people was a sort of imitation of the worship of the true God; only sacrifice was not common in it. The fractious women here tell us in what it consisted. 1. They burnt incense to the moon, and perhaps to the sun and the planets. 2. They poured out libations to her. 3. They made and consecrated cakes to her. All these were prescribed in the worship of the true God. See, among others, Exod. xxix. 23, &c.; Lev. ii. 4; xxiii. 16, and Numb. vi. 15. And the women vindicate their conduct by asserting that they did all this by the consent of their husbands;—*Did we worship her without our men?*

Verse 22. Therefore is your land a desolation] I grant that ye and your husbands have joined together in these abominations;—and what is the consequence? *The Lord could no longer bear because of your evil doings; and therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant this day.*

Verse 30. Behold I will give Pharaoh-hophra] i. e.

his enemies, and into the hand of them that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

CHAPTER XLV.

This Chapter is evidently connected with the subject treated of in the thirty-sixth. Baruch, who had written the prophecies of Jeremiah, and read them publicly in the Temple, and afterwards to many of the princes, is in great affliction because of the awful judgments with which the land of Judah was about to be visited; and also on account of the imminent danger to which his own life was exposed, in publishing such unwelcome tidings, &c. To remove Baruch's fear with respect to this latter circumstance, the Prophet assures him that though the total destruction of Judah was determined because of the great wickedness of the inhabitants, yet his life should be preserved amidst the general desolation, &c.

A. M. CIR. 3397. B. C. CIR. 607. CH. XLV. 2. An. Tar. Prim. Reg. Rom. 10.

THE word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,

2 Thus saith the Lord, the God of Israel, unto thee, O Baruch,

3 Thou didst say, Woe is me now! for the Lord hath added grief to my sorrow; I fainted in my sighing, and I find no rest.

4 Thus shalt thou say unto him, The Lord saith thus; Behold, that which I have built will I break down, and that which I have planted will I pluck up, even this whole land.

5 And seekest thou great things for thyself? seek them not: for, behold, I will bring evil upon all flesh, saith the Lord: but thy life will I give unto thee for a prey in all places whither thou goest.

Ch. 35. 5.—Ch. 26. 1, 4, 22.—2 Kings 23. 34.—Isa. 6. 5.—7 Ch. 25. 22. x. Ch. 21. 2 & 22. 2 & 29. 12.

Pharaoh Apries. How this and the prophecies in the preceding Chapter were fulfilled we learn from ancient historians. The sum of such information is this:—the subjects of Pharaoh Apries rebelling, he sent Amasis, one of his generals, to reduce them to their duty. But no sooner had Amasis begun to make his speech, than they fixed a helmet on his head, and proclaimed him king. Amasis accepted the title, and confirmed the Egyptians in their revolt; and the greater part of the nation declaring for him, Apries was obliged to retire into Upper Egypt; and the country being thus weakened by intestine war, was attacked and easily overcome by Nebuchadnezzar, who on quitting it left Amasis his viceroy. After Nebuchadnezzar's departure, Apries marched against Amasis: but, being defeated at Memphis, was taken prisoner, carried to Sais, and was strangled in his own palace, thus verifying this prophecy. See Herodotus in Euterpe.

Thus Nebuchadnezzar made an easy conquest of the land. He conquered it as easily as a shepherd puts on his cloak: he went thence in peace, having clothed himself with its spoils; and left all quiet under a viceroy of his own choosing. The rebellion of Pharaoh's subjects was the fire that God kindled in Egypt, chap. xliii. 12. And thus was he delivered into the hands of his enemies, his revolted people; and into the hand of him who sought his life, i. e. Amasis his general. And thus the whole prophecy was literally fulfilled.

NOTES ON CHAPTER XLV.

Verse 1. The word that Jeremiah—spake unto Baruch] This is another instance of shameless transposition. This Discourse was delivered in the fourth year of Jehoiakim, several years before Jerusalem was taken by the Chaldeans. It is a simple appendage to chap. xxxvi. and there it should have been inserted.

Verse 3. Thou didst say, Woe is me now!] All that were the enemies of Jeremiah, became his enemies too; and he needed these promises of support.

The Lord hath added grief to my sorrow] He had mourned for the desolations that were coming on his country, and now he mourns for the dangers to which he feels his own life exposed: for we find from chap. xxxvi. 26, that the king had given commandment to take both Baruch and Jeremiah, in order that they might be put to death at the instance of his nobles.

Verse 4. Behold, that which I have built] I most certainly will fulfil all those threatenings contained in the roll thou hast written;—for I will destroy this whole land.

Verse 5. And seekest thou great things for thyself?] Nothing better can be expected of this people: they hope in reference to them are vain. Expect no national amendment, till national judgments have taken place. And as for any benefit to thyself, think it sufficient that God has determined to preserve thy life amidst all these dangers.

CHAPTER XLVI.

The difference between the preceding and the subsequent prophecies in point of composition is very remarkable; the last exceeding much in length and depth. This Chapter (of which the first verse forms a general title to this and the five Chapters following) contains two distinct prophecies relating to Egypt. The first was delivered previous to an engagement between Pharaoh-necho, king of Egypt, and Nebuchadnezzar, king of Babylon; in which the Egyptians were routed in Carchemish with great slaughter as here predicted.—The Prophet sees the mighty preparations; but they are all declared to be of no avail, as God had decreed their fall, 1.—6. The king of Egypt, however, is represented as marching with all the confidence of victory, like a river between two banks, and the Egyptians all arrayed with iron, 7.—12. But this immense armament of Pharaoh-necho, consisting of various nations, shall, by a righteous judgment of God, receive such a signal overthrow near the river Euphrates, that the political consequence of Egypt shall be thereby irretrievably ruined, and its remaining power become contemptible in the sight of the nations, 9.—12. The other prophecy, beginning at the thirteenth verse, relates to the memorable overthrow of the Egyptians by Nebuchadnezzar subsequent to his siege of Tyre, in the sixteenth year after the destruction of Jerusalem, 13.—26. The promise, in the conclusion of the Chapter, of preservation to the Jews, (who have for many ages continued a distinct people, when the various peoples of antiquity who oppressed them, or with whom they had any intercourse, have long ago ceased to have any separate and visible existence) has been most remarkably fulfilled; and is a very signal act of Providence; and a pledge of the restoration of Israel to the Divine favour, when the time of the Gentiles shall be fulfilled, 27, 28.

THE word of the Lord which came to Jeremiah the prophet against the Gentiles;

2 Against Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

3 Order ye the buckler and shield, and draw near to battle.

4 Harness the horses; and get up, ye horsemen, and stand forth with your helmets; furbish the spears, and put on the brigandines.

5 Wherefore have I seen them dismayed, and turned away back? and their mighty ones are

Ch. 35. 15, &c.—2 Kings 23. 29.—2 Chron. 35. 22.—So Ch. 31. 12. Nah. 2. 1 & 2. 14.

But thy life will I give unto thee for a prey] This is a proverbial expression. We have met with it before, chap. xxi. 9; xxxvii. 2; xxxix. 18; and it appears to have this meaning. As a prey or spoil is that which is gained from a vanquished enemy, so it is preserved with pleasure as the proof and reward of a man's own valour. So Baruch's life should be doubly precious unto him, not only on account of the dangers through which God should cause him to pass safely: but also on account of those services he had been enabled to render, the consolations he had received, and the continual and very evident interposition of God in his behalf. All these would be dearer to him than the spoils of a vanquished foe to the hero who had overcome in battle.

Spoil may signify, unlooked for gain. The preservation of his life, in such circumstances, must be more than he could reasonably expect: but his life should be safe; and he should have it as a spoil whithersoever he should go. This assurance must have quieted all his fears.

NOTES ON CHAPTER XLVI.

Verse 1. The word of the Lord—against the Gentiles] This is a general title to the following collection of prophecies, written concerning different nations, which had less or more connexion with the Jews, either as enemies, neighbours, or allies.

They were not written at the same time; and though some of them bear dates, yet it would be difficult to give them any chronological arrangement. Dahler's mode of ascertaining the times of their delivery may be seen in the Table in the Introduction.

Verse 2. Pharaoh-necho] This was the person who defeated the army of Josiah, in which engagement Josiah received a mortal wound, of which he died, greatly regretted, soon after at Megiddo. After this victory, he defeated the Babylonians, and took Carchemish; and having fortified it, returned to his own country. Nabopolassar sent his son Nebuchadnezzar with an army against him, defeated him with immense slaughter near the river Euphrates, retook Carchemish, and subdued all the revolted provinces, according to the following prophecies.

Verse 3. Order ye the buckler] This is the call to the general armament of the people against the Chaldeans.

Verse 4. Furbish the spears] Cleanse, brighten, and sharpen them; from the Franco-Gallic, furbir, to polish, brighten.

Brigandines.] A coat of mail; especially that which was made scale fashion; one plate overlapping the other, like the scales of fish.

Verse 5. Wherefore have I seen them dismayed] What! such a numerous, formidable, and well appointed army, panic-struck? So that they have turned back—fled away—and looked not round; while their mighty ones, their generals and commanders, striving to rally them, are beaten down!

* beaten down, and are * fled apace, and look not back: for ¹ fear was round about, saith the LORD.

6 Let not the swift flee away, nor the mighty man escape; they shall * stumble, and fall toward the north by the river Euphrates.

7 Who is this that cometh up ² as a flood, whose waters are moved as the rivers?

8 Egypt riseth up like a flood, and ³ his waters are moved like the rivers; and he saith, I will go up, and will cover the earth; I will destroy the city and the inhabitants thereof.

9 Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; ⁴ the Ethiopians and ⁵ the Libyans, that handle the shield; and the Lydians, ⁶ that handle and bend the bow.

10 For this is ⁷ the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries: and ⁸ the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord God of hosts ⁹ hath a sacrifice in the north country by the river Euphrates.

11 ¹⁰ Go up into Gilead, and take balm, ¹¹ O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for ¹² thou shalt not be cured.

12 The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, and they are fallen both together.

A. M. cir. 3398. B. C. cir. 606. ¹³ The word that the Lord spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come and smite the land of Egypt.

14 Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes: say ye, ¹⁵ Stand fast and prepare thee; for ¹⁶ the sword shall devour round about thee.

^d Heb. broken in pieces.—^e Heb. set a flight.—^f Ch. 6. 25. & 49. 29.—^g Dan. 11. 12.—^h See Isa. 2. 17. & Ch. 47. 4. Deut. 11. 22.—ⁱ Heb. Cush.—^k Heb. Put. 1. Isa. 65. 15.—^l See Isa. 1. 16. & 2. 1.—^m Deut. 32. 42. Isa. 34. 6.—ⁿ Zeph. 1. 7. See Ezek. 30. 17.—^o Ch. 9. 22. & 51. 8.—^p Isa. 47. 1.—^q Heb. no cure shall be unto thee.—^r Ezek. 30. 21.—^s Isa. 18. 1. Ch. 63. 10, 11. Ezek. 39. & 30. & 32.—^t Ver. 3. 4.

Verse 6. Let not the swift flee away] Even the swiftest shall not be able to escape.

They shall—fall toward the north] By the Euphrates, which was northward of Judea. Here the Egyptian army was routed with great slaughter.

Verse 7. Who is this that cometh up as a flood] The vast concourse of people is here represented as a river: for instance, the Jordan, suddenly swollen with the rains in harvest, rolling its waters along, and overflowing the whole country. A fine image to represent the incursions of vast armies carrying all before them. Such was the army of Pharaoh-necho in its march to Carchemish.

Verse 9. The Ethiopians] Heb. Cush, Phut, and the Ludim. This army, was composed of many nations. Cush, which we translate Ethiopians, almost invariably means the Arabians; and here, those Arabs that bordered on Egypt, near the Red Sea. Phut probably means the Libyans: for Phut settled in Libya according to Josephus. Phut and Cush were two of the sons of Ham; and brothers to Miteraim, the father of the Egyptians, Gen. x. 6; and the Ludim were descended from Miteraim, see Gen. x. 13. Bochart contends that the Ludim were Ethiopians, and that they were famous for the use of the bow. Phalag. lib. iv. 28.

Verse 10. For this is the day of the Lord God of hosts] The prophet represents this as a mighty sacrifice, where innumerable victims were slain.

Verse 11. Go up into Gilead, and take balm] An irony. Egypt is so completely enfeebled by this overthrow, that her political wound is utterly incurable. This figure is used with the more propriety here, as the Egyptians have been celebrated from the remotest antiquity for their knowledge of medicine.

Verse 12. The nations have heard of thy shame] Of thy disgrace, by this prodigious slaughter of thy troops.

Verse 13. How Nebuchadrezzar—should come and smite the land of Egypt.] See on chap. xiv. This was after Amasis had driven Pharaoh-necho into Upper Egypt. See chap. xiv. 30.

Verse 14. Migdol] Magdolum, a city in Lower Egypt. Noph, Memphis. Tahpanhes, Daphna. See before, ch. 44. 1. Round about thee.] The Phoenicians, Philistines, Ammonites, Moabites, and Edomites, all prostrated by the arms of the Chaldeans.

Verse 15. They stood not, because the Lord did drive them] The Lord panic-struck them, and drove them back.

15 Why are thy valiant men swept away? they stood not, because the Lord did drive them.

16 He ¹⁷ made many to fall, yea, ¹⁸ one fell upon another: and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.

17 They did cry there, Pharaoh king of Egypt is but a noise; he hath passed the time appointed.

18 As I live, saith the King, ¹⁹ whose name is the Lord of hosts, Surely as Tabor is among the mountains, and as Carmel by the sea, ²⁰ so shall he come.

19 O ²¹ thou daughter dwelling in Egypt, ²² furnish thyself ²³ to go into captivity: for Noph shall be waste and desolate without an inhabitant.

20 Egypt is like a very fair heifer, but destruction cometh; it cometh ²⁴ out of the north.

21 Also her hired men are in the midst of her like ²⁵ fatted bullocks; for they also are turned back, and are fled away together: they did not stand, because ²⁶ the day of their calamity was come upon them, and the time of their visitation.

22 ²⁷ The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.

23 They shall ²⁸ cut down her forest, saith the LORD, though it cannot be searched; because they are more than ²⁹ the grasshoppers, and are innumerable.

24 The daughter of Egypt shall be confounded: she shall be delivered into the hand of ³⁰ the people of the north.

25 The Lord of hosts, the God of Israel, saith; Behold, I will punish the ³¹ multitude ³² of ³³ No, and Pharaoh, and Egypt, ³⁴ with their gods, and their kings; even Pharaoh, and ³⁵ all them that trust in him:

^v Ver. 10.—^w Heb. multiplied the former.—^x Lev. 25. 37.—^y Is. 47. 4. & 48. 2. Ch. 48. 15.—^z See Ch. 48. 13.—^a Heb. make the instruments of captivity.—^b Is. 20. 4. & Ho. 10. 11.—^c Ch. 1. 14. & 47. 2. Ver. 6. 10.—^d Heb. bullocks of the stall.—^e Fam. 27. 13. Ch. 50. 27.—^f See Isa. 29. 4.—^g Is. 10. 24.—^h Judg. 6. 5.—ⁱ Ch. 1. 15.—^j Or, nearer, later.—^k Heb. Amon.—^l Ezek. 30. 14, 15, 16. Nah. 3. 8.—^m Ch. 43. 12, 13. Ezek. 30. 15.

Verse 16. One fell upon another] In their terror and confusion, ranks fell on ranks, and overturned each other. Let us go again to our own people] Let us flee to our own country with all possible speed. These were the auxiliaries.

Verse 17. They did cry there] Dr. Bleyney translates this cry thus:

O Pharaoh, king of Egypt,
A tumult hath frustrated the appointed meeting."

These allies send their excuse to Pharaoh, that the disasters they had met, had prevented them from joining him as they had intended.

Verse 18. As Tabor is among the mountains] This mountain is situated in the plain of Eadrulon in Galilee, on the confines of the tribes of Zabulon and Issachar, Josh. xix. 22. It stood by itself, separated from all the other mountains by deep valleys; and is the highest of the whole.

And as Carmel by the sea] Carmel is a mountain on the coast of the Mediterranean Sea, on the southern frontier of the tribe of Asher. Were the Egyptians as distinguished for valour and strength as the mountains Tabor and Carmel are for height among the other mountains in their vicinity, they shall not be able to stand the shock of the Chaldean army.

Verse 19. Furnish thyself to go into captivity] The thing is unavoidable; prepare for this calamity.

Verse 20. Egypt is like a very fair heifer] Fruitful and useful; but destruction cometh out of the north from Chaldaea. It may be that there is an allusion here to Isis, worshipped in Egypt under the form of a beautiful cow.

Verse 21. Are led away together] Perhaps there is a reference here to the case of a cow stung with goats. She runs hither and thither, not knowing where to go; so shall it be with this scattered people.

Verse 22. The voice—shall go like a serpent] See Isa. xxix. 4, and the Note there.

Verse 23. They shall cut down her forest] Supposed to mean her cities, of which Egypt had no fewer than one thousand and twenty.

Verse 24. The hand of the people of the north] The Chaldeans.

Verse 25. The multitude of No] נוב נוב אמון mino, the amon of No, called by the Greeks Διοσκουρις, or Jupiter's city. It was the famous Thebes, celebrated anciently for its hundred gates. Amon was the name by which the Egyptians called Jupiter who had a famous temple at Thebes.

CHAPTER XLVII.

26 And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: and afterward it shall be inhabited, as in the days of old, saith the LORD.

27 But fear not thou, O my servant Jacob, and be not dismayed, O Israel; for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid.

28 Fear thou not, O Jacob my servant, saith the LORD: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I leave thee wholly unpunished.

p Ch. 44. 30. Ezek. 32. 11.—q Ezek. 29. 11, 13, 14.—r Isa. 41. 13, 14. & 43. 5. & 44. 2. Ch. 30. 10, 11.—s Ch. 30. 34. & 30. 11.—t Or, not utterly cut thee off.

The word Pharaoh is twice repeated here; and Dr. Dahler thinks that one may design *Pharaoh Hophra*, and the other *Amasis*, the new king.

Verse 26. *Afterward it shall be inhabited*] That is, within forty years, as Ezekiel had predicted, chap. xxix. 13.

Verse 27. *Fear not—my servant Jacob*] In the midst of wrath God remembers mercy. Though Judah shall be destroyed, Jerusalem taken, the Temple burnt to the ground, and the people carried into captivity, yet the nation shall not be destroyed. A seed shall be preserved, out of which the nation shall revive.

Verse 28. *I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee*] The Jews still remain as a distinct people, while the Assyrians, Chaldeans, Egyptians, &c. are no more!

On this subject I cannot withhold from my readers the following very judicious remarks of Bp. Newton, in his Dissertations on the Prophecies.

"The preservation of the Jews through so many ages, and the total destruction of their enemies, are wonderful events; and are made still more wonderful by being signified beforehand by the spirit of prophecy, as particularly in the passage before us. Their preservation is really one of the most illustrious acts of Divine Providence. They are dispersed among all nations, yet not confounded with any. The drops of rain which fall, may the great rivers which flow into the ocean, are soon mingled with and lost in that immense body of waters. And the same, in all human probability, would have been the fate of the Jews; they would have been mingled and lost in the common mass of mankind: but, on the contrary, they flow into all parts of the world, mix with all nations, and yet keep separate from all. They still live as a distinct people; and yet they no where live according to their own laws, no where elect their own magistrates, no where enjoy the full exercise of their religion. Their solemn feasts and sacrifices are limited to one certain place; and that hath been now for many ages in the hands of strangers and aliens, who will not suffer them to come thither. No people have continued unmixed so long as they have done; not only of those who have sent colonies into foreign countries, but even of those who have abided in their own country. The northern nations have come in swarms into the more southern parts of Europe:—but where are they now to be discerned and distinguished? The Gauls went forth in great bodies to seek their fortune in foreign parts:—but what traces or footsteps of them are now remaining any where? In France, who can separate the race of the ancient Gauls from the various other people, who from time to time have settled there? In Spain, who can distinguish between the first possessors of the Spaniards, and the Goths and Moors, who conquered and kept possession of the country for some ages? In England, who can pretend to say certainly which families are derived from the ancient Britons, and which from the Romans, Saxons, Danes, and Normans? The most ancient and honourable pedigrees can be traced up only to a certain period; and beyond that there is nothing but conjecture and uncertainty, obscurity and ignorance. But the Jews can go up higher than any nation; they can even deduce their pedigrees from the beginning of the world. They may not know from what particular tribe or family they are descended: but they know certainly that they all sprung from the stock of Abraham. And yet the contempt with which they have been treated, and the hardships they have undergone in almost all countries, should, one would think, have made them desirous to forget or renounce their original: but they profess it; they glory in it: and after so many wars, massacres, and persecutions, they still subsist; they are still very

Among the nations doomed to suffer from the hostilities of Nebuchadnezzar are the Philistines, (see chap. xxv. 20.) And the calamities predicted in this Chapter befall them probably during the long siege of Tyre, when their country was desolated to prevent their giving Tyre or Sidon any assistance, 1—5. The whole of this Chapter is remarkably elegant. The address to the sword of Jehovah, at the close of it, is particularly a very beautiful and bold personification, 6, 7.

THE word of the LORD that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote Gaza.

2 Thus saith the LORD; Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl.

3 At the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the

a Ch. 35. 20. Ezek. 25. 15, 16. Zeph. 2. 4, 5.—b Amos 1. 6, 7, 8.—c Heb. Azrak.—d Isa. 8. 7. Ch. 46. 7, 8.—e Ch. 1. 14. & 46. 20.—f Heb. the fulminant power.—g Ch. 6. 16. Nah. 3. 2.

numerous. Ch. 1. 14. & that but the supernatural power could have preserved them in such a manner, as no other nation upon earth has been preserved? Nor is the providence of God less remarkable in the destructiveness of their enemies, than in their own preservation. For, from the beginning, who have been the great enemies and oppressors of the Jewish nation, removed them from their own land, and compelled them into captivity and slavery? The Egyptians afflicted them much, and detained them in bondage several years. The Assyrians carried away captive the ten tribes of Israel; and the Babylonians afterwards the two remaining tribes of Judah and Benjamin. The Syro-Macedonians, especially Antiochus Epiphanes, cruelly persecuted them; and the Romans utterly dissolved the Jewish state, and dispersed the people so that they have never been able to recover their city and country again. And where are now these great and famous monarchies, which in their turn subdued and oppressed the people of God? Are they not vanished as a dream; and not only their power, but their very names, lost in the earth? The Egyptians, Assyrians, and Babylonians, were overthrown and entirely subjugated by the Persians; and the Persians, it is remarkable, were the restorers of the Jews as well as the destroyers of their enemies. The Syro-Macedonians were swallowed up by the Romans; and the Roman empire, great and powerful as it was, was broken into pieces by the incursions of the northern nations; while the Jews are subsisting as a distinct people at this day. And what a wonder of Providence is it, that the vanquished should so many ages survive the victors; and the former be spread all over the world, while the latter are no more? Nay, not only nations have been punished for their cruelties as to the Jews; but Divine vengeance has pursued even single persons, who have been their persecutors and oppressors. The first-born of Pharaoh was destroyed; and he himself, with his host, drowned in the sea. Nebuchadnezzar was stricken with madness, and the crown was transferred from his family to strangers. Antiochus Epiphanes, and Herod, died in great agonies, with ulcers and vermin issuing from them. Ptolemy, governor of Egypt, who barbarously plundered and oppressed the Jews of Alexandria, was afterwards banished and slain; and Caligula, who persecuted the Jews for refusing to do divine honours to his statue, was murdered in the flower of his age, after a short and wicked reign. But where are now,—since they have absolutely rejected the Gospel, and been no longer the peculiar people of God;—where are now such visible manifestations of a Divine interposition in their favour? The Jews would do well to consider this point: for, rightly considered, it may be an effectual means of opening their eyes, and of turning them to Christ our Saviour."—See Bp. Newton on the Prophecies, Dissert. viii. Sect. 2. And see the Notes on Ezekiel, where the calamities of these miserable people are largely detailed.

NOTES ON CHAPTER XLVII.

Verse 1. *The word of the LORD—against the Philistines*] The date of this prophecy cannot be easily ascertained. Dr. Blayney thinks it probable that it was delivered about the fourth year of Zedekiah; while Dahler assigns it some time in the reign of Josiah.

Before that Pharaoh smote Gaza.] We have no historical relation of any Egyptian king smiting Gaza. It was no doubt smitten by some of them; but when, and by whom, does not appear either from sacred or profane history.

Verse 2. *Waters rise up out of the north*] Waters is a common prophetic image for a multitude of people. The north here, as in other places of this prophecy, means Chaldees.

fathers shall not look back to their children for feebleness of hands;

4 Because of the day that cometh to spoil all the Philistines, and to cut off from Tyrus and Zidon every helper that remaineth: for the LORD will spoil the Philistines, & the remnant of the country of Caphtor.

5 Baldness is come upon Gaza: Ashkelon is cut off with the remnant of their valley: how long wilt thou cut thyself?

6 O thou sword of the LORD, how long wilt be ere thou be quiet? put up thyself into thy scabbard, rest, and be still.

7 How can it be quiet, seeing the LORD hath given it a charge against Ashkelon, and against the sea shore? there hath he appointed it.

CHAPTER XLVIII.

The following prophecy concerning the Moabites is supposed to have had its accomplishment during the long siege of Tyre in the reign of Nebuchadnezzar. The whole of this Chapter is poetry of the first order. The distress of the cities of Moab, which is said to spread itself westward, is the cry of the people from the mountain of Sion to another, 1-3. The dolorous help-cry of the children is heard, 4; the highways, on either hand, resound with the voice of weeping, 5; and the few that remain resemble a blasted tree in the wide howling waste, 6. Chemosh, the chief god of the Moabites, and the captain he should be, is mentioned as a witness of their chains, with all his trumpets of priests and officers, 7. The desolation of the country shall be so general and so sudden that, by a strong figure, it is indicated there shall be no possibility of escape, except it be in the specified flight, 8, 9. And some idea may be formed of the depth of the distress of this people from the consideration that the Prophet, under the immediate inspiration of the Almighty, pronounces a curse on those who do the work of the Lord negligently in not proceeding to their utter extermination, 10. The subject is then diversified by an elegant and well supported comparison, the Moabites being likened to the consideration of the worm that gnaweth to the duration of their prosperity, 11; but this prosperity is declared to be nearly at an end; the destroyer is already commissioned against Moab, and his neighbours called to sing the funeral lament at his funeral, 12-18. The Prophet then represents the weakness of Aram and Ammon, their extreme weakness of Moab) wandering in the highways, and asking the fugitives of Moab, What intelligence? They inform them of the complete disfigurement of Moab, 19-24, and of the total annihilation of its political existence, 25. The Divine judgments about to fall upon Moab are further represented under the expressive metaphor of a cup of intoxicating liquor, by which he should be understood as an object of derision because of his intolerable pride, his magnifying himself against Jehovah, and his great contempt for the children of Israel in the day of their calamity, 26, 27. The Prophet then points out the great distress of Moab by a variety of striking figures, viz. by the failure of the customary rejoicings at the end of harvest; by the unusual sort of music used at funerals; by the signs which were expressive among the ancients of deep mourning, as shaving the head, clipping the beard, cutting the flesh, and wearing sackcloth; and by the methods of catching wild beasts in toils, and by the terror and pitfall, 28-36. In the close of the Chapter it is intimated that a remnant shall be preserved from this general calamity, whose descendants shall be prosperous in the latter days, 47.

A. M. cir. 3387. B. C. cir. 617. Cf. XLII. 1. The Circ. Rep. Rom. cir. an. 21.

AGAINST Moab thus saith the LORD of hosts, the God of Israel; Woe unto Nebo! for it is spoiled: Kiriat-haim is confounded and taken: Miagab is confounded and dismayed.

o Ch. 25 2-p Ezek. 21 16. Amos 1 8 & 9 7-q Heb. the hole-r Gen. 10 14. r Amos 1 7. Mic. 1 16. Zeph. 2 4 7. Zech. 9 5-s Ch. 25 20-u Ch. 16 6 & 41. t & 43 37-v Deut. 33 41. Ezek. 31 3 4 & 37-w Heb. gather thyself-x Heb. how comest thou? y Ezek. 13 17-z Mic. 5 6-8-aa In 14 & 16 Ch. 25 31 & 37 2. Abak. 2 8. Amos 2 1 2. Num. 32 38 & 33 47. Isa. 18 2-3 Num. 33 37. d Or, The high place.-aa Isa. 16 14.-cf Isa. 15 4.

2 There shall be no more praise of Moab: in Heshbon they have devised evil against it; come, and let us cut it off from being a nation. Also thou shalt be cut down, O Madmen; the sword shall pursue thee.

3 A voice of crying shall be from Horonaim, spoiling and great destruction.

4 Moab is destroyed; her little ones have caused a cry to be heard.

5 For in the going up of Luhith continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.

6 Flee, save your lives, and be like the heath in the wilderness.

7 For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken: and Chemosh shall go forth into captivity with his priests and his princes together.

8 And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the Lord hath spoken.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood.

11 Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed.

12 Therefore, behold, the days come, saith the Lord, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles.

13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Beth-el their confidence.

14 How say ye, We are mighty and strong men for the war?

g Or, he brought to silence. Isa. 15 1-b Heb. go after them.-i Ver. 5-b Isa. 15 5.-j Heb. weeping with weeping.-m Ch. 51 6-n Or, a naked tree-o Ch. 17 6-p Num. 21 29. Job. 11 34. See Isa. 48 1 2. Ch. 42 12-q Ch. 48 3. r Ch. 6 26. Ver. 15-4 Ps. 55 6. Vg. 23.-s See Judg. 5 32. 1 Sam. 15 8 9. 1 Kings 22 42-t Or, negligently.-u Zeph. 1 12-v Heb. stood.-x Judg. 11 34. 1 Kings 11 7.-y Hoc. 10 6-z 1 Kings 12 28.-aa Isa. 16 6.

Verse 3. The stamping of the hoofs] At the galloping sound,-

Quadrupedante patrem sonitu quatit ungula campum,

is a line of Virgil, (Æn. viii. 596,) much celebrated; and quoted here by Blayney, where the galloping sound of the horses' hoofs is heard. In the stamping of the horses, the rushing of the chariots, and the rumbling of the wheels, our translators intended to convey the sense by the sound of the words; and they have not been unsuccessful. Their translation of the original is at the same time sufficiently literal.

The fathers shall not look back] Though their children are left behind, they have neither strength nor courage to go back to bring them off.

Verse 4. To spoil all the Philistines] These people, of whom there were five seignories, occupied the coast of the Mediterranean sea, to the south of the Phœnicians.

Tyrus and Zidon] Places sufficiently remarkable both in the Old and New Testament, and in profane history. They belonged to the Phœnicians; and at this time were depending on the succour of their allies, the Philistines. But their expectation was cut off.

The remnant of the country of Caphtor.] Crete, or Cyprus. Some think it was a district along the coast of the Mediterranean, belonging to the Philistines; others, that the Cappadocians are meant.

Verse 5. Baldness is come upon Gaza] They have cut off their hair in token of deep sorrow and distress.

Ashkelon is cut off] Or put to silence: another mark of the deepest sorrow. Ashkelon was one of the five seignories of the Philistines; Gaza was another.

The remnant of their valley] Or plain: for the whole land of the Philistines was a vast plain, which extended along the coast of the Mediterranean sea from Phœnicia to the frontiers of Egypt. The whole of this plain, territory of the Philistines, shall be desolated.

Verse 6. O thou sword of the LORD] This is a most grand prospect;—a dialogue between the sword of the

Lord and the prophet! Nothing can be imagined more sublime!

Put up thyself into thy scabbard, rest, and be still] Shed no more blood,—destroy no more lives,—erase no more cities,—desolate no more countries. Rest;—hast thou not been long enough at this work of judgment! O be still!—Let wars and desolations cease for ever!

Verse 7. How can it be quiet] This is the answer of the Sword. I am the officer of God's judgments; and He has given me a commission against Ashkelon, and against the sea shore;—all the coasts where the Philistines have their territories. The measure of their iniquities is full; and these God hath appointed this Sword to ravage. The Philistines were ever the implacable enemies of the Jews, and the basest and worst of all idolaters. On these accounts the Sword of the Lord had its commission against them; and it did its office most fearfully and effectually by the hand of the Chaldeans.

NOTES ON CHAPTER XLVIII.

Verse 1. Against Moab] This was delivered some time after the destruction of Jerusalem. The Moabites were in the neighbourhood of the Ammonites; and whatever evils fell on the one would naturally involve the other. See Isa. xv. and xvi. on the same subject.

Woe unto Nebo! for it is spoiled] This was a city in the tribe of Reuben, afterwards possessed by the Moabites. It probably had its name from Nebo, one of the principal idols of the Moabites.

Kiriat-haim] Another city of the Moabites.

Miagab is confounded] There is no place of this name known; and therefore several learned men translate חמית ha-miagab literally, The high tower, or fortress, which may apply to Kiriat-haim, or any other high and well fortified place.

Verse 2. No more praise of Moab] "The glory of Moab that it had never been conquered" (Dahler) is now at an end. Dr. Blayney translates,—



15 ^b Moab is spoiled, and gone up *out* of her cities, and ^c his chosen young men are ^d gone down to the slaughter, saith ^e the King, whose name is the LORD of hosts.

16 The calamity of Moab is near to come, and his affliction hasteth fast.

17 All ye that are about him, bemoan him; and all ye that know his name, say, ' How is the strong staff broken, and the beautiful rod!

18 ^f Thou daughter that dost inhabit ^g Dibon, come down from thy glory, and sit in thirst; for ^h the spoiler of Moab shall come upon thee, and he shall destroy thy strong holds.

19 O ⁱ inhabitant of ^j Aroer, ^k stand by the way, and espy; ask him that flieth, and her that escapeth, and say, What is done?

20 Moab is confounded; for it is broken down: ^l howl and cry; tell ye it in ^m Arnon, that Moab is spoiled,

21 And judgment is come upon ⁿ the plain country; upon Holon, and upon Jahazah, and upon Mephaath,

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim,

23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,

24 And upon ^o Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.

25 ^p The horn of Moab is cut off, and his ^q arm is broken, saith the LORD.

26 ^r Make ye him drunken: for he magnifieth himself against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision.

^b Ver. 8, 9, 18.—^c Heb. the choice of.—^d Ch. 50, 27.—^e Ch. 46, 18, & 51, 57. ^f See Isa. 2, 4, & 14, 4, 5.—^g Isa. 47, 1. ^h Ch. 46, 18.—ⁱ Numb. 31, 20. ^j Isa. 15, 2. ^k Ver. 8.—^l Heb. inhabitants.—^m Deut. 2, 28.—ⁿ 1 Sam. 4, 12, 16.—^o Isa. 16, 7. ^p See Numb. 21, 13.—^q Ver. 8.—^r Ver. 41. ^s Amos 2, 2.—^t Psa. 75, 10.—^u See Ezek. 30, 31.—^v Ch. 25, 15, 27.

^u Moab shall have no more glorying in Heshbon; They have devised evil against her (saying)!"

And this most certainly is the best translation of the original. He has marked also a double *paranomasia* in this and the next verse, a figure in which the prophets delight,—*becheson* *bechahebu*, in *Cheshdon* they have devised; and *medmen* *tidmi*, *Madmena*, thou shall be dumb.

Verse 3. *Horonaim*] Another city of Moab, near to Lubith. At this latter place the hill country of Moab commenced. It is a place, says *Dahler*, situated upon a height between *Aréopolis* and *Zoar*.

Verse 6. *Flee, save your lives*] The enemy is in full pursuit of you.

Be like the heath] *ke-àrôrêr*, like *Aroer*: which some take for a city, others for a blasted or withered tree. It is supposed that a place of this name lay towards the north, in the land of the Ammonites, on a branch of the river *Jabbok*; surrounded by deserts. Save yourselves by getting into the wilderness; where the pursuing foe will scarcely think it worth his while to follow you, as the wilderness itself must soon destroy you.

Verse 7. *Chemosh shall go forth into captivity*] The grand national idol of the Moabites, Numb. xxi. 29; Judg. xi. 17. Ancient idolaters used to take their gods with them to the field of battle. This was probably in imitation of the Israelites, who took the ark with them in such cases.

Verse 9. *Give wings unto Moab*] There is no hope in resistance; and to escape requires the speediest flight. I cannot conceive how *Dahler* came to translate thus:—*Tirez Moab par les cheveux*, "Drag Moab away by the hair of the head."

Verse 10. *Cursed be he that doeth the work of the Loam deceitfully*] Moab is doomed to destruction; and the Lord pronounces a curse on their enemies if they do not proceed to utter extirpation. God is the Author of life, and has a sovereign right to dispose of it as He pleases; and these had forfeited theirs long ago by their idolatry and other crimes.

Verse 11. *Moab hath been at ease*] The metaphor here is taken from the mode of preserving wines. They let them rest upon their lees for a considerable time, as this improves them both in strength and flavour; and when this is sufficiently done, they rack, or pour them off into other vessels. Moab had been very little molested by war since he was a nation:—he has never gone out of his own land. Though some had been carried away by *Shalmanezzer* forty years before this, he has had neither wars nor captivity.

Therefore his taste remained in him] Still carrying

27 For ^a was not Israel a derision unto thee? ^b was he found among thieves? for since thou spakest of him, thou ^c skippedst for joy.

28 O ye that dwell in Moab, leave the cities, and ^d dwell in the rock, and be like ^e the dove that maketh her nest in the sides of the hole's mouth.

29 We have heard the ^f pride of Moab, (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart;

30 I know his wrath, saith the LORD; but it shall not be so; ^g his ^h lies shall not so effect it.

31 Therefore ⁱ will I howl for Moab, and I will cry out for all Moab; *mine heart* shall mourn for the men of Kir-heres.

32 ^j O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach *even* to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage.

33 And ^k joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine-presses: none shall tread with shouting; *their shouting shall be* no shouting.

34 ^l From the cry of Heshbon *even* unto Elealeh, and *even* unto Jahaz, have they uttered their voice, ^m from Zoar *even* unto Horonaim, as an heifer of three years old; for the waters also of Nimrim shall be ⁿ desolate.

35 Moreover I will cause to cease in Moab, saith the LORD, ^o him that offereth in the high places, and him that burneth incense to his gods.

^a Zeph. 2, 8.—^b See Ch. 2, 28.—^c Or, *mockedst thyself*.—^d Psa. 55, 6, 7. ^e Ver. 8. ^f See Isa. 2, 14.—^g Isa. 16, 6, &c.—^h Isa. 16, 6. ⁱ Ch. 25, 28.—^j Or, *down upon whom he stayed* (Heb. *his bars*) do not right.—^k Isa. 15, 5, & 16, 7, 11.—^l Isa. 16, 8, 9. ^m Isa. 16, 10. ⁿ Joel 1, 12.—^o Isa. 15, 4, 5, 6.—^p Ver. 5.—^q Heb. *decisions*.—^r Isa. 15, 2, & 16, 12.

on the allusion to the curing of wines: by resting long upon the lees, the taste and smell are both improved. See the Note on Isa. xxv. 6.

Verse 12. *I will send unto him wanderers, that shall cause him to wander*] *Dr. Blayney* renders *עַרְוֵי תַאֲוִיָּה*, *illures*:—those who elevate one end of the wine cask when nearly run out, that the remains of the liquor may be the more effectually drawn off at the cock. And this seems to be well supported by the following words,—*And shall empty his vessels*.] I will send such as will carry the whole nation into captivity.

Verse 13. *Beh-et their confidence*.] Alluding to the golden calves which Jeroboam had there set up, and commanded all the Israelites to worship them.

Verse 17. *How is the strong staff broken*] The sceptre. The sovereignty of Moab is destroyed.

Verse 18. *That dost inhabit Dibon*] This was anciently a city of the Reubenites, afterwards inhabited by the Moabites, about two leagues north of the river Arnon, and about six to the eastward of the Dead sea.—*Dahler*.

Verse 19. *O inhabitant of Aroer*] See the Note on ver. 6. This place being at a greater distance, is counselled to watch for its own safety, and enquire at every passenger, *What is done?* that it may know when to pack up and be gone.

Verse 20. *Tell ye it in Arnon*] Apprise the inhabitants there that the territories of Moab are invaded, and the country about to be destroyed, that they may provide for their own safety.

Verse 21. *Upon Holon, &c.*] All these were cities of the Moabites, but several of them are mentioned in no other place.

Verse 25. *The horn of Moab is cut off, and his arm is broken*] His political and physical powers are no more.

Verse 27. *Was not Israel a derision unto thee*] Didst thou not mock my people, and say thy God was no better than the gods of other nations? See Ezek. xxv. 8.

Was he found among thieves?] Did the Israelites come to rob and plunder you? Why then mock them, and rejoice at their desolation when their enemies prevailed over them? This the Lord particularly renews.

Verse 28. *Dwell in the rock*] Get to the most inaccessible places in the mountains.

The hole's mouth.] And into the most secret caves and holes of the earth.

Verse 29. *The pride of Moab*] See on Isa. xvi. 1.

Verse 32. *O vine of Sibmah*] See on Isa. xvi. 8.

Verse 34. *As an heifer of three years old*] Which runs lowing from place to place in search of her calf, which is lost or taken from her.

36 Therefore * mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kir-heres: because the riches that he hath gotten are perished.

37 For * every head shall be bald, and every beard b clipped: upon all the hands shall be cuttings, and i upon the loins sackcloth.

38 There shall be lamentation generally upon all the housetops of Moab, and in the streets thereof: for I have broken Moab like * a vessel wherein is no pleasure, saith the Lord.

39 They shall howl, saying, How is it broken down! how hath Moab turned the back with shame! so shall Moab be a derision and a dismaying to all them about him.

40 For thus saith the Lord; Behold, m he shall fly as an eagle, and shall n spread his wings over Moab.

41 * Kerioth p is taken, and the strong holds are surprised, and q the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs.

42 And Moab shall be destroyed r from being a people, because he hath magnified himself against the Lord.

43 * Fear, and the pit, and the snare, shall be upon thee, O inhabitant of Moab, saith the Lord.

44 He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for i I will bring upon it, even upon Moab, the year of their visitation, saith the Lord.

45 They that fled stood under the shadow of Heshbon because of the force: but u a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and v shall devour the corner of Moab, and the crown of the head of the w tumultuous ones.

46 * Woe be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken y captives, and thy daughters captives.

47 Yet will I bring again the captivity of Moab z in the latter days, saith the Lord. Thus far is the judgment of Moab.

CHAPTER XLIX.

This Chapter is a collection of prophecies relating to several nations in the neighbourhood of Judah; and, like those preceding, is supposed to have been fulfilled by the ministry of Nebuchadnezzar during the thirteen years' siege of Tyre. The Chapter opens with a prophecy concerning the Ammonites, whose chief city, Rabbah, shall be destroyed; and Malcom, the supreme divinity of the people, with all his priests and officers, carried into captivity, 1-5. Promise that the Ammonites shall be restored to their liberty, 6. Prophecy against the Edomites, (very like that now discussed one in the thirty-fourth chapter of Isaiah against the same people,) who shall be utterly exterminated, after the similitude of Sodom and Gomorrah, 7-22. Prophecy against Damascus, 23-27, and against Kedar, 28, 29. Utter denunciation of the kingdoms of Hazor, Bethlathai, 30-33. The policy of the Edomites shall be completely dissolved, and the people dispersed throughout the nations, 34-38. The Edomites shall be delivered from their captivity in the latter days, 39. It will be proper here to observe that these predictions should not be so explained as if they admitted of merely a private interpretation; for, as Bishop Lowth remarks upon Isaiah's prophecy concerning the Edomites, "in a figure very common in the prophetic writings, any city or people remarkably distinguished as enemies of the people and kingdom of God, is put for those enemies in general;" therefore, it is not the general designation, that these prophecies shall be accomplished to their fullest extent upon all the Antichristian nations that have stood after the similitude of the ancient enemies of the people of God, under the Mosaic economy.

CONCERNING b the Ammonites, O XLIX. 2. Thus saith the Lord; Hath Israel no sons? hath he no heir? why then doth his king inherit d Gad, and his people dwell in their cities?

2 Therefore, behold, the days come, saith the Lord, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the Lord.

3 Howl, O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the hedges; for his king shall go into captivity, and his h priests and his princes together.

4 Wherefore gloriest thou in the valleys, i thy flowing valley, O j backsliding daughter? that trusted in her treasures, k saying, Who shall come unto me?

5 Behold, I will bring a fear upon thee, saith the Lord God of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth.

6 And m afterward I will bring again the captivity of the children of Ammon, saith the Lord.

1 Isa. 15. 5. & 16. 11. — f Isa. 15. 7. — g Isa. 15. 2. 3. Ch. 47. 5. — h Heb. diminished. i Gen. 37. 34. — k Ch. 22. 23. — l Heb. neck — m Deut. 28. 48. Ch. 49. 22. Dan. 7. 4. Hos. 3. 1. Hab. 1. 8. — n Isa. 2. 4. — o Ver. 21. — p Or, The cities. — q Isa. 18. 5. & 21. 3. Ch. 30. 6. & 49. 24. & 50. 43. & 51. 30. Mic. 4. 2. — r Ps. 53. 4. Isa. 7. 5. — s Isa. 24. 17, 18. — t See Ch. 11. 23. — u Numb. 21. 28. — v Numb. 24. 17.

w Heb. children of noise. — x Numb. 21. 29. — y Heb. in captivity. — z Ch. 49. 6, 20. a Or, Against. — b Ezek. 21. 28 & 25. 2. Amos 1. 13. Zeph. 2. 8. — c Or, Molech. d Amos 1. 13. — e Ezek. 25. 5. Amos 1. 14. — f Isa. 39. 11. Ch. 4. 8. & 32. — g Or, Molech. — h Kings 11. 8. 33. — i Ch. 49. 7. Amos 1. 15. — l Or, thy valley floweth away. k Ch. 3. 14. & 7. 24. — m Ch. 21. 18. — n So Ver. 20. & Ch. 49. 47.

Verse 37. For every head shall be bald] These, as we have seen before, were signs of the deepest distress and desolation.

Verse 40. He shall fly as an eagle] The enemy will pounce upon him, carry him off, and tear him to pieces.

Verse 42. Moab shall be destroyed from being a people] They shall not have king or civil governor: and I doubt whether there be any evidence that they were ever reinstated in their national character. They were captivated by the Chaldeans; and probably many returned with the Jews on the edict of Cyrus:—but still, as an independent nation after this, where is the positive proof?

Verse 43. Fear, and the pit, and the snare] See the Note on Isa. xxiv. 17, 18.

Verse 45. They that fled stood under the shadow of Heshbon.] Heshbon being a fortified place, they who were worsted in the fight fled to it, and rallied under its walls: but, instead of safety, they found themselves disappointed, betrayed, and ruined. See ver. 2, and the Note there.

But a fire shall come forth out of Heshbon] Jeremiah has borrowed this part of his discourse from an ancient poet quoted by Moses, Numb. xxi. 28, and see the Notes there.

The crown of the head] The choicest persons of the whole nation.

Verse 46. The people of Chemosh] The Moabites, who worshipped Chemosh as their supreme god.

Verse 47. Will I bring again the captivity of Moab in the latter days] I have already expressed doubts (see ver. 42.) whether the Moabites were ever restored to their national distinction. The expressions in this chapter, relative to their total destruction as a people, are so strong and so frequent that they leave little room for a limited interpretation. That many of them returned on the edict of Cyrus, by virtue of which the Jews were restored, I doubt not: but neither the Ammonites, Moabites, Philistines, nor even the Jews themselves, were ever restored to their national consequence. Perhaps the restoration spoken of

here, which was to take place in the latter days, may mean the conversion of these people, in their existing remnants, to the faith of the Gospel. Several judicious interpreters are of this opinion. The Moabites were partially restored: but, never, as far as I have been able to learn, to their national consequence. Their conversion to the Christian faith must be the main end designed by this prophecy.

NOTES ON CHAPTER XLIX.

Verse 1. CONCERNING THE AMMONITES] This prophetic Discourse was also delivered after the capture of Jerusalem.

Hath Israel no sons?—no heir?] The Ammonites, it appears, took advantage of the depressed state of Israel; and invaded their territories in the tribe of Gad, hoping to make them their own for ever. But the prophet intimates that God will preserve the descendants of Israel, and will bring them back to their forfeited inheritances.

Why then doth their king] מלכום Malcom, or Milcom, the chief idol of the Ammonites. That the idol Milcom is here meant is sufficiently evident from ver. 3, where it is said,—Milcom (not their king) shall go into captivity; his priests and his princes together." Milcom is also called Molech. Malcom is put here for the Ammonites; as the people of Chemosh in the preceding Chapter are put for the Moabites in general.

Verse 3. Run to and fro by the hedges] It is supposed that this may refer to the women making lamentations for the dead, that were in general buried by the walls of their gardens: but others think that it refers to the smaller cities, or villages, called here the daughters, of Rabbah, the metropolis; the inhabitants of which are exhorted to seek safety somewhere else, as there is none can be expected from them, now that the enemy is at hand.

Verse 4. Wherefore gloriest thou] Though thy valleys be fruitful, yet glory not in them. Though thou have much political and military power, do not trust in them, nor in the multitude of thy cities; a stronger than thou is coming against thee.

Verse 6. Afterward I will bring again] The Ammon-

OL XLVIII 2 7 *Concerning Edom, thus saith the LORD of hosts; *Is wisdom no more in Teman? *Is counsel perished from the prudent? is their wisdom vanished?

8 *Flee ye, *turn back, dwell deep, O inhabitants of *Dedan; for I will bring the calamity of Esau upon him, the time that I will visit him.

9 If *grape-gatherers come to thee, would they not leave some gleaning grapes? if thieves by night, they will destroy *till they have enough.

10 *But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and *he is not.

11 Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me.

12 For thus saith the LORD; Behold, *they whose judgment was not to drink of the cup have assuredly drunken; and art thou he that shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink of it.

13 For *I have sworn by myself, saith the LORD, that *Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.

14 I have heard a *rumour from the LORD, and an ambassador is sent unto the heathen, saying, Gather ye together, and come against her, and rise up to the battle.

15 For lo, I will make thee small among the heathen, and despised among men.

16 Thy terriblest hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of

the hill: *though thou shouldst make thy *nest as high as the eagle, *I will bring thee down from thence, saith the LORD.

17 Also Edom shall be a desolation: *every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.

18 *As in the overthrow of Sodom and Gomorrah and the neighbour cities thereof, saith the LORD, no man shall abide there, neither shall a son of man dwell in it.

19 *Behold, he shall come up like a lion from *the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who is a chosen man, that I may appoint over her? for *who is like me? and who will *appoint me the time? and *who is that shepherd that will stand before me?

20 *Therefore hear the counsel of the LORD, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out: surely he shall make their habitations desolate with them.

21 *The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the *Red sea.

22 Behold, *he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

23 *Concerning Damascus. Hamath is confounded, and Arpad: for they have heard evil tidings: they are *faint-hearted; *there is sorrow *on the sea; it cannot be quiet.

A. M. cir. 3404.
B. C. cir. 569.
Ol. cir. XLV. 1.
Tar. Princ. Reg.
Rom. cir. an. 17.

n Ezek. 25. 12. Amos 1. 11.—o Obad. 8.—p See Isa. 19. 11.—q Jer. 30.—r Or, they are turned back.—s Ch. 25. 23.—t Obad. 5.—u Heb. their sufficiency.—v Mal. 1. 3. w Isa. 17. 14.—x Ch. 25. 23. Obad. 16.—y Gen. 22. 16. Isa. 45. 23. Amos 6. 8.—z Isa. 34. 6. & 63. 1.—Obad. 1. 2, 3.—b Obad. 4.—c Job 39. 37.—d Amos 9. 2.—e Ch. 18. 16.

& 52. 12.—f Gen. 19. 25. Dent. 32. 23. Ch. 50. 40. Amos 4. 11.—g Ch. 50. 44. & c.—h Ch. 12. 4.—i Exod. 15. 11.—j Or, counsel me in judgment.—k Job 51. 10.—l Ch. 50. 45. m Ch. 50. 46.—o Heb. Waddy sea.—p Ch. 4. 12. & 46. 46. & q Isa. 17. 1. & 37. 32. Amos 1. 3. Zeph. 9. 1, 2.—r Heb. melted.—s Isa. 57. 20.—t Or, as on the sea.

ites are supposed to have returned with the Moabites and Israelites, on permission given by the edict of Cyrus.

Verse 7. CONCERNING EDM.] This is a new and separate Discourse.

Teman] A part of Idumea, put here for the whole country.

Verse 8. Dwell deep] An allusion to the custom of the Arabs, who, when about to be attacked by a powerful foe, strike their tents, pack up their utensils, lade their camels, which they can do in a couple of hours, and set off to the Great Desert, and so bury themselves in it that no enemy either will or can pursue; as it is the Arabs alone that know the deserts, and can find water and provender for their support.

Dedan] Was a city of Idumea, not far from Teman.

Verse 9. If grape-gatherers] Both in vintage and harvest every grape and every stalk are not gathered; hence the gleaners get something for their pains:—but your enemies shall not leave one of you behind, all shall be carried into captivity.

Verse 10. I have made Esau bare] I have stripped him of all defence, and have discovered his hiding places to his enemies.

Verse 11. Leave thy fatherless children] The connexion of this with the context is not easy to be discerned: but, as a general maxim, it is of great importance. Widows and orphans are the peculiar care of God. He is as the best of fathers to the one, and the most loving of husbands to the other. Even the widows and orphans of Esau, who escape the general destruction, shall be taken care of by the Lord.

Verse 12. Art thou he that shall altogether go unpunished?] A similar form of speech appears, chap. xxv. 29. Others, less wicked than thou, have been punished;—and canst thou expect to escape? Thou shalt not escape.

Verse 13. Bozrah shall become a desolation] Bozrah, a city of Idumea, is here put for the whole country.

Verse 14. I have heard a rumour] The Lord has revealed to me what He is about to do to the Edomites.

An ambassador is sent] I believe this means only that God has given permission, and has stirred up the hearts of these nations to go against those whom He has doomed to destruction.

Verse 16. O thou that dwellest] All Idumea is full of mountains and rocks, and these rocks and mountains full of caves where, in time of great heats, and in time of war, the people take shelter.

Verse 18. As in the overthrow of Sodom] The destruction of Sodom and Gomorrah and the neighbouring cities was so terrible that, when God denounces judgments against incorrigible sinners, He tells them they shall be like Sodom and Gomorrah.

No man shall abide there] It shall be so desolate as not to be habitable. Travellers may lodge on the ground for a night: but it cannot become a permanent dwelling.

Verse 19. Behold, he shall come up like a lion] See the Note on chap. xii. 5. The similitude used here is well illustrated by Dr. Blayney. "When I shall occasion a like commotion in her (Idumea) as a fierce and strong lion may be supposed to do in the sheepfolds, then I will cause him (the man of whom it is said in the preceding verse that he should not dwell in it) to run away from her as the affrighted shepherds and their flocks run from the lion."

A chosen man] Nebuchadnezzar. That is, God has chosen this man, and given him a commission against Idumea.

Verse 20. The inhabitants of Teman] Taken here for the whole of Idumea. These are a kind of synonyms which prevent monotony, and give variety to the poet's versification.

Surely the least of the flock shall draw them out] They shall be like timid sheep; the weakest foe shall overcome them.

Verse 21. The earth is moved] The whole state is represented here as a vast building suddenly thrown down, so as to cause the earth to tremble, and the noise to be heard at a great distance.

Verse 22. He shall come up and fly as the eagle] Nebuchadnezzar. See chap. xlviii. 40.

Verse 23. CONCERNING DAMASCUS.] This is the head, or title, of another prophecy. Damascus was one of the principal cities of Syria. It was taken by David, (2 Sam. viii. 6,) was retaken in the reign of Solomon, (1 Kings xi. 24, &c.) and regained its independence. Its kings were often at war with the ten tribes, and once it joined with them for the destruction of Judah. To defend himself against these powerful enemies Ahaz made a league with the king of Assyria, who besieged Damascus, took, and demolished it. From that time we hear nothing of Damascus till we meet with it in this prophecy. It appears to have been rebuilt and restored to some consequence. It made an obstinate resistance to Nebuchadnezzar: but was at last taken and sacked by him. At present it is both a large and populous city, with considerable commerce.

24 Damascus is waxed feeble, and turneth herself to flee, and fear hath seized on her: * anguish and sorrows have taken her, as a woman in travail.

25 How is * the city of praise not left, the city of my joy!

26 * Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the Lord of hosts.

27 And I will kindle a * fire in the wall of Damascus, and it shall consume the palaces of Ben-hadad.

28 * Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the Lord; Arise ye, go up to Kedar, and spoil * the men of the east.

29 Their * tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, * Fear is on every side.

30 * Flee, * get you far off, dwell deep, O ye inhabitants of Hazor, saith the Lord; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.

31 Arise, get you up unto * the * wealthy nation, that dwelleth without care, saith the Lord, which have neither gates nor bars, * which * dwell alone.

32 And their camels shall be a booty, and the multitude of their cattle a spoil; and I will * scatter into all winds * them that are * in the utmost corners, and I will bring their calamity from all sides thereof, saith the Lord.

33 And Hazor * shall be a dwelling for dragons, and a desolation for ever: * there shall no man abide there, nor * any son of man dwell in it.

34 The word of the Lord that came ^{OL. XLV. 2.} to Jeremiah the prophet against * Elam ^{ROM. CIR. AN. 58.} in the beginning of the reign of Zedekiah king of Judah, saying,

35 Thus saith the Lord of hosts; Behold, I will break * the bow of Elam, the chief of their might.

36 And upon Elam will I bring the four winds from the four quarters of heaven, and * will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.

37 For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, even my fierce anger, saith the Lord; * and I will send the sword after them, till I have consumed them:

38 And I will * set my throne in Elam, and will destroy from thence the king and the princes, saith the Lord.

39 But it shall come to pass * in the latter days, that I will bring again the captivity of Elam, saith the Lord.

CHAPTER L.

This and the following Chapter contain a prophecy relating to the fall of Babylon, interspersed with several predictions relative to the restoration of Israel and Judah who were to survive their oppressors; and, on their repentance, to be pardoned and brought to their own land.—This Chapter opens with a prediction of the complete destruction of all the Babylonian idols, and the utter desolation of Chaldea, through the instrumentality of a great northern nation, 1-3. Israel and Judah shall be restored in the land of their forefathers after the total overthrow of the great Babylonian empire, 4, 5. Very oppressive and cruel bondage of the Jewish people during the captivity, 6, 7. The people of God are commended to remove speedily from Babylon, because an assembly of great nations are coming out of the north to desolate the whole earth, 8-10. Babylon, the treasurer of the whole earth, the great desolator of nations, shall itself become a desolation on account of its intolerable pride, and because of the iron yoke it has rejected to put upon a people whom a mysterious providence had placed under its domination, 11-34. The judgments which shall fall upon Chaldea, a country addicted to the grossest idolatry and to every species of oppression, shall be most awful and general, as when God overthrew Sodom and Gomorrah, 35-40. Character of the people appointed to execute the Divine judgments upon the oppressors of Israel, 41-45. Great vengeance among the nations at the very terrific and sudden fall of Babylon, 46.

THE word that the Lord spake ^{A. M. 3404.} against Babylon and against the ^{OL. XLVI. 2.} land of the Chaldeans ^{AN. TAR. PRIEST.} by Jeremiah ^{ROM. CIR. 596.} the prophet.

1. Im. 13. 2. Ch. 4. 21. & 6. 94. & 30. 5. & 43. 41. Ver. 22.—7. Ch. 33. 9. & 51. 41. w. Ch. 43. 30. & 51. 4.—Amos 1. 4.—7. Im. 21. 12.—4. Jer. 4. 2. Job 1. 3.—4. Dan. 120. 4.—b. Ch. 6. 95. & 46. 5.—c. Ver. 5.—1. Heb. *hu galyaly*.—4. Ezech. 33. 11.—(Or. that is at ease.—Numb. 23. 9. Deut. 33. 33. Mic. 7. 14.—h. Ezech. 6. 10. Ver. 35.

1. Ch. 9. 23. & 25. 22.—h. Heb. *cut off into corners*, or, *that have the corners of their hair pulled*.—1. Ch. 9. 11. & 10. 22. Mal. 1. 3.—m. Ver. 13.—n. Ch. 35. 9. o. See Isa. 52. 6.—p. Ver. 32.—q. Ch. 9. 14. & 48. 2.—r. See Ch. 43. 10. & Ch. 46. 47. Ver. 6.—1. Am. 13. 1. & 21. 1. & 47. 1.—b. Heb. *by the hand of Jeremiah*.

Hamath is confounded] This is the city of Syria, on the Orontes. The Greeks called it Epiphania.

Arpad] Not far from Damascus. Sorrow on the sea] They are like the troubled sea, that cannot rest.

Verse 25. How is the city of praise not left] Damascus is so ruined that she can no more be called a praiseworthy, or happy city.

Verse 27. The palaces of Ben-hadad.] Damascus was a seat of the Syrian kings; and Ben-hadad was a name common to several of its kings.

Verse 28. CONCERNING KEDAR, AND CONCERNING THE KINGDOMS OF HAZOR] This is the title of another new prophecy.

Kedar was the name of one of the sons of Ishmael, (Gen. xxv. 13.) who settled in Arabia, and who gave name to a powerful tribe of Arabs who used to traffic with the Tyrians in cattle. It appears from this prophecy that Nebuchadrezzar got a commission to go against and reduce them to great misery.

Verse 29. Their tents and their flocks] This description of property shews that they were Scenite or Nomad Arabs; persons who dwell in tents, and whose principal property was cattle, especially camels, of the whole of which they were plundered by the Chaldeans.

Verse 30. Dwell deep] Retire into the depths of the desert. See on ver. 8.

Inhabitants of Hazor] I cannot find this place. It was no doubt in Arabia, and a place of considerable importance;—but it is now no more.

Verse 31. The wealthy nation] *וְיָוָה גּוֹי שְׂבֵלֵיב, the peaceable nation*—

Have neither gates nor bars] The Arabs, who had nothing but their tents; no cities, nor even permanent villages.

Verse 32. The utmost corners] Even in these utmost inaccessible recesses the sword and pillage shall reach them. The utmost corners;—“Insulated coasts;—the peninsula of Arabia.” Blayney.

Verse 33. Hazor shall be a dwelling for dragons] Shall be turned into a wilderness.

A desolation for ever] Never to be repopled. There shall no man abide there] It may occasionally be visited, but never made a permanent abode.

Verse 34. THE WORD—AGAINST ELAM] Another new head of prophecy. As this was delivered in the beginning of the reign of Zedekiah, it can have no natural nor historical connexion with the other prophecies in this various Chapter. Some think that by Elam Persia is always meant: but this is not at all likely. It was a part of the Babylonian empire in the time of Daniel, (chap. viii. 2.) and is most probably what is called *Elymais* by the Greeks. This, with Susiana, Nebuchadrezzar subdued, and took from Astyages, king of Media.

Verse 35. I will break the bow of Elam] They were eminent archers; and had acquired their power and eminence by their dexterity in the use of the bow. See Isa. xxii. 6. Strabo, Liry, and others, speak of their eminence in archery.

Verse 36. Will I bring the four winds] Nebuchadrezzar and his armies, gathered out of different provinces; and attacking this people at all points, in the same time.

There shall be no nation, &c.] They shall be scattered through the one hundred and twenty-seven provinces, of which the Babylonian empire is composed.

Verse 38. I will set my throne in Elam] This is spoken either of Nebuchadrezzar or Cyrus. It is certain that Cyrus did render himself master of Elymais and Media, which are in the land of Elam.

Verse 39. I will bring again the captivity of Elam] As this is to be in the latter days, probably it may mean the spiritual freedom which these people would receive under the gospel dispensation. Under Cyrus, the Elamites, collected out of all quarters, were united to the Persians their neighbours; and became, with them, masters of the East.—See Calmet and Dahler. There are however still difficulties on this subject. Who the Elamites were is still a question. That which appears to be nearest the truth is, that the Elamites and Persians were two distinct people, and continued so till blended together under Cyrus. It is in this light that I have considered the subject in the preceding Notes. Neighbouring people are frequently confounded in history, and sometimes the name of a people is given to those who have the same character.

NOTES ON CHAPTER L.

Verse 1. THE WORD THAT THE LORD SPAKE AGAINST BABYLON] This is also a new head of Discourse.

2 Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.

3 For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

4 In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God.

5 They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten.

o Heb. lift up.—1. Im. 46. 1. Ch. 51. 44.—2. See Ch. 43. 12, 13.—(Ch. 51. 48. g. Im. 13. 17, 19, 20. Ver. 30, 40.—h. Hos. 1. 11.—i. Ezra 3. 12, 13. Psa. 136. 5, 6. Ch. 31. 9. Zech. 12. 19.—k. Hos. 3. 5.—l. Ch. 31. 34, &c. & 34. 40.—m. Im. 53. 6. Ver. 17. 1. Pet. 2. 23.—n. Ch. 2. 20 & 3. 6, 23.

The prophecy contained in this and the following Chapter was sent to the captives in Babylon, in the fourth year of the reign of Zedekiah. They are very important: they predict the total destruction of the Babylonian empire, and the return of the Jews from their captivity. These Chapters were probably composed, with several additions, out of the Book that was then sent by Jeremiah to the captives, by the hand of Seraiah. See chap. li. 59—64.

Verse 2. *Declare ye among the nations*] God's determination relative to this empire.

Set up a standard] Shew the people where they are to assemble.

Say, Babylon is taken] It is a thing so firmly determined, that it is as good as already done.

Bel] The tutelary deity of Babylon is confounded; because it cannot save its own city.

Merodach] Another of their idols, is broken to pieces; it was not able to save itself, much less the whole empire.

Her idols are confounded] It is a reproach to have acknowledged them.

Her images] Great and small, golden and wooden, are broken to pieces; even the form of them no longer appears.

Verse 3. *Out of the north there cometh up a nation*] The Medes, who formed the chief part of the army of Cyrus, lay to the north, or north-east, of Babylon.

Shall make her land desolate] This war, and the consequent taking of the city, began those disasters that brought Babylon in process of time to complete desolation; so that now it is not known where it stood, the whole country being a total solitude.

Verse 4. *In those days, and in that time*] In the times in which Babylon shall be opposed by the Medes and Persians, both Israel and Judah, seeing the commencement of the fulfilling of the prophecies, shall begin to seek the Lord with much prayer, and broken and contrite hearts. When the decree of Cyrus comes, they shall be ready to set off for their own country, deploring their offences, yet rejoicing in the mercy of God which has given them this reviving in their bondage.

Verse 5. *Let us join ourselves to the Lord in a perpetual covenant*] All our former covenants have been broken; let us now make one that shall last for ever. He shall be the Lord our God, and we will no more worship idols. This covenant they have kept to the present day: whatever their present moral and spiritual state may be, they are no idolaters, in the gross sense of the term.

The description that is here given of the state of this people, their feelings, and their conduct, finely exhibit the state of real penitents, who are fervently seeking the salvation of their souls.

1. *In those days, when Jesus Christ is manifested in the flesh; and in that time, when through Him is preached the remission of sins, and the people who hear are pricked in their conscience.*

2. *The children of Israel, and the children of Judah together.*—No distinctions being then felt or attended to; for all feel themselves sinners, who have come short of the glory of God. Even national distinctions and religious differences, which bind men fastest, and hold them longest, are absorbed in the deep and overpowering concern they feel for their eternal interests.

3. *Going and weeping shall they go.*—Religious sorrow does not preclude activity and diligence. While they are weeping for their sins, they are going on in the path of

6 My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting place.

7 All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the Lord, the habitation of justice, even the Lord, the Hope of their fathers.

8 Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks.

9 For lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows shall be as of a mighty expert man; none shall return in vain.

o Heb. place to lie down in.—p. Psa. 78. 7.—q. Ch. 40. 2, 3. Zech. 11. 5.—r. See Ch. 2. 3. Dan. 9. 16.—s. Pa. 90. 1. & 91. 1.—t. Psa. 22. 4.—u. Im. 43. 20. Ch. 51. 6, 25. Zech. 2. 6, 7. Rev. 18. 4.—v. Ch. 15. 14. & 51. 27. Ver. 3, 41.—w. Ver. 14, 20. x. Or, destroyer.—y. 2 Sam. 1. 22.

duty, seeking the Lord while He may be found, and calling upon Him while He is near.

4. *They shall ask the way to Zion.*—Real penitents are the most inquisitive of all mortals: but their enquiries are limited to one object, they ask the way to Zion. What shall we do to be saved? How shall we shun the perdition of ungodly men, &c.

5. *With their faces thitherward.*—They have turned from sin, and turned to God. They have left the paths of the destroyer; and their hearts are towards God, and the remembrance of His name. Thus they are profiting by that light which has convinced them of sin, righteousness, and judgment.

6. *Come, and let us join ourselves to the Lord.*—Religion is a social principle, and begets a social feeling in the soul. No man, who feels his own sore, and the plague of his heart, wishes to venture alone in the way to heaven. He feels he wants counsel, support, comfort, and the company of those who will watch over him in love. Like David, the true penitent is a companion of all those who fear the Lord. These heavenly feelings come from one and the same Spirit, and lead to the same end: hence they say,

7. *Let us join ourselves to the Lord in a perpetual covenant.*—It is said, that to be undecided, is to be decided. They who are not determined to go to heaven, will never reach it. If the heart be not laid under obligation, it will do nothing. "I hope I am in earnest; I trust I shall be in earnest about the salvation of my soul; it is very proper I should be so;" and such like, shew an irresolute soul. Such persons are ever learning and never able to come to the knowledge of the truth.

Let us therefore bind ourselves.—We have trifled too long; have been indecisive too long, have halted too long, between two opinions. We now know that Jehovah is God; let us, therefore, enter into a covenant with Him. Let this covenant be a perpetual one: let us not make it for a day, for any particular time, but for ever; and let it never be broken. Let our part be kept inviolable: we are and will be Thy people; and God's part will never fail, I AM and WILL be your God.

8. The covenant requires a sacrifice.—Hence בְּרִית berith, signifies both. Christ crucified is the great covenant Sacrifice. By Him, God becomes united to us, and through Him we become united to God.

Verse 6. *My people hath been lost sheep*] He pities them; for their pastors, kings, and prophets, have caused them to err.

They have gone from mountain] In all high places, they have practised idolatry.

Verse 7. *Their adversaries said, We offend not*] God has abandoned them; we are only fulfilling His designs in plaguing them.

Verse 8. *Remove out of the midst of Babylon*] The sentence of destruction is gone out against it; prepare for your flight, that ye be not overwhelmed in its ruin.

Be as the he-goats before the flocks.] Who always run to the head of the flock, giving the example for others to follow. This may be addressed to the elders and persons of authority among the people.

Verse 9. *An assembly of great nations*] The army of Cyrus was composed of Medes, Persians, Armenians, Caducians, Sacs, &c. Though all these did not come from the north; yet they were arranged under the Medes, who did come from the north in reference to Babylon.

10 And Chaldea shall be a spoil; * all that spoil her shall be satisfied, saith the LORD.

11 * Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown ^bfat ^cas the heifer at grass, and ^dbellow as bulls;

12 Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations *shall be* a wilderness, a dry land, and a desert.

13 Because of the wrath of the LORD it shall not be inhabited, * but it shall be wholly desolate: ^fevery one that goeth by Babylon shall be astonished, and hiss at all her plagues.

14 * Put yourselves in array against Babylon round about: all ye ^bthat bend the bow, shoot at her, spare no arrows: for she hath sinned against the LORD.

15 Shout against her round about: she hath ^ggiven her hand: her foundations are fallen, ^hher walls are thrown down: for ⁱit is the vengeance of the LORD: take vengeance upon her; ^mas she hath done, do unto her.

16 Cut off the sower from Babylon, and him that handleth the ^asickle in the time of harvest: for fear of the oppressing sword ^othey shall turn every one to his people, and they shall flee every one to his own land.

17 Israel is ^ascattered sheep; ^qthe lions have driven *him* away: first ^rthe king of Assyria hath devoured him; and last this ^sNebuchadrezzar king of Babylon hath broken his bones.

18 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.

19 * I will bring Israel again to his hab-

^a Ezek. 17. 16.—^b Isa. 47. 6.—^c Heb. big, or, corpulent.—^d Hos. 10. 11.—^e Or, neigh as steeds.—^f Ch. 35. 12.—^g Ch. 49. 17.—^h Ver. 9. Ch. 51. 2.—ⁱ Ch. 49. 35. Ver. 29. ¹ Chron. 29. 34. ² Chron. 30. 8. Lam. 5. 6. Ezek. 17. 18.—^k Ch. 51. 49.—^l Ch. 51. 6, 11.—^m Isa. 137. 8. Ver. 29. Rev. 18. 2.—ⁿ Or, scythe.—^o Isa. 12. 14. Ch. 51. 9. ^p Ver. 6.—^q Ch. 5. 15.—^r Kings 17. 6.—^s Kings 24. 10, 14.—^t Isa. 65. 16. Ch. 53. 12.

Their arrows] They are such expert archers, that they shall never miss their mark.

Verse 10. *Chaldea shall be a spoil*] She has been a spoiler, and she shall be spoiled. They had destroyed Judea, God's *heritage*; and now God shall cause her to be destroyed.

Verse 11. *As the heifer at grass*] Ye were wanton in the desolations ye brought upon Judea.

Verse 12. *Your mother*] Speaking to the Chaldeans: Babel, the metropolis, or mother city, shall be a wilderness,—a dry land,—a desert,—neither fit for man nor beast.

Verse 15. *Shout against her round about*] Encompass her with lines and with troops; let none go in with relief, none come out to escape from her ruin.

Verse 16. *Cut off the sower*] Destroy the gardens and the fields, that there may neither be fruits nor tillage.

Verse 17. *Israel*] All the descendants of Jacob have been harassed and spoiled, first by the Assyrians, and afterwards by the Chaldeans. They acted towards them as a lion to a sheep which he has caught; first he devours all the flesh, next he breaks all the bones to extract the marrow.

Verse 18. *As I have punished the king of Assyria*] The Assyrians were overthrown by the Medes and the Chaldeans. The king is here taken for all their kings, generals, &c.; Tiglath-pileser, Shalmanezar, Sennacherib, Esar-haddon, &c. To whom succeeded the Chaldean or Babylonish kings. Nebuchadnezzar came against Judea several times; and at last took the city and burnt it, profaned and demolished the temple, wasted the land, and carried the princes and people into captivity.

Verse 19. *I will bring Israel again*] This seems to refer wholly to the ten tribes; for Carmel, Bashan, mount Ephraim, and Gilead, were in their territories.

Verse 20. *In those days and in that time*] This phrase appears to take in the whole of an epoch, from its commencement to its end. See ver. 4.

I will pardon them] So as to deliver them from their captivity, and exact no more punishment from them whom I reserve; namely, the remnant left in the Babylonish captivity.

Verse 21. *Go up against the land of Merathaim—and against the inhabitants of Pekod*] No such places as these are to be found any where else; and it is not likely

itation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead.

20 In those days, and in that time, saith the LORD, * the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be found: for I will pardon them ^vwhom I reserve.

21 Go up against the land ^wof Merathaim, *even* against it, and against the inhabitants of ^xof ^yPekod: ^zwaste and utterly destroy after them, saith the LORD, and do ^aaccording to all that I have commanded thee.

22 * A sound of battle *is* in the land, and of great destruction.

23 How *is* ^bthe hammer of the whole earth cut asunder and broken! how *is* Babylon become a desolation among the nations!

24 I have laid a snare for thee, and thou art also taken, O Babylon, ^cand thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD.

25 The LORD hath opened his armoury, and hath brought forth ^dthe weapons of his indignation: for this *is* the work of the Lord God of hosts in the land of the Chaldeans.

26 Come against her ^efrom the utmost border, open her storehouses: ^fcast her up as heaps, and destroy her utterly: let nothing of her be left.

27 Slay all her ^gbullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of ^htheir visitation.

28 The voice of them that flee and escape out of the land of Babylon, ⁱto declare in Zion the vengeance of the LORD our God, the vengeance of his temple.

29 Call together the archers against Babylon:

Ezek. 34. 13, 14.—^u Ch. 31. 34.—^v Isa. 1. 9.—^w Or, of the rebels.—^x Ezek. 23. 23. ^y Or, visitation.—^z See 2 Sam. 16. 11. ¹ Kings 18. 25. ² Chron. 33. 23. Isa. 10. 6. & 44. 28. & 48. 14. Ch. 34. 22.—^a Ch. 54. 54.—^b Isa. 14. 6. Ch. 51. 20.—^c Ch. 51. 5, 31, 35, 57. Dan. 5. 30, 31.—^d Isa. 13. 6.—^e Heb. from the end.—^f Or, tread her. ^g Isa. 23. 12. Isa. 34. 7. Ch. 48. 21.—^h Ch. 48. 4. Ver. 31.—ⁱ Ch. 51. 14, 11.

that places are at all meant. The ancient Versions agree in rendering the first as an *appellative*, and the last as a *verb*, except the Chaldee, which has *Pekod* as a proper name. Dr. Blayney translates:—

"Against the land of bitterness, go up;
Upon it, and upon its inhabitants, visit, O Sword!"

Dr. Dahler renders thus:—

"March against the country doubly rebellious,
And against its inhabitants worthy of punishment."

The latter of these two versions I take to be the most literal. The words are addressed to the *Medes* and *Persians*; and the country is *Chaldea*, doubly rebellious by its *idolatry* and its insufferable *pride*. In these two, it was exceeded by no other land.

Verse 23. *The hammer of the whole earth*] Nebuchadnezzar dashed to pieces the nations against whom he warred. He was the scourge of the Lord.

Verse 24. *I have laid a snare for thee*] It was not by storm that Cyrus took the city. The *Euphrates* ran through it; he dug a channel for the river in another direction, to divert its stream; he waited for that time in which the inhabitants had delivered themselves up to debauchery; in the dead of the night, he turned off the stream; and he and his army entered by the *old channel*, now void of its waters. This was the *snare* of which the prophet here speaks. See *Herodotus*, lib. 1. c. 191.

Verse 26. *Open her storehouses*] At the time that Cyrus took the city, it was full of provisions and treasures of all kinds: the walls had suffered no injury; and when the inhabitants heard that the enemy was *within*, they thought they must have *arisen out of the earth* in the centre of the city!

Verse 27. *Slay all her bullocks*] Princes, magistrates, &c. &c.

Verse 28. *Declare in Zion the vengeance of the LORD*] Zion was desolated by Babylon; tell Zion that God hath desolated the desolator.

The vengeance of his temple] Which Nebuchadnezzar had pillaged, profaned, and demolished, transporting its sacred vessels to Babylon, and putting them in the temple of his god Bel.

Verse 29. *Call together the archers*] The preceding verses are the prediction:—here, God calls the *Medes* and *Persians* to fulfil it.

all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the Lord, against the Holy One of Israel.

30 Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the Lord.

31 Behold, I am against thee, O thou most proud, saith the Lord God of hosts: for thy day is come, the time that I will visit thee.

32 And the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him.

33 Thus saith the Lord of hosts; The children of Israel and the children of Judah were oppressed together: and all that took them captives held them fast; they refused to let them go.

34 Their Redeemer is strong; the Lord of hosts is his name: he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.

35 A sword is upon the Chaldeans, saith the Lord, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men.

36 A sword is upon the liars; and they shall dote: a sword is upon her mighty men; and they shall be dismayed.

37 A sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her; and they shall become as women: a sword is upon her treasures; and they shall be robbed.

38 A drought is upon her waters; and they shall be dried up: for it is the land of graven images, and they are mad upon their idols.

39 Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.

40 As God overthrew Sodom and Gomorrah and the neighbour cities thereof, saith the Lord; so shall no man abide there, neither shall any son of man dwell therein.

41 Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.

42 They shall hold the bow and the lance: they are cruel, and will not shew mercy:

their voice shall roar like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, and pangs as of a woman in travail.

44 Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from her: and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me?

45 Therefore hear ye the counsel of the Lord, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans: Surely the least of the flock shall draw them out: surely he shall make their habitation desolate with them.

46 At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

CHAPTER LI.

Suppl. of the prophecies of Jeremiah against Babylon. The dreadful, sudden, and final ruin that shall fall upon the Chaldeans, who have compelled the nations to receive their abominable rites (see an instance in the third chapter of Daniel) set forth by a variety of beautiful figures; with a command to the people of God, who have made continual intercession for the conversion of their Heathen rulers; to flee from the impending vengeance, 1-14. Jehovah, Israel's God, whose infinite power, wisdom, and understanding, are every where visible in the works of creation, elegantly contrasted with the utterly contemptible objects of the Chaldean worship, 15-18. Because of their great oppression of God's people, the Babylonians will be visited with cruel enemies from the north, whose insupportable loads shall fill the land, and utterly exterminate the original inhabitants, 19-24. One of the figures by which this formidable invasion is represented is a wild ass yoked to a lion, whose eye men dwelleth, neither doth any son of man pass thereby. The people of God a third time admonished to escape from Babylon, lest they be overtaken with her plagues, 25, 26. Other figures setting forth in a variety of lights the awful judgments with which the Chaldeans shall be visited on account of their very gross idolatry, 27-28. The significant emblem with which the Chapter concludes, of Seraiah, after having read the book of the prophet Jeremiah against Babylon, banking a stone to it, and casting it into the Euphrates, thereby profaning the very sacred channel of the Chaldean city and empire, 29-34, is lastly and most impressively approved by the Apocalypse, chap. xviii. 21, in speaking of Babylon the Great, of which the other was a most expressive type; and to which many of the passages interspersed throughout the Old Testament scriptures relative to Babylon must be ultimately referred, if we would give an interpretation in every respect equal to the terrible import of the language in which these prophecies are conceived.

THUS saith the Lord; Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind;

2 And will send unto Babylon fanners that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about.

v. Ver. 14-1 Ver. 15. Ch. 51. 58. Rev. 18. 6-m. Im. 47. 10-m. Ch. 69. 25 & 81. 4. Heb. pride-m. Ver. 27-m. Heb. pride-m. Ch. 51. 14-m. Rev. 18. 8 & 14. 4. Dan. 5. 23-m. Im. 44. 25. Ch. 62. 20-m. Or, chief stays. Heb. here-m. Ch. 25. 20, 24. Esai. 30. 6-m. Ch. 51. 30. Nah. 3. 13. b. Im. 47. 27. Ch. 51. 32, 35. Rev. 18. 12-m. Ver. 2. Ch. 51. 44, 47, 52-m. d. Im. 13. 21, 22. & 24. 14. Ch. 51. 37. Rev. 18. 2-m. Im. 13. 20. Ch. 55. 12.

Verse 31. O thou most proud] זָדוֹן zaddon. PRIDE in the abstract; proudest of all people.

Verse 32. And the most proud] זָדוֹן zaddon, as before. Here pride is personified, and addressed as if possessing a being and rational powers.

Verse 34. Their Redeemer is strong] And it was not that he wanted power, and that Nebuchadnezzar had much, that Jerusalem was taken; but because the people had sinned, and would not return; and therefore national sins called for national punishments. These have taken place; and now the Lord of hosts shows them, that the power of the Chaldeans is mere weakness against His might.

Verse 35. A sword] War and its calamities, or any grievous plague; and so in the following verses.

Verse 38. A drought is upon her waters] May not this refer to the draining of the channel of the Euphrates, by which the army of Cyrus entered the city. See on ver. 24. The original is however צָרֵב zereb, a sword, as in the preceding verses, which signifies war, or any calamity by which the thing on which it falls is ruined.

Verse 39. The wild beasts of the desert] Dahler translates these various terms, "The wild cats, the jackals, and the ostriches."—And Blayney the same. Wickliff, "Dragons, woodwoses, and ostriches." Coverdale, "Wild beastes, apes, and ostriches."

Verse 40. As God overthrew Sodom] As the very ground on which these cities stood, with all the plain, now lies under the Dead sea; so Babylon, and the adjacent

cent country, shall be rendered totally barren and unfruitful, and utterly incapable of being inhabited. And this is the fact concerning both countries. See ch. xlix. 18.

Verse 41. Behold, a people shall come from the north] This and the two following verses are nearly the same with chap. vi. 22-24. But here, destroyers against Babylon are intended; there, destroyers against Jerusalem.

Verse 44. Behold, he shall come up like a lion] The same words as in chap. xlix. 19, &c. where see the Note.

Verse 46. At the noise of the taking of Babylon] See the note on the parallel place, chap. xlix. 21. In the forty-ninth chapter, these words are spoken of Nebuchadnezzar; here, of Cyrus. The taking of Babylon was a wonder to all the surrounding nations. It was thought to be impregnable.

NOTES ON CHAPTER LI.

Verse 1. Thus saith the Lord] This Chapter is a continuation of the preceding prophecy.

A destroying wind] Such as the pestilential winds in the East; and here the emblem of a destroying army, carrying all before them, and wasting with fire and sword.

Verse 2. And will send—fanners] When the corn is trodden out with the feet of cattle, or crushed out with a heavy wheel armed with iron, with a shovel they throw it up against the wind, that the chaff and broken straw may be separated from it. This is the image used by the prophet: these people shall be trodden, crushed, and fanned by their enemies.

3 Against him that bendeth * let the archer bend his bow, and against him that lifteth himself up in his brigandine: and spare ye not her young men; † destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the Chaldeans, * and they that are thrust through in her streets.

5 For Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts; though their land was filled with sin against the Holy One of Israel.

6 † Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for † this is the time of the Lord's vengeance; † he will render unto her a recompense.

7 † Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: † the nations have drunken of her wine; therefore the nations * are mad.

8 Babylon is suddenly * fallen and destroyed: † howl for her; † take balm for her pain, if so she may be healed.

9 We would have healed Babylon, but she is not healed: forsake her, and † let us go every one into his own country: † for her judgment reacheth unto heaven, and is lifted up even to the skies.

10 The Lord hath † brought forth our righteousness: come, and let us † declare in Zion the work of the Lord our God.

11 † Make † bright the arrows; gather the shields: † the Lord hath raised up the spirit of the kings of the Medes: † for his device is against Babylon, to destroy it; because it is † the vengeance of the Lord, the vengeance of his temple.

12 † Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the † ambushes: for the Lord hath both devised and done that which he spake against the inhabitants of Babylon.

13 † O thou that dwellest upon many waters,

* Ch. 50. 14.—† Ch. 50. 21.—g Ch. 49. 26. & 50. 30, 37.—h Ch. 50. 8. Ilev. 19. 4. † Ch. 50. 15, 22.—k Ch. 25. 14.—l Rev. 17. 4.—m Rev. 14. 8.—n Ch. 25. 16.—o Jan. 21. 9. Rev. 11. 8. & 18. 2.—p Ch. 49. 20. Rev. 18. 9, 11, 12.—q Ch. 46. 11.—r Jan. 13. 4. Ch. 50. 18.—s Rev. 18. 5.—t Ps. 57. 6.—u Ch. 50. 23.—v Ch. 48. 4.—w Heb. 11. 3.—x Jan. 13. 17. Ver. 28.—y Ch. 50. 45.—z Ch. 50. 28.—a Nah. 2. 1. & 2. 18. † Heb. *lira* in *voit*.

Verse 5. *For Israel hath not been forsaken*] God still continued His prophets among them; He had never cast them wholly off. Even in the midst of wrath, highly deserved and inflicted punishment, He has remembered mercy; and is now about to crown what He has done by restoring them to their own land. I conceive *צמח אשחם*, which we translate *sin*, as rather signifying *punishment*, which meaning it often has.

Verse 7. *Made all the earth drunken*] The cup of God's wrath is the *plentitude of punishment*, that He inflicts on transgressors. It is represented as *intoxicating*, and making them *mad*.

Verse 8. *Babylon is suddenly fallen and destroyed*] These appear to be the words of some of the spectators of Babylon's misery.

Verse 9. *We would have healed Babylon*] Had it been in our power, we would have saved her; but we could not turn away the judgment of God.

Verse 10. *The Lord hath brought forth our righteousness*] This is the answer of the Jews. God has vindicated our cause.

Verse 11. *Make bright the arrows*] This is the prophet's address to Babylon.

The Lord hath raised up the spirit of the kings of the Medes] Of Cyaxares king of Media, called *Darius the Mede* in Scripture; and of Cyrus king of Persia, presumptive heir of the throne of Cyaxares, his uncle. Cambyse, his father, sent him (Cyrus) with 30,000 men to assist his uncle Cyaxares, against Neriglissar king of Babylon, and by these was Babylon overthrown.

Verse 12. *Set up the standard*] A call to the enemies of Babylon to invest the city, and press the siege.

Verse 13. *O thou that dwellest upon many waters*] Thou who hast an abundant supply of waters. It was built on the confluence of the Tigris and Euphrates; the latter running through the city. But the many waters may mean the many nations which belonged to the Babylonish empire; nations and people are frequently so called in Scripture.

Verse 14. *I will fill thee with men*] By means of these very waters through the channel of thy boasted river, thou

abundant in treasures, thine end is come, and the measure of thy covetousness.

14 † The Lord of hosts hath sworn * by himself, saying, Surely I will fill thee with men, † as with caterpillars; and they shall † lift † up a shout against thee.

15 † He hath made the earth by his power, he hath established the world by his wisdom, and † hath stretched out the heaven by his understanding.

16 † When he uttereth his voice, there is a † multitude of waters in the heavens; and † he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

17 † Every man † is brutish by his knowledge; every founder is confounded by the graven image: † for his molten image is falsehood, and there is no breath in them.

18 † They are vanity, the work of errors: in the time of their visitation they shall perish.

19 † The Portion of Jacob is not like them; for he is the former of all things: and *Israel* is the rod of his inheritance: the Lord of hosts is his name.

20 † Thou art my battle axe and weapons of war: for † with thee will I break in pieces the nations, and with thee will I destroy kingdoms;

21 And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

22 With thee also will I break in pieces man and woman; and with thee will I break in pieces † old and young; and with thee will I break in pieces the young man and the maid;

23 I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

24 † And I will render unto Babylon and to all

c Rev. 17. 1, 15.—d Ch. 49. 13. Amos 6. 2.—e Heb. *by his soul*—f Nah. 3. 15. g Heb. *utter*—h Ch. 50. 15.—i Gen. 1. 1, 6. Ch. 16. 15. &c.—k Job 9. 8. Psa. 104. 3. Jan. 40. 22.—l Ch. 10. 13.—m Or. *sworn*—n Psa. 135. 7.—o Ch. 18. 14.—p Or. *is more brutish than to know*—q Ch. 50. 2.—r Ch. 10. 15.—s Ch. 10. 16.—t Jan. 10. 6, 15. Ch. 50. 23.—u Or. *in thee*, or, *by thee*—v 2o Chron. 35. 17.—w Ch. 50. 15, 28.

shall be filled with war, men, suddenly appearing as an army of locusts; and, without being expected, shall lift up a terrific cry, as soon as they have risen from the channel of the river.

Verse 15. *He hath made the earth by his power*] The omnipotence of God is particularly manifested in the works of creation.

He hath established the world by his wisdom] The omniscience of God is particularly seen in the government of *לחם תבל*, the inhabited surface of the globe. What a profusion of wisdom and skill is apparent in that wondrous system of Providence, by which He governs and provides for every living thing.

And hath stretched out the heaven by his understanding] Deep thought, comprehensive design, and consummate skill, are especially seen in the formation, magnitude, distances, revolutions, and various affections, of the heavenly bodies.

Verse 16. *When he uttereth his voice*] Sends thunder.

There is a multitude of waters] For the electric spark, by decomposing atmospheric air, converts the hydrogen and oxygen gases, of which it is composed, into water; which falls down in the form of rain.

Causeth the vapours to ascend] He is the Author of that power of evaporation, by which the water is rarefied; and, being lighter than the air, ascends in form of vapour, forms clouds, and is ready to be sent down again to water the earth by the action of His lightnings, as before. And by those same lightnings, and the agency of heat in general, currents of air are formed, moving in various directions, which we call winds.

Verse 17. *Every man is brutish by his knowledge*] He is brutish for want of real knowledge; and he is brutish when he acknowledges that an idol is any thing in the world. These verses, from *fifteen to nineteen*, are transcribed from chap. x. 12—16.

Verse 20. *Thou art my battle axe*] I believe, *Neruchadnezzar* is meant, who is called, chap. i. 23, the hammer of the whole earth. Others think the words are spoken of Cyrus. All the verbs are in the past tense. *With thee have I broken in pieces, &c. &c.*

Verse 24. *And I will render*] The *ו* (*vau*) should be

the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the Lord.

25 Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.

26 And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith the Lord.

27 Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars.

28 Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow: for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.

30 The mighty men of Babylon have forborne to fight, they have remained in their holds: their might hath failed; they became as women: they have burned her dwelling-places; her bars are broken.

31 One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at one end,

32 And that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted.

33 For thus saith the Lord of hosts, the God of Israel; The daughter of Babylon is like a threshing-floor, it is time to thresh her: yet a little while, and the time of her harvest shall come.

34 Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.

35 The violence done to me and to my flesh be upon Babylon, shall the inhabitant of Zion say: and my blood upon the inhabitants of Chaldea, shall Jerusalem say.

36 Therefore thus saith the Lord; Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry.

37 And Babylon shall become heaps, a dwelling-place for dragons, an astonishment, and an hissing, without an inhabitant.

38 They shall roar together like lions: they shall yell as lions' whelps.

39 In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord.

40 I will bring them down like lambs to the slaughter, like rams with he-goats.

x Isa. 12. 2. Ezech. 4. 7.—y Rev. 2. 8.—z Ch. 22. 40.—a Heb. everlasting destruction.—b Isa. 13. 2.—c Ch. 25. 14.—d Ch. 50. 41.—e Ver. 11.—f Ch. 50. 12, 23, 40. Ver. 42.—g Isa. 19. 18. Ch. 62. 41. & 63. 37.—h Lam. 2. 8. Amos 1. 5. Nah. 3. 12. i Ch. 22. 24.—k Ch. 50. 22.—l Isa. 21. 16. Mic. 4. 12. Amos 1. 3.—m Isa. 41. 12.

Heb. 2. 12.—a Or, in the time that he thresheth her.—b Isa. 17. 4, &c. Hos. 6. 11. Joel 2. 12. Rev. 14. 15, 19.—c Ch. 50. 17.—g Heb. thy violence.—f Or, remainder. s Heb. inhabitant.—i Ch. 50. 34.—a Ch. 50. 28.—b Isa. 13. 22. Ch. 22. 23. Rev. 18. 2.—c Ch. 20. 9, 12.—x Or, shake themselves.—y Ver. 57.

translated but, of which it has here the full power. But I will render unto Babylon.

Verse 25. *O destroying mountain*] Another epithet which he applies to the Babylonish government: it is like a burning mountain which, by vomiting continual streams of burning lava, inundates and destroys all towns, villages, fields, &c. in its vicinity.

And roll thee down from the rocks] I will tumble thee from the rocky base on which thou reatest. The combustible matter in thy bowels being exhausted, thou shalt appear as an extinguished crater; and the stony matter which thou castest out shall not be of sufficient substance to make a foundation stone for solidity, or a corner stone for beauty, ver. 26. Under this beautiful and most expressive metaphor, the prophet shews the nature of the Babylonish government; setting the nations on fire, deluging and destroying them by its troops, till, at last exhausted, it tumbles down, is extinguished, and leaves nothing as a basis to erect a new form of government on; but is altogether useless, like the cooled lava, which is, properly speaking, fit for no human purpose.

Verse 27. *Set ye up a standard*] Another summons to the Medes and Persians to attack Babylon.

Ararat, Minni] The Greater and Less Armenia. *And Ashchenaz*] A part of Phrygia, near the Hellespont. So Bochart, Phaleg. lib. i. c. 3; lib. iii. c. 9. Concerning *Ashchenaz*, Homer seems to speak, Il. ii. 370, 371.

Φαργες ας Φρυγας ηγες, και Ασκανιος θεοσιδης
Την ας Ασκανιου.

"Assanias, possidetis phoen, and Phoenias led
The Phrygians from Assania's distant land."

Calmet thinks that the *Assantes*, who dwelt in the vicinity of the Tanais, are meant.

Verse 29. *And the land shall tremble*] It is represented here as trembling under the numerous armies that are passing over it, and the prancing of their horse.

Verse 30. *The mighty men—have forborne to fight*] They were panic struck when they found the Medes and Persians within their walls, and at once saw that resistance was useless.

Verse 31. *One post shall run to meet another*] As the city was taken by surprise, in the manner already related; so now messengers, one after another, were dispatched to give the king information of what was done; viz. that the city was taken at one end. Herodotus tells us, that the *extremis parts* of the city were taken, before those of the *centris* knew any thing of the invasion. Herodot. lib. i. c. 191.

Verse 32. *That the passages are stopped*] Either the bridges or ships for boats, by which the inhabitants passed from one side to the other; and may mean the principal

gates or passes in the city, which the victorious army would immediately seize, that they might prevent all communication between the inhabitants.

The reeds they have burned with fire] What this means, I cannot tell, unless it refer to something done after the taking of the city. *Setting fire to the reeds* in the marshy ground, in order the better to clear the places, and give a freer passage to the water, that it may neither stagnate, nor turn the solid ground into a marsh. Dr. Blayney thinks it refers to the *fring of the houses*, in order to throw the inhabitants into the greater confusion: but no historian makes any mention of *burning the city*, except what is said, ver. 30. *They have burned her dwelling-places*. But this may be a poetical expression. That they burnt nothing before they took the city must be evident, from the circumstance of their taking the city by surprise, in the night time, with the greatest secrecy. Still there might have been some gates, barricades, or wooden works, serving for barracks or such like, which obstructed some of the great passages; which, when they had entered, they were obliged to burn, in order to get themselves a ready passage through the city. This is the more likely, because this *burning of the reeds* is connected with the *stopping of the passages, burning the dwelling-places, and breaking the bars*.

Verse 33. *The daughter of Babylon is like a threshing-floor*] The threshing wheel is gone over her; she is trodden under foot.

Verse 34. *Nebuchadrezzar—hath devoured me*] These are the words of Judea; he has taken away all my riches. *He hath cast me out*] He shall vomit all up; i. e. they shall be regained.

Verse 35. *The violence done to me—be upon Babylon, and my blood upon the inhabitants of Chaldea*] Zion begins to weep, ver. 34, and ends with this verse. The answer of Jehovah begins with the next verse. Though the Chaldeans have been the instrument of God to punish the Jews; yet in return they, being themselves exceedingly wicked, shall suffer for all the carnage they have made, and for all the blood they have shed.

Verse 36. *I will dry up her sea*] Exhaust all her treasures.

Verse 37. *Without an inhabitant*] See chap. i. 39.

Verse 39. *In their heat I will make their feasts*] It was on the night of a feast-day, while their hearts were heated with wine and revelry, that Babylon was taken, see Dan. v. 1—3. This feast was held in honour of the goddess *Sheshach*, (or perhaps of *Bel*) who is mentioned, ver. 41, as being taken with her worshippers. As it was in the night the city was taken, many had retired to rest, and never awoke:—*slain in their beds, they slept a perpetual sleep*.

41 How is 'Sheshach taken! and how is 'the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!

42 'The sea is come up upon Babylon: she is covered with the multitude of the waves thereof.

43 'Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby.

44 'And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, 'the wall of Babylon shall fall.

45 'My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD.

46 And 'lest your heart faint, and ye fear 'for the rumour that shall be heard in the land; a rumour shall both come one year, and after that in another year shall come a rumour, and violence in the land, ruler against ruler.

47 Therefore, behold, the days come, that 'I will 'do judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her.

48 Then 'the heaven and the earth, and all that is therein, shall sing for Babylon: 'for the spoilers shall come unto her from the north, saith the LORD.

49 'As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all 'the earth.

50 'Ye that have escaped the sword, go away, stand not still: remember the LORD afar off, and let Jerusalem come into your mind.

51 'We are confounded, because we have heard reproach; 'shame hath covered our faces: for strangers are come into the sanctuaries of the LORD's house.

52 Wherefore, behold, the days come, saith the LORD, 'that I will do judgment upon her graven images: and through all her land the wounded shall groan.

53 'Though Babylon should mount up to heaven, and though she should fortify the height

of her strength, yet from me shall spoilers come unto her, saith the LORD.

54 'A sound of a cry cometh from Babylon, and great destruction from the land of the Chaldeans: 55 Because the LORD hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered:

56 Because the spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken: 'for the LORD God of recompenses shall surely requite.

57 'And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith 'the King whose name is the LORD of hosts.

58 Thus saith the LORD of hosts; 'The 'broad walls of Babylon shall be utterly 'broken, and her high gates shall be burned with fire; and 'the people shall labour in vain, and the folk in the fire, and they shall be weary.

59 The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went 'with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And this Seraiah was a 'quiet prince.

60 So Jeremiah wrote in a book all the evil that should come upon Babylon, even all these words that are written against Babylon.

61 And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words;

62 Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that 'none shall remain in it, neither man nor beast, but that it shall be 'desolate for ever.

63 And it shall be, when thou shalt make an end of reading this book, 'that thou shalt bind a stone to it, and cast it into the midst of Euphrates:

64 And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: 'and they shall be weary. Thus far are the words of Jeremiah.

Ch. 39. 25.—a. Isa. 18. 12. Ch. 40. 26. Dan. 4. 25.—b. Isa. 51. 7. 1.—c. Ch. 39. 25. Ver. 23.—d. Isa. 41. 1. Ch. 39. 2.—e. Ver. 23.—f. Ver. 4. Ch. 30. 8. Rev. 18. 4.—g. Or, as read.—h. Kings 19. 7.—i. Ch. 39. 2. Ver. 25.—j. Heb. shall upon. 1. Isa. 41. 22 & 23. Rev. 18. 21.—m. Ch. 39. 3. 4.—n. Or, Both Babylon is to fall, O ye slain of Israel, and with Babylon, &c.—o. Or, the country.—p. Ch. 44. 26.

q. Isa. 44. 15, 16. & 78. 4.—r. Ver. 47.—s. Ch. 39. 16. Amos 2. 2. Obad. 4.—t. Ch. 39. 25.—u. Isa. 51. 1. Ch. 39. 25.—v. Ver. 39.—w. Ch. 39. 18. & 48. 15. x. Or, The wall of broad Babylon.—y. Ver. 44.—z. Or, made naked.—a. Hab. 2. 13. b. Or, on the behalf of.—c. Or, prince of Manasse, or chief of Manasse.—d. Ch. 39. 3. 25. Ver. 25.—e. Heb. desolation.—f. See Rev. 18. 21.—g. Ver. 25.

Verse 41. How is Sheshach taken! Perhaps the city is here called by the name of its idol.

The praise of the whole earth One of the seven wonders of the world: superexcellent for the height, breadth, and compass of its walls,—its hanging gardens,—the temple of Belus, &c. &c.

Verse 42. The sea is come up A multitude of foes have inundated the city.

Verse 44. I will punish Bel in Babylon Bel, or Belus, was their supreme deity.

That which he hath swallowed up The sacred vessels of the Temple of Jerusalem, which were taken thence by Nebuchadnezzar, and dedicated to him in his temple at Babylon.

The wall of Babylon shall fall It shall cease to be a defence; and shall moulder away until, in process of time, it shall not be discernible.

Verse 45. My people, go ye out A warning to all the Jews in Babylon to leave the city, and escape for their lives.

Verse 46. A rumour shall—come one year A year before the capture of the city there shall be a rumour of war,—and in that year Belshazzar was defeated by Cyrus. The following year the city was taken.

Verse 48. The heaven and the earth—shall sing for Babylon Its fall shall be a subject of universal rejoicing.

Verse 50. Ye that have escaped the sword The Jews. Let Jerusalem come into your mind.] Pray for its restoration; and embrace the first opportunity offered of returning thither.

Verse 51. Strangers are come into the sanctuaries The lamentation of the pious Jews for the profanation of the Temple by the Chaldeans.

Verse 53. Though Babylon should mount up to heaven Though it were fortified even to the skies, it shall fall by the enemies that I will send against it.

Verse 55. The great voice Its pride, and insufferable boasting.

Verse 56. The Lord God of recompenses The fall of Babylon is an act of Divine Justice: whatever it suffers, it is in consequence of its crimes.

Verse 57. I will make drunk her princes See on ver. 39.

Verse 58. The broad walls of Babylon Herodotus, who saw these walls, says, "The city was a regular square, each side of which was one hundred and twenty stadia,—the circumference four hundred and eighty stadia. It was surrounded by a wall fifty cubits broad, and two hundred cubits high; and each side had twenty-five brazen gates." Herod. lib. i. c. 178. Had not Cyrus resorted to stratagem, humanly speaking, he could not have taken this city. For the destruction of this wall and its very vestiges, see on Isa. xiii. 19.

Verse 59. The word which Jeremiah On account of the message sent by Jeremiah to the Jewish captives in Babylon.

Verse 60. Wrote in a book Whether this book contained any more than is recorded in this place we do not know; probably it contained no more than what is found in verses 62—64. A book, rab sepher, signifies, in Hebrew, any writing, great or small.

Verse 64. Thus shall Babylon sink, &c.] This is the emblem of its overthrow and irrevocable ruin. See Rev. xviii. 21, where we find that this is an emblem of the total ruin of mystical Babylon.

Herodotus relates a similar action of the Phocceans, who, having resolved to leave their country, and never return to it again,—Μοδρον λιμην καταστρασαν, και σιματα ην επι εν Φοκαϊναις λιμην, επι η τον ποδρον τωτον αναθηται.—"threw a mass of iron into the sea, and swore that they would never return to Phoccea till that iron mass should rise and swim on the top." The story is this:—The Phocceans being besieged by Harpagus, general of the Persians, demanded one day's truce to deliberate on the propositions he had made to them relative to their surrendering their city; and begged that in the mean while he would take off his army from the walls. Harpagus having consented, they carried their wives, children, and their most valuable effects aboard their ships; then, throwing a mass of iron into the sea, bound themselves by an oath never to return till that iron should rise to the top and swim. See Herodotus, lib. i. c. 165.

CHAPTER LII.

This Chapter was added after Jeremiah's time, probably by Ezra, after the return from the captivity, of which he gives a short account, nearly the same as in 2 Kings xxiv. 18-20, and xxv. It is very properly subjoined to the preceding prophecies, in order to show how exactly they were fulfilled. It likewise forms a proper introduction to the following Lamentations, as it gives an account of the mournful events which gave rise to them.—Zedekiah's evil reign, and rebellion against Nebuchadnezzar, 1-3. Jerusalem is taken by the Chaldeans after a siege of eighteen months, 4-7. Zedekiah pursued and taken in the plains of Jericho, and his whole army dispersed, 8, 9. The king's sons and all the princes of Judah slain in Riblah, 10. Zedekiah has his eyes put out by order of the Chaldean monarch; and is afterwards bound in chains, carried to Babylon, and imprisoned for life, 11. Nebuzar-adan, the captain of the guard, burns and spoils the city and temple, 12-19. The two pillars of the temple, with their dimensions and ornaments, 20-23. The officers of the temple, and several others, carried away captives into Babylon, and then slain by order of Nebuchadnezzar, 24-27. The number of Jews that Nebuchadnezzar carried away captive in the seventh year of his reign, 28; in his eighteenth year, 29; and in his twenty-third year, 30. Evil-merodach, the son of Nebuchadnezzar, in the year of his accession to the throne of Babylon, (which was in the thirty-seventh year of the captivity, and the one hundred and ninety-first from the building of Rome according to the computation of Varro,) orders Jehoiachin to be taken out of prison, and treats him kindly for the remainder of his life, 31-34.

A. M. 3406-3416. B. C. 598-588. OL XLV. 3.—OL XLVIII. 1. ZEDEKIAH was a son and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal the daughter of Jeremiah of Libnah.

2 And he did that which was evil in the eyes of the LORD, according to all that Jehoiakim had done. 3 For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

A. M. 3414. B. C. 590. OL XLVI. 3. In the tenth year of his reign, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about.

5 So the city was besieged unto the eleventh year of king Zedekiah.

6 And in the fourth month, and in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land.

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which was by the king's garden; (now the Chaldeans were by the city round about;) and they went by the way of the plain.

8 But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

9 Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him.

10 And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also the princes of Judah in Riblah.

11 Then he put out the eyes of Zedekiah;

a 2 Kings 24. 18.—b Heb. resigned.—c 2 Kings 25. 1-27. Ch. 39. 1. Zech. 8. 18. d Ch. 32. 1.—e Ezek. 12. 13.—f Heb. blinded.—g Or, fetters.—h Heb. house of the words.—i Zech. 7. 5. & 8. 19.—k See Ver. 20.—l Ch. 39. 9.—m Or, chief marshal.—n Heb. chief of the executioners, or, slaughtermen. And so ver. 14, &c.—o Heb.

Horace refers to this in his epode Ad Populum Romanum, Epode xvi. ver. 25.

See Jeremiah in hae: etiam imis sacra renaruit Vadis levata, no redire eii nefas. "As the Phoenicians off for freedom fled, At length with imprecated curses fled." Francis.

Thus far are the words of Jeremiah.] It appears that the following Chapter is not the work of this prophet: it is not his style. The author of it writes Jehoiachin; Jeremiah writes him always Jeconiah, or Coniah. It is merely historical, and is very similar to 2 Kings xxiv. 18, 40 xxv. 30. The author, whoever he was, relates the capture of Jerusalem, the fate of Zedekiah, the pillage and burning of the city and the temple. He mentions also certain persons of distinction who were slain by the Chaldeans. He mentions the number of the captives that were carried to Babylon at three different times; and concludes with the deliverance of king Jehoiachin from prison in Babylon, in which he had been for thirty-seven years. It is very likely that the whole Chapter has been compiled from some chronicle of that time; or it was designed as a preface to the Book of the Lamentations; and would stand with great propriety before it, as it contains the facts on which that inimitable poem is built. Were it allowable, I would remove it to that place.

NOTES ON CHAPTER LII.

Verse 1. Zedekiah was one and twenty years old] See 2 Kings xxiv. 18.

and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.

12 Now in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadnezzar king of Babylon, Nebuzar-adan, captain of the guard, which served the king of Babylon, into Jerusalem,

13 And burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire:

14 And all the army of the Chaldeans, that were with the captain of the guard, brake down all the walls of Jerusalem round about.

15 Then Nebuzar-adan the captain of the guard carried away captive certain of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

16 But Nebuzar-adan the captain of the guard left certain of the poor of the land for vine-dressers, and for husbandmen.

17 Also the pillars of brass that were in the house of the LORD, and the bases, and the brasen sea that was in the house of the LORD, the Chaldeans brake; and carried all the brass of them to Babylon.

18 The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

19 And the basins, and the firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; that which was of gold in gold, and that which was of silver in silver, took the captain of the guard away.

20 The two pillars, one sea, and twelve brasen bulls that were under the bases, which king Solomon had made in the house of the LORD: the brass of all these vessels was without weight.

21 And concerning the pillars, the height of one pillar was eighteen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof was four fingers: it was hollow.

22 And a chapter of brass was upon it; and the height of one chapter was five cubits, with network and pomegranates upon the chapters round about, all of brass. The second pillar also and the pomegranates were like unto these.

23 And there were ninety and six pomegranates on a side; and all the pomegranates upon the network were an hundred round about.

24 And the captain of the guard took Seraiah

stood before.—p Ch. 26. 8.—q Ch. 27. 19.—r See 1 Kings 7. 15, 23, 27, 50.—s Ezek. 27. 3. 2 Kings 25. 14, 15, 16.—t Or, instruments to remove the ash.—u Or, basins. v Or, censers.—w 1 Kings 7. 47.—x Heb. their brass.—y 1 Kings 7. 25. 2 Kings 25. 17. 2 Chron. 3. 15.—z Heb. thence.—a See 1 Kings 7. 30.—b 2 Kings 25. 23.

Verse 2. And he did—evil] This and the following verse are the same as 2 Kings xxiv. 19.

Verse 3. Through the anger of the Lord] Here is a king given to the people in God's anger, and taken away in his displeasure.

Verse 4. Ninth year—tenth month] Answering nearly to our January.

Verse 5. So the city was besieged] It held out one year and six months.

Verse 6. And in the fourth month] See the Notes on ch. xxxix. 1, &c. The fourth month answers nearly to our July.

Verse 8. The army of the Chaldeans pursued] See on 2 Kings xxv. 5.

Verse 9. And carried him up unto the king of Babylon to Riblah] See the Note on chap. xxxix. 5.

Verse 11. He put out the eyes of Zedekiah] See on chap. xxxix. 7.

Verse 12. Now in the fifth month] Answering nearly to our August.

Verse 13. And burned the house of the Lord] Thus perished this magnificent structure, after it had stood four hundred and twenty-four years three months and eight days. It was built A. M. 2592, and destroyed A. M. 3416.

Verse 15. Those that fell away] The deserters to the Chaldeans during the siege.

Verse 16. The poor of the land] See on chap. xxxix. 1.

Verse 17. Also the pillars] See on chap. xxvii. 19. Verses 18—23. In reference to these verses see the pa-

the chief priest, and Zephaniah the second priest, and the three keepers of the door :

25 He took also out of the city an eunuch, which had the charge of the men of war ; and seven men of them that were near the king's person, which were found in the city ; and the principal scribe of the host, who mustered the people of the land ; and threescore men of the people of the land, that were found in the midst of the city.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.

28 This is the people whom Nebuchadrezzar carried away captive : in the seventh year three thousand Jews and three and twenty :

29 In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two persons :

A. M. 3404.
B. C. 590.
Ch. XLV. 1.
An. Tar. Princ.
Reg. Rom. 17.

A. M. 3415.
B. C. 588.
Ch. XLVII. 4.
An. Tar. Princ.
Reg. Rom. 24.

A. M. 3420.
B. C. 584.
Ch. XLIX. 1.
An. Tar. Princ.
Reg. Rom. 33.

A. M. 3422.
B. C. 582.
Ch. LIV. 3.
An. Serv. Tullii.
Reg. Rom. 17.

Ch. 21. 1. & 29. 35.—d Heb. threshold.—e Heb. saw the face of the king.—f Or, scribe of the captain of the host.—g Lam. 1. 3.—h 2 Kings 24. 2.—i See 3 Kings 24. 12.—k See 2 Kings 24. 14.

30 In the three and twentieth year of Nebuchadrezzar Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons : all the persons were four thousand and six hundred.

31 And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the month, that Evil-merodach king of Babylon, in the first year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison.

32 And spake kindly unto him, and set his throne above the throne of the kings that were with him in Babylon,

33 And changed his prison garments : and he did continually eat bread before him all the days of his life.

34 And for his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.

1 See Ver. 12. Ch. 29. 3.—m Heb. souls.—n 2 Kings 25. 27, 28, 29, 30.—o Gen. 14. 13, 12.—p Heb. good things with him.—q 2 Sam. 9. 13.—r Heb. the matter of the day in his day.

rall texts in the margin, the various readings there, and the Notes.

Verse 24. *The second priest*.] See the Note on 2 Kings xxv. 13.

The three keepers] The priests who stood at the door to receive the offerings of the people, see 2 Kings xx. 9, and xxiii. 4.

Verse 25. *Seven men—that were near the king's person*] These were privy counsellors.

Verses 28—30. On these verses Dr. Blayney has some sensible remarks: I will extract the substance. These verses are not inserted in 2 Kings xxv. Are we to conclude from these verses that the whole number of the Jews which Nebuchadrezzar, in all his expeditions, carried away, was no more than four thousand six hundred? This cannot be true; for he carried away more than twice that number at one time: and this is expressly said to have been in the eighth year of his reign, 2 Kings xxiv. 12—16. Before that time he had carried off a number of captives from Jerusalem in the first year of his reign, among whom were Daniel and his companions. Dan. i. 3—6. These are confessedly not noticed here. And as the taking and burning of Jerusalem is in this very Chapter said to have been in the fourth and fifth months of the nineteenth year of the reign of Nebuchadrezzar, those who were carried into captivity at the date of those events cannot possibly be the same with those that are said to be carried away either in the eighteenth or twenty-third year of that prince. Nor, indeed, is it credible that the number carried away at the time that the city was taken, and the whole country reduced, could be so few as eight hundred and thirty-two; (see ver. 29,) supposing a mistake in the date of the year, which some are willing to do without sufficient grounds.

Here then we have three deportations, and those the most considerable ones, in the first, in the eighth, and nineteenth years of Nebuchadrezzar, sufficiently distinguished from those in the seventh, eighteenth and twenty-third years. So that it seems most reasonable to conclude with Abp. Usher, in *Chronologia Sacra*, that by the latter three the historian meant to point out deportations of a minor kind, not elsewhere noticed in direct terms in Scripture.

The first of these, said to have been in the seventh year of Nebuchadrezzar, was of those that had been picked up in several parts of Judah by the bands of Chaldeans, Syrians, and others, whom the king of Babylon sent against the land previously to his own coming, 2 Kings xxiv. 2.

That, in the eighteenth year, corresponds with the time when the Chaldean army broke off the siege before Jerusalem, and marched to meet the Egyptian army; at which time they might think it proper to send off the prisoners that were in camp, under a guard to Babylon.

And the last, in the twenty-third year of Nebuchadrezzar was, when that monarch, being engaged in the siege of Tyre, sent off Nebuzar-adan against the Moabites, Ammonites, and other neighbouring nations, who at the same time carried away the gleanings of Jews that remained in their own land, amounting in all to no more than seven hundred and forty-two.

Josephus speaks of this expedition against the Moabites

and Ammonites, which he places in the twenty-third year of Nebuchadrezzar; but mentions nothing done in the land of Israel at that time. Only he says, that after the conquest of those nations, Nebuchadrezzar carried his victorious arms against Egypt, which he in some measure reduced; and carried the Jews whom he found there captives to Babylon. But the Egyptian expedition was not till the twenty-seventh year of Jehoiachin's captivity, i. e. the thirty-fifth of Nebuchadrezzar, as may be collected from Ezek. xxix. 17, so that those who were carried away in the twenty-third year were not from Egypt; but were, as before observed, the few Jews that remained in the land of Judah.

Verse 31. *In the twelfth month*] Answering nearly to our twenty-fifth of April, A. M. 3442.

Lifted up the head of Jehoiachin] This phrase is taken from Gen. xl. 13. It is founded on the observation that those who are in sorrow hold down their heads; and when they are comforted, or the cause of their sorrow removed, they lift up their heads. The Hebrew phrase, lift up the head, signifies to comfort, cheer, make happy.

Verse 32. *Spake kindly*] Conversed freely with him. *Set his throne*] Gave him a more respectable seat than any of the captive princes, or better than even his own princes had; probably near his person.

Verse 33. *And changed his prison-garments*] That is, Jehoiachin changed his own garments, that he might be suited in that respect to the state of his elevation. Kings also, in token of favour, gave caftans or robes to those whom they wished to honour.

And he did continually eat bread before him] Was a constant guest at the king's table.

Verse 34. *And—there was a continual diet given him*] This was probably a ration allowed by the king for the support of Jehoiachin's household. For other particulars, see the Note on 2 Kings xxv. 30.

All the days of his life.] I believe these words have been by mistake added from the preceding verse. There, they are proper: here, they are tautological. They are wanting in the *Septuagint* and in the *Arabic*.

The preceding words אֵלַי אֲדָוָה אֲדָוָה, "to the day of his death," are wanting in two of *De Rossi's* and one of *Kennicott's* MSS.

Conerdale ends thus:—All the days of his life until he died. This is better than the Common Version.

Immediately after this verse, my old MS. Bible adds the following words:—And done is affir that into caltiffe is brought Arael, and Jerusalem is destroyed, sattu Jerempe the prophet weepund, and wessed with this lamentacion Jerusalem; and with bitter inwilt sighand and criand westlatul, sette. Then follows in red letters,—Hecce begynnethe lamentacion of Jerempe, that is inliffe Genoth; with the sortynge out of Ebrute letters. ALEPH. How stitiff aloon the city, &c. See something of a similar kind from other authorities, at the beginning of Lamentations.

MASORETIC NOTES.

Number of Verses in this Book, 1365.—Middle Verse, Chap. xxviii. 11.—Masoretic Sections, 31.

INTRODUCTION

TO THE

LAMENTATIONS OF JEREMIAH.

THIS Book, like the several Books of the Pentateuch, is denominated in Hebrew כִּינּוּת *Kinnoth*, (How!) from its first word; and sometimes כִּינּוּת *Kinnoth*, (Lamentations) from its subject. In the *Septuagint* it is termed ΘΡΗΝΟΙ ΤΟΥ ΙΕΡΕΜΙΟΥ, for the same reason. The *Syriac* and *Arabic* copy, or follow, the *Septuagint*; and so does the *Vulgate*, from the *Lamentations* of which, the Book has that name which it bears in our language. In the *Chaldee* it has no name; and in it, and perhaps anciently in the *Hebrew*, it was written consecutively with the last chapter of *Jeremiah*.

It is one of the Books of the מִגִּילּוֹת *Megilloth*, or Roll among the Jews; and because it relates to the ruin of their affairs, and contains promises of restoration, it is peculiarly prized, and frequently read. The five *Megilloth* are:—*Ecclesiastes*, *Canticles*, *Lamentations*, *Ruth*, and *Esther*.

There has been little difference among learned men concerning the *author* of this Book. The whole current of antiquity and modern times have pointed out *Jeremiah* as the writer: of this the style is a sufficient evidence. Mr. *John Henry Parreau*, in a Dissertation prefixed to his Translation and Notes on this Book (Svo. Lugd. Bat. 1790) has proved this point amply from a general collation of the prophecy of *Jeremiah* with select passages in this Book. I have heard of but one learned man who has entertained serious doubts on the subject; Mr. *Herman Van der Hardt*, who has supposed the five chapters were written by *Daniel*, *Shadrach*, *Meshach*, *Abednego*, and *Jeconiah*. To this opinion I suppose none has ever been converted.

There has been more difference of opinion relative to the *subject* and *occasion*. Some have thought the Book was composed on the death of *Josiah*; others that it was composed on occasion of the destruction of *Jerusalem*, and the various desolations connected with it. To this all its parts, and its general phraseology, seem best to apply; and this is the sentiment most generally embraced at present. This will receive much proof from a minute consideration of the Book itself.

The composition of this Poem is what may be called very technical. Every Chapter, except the last, is an *acrostic*. Of the two first, each verse begins with a several letter of the Hebrew alphabet, in the order of the letters; with this exception, that in the second, third, and fourth Chapters, the *sh* *ph* is put before the *y* *ain*; whereas in all the *acrostic* Psalms the latter precedes the former, as it does in all grammars of the Hebrew language. In the first and second Chapters each verse is composed of three hemistichs or half verses, except the seventh verse of the first, and the nineteenth of the second Chapter, which have each four hemistichs.

The third Chapter contains sixty-six verses, each, as before, formed of three hemistichs; but with this difference, that each hemistich begins with the same letter, so that the whole alphabet is thrice repeated in this Chapter.

The fourth Chapter is made up of twenty-two verses, according to the number of the Hebrew letters: but the composition is different from all the rest; for each verse consists of only two hemistichs, and those much shorter than in any of the preceding Chapters.

I have called this an inimitable poem: better judges are of the same mind. "Never," says Bishop *Lewin*, "was there a more rich and elegant variety of beautiful images and adjuncts arranged together within so small a compass, nor more happily chosen and applied."

"One would think," says Dr. *South*, "that every letter was written with a tear,—every word, the sound of a breaking heart:—that the Author was compacted of sorrows,—disciplined to grief from his infancy;—one who never breathed but in sighs,—nor spoke, but in a groan."

"Nor can we too much admire," says Dr. *Blayney*, "the full and graceful flow of that pathetic eloquence in which the Author pours forth the effusions of a patriotic heart, and piously weeps over the ruins of his venerable country. But it was observed before that the prophet's peculiar talent lay in working up and expressing the passions of grief and pity; and, unhappily for him as a man and a citizen, he met with a subject but too well calculated to give his genius its full display."

David in several places has forcibly depicted the sorrows of a heart oppressed with penitential sorrow:—but where, in a composition of such length, have bodily misery and mental agony been more successfully painted? All the expressions and images of sorrow are here exhibited in various combinations, and in various points of view. *Misery* has no expression that the Author of the *Lamentations* has not employed. Patriots! you who tell us you burn for your country's welfare, look at the prophecies and history of this extraordinary man;—look at his *Lamentations*;—take him through his life to his death, and learn from him what true patriotism means! The man who watched, prayed, and lived for the welfare of his country; who chose to share her adversities, her sorrows, her wants, her afflictions and disgrace, when he might have been a companion of princes, and have sat at the table of kings!—who only ceased to live for his country when he ceased to breathe:—that was a patriot, in comparison with whom almost all others are obscured, minished, and brought low; or are totally annihilated.

THE LAMENTATIONS OF JEREMIAH.

Chronological Notes relative to the Book of the Lamentations.

Year from the Creation, according to Archbishop Usher, 3616.—Year of the Jewish era of the world, 3723.—Year from the Deluge, 1703.—First year of the forty-eighth Olympiad.—Year from the building of Rome, according to the Varronian account, 163.—Year before the birth of Christ, 604.—Year before the vulgar era of Christ's nativity, 605.—Year of the Julian Period, 4135.—Year of the era of Nabonassar, 180.—Cycle of the Sun, 16.—Cycle of the Moon, 3.—Second year after the fourth antediluvian year after the accession of a Jewish Jubilee, according to Hebraics.—Twenty-sixth year of Tarquinus Priscus, the fifth king of the Romans: this was the seventy-ninth year before the commencement of the consular government.—Thirty-eighth year of Cyrus, or Cyraxan, the fourth king of Media.—Eighteenth year of Agastius, king of Lacedæmon, of the family of the Proclides.—Twentieth year of Leon, king of Lacedæmon, of the family of the Eurysthenides.—Thirty-second year of Alyattes II. king of Lydia. This was the father of the celebrated Croesus.—Twenty-sixth year of Xerxes, the seventh king of Macedonia.—Nineteenth year of Nabonadnessar, king of Babylon.—Eleventh year of Zedekiah, the last king of Judah.

CHAPTER I.

The Prophet begins with lamenting the dismal reverse of fortune that befell his country, confounding at the same time that her calamities were the just consequence of her sins, 1—4. Jerusalem herself is then personified and brought forward to confess the same complaint, and to solicit the mercy of God, 5—22.

A. M. of 3416.
B. C. of 603.
O. XLVIII. 1.
Th. First Reg.
Rom. ch. an. 22.
HOW doth the city sit solitary, that was full of people: *how is she become as a widow!* she that was great among the nations, and *princess among the provinces, how is she become tributary!*

2 She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies.

3 Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits.

a. In. 42. 7. 8.—Ezra 1. 20.—Jer. 13. 17.—d. Job 7. 5. Psa. 6. 6.—Jer. 4. 20. & 20. 14. Ver. 12.—f. Ver. 9, 16, 17, 21.—g. Jer. 22. 22.

In all copies of the *Septuagint*, whether of the Roman or Alexandrian editions, the following words are found as a part of the Text:—*Και εγενετο μερα το αιχμαλωτισθησαι τον Ιερουσαλμ, και Ιερουσαλην ερημωθηται, εκαπαται Ιερουσαλην κλαιουσα, και εθρηνησεν τον θρηνον τουτον και Ιερουσαλην, και ειπεν.*—“And it came to pass after Israel had been carried away captive, and Jerusalem was become desolate, that Jeremiah sat weeping; and he lamented with this lamentation over Jerusalem; and he said.”

The *Vulgate* has the same with some variations:—“*Et factum est postquam in captivitate redacta est Israel, et Jerusalem deserta est, sedit Jeremias propheta fletus, et plangit lamentationes hac in Jerusalem, et amaro animo suspirans et ejulans, dixit.*”—The translation of this, as given in the *first translation of the Bible into English*, may be found at the end of Jeremiah, taken from an ancient MS. in my own possession.

I subjoin another taken from the *first printed edition of the English Bible*, that by *Coverdale*, 1536.—“And it came to passe, (after Israel was brought into captivity, and Jerusalem destroyed;) that Jeremy the prophet sat weeping, mournynge, and makinge his mone in Jerusalem: so that with an hevye herte he sighed and sobbed, sayenge.”

Matthew's Bible, printed in 1549, refines upon this:—“It happened after Israel was brought into captivity, and Jerusalem destroyed, that Jeremy the prophet sate weeping, and sorrowfully bewailed Jerusalem: and syghynge and bewlynge with an hevvy and woofull hert, sayde.”

Beck's Bible of the same date, and *Cardnarden's* of 1566, have the same, with a trifling change in the orthography.

On this *Beck* and others have the following note:—“These words are read in the LXX interpreters: but not in the Hebræe.”

All these shew that it was the ancient opinion that the Book of Lamentations was composed, not over the death of *Josiah*, but on account of the desolations of *Israel and Jerusalem*.

The *Arabic copies of the Septuagint*. The *Syriac* does not acknowledge it; and the *Chaldeæ* has these words only,—“Jeremiah the great priest and prophet said.”

NOTES ON CHAPTER I.

Verse 1. *How doth the city sit solitary*] Sitting down, with the elbow on the knee, and the head supported by the hand, without any company, unless an oppressor near, all these were signs of mourning and distress. The coin struck by Vespasian on the capture of Jerusalem, on the obverse of which there is a palm-tree, the emblem of Judæa, and under it a woman, the emblem of Jerusalem, sitting leaning, as before described, with the legend *Judæa capta*, illustrates this expression as well as that in *Isa. xvii. 1*. See the note on *Isa. iii. 26*, where the subject is further explained.

4 The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests fast; her virgins are afflicted, and she is in bitterness.

5 Her adversaries are the chief, her enemies prosper; for the Lord hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy.

6 And from the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture, and they are gone without strength before the pursuer.

7 Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at her sabbaths.

b. Heb. for the greatness of servitude.—1. Dent. 28. 64, 65. Ch. 2. 9.—d. Dent. 28. 43, 44. Jer. 20. 14, 15. Dan. 2. 7, 16.—m. Jer. 22. 22.—n. Or, despicable, Ver. 10.

Become as a widow] Having lost her king. Cities are commonly described as the mothers of their inhabitants, the kings as husbands, the princes as children. When therefore they are bereaved of these, they are represented as widows, and childless.

Is she become tributary] Having no longer the political form of a nation; and the remnant that is left paying tribute to a foreign and heathen conqueror.

Verse 2. *Among all her lovers*] Her allies; her friends, instead of helping her, have helped her enemies. Several, who sought her friendship when she was in prosperity in the time of David and Solomon, are now among her enemies.

Verse 3. *Between the straits*] She has been brought into such difficulties, that it was impossible for her to escape. Has this any reference to the circumstances in which Zedekiah and the princes of Judah endeavoured to escape from Jerusalem, by the way of the gates between the two walls? *Jer. liii. 7*.

Verse 4. *The ways of Zion do mourn*] A fine prosopopœia. The ways in which the people trod, coming to the sacred solemnities, being now no longer frequented, are represented as shedding tears; and the gates themselves partake of the general distress. All poets of eminence among the Greeks and Romans have recourse to this image. So *Mosschus*, in his Epitaph on *Bion*, ver. 1—3.

Αλινα μοι σωναχθεις νασαι, και Δωριον εδωρ,
Και σοταροι κλαιουσ τον μεροσεντα Βιονα.
Νυν φουτα μοι μεροσθε, και αλοσα νον γισαοθε. κ. τ. λ.

“Ye winds with grief your waving summits bow;
Ye Dorian mountains, murmur as ye flow;
From weeping arise your copious narrow head,
And bid the rivers mourn for Bion dead.
Ye shady groves, in robes of sable hue,
Be-wail ye plants, in pearly drops of dew,
Ye drooping flowers, diffuse a liquid breath,
And die with sorrow, at sweet Bion's death.” *Phœbus.*

So *Virgil*, *Æn. vii. ver. 759*.

*Te natus Angulus, virus in Picus unda
Te Lepidi fœdera læsus.*

“For thee, while echoing, sigh'd th' Angulian woods;
For thee, in murmurs, wept thy native flood.”

And more particularly on the death of *Daphnis*, *Eclog. v. ver. 24*.

*Non ulli pastos ille egero dolos
Frigida, Daphni, hœres ad fœmina; nulla natus amom
Lævæ quadrupes, nec gramine alligat herbam
Daphni, hœus Panos olim ignavissus leonæ
Indivictus, montisque, fert, ovisque locustifer.*

“The swains forget their sheep, nor near the brink
Of running streams brought their herds to drink:
The thirly cattle of themselves abstain'd
From water, and their grassy fare disdain'd.
The death of Daphnis, woods and hills deplore;
The Libyan lion howl, and bearing roar.”

Dryden.

Verse 5. *Her adversaries are the chief*] They have now supreme dominion over the whole land.

Verse 7. *Did mock at her sabbaths*] *תנחמו משהבא*

8 Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness: yea, she sigheth and turneth backward.

9 Her filthiness is in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter. O Lord, behold my affliction: for the enemy hath magnified himself.

10 The adversary hath spread out his hand upon all her pleasant things: for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation.

11 All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul: see, O Lord, and consider; for I am become vile.

12 Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, where-with the Lord hath afflicted me in the day of his fierce anger.

13 From above hath he sent fire into my bones, and it prevaileth against them: he hath spread a net for my feet, he hath turned me back: he hath made me desolate and faint all the day.

14 The yoke of my transgressions is bound by his hand: they are wreathed, and come up upon my neck: he hath made my strength to fall, the Lord hath delivered me into their hands, from whom I am not able to rise up.

15 The Lord hath trodden under foot all my mighty men in the midst of me: he hath called

an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, as in a wine-press.

16 For these things I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me: my children are desolate, because the enemy prevailed.

17 Zion spreadeth forth her hands, and there is none to comfort her: the Lord hath commanded concerning Jacob, that his adversaries should be round about him: Jerusalem is as a menstruous woman among them.

18 The Lord is righteous; for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity.

19 I called for my lovers, but they deceived me: my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls.

20 Behold, O Lord; for I am in distress: my bowels are troubled; mine heart is turned within me; for I have grievously rebelled: abroad the sword bereaveth, at home there is as death.

21 They have heard that I sigh: there is none to comfort me: all mine enemies have heard of my trouble; they are glad that thou hast done it: thou wilt bring the day that thou hast called, and they shall be like unto me.

22 Let all their wickedness come before thee; and do unto them, as thou hast done unto me for all my transgressions: for my sighs are many, and my heart is faint.

o 1 Kings 8. 46.—p Heb. is become a removing, or, wandering.—q Jeremiah 13. 22, 24. Ezek. 16. 37. & 23. 29. Hos. 2. 10.—r Deut. 32. 23. Im. 47. 7.—s Ver. 2. 17, 22.—t Ver. 1.—u Or, desirable.—v Jer. 51. 51.—w Deut. 32. 3. Neh. 18. 1. x Jer. 23. 9. & 29. 6. Ch. 3. 12. & 4. 4.—y Or, to make the equal to come again. z Or, it is nothing.—a Heb. pass by the way.—b Dan. 8. 12.—c Ezek. 12. 13. & 17. 20.

d Deut. 32. 44.—e Im. 52. 3. Rev. 14. 19, 20. & 19. 15.—f Or, the winepress of the virgin, &c.—g Jer. 13. 17. & 14. 17. Ch. 2. 18.—h Ver. 2. 2.—i Heb. bring back. k Jer. 4. 31.—l Ver. 2. 9.—m Neh. 3. 33. Dan. 9. 7, 14.—n 1 Sam. 12. 14, 15.—o Heb. mouth.—p Ver. 2. Jer. 20. 14.—q Ver. 11.—r Job 20. 37. Im. 12. 11. Jer. 4. 19. & 42. 22. Ch. 2. 11. Hos. 11. 8.—s Deut. 32. 25. Ezek. 7. 15.—t Ver. 2.—u Im. 13. & Jer. 46. & c.—v Or, proclaimed.—w Ps. 109. 15.—x Ch. 5. 17.

teah. Some contend that sabbaths are not intended here. The Septuagint has *κατοικησεν αυτην, her habitation: the Chaldee, מבתיה אל תבואה, "her good things;" the Syriac, ܐܠ ܬܘܒܘܗ, "her breach." The Vulgate and Arabic read with the Hebrew. Some of my oldest MSS. have the word in the plural number, משהבתיה, "her sabbaths." A multitude of Kennicott's MSS. have the same reading. The Jews were despised by the Heathen for keeping the sabbath. Juvenal mocks them on that account:—*

cui septima quæpiis fuit lux Ignara et partem vitæ non aliquid vitæ. Sat. 9.

"To whom every seventh day was a blank, and formed not any part of their life." St. Augustin represents Seneca as doing the same:—Inutiliter id eos facere affirmans, quod septimam fermè partem ætatis suæ perdat vacando, et nulla in tempore urgentia, non agendo lædantur. "That they lost the seventh part of their life in keeping their sabbaths; and injured themselves by abstaining from the performance of many necessary things in such times." He did not consider that the Roman calendar and customs gave them many more idle days than God had prescribed in sabbaths to the Jews. The sabbath is a most wise and beneficent ordinance.

Verse 9. She remembereth not her last end] Although evident marks of her pollution appeared about her, and the land was defiled by her sinfulness even to its utmost borders, she had no thought or consideration of what must be the consequence of all this at the last. Blayney.

Verse 11. They have given their pleasant things] Jerusalem is compared to a woman brought into great straits, who parts with her jewels and trinkets in order to purchase by them the necessaries of life.

Verse 12. Is it nothing to you, all ye that pass by?] The desolations and distress brought upon this city and its inhabitants had scarcely any parallel. Excessive abuse of God's accumulated mercies calls for singular and exemplary punishment.

Verse 14. The yoke of my transgressions] I am now tied and bound by the chain of my sins; and it is so wreathed, so doubled and twisted round me, that I cannot free myself. A fine representation of the miseries of a penitent soul, which feels that nothing but the pitifulness of God's mercy can loose it.

Verse 15. Called an assembly] The Chaldean army composed of various nations, which God commissioned to destroy Jerusalem.

Verse 17. Zion spreadeth forth her hands] Extending the hands is the form in supplication.

Jerusalem is as a menstruous woman] To whom none dared to approach, either to help or comfort, because of the law, Lev. ch. xv. 19—27.

Verse 19. I called for my lovers] My allies: the Egyptians and others.

Verse 20. Abroad the sword bereaveth] WAR is through the country: and at home death; the pestilence and famine rage in the city: calamity in every shape is fallen upon me.

Virgil represents the calamities of Troy under the same image:—

Nec soli penas dant sanguine Troeri: Quondam etiam victis redit in præcordia vitæ; Fletibusque cadunt Danaæ. Crudelis utiq; Latæ, utiq; Pæor, et plurima mens imago. Æneid. B. li. 366.

"Not only Trojans fall; but, in their turn, The vanquish'd triumph, and the victors moan. Ours take new courage from despair and night; Confus'd the fortune is, confus'd the fight. All parts renew'd with tumult, plights, and fears; And grisly death in sundry shapes appears." Dryden.

So Milton—

"Despair Tended the slot, busiest from couch to couch; And over them triumphant Death his dart shook." Par. Lost. B. xl. 498.

Jeremiah, (chap. ix. 21.) uses the same image:

Death is come up into our windows: He hath entered our palaces, To cry off the infants without, And the young men in our streets.

So Silius Italicus, II. 549.—

Mors graditur, vasto pandens cœcu gustatoricis, Cæsarique inhians populo.

"Death stalks along, and opens his hideous throat to gulp down the people."

Verse 21. They have heard that I sigh] My affliction is public enough; but no one comes to comfort me:—

They are glad that thou hast done it] On the contrary, they exult in my misery; and they see that Thou hast done what they were incapable of performing.

Thou wilt bring the day that thou hast called, and they shall be like unto me] Babylon shall be visited in her turn; and Thy judgments poured out upon her shall equal her state with my own. See the last six chapters of the preceding prophecy for the accomplishment of this prediction.

Verse 22. Let all their wickedness come before thee] That is, Thou wilt call their crimes also into remembrance; and Thou wilt do unto them by siege, sword, famine, and captivity, what Thou hast done to me. Though Thy judgments, because of Thy long-suffering, are slow; yet, because of Thy righteousness, they are sure. For my sighs are many] My desolations continue;

CHAPTER II.

The Prophet shows the dire effects of the Divine anger in the miseries brought on his country; (the unparalleled calamities of which, he charges, in a great measure, on the false prophets, 1-14. In this desperate condition, the astonishment and by-word of all who see her, Jerusalem is directed to seek earnestly for mercy and pardon, 15-22.

CL XLVIII. 1.
The Priest, Reg.
Rom. cir. an. 29.

HOW hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!

2 The Lord hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath brought them down to the ground: he hath polluted the kingdom and the princes thereof.

3 He hath cut off in his fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, which devoureth round about.

4 He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all that were pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire.

5 The Lord was an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation.

6 And he hath violently taken away his tabernacle, as if it were of a garden: he hath destroyed his places of the assembly: the Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest.

7 The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the Lord, as in the day of a solemn feast.

e Matt. 11. 23.—2 Sam. 1. 19.—1 Chron. 22. 2. Psa. 95. 5. & 132. 7.—d Ver. 17. 21. Ch. 3. 24. —e Heb. made to touch.—f Psa. 86. 20.—g Psa. 74. 11.—h Psa. 89. 46. 1. Isa. 63. 16. Ver. 5.—i Heb. all the desirable of the eye.—j Ezek. 21. 25.—k Ver. 4. Jer. 22. 14.—l Kings 25. 9. Jer. 52. 12.—m Ps. 88. 12. & 89. 46. Isa. 5. 5.—n Or, heath. q Isa. 1. 8.—r Ch. 1. 4. Zeph. 3. 13.—s Heb. about up.—t Psa. 74. 4.—u 2 Kings 21. 13. Isa. 24. 11.—v Heb. swallowing up.—w Jer. 51. 30.—x Deut. 28. 26. 2 Kings 24. 15. &

and *my heart is faint*,—my political and physical strength almost totally destroyed.

Imprecations in the Sacred Writings are generally to be understood as *declarative* of the evils they indicate; or, that such evils will take place. No prophet of God ever wished desolation on those against whom he was directed to prophesy.

NOTES ON CHAPTER II.

Verse 1. *How hath the Lord covered the daughter of Zion with a cloud*] The women in the Eastern countries wear veils, and often very costly ones. Here Zion is represented as being veiled by the hand of God's judgment. And what is the veil? A dark cloud, by which she is entirely obscured.

Instead of ירמאדנאי, *lord, twenty-four* of Dr. Kennicott's MSS., and some of the most ancient of my own, read ירמא יהוה, *Lord, as in ver. 2.*

The beauty of Israel] His Temple.
His footstool] The ark of the covenant, often so called. The rendering of my old MS. Bible is curious:—*And record not of his lift stepping-stole of his feet, in the day of his woodnesse.* To be wood signifies, in our ancient language, to be mad.

Verse 2. *The Lord hath swallowed up*] It is a strange figure when thus applied; but Jehovah is here represented as having swallowed down Jerusalem and all the cities and fortifications in the land: that is, He has permitted them to be destroyed. See ver. 5.

Verse 3. *The horn of Israel*] His power and strength. It is a metaphor taken from cattle, whose principal strength lies in their horns.

Hath drawn back his right hand] He did not support us when our enemies came against us.

Verse 4. *He hath bent his bow—he stood with his right hand*] This is the attitude of the archer. He first bends his bow; then sets his arrow upon the string; and, lastly, placing his right hand on the lower end of the arrow, in connexion with the string, takes his aim, and prepares to let fly.

Verse 6. *As if it were of a garden*] "As it were the garden of his own hedging." *Blayney.*

The Lord hath caused the solemn feasts] By delivering

8 *The Lord hath purposed to destroy the wall of the daughter of Zion*: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together.

9 Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more; her prophets also find no vision from the Lord.

10 The elders of the daughter of Zion sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.

11 Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon in the streets of the city.

12 They say to their mothers, Where is corn and wine? when they swooned as wounded in the streets of the city, when their soul was poured out into their mothers' bosom.

13 What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea: who can heal thee?

14 Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment.

15 All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call? The perfection of beauty, The joy of the whole earth?

35. 7. Ch. 1. 3. & 4. 30.—9 Chron. 15. 2.—a Ps. 74. 9. Ezek. 7. 26.—b Job 2. 13. Isa. 3. 26. Ch. 3. 28.—c Job 9. 12.—d Isa. 15. 3. Ezek. 7. 18. & 27. 31.—e Psa. 6. 7. Ch. 2. 46. & 9. Ch. 1. 30.—f Job 16. 13. Ps. 22. 14.—g Ver. 18. Ch. 4. 3.—h Or, faint.—(Ch. 1. 12. Dan. 9. 12.—i Jer. 2. 8. & 5. 31. & 14. 14. & 22. 15. & 27. 14. & 30. 5. Ezek. 13. 3.—j Isa. 5. 51.—k 1 Kings 9. 8. Jer. 18. 16. Nah. 3. 18. Ecdias. 12. 18.—n Heb. by the empty.—o Ezek. 26. 6.—p 2 Kings 19. 21. Psa. 44. 14.—q Psa. 68. 2. & 50. 2.

us up into the hands of the enemy, our religious worship is not only suspended, but all Divine ordinances are destroyed.

Verse 7. *They have made a noise in the house of the Lord*] Instead of the silver trumpets of the sanctuary, nothing but the sounds of warlike instruments are to be heard.

Verse 8. *He hath stretched out a line*] The line of devastation; marking what was to be pulled down and demolished.

Verse 9. *Her gates are sunk into the ground*] The consequence of their being long thrown down and neglected. From this it appears that the captivity had already lasted a considerable time.

Her king and her princes are among the Gentiles] Zedekiah and many of the princes were then prisoners in Babylon,—another proof that the captivity had endured some time; unless all this be spoken *prophetically*, of what should be done.

Verse 10. *Sit upon the ground*] See the note on ch. i. 1. *Keep silence*] No words can express their sorrows: small griefs are eloquent,—great ones dumb.

Verse 11. *Swoon in the streets of the city*] Through the excess of the famine.

Verse 12. *When their soul was poured out into their mothers' bosom*] When, in endeavouring to draw nourishment from the breasts of their exhausted mothers, they breathed their last in their bosoms! How dreadfully afflicting was this!

Verse 13. *What thing shall I take*] Or, rather, as Dr. Blayney, "What shall I urge to thee?" How shall I comfort thee?

Thy breach is great like the sea] Thou hast a flood of afflictions,—a sea of troubles,—an ocean of miseries.

Verse 14. *They have not discovered thine iniquity*] They did not reprove for sin; they flattered them in their transgressions;—and, instead of turning away thy captivity by turning thee from thy sins, they have pretended visions of good in thy favour, and false burthens for thy enemies.

Verse 15. *The perfection of beauty*] This probably only applied to the Temple. Jerusalem never was a fine or a splendid city: but the Temple was, most assuredly, the most splendid building in the world.

16 All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed her up: certainly this is the day that we looked for; we have found, we have seen it.

17 The LORD hath done that which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused thine enemy to rejoice over thee, he hath set up the horn of thine adversaries.

18 Their heart cried unto the LORD, O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease.

19 Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the LORD: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street.

20 Behold, O LORD, and consider to whom thou hast done this. Shall the women eat their fruit, and children of a span long? shall the priest and the prophet be slain in the sanctuary of the LORD?

21 The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword; thou hast slain them in the day of thine anger; thou hast killed, and not pitied.

22 Thou hast called as in a solemn day thy terrors round about, so that in the day of the LORD's

anger none escaped nor remained; those that I have swaddled and brought up hath mine enemy consumed.

CHAPTER III.

The Prophet, by enumerating his own severe trials, 1-22, and showing his trust in God, 21, encourages his people to the like resignation and trust in the Divine and never-failing mercy, 22-37. He vindicates the goodness of God in all His dispensations, and the unreasonableness of murmuring under them, 28-30. He recommends self-examination and repentance; and then, from their experience of former deliverances from trial, encourages them to look for pardon for their sins, and restitution to their enemies, 40-66.

I AM the man that hath seen affliction by the rod of his wrath.

2 He hath led me, and brought me into darkness, but not into light.

3 Surely against me is he turned; he turneth his hand against me all the day.

4 My flesh and my skin hath he made old; he hath broken my bones.

5 He hath builded against me, and compassed me with gall and travel.

6 He hath set me in dark places, as they that be dead of old.

7 He hath hedged me about, that I cannot get out: he hath made my chain heavy.

8 Also when I cry and shout, he shutteth out my prayer.

9 He hath inclosed my ways with hewn stone, he hath made my paths crooked.

10 He was unto me as a bear lying in wait, and as a lion in secret places.

11 He hath turned aside my ways, and pulled me in pieces: he hath made me desolate.

12 He hath bent his bow, and set me as a mark for the arrow.

OL. XI. VIII. L. The Princ. Reg. Rom. etc. as 2.

r Job 16. 8, 10. Ps. 22. 13. Ch. 3. 46. — Ps. 25. 21. — u Lev. 26. 16, &c. Deut. 28. 15, &c. — v Ver. 2. — w Ps. 36. 16. & 59. 42. — x Ver. 8. — y Jer. 14. 7. Ch. 1. 16. — z Ps. 147. — a Ps. 62. 2. — b Ver. 11. — c Isa. 51. 20. Ch. 4. 1. Nah. 3. 10. d Lev. 26. 28. Deut. 28. 53. Jer. 19. 9. Ch. 4. 10. Ezek. 5. 10. — e Or, swaddled with

their hands.—Ch. 4. 13, 16.—g 2 Chron. 35. 17.—h Ch. 3. 43.—i Ps. 31. 13. Jer. 6. 25. & 48. 5.—k Hos. 9. 12. 12.—l Job 16. 3.—m Ps. 51. 8. Isa. 26. 12. Jer. 50. 17.—n Ps. 88. 8. & 143. 3.—o Job 3. 22. & 19. 8. Hos. 2. 6.—p Job 30. 20. Ps. 22. 2.—q Job 16. 12. Isa. 33. 13. Hos. 5. 14. & 13. 7. 8.—r Hos. 6. 1.—s Job 7. 20. & 16. 12. Ps. 35. 2.

Verse 16. This is the day that we looked for] Jerusalem was the envy of the surrounding nations: they longed for its destruction, and rejoiced when it took place.

Verse 17. The LORD hath done that] This and the sixteenth verse should be interchanged, to follow the order of the letters in the Hebrew alphabet; as the sixteenth has *aph* for its acrostic letter, and the seventeenth has *yain*, which should precede the other in the order of the alphabet.

Verse 18. O wall of the daughter of Zion] *חומת ציון* *chometh bath tsiun*, wall of the daughter of Zion. These words are probably those of the passengers, who appear to be affected by the desolations of the land; and they address the people and urge them to plead with God day and night, for their restoration. But what is the meaning of wall of the daughter of Zion? I answer, I do not know. It is certainly harsh to say, O wall of the daughter of Zion, let tears run down like a river day and night. Zion's ways may lament, and her streets mourn; but how the walls can be said to weep is not so easy to be understood, because there is no parallel for it. One of my most ancient MSS. omits the three words; and in it the text stands thus,—Their heart cried unto the Lord, let tears run down like a river day and night; give thyself no rest, &c.

Let not the apple of thine eye cease.] *קַרְנֵי עַיִן* *bath eyn*, means either the pupil of the eye, or the tears. Tears are the produce of the eye, and are here elegantly termed the daughter of the eye. Let not thy tears cease. But with what propriety can we say to the apple or pupil of the eye, Do not cease? Tears are most certainly meant.

Verse 19. Arise, cry out in the night] This seems to refer to Jerusalem besieged. Ye who keep the night watches pour out your hearts before the Lord. Instead of calling the time of night, &c., or, when you call it, send up a fervent prayer to God for the safety and relief of the place.

Verse 20. Consider to whom thou hast done this.] Perhaps the best sense of this difficult verse is this:—Thou art our Father, we are Thy children; wilt Thou destroy Thy own offspring? Was it ever heard that a mother devoured her own child, a helpless infant of a span long? That it was foretold that there should be such distress in the siege,—that mothers should be obliged to eat their own children,—is evident enough from Lev. xxvi. 29; Deut. xxviii. 53, 56, 57: but the former view of the subject seems the most natural, and is best supported by the context. The priest and the prophet are slain,—the young and old lie on the ground in the streets,—the virgins and young men are fallen by the sword.—Thou hast slain them in the day of thine anger; Thou hast killed, and not pitied. See chap. iv. 10.

Verse 22. Thou hast called as in a solemn day] It is

by Thy influence alone that so many enemies are called together at one time; and they have so hemmed us in that none could escape, and none remained unslain or uncaptured. Perhaps the figure is the collecting of the people in Jerusalem on one of the solemn annual festivals. God has called terrors together to feast on Jerusalem, similar to the convocation of the people from all parts of the land to one of those annual festivals. The indiscriminate slaughter of young and old, priest and prophet, all ranks and conditions, may be illustrated by the following verses from *Lucan*, which appear as if a translation of the nineteenth, twentieth, and twenty-first verses of this Chapter:—

*Nobiliss cum plabe perit; latroque sagatur
Equis, et a nullo recusatim est perire ferrum.
Sunt crucis in Templis; molibus rademus caelo
Lubrica sacra madent. Nulli sua profuit etas.
Nim senes certatum pugnat vergetibus annis
Præcipitales diem; nec primo in limite vita.
Infanti miseri nascensque rumpere fata.* Pharsal. lib. 5. 10.

With what a sick devouring slaughter post,
And swept promiscuous ordam in her haste,
O'er noble and plebeian rangal the sword;
Nor pity nor remorse one pause afford!
The sliding screens with blood were cloyed o'er,
And sacred temples stord in bolts of gore.
The ruthless steel, impatient of delay,
Forbad the sire to linger o'er his day:
It smother'd the brulink infant to the earth,
And crept the wailing father as it bier'd.

NOTES ON CHAPTER III.

Verse 1. I am the man that hath seen affliction] Either the prophet speaks here of himself, or he is personating his miserable countrymen. This, and other passages in this poem, have been applied to Jesus Christ's passion: but, in my opinion, without any foundation.

Verse 2. He hath—brought me into darkness] In the Sacred Writings, darkness is often taken for calamity;—light, for prosperity.

Verse 5. He hath builded against me] Perhaps there is a reference here to the mounds and ramparts raised by the Chaldeans in order to take the city.

Verse 7. He hath hedged me about] This also may refer to the lines drawn round the city during the siege. But these and similar expressions in the following verses may be merely metaphorical, to point out their straitened, oppressed, and distressed state.

Verse 9. He hath inclosed my ways with hewn stone] He has put insuperable obstacles in my way; and confounded all my projects of deliverance, and all my expectations of prosperity.

Verse 12. He hath bent his bow, and set me as a mark for the arrow.] One might conjecture that the following thought in the *Tbozek* or *Teemour* was borrowed from this:—“One addressed the Calif Aaly, and said, ‘If the heavens were a bow, and the earth the cord thereof; if calamities

13 He hath caused the arrows of his quiver to enter into my reins.

14 I was a derision to all my people; and their song all the day.

15 He hath filled me with bitterness, he hath made me drunken with wormwood.

16 He hath also broken my teeth with gravel stones, he hath covered me with ashes.

17 And thou hast removed my soul far off from peace: I forgot prosperity.

18 And I said, My strength and my hope is perished from the LORD:

19 Remembering mine affliction and my misery, the wormwood and the gall.

20 My soul hath them still in remembrance, and is humbled in me.

21 This I recall to my mind, therefore have I hope.

22 It is of the LORD's mercies that we are not consumed, because his compassions fail not.

23 They are new every morning: great is thy faithfulness.

24 The LORD is my portion, saith my soul: therefore will I hope in him.

25 The LORD is good unto them that wait for him, to the soul that seeketh him.

26 It is good that a man should both hope and quietly wait for the salvation of the LORD.

27 It is good for a man that he bear the yoke in his youth.

28 He sitteth alone and keepeth silence, because he hath borne it upon him.

29 He putteth his mouth in the dust; if so be there may be hope.

30 He giveth his cheek to him that smiteth him: he is filled full with reproach.

31 For the LORD will not cast off for ever:

32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.

33 For he doth not afflict willingly nor grieve the children of men.

34 To crush under his feet all the prisoners of the earth,

1 Job 6. 4.—4 Heb. sons.—1 Jer. 20. 7.—m Job 30. 9. Ps. 63. 12. Ver. 63.—n Jer. 9. 16. a Heb. bitterness.—p Prov. 31. 17.—q Or, rolled me in the ash.—r Heb. good.—s Ps. 31. 23.—t Or, remember.—u Jer. 9. 15.—v Heb. bowed.—w Heb. made to return to my heart.

x Mat. 5. 4.—y Is. 38. 2.—z Ps. 16. 5. & 73. 26. & 119. 57. Jer. 10. 16.—a Ps. 130. 4. Is. 30. 18. Mich. 7. 7.—b Ps. 37. 7.—c Ps. 90. 12. & 119. 71.—d Jer. 15. 17. Chap. 5. 10.—e Job 42. 6.—f Is. 53. 6. Matt. 5. 39.—g Ps. 94. 14.—h Ezek. 33. 11. Heb. 12. 10.—i Heb. from his heart.

were arrows, man the butt for those arrows; and the holy blessed God the unerring Marksman;—where could the sons of Adam flee for succour? The calf replied, *The children of Adam must flee unto the Lord.*” This was the state of poor Jerusalem. It seemed as a butt for all God’s arrows; and each arrow of calamity entered into the soul, for God was the unerring Marksmen.

Verse 13. *The arrows of his quiver* אֲשֵׁרֵי בֶן־אִשְׁפִּיתוֹ beney ashpitho, “The sons of his quiver.” The issue or effect; the subject, adjunct, or accident, or produce of a thing, is frequently denominated its son or child. So arrows that issue from a quiver, are here termed the sons of the quiver.

Verse 15. *He hath filled me with bitterness* בְּכִרְיִים be-marorim, with bitterness, bitter upon bitter.

He hath made me drunken with wormwood.] I have drunk the cup of misery till I am intoxicated with it. Almost in all countries, and in all languages, bitterness is a metaphor to express trouble and affliction. The reason is, there is nothing more disagreeable to the taste than the one; and nothing more distressing to the mind than the other. An Arabic poet, Amralkais, one of the writers of the Moallakat, terms a man grievously afflicted حَنْتَلْ a powder of wormwood.

Verse 16. *He hath also broken my teeth with gravel stones.*] What a figure to express disgust, pain, and the consequent incapacity of taking food for the support of life; a man, instead of bread, being obliged to eat small pebbles, till all his teeth are broken to pieces by endeavouring to grind them. One can scarcely read this description without feeling the toothache. The next figure is not less expressive.

He hath covered me with ashes.] הִפְחִישֵׁנִי הִפְחִישֵׁנִי hicphisheni be-apher, “he hath plunged me into the dust.” To be thrown into a mass or bed of perfect dust, where the eyes are blinded by it, the ears stopped, and the mouth and lungs filled at the very first attempt to respire, after having been thrown into it, what a horrible idea of suffocation and drowning! One can scarcely read this without feeling a suppression of breath, or a stricture upon the lungs! Did ever man paint sorrow like this man!

Verse 17. *Thou hast removed my soul.*] Prosperity is at such an utter distance from me, that it is impossible I should ever reach it; and as to happiness, I have forgotten whether I have ever tasted of it.

Verse 18. *And my hope.*] That first, that last support of the miserable, it is gone! it is perished! The sovereign God alone can revive it.

Verse 20. *My soul—is humbled in me.*] It is evident that in the preceding verses there is a bitterness of complaint against the bitterness of adversity, that is not becoming to man when under the chastising hand of God; and, while indulging this feeling, all hope fled. Here, we find a different feeling: he humbles himself under the mighty hand of God, and then his hope revives, ver. 21.

Verse 22. *It is of the LORD’s mercies that we are not consumed.*] Being thus humbled, and seeing himself and his sinfulness in a proper point of view; he finds that God, instead of dealing with him in judgment, has dealt with him in mercy; and that though the affliction was excessive, yet it was less than his iniquity deserved. If, indeed, any sinner be kept out of hell, it is because God’s compassion faileth not.

Verse 23. *They are new every morning.*] Day and night proclaim the mercy and compassion of God. Who could exist throughout the day, if there were not a continual superintending Providence? Who could be preserved in the night, if the Watchman of Israel ever slumbered or slept.

Verse 24. *The LORD is my portion.*] See on Ps. cxix. 57.

Verse 26. *It is good that a man should both hope.*] Hope is essentially necessary to faith; he that hopes not, cannot believe; if there be no expectation, there can be no confidence. When a man hopes for salvation, he should wait for it; use every means that may lead to it; for hope cannot live, if there be no exercise. If hope become impatient, faith will be impossible;—for who can believe for his salvation when his mind is agitated? He must therefore quietly wait. He must expect, and yet be dumb, as the words imply: ever feeling his utter unworthiness; and, without murmuring, struggle into life.

Verse 27. *That he bear the yoke in his youth.*] Early habits, when good, are invaluable. Early discipline is equally so. He who has not got under wholesome restraint in youth, will never make a useful man, a good man, nor a happy man.

Verse 28. *He sitteth alone.*] He has learnt that necessary lesson of independence, that shews him how he is to serve himself; to give no trouble to others; and keep his troubles, as far as possible, in his own bosom.

Verse 29. *He putteth his mouth in the dust.*] Lives in a state of deep humility.

If so be there may be hope.] Because there is room for hope.

Verse 30. *He giveth his cheek to him that smiteth.*] He has that love that is not provoked.—He is not quarrelsome,—not apt to resent injuries;—he suffers long and is kind. Or it may be rendered, *let him give his cheek.*

He is filled full with reproach.] Though all this take place, yet let his trust be in God, who will not cast off for ever. God will take his part, and bring him safely through all hardships.

Verse 31. *The LORD.* אֲדֹנָי adonai: but one of my ancient MSS. has יהוה yehovah. The above verse is quoted in reference to our Lord’s passion, by Matt. xxvi. 62.

Verse 33. *For he doth not afflict willingly.*] It is no pleasure to God to afflict men. He takes no delight in our pain and misery; yet, like a tender and intelligent parent, he uses the rod; but not to gratify himself, but to profit and save us.

Verse 34. *To crush under his feet.*] He can neither gain credit nor pleasure in trampling upon those who are already bound, and in suffering: such He knows to be the state of man here below. From which it most assuredly follows, that God never afflicts us but for our good; and chastises that we may be partakers of His holiness.

All the prisoners of the earth.] By the prisoners of the earth, or land, Dr. Blayney understands those insolvent debtors who were put in prison, and there obliged to work out the debt. Yet this is mercy in comparison with those who put them in prison and kept them there, when they know that it is impossible, from the state of the laws, to lessen the debt by their confinement.

In verses 34, 35, and 36, certain acts of tyranny, malice, and injustice, are specified, which men often indulge themselves in the practice of towards one another; but which

35 To turn aside the right of a man before the face of the Most High.
 36 To subvert a man in his cause, the Lord approveth not.
 37 Who is he that saith, and it cometh to pass, when the Lord commandeth it not?
 38 Out of the mouth of the Most High proceedeth not evil and good?
 39 Wherefore doth a living man complain, a man for the punishment of his sins?
 40 Let us search and try our ways, and turn again to the Lord.
 41 Let us lift up our heart with our hands unto God in the heavens.
 42 We have transgressed and have rebelled: thou hast not pardoned.
 43 Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied.
 44 Thou hast covered thyself with a cloud, that our prayer should not pass through.
 45 Thou hast made us as the offscouring and refuse in the midst of the people.
 46 All our enemies have opened their mouths against us.
 47 Fear and a snare is come upon us, desolation and destruction.
 48 Mine eye runneth down with rivers of water for the destruction of the daughter of my people.
 49 Mine eye trickleth down, and ceaseth not, without any intermission.
 50 Till the Lord look down, and behold from heaven.

51 Mine eye affecteth mine heart because of all the daughters of my city.
 52 Mine enemies chased me sore like a bird, without cause.
 53 They have cut off my life in the dungeon, and cast a stone upon me.
 54 Waters flowed over mine head; then I said I am cut off.
 55 I called upon thy name, O Lord, out of the low dungeon.
 56 Thou hast heard my voice: hide not thine ear at my breathing, at my cry.
 57 Thou drewest near in the day that I called upon thee: thou saidst, Fear not.
 58 O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life.
 59 O Lord, thou hast seen my wrong: judge thou my cause.
 60 Thou hast seen all their vengeance and all their imaginations against me.
 61 Thou hast heard their reproach, O Lord, and all their imaginations against me;
 62 The lips of those that rose up against me, and their device against me all the day.
 63 Behold their sitting down, and their rising up; I am their music.
 64 Render unto them a recompense, O Lord, according to the work of their hands.
 65 Give them sorrow of heart, thy curse unto them.
 66 Persecute and destroy them in anger from under the heavens of the Lord.

k Or, a superior.—Hab. 1. 12.—Or, seeth not.—Psa. 33. 8.—Job 2. 10. 1st. 45. 7. Amos 2. 6.—Prov. 12. 3.—Or, murmur.—Mic. 7. 2.—Psa. 55. 4. 1. Dan. 3. 5.—Ch. 2. 17. 31.—Ver. 8.—1 Cor. 4. 13.—Ch. 2. 16.—1st. 94. 17. Jer. 43. 43.—1st. 51. 12.—Jer. 4. 12. & 2. 1. & 14. 17. Ch. 2. 11.—Psa. 77. 3. Ch. 1. 16.—1st. 63. 15.—Hab. my soul.—Or, more than all.—Psa. 35. 7, 12. & 68. 4. & 109. 3. & 119. 161.

g Jer. 37. 16. & 38. 6, 9, 10.—Dan. 6. 17.—1st. 60. 2. & 124. 4, 6.—Psa. 31. 22. 1st. 38. 10, 11. Ver. 18.—1st. 163. 1. Jonah 2. 2.—Psa. 3. 4. & 6. 8. & 13. 4. & 68. 19. & 116. 1.—James 4. 8.—Psa. 35. 1. Jer. 51. 36.—Psa. 71. 22. g Psa. 9. 4. & 35. 23.—Jer. 11. 19.—Psa. 128. 2.—Ver. 14.—Psa. 52. 4. See Jer. 11. 20. 2 Tim. 4. 14.—Or, obstinacy of heart.—Dust. 25. 19. Jer. 16. 11. x Psa. 8. 2.

the Divine goodness is far from countenancing or approving by any similar conduct.—Blayney.

Verse 35. To turn aside the right of a man] To make a man lose his right, because one of the higher orders opposes him. Dr. Blayney thinks that מִיָּד עֲלִיּוֹן, instead of being referred to God, should be considered as pointing out one of the chief of the people. I do not see that we gain any thing by this. The evil fact is, turning aside the right of a man; and the aggravation of it is, doing it before the face of the Most High; that is, in a court of justice, where God is ever considered to be present.

Verse 36. To subvert a man in his cause] To prevent his having justice done him in a lawsuit, &c. by undue interference, as by suborning false witnesses, or exerting any kind of influence in opposition to truth and right.—Blayney.

The Lord approveth not.] Instead of אָדוֹנָי adonai, seventeen MSS. of Kennicot, and one ancient of my own, have יְהוָה yehovah. Approveth not, אָרַם לוֹ raah, doth not see, turns away His face from it,—abhors it.

Verse 39. Wherefore doth a living man complain] He who has his life still lent to him has small cause of complaint. How great soever his affliction may be, he is still alive; therefore, he may seek and find mercy unto eternal life. Of this, death would deprive him; let not therefore a living man complain.

Verse 40. Let us search] How are we to get the pardon of our sins? The prophet tells us:—1. Let us examine ourselves. 2. Let us turn again to the Lord. 3. Let us lift up our heart; let us make fervent prayer and supplication for mercy. 4. Let us lift up our hand; let us solemnly promise to be His, and bind ourselves in a covenant to be the Lord's only: so much lifting up the hand to God implies. Or, let us put our heart on our hand, and offer it to God; so some have translated this clause. 5. We have transgressed; let our confession of sin be fervent and sincere. 6. And to us who profess Christianity, it may be added, Believe on the Lord Jesus Christ as having died for thee; and thou shalt not perish, but have everlasting life. Verses 46, 47, 48, beginning with a p̄, should, as the order of the alphabet, follow 49, 50, 51, which begin with y afe, which, in its grammatical position, precedes the former.

Verse 47. Fear and a snare] See on Jer. xviii. 43.

Verse 48. Mine eye runneth down] I weep incessantly.

Verse 51. Mine eye affecteth mine heart] What I see, I feel. I see nothing but misery; and I feel, in consequence, nothing but pain. There have been various translations of the original: but they all amount to this.

The daughters of my city.] The villages about Jerusalem.

Verse 52. Mine enemies chased me] From this to the end of the Chapter the prophet speaks of his own personal sufferings, and especially of those which he endured in the dungeon. See Jer. xxxviii. 6, &c.

Verse 56. Hide not thine ear at my breathing.] He dared not even to complain,—nor to cry,—nor to pray aloud:—he was obliged to whisper his prayer to God. It was only a breathing.

Verse 57. Fear not.] How powerful is this word when spoken by the Spirit of the Lord to a disconsolate heart. To every mourner we may say, on the authority of God, Fear not! God will plead thy cause, and redeem thy soul.

Verse 60. Thou hast seen—all their imaginations] Every thing is open to the eye of God. Distressed soul! though thou knowest not what thy enemies meditate against thee; yet He who loves thee does, and will infallibly defeat all their plots, and save thee.

Verse 65. Give them sorrows of heart] They shall have a callous heart, covered with obstinacy, and Thy execration. The former is their state, the latter their fate. This is the consequence of their hardening their hearts from Thy fear. Blayney translates,—“Thou wilt give with a hearty concordance Thy curse unto them.” That is, Thou wilt give it to them freely, and without reserve; intimating that God felt no longer any bowels of compassion for them. Formerly He inflicted punishments with reluctance, while there was any hope of amendment: but, in the instance before us, the case was so hopeless, that God acts according to the simple principle of vindictive justice. The prophet therefore considers them on the utmost verge of final reprobation;—another plunge, and they are lost for ever.

Verse 66. Persecute and destroy them] Thou wilt pursue them with destruction. These are all declaratory, not imprecatory.

From under the heavens of the Lord.] This verse seems to allude to the Chaldee prediction, in Jer. chap. x. 11. By their conduct they will bring on themselves the curse denounced against their enemies.

The Septuagint and Vulgate seem to have read,—“From under heaven, O Jehovah!” and the Syriac reads,—“Thy heavens, O Jehovah!” None of these makes any material change in the meaning of the words.

It has already been noticed in the Introduction, that this Chapter contains a triple acrostich, three lines always beginning with the same letter; so that the Hebrew alphabet is thrice repeated in this Chapter, twenty-two multiplied by three being equal to sixty-six.

CHAPTER IV.

The present deplorable state of the nation is now contrasted with its ancient prosperity, 1-19; and the unhappy change ascribed, in a great degree, to the profligacy of the priests and prophets, 12-16. The national calamities are tenderly lamented, 17-20. The ruin of the Edomites also, who had insulted the Jews in their distress, is ironically predicted, 21. (See *Ps. cxxviii. 7.* and *Obadiah. 10-12.*) The Chapter closes with a gracious promise of deliverance from the Babylonian captivity, 22.

OL XLVIII 1. **H**ow is the gold become dim! How is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street.

2 The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!

3 Even the sea monsters draw out the breast, they give suck to their young ones: the daughter of my people is become cruel, like the ostriches in the wilderness.

4 The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, and no man breaketh it unto them.

5 They that did feed delicately are desolate in the streets: they that were brought up in scarlet embrace dunghills.

6 For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown in a moment, and no hands stayed on her.

7 Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire:

a Ch. 2. 12-18. Jer. 19. 11. 2 Cor. 4. 7. Or, and calices.—d Job 20. 14. 16.—e Ps. 22. 15.—f See Ch. 2. 11, 12.—g Job 34. 9.—h Or, impurity.—i Gen. 12. 12.—k Heb. darker than blackness.—l Ch. 6. 10. Joel 2. 6. Nah. 2. 12.—m Ps. 102. 5.—n Heb. flow out.—o Ch. 2. 20.—p Isa. 48. 10.

NOTES ON CHAPTER IV.

Verse 1. *How is the gold become dim*] The prophet contrasts, in various affecting instances, the wretched circumstances of the Jewish nation, with the flourishing state of their affairs in former times. Here they are compared to gold *zabab*, native gold from the mine, which, contrary to its nature, is become *dim*, is tarnished; and even the *fine*, the *sterling gold*, *and kethem*, that which was stamped to make it current, is changed or adulterated, so as to be no longer passable. This might be applied to the Temple; but particularly to the fallen priests and apostate prophets.

The stones of the sanctuary] אבני קודש *abeny kodesh*, the holy stones; the Jewish godly men, who were even then the living stones of which God built His church.

Verse 2. *The precious sons of Zion*] The Jewish priests and Jewish believers.

Comparable to fine gold] Who were of the pure standard of holiness: holy, because God who called them is holy; and now esteemed no better than earthen pitchers, vessels of dishonour in comparison of what they once were.

Verse 3. *Even the sea monsters draw out the breast*] *The whales* give suck to their young ones. The word *tanann*, signifies all large and cruel creatures, whether aquatic or terrestrial; and need not here be restrained to the former sort. My Old MS. Bible translates curiously: —*Hot and the cruel bestis that ben clep'd Lamya, and thei makden ther tetis, gebe ther whepels souken.*

Like the ostriches in the wilderness] For her carelessness about her eggs, and her inattention to her young, the ostrich is proverbial.

Verse 4. *The tongue of the sucking child*] See the Note on chap. ii. 12.

Verse 5. *Embrace dunghills*] Lie on straw or rubbish, instead of the costly carpets and sofas on which they formerly stretched themselves.

Verse 6. *For the punishment*] He thinks the punishment of Jerusalem far greater than that of Sodom. That was destroyed in a moment, while all her inhabitants were in health and strength: Jerusalem fell by the most lingering calamities; her men partly destroyed by the sword, and partly by the famine.

Instead of no hands stayed on her, Blayney translates: —“Nor were hands weakened in her.” Perhaps the meaning is, Sodom was destroyed in a moment without any human labour. It was a judgment from God himself: so the Sacred Text, *The Lord rained down fire and brimstone from the Lord out of heaven.* See Gen. xix. 24.

Verse 7. *Her Nazarites were purer than snow*] *nazir*, does not always signify a person separated under a religious vow: but sometimes signifies what is chief or eminent. It is applied to Joseph, Gen. xlix. 26. Blayney therefore translates here, HER NOBLES.

8 Their visage is blacker than a coal; they are not known in the streets: their skin cleaveth to their bones; it is withered, it is become like a stick.

9 They that be slain with the sword are better than they that be slain with hunger: for these pine away, stricken through for want of the fruits of the field.

10 The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people.

11 The Lord hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.

13 For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her,

14 They have wandered as blind men in the streets, so that men could not touch their garments.

15 They cried unto them, Depart ye; it is unclean; depart, depart, touch not: when they fled away and wandered, they said among the heathen, They shall no more sojourn there.

16 The anger of the Lord hath divided

q Deut. 32. 37. 9 Kings 6. 28.—r Jer. 7. 30.—s Deut. 32. 22. Jer. 21. 14.—t Jer. 5. 31. & 6. 13. & 14. 14. & 25. 11, 21. Ezek. 22. 26, 23. Zeph. 3. 4.—u Matt. 23. 27, 28. v Jer. 2. 24.—w Or, in that they could not but touch.—x Num. 19. 16.—y Or, ye polluted.—z Lev. 13. 45.—a Or, face.

“Her nobles were purer than snow, they were whiter than milk, they were ruddier on the bone than rubies; their veining was the sapphire.”

On which he remarks:—“In the first line the *whiteness* of their skin is described; and in the second, their *flesh*,” and as *vaz* signifies to divide and intersect, as the blue veins do on the surface of the body; these, therefore, are without doubt intended.

Milk will most certainly well apply to the *whiteness of the skin*; the beautiful *ruby*, to the *ruddiness of the flesh*; and the *sapphire*, in its clear transcendent purple, to the veins in a fine complexion. The reverse of this state, as described in the following verse, needs no explanation. The face was a dismal dark brown, the flesh gone, the skin shrivelled, and apparently wrapped round the bones.

Verse 10. *The hands of the pitiful women have sodden their own children*] See on chap. ii. ver. 20. But here there is a reference to mothers eating their own children; and this was done, not by mothers cruel and brutal, but by tender hearted mothers. From these horrible scenes it is well to pass with as hasty a step as possible.

Verse 12. *The kings of the earth*] Jerusalem was so well fortified both by nature and art, that it appeared as a miracle that it should be taken at all.

Verse 13. *For the sins of her prophets, and the iniquities of her priests*] These most wretched beings, under the pretence of zeal for the true religion, persecuted the genuine prophets, priests, and people of God; and caused their blood to be shed in the midst of the city, in the openest and most public manner; exactly as the murderous priests and blood-thirsty preachers, under the reign of bloody Queen Mary, did in England. However, the profligate priests, and idolatrous prophets in Jerusalem, only shed the blood of the saints of God there: but the sanguinary Papists, in the above reign, burnt the blood here, for they burnt the people alive; and at the same time, in their worse than Molochian cruelty, consigned, with all the fervour peculiar to their then ruthless church, the souls of those whom they thus massacred, to the bitter pains of eternal death! O earth, cover not thou their blood!

Verse 14. *They have wandered as blind men in the streets*] Rather, *They ran frantic through the streets, they were stained with blood.* This was in their pretended zeal for their cause. Bp. Bonner, who was at the head of those sanguinary executions in England, was accustomed to buff the poor Protestants, when on their examinations they were too powerful for him in argument:—

“He proved his doctrine orthodox; By apostolic blows and knots;”

Just as his elder brethren, the false priests and prophets of Jerusalem.

Verse 15. *When they fled away*] These priests and prophets were so bad, that the very heathen did not like to

them; he will no more regard them: ^b they respected not the persons of the priests, they favoured not the elders.

17 As for us, ^c our eyes as yet failed for our vain help: in our watching we have watched for a nation that could not save us.

18 ^d They hunt our steps, that we cannot go in our streets: our end is near, our days are fulfilled; for ^e our end is come.

19 Our persecutors are ^f swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness.

20 The ^g breath of our nostrils, the anointed of the LORD, ^h was taken in their pits, of whom we said, Under his shadow we shall live among the heathen.

21 ⁱ Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; ^k the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.

22 ^l The ^m punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity: ⁿ he will visit thine iniquity, O daughter of Edom; he will ^o discover thy sins.

^b Ch. 5. 12.—^c 2 Kings 24. 7. Isa. 30. 5. & 30. 6, 7. Jer. 37. 7. Ezek. 29. 16. ^d 2 Kings 24. 4, 5.—^e Ezek. 7. 2, 3, 6. Amos 8. 2.—^f Deut. 32. 48. Jer. 4. 13. ^g Gen. 27. Ch. 2. 9.—^h Jer. 84. 2. Ezek. 12. 13. & 19. 4, 5.—ⁱ Like Eccles. 11. 2. ^j Jer. 23. 14, 16, 21. ^k Job. 10. 1.—^l Isa. 49. 2.—^m Or, *Thine iniquity*.—ⁿ Psa. 137. 7. ^o Or, *carry thee captive for thy sins*.

permit them to sojourn among them. The prophet now resumes the history of the siege.

Verse 17. *We have watched for a nation*] *Viz.* the Egyptians, who were their pretended allies, but were neither able nor willing to help them against the Chaldeans.

Verse 18. *We cannot go in our streets*] Supposed to refer to the darts and other missiles cast from the mounds which they had raised on the outside of the walls, by which those who walked in the streets were grievously annoyed, and could not shield themselves.

Verse 19. *They pursued us upon the mountains*] They hunted the poor Jews down like wild beasts in every part of the country by their marauding parties, whilst the great army besieged Jerusalem. But this may apply to the pursuit of Zedekiah. See what follows.

Verse 20. *The breath of our nostrils, the anointed of the Lord*] That is, Zedekiah the king, who was as the life of the city, was taken in his flight by the Chaldeans, and his eyes were put out; so that he was wholly unfit to perform any function of government: though they had fondly hoped that if they surrendered and should be led captive, yet they should be permitted to live under their own laws and king in the land of their bondage.

Verse 21. *Rejoice and be glad, O daughter of Edom*] A strong irony.

The cup also shall pass through unto thee] Thou who hast triumphed in our disasters shalt shortly have enow of thy own. They had joined themselves to the Chaldeans, see Psa. cxxxvii. 7, and therefore they should share in the desolations of Babylon.

Verse 22. *The punishment of thine iniquity is accomplished, O daughter of Zion*] On the contrary,—Rejoice, O Jerusalem, for thy captivity will soon end; thy sufferings are nearly completed. Thou shalt soon return to thy own land.—but He will visit thy iniquity, O Edom; he will discover thy sins. When sin is pardoned, it is said to be covered: here, God says He will not cover the sins of Edom; He will not pardon them,—they shall drink the cup of wrath.

The promise in this last verse may refer to Jerusalem under the Gospel. When they receive Christ crucified, they shall be gathered from all nations,—become one with the Church among the Gentiles,—be one flock under one and the same Shepherd,—and shall be carried no more into captivity.

NOTES ON CHAPTER V.

Verse 1. *Remember, O Lord*] In the *Vulgate, Syriac, and Arabic*, this is headed, "The Prayer of Jeremiah." In my old MS. Bible, *Recit dignum est the oration of Jeremie the prophete*.

Though this Chapter consists exactly of twenty-two verses, the number of letters in the Hebrew alphabet, yet the acrostic form is no longer observed. Perhaps any thing so technical was not thought proper when in agony and distress (under a sense of God's displeasure on account of sin) they prostrated themselves before Him to ask for mercy. Be this as it may, no attempt appears to have

CHAPTER V.

This Chapter is, as it were, an epiphonema, or conclusion, to the four preceding, representing the nation as groaning under their calamities, and humbly supplicating the Divine favour, page 2.

REMEMBER, O LORD, what is come upon us: consider, and behold ^b our reproach.

2 ^c Our inheritance is turned to strangers, our houses to aliens.

3 We are orphans and fatherless, our mothers are as widows.

4 We have drunken our water for money; our wood ^d is sold unto us.

5 ^e Our necks are under persecution we labour, and have no rest.

6 ^f We have given the hand ^g to the Egyptians, and to the Assyrians, to be satisfied with bread.

7 ^h Our fathers have sinned, and ⁱ are not; and we have borne their iniquities.

8 ^j Servants have ruled over us: there is none that doth deliver us out of their hand.

9 We gat our bread with the peril of our lives because of the sword of the wilderness.

10 Our ^k skin was black like an oven because of the ^l terrible famine.

^a Psa. 89. 50, 51.—^b Chap. 2. 15. Psa. 79. 4.—^c Psa. 79. 1.—^d Heb. *comest for price*.—^e Deut. 22. 48. Jer. 18. 14.—^f Heb. *On our necks are we persecuted*.—^g Gen. 24. 2. Jer. 15. 15.—^h How 15. 1.—ⁱ Jer. 21. 23. Ezek. 13. 2.—^j Gen. 42. 12. Job. 1. 5.—^k Neh. 5. 15.—^l Job 30. 30. Psa. 119. 82. Ch. 4. 8.—^m Or, *terrors, or, storms*.

been made to throw these verses into the form of the preceding Chapters. It is properly a solemn prayer of all the people, stating their past and present sufferings, and praying for God's mercy.

Behold our reproach] *הבטו* *hebita*. But many MSS. of Kennicott, and the oldest of my own, add the *נה* *paragogic*, *הבטו* *hebitah*, "Look down earnestly with commiseration;" for *paragogic letters* always increase the sense.

Verse 2. *Our inheritance is turned to strangers*] The greater part of the Jews were either slain or carried away captive; and even those who were left under Gedaliah were not free, for they were vassals to the Chaldeans.

Verse 4. *We have drunken our water for money*] I suppose the meaning of this is,—that every thing was taxed by the Chaldeans, and that they kept the management in their own hands; so that wood and water were both sold, the people not being permitted to help themselves. They were now so lowly reduced by servitude, that they were obliged to pay dearly for those things which formerly were common and of no price.

Verse 5. *Our necks are under persecution*] We feel the yoke of our bondage; we are driven to our work like the bullock, which has a yoke about his neck.

Verse 6. *We have given the hand to the Egyptians*] We have sought alliances both with the Egyptians and the Assyrians, and made covenants with them in order to get the necessaries of life. Or, wherever we are now driven, we are obliged to submit to the people of the countries in order to the preservation of our lives.

Verse 7. *Our fathers have sinned, and are not*] Nations, as such, cannot be punished in the other world; therefore, national judgments are to be looked for only in this life. The punishment which the Jewish nation had been meriting for a series of years came now upon them, because they copied and increased the sins of their fathers, and the cup of their iniquity was full. Thus, the children might be said to bear the sins of their fathers, that is, in temporal punishment; for in no other way does God visit these upon the children. See Ezek. xviii. 1, &c.

Verse 8. *Servants have ruled over us*] To be subject to such is the most painful and dishonourable bondage:—

Quid domini faciant, eudent cum talis servus? Vir. Eccl. li. 16.

"Since slaves so insolent are grown,
What may not masters do?"

Perhaps he here alludes to the Chaldean soldiers, whose will the wretched Jews were obliged to obey.

Verse 9. *We gat our bread with the peril of our lives*] They could not go into the wilderness to feed their cattle, or to get the necessaries of life, without being harassed and plundered by marauding parties; and by these were often exposed to the peril of their lives. This was predicted by Moses, Deut. xxviii. 31.

Verse 10. *Our skin was black—because of the terrible famine.*] Because of the searching winds that burnt up every green thing, destroying vegetation, and, in consequence, producing a famine.

11 * They ravished the women in Zion, and the maids in the cities of Judah.

12 Princes are hanged up by their hand: * the faces of elders were not honoured.

13 They took the young men * to grind, and the children fell under the wood.

14 The elders have ceased from the gate, the young men from their music.

15 The joy of our heart is ceased; our dance is turned into mourning.

16 * The * crown is fallen from our head: woe unto us, that we have sinned!

o Isa. 13. 16. Zech. 14. 2.—p Isa. 47. 6. Ch. 4. 16.—q Jer. 16. 21.—r Job 18. 9. Ps. 39. 30.—s Heb. The crown of our head is fallen.—t Ch. I. 22.—u Ps. 6. 7. Ch. 2. 11.

Verse 11. They ravished the women in Zion, and the maids in the cities of Judah.] The evil mentioned here was predicted by Moses, Deut. xxviii. 30, 32; and by Jeremiah, chap. vi. 12.

Verse 12. Princes are hanged up by their hand] It is very probable that this was a species of punishment. They were suspended from hooks in the wall by their hands, till they died through torture and exhaustion. The body of Saul was fastened to the wall of Beth-ahan, probably in the same way; but his head had already been taken off. They were hung in this way that they might be devoured by the fowls of the air. It was a custom with the Persians, after they had slain, strangled, or beheaded their enemy, to hang their bodies upon poles, or impale them. In this way they treated Hirstaus of Miletum, and Leonidas of Lacedæmon. See Herod. lib. vi. c. 30; lib. vii. c. 238.

Verse 13. They took the young men to grind] This was the work of female slaves. See the Note on Isa. xlvii. 2.

Verse 14. The elders have ceased from the gate] There is now no more justice administered to the people: they are under military law; or disposed of in every sense according to the caprice of their masters.

Verse 16. The crown is fallen from our head] At feasts, marriages, &c. they used to crown themselves with garlands of flowers: all festivity of this kind was now at an end. Or, it may refer to their having lost all sovereignty,—being made slaves.

Verse 18. The foxes walk upon it.] Foxes are very numerous in Palestine. see on Judges xv. 4. It was usual among the Hebrews to consider all desolated land to be the resort of wild beasts; which is, in fact, the case every where when the inhabitants are removed from a country.

Verse 19. Thou, O Lord, remainest for ever] Thou sufferest no change. Thou didst once love us; O let that love be renewed towards us!

Verse 21. Renew our days as of old.] Restore us to our former state. Let us regain our country, our Temple, and all the divine offices of our religion;—but, more especially, Thy favour.

Verse 22. But thou hast utterly rejected us] It appears as if Thou hadst sealed our final reprobation, because Thou shewest against us exceeding great wrath. But convert us, O Lord, unto thee, and we shall be converted. We are now greatly humbled, feel our sin, and see our folly:—once more restore us, and we shall never again forsake Thee! He heard the prayer; and at the end of seventy years they were restored to their own land.

This last verse is well rendered in the first printed edition of our Bible, 1655:—Renue our days as in olde tyme, for thou hast now banished us longe prough, and bene sore displeasid at us.

My old MS. Bible is not less nervous:—Nene thou our days as fro the beginning: bot castand awete thou hast put us out: thou wretchedist again us bugely.

Dr. Blayney translates,—“For surely Thou hast cast us off altogether;” and adds, “כי ki ought certainly to be rendered as causal; God’s having rejected his people, and expressed great indignation against them, being the cause and ground of the preceding application in which they pray to be restored to His favour, and the enjoyment of their ancient privileges.”

Parsau thinks no good sense can be made of this place unless we translate interrogatively, as in Jer. xiv. 19,—

“Hast thou utterly rejected Judah?
Hast thy soul loathed Zion?”

On this ground he translates here,—

An erim proune nos rejectans?
Nobis iratus esse usque adeo?”

“Hast thou indeed utterly cast us off?
Wilt thou be angry with us for ever?”

Wilt thou extend Thy wrath against us so as to shew us no more mercy? This agrees well with the state and feelings of the complainants.

17 For this * our heart is faint; * for these things our eyes are dim.

18 Because of the mountain of Zion, which is desolate, the foxes walk upon it.

19 Thou, O Lord, * remainest for ever; * thy throne from generation to generation.

20 * Wherefore dost thou forget us for ever, and forsake us * so long time?

21 * Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old.

22 * But thou hast utterly rejected us; thou art very wroth against us.

v Ps. 9. 7. & 10. 16. & 29. 10. & 90. 2. & 102. 12. 26. 27. & 145. 13. Hab. 1. 12. w Ps. 45. 5.—x Ps. 13. 1.—y Heb. For length of days?—z Ps. 90. 3, 7, 12. Jer. 31. 18.—a Or, For wilt thou utterly reject us?

MASORETIC NOTES.

Number of verses in this Book, 154.

Middle verse, chap. iii. 34.

In one of my oldest MSS. the twenty-first verse is repeated at the conclusion of the twenty-second verse. In another, yet older, there is only the first word of it, ושמעו hashibenu, Convert us!

Having given in the preceding Preface and Notes what I judge necessary to explain the principal difficulties in this very fine and affecting Poem, very fitly termed THE LAMENTATIONS, as it justly stands at the head of every composition of the kind, I shall add but a few words, and these shall be by way of recapitulation chiefly.

The Hebrews were accustomed to make lamentations or mourning songs upon the death of great men, princes, and heroes, who had distinguished themselves in arms; and upon any occasion of public miseries and calamities. Calmet thinks they had collections of these sorts of Lamentations; and refers in proof to 2 Chron. xxxv. 25.—“And Jeremiah lamented for Josiah; and all the singing men, and the singing women, spake of Josiah in their lamentations, to this day; and made them an ordinance in Israel: and behold they are written in the Lamentations.”

From this verse it is evident, that Jeremiah had composed a funeral elegy on Josiah: but, from the complexion of this Book, it is most evident that it was not composed on the death of Josiah, but upon the desolations of Jerusalem, &c. as has already been noted. His lamentation for Josiah, is therefore lost. It appears also, that on particular occasions, perhaps anniversaries, these lamentations were sung by men and women singers, who performed their several parts; for these were all alternate or responsive songs. And it is very likely, that this Book was sung in the same way; the men commencing with א אלֶף, the women responding with ב בת, and so on. Several of this sort of songs are still extant. We have those which David composed on the death of his son Absalom, and on the death of his friend Jonathan. And we have those made by Isaiah, Jeremiah, and Ezekiel, on the desolation of Egypt, Tyre, Sydon, and Babylon. See Isa. xiv. 4, 5; xv. ; xvi: Jer. vii. 29; ix. 10; xlviii. 32; Ezek. xix. 1; xxviii. 11; xxxii. 2; Jer. ix. 17. Besides these, we have fragments of others in different places; and references to some, which are now finally lost.

In the two first Chapters of this Book, the prophet describes, principally, the calamities of the siege of Jerusalem. In the third, he deploras the persecutions which he himself had suffered; though he may in this be personifying the city and state; many of his own sufferings being illustrative of the calamities that fell generally upon the city and people at large.

The fourth Chapter is employed chiefly on the ruin and desolation of the city and temple; and upon the misfortunes of Zedekiah, of whom he speaks in a most respectful, tender, and affecting manner:—

“The anointed of Jehovah, the breath of our nostrils, was taken in their toll,
Under whose shadow we sat, we shall live among the nations.”

At the end he speaks of the cruelty of the Edomites, who had insulted Jerusalem in her miseries, and contributed to its demolition. These he threatens with the wrath of God.

The fifth Chapter is a kind of form of prayer for the Jews, in their dispersions and captivity. In the conclusion of it, he speaks of their fallen royalty; attributes all their calamities to their rebellion and wickedness; and acknowledges that there can be no end to their misery, but in their restoration to the Divine favour.

This last Chapter was probably written some considerable time after the rest: for it supposes the temple to be so deserted, that the foxes walked undisturbed among its ruins, and that the people were already in captivity.

The Poem is a monument of the people’s iniquity and rebellion; of the displeasure and judgment of God against them; and of the piety, eloquence, and incomparable ability, of the Poet.

INTRODUCTION

TO THE BOOK OF

THE PROPHET EZEKIEL.

EZEKIEL, the prophet, was son of *Buzi*; and was of the sacerdotal race, as himself informs us, chap. i. 3, and was born at a place called *Saresa*, as the *pseudo-Epiphanius* tells us in his *Lives of the Prophets*. He was carried captive by Nebuchadnezzar into Babylon, with Jeconiah king of Judah and *three thousand* other captives of the principal inhabitants; and was sent into Mesopotamia where he received the prophetic gift, which is supposed (from an obscure expression in his prophecies, chap. i. 1) to have taken place in the *thirtieth* year of his age. He had then been in captivity *five* years; and continued to prophesy about *twenty-two* years, from A. M. 3409 to A. M. 3430, which answers to the *fourteenth* year after the destruction of Jerusalem.

About *three* months and *ten* days after this conquest of Jerusalem, Nebuchadnezzar made another descent, and again besieged the city; and Jehoiachin, who succeeded his father Jehoiakim, was obliged to surrender. The victorious Chaldeans carried off all the inhabitants of note into Babylon, leaving none behind but the very poorest of the people. See 2 Kings xxiv. 8—16. These captives were fixed at *Tel-abib*, and other places on the river Chebar, which flows into the east side of the Euphrates at Carchemish, nearly *two hundred* miles northward of Babylon. There, as Abp. Newcome observes, he was present in body, though in visionary representation he was sometimes taken to Jerusalem.

With this same learned writer I am of opinion that, the better to understand the propriety and force of these Divine revelations,—the circumstances and dispositions of the Jews in their own country, and in their state of banishment, and the chief historical events of that period, should be stated and considered. Most writers of this prophet have adopted this plan; and Abp. Newcome's abstract of this history is sufficient for every purpose.

"Zedekiah, uncle to the captive king Jehoiachin, was advanced by Nebuchadnezzar to the kingdom of Judah; and the tributary king bound himself to subjection by a solemn oath in the name of Jehovah, Ezek. xvii. 16. But, notwithstanding the Divine judgments which had overwhelmed Judah during the reigns of his two immediate predecessors, he did evil in the sight of God, 2 Chron. xxxvi. 12. Jerusalem became so idolatrous, impure, oppressive, and blood-thirsty, that God is represented as smiting his hands together through astonishment at such a scene of iniquity, chap. xxii. 13. The Prophet Jeremiah was insulted, rejected, and persecuted;—false prophets abounded, whose language was, *We shall not serve the king of Babylon*, Jer. xxvii. 9. *I have broken the yoke of the king of Babylon*, Jer. xxviii. 2. They even limited the restoration of the sacred vessels and the return of Jehoiachin and his fellow-captives to so short an interval as *two* years, Jer. xxviii. 3, 4. Zedekiah, blinded by his vices and these delusions,—flattered by the embassies which he had received from Edom, Moab, Ammon, Tyre, and Sidon, Jer. xxvii. 3, and probably submitting, with his accustomed timidity to the advice of evil counsellors, Jer. xxviii. 25, rebelled against his powerful conquerors, and sent ambassadors into Egypt for assistance, Ezek. xvii. 15. Hence arose a third invasion of the Chaldeans. Pharaoh-Hophra, king of Egypt, did not advance to the assistance of Zedekiah till Jerusalem was besieged, Jer. xxxvii. 5. The Babylonians raised the siege with the design of distressing the Egyptians in their march, and of giving battle when advantage offered: but Pharaoh, with perfidy and pusillanimity, returned to his own country; and left the rebellious and perjured king of Judah to the rage of his enemies, Jer. xxxvii. 7. Before the siege was thus interrupted, Zedekiah endeavoured to conciliate the favour of God by complying so far with the Mosaic law as to proclaim the sabbatical year,—a year of liberty to Hebrew servants, Exod. xxi. 2. But such was his impety, and so irresolute and fluctuating were his counsels, that, on the departure of the Chaldeans, he revoked his edict, Jer. xxxvii. 11; upon which God, by the Prophet Jeremiah, proclaimed liberty to the sword, to the pestilence, and to the famine; and commissioned these messengers of His wrath to avenge Himself on His people, Jer. xxxiv. 17. When the siege was resumed, we have a farther instance of Zedekiah's extreme infatuation; his rejection of Jeremiah's counsel, given him by the authority of God, to preserve himself, his family, and his city, by a surrender to the Chaldeans. Thus, after a siege of *eighteen* months, Jerusalem was stormed and burnt, Jer. xxxix. 1, 2. Zedekiah was taken in his flight,—his sons were slain before his eyes,—his eyes were afterwards put out agreeably to the savage custom of Eastern conquerors,—and he was carried in chains to Babylon, Jer. xxxix. 5—7.

"The exiles on the river Chebar were far from being awakened to a devout acknowledgment of God's justice by the punishment inflicted on them: they continued rebellious and idolatrous, Ezek. ii. 3; xx. 39;—they hearkened to false prophets and prophetesses, Ezek. xiii. 2, 17;—and they were so alienated that He refused to be enquired of by them. In vain did Ezekiel endeavour to attract and win them by the charms of his flowing and insinuating eloquence; in vain did he assume a more vehement tone to awe and alarm them by heightened scenes of calamity and terror.

"We know few particulars concerning the Jews at Babylon. They enjoyed the instruction and example of the prophet Daniel, who was carried away captive to that city in the *third* year of Jehoiakim, *eight* years before the captivity of Ezek. Dan. i. 1. Jeremiah cautioned them not to be deceived by their false prophets and divines, Jer. xxix. 8, 9, 15, 21; against some of whom he denounced fearful judgments. He exhorted them to *seek the peace of the city where they dwell; to take wives, build houses, and plant gardens*, till their restoration after *seventy* years, Jer. xxix. 5, 6, 7, 10. He also comforted them by a prediction of all the evil which God designed to inflict on Babylon: he assured them that *none should remain* in that proud city, but that it should be *desolate for ever*. The messenger, when he had read the book containing these denunciations, was commanded to *bind a stone to it, and cast it into the Euphrates, and say, Thus shall Babylon sink, and shall not rise from the evil which I will bring on her*, Jer. li. 59—64. It further appears by Divine hymns now extant, see Psa. lxxix. cii. cvi. and cxxxvii. that God vouchsafed to inspire some of these Babylonian captives with His Holy Spirit. Nebuchadnezzar appointed Gedaliah ruler of the people that remained in Judea, 2 Kings xxv. 23; Jer. xl. 5; and the scattered military commanders and their men, together with other Jews who had taken refuge in the neighbouring countries, Jer. xl. 7, 11, submitted to his government on the departure of the Chaldeans. The Jews employed themselves in gathering the fruits of the earth, Jer. xl. 12, and a calm succeeded the tempest of war: but it was soon interrupted by the turbulence of this devoted people. Iahmael slew Gedaliah; and compelled the wretched remains of the Jews in Mizpah, the seat of Gedaliah's government, to retire with him towards the country of the Ammonites, Jer. xl. 1, 10; a people hostile to the Chaldeans, Jer. xxvii. 3. Johanan raised a force to revenge this mad and cruel act, Jer. xli. 11—15, pursued Iahmael, overtook him, and recovered from him the people whom he had forced to follow him: but the assassin himself escaped with *eight* men to his place of refuge. The succeeding event furnishes another signal instance of human infatuation. Johanan, through fear of the Chaldeans, many of whom Iahmael had massacred, together with Gedaliah, Jer. xli. 3, conceived a design of retreating to Egypt, Jer. xli. 17: but, before he executed this resolution, he formally consulted the prophet Jeremiah. The Prophet answered him in the name of Jehovah, Jer. xlii. that if Johanan and the people abode in Judea, God would *build them, and not pull them down; would plant them, and not pluck them up*; but if they went to sojourn in Egypt, they should *die by the sword, by famine, and by pestilence*; and

INTRODUCTION TO THE BOOK OF THE PROPHET EZEKIEL.

should become an *execration, and an astonishment, and a curse, and a reproach*. Notwithstanding this awful assurance, and the many prophecies of Jeremiah, which the most calamitous events had lately verified, Johanan defied the living God and His prophet, and madly adhered to his determination. Not long after the destruction of Jerusalem, the siege of Tyre was undertaken by Nebuchadnezzar. It continued for the space of *thirteen* years: and many think that the conquest of the Sidonians, Philistines, Ammonites, Moabites, and Idumeans, coincided with this period, the Chaldean being able to make powerful detachments from his vast forces. See the prophecies, Jer. xxvii. 2, 3, xlviii., xlix., and Ezek. xxv. After the reduction of that famous city, Nebuchadnezzar made his descent on Egypt, which he subdued and ravaged throughout; and at this time Johanan and his Jewish colonists experienced the vengeance of the conqueror, together with the Egyptians. So widely did Nebuchadnezzar spread his victories and devastations that, according to the learned chronologer *Marsham*, Lond. edit. 1672, fol. p. 566, s. 18, this might justly be called the *era of the subversion of cities*.—

— Omnia ex terris Ægypti, et Indi,
Genuis Arabis, omnia vertebant terga Sabæi.

Virg. Æn. vii. 705.

"The trembling Indians and Egyptians yield;
Arabs and soft Sabæans quit the field."

I may add, that the stroke fell upon no people so heavily as upon the Jews; for no other nation possessed privileges like them, and no other nation had sinned so deeply against God. Their crimes were seen in their punishment.

The principal design of this prophet was to comfort his companions in tribulation, during their captivity; and to render it light by the most positive promises of their restoration to their own land, the rebuilding of the Temple, and the re-establishment of the Divine worship; all their enemies being finally destroyed.

That Ezekiel is a very *obscure* writer all have allowed who have attempted to explain his Prophecies. The Jews considered him inexplicable. There is a tradition that the Rabbins held a consultation whether they should admit Ezekiel into the Sacred Canon? And it was likely to be carried in the negative, when Rabbi *Ananias* rose up and said he would undertake to remove every difficulty from the account of *Johanan's chariot*, chap. i., which is confessedly the most difficult part in the whole Book. His proposal was received; and to assist him in his work, and that he might complete it to his credit, they furnished him with *three hundred barrels of oil* to light his lamp during the time he might be employed in the study of this part of his subject! This extravagant grant proved at once the conviction the Rabbins had of the difficulty of the work: and it is not even intimated that Rabbi *Ananias* succeeded in any tolerable degree, if indeed he undertook the task; and they believe that till this hour, the *chariot* mentioned in chap. i. and the account of the *Temple* described at the conclusion of the Book, have not been explained.

I believe it may be affirmed with truth, that these parts of the Prophecy have had as many *different explanations* as there have been *expositors*! Yet each has been sanguine in the hope that he had removed all difficulties; while every successor felt that the whole work was yet to be done, and that the *Gordian knot* was not likely to be untied unless by himself! And, it is to be lamented that in these circumstances the work still remains as to its principal difficulties; and I certainly do not attempt to add another to Ezekiel's Commentators with the most distant hope of being able to solve those particular difficulties.

After all, with the exception of the *Chariot, Gog and Magog*, the peculiarities in the description of the *Temple*, and some matters of this kind, the major part of the Prophecy is very intelligible, and highly edifying; and does not present more difficulties than have been found in the preceding Prophets, and may be found in those which follow. I have in the following Notes done what I could, as a help to a better understanding of this part of the Sacred Writings.

The ancient *Versions* give some help: but it is astonishing how difficult it is to settle the Text by a collation of MSS. This has not yet been properly done; and we cannot know the *true meaning* till we can ascertain the *true reading*. But, after having laboured in this way, I must express myself as the learned Professor of the Oriental Tongues at Parma, *J. B. De Rossi*—*tanta hæc in suffragia præsertim pronominibus codicum inconstantia ac varietas, ut lædatur me laboris mei, ac verius ego quod olim de uno Zacharia versu (xi. 5.) dolens inquebat Norzius, de toto Ezechielis libro utrisque possim, angustiatam fuisse animam meam ob varietates multas, et advertisse faciem meam ab eis.*"

"That there is so much inconstancy and variation among the MSS. in *suffragia*, especially in the pronouns, that I was weary of my labour; and I could more truly say of the whole book of Ezekiel, than *Norzius* did relative to one passage in Zechariah, who, bitterly complaining of the many variations he met with, said,—*My soul was perplexed with them, and I turned away my face from them.*" As most of our printed editions have been taken from a very inadequate collation of MSS., especially of this Prophet, much remains to be done to restore the Text to a proper state of purity. When this is done, it is presumed that several of the difficulties in this Book will be removed. In many instances *Abp. Newcome* has been very successful.

On the famous controversy relative to *GOG* and *MAGOG*, I must refer the Reader to the Notes on chap. xxxviii. and xxxix. where the best accounts I have met with are detailed. There are only *two schemes* that appear at all probable, that which makes *Gog Antiochus Epiphanes*, king of Assyria; and that which makes him *Cambyses*, king of Persia. The former, as being most probable, and the best supported in all its parts by the marks given in the prophecy, I have in a certain measure adopted, for want of one more satisfactory to my own mind.

The character of Ezekiel as a Poet has been drawn at large by some of the most eminent critics of these and other countries. *Louth, Michaelis*, and *Eichorn*, are the chief. *Abp. Newcome* has quoted largely from the latter; and from his work, which is now very scarce, and extremely dear, I shall present my Readers with the following extracts:—

"The two first visions are so accurately polished, chap. i.—vii. viii.—xi. and demanded so much art to give them their last perfection and proportion, that they cannot possibly be an unpremeditated work. And if, according to the commonly received opinion, they were publicly read by Ezekiel as we read them now, he must have seriously designed them as a picture, and finished them in form. The intention of his visions might make this necessary. He designed no doubt to make deep impressions upon the people whom he was to guide; and, by highly labouring the Divine appearances, to open their ears for his future oracles and representations. The more complete, sublime, and majestic the Divine appearances were which he represented, the deeper veneration was impressed upon the mind towards the prophet, to whom such high visions were communicated. Most of the parts which compose Ezekiel, as they are generally works of art, are full of artificial and elaborate plans.

"The peculiarities of language in the first Chapter are to be found in the middle and end of the Book. The same enthusiasm, which in the beginning of his prophecies produced the magnificent Divine appearances, must also have built the Temple of God at the conclusion. As in the beginning, every thing is first proposed in high allegorical images, and afterwards the same ideas are repeated in plain words; thus, also, in the middle and at the end in every piece, allegorical representation is succeeded by literal. Throughout, the style is rather prose than verse; and rough, hard, and mixed with the Chaldee.

"The division of Ezekiel into two parts has been adopted by several writers. They continue the former part to the *thirty-ninth* Chapter, and consider the last *nine* Chapters from the *fortieth* as a separate Book. This division is possible. From the *eleventh* Chapter, a new elevated scene commences. Before, there was nothing but oracles, full of misfortunes, punishments, death, and ruin; visions concerning the destruction of the government, and concerning the flight and state of the last king; and pictures of the universal corruption, idolatry, and superstition of Israel. From the *fortieth* Chapter, a new temple rises before the eyes of the holy seer: he walks round about it in Palestine; he measures the city and country for their new inhabitants; he orders sacrifices, feasts, and customs. In short, a Magna Charta is planned for priests, kings, and people, in future and better times. Lastly, from hence prosaic expressions predominate; at least, the prophet elevates himself by poetical colouring much more rarely than before.

"A generally acknowledged character of Ezekiel is, that he minutely distinguishes every thing in its smallest parts. What the more ancient prophets brought together in one single picture, and to which they only alluded, and what they explained with the utmost brevity, are shown only from one side, that he explains and unfolds formally, and represents from all possible sides.

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"Another character, and a principal one, which distinguishes his oracle is, that no other prophet has given so free a course to his imagination. Almost every thing is dressed in symbolical actions, in fables, narrations, allegories, or in the still higher poetry of visions. And as they are very complicated, there resound from all sides complaints of darkness. Whoever can look on these things with the eye of an eagle, and is not disturbed from the principal object by what is not essential;—he alone is able to comprehend the sense of the whole composition, and he scarcely conceives how any one can complain of obscurity. Mean while, how different soever the species of composition are which he hazards, they are all worked out in the same general form. What he represents in one image, picture, or vision, in allegory, parable, or narration, is explained in a short speech, which God, who is at his right hand, enables him to pronounce.

"It is evident that he has shewn an inexhaustible imagination and power of invention throughout all the pages of his Book. He uses all sorts of prophetic poetry, to appear always great and magnificent; and it cannot be denied, that he has given all kinds, excellent pieces, both in design and execution. Particularly, he is so used to ecstasies and visions, that he adopts the language proper to these, where he has no visions to describe.

"If the dress of vision fitted any prophet, it was certainly Ezekiel: he was even naturally led to it by his situation, and by the subjects which he was to represent. He was to describe and foretell to his fellow captives, several facts which happened in Palestine, in Jerusalem, and in the king's palace. A narration and description in simple prose could not possibly suit a prophet; he must give his object the requisite prophetic dignity, by a particular dress.

"He therefore brought the scene of events nearer. For this purpose he chose high ecstasies, such as the Greek and Roman poets pretended to in their flights of enthusiasm: the hand of Jehovah came upon him, and carried him to that place, where what he intended to propose to his countrymen in their exile might be seen and considered. All ecstasies, in my opinion, are nothing but dresses, nothing but poetical fictions: and a poet of another age, and of another tone, of an inferior imagination and poetical endowments, would have given the same ideas quite another dress.

"Accustomed to this kind of poetry, he represented the restitution of the Jewish state in a sublime vision. His imagination placed him upon graves, where he stood on the dried bones of the dead. He saw how the graves opened, the bones were clothed with flesh, and the dead came forth by a new creation. Could there be a more lively fiction for this case? Another poet would have represented the restoration of the Jews in simple words; and would only have compared it to a resurrection, or give it some other ornamental delineation. To view this intuitively in an example, compare Ezek. xxxvii. 1—14, and Isa. xxvi. 19.

"Thy dead shall live, their desolations shall rise:
Awake and sing, ye that dwell in the dust:
For thy dew is as the dew of herbs,
And the earth shall cast forth the mighty dead."

"And, however numerous the fictions of Ezekiel are, they all appear in magnificent dress, and each in its peculiar splendid one. Lustre shines in him on every side; and if the poet has here and there overlooked his subject with ornaments, we shall be unable to refuse our admiration to his genius, notwithstanding these defects.

"The first part of his Book may be an instance. The barren genius of Moses was gone, when God appeared only in a fiery bush in the wilderness; and as the world improved in cultivation, a more luxuriant one succeeded in his place, which in process of time demanded wonderful figures and giant forms, that the representation of the Divine appearance might please. Isaiah had already appeared in a higher style than Moses. To him God manifested Himself in the pomp of an oriental king; and this piece makes a strong impression by its unity, and gains on us by its elevated simplicity, majesty, and dignity, Isa. vi. But Ezekiel differs widely. Before him stands the chariot throne of God with wonderful forms: he summons all the pomp which nature and art can furnish; he abundantly employs fiction and composition to give his Divine appearance dignity, elevation, and majesty; and thus to make a suitable impression. The whole creation must lend him its most noble forms. Men, oxen, lions, and eagles, support the throne: the Hebrew history must furnish all its most wonderful scenes, to surround the chariot throne with the greatest pomp imaginable. I admire the master-hand of the artist, who knew how to compose in such a manner. I am astonished at the richness of his imagination, that could give dignity to all the exalted scenes of the Hebrew history, and could combine them in one body. But, notwithstanding this, the scene in Ezekiel is far from making the same deep and heart-striking impression with that of Isaiah. A short view of the whole in Isaiah does wonders: in Ezekiel the prospect is dispersed; and as it is not rounded, it astonishes rather than impresses. In Isaiah, there is a majestic silence, which is only interrupted by the heavenly cry of the seraphs, Isa. vi. 3; in Ezekiel, the noise of the restless wheels and moving wings confound us. In Isaiah, the eye is delighted with artless majesty; in Ezekiel, it is consumed by the brightness of the fire which shines round about the chariot throne.

"The Author of the Revelation, whose poetry is in the same style with that of Ezekiel, and full of imagination, has for the most part avoided the rocks upon which his predecessors struck; and happily, for the most part, has cut off the wild shoots of a heated imagination. He also has fictions of wonders and giant forms: but he has produced them only so far as to give the Reader a full image before his eyes. He does not pursue them minutely, and he does not distract or pain his Reader.

"On the contrary, it was a happy invention that his lofty poems are sometimes interrupted by short speeches; they are not only useful for the illustration of his symbols, but also for the repose of the mind. By this change, his Readers are agreeably entertained; and their imagination finds resting places, so as to soar more easily after the imagination of the poet.

"Ezekiel is a great poet, full of originality; and, in my opinion, whoever censures him as if he were only an imitator of the old prophets, can never have felt his power. He must not in general be compared with Isaiah, and the rest of the old prophets. Those are great, Ezekiel is also great; those in their manner of poetry, Ezekiel in his; which he had invented for himself, if we may form our judgments from the Hebrew monuments still extant."—Thus far a judicious critic, who but indirectly admits the Prophet's inspiration.

Bp. Lowth, who has done so much to elucidate the Hebrew poetry, has also given fine critical judgments on the comparative merits of the prophets. Isaiah is his favourite; and him he places always at the head, and with him all others are compared. Of Ezekiel, his character is very high and accurately drawn; and my Readers will naturally expect that I should produce what he says on this subject, rather than attempt any thing of my own; for this would resemble the attempt to write an *Iliad* after Homer.

"Ezekiel," says this learned prelate, "is inferior to Jeremiah in elegance; but is equal to Isaiah in sublimity, though in a different species of the sublime. He is bold, vehement, tragical, and deals very much in amplification. His sentiments are lofty, animated, poignant, and full of indignation. His images are fertile, magnificent, and sometimes rather bordering on indelicacy. His diction is grand, weighty, austere, rough, and sometimes uncultivated. He abounds in repetitions, not for the sake of beauty or grace, but from vehemence and indignation. Whatever his subject be, he keeps it always in his eye, without the least deviation; and is so much taken up with it, that he has scarcely any regard to order or connexion. In other things he may be perhaps exceeded by the other prophets: but in that species for which he was particularly turned, that is, force, impetuosity, weight, and grandeur, no writer ever equalled him. His diction is clear enough; almost all his obscurity arises from his subjects. His visions are particularly obscure; which, however, as in Hosea, Amos, and Zechariah, are delivered in a plain historical narration.

"The greater part of the Book, particularly the middle of it, is poetical; whether we regard the matter or the language. But some passages are so rough and unpolished, that we are frequently at a loss to what species of writing we ought to refer them. As to style, Isaiah, Jeremiah, and Ezekiel, may be placed with propriety enough in the same rank among the Hebrews; as Homer, Symonides, and Euechylus, among the Greeks."

Nothing need be added, and indeed nothing can be added, to this character; it is as fairly as it is fully drawn; and every paragraph in the Book will shew its propriety. But could we satisfactorily fathom the Prophet's meaning in those places where he is peculiarly obscure, we should feel the force and propriety of the Bishop's character still more,

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as in those very places the prophet is *peculiarly sublime*. The prophecy was delivered that it might be understood and be profitable; and no doubt it was fully apprehended by those to whom it was originally given, and for whose sake it was sent from heaven. As to the portions which respect a very *remote futurity*, they will be understood when the events take place; which will, in such times, be an additional argument in favour of Divine Revelation, when it is seen with what precision and accuracy prophets have foreseen and described such very remote and apparently contingent events.

To the general Reader, the following table taken from *Calmet* may be useful:—

A Chronological Table of the Prophecies of Ezekiel.

- A. M.**
3405 Ezekiel is led captive to Babylon with king Jeconiah. From this year the epoch of these prophecies must be taken.
3409 The first *vision* by the river Chebar, chap. i. The circumstances which followed Ezekiel's vocation to the prophetic office, chap. i. ii.
 He draws upon a tile, or bed of clay, the plan of Jerusalem, and the siege that it was about to endure; and he remains lying on this plan, on his left side, *three hundred and ninety days*, chap. iv. See under A. M. 3420.
3410 He turns on his right side, and lies *forty days*, which point out the *forty years* of the sins of Judah. To this time chap. v. vi. vii. refer.
 About the month of *September*, this being the *sixth year* of the captivity of Jeconiah, he had the visions related, chap. viii. ix. x. xi.
3411 Prophecies and figurative actions by which he points out the flight, capture, and blinding of Zedekiah, chap. xii. and the *seven* following.
 Zedekiah rebels against Nebuchadnezzar, chap. xvii. 15, 17.
 The Prophet charges the elders of Judah with hypocrisy, who came to consult him, chap. xx. xxi. xxii. xxiii.
3414 The siege of *Jerusalem* by Nebuchadnezzar. This was a *Sabbatic year*, (Jer. xxiv. 8, &c.) The siege did not begin till about the middle of the winter, 2 Kings xxv. 1. The Prophet's wife dies on the same day of the siege, and he is forbidden to mourn for her, chap. xxiv. 1, 2.
3415 Predictions against *Egypt*, chap. xxix. 16. Nebuchadnezzar puts to flight Pharaoh-hophra, and returns to the siege of Jerusalem *three hundred and ninety days* before it was taken.
3416 Predictions against *Tyre*, chap. xxvi.—xxviii. the *first day* of the *first month*.
 In the *seventh day* of the same month, God shews the Prophet the miseries to be brought on Egypt by Nebuchadnezzar, chap. xxx.
 In the *third month* of the same year, the Prophet had another vision against *Egypt*, chap. xxxi.
Jerusalem is taken, the *ninth* of the *fourth month*. Zedekiah was taken prisoner near Jericho. He is brought to Riblah, where, after seeing his children slain, his eyes are put out, he is laden with chains, and led to Babylon. Thus were fulfilled and reconciled the seemingly contradictory prophecies concerning him.
3417 Ezekiel being informed of the taking of Jerusalem, the *fifth day* of the *tenth month*, he predicts the ruin of the remnant that was left there under Gedaliah, chap. xxxiv. 21—29.
 He afterwards foretells the ruin of *Egypt*, chap. xxxii. 1, 16, 32; and that of the *Idumeans*, chap. xxv. 12.
3419 The commencement of the siege of *Tyre*, which lasted *thirteen years*.
 To the same time we must refer the miseries of the Sidonians, the Amalekites, the Moabites, and the Idumeans, pointed out by Jeremiah, chap. xxvii. xlviii. xlix.; Ezek. xxv.
3420 End of the *forty years* mentioned, chap. iv. 5, 6, and of the *three hundred and ninety years*, from the separation of Israel and Judah. The *forty years* commence with the renewal of the covenant under Josiah.
3430 The vision in which God shewed the Prophet the rebuilding of the city and the temple, and the restoration of the kingdom of Israel, chap. xl. 1, to the end of the Book.
 This vision took place on the *tenth* of the *first month*, *fourteen years* after the taking of Jerusalem.
3432 Taking the city of *Tyre*, by Nebuchadnezzar, to whom God promises the spoils of *Egypt*, as a compensation for the trouble and loss he sustained before Tyre, chap. xxix. 17—20.
 Nebuchadnezzar enters *Egypt*. Amasis had been made king by the Cyrenians, who had rebelled against Pharaoh-hophra. *Herodotus*, lib. iv. c. 169, and lib. ii. cc. 161, 162.
3433 The king of Babylon overruns and subdues the whole of *Egypt*; commits the greatest outrages; and carries off captives the inhabitants, the Jews, and others whom he found there. See Jer. xliii. xlv. xlvi.; Ezek. xxix. xxx. xxxi.
 Nebuchadnezzar leaves *Amasis* king of Lower *Egypt*; *Hophra*, or, *Apries*, having escaped to the Thebais.
3442 Death of Nebuchadnezzar.
Evi-Merodach succeeds him; and sets Jeconiah at liberty, and makes him his companion, 2 Kings xv. 27, and Jer. lii. 31.

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Chronological Notes relative to the commencement of Ezekiel's Prophecy.

Year from the Creation, according to Archbishop Usher, 3659.—Year of the Jewish era of the world, 3198.—Year from the Deluge, 1753.—Second year of the forty-sixth Olympiad.—Year from the building of Rome, according to the Varroian or generally received account, 129.—Year from the building of Rome, according to Cato and the Fasti Comenariæ, 158.—Year from the building of Rome, according to Polybius the historian, 137.—Year from the building of Rome, according to Fabius Pictor, 153.—Year of the Julian Period, 4119.—Year of the era of Nabonassar, 151.—Year from the foundation of Solomon's temple, 401.—Year since the destruction of the kingdom of Israel by Shalmaneser, king of Assyria, 128.—Second year after the third sabbatic year after the nineteenth Jewish jubilee, according to Helvicus.—Year before the birth of Christ, 591.—Year before the vulgar era of Christ's nativity, 503.—Cycle of the Sun, 3.—Cycle of the Moon, 15.—Twenty-second year of Tetrastinus Prince, the fifth king of the Romans: this was the eighty-sixth year before the coalescing of Lucius Junius Brutus, and Valerius Valerius Poplicola.—Thirty-first year of Cyprius, or Cyprius, the fourth king of Media.—Eleventh year of Agastius, king of Lacedæmon, of the family of the Eurystides.—Twenty-fifth year of Alyattes II., king of Lydia, and father of the celebrated Croesus.—Eighth year of Xerxes, the seventh king of Macedonia.—Sixth and last year of Psamtis, king of Egypt, according to Helvicus, an accurate chronologist. This Egyptian king was the immediate predecessor of the celebrated Apries, called Sphax by Eusebius, and Pharaoh-hophra by Jeremiah, chap. xlv. 30.—First year of Baal, king of the Tyrians.—Twelfth year of Nebuchadnezzar, king of Babylon.—Fourth year of Zedekiah, the last king of Judah.

CHAPTER I.

This Chapter contains that extraordinary vision of the Divine glory with which the Prophet was favoured when he received the commission and instructions respecting the discharge of his office which are contained in the two following Chapters. The time of this Divine manifestation to the Prophet, 1-3. The vision of the four living creatures, and of the four wheels, 4-25. Description of the firmament that was spread over them, and of the throne upon which one sat in appearance as a man, 26-28. This vision, proceeding in a whirlwind from the north, seems to indicate the dreadful judgments that were coming upon the whole land of Judah through the instrumentality of the cruel Chaldeans, who lay to the north of it. See Jer. 1. 14; iv. 6; and vi. 1.

NOW it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God.

2 In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity,

3 The word of the LORD came expressly unto

a Heb. captivity.—b Ver. 3. Ch. 2. 15, 22 & 10. 15, 20, 22 & 43. 3.—c So Matt. 2. 16. Acts 7. 56 & 10. 11. Rev. 19. 11.—d Ch. 8. 3.—e 2 Kings 24. 12, 15.—f Heb. Jehoiachin. 1 Kings 13. 26. 2 Kings 24. 15. Ch. 2. 14, 22 & 2. 1 & 40. 1.

NOTES ON CHAPTER I.

Verse 1. *In the thirtieth year*] We know not what this date refers to. Some think it was the age of the prophet; others think the date is taken from the time that Josiah renewed the covenant with the people, 2 Kings xxiii. 3, from which Usher, Prideaux, and Calmet, compute the forty years of Judah's transgression, mentioned chap. iv. 6.

Alp. Newcomer thinks there is an error in the Text, and that instead of *be-sholechim*, in the thirtieth, we should read *be-chamishith*, in the fifth, as in the second verse. Now it came to pass in the fifth year, in the fourth month, in the fifth day of the month, &c. But this is supported by none of the ancient Versions, nor by any MS. The Chaldees paraphrases the verse.—“And it came to pass thirty years after the highpriest Hilkiyah had found the book of the law, in the house of the sanctuary,” &c. This was in the twelfth year of Josiah's reign. The thirtieth year, computed as above, comes to A. M. 3409, the fourth year from the captivity of Jeconiah, and the fifth of the reign of Zedekiah. Ezekiel was then among the captives who had been carried away with Jeconiah, and had his dwelling near the river Chebar, Chaborus, or Aboras, a river of Mesopotamia, which falls into the Euphrates a little above Thapaccus, after having run through Mesopotamia from east to west.—Calmet.

Fourth month] Thammuz, answering nearly to our July.

I saw visions of God] Emblems and symbols of the Divine Majesty. He particularly refers to those in this Chapter.

Verse 2. *Jehoiachin's captivity*] Called also Jeconiah and Coniah, see 2 Kings xxiv. 12. He was carried away by Nebuchadnezzar, see 2 Kings xxiv. 14.

Verse 3. *The hand of the Lord*] I was filled with His power, and with the influence of the prophetic spirit.

Verse 4. *A whirlwind came out of the north*] Nebuchadnezzar, whose land, Babylonia, lay north of Judea. Chaldees is thus frequently denominated by Jeremiah.

A great cloud, and a fire infolding itself] A mass of fire concentrated in a vast cloud, that the flames might be more distinctly observable, the fire never escaping from the cloud, but issuing, and then returning in upon itself. It was in a state of powerful agitation; but always involving itself, or returning back to the centre whence it appeared to issue.

Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him.

4 And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

5 Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.

6 And every one had four faces, and every one had four wings.

7 And their feet were straight feet; the sole of their feet was like the sole of a calf's foot; and they sparkled like the colour of burnished brass.

h Jer. 23. 19 & 25. 21.—i Jer. 1. 14. & 4. 6 & 6. 1.—k Heb. catching itself. 1 Rev. 4. 6, &c.—m Ch. 10. 8, &c.—n Ver. 10. Ch. 10. 14, 21.—o Heb. a straight foot.—p Dan. 10. 6. Rev. 1. 15.

A brightness was about it] A fine tinge of light surrounded the cloud, in order to make its limits the more discernible; beyond which verge the turmoiling fire did not proceed.

The colour of amber] This was in the centre of the cloud; and this amber-coloured substance was the centre of the labouring flame. The word *κρυσσος*, which we translate *amber*, was used to signify a compound metal, very bright, made of gold and brass.

Verse 5. *Also out of the midst thereof came—four living creatures*] As the amber-coloured body was the centre of the fire, and this fire was in the centre of the cloud; so out of this amber-coloured igneous centre came the living creatures just mentioned.

Verse 6. *Every one had four faces*] There were four several figures of these living creatures; and each of these figures had four distinct faces: but as the face of the man was that which was presented to the prophet's view, so that he saw it more plainly than any of the others, hence it is said, ver. 5, that each of these figures had the likeness of a man; and the whole of this compound image bore a general resemblance to the human figure.

Verse 7. *Their feet were straight feet*] There did not seem to be any flexure at the knee, nor were the legs separated in that way as to indicate progression by walking. I have before me several ancient Egyptian images of Isis, Oairis, Anubis, &c. where the legs are not separated, nor any bend at the knees; so that if there was any motion at all, it must have been by gliding, not progressive walking. And it is a remark of *Ælian*, that the gods are never represented as walking, but always gliding; and he gives this as a criterion to discern common angelic appearances from those of the gods: all other spiritual beings walked progressively, rising on one foot, while they stretched out the other; but the deities always glided without gradual progressive motions.

Like the sole of a calf's foot] Before, it is stated to be a straight foot; one that did not lay down a flat horizontal sole, like that of the human foot.

And they sparkled like the colour of burnished brass] I suppose this refers rather to the hoof of the calf's foot, than to the whole appearance of the leg. There is scarcely any thing that gives a higher lustre than highly polished or burnished brass. Our blessed Lord is represented with legs like burnished brass, Rev. i. 15.

8 ^a And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings.

9 ^a Their wings were joined one to another; ^b they turned not when they went; they went every one straight forward.

10 As for the likeness of their faces, they four ^a had the face of a man, ^b and the face of a lion, on the right side; ^c and they four had the face of an ox on the left side; ^d they four also had the face of an eagle.

11 Thus were their faces: and their wings were ^a stretched upward; two wings of every one were joined one to another, and ^b two covered their bodies.

12 And ^a they went every one straight forward: ^b whether the spirit was to go, they went; and ^c they turned not when they went.

13 As for the likeness of the living creatures, their appearance was like burning coals of fire, ^a and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures ^a ran and returned ^b as the appearance of a flash of lightning.

15 Now, as I beheld the living creatures, behold ^a one wheel upon the earth by the living creatures, with his four faces.

16 ^a The appearance of the wheels and their work was like unto the colour of a beryl: and

they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel.

17 When they went, they went upon their four sides: ^a and they turned not when they went.

18 As for their rings, they were so high that they were dreadful; and their rings were ^a full of eyes round about them four.

19 And ^a when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

20 ^a Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: ^b for the spirit ^c of the living creature was in the wheels.

21 ^a When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit ^a of the living creature was in the wheels.

22 ^a And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above.

23 And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

g Ch. 10. 18. 21.—r Ver. 11.—s Ver. 12. Ch. 10. 11.—t See Rev. 4. 7.—u Numb. 2. 10. v Numb. 2. 2.—w Numb. 2. 18.—x Numb. 2. 25.—y Or, divided above.—z Isa. 6. 2. a Ver. 8. Ch. 10. 22.—b Ver. 20.—c Ver. 9. 17.—d Rev. 4. 6.—e Zech. 4. 10.

f Matt. 24. 27.—g Ch. 10. 9.—h Ch. 10. 9. 10.—i Dan. 10. 6.—k Ver. 12.—l Or, strokes.—m Ch. 10. 12. Zech. 4. 10.—n Ch. 10. 16, 17.—o Ver. 12.—p Ch. 10. 17. q Or, of it.—r Ver. 19, 20. Ch. 10. 17.—s Or, of it.—t Ch. 10. 1.

Verse 8. They had the hands of a man under their wings] I doubt much whether the arms be not here represented as all covered with feathers, so that they had the appearance of wings, only the hand was bare; and I rather think that this is the meaning of their having the hands of a man under their wings.

Verse 9. Their wings were joined one to another] When their wings were extended, they formed a sort of canopy, level with their own heads or shoulders; and on this canopy was the throne, and the likeness of the man upon it, ver. 26.

They turned not when they went] The wings did not flap in flying, or move in the manner of oars, or of the hands of a man in swimming, in order to their passing through the air: as they glided in reference to their feet, so they soared in reference to their wings.

Verse 10. As for the likeness of their faces] There was but one body to each of those compound animals: but each body had four faces; the face of a man and of a lion on the right side; the face of an ox and an eagle on the left side. Many of these compound images appear in the Asiatic idols. Many are now before me: some with the head and feet of a monkey; with the body, arms, and legs of a man. Others with the head of the dog; body, arms, and legs, human. Some with the head of an ape; all the rest human. Some with one head and eight arms; others with six heads or faces, with twelve arms. The head of a lion, and the head of a cock, often appear; and some with the head of a cock, the whole body human, and the legs terminating into snakes. All these were symbolical, and each had its own appropriate meaning. Those in the Text had theirs also, could we but find it out.

Verse 12. They went every one straight forward] Not by progressive stepping, but by gliding.

Whether the spirit was to go] Whether that whirlwind blew, they went, being borne on by the wind, see ver. 4.

Verse 13. Like burning coals of fire] The whole substance appeared to be of flame; and among them frequent corrucations of fire like vibrating lamps, often emitting lightning, or rather sparks of fire, as we have seen struck out of strongly ignited iron in a forge. The flames might be something like what is called warring wheels, in pyrotechny. They seemed to conflict together.

Verse 14. The living creatures ran and returned] They had a circular movement; they were in rapid motion, but did not increase their distance from the spectator. So I think this should be understood.

Verse 15. One wheel upon the earth] It seems, at first view, there were four wheels, one for each of the living creatures; that is, the creatures were compound, so were the wheels, for there was a wheel in the middle of a wheel. And it is generally supposed that these wheels cut each other at right angles, up and down; and this is the

manner in which they are generally represented: but most probably the wheel within, means merely the nave in which the spokes are inserted, in reference to the ring, rim, or periphery, where these spokes terminate from the centre or nave. I do think this is what is meant by the wheel within a wheel; and I am the more inclined to this opinion, by some fine Chinese drawings now before me, where their deities are represented as walking upon wheels, the wheels themselves encompassed with fire. The wheel is simply by itself, having a projecting axis; so of these it is said, their appearance and their work was, as it were, a wheel within a wheel. There were either two peripheries or rims with their spokes, or the nave answered for the wheel within. I have examined models of what are called Ezekiel's wheels, which are designed to move equally in all directions: but I plainly saw that this was impossible; nor can any kind of complex wheel move in this way.

Verse 18. As for their rings] The strokes which form the rim or periphery.

They were dreadful] They were exceedingly great in their diameter, so that it was tremendous to look from the part that touched the ground to that which was opposite above.

Were full of eyes] Does not this refer to the appearance of nails keeping on the spokes, or strokes or bands upon the rim?

Verse 19. When the living creatures went, the wheels went] The wheels were attached to the living creatures; so that, in progress, they had the same motion.

Verse 20. The spirit of the living creature was in the wheels.] That is, the wheels were instinct with a vital spirit; the wheels were alive; they also were animals, or ended with animal life, as the creatures were that stood upon them. Here then is the chariot of Jehovah. There are four wheels, on each of which one of the compound animals stands; the four compound animals form the body of the chariot, their wings spread horizontally above, the canopy or covering of this chariot; on the top of which, or upon the extended wings of the four living creatures, was the throne, on which was the appearance of a man, ver. 26.

Verse 22. The colour of the terrible crystal] Like a crystal, well cut and well polished, with various facets, by which rays of light were refracted, assuming either a variety of prismatic colours, or an insufferable brilliant splendour. This seems to be the meaning of the terrible crystal. Newcome translates, fearful ice. The common translation is preferable.

Verse 23. Every one had two, which covered on this side] While they employed two of their wings to form a foundation for the firmament to rest on, two other wings were let down to cover the lower part of their bodies: but this they did only when they stood, ver. 24.

CHAPTER II.

24 * And when they went, I heard the noise of their wings, * like the noise of great waters, as * the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.

25 And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.

26 * And above the firmament that was over their heads was the likeness of a throne, * as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.

27 * And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28 * As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. * This was the appearance of the likeness of the glory of the Lord. And when I saw it, * I fell upon my face, and I heard a voice of one that spake.

The Prophet, having been overwhelmed with the glorious vision in the preceding Chapter, is here strengthened and comforted, 1, 2; and, then commissioned to declare to the rebellious house of Israel the terrible judgments that would very shortly come upon the whole land, if they repented not: with a gracious assurance by Ezekiel that God would be constantly with him while executing the duties of his office, 3-5. The Prophet is also commanded to be fearless, resolute, and faithful, in the discharge of it, 6-8, as he must be the messenger of very unpleasant tidings, which will expose him to great persecution, 9, 10.

AND he said unto me, Son of man, ^{OL XLVI. 2.} stand upon thy feet, and I will ^{As. Tur. Præc. Reg. Rom. 22.} speak unto thee.

2 And * the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: * they and their fathers have transgressed against me, *even unto this very day.*

4 * For they are * impudent children and stiff-hearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God.

5 * And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet * shall know that there hath been a prophet among them.

6 And thou, son of man, = be not afraid of

u Ch. 10. 5.—v Ch. 43. 2. Dn. 10. 6. Rev. 1. 15.—w Job 37. 4, 5. Psa. 29. 3, 4. & 95. 23.—x Ch. 10. 1.—y Exod. 24. 10.—z Ch. 8. 2.—a Rev. 4. 2 & 10. 1.—b Ch. 3. 23. & 4.—c Ch. 3. 23. Dn. 8. 17. Act. 9. 4. Rev. 1. 17.

d Dan. 10. 11.—e Ch. 3. 24.—f Heb. nations.—g Jer. 3. 25. Ch. 20. 15. 21. 30. h Ch. 3. 7.—i Heb. Aard of face.—k Ch. 3. 11, 26, 27.—l Ch. 33. 23.—m Jer. 1. 6, 17. Luke 12. 4.

Verse 24. *The noise of their wings*] When the whirlwind drove the wheels, the wind rustling among the wings, was like the noise of many waters; like a waterfall, or waters dashing continually against the rocks, or, rushing down precipices.

As the voice of the Almighty] Like distant thunder; for this is termed the voice of God, Psa. xviii. 13; Exod. ix. 23, 28, 29; xx. 18.

Verse 26. *A sapphire*] The pure oriental sapphire, a large well cut specimen of which is now before me, is one of the most beautiful and resplendent blues that can be conceived. I have sometimes seen the heavens assume this illustrious hue. The human form above this canopy is supposed to represent Him who, in the fulness of time, was manifested in the flesh.

Verse 27. *The colour of amber*] There are specimens of amber which are very pure and beautifully transparent. One which I now hold up to the light gives a most beautiful bright yellow colour. Such a splendid appearance had the august Being who sat upon this throne from the reins upward: but from thence downward he had the appearance of fire, burning with a clear and brilliant flame. For farther particulars see the Notes on chap. x.

Verse 28. *As the appearance of the bow*] Over the canopy on which this glorious Personage sat there was a fine rainbow, which, from the description here, had all its colours vivid, distinct, and in perfection,—red, orange, yellow, green, blue, indigo, and violet. In all this description we must understand every metal, every colour, and every natural appearance, to be in their utmost perfection of shape, colour, and splendour. And this, as above described, was the appearance of the likeness of the glory of the Lord. Spleudid and glorious as it was, it was only the appearance of the likeness,—a faint representation of the real thing.

I have endeavoured to explain these appearances as correctly as possible; to shew their forms, positions, colours, &c. But who can explain their meaning? We have conjectures in abundance;—and can it be of any use to mankind to increase the number of those conjectures? I think not. I doubt whether the whole does not point out the state of the Jews, who were about to be subdued by Nebuchadnezzar, and carried into captivity. And I am inclined to think that the living creatures, wheels, fires, whirlwinds, &c. which are introduced here, point out emblematically the various means,—sword, fire, pestilence, famine, &c. which were employed in their destruction; and that God appears in all this to shew that Nebuchadnezzar is only His instrument to inflict all these calamities. What is in the following Chapter appears to me to confirm this supposition. But we have the rainbow, the token of God's covenant, to shew that though there should be a destruction of the city, temple, &c. and sore tribulation among the people, yet there should not be a total ruin:—after a long captivity they should be restored. The rainbow is an illustrious token of mercy and love.

NOTES ON CHAPTER II.

Verse 1. *And he said unto me*] In the last verse of the preceding Chapter we find that the prophet was so penetrated with awe at the sight of the glory of God in the

mystical chariot, that he fell upon his face; and, while he was in this posture of adoration, he heard the voice mentioned here. It is evident, therefore, that the present division of these chapters is wrong. The first should either end with the words—*This was the appearance of the likeness of the glory of the Lord*, ver. 28; or the first verse of this Chapter should be added to the preceding, and this begin with the second verse.

Verse 2. *And the spirit entered into me*] This spirit was different to that mentioned above, by which the wheels, &c. were moved. The spirit of prophecy is here intended; whose office was not merely to enable him to foresee and foretell future events, but to purify and refine his heart, and qualify him to be a successful preacher of the Word of life.

He who is sent by the God of all grace to convert sinners must be influenced by the Holy Ghost: without which he can neither be saved himself, nor become the instrument of salvation to others.

And set me upon my feet] That he might stand as a servant before his master, to receive his orders.

Verse 3. *Son of man*] This appellative, so often mentioned in this Book, seems to have been given first in this prophet; afterwards to Daniel; and after that to the MAN Christ Jesus. Perhaps it was given to the two former to remind them of their frailty, and that they should not be exalted in their own minds by the extraordinary revelations granted to them; and that they should feel themselves of the same nature with those to whom they were sent: and, from the common principle of humanity, deeply interest themselves in the welfare of their unhappy countrymen. To the latter it might have been appropriated merely to shew that though all His actions demonstrated Him to be God, yet that He was also really MAN; and that in the man Christ Jesus dwelt all the fulness of the Godhead bodily. When the acts of Christ are considered, it is more easy to believe His eternal Godhead, than to be convinced that the Person we hear speaking, and see working, is also a man like unto ourselves.

I send thee to the children of Israel] To those who were now in captivity,—in Chaldea particularly: and to the Jews in general, both far and near.

Verse 4. *Thou shalt say unto them, thus saith the Lord*] Let them know that what thou hast to declare is the message of the Lord, that they may receive it with reverence.

Every preacher of God's word should take heed that it is God's message that he delivers to the people. Let him not suppose, because it is according to his own creed or confession of faith, that therefore it is God's word. False doctrines and fallacies without end are foisted on the world in this way. Bring the creed first to the Word of God, and scrupulously try whether it be right; and when this is done, leave it where you please,—take the Bible, and warn them from God's word recorded there.

Verse 5. *Yet shall know that there hath been a prophet among them*] By this they shall be assured of two things,—1. That God in His mercy had given them due warning. 2. That themselves are inexcusable for not taking it.

Verse 6. *Be not afraid of them*] They will maltreat

them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house.

7 And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious.

8 But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.

9 And when I looked, behold, a hand was sent unto me; and lo, a roll of a book was therein;

10 And he spread it before me: and it was written within and without: and there was written therein lamentations, and mourning, and woe.

CHAPTER III.

This Chapter contains more particular instructions to the Prophet. It begins with respecting his appointment to his office, 1-3. Ezekiel is then informed that his commission is, at this time, to the house of Israel exclusively, 4-6; that his countrymen would pay little regard to him, 7; that he must persevere in his duty notwithstanding such great discouragement; and he is exhorted with extraordinary courage and intrepidity to enable him fearlessly to declare to a disobedient and gainsaying people the whole counsel of God, 8-11. The Prophet is afterwards carried by the spirit that animated the cherubim and whisks, and by which he received the gift of prophecy, to a colony of his brethren in the neighbourhood, where he remained seven days overwhelmed with astonishment, 12-15. He is then warned of the awful consequences of being faithful in his office, 16-21; he is commanded to go forth into the plain: that he may have a visible manifestation of the Divine presence, 22; and is again favoured with a vision of that most magnificent set of symbols described in the first Chapter, by which the glorious majesty of the God of Israel was in some measure represented, 23. See also Isa. vi. 1-13; Dan. x. 5-19; and Rev. i. 10-16; iv. 1-11, for other manifestations of the Divine glory, in all of which some of the imagery is very similar. The Prophet receives directions relative to his future conduct, 24-27.

11 MOREOVER he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel.

2 So I opened my mouth, and he caused me to eat that roll.

3 And he said unto me, Son of man, cause

n Or, rebels.—o Jer. 2. 18. Jer. 6. 28. Mic. 7. 4.—p Ch. 2. 8. 1 Pet. 3. 14.—q Ch. 3. 9, 26. Jer. 1. 17, 17.—r Ver. 6.—s Heb. rebellion.—t Rev. 10. 9.—u Ch. 2. 8. Jer. 1. 8.—v Ch. 2. 1.—w Ch. 2. 8, 9.—x Rev. 10. 8. See Jer. 15. 16.—y Psa. 19. 10, 6, 10. Heb.—z Heb. deep of lip, and hoary of tongue; and so ver. 6.—a Heb. deep of lip, and hoary of language.

thee for thy message: but let not the apprehension of this induce thee to suppress it. Though they be rebels, fear them not; I will sustain and preserve thee.

Verse 7. Whether they will hear] Whether they receive the message, or persecute thee for it, declare it to them, that they may be without excuse.

Verse 8. Open thy mouth, and eat that I give thee.] Take my word as thou wouldst take thy proper food: receive it into thy heart; ponder it there, that it may be the means of strengthening and preserving thy soul, as proper nourishment will strengthen the body, and preserve from death. And the people to whom such messages of God may come should so hear it, read, mark, learn, and inwardly digest it, that it may turn to efficient nourishment to their souls.

Verse 9. A hand was sent] Here, the hand signifies not only the instrument of conveyance, but an emblem of the Divine power, which the hand of God always signifies.

A roll of a book] מגילת ספר megillath sepher. All ancient books were written so as to be rolled up; hence, volumen, a volume, from volvo, I roll.

Verse 10. It was written within and without] Contrary to the state of rolls in general, which are written on the inside only. The Hebrew rolls are generally written in this way. There are several of such Hebrew rolls before me, all written on the inside only, consisting of skins of vellum, or parchment, sewed together; extending to several yards in length. Other Asiatic books were written in the same way. A Sanscrit roll of sixty feet in length, also before me, is written all on the inside; and a Koran, written in exceedingly small characters, about two inches broad and twelve feet long, and weighing but about half an ounce. But the roll presented to the prophet was written on both sides, because the prophecy was long, and to the same effect; that they might see the mind of God wherever they looked.

There was written therein lamentations, and mourning, and woe.] What an awful assemblage! ויח נאנח ויח נאנח klanim, va-hegeh, vehi, lamentations, and a groan, and alas! Lamentations on all hands: a groan from the dying; and alas, and Woe is me! from the survivors. It was the letter that killeth, and is the ministration of death. What a mercy to have that which is emphatically called Το Ευαγγελιον, The Glad Tidings, the Good News! Christ Jesus is come into the world to save sinners; and

thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness.

4 And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

5 For thou art not sent to a people of a strange speech and of a hard language, but to the house of Israel;

6 Not to many people of a strange speech and of a hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee.

7 But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hard-hearted.

8 Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads.

9 As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house.

10 Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.

11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear.

12 Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from his place.

13 I heard also the noise of the wings of the living creatures that touched one another, and

f Or, If I had sent thee, &c., would they not have hearkened unto thee?—g Matt. 11. 21, 22.—h Joh. 15. 20.—i Ch. 2. 4.—k Heb. stiff of forehead, and hard of heart. 1. Im. 50. 7. Jer. 1. 18 & 15. 20. Mic. 2. 8.—m Jer. 1. 8, 17. Ch. 2. 6.—n Ch. 2. 6, 7. Ver. 27.—o Ver. 14. Ch. 2. 8. See 1 Kings 18. 12. 2 Kings 2. 16. Acts 8. 26. p Heb. blessed.

He wills that all men should be saved, and come to the knowledge of the truth. Here are rejoicings, thanksgivings, and exultation.

NOTES ON CHAPTER III.

Verse 1. Eat this roll, and go speak] This must have passed in vision: but the meaning is plain. Receive my word,—let it enter into thy soul; digest it,—let it be thy nourishment; and let it be thy meat and drink to do the will of thy Father who is in heaven.

Verse 3. It was in my mouth as honey] It was joyous to me to receive the Divine message,—to be thus let into the secrets of the Divine counsel; and I promised myself much comfort in that intimate acquaintance with which I was favoured by the Supreme Being. In Rev. x. 10, we find St. John receiving a little book, which he ate, and found it sweet as honey in his mouth, but after he had eaten it, it made his belly bitter; signifying, that a deep consideration of the awful matter contained in God's Word against sinners, which, multitudes of them will turn to their endless confusion, must deeply afflict those who know any thing of the worth of an immortal spirit.

Verse 5. Thou art not sent to a people of a strange speech] I neither send thee to thy adversaries, the Chaldeans; nor to the Medes and Persians, their enemies. Even these would more likely have hearkened unto thee than thy own countrymen.

Verse 12. Then the spirit took me up] This, as Calmet remarks, has been variously understood. 1. An impetuous wind carried him to the place where his brethren sojourned. 2. The Holy Spirit, which filled his heart, transported him in a moment to the place where the captives were. 3. Or, he was so transported with heavenly ardour in his mind, that he ran immediately off, and seemed to fly to the place where God commanded him to go. The promptitude and impetuosity of his spirit seemed to furnish him with wings on the occasion. However this may be understood, the going to the captives was real.

A voice of a great rushing] This was the noise made by the wings of the living creatures that formed the chariot of Jehovah. See the Notes on chap. i. and x.

Blessed be the glory of the Lord] Probably the acclamation of the living creatures,—Let God be blessed from the throne of His glory! He deserves the praises of His creatures in all the dispensations of His mercy and justice, of His providence and grace.

saith the Lord God; he that heareth, let him hear; and he that forbeareth, let him forbear: * for they are a rebellious house.

CHAPTER IV.

Ezekiel delineates Jerusalem, and lays siege to it, as a type of the manner in which the Chaldean army should surround that city, 1-3. The Prophet commanded to lie on his left side three hundred and ninety days, and on his right side forty days, with the signification, 4-8. The scanty and coarse provision allowed the Prophet during his spiritual sleep, consisting chiefly of the worst kind of grain, and likewise ill prepared, as he had only cow's dung for fuel, tended all to denote the scarcity of provision, fuel, and every necessary of life, which the Jews should experience during the siege of Jerusalem, 9-17.

THOU also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem:

2 And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set * battering rams against it round about.

3 Moreover take thou unto thee † an iron pan, and set it for a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. † This shall be a sign to the house of Israel.

4 Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according

to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.

5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: * so shalt thou bear the iniquity of the house of Israel.

6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee † each day for a year.

7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it.

8 † And, behold, I will lay bands upon thee, and thou shalt not turn thee † from one side to another, till thou hast ended the days of thy siege.

9 Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and † fitches, and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof.

o Ver. 9, 20. Ch. 12. 2, 3.—p Or, chief leaders. Ch. 21. 22.—q Or, a flat plate, or, slice.—r Ch. 12. 6, 11. & 14. 24, 27.

s Num. 14. 34.—t Heb. a day for a year, a day for a year.—u Chap. 3. 25. v Heb. from thy side to thy side.—w Or, spelt.

to address them again, thou shalt sum up what thou hast said in this one speech, Thus saith the Lord, "He that heareth, let him hear; and he that forbeareth, let him forbear." Let him who feels obedience to the voice of God, his interest, be steadfast. Let him who disregards the Divine monition, go on in his own way, and abide the consequences.

NOTES ON CHAPTER IV.

Verse 1. Take thee a tile] A tile, such as we use in covering houses, will give us but a very inadequate notion of those used anciently: and also appear very insufficient for the figures which the prophet was commanded to pourtray on it. And a brick is most undoubtedly meant; yet, even the larger dimensions here, as to thickness, will not help us through the difficulty, unless we have recourse to the ancients, who have spoken of the dimensions of the bricks commonly used in building. *Palladius, De Re Rusticâ*, lib. vi. c. 12, is very particular on this subject:—*Sint vero lateres longitudine pedum duorum, latitudine unius, altitudine quatuor unciarum.* "Let the bricks be two feet long, one foot broad, and four inches thick." Edit. *Genes*, Vol. III. p. 144. On such a surface as this the whole siege might be easily pourtrayed.

But the tempered clay out of which the bricks were made might be meant here: of this substance, he might spread out a sufficient quantity to receive all his figures. The figures were, first, Jerusalem. 2. A fort. 3. A mount. 4. The camp of the enemy. 5. Battering rams, and such like engines round about. 6. A wall round about the city, between it and the besieging army.

Verse 2. Battering rams] כַּרְמֵי קַרְמִין. This is the earliest account we have of this military engine. It was a long beam with a head of brass, like the head and horns of a ram, whence its name. It was hung by chains or ropes, between two beams, or a three legs, so that it could admit of being drawn back and forward some yards. Several stout men, by means of ropes, pulled it as far back as it could go; and then, suddenly letting it loose, it struck with great force against the wall, which it was intended to batter and bring down. This machine was not known in the time of Homer, as in the siege of Troy there is not the slightest mention of such. And the first notice we have of it is here, where we see that it was employed by Nebuchadnezzar in the siege of Jerusalem. A. M. 3416. It was afterwards used by the Carthaginians at the siege of Gades, as *Vitruvius* notes, lib. x. c. 19, in which he gives a circumstantial account of the invention, fabrication, use, and improvement, of this machine. It was for the want of a machine of this kind, that the ancient sieges lasted so long: they had nothing to beat down or undermine the walls.

Verse 3. Take thou unto thee an iron pan] מַחְבַּח machabath, a flat plate, or slice, as the Margin properly renders it; such as are used in some countries, to bake bread on, called a griddle, or girdle, being suspended above the fire, and kept in a proper degree of heat for the purpose. A plate like this, stuck perpendicularly in the earth, would show the nature of a wall much better than any pan could do. The Chaldeans threw such a wall round Jerusalem, to prevent the besieged from receiving any succours, and from escaping from the city.

This shall be a sign to the house of Israel.] This shall

be an emblematical representation of what shall actually take place.

Verse 4. Lie thou also upon thy left side] It appears that all that is mentioned here and in the following verses was done, not in idea, but in fact. The prophet lay down on his left side upon a couch to which he was chained, ver. 5, for three hundred and ninety days; and afterwards he lay in the same manner, upon his right side, for forty days. And thus was signified the state of the Jews, and the punishment that was coming upon them. 1. The prophet himself, represents the Jews. 2. His lying, their state of depression. 3. His being bound, their helplessness and captivity. 4. The days signify years, a day for a year; during which they were to bear their iniquity, or the temporal punishment due to their sins. 5. The three hundred and ninety days during which he was to lie on his left side, and bear the iniquity of the house of Israel, point out two things:—the first, the duration of the siege of Jerusalem. Secondly, The duration of the captivity of the ten tribes, and that of Judah. 6. The prophet lay three hundred and ninety days upon his left side, and forty days upon his right side, in all four hundred and thirty days. Now Jerusalem was besieged the ninth year of the reign of Zedekiah, 2 Kings xxv. 1, 2, and was not taken till the eleventh year of the same prince, 2 Kings xxv. 2. But, properly speaking, the siege did not continue the whole of that time: it was interrupted; for Nebuchadnezzar was obliged to raise it, and go and meet the Egyptians, who were coming to its succour. This consumed a considerable portion of time. After he had defeated the Egyptians, he returned and recommenced the siege, and did not leave it till the city was taken. We may, therefore, conclude that the four hundred and thirty days only comprise the time in which the city was actually besieged, when the city was encompassed with walls of circumvallation, so that the besieged were reduced to a state of the utmost distress. The siege commenced the tenth day of the tenth month of the ninth year of Zedekiah; and it was taken on the ninth day of the fourth month of the eleventh year of the same king. Thus the siege had lasted, in the whole, eighteen months, or five hundred and ten days. Subtract for the time that Nebuchadnezzar was obliged to interrupt the siege in order to go against the Egyptians, four months and twenty days, or one hundred and forty days, and there will remain four hundred and thirty days, composed of 390 + 40 = 430. See *Calmet* on this place. See also at the end of this Chapter.

Verse 6. Forty days] Reckon, says Archbishop Newcome, near fifteen years and six months in the reign of Manasseh, two years in that of Amon, three months in that of Jehoahaz, eleven years in that of Jehoikim, three months and ten days in that of Jehoichin, and eleven years in that of Zedekiah; and there arises a period of forty years, during which gross idolatry was practised in the kingdom of Judah. Forty days may have been employed in spoiling and desolating the city and the temple.

Verse 9. Take thou also unto thee wheat] In times of scarcity, it is customary in all countries to mix several kinds of coarser grain, with the finer, to make it last the longer. This mashlin, which the prophet is commanded to take of wheat, barley, beans, lentiles, millet, and fitches,

CHAPTER V.

In this Chapter the Prophet shows, under the type of hair, the judgments which God was about to execute on the inhabitants of Jerusalem by famine, sword, and dispersion, 1-4. The type, or allegory, is then dropped; and God is introduced declaring in plain terms the vengeance that was coming on the whole nation which had proved so unworthy of those mercies with which they had hitherto been distinguished, 5-17.

10 And thy meat which thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou eat it.

11 Thou shalt drink also water by measure, the sixth part of a hin: from time to time shalt thou drink.

12 And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight.

13 And the Lord said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.

14 Then said I, Ah Lord God! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth.

15 Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.

16 Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment:

17 That they may want bread and water, and be astonished one with another, and consume away for their iniquity.

A sharp knife, take thee a razor, and cause it to pass upon thine head and upon thy beard: then take three balances to weigh, and divide the hair.

2 Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, and smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them.

3 Thou shalt also take thereof a few in number, and bind them in thy skirts.

4 Then take of them again, and cast them into the midst of the fire, and burn them in the fire; for thereof shall a fire come forth into all the house of Israel.

5 Thus saith the Lord God; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her.

6 And she hath changed my judgments into wickedness more than the nations, and my sta-

x Hos. 2. 8-7 Acts 10. 14-a Exod. 28. 21. Lev. 11. 40 & 17. 15-a Dent. 14. 2. Gen. 28. 1-b Lev. 22. 26. Psa. 146. 16. Job. 3. 1. Chap. 6. 16 & 14. 13-c Ver. 10. Ch. 12. 13.

d Ver. 11-a Lev. 28. 38. Chap. 24. 23-f See Lev. 25 & 1m. 7. 28. Chap. 41. 23. Ver. 12-b Ch. 4. 1-1 Ch. 4. 3, 8-4 Jer. 40. 6 & 22. 14-1 Heb. strage-on Jer. 41. 1, 2, 3, & 4. 14.

was intended to shew how scarce the necessaries of life would be during the siege.

Verse 10. Twenty shekels a day] The whole of the above grain being ground, was to be formed into one mass, out of which he was to make three hundred and ninety loaves; one loaf for each day: and this loaf was to be of twenty shekels in weight. Now a shekel, being in weight about half an ounce, this would be ten ounces of bread for each day: and with this water to the amount of one sixth part of a hin, which is about a pint and a half of our measure. All this shews that so reduced should provisions be during the siege, that they should be obliged to eat the meanest sort of aliment, and that by weight, and their water by measure; each man's allowance being scarcely a pint and a half, and ten ounces, a little more than half a pound of bread, for each day's support.

Verse 12. Thou shalt bake it with dung] Dried ox and cow dung is a common fuel in the East; and with this, for want of wood and coals, they are obliged to prepare their food. Indeed, dried excrement of every kind is gathered. Here, the prophet is to prepare his bread with dry human excrement. And when we know that this did not come in contact with the bread, and was only used to warm the plate, (see ver. 3,) on which the bread was laid over the fire, it removes all the horror, and much of the disgust. This was required to shew the extreme degree of wretchedness to which they should be exposed: for, not being able to leave the city to collect the dried excrements of beasts, the inhabitants during the siege would be obliged (literally) to use dried human ordure for fuel. The very circumstances shew that this was the plain fact of the case. However, we find that the prophet was relieved from using this kind of fuel, for cow's dung was substituted at his request. See ver. 15.

Verse 14. My soul hath not been polluted] There is a remarkable similarity between this expostulation of the prophet, and that of St. Peter, Acts x. 14.

Verse 16. I will break the staff of bread] They shall be besieged till all the bread is consumed, till the famine becomes absolute, see 2 Kings xxv. 3. And on the ninth of the fourth month, the famine prevailed in the city; and there was no bread for the people of the land. All this was accurately foretold, and as accurately fulfilled.

Abp. Newcombs on ver. 6, observes:—"This number of years will take us back, with sufficient exactness, from the year in which Jerusalem was sacked by Nebuchadnezzar, to the first year of Jeroboam's reign, when national idolatry began in Israel. The period of days seems to predict the duration of the siege by the Babylonians, ver. 9, deducting from the year five months and twenty-nine days, mentioned 2 Kings xxv. 1-4, the time during which the Chaldeans were on their expedition against the Egyptians, see Jer. xxxvii. 5." This amounts nearly to the same as that mentioned above.

NOTES ON CHAPTER V.

Verse 1-4. Take thee a sharp knife] Among the Is-

raelites, and indeed among most ancient nations, there were very few edged tools. The sword was the chief: and this was used as a knife, a razor, &c. according to its different length and sharpness. It is likely that only one kind of instrument is here intended; a knife or short sword, to be employed as a razor.

Here is a new emblem produced, in order to mark out the coming evils.—1. The prophet represents the Jewish nation. 2. His hair, the people. 3. The razor, the Chaldeans. 4. The cutting the beard and hair, the calamities, sorrows, and disgrace, coming upon the people. Cutting off the hair was a sign of mourning, see on Jer. xlv. 5; xlviii. 37; and also a sign of great disgrace, see 2 Sam. x. 4. 5. He is ordered to divide the hair, ver. 2, into three equal parts, to intimate the different degrees and kinds of punishment which should fall upon the people. 6. The balances, ver. 1, were to represent the Divine justice, and the exactness with which God's judgments should be distributed among the offenders. 7. This hair, divided into three parts, is to be disposed of thus:—1. A third part is to be burnt in the midst of the city, to shew that so many should perish by famine and pestilence during the siege. 2. Another third part he was to cut in small portions about the city, (that figure which he had portrayed upon the brick,) to signify those which should perish in different sorties, and in defending the walls. 3. And the remaining third part he was to scatter in the wind, to point out those who should be driven into captivity. And 4. The sword following them was intended to shew that their lives should be at the will of their captors; and that many of them should perish by the sword, in their dispersions. 5. The few hairs which he was to take in his skirts, ver. 3, was intended to represent those few Jews that should be left in the land under Gedaliah, after the taking of the city. 6. The throwing a part of these last into the fire, ver. 4, was intended to shew the miseries that these suffered in Judea, in Egypt, and finally in their being also carried away into Babylon on the conquest of Egypt by Nebuchadnezzar. See these transactions particularly pointed out in the notes on Jeremiah, chap. xl. xli. xlii. Some think that this prophecy may refer to the persecution of the Jews by Antiochus Epiphanes.

Verse 5. This is Jerusalem: I have set it in the midst of the nations] I have made this city the most eminent, and the most illustrious in the world. Some think that these words refer to its geographical situation, as being equally in the centre of the habitable world. Any point on a globe is its centre, no matter where laid down. But it would not be difficult to shew that even this literal sense is tolerably correct: but I will not pursue the enquiry, as I doubt whether the prophet had any such thing in view.

Verse 6. She hath changed my judgments] God shews the reason why he deals with Jerusalem in greater severity than with the surrounding nations; because she was more wicked than they. Bad and idolatrous as they were, they had a greater degree of morality among them, than the

tutes more than the countries that are round about her: for they have refused my judgments and my statutes, they have not walked in them.

7 Therefore thus saith the Lord God; Because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that are round about you;

8 Therefore thus saith the Lord God; Behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations.

9 And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.

10 Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds.

11 Wherefore, as I live, saith the Lord God; Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee; neither shall mine eye spare, neither will I have any pity.

12 A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them.

13 Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the Lord have spoken it in my zeal, when I have accomplished my fury in them.

14 Moreover I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by.

15 So it shall be a reproach and a taunt, an instruction and an astonishment unto the nations that are round about thee, when I shall execute judgments in thee in anger and in fury and in furious rebukes. I the Lord have spoken it.

16 When I shall send upon them the evil arrows of famine, which shall be for their de-

struction, and which I will send to destroy you; and I will increase the famine upon you, and will break your staff of bread.

17 So will I send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the Lord have spoken it.

CHAPTER VI.

In this Chapter, which forms a distinct section, the Prophet denounces the judgments of God against the Jews for their idolatry, 1-7; but tells them that a remnant shall be saved, and brought to a sense of their sin by their severe afflictions, 8-14.

AND the word of the Lord came unto me, saying,

2 Son of man, set thy face toward the mountains of Israel, and prophecy against them,

3 And say, Ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys; Behold, I, even I, will bring a sword upon you, and I will destroy your high places.

4 And your altars shall be desolate, and your images shall be broken: and I will cast down your slain men before your idols.

5 And I will lay the dead carcasses of the children of Israel before their idols; and I will scatter your bones round about your altars.

6 In all your dwelling-places the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished.

7 And the slain shall fall in the midst of you, and ye shall know that I am the Lord.

8 Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries.

9 And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols; and they shall loathe themselves for the evils which they have committed in all their abominations.

a Jer. 2. 10, 11. Ch. 16. 47.—b Lam. 4. 6. Dan. 9. 12. Amos 3. 2.—c Lev. 26. 38. Deut. 28. 62. 2 Kings 6. 30. Jer. 19. 8. Lam. 2. 20. & 1. 10. Bar. 2. 3.—d Ver. 12. Lev. 26. 33. Deut. 28. 61. Ch. 12. 11. Zech. 2. 6.—e 2 Chron. 35. 14. Ch. 7. 20. & 3. 3. & 22. 31.—f Ch. 11. 31.—g (Ch. 7. 3. & 9. 14. & 16.—h See Ver. 2. Jer. 15. 2. & 21. 2. Ch. 6. 12.—i Jer. 9. 15. Ver. 5. 16. Ch. 6. 18.—j Lev. 26. 33. Ver. 2. Ch. 12. 11.—k Lam. 4. 11. Ch. 6. 12. & 7. 3.—l Ch. 21. 17.—m Deut. 22. 34. Isa. 1. 24.—n Ch. 26. 6. & 23. 12.—o Lev. 26. 31. 22. Neh. 2. 17.

a Deut. 28. 37. 1 Kings 6. 7. Ps. 78. 4. Jer. 21. 8. Lam. 2. 15.—b Ch. 22. 17. & Deut. 28. 34.—c Lev. 26. 38. Ch. 4. 16. & 14. 15.—d Lev. 26. 32. Deut. 28. 34. Ch. 14. 21. & 33. 27. & 34. 25.—e Ch. 38. 22.—f Ch. 20. 36. & 21. 2. & 35. 2.—g Ch. 26. 1.—h Lev. 26. 30.—i Or, your images, and so ver. 6.—j Lev. 26. 30.—k Heb. give. l Ver. 12. Ch. 7. 3. & 11. 12. & 12. 15.—m Jer. 41. 33. Ch. 6. 9. 12. & 14. 16. & 14. 22.—n Ps. 73. 6. Jer. 7. 12. & 23. 21. & 33. 13.—o Numb. 15. 35. Ch. 23. 7. 24.—p Lev. 26. 38. Job 21. 6. Ch. 20. 48. & 24. 21.

Jews had. Having fallen from the true God, they became more abominable than others, in proportion to the height, eminence, and glory, from which they had fallen. This is the common case of backsliders: they frequently, in their fall, become tenfold more the children of wrath than they were before.

Verse 9. I will do in thee that which I have not done] The destruction of Jerusalem by Nebuchadnezzar was one of the greatest calamities that ever fell on any nation or place before; and that by the Romans under Titus, exceeded all that has taken place since. These two sackings of that city have no parallel in the history of mankind.

Verse 10. The fathers shall eat the sons] Though we have not this fact so particularly stated in history; yet we cannot doubt of it, considering the extremities to which they were reduced during the siege. The same is referred to by Jeremiah, Lam. iv. 10. Even the women, who were remarkable for kindness and humanity, boiled their own children, and ate them during the siege.

Will I scatter into all the winds.] Disperse you, by captivity, among all the nations of the earth.

Verse 12. A third part of thee] See the note on ver. 1.—4.

Verse 13. I will cause my fury to rest] My displeasure, and the evidences of it, shall not be transient; they shall be permanent upon you, and among you. And is not this dreadfully true to the present day?

Verse 16. The evil arrows of famine] Famine and pestilence are represented as poisoned arrows, inflicting death wherever they wound. The ancients represented them in the same way.

Verse 17. So will I send upon you famine, and evil beasts; and they shall bereave thee] Wild beasts always multiply in depopulated countries. In England, wolves abounded when the country was thinly peopled; it is now full of inhabitants, and there is not one wolf in the land. Nebuchadnezzar and his Chaldeans may be called here evil beasts. He is often compared to a lion, Jer. iv. 7; Dan. vii. 14, on account of the ravages made by him and his Chaldean armies.

NOTES ON CHAPTER VI.

Verse 2. Set thy face toward the mountains of Israel] This is a new prophecy, and was most probably given after the four hundred and thirty days of his lying on his left and right side were accomplished. By Israel here, Judah is simply meant; not the ten tribes, who had long before been carried into captivity. Ezekiel uses this term in reference to the Jews only.

The mountains may be addressed here particularly, because it was on them the chief scenes of idolatry were exhibited.

Verse 4. Your images shall be broken] Literally, your sun images; representations of the sun, which they worshipped.

Verse 5. Will scatter your bones round about your altars.] This was literally fulfilled by the Chaldeans. According to Baruch, chap. ii. 24, 25, they opened the sepulchres of the principal people, and threw the bones about on every side.

Verse 9. They that escape of you shall remember me] Those that escape the sword, the pestilence, and the famine, and shall be led into captivity, shall plainly see that

10 And they shall know that I am the LORD, and that I have not said in vain that I would do this evil unto them.

11 Thus saith the Lord God; Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish my fury upon them.

13 Then shalt thou know that I am the LORD, when their slain men shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.

14 So will I stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness toward Diblath, in all their habitations: and they shall know that I am the LORD.

CHAPTER VII.

This Chapter, which also forms a distinct prophecy, foretells the dreadful destruction of the land of Israel, or Judah, (for after the captivity of the ten tribes these terms are often used indiscriminately for the Jews in general,) on account of the heinous sins of its inhabitants, 1-15; and the great distress of the small remnant that should escape, 16-19. The Temple itself, which they had polluted with idolatry, is devoted to destruction, 20-22; and the Prophet is directed to make a chain, as a type of that captivity, in which both king and people should be led in bonds to Babylon, 23-27. The whole Chapter abounds in bold and beautiful figures, flowing in an easy and forcible language.

CL XLVI. 2. Tar. Fricel. Reg. Rom. cir. an. 23. **M**OREOVER the word of the LORD came unto me, saying,

Ch. 21. 14.—Ch. 5. 12.—Ch. 5. 12.—x Ver. 7.—y Jer. 2. 20.—z Hos. 4. 13. a Jer. 57. 5.—b Jer. 5. 25.—c Or, desolate from the wilderness.—d Numb. 33. 46. Jer. 62. 22.—e Ver. 9. 6. Amos 8. 2. Matt. 24. 6, 13, 14.—f Ver. 8. 9.—g Heb. give.

it is God who has done this; and shall humble themselves on account of their abominations,—leave their idolatry,—and worship me alone. And this they have done from the Babylonian captivity to the present day.

Verse 11. *Smite with thine hand, and stamp with thy foot*] Shew the utmost marks of thy astonishment and indignation, and dread of the evils that are coming upon them. Some have contended for the propriety of *clapping, and stamping* in public worship from these words! It is scarcely a breach of charity to think that such persons are themselves incapable either of attending on, or conducting, the worship of God. To be consistent, they should copy the prophet in his other typical actions as well as these; and then we shall hear of them *lying on their left side for three hundred and ninety days, and on their right side for forty days, shaving their heads, burning their hair, baking their bread with dung, &c.* Now all these things, because they were typical and commanded, were proper in the prophet; in such persons as the above they would be evidences of insanity. Such extravagant acts are no part of God's worship.

Verse 14. *And make the land—more desolate than the wilderness toward Diblath*] *Diblath, or Diblathayim*, is situated in the land of Moab. It is mentioned Numb. xxxiii. 46, *Almon-Diblathaim*;—and in Jer. xlviii. 22, *Beth-Diblathaim*. It was a part of that horrible wilderness mentioned by Moses, Deut. viii. 15, "wherein were fiery serpents, and scorpions, and drought." The precise reason why it is mentioned here is not very evident. Some think it is the same as *Riblah*, where Nebuchadnezzar slew the princes of Israel, and put out Zedekiah's eyes; the principal difference lying between the *daleth* and the *resh*, which in MSS. is often scarcely discernible; and hence vast multitudes of various readings. Five, probably six, of Kennicott's MSS. have ריבלתה *riblathah*, as likewise two of my oldest MSS.; though in the margin of one a later hand directs the word to be read ברילה *bedaleth, with daleth*. But all the Versions read the word with a D. This may appear a matter of little importance, but we should take pains to recover even one lost letter of the word of God.

NOTES ON CHAPTER VII.

Verse 2. *An end, the end is come*] Instead of כץ בא קץ *kets ba, ha-kets*, one MS. of Kennicott, one of De Rossi, and one of my own, read כץ בא קץ *kets ba, ha-kets*, "The end cometh, come is the end." This reading is supported by all the ancient Versions, and is undoubtedly genuine. *The end cometh*—the termination of the Jewish state is coming; and, while I am speaking, it is come. The destruction is at the door. The later hand, who put the vowel points to the ancient MS. has the above read-

2 Also, thou son of man, thus saith the Lord God unto the land of Israel; An end, the end is come upon the four corners of the land.

3 Now is the end come upon thee, and I will send mine anger upon thee, and will recompense thee according to thy ways, and will recompense thee all thine abominations.

4 And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I am the LORD.

5 Thus saith the Lord God; An evil, an only evil, behold, is come.

6 An end is come, the end is come; it watcheth for thee; behold, it is come.

7 The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble is near, and not the sounding again of the mountains.

8 Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

9 And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abominations that are in the midst of thee; and ye shall know that I am the LORD that smiteth.

10 Behold the day, behold, it is come: the morning is gone forth; the rod hath blossomed, pride hath budded.

h Ver. 9. Ch. 5. 11. & 8. 13. & 9. 10.—i Ver. 27. Ch. 6. 7. & 12. 20.—k Hab. speaketh against thee.—l Ver. 10.—m Ver. 12. Zeph. 1. 14. 15.—n Or, echo.—o Ch. 20. 8. 21.—p Ver. 2.—q Ver. 4.—r Hab. upon thee.—s Ver. 4.—t Ver. 7.

ing, did not put the points to the first כץ בא, but struck his pen gently across it, and by a mark in the margin intimated that it should be blotted out. All my ancient MSS. were without the points originally; but they have been added by modern hands, with a different ink; and they have in multitudes of instances corrected, or rather changed, important readings, to make them quadrate with the masora. But the original reading, in almost every case, is discernible. *The end is come upon the four corners of the land.*] This is not a partial calamity: it shall cover, and sweep, the whole land. The cup of your iniquity is full, and my forbearing is at an end. This whole Chapter is poetical.

Verse 4. *Thine abominations shall be in the midst of thee*] They shall ever stare thee in the face, upbraid thee with thy ingratitude and disobedience, and be witnesses against thee.

Verse 5. *An evil, an only evil*] The great, the sovereign, the last exterminating evil, is come:—the sword, the pestilence, the famine, and captivity. Many MSS. read אחר *achar, after*. So evil cometh after evil; one instantly succeeds another.

Verse 6. *An end is come, the end is come: it watcheth for thee*] This is similar to the second verse: but there is a *paronomasia*, or play upon letters and words, which is worthy of note. כץ בא קץ *kets ba, ba kak-kets, hakets elaic*. קץ *katsah* signifies to make an end, or extremity, by cutting of something; and קץ *yakats* signifies to awake from sleep: hence קץ *kits, the summer*, as the earth and its productions seem then to awake from the sleep of winter. The end, or final destruction is here personified; and represented as an executioner who has arisen early from his sleep, and is waiting for his orders to execute judgment upon these offenders. Hence it is said,—

Verse 7. *The morning is come unto thee*] Every note of time is used in order to shew the certainty of the thing. The morning that the executioner has watched for, is come;—the time of that morning, in which it should take place; and the day to which that time, precise hour, of that morning belongs, in which judgment shall be executed. All, all is come.

And not the sounding again of the mountains.] The hostile troops are advancing! Ye hear a sound, a tumultuous noise: do not suppose that this proceeds from festivals upon the mountains; from the joy of harvestmen, or the treaders of the vines-press. It is the noise of those by whom ye and your country are to fall. Now will I shortly pour out,—(ver. 8.) Here they come!

Verse 10. *Behold the day*] The same words are repeated,—sometimes varied, and pressed on the attention with new figures and new circumstances, in order to alarm this infatuated people. Look at the day! It is come!

11 Violence is risen up into a rod of wickedness: none of them shall remain, nor of their multitude, nor of any of theirs; neither shall there be wailing for them.

12 The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof.

13 For the seller shall not return to that which is sold, although they were yet alive: for the vision is touching the whole multitude thereof, which shall not return; neither shall any strengthen himself in the iniquity of his life.

14 They have blown the trumpet, even to make all ready: but none goeth to the battle: for my wrath is upon all the multitude thereof.

15 The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him.

16 But they that escape of them shall escape, and shall be on the mountains like doves of the vallies, all of them mourning, every one for his iniquity.

17 All hands shall be feeble, and all knees shall be weak as water.

18 They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads.

Jer. 6. 7.—Or, tumult.—w Or, their tumultuous persons.—x Jer. 16. 5, 6. Ch. 52. 10, 22.—y Ver. 7.—z Heb, though their life were yet among the living.—a Or, whose life is in his iniquity.—b Heb, his iniquity.—c Dent. 32. 25. Lam. 1. 20. Ch. 5. 12.—d Ch. 6. 8.—e Lam. 13. 7. Jer. 6. 24. Ch. 21. 7.—f Heb, go into water.—g Isa. 5. 26. & 15. 2. Jer. 43. 27. Amos 9. 10.—h Ps. 55. 5.—i Heb, for a separation, or,

The morning is gone forth] It will wait no longer. The red that is to chastise you hath blossomed; it is quite ready.

Pride hath budded.] Your insolence, obstinacy, and daring opposition to God, have brought forth their proper fruits.

Verse 11. *Violence is risen up into a rod of wickedness*] The prophet continues his metaphor: *Pride has budded.*—And what has it brought forth? *Violence and iniquity.* To meet these, the rod of God cometh. There is such a vast rapidity of succession in the ideas of the prophet that he cannot wait to find language to clothe each. Hence we have broken sentences; and, consequently, *obscurity.* Something must be supplied to get the sense, and most critics alter words in the Text. *Houbigant*, who rarely acknowledges himself to be puzzled, appears here completely nonplussed. He has given a meaning; it is this:—

“Violence hath burst forth from the rod; salvation shall not proceed from them, nor from their riches, nor from their turbulence; there shall be no respite for them.” *Calmet* has given no less than five interpretations to this verse! The simple meaning seems to be,—that such and so great is their wickedness that it must be punished;—and from this punishment neither their multitude nor struggles shall set them free. They may strive to evade the threatened stroke: but they shall not succeed, nor shall they have any respite. Our *Version* is to be understood as saying,—None of the people shall be left; all shall be slain or carried into captivity: nor shall any of theirs, their princes, priests, wives, children, escape. And, so deserved shall their desolation appear, that none shall lament them. This may be as good a sense as any, and it is nearest to the letter.

Verse 12. *Let not the buyer rejoice, nor the seller mourn*] Such is now the state of public affairs that he, who through want has been obliged to sell his inheritance, need not mourn on the account; as of this the enemy would soon have deprived him. And he who has bought it need not rejoice in his bargain, as he shall soon be stripped of his purchase, and either fall by the sword, or be glad to flee for his life.

Verse 13. *For the seller shall not return*] In the sale of all heritages among the Jews it was always understood that the heritage must return to the family on the year of jubilee, which was every *fiftieth* year; but in this case the seller should not return to possess it, as it was not likely that he should be alive when the next jubilee should come; and if he were even to live till that time, he could not possess it, as he would then be in captivity. And the reason is particularly given; for the vision,—the prophetic declaration of a seventy years captivity,—regards the whole multitude of the people; and it shall not return, i. e. it will be found to be strictly true, without any abatement.

Verse 14. *They have blown the trumpet*] Vain are all

19 They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: because it is the stumbling-block of their iniquity.

20 As for the beauty of his ornament, he set it in majesty: but they made the images of their abominations and of their detestable things therein: therefore have I set it far from them.

21 And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.

22 My face will I turn also from them, and they shall pollute my secret place: for the robbers shall enter into it, and defile it.

23 Make a chain: for the land is full of bloody crimes, and the city is full of violence.

24 Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled.

25 Destruction cometh; and they shall seek peace, and there shall be none.

26 Mischievous shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients.

uncleanness.—h Prov. 11. 4. Zeph. 1. 18. Eccles. 5. 8.—i Or, because their iniquity is their stumbling-block.—m Ch. 14. 3, 4 & 44. 15.—n Jer. 7. 30.—o Or, made it unto them an uncertain thing.—p Or, burthen.—q 2 Kings 21. 16. Ch. 9. 2 & 11. 4. r Or, they shall inherit their holy places.—s Heb, Cutting off.—t Dent. 32. 38. Jer. 4. 20.—u Ps. 74. 9. Lam. 2. 9. Ch. 20. 1, 3.

the efforts you make to collect and arm the people, and stand on your own defence; for all shall be dispirited, and none go to the battle.

Verse 15. *The sword is without*] War through all the country, and pestilence, and famine within the city, shall destroy the whole, except a small remnant. He who endeavours to flee from the one shall fall by the other.

Verse 16. *But they shall be on the mountains like doves of the vallies*] Rather, like mourning doves, *המור הגעאית*, chased from their dove-cotes, and separated from their mates.

Verse 17. *All knees shall be weak as water.*] *Calmet* understands this curiously:—*La frayeur dont on sera saisi, fera qu'on ne pourra retenir son urine. D'autres l'expliquent d'une autre souillure plus honteuse.* I believe him to be nearly about right. *St. Jerom* is exactly the same:—*Pavoris magnitudine, urina pollut gentes, nec valet profuentes aquas vesica prohibere.* This, and other malretentions, are often the natural effect of extreme fear or terror.

Verse 19. *They shall cast their silver in the streets*] Their riches can be of no use; as in a time of famine there is no necessary of life to be purchased, and gold and silver cannot fill their bowels.—

It is the stumbling-block of their iniquity.] They loved riches, and placed in the possession of them their supreme happiness. Now, they find a pound of gold not worth an ounce of bread.

Verse 20. *As for the beauty of his ornament*] Their beautiful Temple was their highest ornament, and God made it majestic by his presence. But they have even taken its riches to make their idols, which they have brought into the very courts of the Lord's house; and therefore God hath set it (the Temple) from him,—given it up to pillage. Some say it means, they took their ornaments, which were their pride, and made them into images to worship.

Verse 22. *The robbers shall enter into it*] The Chaldeans shall not only destroy the city; but they shall enter the Temple, deface it, plunder it, and burn it to the ground.

Verse 23. *Make a chain*] Point out the captivity; shew them that it shall come, and shew them the reason: *Because the land is full of bloody crimes, &c.*

Verse 24. *The worst of the heathen*] The Chaldeans; the most cruel and idolatrous of all nations.

Verse 25. *They shall seek peace*] They see now that their ceasing to pay the tribute to the king of Babylon has brought the Chaldeans against them; and now they sue for peace in vain. He will not hear: he is resolved on their destruction.

Verse 26. *Then shall they seek a vision*] Vision shall perish from the prophet;—the law from the priest;—and counsel from the ancients. Previously to great national

27 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them: and they shall know that I am the Lord.

CHAPTER VIII.

Here begins a section of prophecy extending to the *last* Chapter. In this Chapter the Prophet is carried in vision to Jerusalem, 1.—4; and there shews the idolatry committed by the rulers of the Jews, even within the Temple. In the beginning of this vision, by the noblest stretch of an inspired imagination, *Idolatry itself* is personified, and made an *idol*; and the image distinctly called, from the provocation it gave God, the *image of jealousy*, &c. The Prophet then proceeds to describe the three principal superstitions of this unhappy people; the *Ægyptian*, 5.—12, the *Phœnician*, 13, 14, and the *Persean*, 15, 16, giving the striking features of each; and concluding with a declaration of the heinousness of their sins in the sight of God and the consequent greatness of their punishment, 17, 18.

A. M. 3410.
B. C. 594.
Ch. XI. VI. 3.
An. Tar. Princ.
Esp. Rom. 23.

AND it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me. 2 Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.

3 And he put forth the form of a hand, and took me by a lock of mine head; and the spirit

s Heb. with his judgments.—v. Ver. 4.—Ch. 14. 1. & 30. 1. & 33. 31.—Ch. 1. 3 & 3. 22.—Ch. 1. 26, 27.—Ch. 1. 4.—Dan. 5. 5.—Ch. 8. 14.

judgments God restrains the influences of His Spirit. His word is not accompanied with the usual unctio; and the wise men of the land, the senators and celebrated statesmen, devise foolish schemes: and thus, in endeavouring to avert it, they hasten on the national ruin. How true is the saying,—*Quem Deus vult perdere, prius dementat.* "Those whom God designs to destroy, He first infatuates."

NOTES ON CHAPTER VIII.

Verse 1. *In the sixth year, in the sixth month, in the fifth day of the month*] This, according to Abp. Usher, was the sixth year of Ezekiel's captivity. The sixth day of the fifth month of the ecclesiastical year, which answers to August, A. M. 3410.

This Chapter and the three following contain but one vision, of which I judge it necessary, with Calmet, to give a general idea, that the attention of the Reader may not be too much divided.

The prophet in the visions of God is carried to Jerusalem, to the northern gate of the Temple, which leads by the north side to the court of the priests. There he sees the glory of the Lord in the same manner as he did by the river Chebar. At one side he sees the *image of jealousy*. Going thence to the court of the people he sees, through an opening in the wall, seventy elders of the people who were worshipping all sorts of beasts and reptiles, which were painted on the wall. Being brought thence to the door of the gate of the house, he saw women weeping for *Tammuz*, or *Adonis*. As he returned to the court of the priests, between the porch and the altar, he saw twenty-five men with their backs to the sanctuary and their faces towards the east, worshipping the *rising sun*. This is the substance of the vision contained in the eighth Chapter.

About the same time he saw six men come from the higher gate with *swords* in their hands; and, among them, one with an *ink-horn*. Then the Divine Presence left the cherubim, and took post at the entrance of the Temple, and gave orders to the man with the *ink-horn* to put a *mark* on the foreheads of those who sighed and prayed because of the abominations of the land; and then commanded the men with the *swords* to go forward and slay every person who had not this mark. The prophet, being left alone among the dead, fell on his face, and made intercession for the people. The Lord gives him the reason of His conduct; and the man with the *ink-horn* returns, and reports to the Lord what was done. These are the general contents of the ninth Chapter.

The Lord commands the same person to go in between the *wheels* of the cherubim; and take his hand full of live coals, and scatter them over the city. He went as commanded; and one of the cherubim gave him the live coals; at the same time the glory of the Lord, that had removed to the threshold of the house, now returned, and stood over the cherubim. The cherubim, wheels, wings, &c. are here described as in the first Chapter. This is the substance of the tenth Chapter.

The prophet then finds himself transported to the east gate of the Temple, where he saw twenty-five men, and among them *Jaazaniah*, the son of Azur, and *Pelashah*,

lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy.

4 And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain.

5 Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.

6 He said furthermore unto me, Son of man, seeest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations.

7 And he brought me to the door of the court; and when I looked, behold a hole in the wall.

8 Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

9 And he said unto me, Go in, and behold the wicked abominations that they do here.

g Gen. 48. 2. 2 Chron. 26. 5. Ch. 11. 1, 94 & 40. 2.—Jer. 7. 30 & 32. 31. Ch. 6. 11.—Deut. 32. 16, 21.—Ch. 1. 22 & 3. 22, 23.

the son of Benaiah, princes of the people; and against whom the Lord commands him to prophesy, and to threaten them with the utmost calamities, because of their crimes. Afterwards, God Himself speaks; and shews that the Jews who should be left in the land should be driven out because of their iniquities; and that those who had been led captive, and who acknowledged their sins and repented of them, should be restored to their own land. Then the glory of the Lord arose out of the city, and rested for a time on one of the mountains on the east of Jerusalem, and the prophet being carried in vision by the Spirit to Chaldaea, lost sight of the chariot of the Divine glory, and began to shew to the Captivity what the Lord had shewn to him. This is the substance of the eleventh Chapter.

We may see from all this what induced the Lord to abandon His people, His city, and His temple:—the abominations of the people in public and in private. But because those carried away captives with *Jecoiah* acknowledged their sins, and their hearts turned to the Lord, God informs them that they shall be brought back and restored to a happy state, both in temporal and spiritual matters; while the others, who had filled up the measures of their iniquities, should be speedily brought into a state of desolation and ruin. This is the sum and intent of the vision in these four Chapters.

Verse 2. *The appearance of fire*] See the Note on chap. i. 27.

Verse 3. *The image of jealousy*] *רמזי לזנוי* *semel hakinah*. We do not know certainly of what form, nor of what god, this was the image. Some say it was the image of Baal, which was placed in the Temple by Manasses;—others, that it was the image of Mars;—and others, that it was the image of *Tammuz*, or *Adonis*. *Calmet* supports this opinion by the following reasons:—1. The name agrees perfectly with him. He was represented as a beautiful youth, beloved by Venus; at which Mars, her paramour, being incensed and filled with jealousy, sent a large boar against Adonis, which killed him by his tusks. Hence, it was the image of him who fell a victim to jealousy. 2. The prophet being returned towards the northern gate, where he had seen the *image of jealousy*, ver. 14, there saw the *women lamenting for Tammuz*. Now *Tammuz*, all agree, signifies *Adonis*: it was that, therefore, which was called the *image of jealousy*. 3. The Scripture often gives to the Heathen idols names of degradation; as *Bealzebub*, *god of flies*; *Bealzebub*, *god of dung*. It is likely that it was *Adonis* who is called *The dead*, Lev. xix. 27, 28; Deut. xiv. 9, because he was worshipped as one dead. And the women represented as worshipping him were probably *adulteresses*, and had suffered through the jealousy of their husbands. And this worship of the *image of jealousy* provoked God to jealousy, to destroy this bad people.

Verse 4. *The vision that I saw in the plain*.] See the Note on chap. iii. 23; see also chap. i. 3.

Verse 7. *A hole in the wall*.] This, we find, was not large enough to see what was doing within; and the prophet is directed to dig, and make it larger, ver. 8; and when he had done so and entered, he says,—

10 So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about.

11 And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.

12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, 'The LORD seeth us not; the LORD hath forsaken the earth.

13 He said also unto me, Turn thee yet again, and thou shalt see greater abominations than they do.

14 Then he brought me to the door of the gate of the LORD's house which was toward the north; and, behold, there sat women weeping for Tammuz.

15 Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these.

16 And he brought me into the inner court of the LORD's house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.

17 Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and lo, they put the branch to their nose.

18 Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them.

CHAPTER IX.

The vision in this Chapter seems intended to denote the general destruction of the inhabitants of Jerusalem, excepting a few pious individuals that were distressed at the abominations that were committed in the land; who, in order to be delivered from the general calamity, were married; in allusion, perhaps, to the custom of eastern princes, who married their servants in the forehead; or, rather, to the custom very frequent among the Pagan worshippers of infidelity imprinting on different parts of their body the marks of their idols. To indicate, likewise, that God was soon to forsake the Temple, the Shechinah, or glorious symbol of His presence, is seen to remove from the inner sanctuary to the threshold or door of the Temple, 1-7. The Prophet intercedes for his people; but God, on account of the greatness of their sin, will not be interested, 8-11.

HE cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand.

2 And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar.

Of XLVI. 3. An. Tar. Prici, Reg. Rom. 23.

1 Ch. 9. 2.—m Ver. 6, 15.—a Joel 2. 17.—o Ch. 11. 1.—p Jer. 2. 27. & 32. 33. q Dent. 4. 18. 2 Kings 23. 5. 11. Job 34. 26. Jer. 44. 17.—r Ur, Is there any thing lighter than to commit.—s Ch. 9. 8.—t Ch. 5. 15. & 16. 42. & 24. 13.—u Ch. 8. 11. &

7. 4. 2 & 9. 5. 10.—v Prov. 1. 22. Isa. 1. 15. Jer. 11. 11. & 14. 12. Mic. 3. 4. Zech. 7. 12.—w Jer. 22. 17.—x Heb. which is turned.—y Heb. a weapon of his breaking in pieces.—z Lev. 16. 4. Ch. 10. 2, 6, 7. Rev. 15. 6.—e Heb. upon his loins.

Verse 10. *And saw—every form of creeping things*] It is very likely that these images portrayed on the wall were the objects of Egyptian adoration:—the ox, the ape, the dog, the crocodile, the ibis, the scarabæus or beetle, and various other things. It appears that these were privately worshipped by the Sanhedrin, or great Jewish council, consisting of seventy, or seventy-two persons, six chosen out of every tribe, as representatives of the people. The images were portrayed upon the wall as we find those ancient idols are on the walls of the tombs of the kings and nobles of Egypt. See the plates to *Belzoni's Travels*, the *Isiac Tomb* in the Bodleian Library, and the *Egyptian hieroglyphics* in general. *Virgil* speaks of these, *Æn.* lib. viii.—

Omnigenusque Deum monstra, et latrator Anubis.
"All kinds of gods, monsters, and barking dogs."

Verse 11. *Jaazaniah the son of Shaphan*] Shaphan was a scribe, or what some call comptroller of the Temple, in the days of Josiah; and *Jaazaniah* his son probably succeeded him in this office. He was at the head of this band of idolaters.

Verse 14. *There sat women weeping for Tammuz*] This was *Adonis*, as we have already seen; and so the *Vulgate* here translates. My old MS. Bible reads,—*There saten women, mockinge a matomete of lechrepe that is cipep Abonytes.* He is fabled to have been a beautiful youth beloved by Venus, and killed by a wild boar in mount Lebanon, whence springs the river *Adonis* which was fabled to run blood at his festival in August. The women of Phœnicia, Assyria, and Judea, worshipped him as *dead*, with deep lamentation, wearing priapi and other obscene images all the while; and they prostituted themselves in honor of this idol. Having for some time mourned him as *dead*, they then supposed him revived, and broke out into the most extravagant rejoicings. Of the appearance of the river at this season Mr. *Maunderl* thus speaks:—"We had the good fortune to see what is the foundation of the opinion which *Lucian* relates, viz. that this stream, at certain seasons of the year, especially about the feast of *Adonis*, is of a bloody colour, proceeding from a kind of sympathy, as the Heathens imagined, for the death of *Adonis*, who was killed by a wild boar in the mountain out of which this stream issues. Something like this we saw actually come to pass, for the water was stained to a surprising redness; and, as we observed in travelling, had stained the sea a great way into a reddish hue." This was no doubt occasioned by a red ochre, over which the river ran with violence at this time of its increase. *Milton* works all this up in these fine lines:—

"Thamuz came next behind,
Whose annual wound in Lebanon shewed
The Syrian damsels to lament his fate,
In unexpressed ditty, all a summer's day;
While smooth *Adonis*, from his native rock,
Came purple to the sea, and suffused with blood

Of Thamuzus, yearly wounded. The love tale infected *Shon's* daughters with like heat: Whom wanton passions in the sacred porch Ezekiel saw, when, by the vision led, His eye survey'd the dark idolatries Of alienated Judah."

For. Loc. B. I. 446.

Thamuzus signifies hidden, or obscure; and hence the worship of his image was in some secret place.

Verse 16. *Six and twenty men*] These most probably represented the twenty-four courses of the priests, with the highpriest for the twenty-fifth. This was plainly the Persian worship; as their turning their faces to the east plainly shews they were worshipping the rising sun.

Verse 17. *They put the branch to their nose*] This is supposed to mean some branch or branches, which they carried in succession in honour of the idol, and with which they covered their faces, or from which they inhaled a pleasant smell, the branches being odoriferous. That the Heathens carried branches of trees in their sacred ceremonies, is well known to all persons acquainted with classic antiquity; and it is probable that the Heathen borrowed those from the use of such branches in the Jewish feast of Tabernacles. There are many strange, and some filthy, interpretations given to this clause: but the former are not worth repeating, and I abominate the latter too much to submit to defile my paper with them.

It really seems that at this time the Jews had incorporated every species of idolatry in their impure worship,—*Phœnician, Egyptian, and Persian*. I might add that some imagine the image of jealousy to be a personification of idolatry itself.

NOTES ON CHAPTER IX.

Verse 1. *Cause them that have charge over the city*] By those six men with destroying weapons, the Chaldeans are represented, who had received commission to destroy the city; and, when the north is mentioned in such cases, Chaldeæ and the Chaldean armies are generally intended. There appear to have been six men with a sort of slaughter-bills, and one man with an inkhorn. These may represent the seven counsellors of the eastern monarchs, who always saw the king's face, and knew all the secrets of the government. One of whom was that minister who had the office of reporting concerning criminals; who carried the book of death and the book of life into the presence of the king, where the names were entered of criminals who were destined to suffer; and of those who were either considered as innocent, or recommended to mercy; those of the former, in the book of death; those of the latter, in the book of life. This person with the inkhorn might be termed, in our phrase, the recorder.

Verse 2. *Stood beside the brasen altar*] To signify, that the people against whom they had their commission were, for their crimes, to be sacrificed to the demands of Divine justice.

3 And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side;

4 And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

5 And to the others he said in mine hearing, Go ye after him through the city, and smite: I let not your eye spare, neither have ye pity:

6 Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house.

7 And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

8 And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

9 Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The Lord hath forsaken the earth, and the Lord seeth not.

10 And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head.

11 And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

CHAPTER X.

The same august vision, which appeared to the Prophet at first, is repeated here; and coals of fire are scattered over the city to intimate that it was to be burned. The symbol of the Divine presence is likewise represented as removing farther and farther from the Temple, to signify that God's protection was about to be withdrawn from it, 1-22. It may not be improper to remark that, whatever is particularly intimated by the cherubim, whorls, firmament, throne, &c. described in this and the first Chapter, the Prophet several times informs us, (chap. 1. 28; II. 25; viii. 4; x. 4, 15.) that his vision was a manifestation, or similitude, of the glory of Jehovah; or, in other words, consisted of a set of hieroglyphics by which this glory was in some measure represented. It is also worthy of observation that the faces of the living creatures, of which we have an account in the fourth chapter of the Apocalypse, are precisely the same with those of Ezekiel's cherubim; and we may readily collect (as Mr. Mede remarks,) the quarter of the heavens in which each cherub was situated in reference to the other three, from the consideration that as Ezekiel saw the vision proceeding from the north, (see chap. 1. 4, 16,) the human face of the cherubim was towards him, or the south; on his right hand, or the east, was the face of a lion; on his left hand, or the west, the face of an ox; and towards the north the face of an eagle.

THEN I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.

2 And he spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city. And he went in my sight.

3 Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court.

4 Then the glory of the Lord went up from the cherub, and stood over the threshold of the house; and the house was filled with

f See Ch. 3. 22. & 9. 4. & 10. 14. & 11. 22. 23.—f Heb. mark a mark.—Exod. 12. 7. Rev. 7. 3. & 9. 4. & 15. 16. 17. & 20. 4.—f Ps. 118. 23. 136. Jer. 13. 17. 2 Cor. 12. 21. 2 Pet. 2. 8.—k Heb. mine ears.—1 Ver. 10. Ch. 5. 11.—m 3 Chron. 28. 17.—n Heb. to destruction.—o Rev. 2. 4.—p Jer. 46. 20. 1 Pet. 4. 17.—q Ch. 3. 11, 12, 16.—r Numb. 14. 5. & 15. 4, 22, 43. Josh. 7. 6.

1 Ch. 11. 12.—2 Kings 21. 16. Ch. 8. 17.—a Heb. Allied with.—v Or, evening of judgment.—w Ch. 9. 12.—x Ps. 10. 10. Jer. 25. 15.—y Ch. 5. 11. & 7. 4. & 8. 12. 5 Ch. 11. 21.—z Heb. returned the word.—b Ch. 1. 22, 26.—c Ch. 8. 2. 3.—d Heb. the hollow of thine hand.—e Ch. 1. 12.—f See Rev. 8. 2.—g See Ver. 13. Ch. 1. 22. & 9. 3.—h Heb. was lifted up.—i Kings 8. 10, 11. Ch. 8. 5.

Verse 3. And he called with the man] The person here who called was that who sat on the chariot of the Divine glory. See chap. i. 26.

Verse 4. Set a mark upon the foreheads of the men that sigh] This is in allusion to the ancient everywhere used custom of setting marks on servants and slaves, to distinguish them from others. It was also common for the worshippers of particular idols, to have their idol's mark upon their foreheads, arms, &c. These are called sectarian marks to the present day among the Hindoos and others in India. Hence by this mark we can easily know who is a follower of Vishnoo, who of Siva, who of Brama, &c. The original words in מַרְמָר וּבְחִיטְרֵיטָאֵו, have been translated by the Vulgate, et signa tau, "and mark thou tau on the foreheads, &c." St. Jerom and many others have thought that the letter tau was that which was ordered to be placed on the foreheads of those mourners; and Jerom says, that this Hebrew letter tau, was formerly written like a cross. So, then, the people were to be signed with the sign of the cross. It is certain that on the ancient Samaritan coins, which are yet extant, the letter tau is in this form + which is what we term St. Andrew's cross. The sense derived from this by many commentators is, that God having ordered those penitents to be marked with this figure, which is the sign of the cross, intimated that there is no redemption nor saving of life, but by the cross of Christ; and that this will avail none but the real penitent. All this is true in itself, but it is not true in respect to this place. The Hebrew words signify literally, thou shalt make a mark, or, sign a sign; but give no intimation what that mark or sign was. It was intended here, to be what the sprinkling of the blood of the Paschal Lamb on the lintels and door posts of the Israelites was; namely, a notice to the destroying angel, what house he should spare. As the whole of this matter only passed in vision, we are bound to neither letter, nor any other kind of figure. The symbolical action teaches us, that God, in general judgments, will make a distinction between the innocent and the guilty, between the penitent and the hardened sinner.

Verse 6. Begin at my sanctuary] Let those who have sinned against most mercy, and most privileges, be the first victims of justice. Those who know their Lord's will, and do it not, shall be beaten with many stripes. The unfaithful members of Christ's Church will be first visited, and most punished. But let not those who belong to the synagogue of Satan exult in this; for, if judgment begin at the house of God,—what will the end be of them

who obey not the gospel! However, the truly penitent of all descriptions, in such cases shall be safe. The command of God is, Set a mark on all them that sigh and cry; and his command to the destroyers is, Come not near any man on whom is the mark.

Verse 7. Defile the house] A dreadful sentence. Let it be polluted, I will no more dwell in it; I now utterly forsake it.

Verse 8. Wilt thou destroy all the residue of Israel, in thy pouring out of thy fury upon Jerusalem?] These destroyers had slain the seventy elders, the twenty-five adorers of the sun, and the women that mourned for Thammuz; and, on seeing this slaughter, the prophet fell on his face, and began to make intercession.

Verse 9. For they say, The Lord hath forsaken the earth] רָמַדָּא נִמְעַל הָאֲרֵצָה, this land. He has no more place in Israel; He has quite abandoned it; He neither sees nor cares, and He can be no longer the Object of worship to any man in Israel. This seems to be the meaning; and God highly resents it, because it was bringing Him on a level with idols and provincial deities, who had, according to supposition, regency only in some one place.

Verse 10. Mine eye shall not spare] They say, the Lord seeth not: this is false; I have seen all their iniquities, and do see all their abominations; and I will bring deserved judgment upon them, and then that eye which now sees will not pity nor spare.

Verse 11. I have done as thou hast commanded me] Angels and men must all give account of their conduct to God; for although He is every where, and His eye sees all things; yet they must personally account for all that they have done. I have done as thou hast commanded me. The penitents are all signed; the penitents are all safe. This is good news for them that mourn.

NOTES ON CHAPTER X.

Verse 1. As it were a sapphire stone.] See the note on chap. i. 22, 26.—The chariot, here mentioned by the prophet, was precisely the same as that which he saw at the river Chebar, as himself tells us, ver. 15; of which see the description in Chapter the First.

Verse 2. Coals of fire.] These were to signify the burning of the city by the Chaldeans. It seems that the space between the four wheels, which was all on fire, was that from which those coals were taken.

Verse 3. On the right side of the house.] The right hand always marked the south among the Hebrews.

Verse 4. The glory of the Lord went up.] This is reported from chap. ix. 3.

the cloud, and the court was full of the brightness of the Lord's glory.

5 And the sound of the cherubims' wings was heard even to the outer court, as the voice of the Almighty God when he speaketh.

6 And it came to pass, that when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.

7 And one cherub stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen: who took it, and went out.

8 And there appeared in the cherubims, the form of a man's hand under their wings.

9 And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels was as the colour of a beryl stone.

10 And as for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

11 When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.

12 And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had.

13 As for the wheels, it was cried unto them in my hearing, O wheel.

14 And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the cherubims were lifted up. This is the living creature that I saw by the river of Chebar.

16 And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

17 When they stood, these stood; and when they were lifted up, these lifted up themselves also: for the spirit of the living creature was in them.

18 Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubims.

19 And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them, and every one stood at the door of the east gate of the Lord's house; and the glory of the God of Israel was over them above.

20 This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims.

21 Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings.

1 Ch. 1. 24.—4 Psa. 29. 3, &c.—1 Heb. sent forth.—m Ch. 1. 8. Ver. 21.—u Ch. 1. 15.—v Ch. 1. 16.—p Ch. 1. 17.—q Heb. took.—r Ch. 1. 18.—Or, they were called in my hearing, wheel, or, galgal.—s Ch. 1. 6, 10.

u Ch. 1. 6.—v Ch. 1. 18.—w Ch. 1. 12, 20, 21.—x Or, of life.—y Ver. 4.—z Ho. 2. 12.—a Ch. 11. 22.—b Ch. 1. 22. Ver. 15.—c Ch. 1. 1.—d Ch. 1. 6. Ver. 14. e Ch. 1. 8. Ver. 8.

The house was filled with the cloud] This is a fact similar to what occurred frequently at the tabernacle in the wilderness, and in the dedication of the temple by Solomon. What is mentioned here, was the *Divine Shekinah*, the symbolical representation of the majesty of God.

Verse 5. As the voice of the Almighty God] That is, as thunder; for this was called the voice of God.

Verse 8. The form of a man's hand under their wings.] I am still of opinion, that the hands and wings were not distinct. The arms were feathered like wings, and the hand terminated the arm: but as the long front feathers of the wings would extend much beyond the fingers, hence the hands would appear to be under the wings. See on chap. 1. 8. The human hand might be intended to shew, that God helps and punishes man by man; and that, in the general operations of His providence, he makes use of human agency.

Verse 9. The colour of a beryl stone.] עִבְרִית אֶבֶן *eben tarshish*, "the stone of Tarshish." The *Vulgate* translates it, *chrysolith*; *Symmachus*, the *jacinth*; the *Septuagint*, the *carbuncle*. In the parallel place, chap. 1. 16, it is עֵינֵי קֶקֶן *ke-eyn tarshish*, "like the eye of Tarshish;" i. e. the colour of tarshish, or the stone so called, which the *Vulgate* translates, *visio maris*, "like the sea," i. e. azure. The *beryl* is a gem of a green colour; passing from one side into blue, on the other side into yellow. The *chrysolith* is also green, what is called a *pistachio green*; but the *chrysolith* of the ancients was our *topaz*, which is of a fine wine yellow. The *beryl*, or *chrysolith*, is most likely what is here meant by *tarshish*. One name among the ancients served for several kinds of gems, that were nearly of the same colour. The moderns go more by chemical characters, than by colour.

Verse 10. A wheel had been in the midst of a wheel.] It is difficult to comprehend this description. It is generally supposed to mean one wheel within another, cutting each other at right angles. This, in my opinion, will not account for the motions attributed to these wheels; nor can I see how, on this supposition, they could have any motion: for if one was moved on its axis, the other must be dragged contrary to its axis. I have conjectured it, rather to mean a wheel within a wheel; or a wheel with two rims, working on the same axis. See on chap. 1. 16—18. It is, however, no matter of faith; and the reader may judge as he thinks proper. For other matters relative to this chariot, wheels, cherubim, wings, &c. I must refer to the notes on the first Chapter. And perhaps from the whole of this vision, and its difficulties, he will see the propriety of the council of Rabbins, ordering Rabbi Ananias three hundred barrels of oil, to light his lamp during the time it would be necessary for him to employ, in explaining this one vision.

Verse 13. As for the wheels, it was cried unto them—O wheel.] Never was there a more unfortunate and unmeaning translation. The word מְרוּלֵי *ha-galgal*, may signify, simply, the roller, or a chariot, or roll on, or the swift roller. And he clept it like wheels, bollix, or turning about.—Old MS. Bible. Any of these will do:—and as to the wheels, מְרוּלֵי *al-ophanim*, they were called in my hearing, מְרוּלֵי *ha-galgal*, the chariot. The gentleman who took for his text, "O wheel!" and made God's decree of eternal predestination out of it, must have borrowed some of Rabbi Ananias' three hundred barrels of oil! But such working of God's word cannot be too severely reprehended.

As these wheels are supposed to represent Divine Providence, bringing about the designs of the Most High; how like is the above מְרוּלֵי *ha-galgal*, taken as a verb, roll on, to those words of Virgil in his *Pollio*:—

*Talis aëre ordo dissortit curvis fœvis,
Concordes stabili fortium nomine Fœvos.*

"The Fœvos, when they this happy web have spun,
Shall bless the sacred clute, and bid it swiftly run."

Verse 14. The first—was the face of a cherub] In ch. i. 10, this is called the face of an ox; here, the face of a cherub; hence, a cherub was in the likeness of an ox; at least, as to its head. כִּרְיִב *kerub*, never occurs as a verb; and its meaning cannot be precisely ascertained. Parkhurst thinks the כ *capit*, to be here the note of similitude; and then translates it *ke, like*, כִּרְיִב *kerub*, or כִּרְיִב *kerub*, the mighty one; and, in consequence, makes the cherubim an emblem of the Holy Trinity. See his lengthy Dissertation under כִּרְיִב in his Hebrew and English Lexicon.

Verse 20. And I knew that they were the cherubims.] This formation of the plural is quite improper. In general, Hebrew nouns of the masculine gender end in *im*, in the plural; the *s*, therefore, should never be added to such. *Cherub* is singular; *cherubim* is plural. The *s* should be uniformly expunged.

I have already referred to the end of this Chapter for farther information relative to this glorious chariot of Jehovah: but I must say that I have met with nothing on the subject that entirely satisfies myself. In the preceding notes I have endeavoured to make the literal meaning as plain as possible; and have occasionally given some intimations relative to the general design of this sublime vision. My readers are already apprized, that I do not like conjectures on Divine things; many points, that had originally no other origin, are now incorporated with creeds, of which it is deemed sinful to doubt. Because some learned and pious men have written to prove that this symbolical compound figure is a representation of the Holy Trinity; therefore, the sentiment now passes current. Now this is not proved; and I suppose never can be proved. The

22 And 'the likeness of their faces was the same faces which I saw by the river of Chebar,

their appearances and themselves: 'they went every one straight forward.

f Chap. 1. 10.

g Chap. 1. 12.

continuator of the *Historical Discourses of Saurin* has made some sensible remarks on the subject of this vision; and these I shall lay here before the intelligent reader. They deserve attention.

This intelligent writer observes:—"For the right interpretation of this vision the following rules should be laid down :

"The *first* is this:—An explanation, which accounts for all the parts contained in the vision, is much more probable than those which explain only one part.

"The *second* is this:—An explanation which is conformable to the present circumstances of the prophet, and of the people to whom he is sent, as well as to the nature of the things which he is called upon to say to them, is incomparably more probable than those explanations which go in quest of past or future events, which have no connexion with the immediate circumstances of the prophet, nor with the end of his mission. These rules, which appear incontestable, being laid down, we observe, that their opinion who think that God here draws out a plan of the government of His providence, applied to the present state of the Jews, accounts for all that Ezekiel saw; and that in a manner which refers to the end of the prophet's mission, and all that he had to say to this rebellious people. Why wish God to represent to His prophet the future state of the Christian church, which was not to be founded till after a series of time, rather than the state of the Jewish church, and the chastisements which hung over the heads of that hardened people? The people having revolted from God, and persevering obstinately in that revolt, notwithstanding the menaces of the prophet; it was proper to shew to Ezekiel, in order that he might declare it to the rebellious; that Providence had its eyes open to all that had been done, all that had hitherto happened; and that it had seized upon the rod to smite. The people imagined, but too much according to the errors of infidelity, that God saw everything with indifference; and had given the world up to chance. It was necessary therefore to divest them of these fatal prejudices; and to teach them that the Supreme Being did not behold, with the same eye, order and disorder, contempt of His laws and submission to His will; and that all the revolutions of states are directed by a superior intelligence, which cannot be imposed upon. The Jewish people imagined but too much, that the prophets exaggerated when they threatened them with the severest chastisements. They repeated with emphasis and complacency the promises of God made to the patriarchs; that their posterity should not only be more numerous than the stars of heaven, and the sand which covers the sea-shore; but that it should subsist for ever and ever. God had declared to Abraham, *I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee and thy seed after thee.* Gen. xvii. 7. It was proper therefore to shew this stiff-necked people, that the threatenings of God, and His promises, were not contradictory. That the people, conformable to the promises given by God to the patriarchs, should not be destroyed; but that notwithstanding, they should be severely chastised, to correct them for their propensity to idolatry, and their scandalous irregularities.

"These suppositions, which are reasonable, being granted, we shall have no difficulty to perceive the sense of this celebrated vision. We shall not follow the order observed by Ezekiel, in the description of what he saw: he raises himself from the nearest to the most distant objects, going back from effects to their general cause. We will begin with the First Cause which gives motion to all that happens, traces out the plan, and procures the execution, according to the rules of His ineffable wisdom, and agreeable to the nature of those creatures which are the objects of His agency. Next, we will proceed to consider the effects of this universal Providence, and the intelligent secondary causes which He frequently employs in the administration of the government of the universe.

"*Ezekiel saw a firmament which was above the heads of the animals: there was the resemblance of a throne like a sapphire stone; and over the resemblance of the throne, there was, as it were, the resemblance of a man.* This vast transparent firmament represents to us the heaven, the peculiar residence of the Lord of the earth; and where He hath established the throne of His empire. This appearance of a man was the emblem of Providence, or God; considered as taking care of all the creatures whom He hath made. Man is the symbol of intelligence. The mind of man, with respect to his knowledge and wisdom, is a weak sketch of that Mind which knows all things, and whose wisdom is unbounded. And yet, of all

sublunary beings, there is none that approaches so near to the Divine nature as man. Under this emblem also it is that God, considered as seeing all things, and directing all, would be represented. This resemblance of man, was seated upon a throne, to shew that God governs all things as Lord; and that without agitation, and without labour.

"The *shining metal*, and the *fire* which surrounded Him who sat on the throne, were the symbol of His glory and His judgments, which are poured upon the wicked as a fire, which nothing can withstand; agreeably to Isaiah, chap. xxxiii. 14.

"The Jews acknowledged that there was a Providence which governs the whole universe with infinite wisdom. The Psalmist gives us a description of it, equally just and pathetic, in *Psa. civ. 27, &c.* Christians, no less than Jews, admit this important truth; and the gospel establishes it no less strongly than the law. See *Matt. vi. 26; x. 29, 30.* To raise the mind of the prophet up to the first Mover of those events, which strike and admonish us in all the revolutions which happen to individuals, families, and states, God shews him *four wheels* above the firmament, over which the emblem of Providence was placed on a throne. These wheels are a symbol of those perpetual revolutions which are observed in the earth; and which, by turns, lift up and abase individuals and nations. They are of a prodigious height, to shew that man cannot fathom or know all that is great, wonderful, and astonishing, in the ways of Providence. See *Job xi. 7, 8; Rom. xi. 33, 34; Isa. lv. 8, 9.* These wheels move themselves every way, and are full of eyes in the vast circle of their felloe. This shews, that all which God does He effects without pain; and that the eye of His wisdom ordereth all events. The wheels did not move of themselves; but they followed the impulse of the four living creatures; *when the living creatures went, they went.* This shews, that, in the government of the world, all the living creatures are subject to Providence; and that God subordinates the creatures one to another. He directs what those holy intelligences ought to do, who serve Him as ministers, and are here represented by the four animals. And these intelligences, enlightened and supported by the Supreme Wisdom, contributed, as far as is suitable, to all that happens to mankind. The angels whom Ezekiel saw were in number four, in reference to the four cardinal points of the world; to shew that their ministry extends every where, and that there is no part of the universe which the Providence of God does not govern in an immediate manner, or by the means of His ministers. The extraordinary shape of these angels, which appeared to the prophet in vision, is symbolical; for it is not to be supposed that those heavenly ministers are really thus formed. The *four faces, wings, and arms of a man*, denotes the sublime qualities of these immediate ministers of the Deity; qualities entirely essential to fill up the extent of their duty. The face of a man denotes their intelligence; of a lion, their intrepid courage; of an ox, their patience and perseverance in labour; and of an eagle, their great penetration, their sublime sight into heavenly things, and their readiness to rise up into all that is great and divine. The *wings being stretched out*, signify that they are always ready to set forward, and run with rapidity wherever the commands of their great Master call them. The *wings bent down*, are a symbol of that profound respect in which these heavenly ministers stand before the Lord of the universe. Under the wings there were men's arms, to shew that zeal produces application and labour. Labour, without zeal, can never be supported; and zeal, without application, is only an hypocritical ardour, which amounts to nothing with that supreme Master who requires sincere homage from those who serve Him. If God chose to make known to Ezekiel that His providence extends to all things, and that even in this life it often takes up the rod to chastise nations and individuals, He would also shew beforehand that He wished not the destruction of the Jewish people, whom He was about to visit in His anger, but only its correction and amendment. This is signified by the *precious metal*, which the prophet found unmelted in the midst of the fiery cloud. This cloud of fire urged on by a whirlwind, and involving on all sides the metal, represented the judgments of God, which were about to fall upon this rebellious nation; not to destroy, but to humble and purify it. Nothing is more proper than afflictions, to bring men back to their duty. As fire purifies metals; so the paternal chastisements of God have a tendency to purify the soul and heart, if the man be not entirely incorrigible. The people upon whom God was about to pour the vials of His anger, were not worthy of

CHAPTER XI.

This Chapter denounces the judgments of God against those wicked persons who remained in Jerusalem, and made a mock of the types and predictions of the prophets, 1-19; compare verse 5, with Jer. 1. 18. God promises to favour those who were gone into captivity, and institutes their restoration from the Babylonish yoke, 19-21. Thus the Shekinah, or symbol of the Divine presence, is represented as forsaking the city, as in the foregoing Chapter it did the temple, 22, 23; and the prophet returns in vision to the place from which he set out (chap. viii. 1, &c.) in order to communicate his instructions to his brethren of the captivity, 24, 25.

Ch. XLVI. 2. **MOREOVER** the spirit lifted me up, and brought me unto the east gate of the LORD's house, which looked eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.

2 Then said he unto me, Son of man, these are the men that devise mischief, and give wicked counsel in this city:

3 Which say, *It is not near*; let us build houses: *this city is the caldron, and we be the flesh.*

4 Therefore prophesy against them, prophesy, O son of man.

5 And the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them.

6 Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

7 Therefore thus saith the LORD God; Your slain whom ye have laid in the midst of it, they are the flesh, and this city is the caldron; but I will bring you forth out of the midst of it.

8 Ye have feared the sword, and I will bring a sword upon you, saith the LORD God.

9 And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you.

10 Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I am the LORD.

His lenity. But that great God, who is firm in His promises, remembers the covenant of peace He had made with the patriarchs. This covenant is made sensible to the prophet under the image of a rainbow, which was round about him who appeared upon the throne. Every one knows, that this splendid phenomenon, which seems to join heaven and earth together, was given to Noah and his posterity as a symbol of the covenant which God then made with mankind, and by which He declared to them that the earth should undergo deluge no more. Thus, the Pagans considered the *Iris* as the messenger of the gods. See *Virgil, Æn. lib. iv. ver. 694*. But, whereas the rainbow to the Jews was a symbol of peace, the *Iris* of the Pagans was a messenger of trouble. On the sight of this bow, the symbol of grace, Ezekiel was to be encouraged; and persuaded that his people were not threatened with an utter destruction. The event fully justified all that the prophet had contemplated, with surprise, in this enigmatical picture. The Chaldeans, the rod of the Lord's just severity, ravaged Judea; the people were carried away captive; they groaned for seventy years in a foreign land; but they were protected in a miraculous manner against the bloody designs of a cruel Haman; and at length, favoured with various decrees of the kings of Persia, they had permission not only to return to their own country, but also to rebuild Jerusalem and the Temple. See Dr. Dodd's notes on this place.

NOTES ON CHAPTER XI.

Verse 1. *At the door of the gate five and twenty men*] The same persons no doubt who appear chap. viii. 16, worshipping the sun.

Jaazaniah the son of Azur] In chap. viii. 16, we find a *Jaazaniah* the son of *Shaphan*. If *Shaphan* was also called *Azur*, they may be the same person. But it is most likely that there were two of this name, and both chiefs among the people.

Verse 3. *It is not near*] i. e. The threatened invasion. *This city is the caldron, and we be the flesh.*] See the vision of the seething pot, Jer. i. 13. These infidels seem to say:—"We will run all risks, we will abide in the city. Though it be the caldron and we the flesh, yet we will

11 This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; but I will judge you in the border of Israel:

12 And ye shall know that I am the LORD: for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that are round about you.

13 And it came to pass when I prophesied, that Pelatiah the son of Benaiah died. Then I fell I down upon my face, and cried with a loud voice, and said, Ah Lord God! wilt thou make a full end of the remnant of Israel?

14 Again the word of the LORD came unto me, saying,

15 Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this land given in possession.

16 Therefore say, Thus saith the LORD God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.

17 Therefore say, Thus saith the LORD God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

18 And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence.

19 And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh:

20 That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

p See Ver. 5.—q Ver. 10.—r Or, which have not walked.—s Lev. 18. 3, 24, & Deut. 12. 30, 31. Ch. 2. 10, 14, 16.—t Ver. 1. Acts 5. 5.—u Ch. 2. 8.—v Psa. 30. 1, & 31. 8. Isa. 8. 14.—w Jer. 34. 2. Ch. 28. 25, & 34. 18, & 35. 24.—x Ch. 27. 22. y Jer. 22. 12. Ch. 28. 27. See Zeph. 1. 2.—z Psa. 51. 10. Jer. 31. 22. & 32. 32. Ch. 12. 31.—a Zech. 7. 12.—b Ps. 105. 45.—c Jer. 24. 7. Ch. 14. 11. & 25. 25, & 37. 28.

share its fate: if it perish, we will perish with it." Or they may allude to the above prediction of Jeremiah, in order to ridicule it:—"We were to have been *boiled* long ago: but the fulfilment of that prediction is not near yet."

Verse 7. *Your slain—they are the flesh*] Jerusalem is the caldron, and those who have been slain in it they are the flesh; and though ye purpose to stay and share its fate, ye shall not be permitted to do so; ye shall be carried into captivity.

Verse 9. *And deliver you into the hands of strangers*] This seems to refer chiefly to Zedekiah and his family.

Verse 11. *I will judge you in the border of Israel*] Though *Riblah* was in Syria, yet it was on the very frontiers of Israel: and it was here that Zedekiah's sons were slain, and his own eyes put out.

Verse 13. *Pelatiah the son of Benaiah died.*] Most probably he was struck dead the very hour in which Ezekiel prophesied against him. His death appears to have resembled that of Ananias and Sapphira, Acts v. 1, &c.

Verse 15. *Get you far from the LORD*] These are the words of the inhabitants of Jerusalem, against those of Israel who had been carried away to Babylon with Jeconiah. *Go ye far from the LORD*: but as for us, the land of Israel is given to us for a possession; we shall never be removed from it, and they shall never return to it.

Verse 16. *Yet will I be to them as a little sanctuary*] Though thus exiled from their own land, yet not forgotten by their God. While in their captivity, I will dispense many blessings to them; and I will restore them to their own land, ver. 17, from which they shall put away all idolatry, ver. 18.

Verse 19. *And I will give them one heart*] A whole system of renewed affections.

And I will put a new spirit within you] To direct and influence these new affections.

And I will take the stony heart out of their flesh] That which would not receive the impressions of my Spirit.

And I will give them a heart of flesh] One that is capable of receiving and retaining those impressions.

Verse 20. *That they may walk in my statutes*] The

21 But as for them whose heart walketh after the heart of their detestable things, and their abominations, I will recompense their way upon their own heads, saith the Lord God.

22 Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above.

23 And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city.

24 Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.

25 Then I spake unto them of the captivity all the things that the Lord had shewed me.

CHAPTER XII.

The prophet proceeds by a variety of types and figures, to convince them of the captivity that their brethren, who were left behind to sustain the miseries of a siege, and the insults of a conqueror, would be in a much worse condition than they were already settled in a foreign land. In the beginning of this Chapter he figures the approaching captivity of Judah by action instead of words, 1-7. He presents particularly the dignified, captive, captivity, and sufferings, of Zedekiah and his followers, 8-16, compared with Jer. in 11. He is to sit his face with trembling, and signs of terror, as an emblem of the consternation of the Jews when surrounded by their enemies, 17-20) and then he repeats for objections and by-words of the Jews, and infidels, who either disbelieved his denunciations, or supposed the accomplishment of them very distant 21-28. Josephus (Antiq. 3. 10.) tells us that Zedekiah thought the prophecy of Ezekiel in the thirteenth year inconsistent with that of Jeremiah, (chap. xxxiv. 3.) and refused to believe neither. Both, however, were literally fulfilled; and the event convinced him that they were not incredible. This, blended by infidelity, and passions rush on to that destruction against which they are sufficiently warned.

Or. XLVI. 3. THE word of the Lord also came unto me, saying,

2 Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house.

3 Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they be a rebellious house.

4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight as they that go forth into captivity.

5 Dig thou through the wall in their sight, and carry out thereby.

6 In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight:

d Ch. 9. 10. & 22. 31.—e Ch. 1. 18. & 10. 18.—f Ch. 8. 4. & 9. 2. & 10. 4. 13. & 43. 4. g See Zech. 14. 4.—h Ch. 43. 2.—i Ch. 2. 3. 6, 7. & 3. 26, 27.—l 1. 1. & 2. 4. & 3. 21. Jer. 5. 21. Matt. 13. 13, 14.—m Ch. 3. 5.—n Or. Instruments. o Heb. as the point, forth of captivity. p Heb. Dig for thee.—q Isa. 8. 13. Ch. 4. 3. & 24. 21. Ver. 11.—r Heb. Digged for me.

holiness of their lives shall prove the work of God upon their hearts. Then it shall appear that I am their God, because I have done such things in them, and for them; and their holy conduct shall shew that they are my people. See on chap. xxxvi. 25, &c.

Verse 21. But as for them whose heart walketh] Them whose affections are attached to idolatry, they shall have such rewards as their idols can give them; and such a recompense as Divine justice shall award them.

Verse 23. The glory of the Lord went up from the midst of the city] This vision is no mean proof of the long-suffering of God. He did not abandon this people all at once, He departed by little and little. First, He left the temple. Secondly, He stopped a little at the gate of the city. Thirdly, He departed entirely from the city, and went to the mount of Olives, which lay on the east side of the city. Having tarried there for some time to see if they would repent and turn to Him,—Fourthly, he departed to heaven. The vision being now concluded, the prophet is taken away by the Spirit of God into Chaldea; and there announces to the captive Israelites what God had shewed him in the preceding visions, and the good that he had spoken concerning them; who, at first, did not seem to profit much by them, which the prophet severely reproves.

NOTES ON CHAPTER XIII.

Verse 2. Which have eyes to see, and see not] It is not a want of grace that brings them to destruction. They have eyes to see, but they will not use them. No man is lost because he had not sufficient grace to save him, but because he abused that grace.

Verse 3. Prepare thee stuff for removing] Get carriages to transport thy goods to another place. Signifying by this the captivity that was at hand.

Verse 5. Dig thou through the wall] This refers to the manner in which Zedekiah and his family would escape

thou shalt cover thy face, that thou see not the ground: for I have set thee for a sign unto the house of Israel.

7 And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought it forth in the twilight, and I bare it upon my shoulder in their sight.

8 And in the morning came the word of the Lord unto me, saying,

9 Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou?

10 Say thou unto them, Thus saith the Lord God; This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them.

11 Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity.

12 And the prince, that is among them shall bear upon his shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with his eyes.

13 My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there.

14 And I will scatter toward every wind all that are about him to help him, and all his bands; and I will draw out the sword after them.

15 And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries.

16 But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I am the Lord.

17 Moreover the word of the Lord came to me, saying,

18 Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness;

e Ch. 2. 5.—f Ch. 17. 12. & 34. 19.—g Mal. 1. 1.—h Heb. by removing go into captivity.—i 2 Kings 25. 4, 5, 7.—j Jer. 39. 4.—k Job 19. 6. Lam. 1. 13. Jer. 32. 9. Ch. 17. 33.—l 2 Kings 25. 7. Jer. 52. 11. Ch. 17. 18.—m 2 Kings 25. 4, 5. Ch. 3. 10.—n Ch. 5. 2. 12.—o Isa. 8. 16. Ch. 6. 7, 14. & 11. 10. Ver. 18. 20.—p Ch. 6. 8, 9, 10.—q Heb. men of number.—r Ch. 4. 16.

from the city. They escaped by night through a breach in the wall. See Jer. xxxix. 2-4, and 2 Kings xxv. 4.

Verse 6. Thou shalt cover thy face that thou see not the ground] Referring to the blinding of Zedekiah:—even the covering of the face might be intended to signify that in this way Zedekiah should be carried to Babylon upon men's shoulders, in some sort of palanquin, with a cloth tied over his eyes, because of the recent wounds made by extracting them. All the prophecies from this to the twentieth Chapter are supposed to have been delivered in the sixth year of Zedekiah, five years before the taking of Jerusalem. How accurate the prediction! and how exactly fulfilled!

Verse 10. This burden] This prediction concerning the prince. By this I point out the capture, misery, and ruin, of Zedekiah.

Verse 13. I will bring him to Babylon—yet shall he not see it] Because Nebuchadnezzar caused him to have his eyes extracted at Riblah. To Babylon he was carried in his blind state, and there he died. In saying, My net also will I spread upon him, there is probably a reference to an ancient manner of fighting. One, who was called the retiarius, had a small casting net, which, if he could throw over his antagonist's head, he then despatched him with his sword: if he missed his throw, he was obliged to run, in order to get his net once more adjusted for another throw. In the mean time the other pursued him with all his speed to prevent this, and to despatch him; hence, he was called Secutor:—the first, the netman; the second, the pursuer.

Verse 18. Eat thy bread with quaking] Assume the manner of a person who is every moment afraid of his life; who has nothing but a morsel of bread to eat, and a little water to drink. Thus signifying the siege, and the straits to which they should be reduced. See this explained ver. 19.

19 And say unto the people of the land, Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel; They shall eat their bread with careflessness and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein.

20 And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I am the Lord.

21 And the word of the Lord came unto me, saying,

22 Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?

23 Tell them, therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision.

24 For every shall be no more any vain vision nor flattering divination within the house of Israel.

25 For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God.

26 Again the word of the Lord came to me, saying,

27 Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off.

28 Therefore say unto them, Thus saith the Lord God; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God.

CHAPTER XIII.

This Chapter denounces heavy judgments against lying prophets who flattered the people, in the midst of their sin and danger, with false hopes of peace and security, 1-8. The work of these deceivers is beautifully compared to a frail and insufficient piece of building, which can never stand against the battering elements of heaven (the Chaldean forces) which God will commission against it, 10-16. In the remaining part of the Chapter woes are denounced against false prophets who practised vain rites and divinations, with the view of promoting their own gain by flattering the people, 17-21.

OL. VI. 1. 3.
An. Tar. Præci.
Reg. Rom. 23.

AND the word of the LORD came unto me, saying,

h Zech. 7. 14.—i Heb. the fulness thereof.—k Ps. 107. 34.—l Ver. 27. Ch. 11. 2. Amos 6. 3. 4. Isa. 2. 4.—m Jer. 2. 1. Zeph. 1. 14.—n Ch. 12. 23.—o Lam. 2. 14. p Isa. 55. 11. Ver. 23. Dan. 9. 12. Luke 21. 33.—q Ver. 21.—r Ps. 8. 1.—s Ver. 23. 26.—t Ver. 17.—u Heb. them that are prophets out of their own hearts.—v Jer. 12. 14. & 23. 16. 28.

Verse 22. *The days are prolonged, and every vision faileth?* These are the words of the infidels and scoffers, who, because vengeance was not speedily executed on an evil work, set their heart to do iniquity. These predictions either will not come in our days, or will wholly fail;—why then should we disquiet ourselves about them? Strange, that the very means used by the most gracious God to bring sinners to repentance, should be made by them the very instruments of their own destruction! See 2 Pet. iii. 4.

Verse 23. *The days are at hand*] Far from failing, or being prolonged;—time is posting on, and the destruction threatened is at the door.

Verse 25. *In your days—will I say the word, and will perform it*] Even these mockers shall live to see and feel this desolation. This is more particularly intimated in the following verses.

Verse 28. *There shall none of my words be prolonged any more*] He had waited to be gracious; they abused His mercy; and, at last, the protracted wrath rushed upon them, with irresistible force.

NOTES ON CHAPTER XIII.

Verse 2. *That prophesy out of their own hearts*] Who are neither inspired nor sent by God. Who either go of themselves, or are sent by man. Such prophets, ministers, preachers, and clergy, have been a curse to the church and to the world for some thousands of years.

Verse 4. *They prophesy as like the foxes in the deserts.*] The cunning of the fox in obtaining his prey has been long proverbial. These false prophets are represented as the foxes, who, having got their prey by great subtlety, run to the desert to hide both themselves and it. So, the false prophets, when the event did not answer to their prediction, got out of the way, that they might not be overwhelmed with the reproaches and indignation of the people.

Verse 5. *Ye have not gone up into the gaps*] Far from

2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the Lord;

3 Thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!

4 O Israel, thy prophets are like the foxes in the deserts.

5 Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord.

6 They have seen vanity and lying divination, saying, The Lord saith: and the Lord hath not sent them: and they have made others to hope that they would confirm the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken?

8 Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God.

9 And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel; neither shall they enter into the land of Israel; and ye shall know that I am the Lord God.

10 Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar:

11 Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it.

12 Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it?

13 Therefore thus saith the Lord God; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it.

w Heb. walk after.—x Or, and things which they have not seen.—y Cant. 2. 16. z Ps. 102. 25, 26. Ch. 22. 30.—a Or, branches.—b Heb. hedged the hedge.—c Ver. 23. Ch. 12. 24. & 22. 38.—d Or, secret, or, covert.—e Ezra 2. 36, 37. Neh. 7. 4. Ps. 68. 28.—f Ch. 30. 38.—g Ch. 11. 10, 12.—h Jer. 6. 14. & 8. 11.—i Or, a slight wall. k Ch. 22. 32.—l Ch. 32. Eccles. 9. 9.

opposing sinners, who are bringing down the wrath of God upon the place, you prevent their repentance by your flattering promises and false predictions. Ye have neither by prayers, example, nor advice, contributed any thing for the preservation of the place, or the salvation of the peoples' souls.

Verse 9. *They shall not be in the assembly of my people*] They shall not be reputed members of my church. They shall not be reckoned in the genealogy of true Israelites that return from captivity; and they shall never have a possession in the land:—they shall be exhereditated and expatriated. They shall all perish in the siege, by the sword, the famine, and the pestilence.

Verse 10. *One built up a wall*] A true prophet is a wall of defence to the people. These false prophets pretend to be a wall of defence: but their wall is bad, and their mortar is worse. One gives a lying vision, another pledges himself that it is true; and the people believe what they say, and trust not in God, nor turn from their sins. The city is about to be besieged: it needs stronger fortifications than what it possesses. The prophet should be as a brazen wall for its defence;—and such my prophets would have been, had the people received the word from my mouth. But ye have prevented this by your lying vanities;—and when you have perverted the people, you pretend to raise up a rampart of specious prophecy, full of fine promises, for their defence. What one false prophet says, another confirms: and this is like daubing over a bad wall with bad mortar, to prevent its blemishes and weaknesses being discovered.

Verse 11. *There shall be an overflowing shower*] That shall wash off this bad mortar; sweep away the ground on which the wall stands, and level it with the earth. In the eastern countries, where the walls are built with unbaked bricks, desolations of this kind are often occasioned by tempestuous rains. Of this sort of materials were the walls of ancient cities made; and hence the reason why no

14 So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the LORD.

15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it;

16 To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God.

17 Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them,

18 And say, Thus saith the Lord God; Woe to the women that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you?

19 And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies?

20 Wherefore thus saith the Lord God; Behold, I am against your pillows, wherewith ye there hunt the souls to make them fly, and I will tear them from your arms and will let the souls go, even the souls that ye hunt to make them fly.

21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the LORD.

22 Because with lies ye have made the heart

of the righteous sad, whom I have not made sad; and ye strengthened the hands of the wicked that he should not return from his wicked way, by promising him life:

23 Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I am the LORD.

CHAPTER XIV.

Here God threatens those hypocrites who pretended to worship Him, while they loved and practised idolatry, 1-11. He declares His irrevocable purpose of punishing so guilty a nation, in behalf of which no intercession of the people of God shall be of any avail. The gross idolaters of Jerusalem and Judah shall be visited with God's four sore judgments,—famine, 12-14; wild beasts, 15, 16; the sword, 17, 18; and pestilence, 19-21. A remnant shall be delivered from the wrath coming upon the whole land, 22, 23.

THEN came certain of the elders of Israel unto me, and sat before me.

2 And the word of the Lord came unto me, saying,

3 Son of men, these men have set up their idols in their heart, and put the stumbling-block of their iniquity, before their face: should I be enquired of at all by them?

4 Therefore speak unto them, and say unto them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols:

5 That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

6 Therefore say unto the house of Israel, Thus saith the Lord God; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his

m Ver. 9, 21, 22. Ch. 14, 5.—n Jer. 6, 14 & 23, 2.—o Ch. 20, 46 & 21, 2 p Ver. 2-4 Or, above.—q Ps. 2, 14.—r See Prov. 23, 21. Mic. 3, 5.—t Or, into gardens.—u Ver. 2.—v Jer. 23, 14.

w Or, that I should see his life.—x Heb. by quickening him.—y Ver. 6, etc. Ch. 12, 24. Mic. 3, 4.—z Ver. 3. Ch. 14, 8 & 15, 7.—a Ch. 3, 1 & 21, 1 & 28, 21 b Ch. 7, 19. Ver. 4, 7.—c 2 Kings 3, 13.—d Or, others.

vestige of them remains. Witness Babylon, which was thus built.

Verse 17. Set thy face against the daughters of thy people, which prophesy From this it appears that there were prophetesses in the land of Israel, that were really inspired by the Lord; for, as a false religion necessarily implies a true one, of which it is the ape; so false prophetesses necessarily imply true ones, whom they endeavour to imitate.

That there were true prophetesses among the Jews is evident enough from such being mentioned in the Sacred Writings. Miriam, the sister of Moses, Exod. xv. 20; Numb. xii. 2;—Deborah, Judg. iv. 4;—Huldah, 2 Kings xvii. 14;—Anna, the daughter of Phanuel, Luke ii. 36;—the four daughters of Philip the deacon, Acts xxi. 9.

Calmet observes, that there was scarcely a heresy in the primitive church that was not supported and fomented by seducing women.

Verse 18. That sew pillows to all armholes I believe this refers to those cushions which are so copiously provided in the eastern countries for the apartments of women; on which they sit, lean, rest their heads, and prop up their arms. I have several drawings of Eastern ladies, who are represented on sofas; and often with their arm thrown over a pillow, which is thereby pressed close to their side, and against which they thus recline. The prophet's discourse seems to point out that state of softness and effeminacy to which the predictions of those false prophetesses allured the inhabitants of Jerusalem. A careless voluptuous life is that which is here particularly reprehended.

And make kerchiefs The word kerchief is French: couvre chef, that which covers the head: hence, handkerchief, and neck-handkerchief, and pocket-handkerchief, are pitifully improper; because none of them is used to cover the head, from which alone that article of dress has its name. But what are we to understand by kerchiefs here? Probably some kind of ornamental dress which rendered women more enticing, so that they could the more successfully hunt or inveigle souls, (men) into the worship of their false gods. These they put on heads of every stature, women of all ages, none komah, of every woman that rose up to inveigle men to idolatry.

The word מנעו mispechoth, translated here kerchiefs, and by the Vulgate cervicalia, bolsters, Calmet contends, means a sort of nets used in hunting, and in every place

where it occurs it will bear this meaning; and hence the use to which it is here said to be applied to hunt souls.

Verse 20. The souls that ye hunt to make them fly. מנעו le-porechoth, into the flower gardens, says Parkhurst. These false prophetesses decoyed men into these gardens, where probably some impure rites of worship were performed, as in that of אשרה Asherah or Venus. See Parkhurst under ארה.

Verse 21. Your kerchiefs Nets or amulets, as some.

Verse 22. With lies ye have made the heart of the righteous sad Here is the ministry of these false prophetesses and its effects. They told lies: they would speak, and they had no truth to tell; and therefore spoke futilities. They saddened the souls of the righteous, and strengthened the hands of the wicked. They promised them life, and prevented them from repenting and turning from their sins.

Verse 23. Ye shall see no more vanity They pretended visions: but they were empty of reality.

Nor divine divinations An God would not speak to them, they employed demons. Where God is not, because of the iniquity of the people, the devil is, to strengthen and support that iniquity. And if he cannot have his priests, he will have his priestesses; and these will have a church like themselves, full of lying doctrines, and bad works.

NOTES ON CHAPTER XIV.

Verse 1. Then came certain of the elders of Israel unto me These probably came to tempt him, or get him to say something that would embroil him with the government. They were bad men, as we shall see in the third verse.

Verse 3. These men have set up their idols in their heart Not only in their houses,—in the streets;—but they had them in their hearts. These were stumbling-blocks of iniquity; they fell over them, and broke the neck of their souls. And should God be enquired of by such miscreants as these?

Verse 4. According to the multitude of his idols I will treat him as an idolater; as a flagrant idolater.

Verse 7. And cometh to a prophet Generally supposed to mean a false prophet.

I the Lord will answer him by myself I shall discover to him by my own true prophet, what shall be the fruit of his ways. So, while their false prophets were assuring them of peace and prosperity, God's prophets were predicting the calamities that afterwards fell upon them.

idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the Lord will answer him by myself:

8 And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord.

9 And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him;

11 That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God.

12 The word of the Lord came again to me, saying,

13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:

14 Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God.

15 If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts:

16 Though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

17 Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it:

18 Though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

19 Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast:

20 Though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.

21 For thus saith the Lord God; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

22 Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings; and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it.

23 And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord God.

CHAPTER XV.

The Jewish nation, as if to be destroyed by the Chaldeans, compared to a barren vine which is fit for nothing but to be cast into the fire, 1-8.

AND the word of the Lord came unto me, saying,

OR XLVI. 2. An. Ter. Prins. Reg. Rom. 21.

2 Son of man, What is the vine tree more than any tree, or than a branch which is among the trees of the forest?

3 Shall wood be taken thereof to do any work?

n Prov. 11. 4.—o Lev. 26. 22. Ch. 5. 17.—p Or, brasses.—q Ver. 14, 18, 20.—r Heb. in the midst of 12.—s Lev. 26. 25. Ch. 5. 12 & 21. 3, 4 & 29. 8 & 33. 21.—t Ch. 25. 13. Zeph. 1. 2.—u Ver. 16.—v 2 Sam. 24. 15. Ch. 23. 22.—w Ch. 7. 2.—x Ver. 14. 7 Or, Also when.—y Ch. 5. 17. & 23. 7.—z Ch. 5. 8.—b Ch. 30. 43.—c Jer. 2. 9, 8.

o Lev. 17. 10. & 30. 3, 5, 6. Jer. 44. 11. Ch. 15. 7.—f Numb. 26. 10. Deut. 28. 27. Ch. 5. 15.—g Ch. 6. 7.—h 1 Kings 22. 33. Job 12. 16. Jer. 4. 10. 2 Thess. 2. 11. 12 Ps. 2. 12.—i Ch. 11. 20. & 37. 37.—l Lev. 26. 25. Jer. 3. 1. Ch. 4. 16. & 14. 6. Jer. 15. 1. Ver. 16, 18, 20. See Jer. 7. 16 & 11. 14 & 14. 11.

Yet they believed the false prophets, in preference to the true. Ahab, about to engage with the Syrians, who had possession of Ramoth-Gilead, asked Micaiah, the prophet of the Lord, concerning the event; who told him he should lose the battle. He then enquired of Zedekiah a false prophet, who promised him a glorious victory. Ahab believed the latter, marched against the enemy, was routed, and slain in the battle, 1 Kings xxii. 10, &c.

Verse 9. I the Lord have deceived that prophet] That is, he ran before he was sent; he willingly became the servant of Satan's illusions; and I suffered this to take place, because he and his followers refused to consult and serve me. I have often had occasion to remark that it is common, in the Hebrew language, to state a thing as done by the Lord, which He only suffers or permits to be done; for so absolute and universal is the government of God, that the smallest occurrence cannot take place without His will or permission.

Verse 10. The punishment of the prophet] They are both equally guilty; both have left the Lord, and both shall be equally punished.

Verse 13. By trespassing grievously] Having been frequently warned, and refused to leave their sin, and so filled up the measure of their iniquity.

Verse 14. Though—Noah, Daniel, and Job] The intercession even of the holiest of men shall not avert my judgments. Noah, though a righteous man, could not by his intercession preserve the old world from being drowned. Job, though a righteous man, could not preserve his children from being killed by the fall of their house. Daniel, though a righteous man, could not prevent the captivity of his country. Daniel must have been contemporary with Ezekiel. He was taken captive in the third year of Jehoiakim, Dan. i. 1. After this Jehoiakim reigned eight years, 2 Kings xxiii. 36. And this prophecy, as appears from ch. viii. 1, was uttered in the sixth year of Jehoiachin's captivity, who succeeded Jehoiakim, and reigned only three months, 2 Kings xxiv. 6, 8. Therefore, at this time, Daniel had been fourteen years in captivity.—See Newcome. Even at this time he had gained much public celebrity. From this account we may infer, that Job was as real a person as Noah or Daniel; and of their identity no man has pretended to doubt. When God, as

above, has determined to punish a nation, no intercession shall avail. Personal holiness alone can prevent these evils: but the holiness of any man can only avail for himself.

Verse 21. My four sore judgments] SWORD, WAR, FAMINE, occasioned by DROUGHT. PESTILENCE, epidemic diseases which sweep off a great part of the inhabitants of a land. THE NOISOME BEAST, the multiplication of wild beasts in consequence of the general destruction of the inhabitants.

Verse 22. Behold, they shall come forth unto you] Though there shall be great desolations in the land of Judea, yet a remnant shall be left that shall come here also as captives; and their account of the abominations of the people shall prove to you, with what propriety I have acted in abandoning them to such general destruction. This speech is addressed to those who were already in captivity; i. e. those who had been led to Babylon with their king Jeconiah.

Verse 23. Ye shall know that I have not done without cause] There is no part of the conduct of God towards man, that is not dictated by the purest principles of justice, equity, and truth. He does nothing but what is right; and whatever is right to be done, that ought to be done. In God's justice, there is no severity; in God's mercy, there is no caprice. He alone doth all things well: for He is the Fountain of justice and mercy.

NOTES ON CHAPTER XV.

Verse 2. What is the vine tree more than any tree] It is certain that the vine is esteemed only on account of its fruit. In some countries, it is true, it grows to a considerable size and thickness: but, even then, it is not of a sufficient density to work into furniture. But whatever may be said of the stock of the vine, it is the branch that the prophet speaks of here; and I scarcely know the branch of any tree in the forest more useless than is the branch of the vine. Out of it who can even make a pin to drive into a mud wall, to hang any vessel on? A vine would never be cultivated for the sake of its wood; it is really worthless, but as it bears fruit. What is Israel? Good for nothing, but as God influenced them to bring forth fruit to His glory. But now that they have ceased to be fruitful, they are good for nothing, but like a withered branch of the vine, to be burnt.

or will men take a pin of it to hang any vessel thereon ?

4 Behold, it is cast into the fire for fuel ; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for any work ?

5 Behold, when it was whole, it was meet for no work ; how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned ?

6 Therefore thus saith the Lord God ; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

7 And I will set my face against them : they shall go out from one fire, and another fire shall devour them ; and ye shall know that I am the Lord, when I set my face against them.

8 And I will make the land desolate, because they have committed a trespass, saith the Lord God.

CHAPTER XVI.

In this Chapter the mercy of God to Jerusalem (or the Jewish church and nation) is set forth by the emblem of a person that should take up an exposed infant, bring her up with great tenderness, and afterward marry her, &c. She is then upbraided with her monstrous ingratitude in departing from the worship of God, and pointing herself with the idolatry of the nations around her, under the figure of a woman that proves false to a tender and indulgent husband, &c. But, notwithstanding these her heinous provocations, God promises, after she should suffer due correction, to restore her again to His favour, &c. The mode of describing apostasy from the true religion to the worship of idols, under the emblem of adultery, a figure very frequent in the Sacred Canon, is pursued with great force, and at considerable length, both in this and the twenty-third Chapter ; and is excellently calculated to excite in the church of God the highest detestation of all false worship.

Ch. XLVI. 3. An. Tar. Prael. Reg. Rom. 22.

A GAIN the word of the Lord came unto me, saying,

2 Son of man, I cause Jerusalem to know her abominations,

d John 15. 6.—e Heb. Will it prosper.—f Heb. made fit.—g Lev. 17. 10. Ch. 14. 8. h Lam. 21. 15.—i Ch. 6. 7. & 7. 4. & 11. 10. & 20. 28. 42. 41.—k Heb. trespassed a trespass.—l Ch. 20. 4. & 22. 2. & 33. 7, 8, 9.—m Heb. cutting out, or, abomination.

Verse 4. *The fire devoureth both the ends of it, and the midst of it is burned*] Judea is like a vine branch thrown into the fire, which seizes on both the ends, and scorches the middle : so both the extremities of the land is wasted ; and the middle, Jerusalem, is now threatened with a siege, and by and by will be totally destroyed.

Verse 6. *Therefore thus saith the Lord*] As surely as I have allotted such a vine branch, or vine branches, for fuel ; so surely have I appointed the inhabitants of Jerusalem to be consumed.

The design of this parable is to abate the pride of the Jews ; to shew them that, in their best estate, they had nothing but what they had received, and therefore deserved nothing ; and now, having fallen from all righteousness, they can have no expectation of any thing but judgment unmix'd with mercy.

Verse 7. *They shall go out from one fire, and another fire shall devour them*] If they escape the sword, they shall perish by the famine ; if they escape the famine, they shall be led away captives. To escape will be impossible. It will be to them according to the proverb :—

Incidit in Scyllam, cupiens vitare Charybdin.
"Out of the snail, into the flame."

Verse 8. *They have committed a trespass*] They have prevaricated ; they are the worst of sinners, and shall have the heaviest of punishments. Can men suppose that it is possible to hide even their dark hearts from God ?

NOTES ON CHAPTER XVI.

Verse 2. *Cause Jerusalem to know her abominations*] And such a revelation of impurity never was seen before or since. Surely the state of the Jews, before the Babylonish captivity, was the most profligate and corrupt of all the nations of the earth. This Chapter contains God's manifesto against this most abominable people ; and although there are many metaphors here, yet all is not metaphorical. Where there was so much idolatry, there must have been adulteries, fornications, prostitutions, and lewdness, of every description. The description of the prophet is sufficiently clear, except where there is a reference to ancient and obsolete customs. What a description of crimes ! The sixth satire of Juvenal is its counterpart. General remarks are all that a Commentator is justified in bestowing on this very long, very circumstantial, and caustic invective. For its key, see on the thirteenth and sixty-third verses.

Verse 3. *Thy birth and thy nativity is of the land of Canaan*] It would dishonour Abraham to say that you sprung from him ; ye are rather Canaanites than Israelites. The Canaanites were accursed ;—so are ye.

Thy father was an Amorite, and thy mother a Hittite.] These tribes were the most famous, and probably the most

3 And say, Thus saith the Lord God unto Jerusalem ; Thy birth and thy nativity is of the land of Canaan : thy father was an Amorite, and thy mother an Hittite.

4 And as for thy nativity, in the day thou wast born, thy navel was not cut, neither wast thou washed in water to supple thee ; thou wast not salted at all, nor swaddled at all.

5 None eye pitied thee, to do any of these unto thee, to have compassion upon thee ; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born.

6 And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live ; yea, I said unto thee when thou wast in thy blood, Live.

7 I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments : thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare.

8 Now when I passed by thee, and looked upon thee, behold thy time was the time of love ; and I spread my skirt over thee, and covered thy nakedness : yea, I sware unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine.

9 Then washed I thee with water ; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil.

n Ch. 21. 30.—o Ver. 45.—p Hos. 2. 3.—q Or, when I looked upon thee.—r Or, trodden under foot.—s Exod. 1. 7.—t Heb. made thee a million.—u Heb. ornament of ornaments.—v Ruth 3. 2.—w Exod. 19. 5. Jer. 2. 2.—x Heb. blood.

corrupt, of all the Canaanites. So Isaiah calls the princes of Judah rulers of Sodom, chap. i. 10 ; and John the Baptist calls the Pharisees a generation, or brood, of vipers, Matt. iii. 7. There is a fine specimen of this kind of catachresis in Dido's invective against Æneas :—

*Nec sibi Dina parvæ, generis nec Dardaniæ auctor,
Pæfidæ ; sed turis gemis et castibus horrens
Cæcenis, Hyrcanisque adhaerent ubera tigres.* Æn. lib. iv. 385.
False as the art, and more than false, forsworn ;
Not sprung from noble blood, nor godless born ;
But born from battle's entrails of a rook :—
And rough Hyrcanian tigers gave the suck. Dryden.

This is strong ; but the invective of the prophet exceeds it far. It is an essence of degradation to its subject ; and shews the Jews to be as base and contemptible as they were abominable and disgusting.

Verse 4. *As for thy nativity, &c.*] This verse refers to what is ordinarily done for every infant on its birth. The umbilical cord, by which it received all its nourishment while in the womb, being no longer necessary, is cut at a certain distance from the abdomen : on this part a knot is tied, which firmly uniting the sides of the tubes, they coalesce, and incarnate together. The extra part of the cord on the outside of the ligature being cut off from the circulation by which it was originally fed, soon drops off, and the part where the ligature was is called the navel. In many places, when this was done, the infant was plunged into cold water ; in all cases washed ; and sometimes with a mixture of salt and water in order to give a greater firmness to the skin, and constrict the pores. The last process was swathing the body, to support mechanically the tender muscles till they should acquire sufficient strength to support the body. But among savages this latter process is either wholly neglected, or done very slightly : and the less it is done, the better for the infant ; as this kind of unnatural compression greatly impedes the circulation of the blood, the pulsation of the heart, and the due inflation of the lungs ; respiration, in many cases, being rendered oppressive by the tightness of these bandages.

Verse 5. *Thou wast cast out in the open field*] This is an allusion to the custom of some heathen and barbarous nations, who exposed those children in the open fields to be devoured by wild beasts who had any kind of deformity, or whom they could not support.

Verse 6. *I said—Live*] I received the exposed child from the death that awaited it, while in such a state as rendered it at once an object of horror, and also of compassion.

*Modo primos
Edere cogitur, et adhuc a matre relictum.*

Verse 8. *Was the time of love*] Thou wert marriageable. I spread my skirt over thee] I espoused thee. This was one of their initiatory marriage ceremonies. See Ruth iii. 9.

10 I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.

11 I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.

12 And I put a jewel on thy forehead, and ear-rings in thine ears, and a beautiful crown upon thine head.

13 Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work; thou didst eat fine flour, and honey, and oil; and thou wast exceeding beautiful, and thou didst prosper into a kingdom.

14 And thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord God.

15 But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.

16 And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: the like things shall not come, neither shall it be so.

17 Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee,

and madest to thyself images of men, and didst commit whoredom with them.

18 And tookest thy broidered garments, and coveredst them: and thou hast set mine oil and mine incense before them.

19 My meat also which I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou hast even set it before them for a sweet savour: and thus it was, saith the Lord God.

20 Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. Is this of thy whoredoms a small matter,

21 That thou hast slain my children, and delivered them to cause them to pass through the fire for them?

22 And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood.

23 And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord God;)

24 That thou hast also built unto thee an eminent place, and hast made thee a high place in every street.

25 Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.

Gen. 24, 27.—a Prov. 1 2.—a Heb. nose; See Isa. 3, 21.—b Dent. 32, 13, 14. a Phn. 48, 2.—c Lam. 2, 13.—d See Dent. 32, 15. Jer. 7, 4. Mic. 3, 11.—e Jan. 1, 21. & 27, 8. Jer. 2, 20. & 2, 22. Ch. 33, 3, 5, 11, 12. Hos. 1, 2.—g 2 Kings 23, 7. Ch. 7, 20. Hos. 2, 3.—h Heb. of a male.

1 Hos. 2, 8.—k Heb. a savour of rest.—l 2 Kings 16, 3. Psa. 106, 37, 38. Im. 57, 5. Jer. 7, 31. & 23, 26. Ch. 30, 26. & 23, 37.—m Heb. to devour.—n Jer. 2, 2. Ver. 23, 20. Hos. 11, 1.—p Ver. 4, 5, 6.—q Or, brothel house.—r Isa. 57, 5, 7. Jer. 2, 20. & 3, 2.—s Prov. 3, 14.

I—entered into a covenant with thee] Married thee. Espousing preceded marriage.

Verse 10. I clothed thee also with broidered work] Cloth on which various figures, in various colours, were wrought by the needle.

With badgers' skin] See Exod. xxv. 5. The same kind of skins with which the tabernacle was covered.

Fine linen] *שָׁרָב* heathesh, with cotton. I have seen cloth of this kind enveloping the finest mummies.

I covered thee with silk] *שָׁרָב מֶשֶׁה*, Very probably the produce of the silk-worm.

Verse 12. I put a jewel on thy forehead] *קָמַר בְּי אֵל אֶפֶס*, upon thy nose. This is one of the most common ornaments among ladies in the East. European translators, not knowing what to make of a ring in the nose, have rendered it, a jewel on thy forehead, or mouth. I have already spoken of this Asiatic custom, so often referred to in the Sacred Writings:—see Gen. xxiv. 22, 42; Exod. xxxii. 2; Job xlii. 11; Prov. xi. 22; Isa. iii. 21; Hos. ii. 13.

Verse 13. Thus wast thou decked, &c.] The Targum understands all this of the tabernacle service, the book of the law, the sacerdotal vestments, &c.

Thou didst prosper into a kingdom.] Here the figure explains itself: by this wretched infant, the low estate of the Jewish nation, in its origin, is pointed out; by the growing up of this child into woman's estate,—the increase and multiplication of the people;—by her being decked out and ornamented,—her tabernacle service, and religious ordinances;—by her betrothing, and consequent marriage,—the covenant which God made with the Jews;—by her fornication and adulteries,—their apostasy from God, and the establishment of idolatrous worship, with all its abominable rites;—by her fornication and whoredoms with the Egyptians and Assyrians,—the sinful alliances which the Jews made with those nations, and the incorporation of their idolatrous worship with that of Jehovah;—by her lovers being brought against her, and stripping her naked,—the delivery of the Jews into the hands of the Egyptians, Assyrians, and Chaldeans, who stripped them of all their excellencies, and at last carried them into captivity.

This is the key to the whole of this long Chapter of metaphors: and the Reader will do well to forget the figures, and look at the facts. The language and figures may in many places appear to us exceptionable: but these are quite in conformity to those times and places, and to every reader and hearer would appear perfectly appropriate, nor would engender either a thought or passion of an irregular or improper kind. Custom sanctions the mode, and prevents the abuse. Among naked savages irregular passions and propensities are not known to predominate above those in civilized life. And why? Because such sights are customary; and, therefore, in themselves innocent. And

the same may be said of the language by which such states and circumstances of life are described. Had Ezekiel spoken in such language as would have been called *chaste* and *unexceptionable* among us, it would have appeared to his auditors as a *strange dialect*; and would have lost at least one half of its power and effect. Let this be the prophet's apology for the apparent indelicacy of his metaphors; and mine, for not entering into any particular discussion concerning them. See also on ver. 63.

Verse 15. Thou didst trust in thine own beauty] Riches, strength, alliances, &c.; never considering that all they possessed came from God; therefore it was his comeliness which he had put upon them. Witness their original abject state, and the degree of eminence to which they had arrived afterwards through the protecting power of God.

Verse 17. And madest to thyself images of men] *וְיִצְיֵי טַלְמַי זַצּוֹר*, male images. Priapi are here meant, which were carried about in the ceremonies of Osiris, Bacchus, and Adonis; and were something like the *lingam* among the Hindoos. Herodotus, lib. ii. c. 48, 49, gives us an account of these male images:—*Πιχναία ἀγάλματα νεύροπαγα, τα περιφοροῦσιν κατα κωμας ται γυναικες νεον τε αἰδοιον, ου πολλω τω ελασσαν τον του αλλου σωματος.* This was done at the worship of Bacchus in Egypt; and they who wish to see more may consult Herodotus as above. In this phallic worship the women were principally concerned.

Verse 18. Hast set mine oil and mine incense before them.] It appears that they had made use of the holy vestments, and the different kinds of offerings which belonged to the Lord, to honour their idols.

Verse 21. To cause them to pass through the fire] Bp. Newcome quotes a very apposite passage from Dionysius Halicarnassus. Ant. Rom. lib. i. s. 83, p. 72, and marg. p. 75, Edit. Hudson. *Μετα δε τουτο ποικαίαι προ του σπηνω γεισθαί κελωσας, ετασιν του λεων τας φλογας υπερβροσκοντα, της δισωσας τον μιανητων σπικα.* "And after this, having ordered that fire should be made before the tents, he brings out the people to leap over the flames, for the purifying of their pollutions." This example shows that we are not always to take passing through the fire for being entirely consumed by it. Among the Israelites this appears to have been used as a rite of consecration.

Verse 24. Thou hast also built unto thee an eminent place] *גַּב*, a step, or brothel; Vulg. *lupanar*; Septuag. *οικια πορνικου*. So my old MS. Bible, a *border house*. "Thou hast builded thy stews and bordell houses in every place." Coverdale's Bible, 1535. *Bordel* is an Italian word: how it got so early into our language I know not. Our modern word *brothel* is a corruption of it. Diodati translates, *Tu hai edificato un bordello*, "Thou hast built a brothel." Houses of this kind were of a very ancient date.

26 Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger.

27 Behold, therefore, I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way.

28 Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.

30 How weak is thine heart, saith the Lord God, seeing thou doest all these things, the work of an imperious whorish woman;

31 In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire:

32 But as a wife that committeth adultery, which taketh strangers instead of her husband!

33 They give gifts to all whores: but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom.

34 And the contrary is in thee from other woman in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

35 Wherefore, O harlot, hear the word of the LORD:

36 Thus saith the Lord God; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them;

37 Behold therefore, I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

38 And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy.

39 And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare.

40 They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

41 And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.

42 So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

43 Because thou hast not remembered the days of thy youth, but hast fretted me in all these things; behold, therefore, I also will recompense thy way upon thine head, saith the Lord God: and thou shalt not commit this lewdness above all thine abominations.

44 Behold, every one that useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter.

45 Thou art thy mother's daughter, that loatheth her husband and her children; and thou art the sister of thy sisters, which loathed their husbands and their children: your mother was an Hittite, and your father an Amorite.

46 And thine elder sister is Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters.

47 Yet hast thou not walked after their ways, nor done after their abominations: but as if that were a very little thing, thou wast corrupted more than they in all thy ways.

48 As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness, was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

50 And they were haughty; and committed abomination before me: therefore I took them away as I saw good.

51 Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abomi-

1 Ch. 8. 10, 14. & 20. 7, 8. & 22. 19, 20, 31.—2 Chron. 28. 18, 19. Ver. 27. v Or, cities.—2 Kings 16. 7, 10. 2 Chron. 29. 23. Jer. 2. 14, 36. Ch. 23. 13, 14.—Ch. 23. 14, 18.—Or, in thy daughters is thine, &c.—Ver. 34, 35. a Heb. 2. Hos. 8. 9.—Heb. broken.—Ver. 30. Jer. 2. 34.—Jer. 13. 24, 35. Lam. 1. 8. Ch. 23. 9, 10, 22, 29. Hos. 2. 10. & 8. 10. Nah. 3. 5.—Heb. with judgments of.—1 Lev. 20. 10. Deut. 22. 22. Ch. 25. 43.—g Gen. 9. 6. Ezecl. 21. 12. See ver. 20, 36.—h Ver. 34. 21.

1 Ch. 23. 26. Hos. 2. 3.—k Heb. instruments of thine ornament.—1 Ch. 23. 10, 47.—m John 8. 5, 7.—n Dent. 13. 16. 2 Kings 25. 9. Jer. 39. 8 & 29. 13. o Ch. 2. 8. & 23. 10, 43.—p Ch. 23. 37.—q Ch. 6. 13.—r Ver. 32. Psal. 78. 42. s Ch. 9. 10, 11, 21. & 32. 31.—t Ver. 3.—u Dent. 22. 32. Lev. 1. 10.—v Heb. lesser than thou.—w Or, that was loathed as a small thing.—x 2 Kings 21. 2. Ch. 5. 6, 7. Ver. 43, 51.—y Masu. 10. 15. & 11. 24.—z Gen. 12. 10.—a Gen. 13. 13. & 18. 20. & 19. 5.—b Gen. 13. 34.

Verse 26. Great of flesh] The most extensive idolaters. Bene vasalis—longa mensura incognita nervi. Juv. Sat. ix. 34. This is the allusion.

Verse 27. Have diminished thine ordinary] חוקך chukac, means here the household provision made for a wife,—food, clothes, and money.

Verse 36. Thy filthiness was poured out] נחשתך nechushtek. As this word signifies a sort of metal, (brass) it is generally supposed to mean money. They had given money literally to these Heathen nations to procure their friendship and assistance: but the word also means verdigris, the poisonous dust of copper, or brass. It is properly translated in our Version, filthiness, poisonous filth. Does it not refer to that venereal virus which is engendered by promiscuous connexions?

Verse 39. They shall strip thee also of thy clothes—thy fair jewels] Alluding to a lot common enough to prostitutes; their maintainers in the end stripping them of all they had given them.

Verse 42. I will be quiet, and will be no more angry.] I will completely abandon thee;—have nothing more to do with thee;—think no more of thee. When God in judgment ceases to reprehend, this is the severest judgment.

Verse 43. Thou hast not remembered the days of thy youth] The former low beginning, when God made thee a people, who were no people. He who maintains not a proper recollection of past mercies is not likely to abide

steadfast in the faith. Ingratitude to God is the commencement, if not the parent, of many crimes.

Verse 44. As is the mother, so is her daughter.] אמתי כמותך ke-immah billah, "As the mother, her daughter." As is the cause, so is the effect. As is the breeding, so is the practice. A silken purse cannot be made out of a swine's ear. What is bred in the bone seldom comes out of the flesh. All such proverbs shew the necessity of early holy precepts, supported by suitable example.

Verse 46. Thine elder sister is Samaria, she and her daughters that dwell at thy left] It is supposed that the prophet by Sodom in this place means the Israelites that dwell beyond Jordan, in the land of the Moabites and Ammonites; or, rather, of the Moabites and Ammonites themselves. Literally, Sodom could not be called the younger sister of Jerusalem, as it existed before Jerusalem had a name. In looking east from Jerusalem Samaria was on the left, and Sodom on the right hand; that is, the first was on the north, the second on the south of Jerusalem.

Verse 49. This was the iniquity of thy sister Sodom] If we are to take this place literally, Sodom was guilty of other crimes besides that for which she appears to have been especially punished: in addition to her unnatural crime,—pride, luxury, idleness, and uncharitableness. Neither did she strengthen the hand of the poor and needy;—and these were sufficient to sink any city to the bottomless pit.

nations more than they, and hast justified thy sisters in all thine abominations which thou hast done.

52 Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

53 When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them:

54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

55 When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

56 For thy sister Sodom was not mentioned by thy mouth in the day of thy pride,

57 Before thy wickedness was discovered, as at the time of thy reproach of the daughters of Syria, and all that are round about her, the daughters of the Philistines, which despise thee round about.

58 Thou hast borne thy lewdness and thine abominations, saith the Lord.

59 For thus saith the Lord God; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.

60 Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.

61 Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.

62 And I will establish my covenant with thee; and thou shalt know that I am the Lord:

63 That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.

CHAPTER XVII.

The Chapter begins with a new allegory or parable, 1-10, to which an explanation is immediately subjoined, 11-21. In the remaining verses the Prophet, by a beautiful metaphor, makes an easy and natural transition to the Messiah; and predicts the security, increasing prosperity, and ultimate universality of his kingdom, 22-31. From the beauty of its images, the elegance of its composition, the perspicuity of its language, the rich variety of its matter, and the easy transition from one part of the subject to another, this Chapter forms one of the most beautiful and perfect pieces of the Holy Scriptures that can possibly be conceived in so small a compass: and then the unexpected change from objects that presented nothing to the view but gloom and horror, to a prospect of ineffable glory and beauty, has a most happy effect. Every lowering cloud is dispelled, and the fields again smile in the beams of mid-day. The traveller, who the moment trembled as he looked around for shelter, now proceeds on his way rejoicing.

AND the word of the Lord came unto me, saying,

2 Son of man, put forth a riddle, and speak a parable unto the house of Israel;

3 And say, Thus saith the Lord God; A great eagle with great wings, long-winged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar:

4 He cropped off the top of his young twigs, and carried it into a land of traffic: he set it in a city of merchants.

5 He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree.

6 And it grew, and became a spreading vine of low stature, whose branches turned toward

c Jer. 2. 11. Matt. 12. 41, 42.—d See Is. 1. 9. & ver. 60. 61.—e Jer. 20. 16.—f Ch. 13. 22. 23.—g Heb. for a report, or, hearing.—h Heb. prizes, or, excursions. 1. 9 Kings 18. 6. 2 Chron. 28. 12. Is. 7. 1. & 14. 28.—i Heb. Aram.—j Ver. 27. m Or, spoil.—n Ch. 23. 43.—o Heb. borne them.—p Ch. 17. 13, 15.

q Deut. 28. 12, 14.—r Ps. 108. 45.—s Jer. 32. 40. & 50. 5.—t Ch. 20. 43. & 28. 31. u Is. 54. 1. & 60. 4. Gal. 4. 26, 28.—v Jer. 31. 31, 32.—w Rom. 2. 19, 20.—x Ver. 61. y Rom. 3. 19.—z See Ver. 12. &—b Heb. and ordering.—c 2 Kings 21. 12.—d Heb. put it in a field of seed.—e Deut. 8. 7, 8.—f Is. 44. 4.—g Ver. 14.

Verse 52. *They are more righteous than thou* נפרתן מן תיטדקנאח מיימק, *they shall be justified more than thou*. They are less guilty in the sight of God; for their crimes were not accompanied with so many aggravations. This phrase casts light on Luke xviii. 14. *This man went down to his house justified rather than the other*. Less blame in the sight of God was attached to him. He always had fewer advantages, and now he was a true penitent; while the other was boasting of what he had done, and what he had not done.

Verse 60. *I will remember my covenant*] This was the covenant made with Abraham in the day of thy youth,—when in him thou didst begin to be a nation.

Verse 61. *Thy sisters, thine elder and thy younger*] The Gentiles, who were before the Jews were called, and after the Jews were cast off, are here termed the elder and younger sister. These were to be given to Jerusalem for daughters; the latter should be converted to God by the ministry of men who should spring out of the Jewish church. The former, who were patriarchs, &c., profited by the Lamb who was slain from the foundation of the world. Among the latter the gospel was preached, first by Christ and his apostles; and since, by persons raised up from among themselves.

But not by thy covenant—this was the ancient covenant, the conditions of which they brake, and the blessings of which they forfeited:—but by that new covenant, or renewal to the Gentiles of that covenant that was made originally with Abraham, while he was a Gentile, promising that in his Seed all the nations of the earth should be blessed; that covenant which respected the incarnation of Christ, and was ratified by the blood of His cross.

Verse 63. *When I am pacified toward thee*] This intimates that the Jews shall certainly share in the blessings of the gospel covenant; and that they shall be restored to the favour and image of God. And when shall this be? Whenever they please. They might have enjoyed them eighteen hundred years ago; but they would not come, though all things were then ready. They may enjoy them now; but they still choose to shut their eyes against the light, and contradict and blaspheme. As they do not turn to the Lord, the veil still continues on their hearts. Let their elder brethren pray for them.

For a key to the principal metaphors in this Chapter, the reader is referred to the note on the thirteenth verse, which,

if he regard not, he will neither do justice to himself nor to the prophet. The whole Chapter is a tissue of invective; sharp, cutting, and confounding; every where well sustained, in every respect richly merited; and, in no case, leaving any room to the delinquent for justification or response.

NOTES ON CHAPTER XVII.

Verse 2. *Son of man, put forth a riddle*] Riddle, נאבדל or נאבדל Anglo-Saxon, from *areaban*, to divine; a thing that must be curiously investigated and sifted, to find out the meaning; and hence, riddle, a sort of coarse sieve to clean corn; to separate coarse chaff and straws from the pure grain. An instrument formerly used for divination. This is not far removed from the Hebrew חידה *chidah*, from חד *chad*, to penetrate; not that which penetrates the mind, but which we must penetrate to find out the sense.

Verse 3. *A great eagle*] Nebuchadnezzar. See Jer. xlviii. 40; xlix. 22; Dan. vii. 4. And see here, ver. 12. where it is so applied.

Great wings] Extensive empire.
Long winged] Rapid in his conquests.
Full of feathers] Multitudes of subjects.
Divers colours] People of various nations.
Came unto Lebanon] Came against Judea.
The highest branch] King Jehoiachin he took captive to Babylon.

The cedar] The Jewish state and king.
 Verse 4. *The top of his young twigs*] The princes of Judah.

A land of traffic] Chaldea.
A city of merchants] Babylon; for which this city was the most celebrated of all the cities of the East. Its situation procured it innumerable advantages; its two rivers, the Tigris and Euphrates, and the Persian Gulf, gave it communication with the richest and most distant nations.

Verse 5. *The seed of the land*] Zedekiah, brother of Jehoiachin.
Planted it in a fruitful field] Made him king of Judea in place of his brother.

Placed it by great waters] Put him under the protection of Babylon, situated on the confluence of the Tigris and Euphrates.

And set it as a willow-tree] Made him dependant on this city of great waters, as the willow is on humidity.

him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

7 There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.

8 It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

9 Say thou, Thus saith the Lord God; Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof.

10 Yea, behold, being planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew.

11 Moreover the word of the Lord came unto me, saying,

12 Say now to the rebellious house, Know ye not what these things mean? tell them, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon:

13 And hath taken of the king's seed, and made a covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land:

14 That the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand.

15 But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such things? or shall he break the covenant, and be delivered?

h Ver. 14.—1 Heb. *field*.—2 Kings 25. 7.—1 Ch. 12. 12. Hos. 12. 15.—m Ch. 2. 5. Ch. 12. 9.—n Ver. 2. 9 Kings 24. 11-16.—o Kings 24. 17.—p 2 Chron. 36. 13.—q Heb. *brought him to an oath*.—r Ver. 9. Ch. 23. 14.—1 Heb. *to keep his command, to stand to it*.—2 Kings 24. 26. 2 Chron. 36. 13.—a Deut. 17. 16. Isa. 21. 1, 2, 3, 9, 10, 12.

Verse 6. *A spreading vine of low stature*] The Jewish state having then no height of dominion, it must abide under the wings, or branches, of the Chaldean king.

Whose branches turned toward him, and the roots—under him] Zedekiah was wholly dependant on Nebuchadnezzar, both for his elevation to the throne, and his support on it.

Verse 7. *Another great eagle*] Pharaoh-hophra, or Apries, king of Egypt.

With great wings] Extensive dominions.

And many feathers] Numerous subjects.

Did bend her roots] Looked to him for support in her intended rebellion against Nebuchadnezzar.

Verse 8. *It was planted in a good soil*] Though he depended on Babylon, he lived and reigned Nebuchadnezzar's vicergerent in the land of Judea.

Verse 9. *Shall it prosper?*] Shall Zedekiah succeed in casting off the yoke of the king of Babylon, to whom he had sworn fealty?

Shall he not pull up the roots] Nebuchadnezzar will come and dethrone him.

And cut off the fruit] The children of Zedekiah.

The leaves] All the nobles; all shall perish with Zedekiah.

Verse 10. *Shall—utterly wither*] The regal government shall be no more restored. Zedekiah shall be the last king, and the monarchy shall finally terminate with him.

Verse 12. *Know ye not what these things mean?*] They are explained in the following verses.

Verse 14. *That the kingdom might be base*] Have no political consequence; and at last sink into a miserable government under Gedaliah.

Verse 15. *Sending his ambassadors into Egypt*] Zedekiah must have sent his ambassadors into Egypt, between the sixth month of his sixth year, and the fifth month of his seventh year. Compare chap. viii. 1, with chap. xx. 1. See *Newcome*.

Verse 16. *In the midst of Babylon he shall die.*] His eyes were put out; he was carried to Babylon, and never returned.

26 As I live, saith the Lord God; surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die.

17 Neither shall Pharaoh with his mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons:

18 Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape.

19 Therefore thus saith the Lord God; As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

20 And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me.

21 And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the Lord have spoken it.

22 Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent:

23 In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a good cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

24 And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it.

v Ver. 9.—w Jer. 26. 5. & 24. 2 & 22. 11. Ch. 12. 13.—x Jer. 37. 7.—y Jer. 37. 4. Ch. 4. 2.—z 1 Chron. 29. 24. Lam. 5. 6.—a Ch. 12. 13. & 21. 3.—b Ch. 26. 26.—c Ch. 12. 14.—d Isa. 11. 1. Jer. 23. 5. Zech. 3. 2.—e Isa. 25. 2.—f Psa. 2. 2.—g Jer. 2. 2. 3. Ch. 29. 40. Mic. 4. 1.—See Ch. 31. 5. Dan. 4. 12.—i Ch. 22. 14. & 24. 12.

Verse 18. *Seeing he despised the oath*] This God particularly resents. He had bound himself by oath, in the presence of Jehovah, to be faithful to the covenant that he made with Nebuchadnezzar, and he took the first opportunity to break it; therefore he shall not escape.

Verse 20. *I will spread my net upon him*] See the note on chap. xii. 13.

Verse 21. *All his fugitives*] All who attempted to escape with him, and all that ran to Egypt, &c. shall all fall by the sword.

Verse 22. *I will also take of the highest branch of the high cedar*] I will raise up another monarchy, which shall come in the line of David, namely, the Messiah; who shall appear as a tender plant, as to His incarnation; but he shall be high and eminent. His church, the royal city; the highest and purest ever seen on the face of the earth.

Verse 23. *In the mountain of the height of Israel*] He shall make His appearance at the temple, and found His church at Jerusalem.

Shall bring forth boughs] Apostles, evangelists, and their successors in the gospel ministry.

And bear fruit] Multitudes of souls shall be converted by their preaching.

And under it shall dwell all fowl of every wing] All nations of the earth shall receive His gospel.

In the shadow of the branches thereof shall they dwell] Trust in Him alone for salvation, and be saved in their trusting.

Verse 24. *All the trees of the field shall know*] All the people of Israel and of Chaldea.

I the Lord have brought down the high tree] Have dethroned Jehoiachin.

Have exalted the low tree] Put Zedekiah, brother of Jehoiachin, in his place.

Have dried up the green tree] Zedekiah, who had numerous children, but were all slain before his eyes at Riblah.

And have made the dry tree to flourish] Have raised up a rod out of the stem of Jesse, the family of David being then apparently dried up and extinct. This was the

CHAPTER XVIII.

The Jews, in Ezekiel's time, complained of God's dealing hardly with them in punishing them for the sins of their forefathers, 1, 2, their temporal calamities having been long threatened as the consequence of the national guilt (Jer. xiv. 4, &c.) and, from the general complexion of this Chapter, it appears that the Jews so interpreted the second commandment of the Decalogue, and other passages of like import, as if the sins of the forefathers were visited upon the children, independently of the moral conduct of the latter, not only in this world, but in that which is to come. To remove every foundation for such an unworthy idea of the Divine government, God assures them, with an oath, that He had no respect of persons, 3, 4; strongly illustrating the great mystery in Providence (concerning only an account of the limited capacity of man) are results of the most impartial administration of justice; and that this would be particularly manifested in the rewards and punishments of another life; when every ligament that at present connects societies and nations together shall be dissolved, and each person receive according to his work, and bear his own burden. This is illustrated by a variety of examples; such as that of a just or righteous man, 5-9; his wicked son, 10-13; and again the just son of this wicked person, 14-30. Then a wicked man repenting, and fleeing mercy, whose former wickedness shall be of no impediment to his salvation, 31-32; and a righteous man revoking, and dying to his sin, whose former righteousness shall be of no avail, 33. The conduct of the Divine Providence is then vindicated, 32-39; and all persons, without any exception, most earnestly exhorted to repentance, 39, 40, because the Lord hath no pleasure in the death of the sinner, 32. As the wisdom of this Chapter is taken up with the illustrating of a doctrine nearly connected with the comfort of man, and the honour of the Divine government, the Prophet, with great propriety, lays aside his usual mode of figure, and allegory, and treats his subject with the utmost plainness and perspicuity.

THE word of the Lord came unto me again, saying,

2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?

3 As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel.

1 Jer. 31. 29. Lam. 5. 7.—2 Ver. 20. Rom. 6. 38.—3 Heb. Judgment and justice. Ch. 32. 9. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

promised Messiah, of the increase and government of whose kingdom and peace there shall be no end: upon the throne of David, and upon his kingdom, to order and establish it with judgment and with justice, from henceforth, even for ever.

THE ZEAL OF THE LORD OF HOSTS WILL PERFORM THIS. The high and green tree, says *Newcome*, refer to Nebuchadnezzar; the low and the dry tree, to the Jews.

NOTES ON CHAPTER XVIII.

Verse 2. *The fathers have eaten sour grapes, and the children's teeth are set on edge?* We have seen this proverb already, Jer. xxxi. 29, &c. and have considered its general meaning. But the subject is here proposed in greater detail, with a variety of circumstances, to adapt it to all those cases to which it should apply. It refers simply to these questions,—How far can the moral evil of the parent be extended to his offspring? And are the faults and evil propensities of the parents, not only transferred to the children, but punished in them? Do parents transfer their evil nature, and are their children punished for their offences?

Verse 3. *As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel.* I will now, by this present declaration, settle this question for ever. And hence God has sworn to what follows. After this, who will dare to doubt the judgment pronounced?

Verse 4. *All souls are mine!* Equally so; I am the Father of the spirits of all flesh, and shall deal impartially with the whole.

The soul that sinneth it shall die. None shall die for another's crimes; none shall be saved by another's righteousness. Here is the general judgment relative to the righteousness and unrighteousness of men, and the influence of one man's state on that of another; particularly in respect to their moral conduct.

Verse 5. *If a man be just, and do that which is lawful and right!* If he be just or holy within, and do what is according to law and equity. What is meant by this, is immediately specified.

Verse 6. 1. *Hath not eaten upon the mountains!* Idolatrous worship was generally performed on mountains and hills; and those who offered sacrifices, feasted on the sacrifice, and thus held communion with the idol.

2. *Neither hath lifted up his eyes to the idols.*—Has paid them no religious adoration; has trusted in them for nothing, and has not made prayer nor supplication before them.

3. *Neither hath defiled his neighbour's wife!* Has had no adulterous connexion with any woman; to which idolatrous feasts and worship particularly led.

4. *Neither hath come nigh to a menstruous woman!*—Has abstained from the use of the marriage bed, during the monthly indisposition of his wife. This was absolutely forbidden by the law; and both the man and the woman who disobeyed the command were to be put to death, Lev. xx. 19. For which *Calmet* gives this reason:—"It has been believed, and experience confirms it, that the children conceived at such times are either leprous, or monsters, or deformed by their diminutiveness, or by the disproportion of their members." There are other reasons for this

4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: ^a the soul that sinneth, it shall die.

5 But if a man be just, and do ^a that which is lawful and right,

6 ^a And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath ^a defiled his neighbour's wife, neither hath come near to a ^a menstruous woman,

7 And hath not ^a oppressed any, but hath restored to the debtor his ^a pledge, hath spoiled none by violence, hath ^a given his bread to the hungry, and hath covered the naked with a garment;

8 He that hath not given forth upon ^a usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man,

9 Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely ^a live, saith the Lord God.

10 If he beget a son that is a ^a robber, ^a a shedder of blood, and ^a that doeth the like to any one of these things,

1 Ecol. 32. 25. Lev. 25. 35, 37. Deut. 23. 19. Nah. 5. 7. Psa. 15. 5.—2 Deut. 1. 16. Zech. 5. 16.—3 Ch. 30. 11. Amos 4. 4.—4 Or, breaker up of a house. y Gen. 9. 6. Exod. 31. 12. Num. 35. 31.—5 Or, that doth to his brother besides any of these.

law, should those of the learned commentator be found invalid.

Verse 7. 5. *Hath not oppressed any!* Has not used his power or influence to oppress, pain, or injure another.

6. *Hath restored to the debtor his pledge!* Has carefully surrendered the pawn or pledge, when its owner came to redeem it. As the *pledge* is generally of more worth than that for which it is pledged, an unprincipled man will make some pretence to keep it; which is highly abominable in the sight of God.

7. *Hath spoiled none by violence!* Either by robbery or personal insult. For a man may be spoiled both ways.

8. *Hath given his bread to the hungry!*—Has been kind-hearted and charitable; especially to them that are in the deepest want.

9. *Hath covered the naked with a garment!*—Has divided both his bread and his clothing with the necessitous. These are two branches of the same root.

Verse 8. 10. *Hath not given forth upon usury!* כִּשְׁרֵי בִּיטוּלֵי בֶּנֶסֶק לֹא יִלְלֵן. *benesek lo yillen*, signifies to bite: usury is properly so termed, because it bites into and devours the principal. Usury signifies, with us, exacting unlawful interest for money; and taking the advantage of a man's necessities, to advance him cash on exorbitant profit. This bites the receiver in his property, and the lender in his salvation.

11. *Neither hath taken any increase!*—In lending has not required more than was lent; and has not taken that product of the cash lent, which was more than the value for its use. This may be a part of the tenth article.

12. *That hath withdrawn his hand from iniquity!*—Never associates with those who act contrary to justice and equity; his hand or influence being never found among evil workers.

13. *Hath executed true judgment between man and man!*—Being neither swayed by prejudice, fear, nor favour. These thirteen points concern his social and civil relations.

Verse 9. *Hath walked in my statutes!* Not only acknowledging them to be right, but acting according to them. Especially in every thing that relates to my worship, changing nothing; neglecting nothing.

And hath kept my judgments to deal truly! Has attended to my Divine direction, both with respect to things forbidden, and things commanded. These, concern men in their religious conduct.

He is just! *tsadik hu*. He is a righteous man; he has given to all their due; he has abstained from every appearance of evil, and done that which was lawful and right in the sight of God.

He shall surely live! He has lived to me, and he shall live with me.

Verse 10. *If he beget a son!* Who is the reverse of the above righteous character, according to the thirteen articles already specified and explained.

Verse 13. *Shall he then live?* Because his father was a righteous man,—shall the father's holiness be imputed to him? No!

He shall surely die; his blood shall be upon him. He shall suffer for his own crimes.

11 And that doeth not any of those *duties*, but even hath eaten upon the mountains, and defiled his neighbour's wife,

12 Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination,

13 Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him.

14 Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like,

15 That hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,

16 Neither hath oppressed any, hath not withheld the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment,

17 That hath taken off his hand from the poor, that hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

18 As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity.

19 Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live.

20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

21 But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

22 All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

23 Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways and live?

24 But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

25 Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; is not my way equal? are not your ways unequal?

26 When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

27 Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

29 Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions: so iniquity shall not be your ruin.

31 Cast away from you all your transgres-

a Ch. 8. 17.—b Lev. 20. 9, 11, 12, 13, 16, 17. Ch. 3. 15. & 33. 4. Acts 18. 6. c Heb. blood.—d Ver. 6. &c.—e Heb. hath not pledged the pledge, or, taken so pledge.—f Ch. 3. 18.—g Exod. 20. 5. Deut. 5. 9. 2 Kings 23. 26. & 24. 2, 4.—h Ver. 4. Deut. 24. 16. 2 Kings 14. 6. 2 Chron. 25. 4. Jer. 31. 29, 30.

k Isa. 3. 11, 14.—l Rom. 2. 9.—m Ver. 27. Ch. 33. 12, 13.—n Ch. 33. 16.—o Ver. 32. Ch. 33. 11. 1 Tim. 2. 4. 4 Pet. 3. 9.—p Ch. 3. 23. & 33. 13, 15.—q 4 Pet. 2. 22. r Ver. 32. Ch. 33. 17, 30.—s Ver. 34.—t Ver. 21.—u Ver. 14.—v Ver. 35.—w Ch. 7. 3. & 33. 20.—x Matt. 5. 2. Rev. 2. 5.—y Or, others.—z Eph. 4. 22, 23.

Verse 14. *Now, lo, if he beget a son, that seeth all his father's sins—and considereth*] Lays to heart the evil of his father's life, and the dreadful consequence of a life of rebellion against God.

And doeth not such like] Is quite a different man in moral feeling and character; and acts up to the thirteen points already laid down.

Verse 17. *He shall not die for the iniquity of his father*] He shall no more be affected by his father's crimes, than his father was benefited by his grandfather's righteousness.

Verse 20. *The soul that sinneth, it shall die.*] Hitherto we have had to do with the simple cases of the righteous and the wicked; of him who lived and died a holy man, and of him who lived and died a wicked man. But there are two cases behind:—1. That of the wicked man, who repents and turns to God. 2. That of the righteous man who backslides and does not return to God by repentance. On both these cases God decides thus:

Verse 21. *But if the wicked will turn from all his sins*] And afterwards walk according to the character of the righteous already specified:—shall he find mercy, and be for ever saved? YES.

Verse 22. *All his transgressions*] Shall be so completely forgiven by God's mercy, that they shall not be even mentioned to him; and if he live and die in this recovered state, he shall live with God to all eternity. And why? Hear the reason.

Verse 23. *Have I any pleasure at all that the wicked should die?*] No! That is foreign to Him whose name is love, and whose nature is mercy. On the contrary, He wills that he should return from his evil ways and live.

And if God can have no pleasure in the death of the wicked, He cannot have made a decree to abandon him to the evil of his nature, and then damn him for what he could not avoid: for, as God can do nothing with which He is not pleased, so he can decree nothing with which He is not pleased. But he is not pleased with the death of a sinner; therefore, He cannot have made a decree to bring him to this death.

Verse 24. *When the righteous turneth away from his*

righteousness] Here is the second case. Can a man, who was once holy and pure, fall away so as to perish everlastingly? YES. For God says, *if he turn away from his righteousness*; not his *self-righteousness*, "the gloss of theologians;" for God never speaks of turning away from that; for, in His eyes, that is a *nonentity*. There is no righteousness or holiness but what Himself infuses in the soul of man; and as to *self-righteousness*, i. e. a man's supposing himself to be *righteous*, when he has not the life of God in his soul, it is the delusion of a dark and hardened heart; therefore it is the *real righteous principle and righteous practice* that God speaks of here. And He tells us that he may so *turn away from this*, and so *commit iniquity*, and *act as the wicked man*, that his *righteousness shall be no more mentioned* to his account, than the *sins of the penitent backslider* should be mentioned to his condemnation; and in the *sin that he*, this once righteous man, *hath sinned, and in the trespass that he hath trespassed, in them shall he die*. O! how awful a termination of a life once distinguished for righteousness and true holiness! So, then, God Himself informs us that a *righteous man may not only fall foully, but fall finally*. But to such righteous persons the Devil will ever preach,—*"Ye shall not surely die: ye shall be as God."* Touch, taste, and handle; ye cannot ultimately fall. Thus we find, by the manner of treating these two cases, that *God's way is equal*, ver. 25, just, merciful, and impartial. And to prove this, he sums up his conduct in the above cases, in the following verses, 26, 27, 23, 29. And then that the *wicked may not die in his sins*, and that the *backslider may return and find mercy*, He thus exhorts:—

Verse 30. *Repent, and turn yourselves from all your transgressions*] There is still life; still a God that has no pleasure in the death of a sinner, One who is ever ready to give His Holy Spirit to all them that ask Him; and therefore, *repent and turn; so iniquity shall not be your ruin*.

Verse 31. *Cast away*] With a holy violence, dash away every transgression, and incentive to it.

Make you a new heart] Call upon God for it, and He will give it: for as sure as you earnestly call on God

sions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?

32 For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn *yourself*, and live ye.

CHAPTER XIX.

This Chapter contains two beautiful examples of the parabolic kind of writing; the one lamenting the sad catastrophe of Jehoahaz and Jehoiakim, 1-9, and the other describing the desolation and captivity of the whole people, 10-14. In the first parable, the lioness is Jerusalem. The first of the young lions is Jehoahaz, deposed by the king of Egypt; and the second lion is Jehoiakim, whose rebellion drew on himself the vengeance of the king of Babylon. In the second parable, the vine is the Jewish nation, which long prospered, its land being fertile, its princes powerful, and its people flourishing; but the judgments of God, in consequence of their guilt, had now destroyed a great part of the people, and doomed the rest to captivity.

CLXXVI. 2.
A. The Prince,
Reg. Rom. 33.

MOREOVER take thou up a lamentation for the princes of Israel,

2 And say, What is thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions.

3 And she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men.

a Jer. 22. 28. Ch. 11. 19. & 36. 26.—b Lam. 3. 23. Ver. 33. Ch. 33. 11. 2 Pet. 2. 2.—c Or, others—d Ch. 17. & 27. 2.—e Ver. 6. 2 Kings 23. 34. 2 Chron. 36. 4. Jer. 22. 11, 12.—g 2 Kings 23. 34.

through Christ to save you, so surely you shall be saved; and the effect will so speedily follow, that God is pleased to attribute that in some sort to *yourself*, which is done by His grace alone; because ye earnestly call upon Him for it, come in the right way to receive it, and are determined never to rest till you have it.

For why will ye die? Why should you go to hell, while the kingdom of God is open to receive you? Why should you be the devil's slaves, when ye may be Christ's freedmen?—WHY WILL YE DIE.—Every word is emphatic. Why—shew God or man one reason. Will—obstinacy alone,—a determination not to be saved, or a voluntary listlessness about salvation,—can prevent you. Ye—children of so many mercies, fed and supported by a kind God all your life; ye, who are redeemed by the blood of Jesus Christ; ye who have made many promises to give up yourselves to God; ye, who have been dedicated to the ever-blessed Trinity, and promised to renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh. Why will ye die? Die! what is this? A separation from God and the glory of His power for ever! Die,—forfeiting all the purposes for which your immortal souls were made. Die,—to know what the worm is that never dieth! and what that fire is, that is never quenched! Why then will ye die?

Verse 32. For I have no pleasure] God repeats what He had so solemnly declared before. Can ye doubt His sincerity?—His ability?—His willingness?—the efficacy of the blood of His covenant?

Wherefore turn yourselves, and live ye.] Reader! now give God thy heart.

Though every man comes into the world with a fallen nature, a soul infected with sin; yet no man is damned on that account. He who refuses that grace which pardons sin, and heals infected nature,—who permits the evil principle to break out into transgression, and continue and dies in his iniquity and sin, and will not come unto Christ that he may have life; he, and he only, goes to perdition. Nor will the righteousness of a parent or relation help his sinful soul: no man can have more grace than is necessary to save himself; and none can have that, who does not receive it through Christ Jesus. It is the mercy of God in Christ which renders the salvation of a sinner possible; and it is that mercy alone which can heal the backslider. The atoning blood blots out all that is past; the same blood cleanses from all unrighteousness. Who believes so, as to apply for this redemption?—Who properly thanks God for having provided such a Saviour?

NOTES ON CHAPTER XIX.

Verse 1. Moreover take thou up a lamentation] Declare what is the great subject of sorrow in Israel. Compose a funeral dirge. Shew the melancholy fate of the kings who proceeded from Josiah. The prophet deplores the misfortune of Jehoahaz and Jehoiakim, under the figure of two lion whelps which were taken by hunters and confined in cages. Next he shews the desolation of Jerusalem under Zedekiah, which he compares to a beautiful vine pulled up by the roots, withered, and at last burnt. Calmet justly observes, that the style of this song is beautiful, and the allegory well supported throughout.

Verse 2. What is thy mother? A lioness] Judea may here be the mother;—the lioness, Jerusalem. Her lying

4 The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt.

5 Now when she saw that she had waited, and her hope was lost, then she took another of her whelps, and made him a young lion.

6 And he went up and down among the lions, he became a young lion, and learned to catch the prey, and devoured men.

7 And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.

8 Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit.

9 And they put him in ward in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel.

10 Thy mother is like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters.

h Jer. 22. 13-17.—i Ver. 3.—k Or, their widows.—l 2 Kings 24. 2.—m Ver. 4. n 2 Chron. 36. 6. Jer. 22. 18.—o Or, in Anah.—p Esak. 6. 2.—q Ch. 17. 6.—r Or, in thy quietness, or, in thy likeness.—s Deut. 3. 7, 8.

down among lions,—her having confederacy with the neighbouring kings; for lion here, means king.

Verse 3. She brought up one of her whelps] Jehoahaz, son of Josiah, whose father was conquered and slain by Pharaoh-Necho, king of Egypt.

It learned to catch the prey] His reign was a reign of oppression and cruelty. He made his subjects his prey, and devoured their substance.

Verse 4. The nations also heard of him] The king of Egypt, whose subjects were of divers nations, marched against Jerusalem, took Jehoahaz prisoner, and brought him to Egypt. Thus—

He was taken in their pit] Here is an allusion to those trap-pits dugged in forests, into which the wild beasts fall, when the huntsmen, surrounding a given portion of the forest, drive the beasts in; by degrees narrowing the enclosure till the animals come to the place where the pits are, which being lightly covered over with branches and turf, are not perceived, and the beasts tread on them and fall in. Jehoahaz reigned only three months before he was dethroned by the king of Egypt, against whom it is apparent some craft was used, here signified by the pit, into which he fell.

Verse 5. When she saw that she had waited] Being very weak, the Jews found that they could not resist with any hope of success; so the king of Egypt was permitted to do as he pleased.

She took another of her whelps] Jehoiakim,—And made him a young lion.] King of Judea.

Verse 6. And he went up and down among the lions] He became a perfect Heathen, and made Judea as idolatrous as any of the surrounding nations. He reigned eleven years, a monster of iniquity, 2 Kings xxiii. 30, &c.

Verse 8. The nations set against him] The Chaldeans, Syrians, Mosabites, and Ammonites, and the king of Babylon—king of many nations.

He was taken] The city was taken by Nebuchadnezzar; and Jehoiakim was taken prisoner, and sent in chains to Babylon.

Verse 9. That his voice should no more be heard] He continued in prison many years, till the reign of Evilmerodach, who set him at liberty, but never suffered him to return to the mountains of Israel. "The unhappy fate of these princes, mentioned ver. 4, 8, 9, is a just subject of lamentation." Newcome.

Verse 10. Thy mother (Jerusalem) is like a vine in thy blood] Of this expression I know not what to make. Some think the meaning is "A vine planted by the waters to produce the blood of the grape." See Deut. xxxii. 14.

Others, for בשר be-dameca, in thy blood, would read בשר be-rimmon, in, or at a pomegranate;—like a vine planted by or beside a pomegranate tree, by which it was to be supported. And so the Septuagint and Arabic appear to have read. Calmet reads כרמך karmec, thy vineyard, instead of בשר be-dameca, in thy blood. Here is no change, but a resh for a daleth. This reading is supported by one of Kennicott's and one of De Rossi's MSS.—Thy mother is like a vine in thy vineyard, planted by the waters. Though this is rather an unusual construction, yet it seems the best emendation. Of the textual reading no sense can be made. There is a corruption somewhere. Full of branches] Many princes. See next verse.

11 And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.

13 And now she is planted in the wilderness, in a dry and thirsty ground.

14 And fire is gone out of a rod of her branches, which hath devoured her fruit, so that he hath no strong rod to be a sceptre to rule. This is a lamentation, and shall be for a lamentation.

CHAPTER XX.

A deputation of the elders of Israel as usual, in their distress, came to request Ezekiel to seek counsel of God. I. In reply to this, God commands the Prophet to put them in mind of their rebellion and idolatry—in Egypt, 2-9, in the wilderness, 10-27, and in Canaan, 28-32. Notwithstanding which the Lord most graciously promises to remove them to their own land, where they should be purged from their doom, 33-41. The five last verses of this Chapter ought to begin the next, as they are connected with the subject of that Chapter, being a prophecy against Jerusalem, which lay to the south of Chaldea, where the Prophet then was, and which here and elsewhere is represented under the emblem of a forest doomed to be destroyed by fire, 45-48.

A. M. 3411. B. C. 594. O. XLVI. 1. AN D it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to enquire of the Lord, and sat before me.

2 Then came the word of the Lord unto me, saying,

3 Son of man, speak unto the elders of Israel,

1 So Ch. 31. 3. Dan. 4. 11.— Ch. 17. 10. Hos. 13. 15.—v. Judg. 9. 15. 2 Kings 24. 20. Ch. 17. 14.—w. Lam. 4. 20.— Ch. 8. 1. & 14. 1.—b. Ver. 31. Ch. 14. 2. Or, speak for them.—d. Ch. 22. 2. & 23. 32.—e. Ch. 15. 2.—f. Exo. 1. 6. 7. Dent. 7. 5. Or, were: an. l. ver. 9. &c. Exo. 6. 8.—h. Exo. 8. 8. & 9. 31. Dent. 4. 34.

Verse 11. She had strong rods] Zedekiah, and his many sons.

Her stature was exalted] Zedekiah grew proud of his numerous offspring and prosperity; and although he copied the example of Jehoiakim, yet he thought he might safely rebel against the king of Babylon.

Verse 12. But she was plucked up in fury] Jerusalem—taken after a violent and most destructive siege; Nebuchadnezzar being violently enraged against Zedekiah for breaking his oath to him.

She was cast down to the ground] Jerusalem was totally ruined, by being burnt to the ground.

Her strong rods were broken] The children of Zedekiah were slain before his eyes, and after that, his own eyes pulled out; and he was laden with chains, and carried into Babylon.

Verse 13. And now she is planted in the wilderness] In the land of Chaldea, whither the people have been carried captives; and which, compared with their own land, was to them a dreary wilderness.

Verse 14. Fire is gone out] A vindictive and murderous disposition has taken hold—

Of a rod of her branches] Ishmael, son of Nethaniah, who was of the blood-royal of Judah,—

Hath devoured her fruit] Hath assassinated Gedaliah, slain many people, and carried off others into the country of the Ammonites. But he was pursued by Jonathan, the son of Kareah, who slew many of his adherents, and delivered much of the people.

She hath no strong rods] None of the blood-royal of Judah left. And from that time not one of her own royal race ever sat upon the throne of Israel.

This is a lamentation] This is a most lamentable business,—

And shall be for a lamentation.] These predictions shall be so punctually fulfilled, and the catastrophe shall be so complete, that it shall ever remain as a lamentation; as this state of Jerusalem shall never be restored. Even to the present day, this, to a Jew, is a subject of mourning.

NOTES ON CHAPTER XX.

Verse 1. In the seventh year] Of the captivity of Jehoniah, see chap. viii. 1, and the seventh of the reign of Zedekiah.

The fifth month, the tenth day] That is, according to Abp. Usher, Monday, August 27, A. M. 3411.

Certain of the elders of Israel] What these came to enquire about is not known. They were doubtless hypocrites and deceivers, from the manner in which God commands the prophet to treat them. It seems to have been such a deputation of elders as those mentioned chap. viii. 1, and xiv. 1.

Verse 3. I will not be enquired of by you.] I will not bear you. I will have nothing to do with you.

and say unto them, Thus saith the Lord God; Are ye come to enquire of me? As I live, saith the Lord God, I will not be enquired of by you.

4 Wilt thou judge them, son of man, wilt thou judge them? cause them to know the abominations of their fathers:

5 And say unto them, Thus saith the Lord God; In the day when I chose Israel, and I lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the Lord your God;

6 In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands:

7 Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God.

8 But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

9 But I wrought for my name's sake, that it should not be polluted before the heathen,

1 Exod. 20. 2.—h. Exod. 9. 8, 17. Dent. 8. 7, 9. Jer. 32. 22.—i. Psa. 65. 2. Ver. 15. Dan. 2. 8. & 11. 16, 41. Zech. 7. 14.—m. Ch. 18. 21.—n. 2 Chron. 18. 8.—o. Lev. 17. 7. & 18. 3. Dent. 22. 16, 17. 18. Josh. 24. 14.—p. Ch. 7. 3. Ver. 13, 22.—q. See Exod. 32. 2. Num. 14. 13, &c. Dent. 9. 28. Ver. 14, 22. Ch. 36. 21, 22.

Verse 4. Wilt thou judge them] If thou wilt enter into any discussion with them, show them the abominations of their fathers. The whole Chapter is a consecutive history of the unfaithfulness, ingratitude, rebellion, and idolatry, of the Jews, from the earliest times to that day; and vindicates the sentence which God had pronounced against them, and which he was about to execute more fully in delivering them and the city into the hands of the Chaldeans.

Verse 5. I chose Israel] They did not choose me for their God, till I had chosen them to be my people.

I lifted up mine hand] I bound myself in a covenant to them to continue to be their God, if they should be faithful, and continue to be my people. Among the Jews the juror lifted up his right hand to heaven; which explains Psa. cxliv. 8, Their right hand is a right hand of falsehood. This is a form used in England, Scotland, and Ireland.

Verse 6. To bring them forth of the land of Egypt] When they had been long in a very disgraceful and oppressive bondage.

A land that I had espied for them] God represents Himself as having gone over different countries in order to find a comfortable residence for these people, whom he considered as his children.

Flowing with milk and honey] These were the characteristics of a happy and fruitful country, producing without intense labour all the necessaries and comforts of life. Of the happiest state, and happiest place, a fine poet gives the following description:—

For ev'ry atom, placidus temperis aeris Mulcibrant Zephyri, natos sine semine flores. Mox etiam fruges tellus inarata ferabat. Nec venenosus acer gravidis cunctant aristas. Fluvium jam lacris, jam fumis nectaris horat; Flavorem de viridi stillabant ilice mollis. Ovid's Metam. lib. 1. 119.

On flowers unsworn soft Zephyr spreads his wing,
And thro' his self was one eternal spring;
Ere long years the yellow harvest crown'd,
And helen, unsworn, the fields were found.
Floods were with milk, and floods with nectar fill'd,
And honey from the sweating oaks distill'd.

In the flourishing state of Judea every mountain was cultivated as well as the valleys. Among the very rocks the vines grew luxuriantly.

Verse 7. Cast ye away—the abominations] Put away all your idols;—those incentives to idolatry that ye have looked on with delight.

Verse 8. They did not—cast away] They continued attached to the idolatry of Egypt; so that, had I consulted my justice only, I should have consumed them even in Egypt itself. This is a circumstance that Moses has not mentioned, namely, their provoking God by their idolatry, after He had sent Moses and Aaron to them in Egypt.

Verse 9. But I wrought for my name's sake.] I bare

among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

10 Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness.

11 And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them.

12 Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.

13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them.

14 But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands;

16 Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols.

17 Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness.

18 But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols:

19 I am the Lord your God; walk in my statutes, and keep my judgments, and do them;

20 And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.

21 Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they

polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

22 Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

23 I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries;

24 Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols.

25 Wherefore I gave them also statutes that were not good, and judgments whereby they should not live;

26 And I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the Lord.

27 Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God; Yet in this your fathers have blasphemed me, in that they have committed a trespass against me.

28 For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings.

29 Then I said unto them, What is the high place whereunto ye go? And the name thereof is called Bamah unto this day.

30 Wherefore say unto the house of Israel, Thus saith the Lord God; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

31 For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you,

^r Exod. 13. 16.—^s Deut. 4. 3. Neh. 9. 13. 14. Psa. 147. 19. 20.—^t Heb. made them to pass.—^v Ver. 11. 3. Ver. 13. 31. 1 Sam. 16. 5. Gen. 2. 12.—^w Exod. 20. 2. & 31. 13. &c. & 35. 2. Deut. 5. 12. Num. 9. 14.—^x Num. 14. 24. Psa. 73. 40. & 95. 8. 9. 10.—^y Ver. 16. 24. Prov. 1. 25.—^z Exod. 16. 27.—^a Num. 14. 29. & 26. 65. Psa. 106. 24.—^b Ver. 9. 22.—^c Num. 14. 24. Psa. 85. 11. & 106. 26.—^d Ver. 6.—^e Ver. 13. 31.—^f Num. 13. 30. Psa. 78. 37. Amos 5. 24. 28. Acos. 7. 42. 43.—^g Psa. 73. 34. & Deut. 5. 24. 25. & 6. 7. & 9. & 10. & 11. & 12.—^h Ver. 12. Jer. 17. 24.

ⁱ Num. 25. 1, 2. Deut. 4. 25. 24. & 31. 37.—^k Ver. 11. 13.—^l Ver. 9. 43.—^m Psa. 73. 32. Ver. 17.—ⁿ Ver. 9. 14.—^o Lev. 26. 23. Deut. 28. 61. 165. 37. Jer. 16. 4. 2. Ver. 15. 16.—^p See Ch. 6. 2.—^q See Psa. 81. 12. Ver. 50. Rom. 1. 24. 2 Thea. 2. 11.—^r 2 Kings 17. 17. & 21. 6. 2 Chron. 24. 3. & 33. 6. Jer. 32. 35. Ch. 14. 30. 21. Ch. 6. 7.—^s Rom. 3. 24.—^t Heb. trespassed a trespass.—^u Im. 57. 5. &c. Ch. 6. 13.—^v Ch. 16. 19.—^w Or, I told them what the high place was, or, Bamah.—^x Ver. 28.—^y 2 Kings 16. 3. & 21. 6. & 23. 10.—^z Ver. 5.

with them and did not punish them, lest the Heathen, who had known my promises made to them, might suppose that I had either broken them through some caprice, or was not able to fulfil them.

Verse 10. *I caused them to go forth*] Though greatly oppressed and degraded, they were not willing to leave their *house of bondage*. I was obliged to force them away.

Verse 11. *I gave them my statutes*] I showed them what they should do in order to be safe, comfortable, wise, and happy; and what they should avoid in order to be uninjured in body, mind, and possessions. Had they attended to these things, they should have lived by them. They would have been holy, healthy, and happy.

Verse 12. *I gave them my sabbaths*] The religious observance of the sabbath, was the first statute or command of God to men. This institution was a sign between God and them, to keep them in remembrance of the creation of the world,—of the rest that He designed them in Canaan,—and of the eternal inheritance among the saints in light. Of these things the sabbath was a type and pledge.

Verse 13. *But the house of Israel rebelled*] They acted in the wilderness just as they had done in Egypt; and He spared them there for the same reason. See ver. 9.

Verse 15. *I lifted up my hand*] Their provocations in the wilderness were so great, that I vowed never to bring them into the Promised Land. I did not consume them, but I disinherited them. See the Note on ver. 5.

Verse 18. *But I said unto their children*] These I chose in their fathers' stead; and to them I purposed to give the inheritance which their fathers, by disobedience, lost.

Verse 22. *I withdrew mine hand*] I had just lifted it up to crush them as in a moment; for they also were idolatrous, and walked in the steps of their fathers.

Verse 25. *I gave them also statutes that were not good*

What a foolish noise has been made about this verse by critics, believers, and infidels! How is it that God can be said to give a people statutes that were not good, and judgments whereby they could not live? I answer, in their sense of the words, God never gave any such, at any time, to any people. Let any man produce an example of this kind, if he can; or show even the fragment of such a law, sanctioned by the Most High! The simple meaning of this place and all such places is, that when they had rebelled against the Lord, despised His statutes, and polluted His sabbaths;—in effect, cast Him off, and given themselves wholly to their idols,—then He abandoned them, and they abandoned themselves to the customs, and ordinances of the Heathen. That this is the meaning of the words, requires no proof to them who are the least acquainted with the *genius* and *idioms* of the Hebrew language, in which God is a thousand times said to do, what in the course of His providence, or justice, He only permits to be done.

Verse 26. *I polluted them in their own gifts*] I permitted them to pollute themselves by the offerings which they made to their idols. Causing their children to pass through the fire was one of those *pollutions*:—but, did God ever give them a statute, or judgment, of this kind? No. He ever inveighs against such things, and they have His heaviest displeasure and curses. See on ver. 31.

Verse 29. *What is the high place*] המבטח מה המה הבמה, what is the high place? What is it good for? Its being a high place, shows it to be a place of idolatry. I called it *מה* bamah, to mark it with infamy: but ye continue to frequent it, even while it is called *מה* bamah,—to the present day!

Verse 31. *Ye pollute yourselves*] This shows the sense in which God says, (ver. 26), *I polluted them in their own*

CHAPTER XXI.

The Prophet goes on to denounce the fate of Jerusalem and Judea; using signs of vehement grief, to denote the greatness of the calamity, 9-7. He then changes the emblem to that of a sharp and bright sword, still denoting the same sad event, 8-17; and, becoming yet more explicit, he represents the king of Babylon, who was to be employed by God in this work, as setting out to take vengeance on both the Jews and the Ammonites, for joining with Egypt in a confederacy against him. He is described as standing at the parting reach leading to the respective capitals of the Jews and Ammonites; and, doubting which to attack first, he consults the decision of the matter to his arts of divination, performed by mingling arrows inscribed with the names of different nations or cities, and then throwing against that whose name was drawn on the arrow first drew from the quiver. In this case the name Jerusalem comes forward; and, therefore, he proceeds against it, 18-24. History itself could scarcely be more explicit than this prophecy. The profane prince Zedekiah is then declared to be given up by God, and his kingdom devoted to utter destruction, for that breach of oath which the Prophet foretells he should be guilty of, 25-27. The remaining verses form a distinct prophecy relating to the destruction of the Ammonites, which was fulfilled about five years after the destruction of Jerusalem, 28-32.

OL XLVI. 4. AN. TAR. PRIEN. REG. ROM. 24. AND the word of the LORD came unto me, saying,

2 "Son of man, set thy face toward Jerusalem, and drop thy word toward the holy places, and prophesy against the land of Israel,

3 And say to the land of Israel, Thus saith the LORD; Behold, I am against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked.

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh, from the south to the north:

5 That all flesh may know that I the LORD have drawn forth my sword out of his sheath: it shall not return any more.

6 Sigh therefore, thou son of man, with the

breaking of thy loins; and with bitterness sigh before their eyes.

7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings; because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water: behold, it cometh, and shall be brought to pass, saith the Lord God.

8 Again the word of the Lord came unto me, saying,

9 Son of man, prophesy and say, Thus saith the LORD; Say, A sword, a sword is sharpened, and also furbished:

10 It is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? it contemneth the rod of my son, as every tree.

11 And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of the slayer.

12 Cry and howl, son of man: for it shall be upon my people, it shall be upon all the princes of Israel: terrors by reason of the sword shall be upon my people: smite therefore upon thy thigh.

13 Because it is a trial, and what if the sword condemn even the rod? it shall be no more, saith the Lord God.

Ch. 20. 41.—Deut. 32. 2. Amos 7. 16. Mic. 2. 6, 11.—Job 9. 32.—Ch. 20. 47. A. M. 3411. B. C. 593. 11.—Isa. 32. 4.—Ch. 7. 17.—Hab. shall go into western. Deut. 32. 41. Ver. 15. 25.—Or, it is the rod of my son, it despatch every tree.

1 Ver. 12.—Or, they are thrust down to the sword with my people.—Jer. 31. 13.—Or, When thy trial hath been, what then? shall they not also belong to the despising rod?—Job 9. 32. 2 Cor. 5. 2.—1 Ver. 27.

halo mimashel meshalim hu, Is he not a maker of parables? Is it not his usual custom to deal in enigmas? His figures are not to be understood; we should not trouble ourselves with them. We are not obliged to fathom his meaning: and perhaps after all, it does not refer to us, or will not be accomplished in our time, if it even respect the land. Thus they turned aside what might have done them good; and rejected the counsel of God against themselves.

By dividing the word with our neighbour, we often lose the benefit both of threatenings and promises. They voluntarily shut their own eyes; and then God, in judgment, sealed them up in darkness.

NOTES ON CHAPTER XXI.

Verse 2. Set thy face toward Jerusalem.] This is a continuation of the preceding prophecy; and in this Chapter the prophet sets before them, in the plainest language, what the foregoing metaphors meant, so that they could not complain of his parables.

Verse 3. Behold, I am against thee.] Dismal news! When God is against us, who can be for us!

And will draw forth my sword.] War.

And will cut off from thee.] The land of Judea.

The righteous and the wicked.] All shall be removed from thee. Some shall be cut off, removed, by the sword; shall be slain in battle, or by the pestilence;—and some shall be cut off,—die by the famine; and some shall be cut off,—removed from the land by captivity. Now, among the two latter classes there might be many righteous as well as wicked. And when all the provisions were consumed, so that there was no more bread in the city, during the siege by Nebuchadnezzar, the righteous must have suffered as well as the wicked; for they could not be preserved alive, but by miracle, when there was no bread: nor was their perishing for want any loss to them, because the Lord would take them straight to his glory. And however men in general are unwilling to die; yet there is no instance, nor can there be, of any man's complaint that he got to heaven too soon. Again, if God had permitted none to be carried off captive but the wicked, the case of these would be utterly hopeless, as there would be none to set a good example, to preach repentance, to reprove sin, or to show God's willingness to forgive sinners. But God, in his mercy, permitted many of the righteous to be carried off also, that the wicked might not be totally abandoned, or put beyond the reach of being saved. Hence both Ezekiel and Daniel, and indeed several others, prophets and righteous men, were thus cut off from the land, and carried into captivity. And how much was God's glory and the good of men promoted by this! What a seed of salvation was sown, even in the Heathen countries, by thus cutting off the righteous with the wicked! To this we owe under God, many of the Psalms; the whole of the book of Ezekiel; all the prophecies of Daniel; the bright example of Shadrach, Meshach, and Abed-nego; the decrees

passed in favour of the religion of the true God by Nebuchadnezzar, Cyrus, Darius, &c. And to this dispensation of God's merciful providence we owe the Books and example of Ezra and Nehemiah. Where then is the injustice so loudly declaimed against, of God's thus cutting off from the land of Judea the righteous with the wicked! The righteous were not cut off for the crimes of the wicked, see chap. xviii. nor were these crimes visited upon them;—yet several of them shared in the common calamity, but none perished. Those that were removed by a violent death, and I believe we shall find few such, got a speedier entrance into eternal glory.

Verse 4. From the south to the north.] The whole land shall be ravaged from one end to the other.

Verse 5. It shall not return any more.] That is, till all the work I have designed for it is done. Nor did it; for Nebuchadnezzar never rested till he had subdued all the lands from the south to the north, from the Euphrates to the Nile.

Verse 6. Sigh—with the breaking of thy loins.] Let thy mourning for this sore calamity be like that of a woman in the pangs of travail.

Verse 7. Wherefore sighest thou?] The prophet was a sign unto them. His sighing and mourning showed them how they should act.

All knees shall be weak as water.] See the note on chap. vii. 17.

Verse 10. It contemneth the rod of my son.] It, the sword of Nebuchadnezzar, contemneth the rod,—despises the power and influence of my son Israel,—the Jewish people:—out of Egypt have I called my son.

As every tree.] As all the stocks, kindreds, and nations, over which I have already given him commission. Can the rod of Israel be spared, when the tree of Assyria, Egypt, &c. have been cut down.

Verse 11. This sword is sharpened.] It is prepared for the slaughter, it is furbished; from the French, fourbir, to polish, brighten. He shall have splendid victories every where.—Some complain of corruption in the original in this place: but I think without sufficient reason.

Verse 12. Smite—upon thy thigh.] See on Jer. xxxi. 19. So HOMER, II. xv. ver. 113.

Ἐξ ἑσπέρ᾽ ἂνταρ Ἀφρῆ θάλαρρο ἐκπέληγτο κρηρὸ Χερσὶ κατακρηρῶσσι ὀλοφθαρμένους δε προσηρῶα.

She spake; and, with expanded arms his thighs basting, thus exclaim'd the god.

Verse 13. Because it is a trial.] This will be a trial of strength and skill between the Chaldeans and the Jews; and a trial of faith and patience to the righteous.

And what if the sword (Nebuchadnezzar) condemn the rod?] Overthrow Zedekiah! It will do so; for the regal government of Judea shall be no more. Or, it is tried; that is, the sword, Nebuchadnezzar has already shown himself strong and skillful.

30 ^o Shall ^o I cause ^{it} to return into his sheath? ^o I will judge thee in the place where thou wast created, ^o in the land of thy nativity.

31 And I will ^o pour out mine indignation upon thee, I will ^o blow against thee in the fire of my wrath, and deliver thee into the hand of ^o brutish men, and skilful to destroy.

32 Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; ^o thou shalt be no more remembered: for I the LORD have spoken it.

CHAPTER XXII.

This Chapter contains a recital of the sins of Jerusalem, 1-19] for which God threatens it with severe judgments, 18-19, in order to purify it from the dross, 17-22. And as the corruption is general, perverting prophets, priests, princes, and people; so, it is declared, shall be the punishment, 22-24.

A. M. crr. 3411.
B. C. crr. 593.
Ol. XLVI. 4.
Par. Ptole. in Reg.
Rom. dr. an. 24.

MOREOVER the word of the LORD came unto me, saying,

2 Now, thou son of man, ^o wilt thou judge, wilt thou judge ^o the ^o bloody city? yea, thou shalt ^o shew her all her abominations.

3 Then say thou, Thus saith the Lord God; The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself.

4 Thou art become guilty in thy blood that thou hast ^o shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come even unto thy years: ^o therefore have I made thee a reproach unto the heathen, and a mocking to all countries.

5 Those that be near, and those that be far from thee, shall mock thee, which art ^o infamous and much vexed.

6 Behold, ^o the princes of Israel, every one were in thee to their ^o power to shed blood.

7 In thee have they ^o set light by father and mother: in the midst of thee have they ^o dealt by ^o oppression with the stranger: in thee have they vexed the fatherless and the widow.

8 Thou hast ^o despised mine holy things, and hast ^o profaned my sabbaths.

9 In thee are ^o men ^o that carry tales to shed blood: ^o and in thee they eat upon the mountains: in the midst of thee they commit lewdness.

10 In thee have they ^o discovered their fathers' nakedness: in thee have they humbled her that was ^o set apart for pollution.

^o Or, Cause it to return.—1 Jer. 47. 6, 7.—2 Gen. 15. 14. Ch. 16. 23.—3 Ch. 16. 3. o Ch. 7. 8. & 11. 18. & 22. 22.—4 Chap. 22. 20, 21.—5 Or, burning.—6 Chap. 25. 10. Ch. 20. 4. & 23. 23.—7 Or, plead for.—8 Ch. 24. 6, 9. Nah. 3. 1.—9 Heb. city of blood.—10 Heb. make her knees. Ch. 16. 2.—11 2 Kings 24. 16.—12 Deut. 32. 37. 1 Kings 2. 7. Ch. 6. 14. Dan. 9. 16.—13 Heb. polluted of name, much in season.—14 Lu. 1. 23. Mic. 3. 1. & 2. 3. Zeph. 3. 3.—15 Heb. men of standards.—16 Or, dross.—17 Lev. 19. 30. Ch. 22. 32.—18 Heb. men of standards.—19 Exod. 22. 1. Lev. 19. 15.—20 Ch. 14. 6, 11.—21 Lev. 18. 7, 8. & 20. 11. 1 Cor. 5. 1.

Verse 30. *I will judge thee*] This seems to refer to Nebuchadnezzar, who, after his return from Jerusalem, became insane, and lived like a beast for seven years: but was afterwards restored, and acknowledged the Lord.

Verse 32. *Thou shalt be no more remembered*] The empire of the Chaldeans was destroyed, and the power transferred to the Persians; the Persian empire was destroyed, and given to the Greeks; the Greek empire was destroyed, and given to the Mohammedans; and the destruction of the Mohammedans is at no great distance.

NOTES ON CHAPTER XXII.

Verse 2. *Will thou judge the bloody city*] Pronounce the sentence of death against the murderer.

Shew all her abominations.] And a most revolting and dreadful catalogue of these is in consequence exhibited.

Verse 3. *Her time may come*] Till now, it was my long-suffering; she has fulfilled her days,—completed the time of her probation,—has not mended, but is daily worse; therefore, her judgment can linger no longer.

Verse 4. *Thou art become guilty in thy blood*] Thou art guilty of blood.

Verse 5. *Those that be near*] Both distant as well as neighbouring provinces consider thee the most abandoned of characters; and through thee, many have been involved in distress and ruin.

Verse 6. *Behold, the princes*] Ye are a vile and murderous people, and your princes have been of the same character. *Like people, like prince.*

Verse 7. *In thee have they set light*] The children do not reverence their parents. Parental affection and filial respect do not exist among you. The stranger is not only

11 And ^o one hath committed abomination ^o with his neighbour's wife; and ^o another ^o hath ^o lewdly defiled his daughter in law; and another in thee hath humbled his ^o sister, his father's daughter.

12 In thee ^o have they taken gifts to shed blood; ^o thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and ^o hast forgotten me, saith the Lord God.

13 Behold, therefore, I have ^o smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

14 ^o Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? ^o I the LORD have spoken it, and will do it.

15 And ^o I will scatter thee among the heathen, and disperse thee in the countries, and ^o will consume thy filthiness out of thee.

16 And thou ^o shalt take thine inheritance in thyself in the sight of the heathen, and ^o thou shalt know that I *am* the LORD.

17 And the word of the LORD came unto me, saying,

18 Son of man, ^o the house of Israel is to me become dross: all they *are* brass, and tin, and iron, and lead, in the midst of the furnace; they are even the ^o dross of silver.

19 Therefore thus saith the Lord God; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.

20 ^o As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you *there*, and melt you.

21 Yea, I will gather you, and ^o blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have ^o poured out my fury upon you.

23 And the word of the LORD came unto me, saying,

24 Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation.

an Lev. 18. 18. & 20. 18. Ch. 18. 6.—b Or, every one.—c 1 Lev. 19. 20 & 20. 10. Deut. 22. 22. Jer. 5. 8. Ch. 18. 11.—d Or, every one.—e Lev. 18. 15. & 20. 12.—f Or, by incest.—g Lev. 18. 9. & 20. 17.—h Exod. 22. 3. Deut. 18. 19. & 27. 25.—i Exod. 22. 25. Lev. 25. 38. Deut. 23. 19. Ch. 18. 15.—k Deut. 32. 18. Jer. 3. 21. Ch. 22. 35. 1 Ch. 21. 17.—m See Ch. 21. 7.—n Ch. 17. 24.—o Deut. 4. 27. & 28. 25, 24. Ch. 12. 14. 15.—p Ch. 23. 27. 28.—q Or, shall be profaned.—r Psa. 8. 16. Ch. 6. 7.—s Im. 1. 32. Jer. 6. 22. &c. See Isa. 119. 118.—t Heb. dross.—u Heb. according to the gathering.—v Ch. 22. 20, 21, 22.—w Ch. 20. 8, 23. Ver. 31.

not succoured, but he is oppressed. The widows and fatherless are vexed by wrongs and exactions.

Verse 8. *Thou hast despised*] All my ordinances are not only neglected, but treated with contempt; and my sabbaths profaned. There is not only no power of godliness among you, but there is no form.

Verse 9. *In thee are men that carry tales*] Witnesses that will swear any thing, even where life is concerned.

They eat upon the mountains] Sacrifice to idols, and celebrate their festivals.

Verse 10. *In thee have they discovered*] They are guilty of the most abominable incest.

In thee have they humbled] In their unholty and unnatural connexions, they have not abstained from those set apart, because of their infirmities. The catalogue of crimes that follows is too plain to require comment.

Verse 16. *Thou shalt know that I am the Lord.*] I shall so deal with and punish thee, that thou shalt be obliged to own the vindictive hand of a sin-avenging God.

Verse 18. *The house of Israel is to me become dross*] They are all like base metal, brass, tin, iron, and lead, alloyed together with silver. Ye must be put in the furnace, subjected to the most intense fire, till your impurities are consumed away. No ordinary means will avail any thing; the most violent must be resorted to.

Verse 19. *I will gather you*] Jerusalem is represented here as the *fining pot*; all the people are to be gathered together in it, and the Chaldean fire is to melt the whole. And God will increase thy sufferings: as the refiner blows the fire with his bellows; so God will blow upon you with the fire of his wrath, ver. 21.

geously, horsemen riding upon horses, all of them desirable young men.

13 Then I saw that she was defiled, that they took both one way,

14 And that she increased her whoredoms: for when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion,

15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity;

16 And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.

17 And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them.

18 So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister.

19 Yet she multiplied her whoredoms in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.

20 For she doted upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses.

21 Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

22 Therefore, O Aholibah, thus saith the Lord God; Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side;

23 The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

24 And they shall come against thee with chariots, waggons, and wheels, and with an assembly of people, which shall set against thee buckler and shield and helmet round about; and I will set judgment before them, and they shall judge thee according to their judgments.

25 And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire.

26 They shall also strip thee out of thy clothes, and take away thy fair jewels.

27 Thus will I make thy lewdness to cease

from thee, and thy whoredom brought from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord God; Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is alienated:

29 And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

30 I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols.

31 Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand.

32 Thus saith the Lord God; Thou shalt drink of thy sister's cup deep and large; thou shalt be laughed to scorn and had in derision; it containeth much.

33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

34 Thou shalt even drink it and suck it out, and thou shalt break the shreds thereof, and pluck off thine own breasts: for I have spoken it, saith the Lord God.

35 Therefore thus saith the Lord God; Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

36 The Lord said moreover unto me; Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations;

37 That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through the fire, to devour them.

38 Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and lo, thus have they done in the midst of mine house.

40 And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments,

41 And satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil.

1, 2 Kings 21. 1. Ch. 16. 28.—m Heb. at the sight of her eyes.—n Heb. children of Babel.—o Ver. 22, 23.—p Heb. loosed, or, dissolved.—q Jer. 6. 8.—r Ver. 2. Ch. 16. 28.—s Ch. 16. 37. Ver. 22.—t Jer. 50. 21.—v Ver. 12.—w Ch. 16. 28. s Heb. instruments of thy decking.—y Ch. 16. 31. & 22. 15.—z Ver. 3, 12.—a Ch. 15. 37.—b Ver. 17.—c Ch. 16. 28. Ver. 22.—d Ch. 6. 8.—e Jer. 25. 15, 26.—f Ch. 22. 4, 5.

g Psa. 75. 9. Isa. 51. 17.—h Jer. 2. 22. & 3. 21. & 13. 25. Ch. 22. 12.—i 1 Kings 14. 9. Neh. 9. 28.—k Ch. 20. 4. & 22. 2.—l Or, pland for.—m Isa. 53. 1.—n Ch. 16. 28. Ver. 45.—o Ch. 16. 20, 21, 29, 45. & 20. 35, 31.—p Ch. 22. 8.—q 2 Kings 21. 4. r Heb. coming.—s Isa. 51. 9.—t Ruth 3. 3.—u 2 Kings 9. 20. Jer. 4. 20.—v Heb. honourable.—w Eccl. 1. 6. Isa. 57. 7. Amos 2. 6. & 3. 4.—x Prov. 7. 17. Ch. 16. 18, 19. Hos. 2. 8.

Verse 14 Men pourtrayed upon the wall] See on chap. viii. 10.

Verse 20. She doted upon their paramours] *פילגשיתם* *pilgashythem*, their harlots or concubines. Anciently, harlot meant in our language either the male or female prostitute.

Verse 23. Pekod, and Shoa, and Koa] *קודו שווא קוא*. These names have been thought to designate certain people bordering on the Chaldeans: but no geographer has ever been able to find them out.

In our old translations these names were considered appellatives, rulers, mighty men, and tyrantes. Others, following the literal import of the words, have translated, visiting, shouting, and retreating. Others have applied them to the habits of the Chaldean soldiers. *Pekod*, signifying the muster or review of armies; *Shoa*, the magnificence of their uniform and arms; and *Koa*, the marks or embroidery of the clothes of the captains and generals. Grotius thought that they might be names of contiguous nations: *Pekod*, the *Bactrians*; *Shoa*, a people of *Armenia*; and *Koa*, the *Medes*. I have nothing to add that would satisfy myself, or be edifying to my readers.

Verse 25. Shall take away thy nose] A punishment frequent among the Persians and Chaldeans, as ancient authors tell. Adulteries were punished in this way; and to this *Martial* refers,—

Quis tibi parvasculi naras absterdens macho?
"Who has counselled thee to cut off the adulterer's nose?"

Women were thus treated in Egypt. See *Calmet*.

Verse 26. They shall also strip thee] See on chap. xvi. 39.

Verse 32. Thou shalt drink of thy sister's cup] Thou shalt be ruined and desolated as Samaria was.

Verse 34. Thou shalt—pluck off thine own breasts] Thou shalt tear them; a frequent action in extreme sorrow and desolation. *Weeping, tearing the bosom, and beating the breasts.*

Tunc vero respicis sinus, et pectora planas. Ovid's Ep. 5.

Verse 38. They have defiled my sanctuary] By placing idols there.

Verse 41. And satest upon a stately bed] Hast raised a stately altar to thy idols; probably alluding to that which Ahaz ordered to be made, after the similitude of that which he saw at Damascus. The bed here is in al-

42 And a voice of a multitude being at ease with her: and with the men of the common sort were brought Sabean from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then said I unto her that was old in adulteries, Will they now commit whoredoms with her, and she with them?

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

45 And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands.

46 For thus saith the Lord God; I will bring up a company upon them, and will give them to be removed and spoiled.

47 And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.

48 Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.

49 And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I am the Lord God.

CHAPTER XXIV.

The Prophet now informs those of the captivity of the very day on which Nebuchadnezzar lays siege to Jerusalem, (compare Jer. li. 4.) and describes the state of that city and its inhabitants by a very apt simile, 1-14. As another sign of the greatness of those calamities, the Prophet is forbidden to mourn for his wife, of whom he is to be deprived: intimating thereby that the sufferings of the Jews should be so astonishing as to surpass all expressions of grief; and that private sorrow, however affectionate and tender the object, ought to be absorbed in the public calamities, 15-18. The Prophet, having farther expressed his prediction in plain terms, intimates that he was to speak to them no more till they should have the sense of these prophecies having been fulfilled, 19-37.

A GAIN in the ninth year, in the tenth month, in the tenth day of the month, the word of the Lord came unto me, saying,

m Heb. of the multitude of men.—n Or, drunkards.—o Heb. her whoredoms. p Chap. 16. 32.—q Ver. 37.—r Chap. 16. 40.—s Heb. For a removing and spoiling. t Ch. 16. 41.—u Or, single them out.—v 2 Chron. 36. 17, 19. Ch. 24. 21.—w Ch. 22. 15. Ver. 37.—x Deut. 13. 11. 2 Pet. 2. 6.—y Ver. 35.—z Ch. 20. 29, 42, 44. & 45. 5.

lusion to the sofas on which the ancients were accustomed to recline at their meals; or to the couches on which they place Asiatic brides, with incense pots and sweet meats on a table before them.

Verse 42. And a voice of a multitude] This seems to be an account of an idolatrous festival, where a riotous multitude was assembled; and fellows of the baser sort, with bracelets upon their arms, and chaplets on their heads, performed the religious rites.

Verse 45. And the righteous men] אנשים צדיקים enoshim tsedikim. The Chaldeans, thus called because they are appointed by God to execute judgment on these criminals.

Verse 47. Shall stone them with stones.] As they did adulteresses under the law. See Lev. xx. 10; Deut. xxii. 22, compared with John viii. 3.

Verse 48. Thus will I cause lewdness to cease.] Idolatry; and from that time to the present day the Jews never relapsed into idolatry.

Verse 49. Ye shall bear the sins of your idols.] The punishment due to your adultery; your apostasy from God, and setting up idolatry in the land.

NOTES ON CHAPTER XXIV.

Verse 1. The ninth year.] This prophecy was given in the ninth year of Zedekiah, about Thursday, the thirtieth of January, A. M. 3414; the very day in which the king of Babylon commenced the siege of Jerusalem.

Verse 3. Set on a pot.] The pot was Jerusalem; the flesh, the inhabitants in general; every good piece, the thigh and the shoulder, king Zedekiah and his family; the bones, the soldiers; and the setting on the pot, the commencement of the siege. The prophet was then in Mesopotamia; and he was told particularly to mark the day, &c. that it might be seen how precisely the spirit of prophecy had shewn the very day in which the siege took place. Under the same image of a boiling pot, Jeremiah had represented the siege of Jerusalem, chap. i. 13. Ezekiel was a priest; the action of boiling pots was familiar to him, as these things were much in use in the temple service.

Verse 5. Make it boil well.] Let it boil over, that its own

2 Son of man, write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem this same day.

3 And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God; Set on a pot, set it on, and also pour water into it:

4 Gather the pieces thereof into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones.

5 Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them seethe the bones of it therein.

6 Wherefore thus saith the Lord God; Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it.

7 For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust;

8 That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered.

9 Therefore thus saith the Lord God; Woe to the bloody city! I will even make the pile for fire great.

10 Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.

11 Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the filthiness of it may be molten in it, that the scum of it may be consumed.

12 She hath wearied herself with lies, and her great scum went not forth out of her: her scum shall be in the fire.

13 In thy filthiness is lewdness; because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.

a Ch. 22. 1-b 2 Kings 25. 1. Jer. 39. 1. & 52. 4-c Ch. 17. 12.-d See Jer. 1. 13. Ch. 11. 8.-e Or, Anap.-f Ch. 22. 3. & 33. 37. Ver. 8.-g See 2 Sam. 2. 2 Joel 3. 3. Obad. 11. Nah. 3. 10.-h Lev. 17. 13. Deut. 12. 16, 31.-i Matt. 2. 2 k Ver. 6. Nah. 3. 1. Hag. 2. 12.-l Ch. 22. 18.-m Ch. 5. 13. & 8. 18. & 16. 6.

scum may augment the fire, that the bones, the soldiers, may be seethed therein. Let its contentions, divided counsels, and disunion, be the means of increasing its miseries. רררר ררר ררר ralach ralachiah, let it bubble its bubbling; something like that of the poet,—

“Bubble, bubble, toll and trouble: Fire burn, and cauldron bubble.”

Very like the noise made by ebullition, when a pot of thick broth, “sleek and slah,” is set over a fierce fire. Such was that here represented, in which all the flesh, the fat, and the bones, were to be boiled, and generally dissolved together.

Verse 6. Let no lot fall upon it.] Pull out the flesh indiscriminately, let no piece be chosen for king or priest; thus shewing that all should be involved in one indiscriminate ruin.

Verse 7. For her blood is in the midst of her.] She gloried in her idol sacrifices; she offered them upon a rock, where the blood should remain evident; and she poured none upon the ground to cover it with dust, in horror of that moral evil that required the blood of an innocent creature to be shed, in order to the atonement of the offender's guilt. To cover the blood of the victim, was a command of the Law, Lev. xvii. 13; Deut. xii. 24.

Verse 8. That it might cause fury.] This very blood shall be against them, as the blood of Abel was against Cain.

Verse 10. Heap on wood.] Let the siege be severe, the carnage great, and the ruin and catastrophe complete.

Verse 13. In thy filthiness is lewdness.] ררר zimmah, a word that denominates the worst kinds of impurity; adultery, incest, &c. and the purpose, wish, design, and ardent desire, to do these things. Her a were not accidental sins, they were abominations by design; and they were the worse in her, because God had cleansed her, had separated the Israelites from idolatry, idolatrous nations, and by His institutions removed from them all idolatrous incentives. But they formed alliances with the heathens, and adopted all their abominations; therefore, God would not spare them. See ver. 14.

14 *I the Lord have spoken it: it shall come to pass, and I will do it; I will not go back; *neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord God.

15 Also the word of the Lord came unto me, saying,

16 Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down.

17 *Forbear to cry, *make no mourning for the dead, *bind the tire of thine head upon thee, and *put on thy shoes upon thy feet, and *cover not thy lips, and eat not the bread of men.

18 So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.

19 And the people said unto me, *Wilt thou not tell us what these things are to us, that thou doest so?

20 Then I answered them, The word of the Lord came unto me, saying,

21 Speak unto the house of Israel, Thus saith the Lord God; Behold, *I will profane my sanctuary, the excellency of your strength, *the desire of your eyes, and *that which your soul pitieth; *and your sons and your daughters whom ye have left shall fall by the sword.

22 And ye shall do as I have done: *ye shall not cover your lips, nor eat the bread of men.

23 And your tires shall be upon your heads, and your shoes upon your feet: *ye shall not mourn nor weep; but *ye shall pine away for your iniquities, and mourn one towards another.

24 Thus *Ezekiel is unto you a sign: according to all that he hath done shall ye do: *and when this cometh, *ye shall know that I am the Lord God.

25 Also, thou son of man, shall it not be in the day when I take from them by their strength, the

joy of their glory, the desire of their eyes, and *that whereupon they set their minds, their sons and their daughters,

26 That *he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears?

27 *In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and *thou shalt be a sign unto them; and they shall know that I am the Lord.

CHAPTER XXV.

This Chapter contains threatenings of the heavy judgments of God against the Ammonites, 1-7; Moabites, 8-11; Edomites, 12-14; and Philistines, 15-17; on account of their hatred to His people, and their insulting them in the time of their distress. These prophecies were fulfilled by the instrumentality of Nebuchadnezzar about five years after the destruction of Jerusalem. The same events were predicted by several of the other prophets, as may be seen from the citation of parallel texts in the margin.

THE word of the Lord came again unto me, saying,

Or XLVII. 3. An. Tar. Fried. Hag. Rom. 27.

2 Son-of man, *set thy face *against the Ammonites, and prophesy against them;

3 And say unto the Ammonites, Hear the word of the Lord God; Thus said the Lord God; *Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;

4 Behold, therefore, I will deliver thee to the *men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.

5 And I will make *Rabbah *a stable for camels, and the Ammonites a couching-place for flocks: *and ye shall know that I am the Lord.

6 For thus saith the Lord God; Because thou *hast clapped thine hands, and stamped with the feet, and *rejoiced in *heart with all thy despite against the land of Israel;

7 Behold, therefore I will *stretch out mine hand upon thee, and will deliver thee for *a spoil

n 1 Sam. 15. 22. -a Ch. 5. 11. -p Heb. go.-q Re silent. -r Jer. 16. 5, 6, 7. -s See Jer. 10. 8. & 21. 10. -t 2 Sam. 15. 30. -u Mic. 2. 7. -v Heb. upper lip: And so ver. 23. Lev. 13. 45. -w Ch. 12. 2. & 37. 13. -x Jer. 7. 14. Ch. 7. 24. 25. 26. -y Ps. 27. 4. -z Heb. the pity of your soul. -a Ch. 52. 47. -b Jer. 16. 6, 7. Ver. 17. a Job 27. 15. Ps. 78. 31. -d Lev. 25. 28. -e Ch. 23. 10. -f Is. 30. 3. Ch. 4. 2. & 12. 6, 11. -g Jer. 17. 15. John 13. 18. & 14. 23.

g Ch. 6. 7. & 26. 5. -h Yer. 21. -i Heb. the lifting up of their soul. -k Ch. 3. 21. 22. -l Ch. 2. 29. 37. & 28. 21. & 28. 22. -m Ver. 21. -n Ch. 5. 2. & 26. 2. -o Jer. 20. 1. -p Chap. 21. 23. Amos 1. 13. Zeph. 2. 8. -q Prov. 17. 5. -r Ch. 25. 2. -s Heb. children. -t Ch. 21. 30. -u Is. 17. 2. & 32. 14. Zeph. 2. 14. 15. -v Ch. 24. 24. & 28. 6. & 25. 2. -w Job 27. 23. Lam. 2. 15. Zeph. 2. 15. -x Heb. hand. -y Heb. foot. -z Ch. 26. 5. Zeph. 2. 8, 10. -y Heb. soul. -i Ch. 26. 3. -a Or, meat.

Verse 16. Behold, I take away from thee the desire of thine eyes] Here is an intimation, that the stroke he was to suffer was to be above all grief; that it would be so great, as to prevent the relief of tears.

Cura levis loquuntur, graviores silent,

is a well accredited maxim in such cases. Superficial griefs affect the easier moved passions; great ones affect the soul itself, in its powers of reasoning, reflecting, comparing, recollecting, &c. when the sufferer feels all the weight of woe.

Verse 17. Make no mourning] As a priest, he could make no public mourning, Lev. xxi. 1, &c.

Bind the tire of thine head] This seems to refer to the high priest's bonnet; or, perhaps, one worn by the ordinary priests: it might have been a black veil to cover the head.

Put on thy shoes upon thy feet] Walking barefoot was a sign of grief.

Cover not thy lips] Mourners covered the under part of the face, from the nose to the bottom of the chin.

Eat not the bread of men] לא יאכלו לחם ענוש, the bread of miserable men, i. e. mourners; probably, the funeral banquet.

Verse 18. At even my wife died] The prophet's wife was a type of the city, which was to him exceedingly dear. The death of his wife represented the destruction of the city by the Chaldeans, see ver. 21, where the temple is represented to be the desire of his eyes, as his wife was, ver. 16.

Verse 19. Wilt thou not tell us] In the following verses, he explains and applies the whole of what he had done and said.

Verse 27. In that day shall thy mouth be opened] That is, when some one who shall have escaped from Jerusalem, having arrived among the captives, shall inform them of the destruction of the city, the temple, the royal family, and the people at large; till then he might suppress his tears and lamentations. And we find from chap. xxxiii. 21, that one did actually escape from the city, and informed

the prophet and his brethren in captivity, that the city was smitten.

Thus he was not only a prophet to foretell such things, but he was also a sign or portent, shadowing them out by circumstances in his own person and family; and thus the prediction, agreeing so perfectly with the event, proved that the previous information was from the Lord.

NOTES ON CHAPTER XXV.

Verse 1. The word of the Lord] The Chronological order of this Chapter is after chap. xxxiii. 21, &c. See *Abp. Newcome*.

Verse 2. Set thy face against the Ammonites] We have already seen, chap. xxi. 19, &c. that when Nebuchadnezzar left Babylon, he was in doubt whether he should besiege Riblath, the capital of the Ammonites, or Jerusalem, the capital of the Jews, first; and, having used his divination, he was determined, by the result, to attack Jerusalem the first. He did so; and the Ammonites, seeing the success of his arms, made friends with him, and exulted in the ruin of the Jews. God renews this; and predicts their downfall with that of Edom, Moab, and the Philistines. The fulfilment of this prediction is not noted in Scripture: but Josephus tells us, that about five years after the taking of Jerusalem, Nebuchadnezzar turned his arms against the Ammonites and Moabites, and afterwards against Egypt; and having subdued those nations, he returned to Babylon. Joseph. Antiq. l. x. c. ii. Herodotus states, as quoted by Josephus, contra App. that Nebuchadnezzar subdued Syria, Arabia, Phœnicia, and Egypt: and, consequently, that he had brought under his dominion the Ammonites, Moabites, and Idumeans, who were included among the Philistines.

Verse 4. Will deliver thee to the men of the east] Probably the Scenite Arabs, Ishmaelites, and people of Kedar, who seized upon the provinces of the vanquished Ammonites, &c. The following description suits this people only, living on fruits, the milk of their flocks, using camels, &c. Some think the people of the east mean the Chaldeans.

Verse 7. I will cause thee to perish] Except in history, the name of the Ammonites does not exist.

to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I am the Lord.

8 Thus saith the Lord God; Because that Moab and Seir do say, Behold, the house of Judah is like unto all the heathen;

9 Therefore, behold, I will open the side of Moab from the cities, from his cities which are on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim,

10 Unto the men of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations.

11 And I will execute judgments upon Moab; and they shall know that I am the Lord.

12 Thus saith the Lord God; Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them;

13 Therefore thus saith the Lord God; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword.

14 And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord God.

15 Thus saith the Lord God; Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart to destroy it, for the old hatred;

16 Therefore thus saith the Lord God; Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coasts.

17 And I will execute great vengeance upon them with furious rebukes; and they shall know that I am the Lord, when I shall lay my vengeance upon them.

p Ch. 22. 16. & 24. 31. — q Jer. 15. & 16. Jer. 49. 1, &c. Amos 2. 1.—r Ch. 25. 2, 8, 12.—s Heb. *aboulder of Moab*.—t Ver. 4.—u Or, *against the children of Ammon*.—v Ch. 21. 32.—w 2 Chron. 28. 17. Ps. 137. 7. Jer. 49. 7, 9, &c. Chap. 35. 2, &c. Amos 1. 11. Obadiah 10, &c. 1 Esdr. 4. 45.—x Heb. *by revenging revengement*.—y Or, *they shall fall by the sword unto Dedan*.—z See Jer. 11. 14. Jer. 49. 2. 1 Macc. 5. 2. 2 Macc. 10. 16, 17.

Verse 8. *Moab and Seir do say*] Seir means the Idumeans. It appears that both these, with the Ammonites, had made a league with Zedekiah, Jer. xxvii. 3, which they did not keep; and it is supposed that they even joined with the Chaldeans.

Verse 9. *I will open the side*] *anp ketheph*, the shoulder, the strongest frontier place. *Beth-jeshimoth, Baal-meon, and Kiriathaim*, were strong frontier towns of Moab.

Verse 10. *That the Ammonites*] The Syriac has, *That Rabboth of the sons of Ammon be not remembered*.

Verse 12. *Because that Edom hath dealt*] The Edomites were the most inveterate enemies of the Jews from the very earliest times, and ever did all that they could to annoy them.

Verse 13. *I will make it desolate from Teman*] *Teman* and *Dedan* were both cities of the Moabites, and apparently at each extremity of the land.

Verse 14. *I will lay my vengeance upon Edom*] God will not allow men to insult those whom he has cast down. His judgment is sufficient; to add more is an insult to God.

By the hand of my people Israel] This was fulfilled by the Maccabees, who not only defeated them, and brought them under complete subjection, but obliged them to receive circumcision, *Joseph. Antiq. l. xiii. c. 17. 1 Macc. v. 65, 2 Macc. x. 16.*

Verse 15. *Because the Philistines*] They were as inimical to the Jews as the Ammonites, &c. were. Nebuchadnezzar punished them because they had assisted the Tyrians during the time he was besieging their city.

I will cut off the Cherethims] See the Note on 2 Sam. viii. 18.

The remnant of the sea coasts] The different seignories of the Philistines inhabited the coast of the Mediterranean sea, from Judea to Egypt. For other matters relative to these prophecies, see the passages in the Margin.

NOTES ON CHAPTER XXVI.

Verse 1. *The eleventh year*] This was the year in which Jerusalem was taken; the eleventh of the captivity of Je-

CHAPTER XXVI.

The prophecy beginning here, and ending at the twentieth verse of the twenty-sixth Chapter, is a declaration of the judgments of God against Tyre, a very famous commercial city of antiquity, which was taken by Nebuchadnezzar after an arduous siege of thirteen years. The Prophet begins with introducing Tyre lamenting Jerusalem, and congratulating herself on the prospect of accession to her commerce now that this city was no more, ver. 1, 2. Upon these verses, the prophet proceeds to describe Tyre, and the cities depending on her, 3-6. We have then a particular account of the person raised up in the course of the Divine providence to accomplish this work. We, as it were, see his mighty hosts (which are blessed to the service of the most high their multitude) raising the mountains, writing the expiation, and shaking the walls; we hear the noise of the embroyment, and the sound of their cars; we are the shock of smoke and dust; we see the sword bathed in blood, and hear the groans of the dying. Tyre (whose bulwarks were very splendid and magnificent, and whose walls were one hundred and fifty feet in height with a proportionable breadth) immediately disappears; her strong (and, as she thought, impregnable) towers are driven down; and her very dust is buried in the sea. Nothing remains but the bare rock, 7-14. The scene is then varied. The Isles and adjacent regions, by a very strong and beautiful figure, are represented to be shaken, as with a mighty earthquake; by the violent concussion occasioned by the fall of Tyre. The groans of the dying reach the ears of the people inhabiting those regions. Their princes, alarmed for themselves, and grieved for Tyre, descend from their thrones, lay aside their robes, and clothe themselves with sackcloth 1-5, but with promising 1. Arrived in the morning, the Prophet introduces them as a chorus of mourners, lamenting Tyre in a funeral song or dirge, as customary on the death of renowned persons. And pursuing the same language still further, in the person of God, he performs the last and office for her. She is brought forth from her prison in eastern pass; the pit is dug for her; and she is buried, to the shame, 15-20. Such is the prophecy concerning Tyre, comprehending both the city on the continent and that on the island, and most particularly fulfilled in regard to both. That on the continent was raised to the ground by Nebuchadnezzar, B. C. 572, and that on the island by Alexander the Great, B. C. 332. And as to the latter, such is the nature of this ancient and renowned city, once the emporium of the world, and by her great naval superiority the centre of a powerful monarchy, is literally what the Prophet has repeatedly foretold it should be, and what in his time was, humbly speaking, so highly improbable, as bare rock; a place to spread nets on!

AND it came to pass in the eleventh year, in the first day of the month, that the word of the Lord came unto me, saying,

2 Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people: she is turned unto me: I shall be replenished, now she is laid waste:

3 Therefore thus saith the Lord God; Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.

4 And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.

5 It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God: and it shall become a spoil to the nations.

6 And her daughters which are in the field

a Jer. 50. 20. & 47. 1, &c. Joel 3. 4, &c. Amos 1. 6-8 2 Chron. 28. 14-c Or, with perpetual hatred-d Zeph. 2. 4, &c.-e 1 Sam. 30. 14-f 1 Chron. 12. 17. Ps. 82. 12. 2 Sam. 1. 11. Obadiah 10, &c. 1 Esdr. 4. 45-x Heb. *by revenging revengement*-y Or, *they shall fall by the sword unto Dedan*-z See Jer. 11. 14. Jer. 49. 2. 1 Macc. 5. 2. 2 Macc. 10. 16, 17.

comiah and the eleventh of the reign of Zedekiah.—What month we are not told, though the day is mentioned. There have been many conjectures about this, which are not of sufficient consequence to be detailed.

Verse 2. *Tyrus hath said*] From this it would appear that Jerusalem had been taken, which was on the fourth month of this year: but it is possible that the prophet speaks of the event beforehand.

She is broken that was the gates of the people] Jerusalem, a general emporium.

I shall be replenished] The merchandise that went to Jerusalem will come to me (to Tyre).

Verse 3. *Will cause many nations to come up against thee*] We have already seen that the empire of the Chaldeans was composed of many different provinces, and that Nebuchadnezzar's army was composed of soldiers from different nations; these may be the people meant: but I doubt whether this may not refer to the different nations which in successive ages fought against Tyre. It was at last finally destroyed in the sixteenth century of the Christian era.

Verse 4. *I will also scrape her dust from her*] I will totally destroy her fortifications; and leave her nothing but a barren rock, as she was before. This cannot refer to the capture of Tyre by Nebuchadnezzar. It flourished long after his time.

Verse 5. *A place for the spreading of nets*] A place for the habitation of some poor fishermen, who spent the fishing season there, and were accustomed to dry their nets upon the rocks. See on ver. 11.

Verse 6. *And her daughters*] The places dependant on Tyre. As there were two places called Tyre, one on the main land, and the other on a rock in the sea, opposite to that on the main land; sometimes the one seems to be spoken of, and sometimes the other. That on the land, *Palastyr*, was soon taken: but that in the sea coast *Nebuchadnezzar thirteen years of siege and blockade*. The two formed only one city, and one state.

shall be slain by the sword; * and they shall know that I am the LORD.

7 For thus saith the Lord God; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, ' a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.

8 He shall slay with the sword thy daughters in the field: and he shall * make a fort against thee, and * cast a mount against thee, and lift up the buckler against thee.

9 And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.

10 By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, ' as men enter into a city wherein is made a breach.

11 With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.

12 And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy ' thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water.

13 ' And I will cause the noise of = thy songs to cease; and the sound of thy harps shall be no more heard.

14 And * I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the LORD have spoken it, saith the Lord God.

15 Thus saith the Lord God to Tyrus; Shall not the isles * shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

16 Then all the ' princes of the sea shall ' come down from their thrones, and lay away their robes, and put off their brodered garments: they shall clothe themselves with ' trembling; * they

shall sit upon the ground, and ' shall tremble at every moment, and * be astonished at thee.

17 And they shall take up a ' lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited ' of seafaring men, the renowned city, which wast * strong in the sea, she and her inhabitants, which caused their terror to be on all that haunt it!

18 Now shall ' the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure.

19 For thus saith the Lord God; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee;

20 When I shall bring thee down * with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in ' places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory ' in the land of the living;

21 ' I will make thee ' a terror, and thou shalt be no more: * though thou be sought for, yet shalt thou never be found again, saith the Lord God.

CHAPTER XXVII.

This Chapter may be considered as the second part of the prophecy concerning Tyre. The Prophet pursues his subject in the manner of those ancient lamentations or funeral songs, in which the praises, or mourning women, first reviewed whatever was great or praiseworthy in the deceased, and then mourned his fall. Here the riches, glory, and extensive commerce of Tyre are enlarged upon, 1-5. Her downfall is then described in a beautiful allegory, executed in a few words with astonishing brevity, propriety, and perspicuity, 20 upon which all the maritime and commercial world are represented as grieved and astonished at her fate, and greatly alarmed for their own, 27-36. Besides the view which this Chapter gives of the conduct of Providence, and the example with which it furnishes the critic and man of taste of a very elegant and highly finished piece of composition, it likewise affords the antiquary a very curious and interesting account of the wealth and commerce of ancient times. And to the mind that looks for " a city that hath foundations," what a picture does the whole present of the mutability and inanity of all earthly things! Many of the places mentioned in ancient history have, like Tyre, long ago lost their political consequence; the geographical situation of others cannot be traced; they have sunk in the deep waters of oblivion; the east wind hath carried them away.

THE word of the LORD came again unto me, saying,

Ch. XLVIII. 1. An. Ter. Priest, Reg. Rom. 20.

2 Now, thou son of man, ' take up a lamentation for Tyrus;

3 And say unto Tyrus, ' O thou that art situate at the entry of the sea, which art ' a merchant of the people for many isles, Thus saith the Lord God; O Tyrus, thou hast said, ' I am ' of perfect beauty;

Ch. 25. 8.-f. Para 7. 12. Dan. 2. 27.-g. Ch. 21. 22.-h. Or, pour out the engines of shot.-i. Heb. according to the entering of a city broken up.-k. Heb. Houses of thy desire.-l. Im. 16. 11. & 24. 2. Jer. 7. 24. & 16. 9. & 23. 10.-m. Im. 23. 16. Ch. 24. 13. Rev. 18. 22.-n. Ver. 4. 5.-o. Jer. 49. 21. Ver. 13. Ch. 27. 28. & 34. 16. p. Im. 23. 2.-q. Jonah 2. 6.-h. Heb. tremblings.-r. Job 2. 12.-s. Ch. 22. 10.

Ch. 27. 25.-j. Jer. 2. Ch. 18. 1. & 27. 2. 22. & 24. 12. & 22. 2. Rev. 18. 2. w. Heb. of the sea.-k. Im. 23. 4.-y. Ver. 15.-l. Ch. 28. 18. 24.-z. Job 2. 14. Psa. 100. 10. Im. 49. 19. & 59. 10. Amos 7. 8.-b. Ch. 22. 25. 26. 27. 32.-c. Ch. 27. 25. & 28. 12.-d. Heb. towers.-e. Psa. 27. 32.-f. Chap. 19. 1. & 28. 12. & 22. 2. g. Ch. 28. 2.-h. Isa. 23. 2.-i. Ch. 23. 12.-k. Heb. perfect of beauty.-l. Heb. Asart

Verse 7. Nebuchadrezzar—a king of kings] An ancient title among those proud Asiatic despots شاهنشاه شاهنشاه شاهنشاه and padshah, titles still in use.

Verse 8. Thy daughters in the field] This seems to be spoken of Palatye, or Tyre on the main land; for forts, mounts, engines of war, horses, and chariots, could not be brought to act against the other.

Verse 12. And they shall lay thy stones and thy timber and thy dust in the midst of the water.] This answers to the taking of Tyre by Alexander: he actually took the timbers, stones, rubbish, &c. of old Tyre, and filled up the space between it and new Tyre, and thus connected the latter with the main land; and this he was obliged to do before he could take it.

Verse 14. Thou shalt be built no more] If this refers to Nebuchadrezzar's capture of the city, old Tyre must be intended: that was destroyed by him, and never rebuilt. But I doubt whether the whole of the prophecy do not refer to the taking of Tyre by Alexander, nearly three hundred years after its capture by Nebuchadrezzar. Indeed it may include more recent conquests of this important city. It went through a variety of vicissitudes till 1299, when it and the neighbouring towns were sacked and ravaged by the Mamelukes. Mr. Maundrel, who visited this place, says, "it is a Babel of broken walls, pillars, vaults, &c., there being not so much as one entire house left! Its present inhabitants are only a few poor wretches, harbouring themselves in the vaults, and subsisting chiefly upon fishing; who seem to be preserved in this place by Divine Providence as a visible argument how God has fulfilled His word concerning Tyre, that it should be "the top of a rock, a place for fishers to dry their nets on."

Verse 15. The isles shake at the sound of thy fall] All those which had traded with this city, which was the grand mart, and on which they all depended. Her ruin involved them all, and caused general wailing.

Verse 16. The princes of the sea] The chief maritime

states, such as Leptis, Utica, Carthage, Gades, &c. See Calmet.

Verse 17. Wast strong in the sea] The strength of Tyre was so great, that Alexander despaired of being able to reduce it, unless he could fill up that arm of the sea that ran between it and the main land. And this work cost his army seven months of labour.

Verse 20. And I shall set glory in the land of the living.] Judea so called, the land of the living God.

Verse 21. Though thou be sought for, yet shalt thou never be found again] This is literally true: there is not the smallest vestige of the ancient Tyre, that which was erected on the main land. Even the ground seems to have been washed away: and the new Tyre is in nearly a similar state. I think this prophecy must be extended to the whole of the duration of Tyre. If it now be found to be in the state here described, it is sufficient to show the truth of the prophecy. And now it is found precisely in the state which the above prophetic declarations, taken according to the letter, point out! No word of God can ever fall to the ground.

Notwithstanding the former destructions, Tyre was a place of some consequence in the time of St. Paul. There was then a church there, see Acts xxi. 3, 4, &c. and which afterwards became famous. Calmet observes, it afforded a great number of martyrs for the Christian church.

NOTES ON CHAPTER XXVII.

Verse 2. Take up a lamentation for Tyrus] This is a singular and curious Chapter. It gives a very circumstantial account of the trade of Tyre with different parts of the world, and the different sorts of merchandise in which she trafficked. The places and the imports are as regularly entered here as they could have been in a European custom-house.

Verse 3. The entry of the sea] Tyre was a small island, or rather rock, in the sea, at a short distance from the main land. We have already seen that there was another Tyre on the main land: but they are both considered as one city.

4 Thy borders *are* in the 'midst of the seas, thy builders have perfected thy beauty.

5 They have 'made all thy *ship* boards of fir trees of ' *Senir*: they have taken ' cedars from Lebanon to make masts for thee.

6 Of the oaks of Bashan have they made thine oars; ' the ' company of the Ashurites have made thy benches of ivory, brought out of ' the isles of Chittim.

7 Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; ' blue and purple from the isles of Elishah was that which covered thee.

8 The inhabitants of Zidon and Arvad were thy mariners: thy wise men, O Tyrus, that were in thee, were thy pilots.

9 The ancients of ' Gebal and the wise men thereof were in thee thy ' *talkers*: ' all the ships of the sea with their mariners were in thee to occupy thy merchandise.

10 They of Persia and of Lud and of ' Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness.

11 The men of Arvad with thine army were upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields

^f Heb. heart.—^g Heb. bull.—^h Deut. 3. 9.—ⁱ Judg. 9. 15.—^k Or, they have made thy benches of ivory well trodden.—^l Heb. the daughter.—^m Jer. 4. 10.—ⁿ Or, purple and scarlet. 1 Kings 6. 15. Psalm 93. 7.—^p Or, stoppers of children. ^q Heb. strengtheners.

Verse 4. *Thy builders have perfected thy beauty.*] Under the allegory of a beautiful ship, the prophet, here and in the following verses, paints the glory of this ancient city. Horace describes the commonwealth of Rome by the same allegory, and is as minute in his description, *Lib. Odar*, lib. I. Od. xiv.—

O navis, referent in mare te novi
Fœtus? O quid agis? Fortior occupas
Fortun. Nonne videt, ut
Nudum remigio latus,
Et malus eleret securus Africa,
Antecessæ generat? ac sine lumbis
Vix durare cœtus
Possent imperioſius
Rogari? non tibi sunt integra linteæ;
Non tibi, quæ tærum in stera vocis malo;
Quævis Ponticæ pinna,
Sylva Asia nobilis,
Jactet et genus, et nomen laudat.
Nil plicis frigidæ navis pygæum
Flectit. Tu, nisi ventis
Debes ludicrum, cœsus.

Unhappy vessel, shall the waves again
Tumultuous bear thee to the faithless main?
What, would thy madness thus with storms to sport?
Cast from your anchor in the friendly port.
Behind thy naked decks, the rounded mast,
And sail-yards grown beneath the southern blast,
Not, without ropes thy keel can longer leave
The rushing fury of the imperious sea?
Thou art thy sails; thy guardian gods are lost,
Whom you ought call in future tempests host,
What, though majestic in your pride you stood,
A noble daughter of the Pontic wood,
You now may vainly boast an empty name,
Of birth conspicuous in the roll of fame.
The mariner, when storms around him rise,
No longer on a painted stern relies.
Ah! yet take heed, lest these new tempests sweep,
In sportive rage, thy glories to the deep.

Francis.

I give this as a striking parallel to many passages in this Chapter.

Verse 5. *Fir trees of Senir*] *Senir* is a mountain which the Sidonians called *Sarion*, and the Hebrews *Hermon*, Deut. iii. 9. It was beyond Jordan, and extended from Libanus to the mountains of Gilead.

Verse 6. *Of the oaks of Bashan*] Some translate *alder*; others, the *pine*.

The company of the Ashurites] The word אַשּׁוּרִים *asherim* is by several translated *box-wood*. The *seats* or *benches* being made of this wood, inlaid with *ivory*.

Isles of Chittim] The Italian islands;—the islands of Greece;—Cyprus. *Calmet* says *Macedonia* is meant.

Verse 7. *Fine linen*] *we* sheath, *cotton cloth*. In this sense the word is generally to be understood.

To be thy sail] Probably the flag,—*ensign*, or *pennant*, is meant.

Blue and purple from the isles of Elishah] *Elis*, a part of the *Peloponnesus*.

Verse 8. *Zidon and Arvad*] Or, *Arad*. Two powerful cities on the Phœnician coast, in the neighbourhood of Tyre, from which Tyre had her sailors; and the best instructed of her own inhabitants were her pilots or steersmen.

Verse 9. *The ancients of Gebal*] This was a city of Phœnicia, near mount Libanus, Josh. xiii. 5. It was called *Biblos* by the Greeks.

Thy talkers] Those who repaired their vessels; *paying*,

upon thy walls round about; they have made ' thy beauty perfect.

12 ' *Tarshish was* thy merchant by reason of the multitude of all *kind* of riches; with silver, iron, tin, and lead, they traded in thy fairs.

13 ' *Javan*, *Tubal*, and *Meshech*, they were thy merchants: they traded ' the persons of men and vessels of brass in thy ' market.

14 They of the house of ' *Togarmah* traded in thy fairs with horses and horsemen and mules.

15 The men of ' *Dedan* were thy merchants; many isles were the merchandise of thine hand: they brought thee for a present horns of ivory and ebony.

16 Syria was thy merchant by reason of the multitude of the ' wares of thy making: they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and ' agate.

17 Judah, and the land of Israel, they were thy merchants: they traded in thy market ' wheat of ' *Minnith*, and *Pannag*, and honey, and oil, and ' balm.

18 Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

^r Jer. 46. 9. Ch. 50. 5. & 51. 5.—^s Ver 3.—^t Gen. 10. 4. 2 Chron. 20. 25.—^u Gen. 10. 2.—^v Rev. 18. 13.—^w Or, merchandises.—^x Gen. 10. 3. Ch. 38. 6.—^y Gen. 10. 7. ^z Heb. the rocks.—^{aa} Heb. chequoyras.—^{ab} 1 Kings 5. 9, 11. Ezra 3. 7. Acts 12. 20. ^{ac} Judg. 11. 33.—^{ad} Jer. 5. 32.—^{ae} Or, roots.

as it is termed, pitched hemp into the seams, to prevent the water from oozing through.

To occupy thy merchandise.] That is, to be thy *agents* or *factors*.

Verse 10. *They of Persia*] *Lud*, the Lydians; *Phut*, a people of Africa, see Gen. x. 6. From these places they had auxiliary troops; for, as they traded with the then known world, were rich, and could afford to give good pay, they no doubt had soldiers and sailors from every part. Skillful and desperate men will go any where after their price.

Verse 11. *And the Gammadims were in thy towers*] Some think these were a people of Phœnicia; others, that *tutelar images* are meant; others, that the word expresses *strong men*, who acted as *guards*. The *Vulgate* reads *Pygmæi*, the pygmies, who were fabled to be a little people of a *cubit* in height, from כּוּבִית *gamad*, a *cubit*: and we are told that this little people were celebrated for their wars with the *cranes*: but nothing of this kind can enter into this description. Probably a people inhabiting the promontories of Phœnicia are here intended; and their hanging their *shields upon the walls* is a proof that *soldiers* are meant, and persons of skill and prowess too.

Verse 12. *Tarshish was thy merchant*] After having given an account of the *naval* and *military* equipment of this city, he now speaks of the various *places* and *peoples* with whom the Tyrians traded, and the different kinds of merchandise imported from those places.

By *Tarshish*, some understand the *Carthaginians*: some think *Tartessus*, near the straits of Gibraltar, is meant:—others, *Tharsis*, in Cilicia. The place was famous for all the useful metals,—*silver*, *iron*, *tin*, and *lead*. All these they might have had from *Britain*.

Verse 13. *Javan, Tubal, and Meshech*] The Ionians, the Tybærenians, and the Cappadocians, or Moscovites.

They traded the persons of men] That is, they trafficked in *slaves*. The bodies and souls of men were bought and sold in those days, as in our degenerate age. With these also they traded in brazen vessels.

Verse 14. *Togarmah*] The *Sarmatians*. Some think *Cappadocia*. With these they dealt in *horses*, *mules*, and *horsemen*: or, probably *draught horses* and *war horses* are intended.

Verse 15. *The men of Dedan*] *Dedan* was one of the descendants of Abraham, by *Keturah*; and dwelt in Arabia, Gen. xxv. 3. *Ivory* and *ebony* might come from that quarter. By way of distinction ivory is called both in Hebrew כּוֹשֶׁן *shen*, and in Arabic كَوْشَن *shen*, the roots; as that beautiful substance is the *tooth* of the elephant.

Verse 16. *Syria*] These were always a mercantile people. For the precious stones mentioned here, see the Notes on Exod. xxviii. 17.

Verse 17. *Judah and the land of Israel—traded in thy market wheat*] These words have been understood as articles of merchandise, not names of *places*. So the Jews traded with the Tyrians in *wheat*, *stacte*, *balsam*, *honey*, *oil*, and *resin*.

Verse 18. *Damascus—wine of Helbon*] Now called by the Turks, *Haleb*, and by us *Aleppo*.

19 Dan also and Javan ^f going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.

20 ^e Dedan was thy merchant in ^b precious clothes for chariots.

21 Arabia, and all the princes of ⁱ Kedar, ^h they occupied with thee in lambs, and rams, and goats: in these were they thy merchants.

22 The merchants of ^j Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

23 ^m Haran, and Canneh, and Eden, the merchants of ⁿ Sheba, Asshur, and Chilmad, were thy merchants.

24 These were thy merchants in ^o all sorts of things, in blue ^p clothes, and brodered work, and in chests of rich apparel, bound with cords, and made of cedar among thy merchandise.

25 ^q The ships of Tarshish did sing of thee in thy market; and thou wast replenished, and made very glorious ^r in the midst of the seas.

26 Thy rowers have brought thee into great waters: ^s the east-wind hath broken thee in the ^t midst of the seas.

27 Thy ^u riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, ^v and in all thy company which is in the midst of thee, shall fall into the ^w midst of the seas in the day of thy ruin.

28 The ^x suburbs ^y shall shake at the sound of the cry of thy pilots.

29 And ^z all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land;

30 And shall cause their voice to be heard

[Or, Meuzal.—g Gen. 25. 3.—h Heb. clothes of freedom.—i Gen. 25. 18. Im. 67. 7.—j Heb. they were the merchants of thy hand.—k Gen. 10. 7. 1 Kings 10. 1, 2. Psa. 72. 10. 15. Isa. 63. 6.—m Gen. 11. 31. 2 Kings 18. 12.—n Gen. 25. 3.—o Or, excellent things.—p Heb. foldings.—q Psa. 45. 7. Im. 2. 16. & 23. 14.—r Ver. 4. s Psa. 43. 7.—t Heb. hurt.—u Prov. 11. 4. Ver. 24. Rev. 18. 9, &c.]

White wool.] Very fine wool: wool of a fine quality. Some think Milesian wool is meant.

Verse 19. Dan also and Javan] It is probable that both these words mean some of the Grecian islands.

Going to and fro] They both took and brought,—imported and exported:—but מוזל meuzal, from uzal, may be a proper name. What place is signified I cannot tell, unless it be Azal, a name, according to Kamoos, of the capital of Arabia Felix.

Verse 20. Dedan.] Possibly the descendants of Dedan, son of Raamah, see Gen. x. 7.

In precious clothes for chariots.] Either fine carpets, or rich housing for horses, camels, &c. used for riding.

Verse 21. Arabia, and all the princes of Kedar.] Arabia Deserta, on the confines of the Dead sea. The Kedar-ites inhabited the same country. These brought lambs, rams, and goats, for the consumption of the city.

Verse 22. Sheba and Raamah.] Inhabitants of Arabia Felix, at the entrance of the Persian Gulf, who were famous for their riches and spices.

Verse 23. Haran.] In Mesopotamia:—well known in Scripture.

Canneh.] Or, Chalané; see Gen. x. 10. It is supposed to be a cape, or port, of Arabia Felix, on the Indian sea.

Eden.] Equally famous:—supposed to have been situated near the confluence of the Tigris and Euphrates.

Sheba.] Different from that in ver. 22. This was probably near the country of the Edomites.

Asshur.] Perhaps the Assyrians.

Chilmad.] Possibly Cholmadora, on the Euphrates. Ptol. lib. v. cap. 15. For several of these places, and the persons from whom they derived their names, see Gen. x. and the Notes there; and see Calmet.

Verse 24. These were thy merchants in all sorts of things.] The above people traded with the Tyrians in a great variety of the most valuable merchandise:—blue, or purple cloth; boxes of cedar, covered with skins, and bound with silken cords, and sealed with an engraved seal finely cut, &c. See the Chaldee.

Verse 25. The ships of Tarshish.] The ships of Tarshish, in Cicilia, were the chief of those which traded with thee.

Verse 26. Thy rowers have brought thee into great waters.] Tyre is still considered under the allegory of a ship; and all the vessels of different nations trading with her are represented as towing her into deep waters,—

against thee, and shall cry bitterly, and shall ^a cast up dust upon their heads, they ^b shall wallow themselves in the ashes:

31 And they shall ^c make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart and bitter wailing.

32 And in their wailing they shall ^d take up a lamentation for thee, and lament over thee, saying, ^e What city is like Tyrus, like the destroyed in the midst of the sea.

33 ^f When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

34 In the time when ^g thou shalt be broken by the seas in the depths of the waters, ^h thy merchandise and all thy company in the midst of thee shall fall.

35 ⁱ All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance.

36 The merchants among the people ^j shall hiss at thee; ^k thou shalt be ^l a terror, and ^m never shall be any more.

CHAPTER XXVIII.

The first part of this Chapter relates to a king of Tyre, probably the same who is called in the Phœnician annals Ithobaal. He seems to have been a vain man, who affected Divine honours. The Prophet treats his foolish pretensions with severe irony, and predicts his doom. 1–16. He then takes up a funeral dirge and lamentation over him in which his former pomp and splendor are finely contrasted with his fall, a terms that seem frequently to allude to the fall of Lucifer from heaven, (Isa. xiv.) 11–18. The overthrow of Sidon, the mother city of Tyre, is next announced, 19–23; and the Chapter concludes with a promise to the Jews of deliverance from all their enemies, and particularly of their restoration from the Babylonish captivity, 24–35.

THE word of the LORD came again unto me, saying,
2 Son of man, say unto the prince of Tyrus,

[Or, even with all.—w Heb. heart.—x Or, senses.—y Ch. 26. 15, 18.—z Rev. 18. 17, &c.—a Job 2. 12. Rev. 18. 19.—b Eze. 4. 1, 3. Jer. & 26.—c Jer. 16. 6, & 47. 5. Mic. 1. 16.—d Ch. 26. 17. Ver. 2.—e Rev. 18. 18.—f Rev. 18. 19.—g Ch. 26. 19. h Ver. 27.—i Ch. 26. 15, 16.—k Jer. 16. 18.—l Ch. 26. 21.—m Heb. terror.—n Heb. shall not be for ever.]

bringing her into great affluence. But, while in this state, a stormy east wind, or a destructive wind, meaning the Chaldeans, arises, and dashes her to pieces! See the ode from Horace already quoted on ver. 4.

Verse 27. Thy riches.] This vast ship, laden with all kinds of valuable wares, and manned in the best manner, being wrecked, all her valuables, sailors, officers, &c. went to the bottom.

Verse 28. The cry of thy pilots.] When the ship was dashed against the rocks by the violence of the winds and the waves, and all hope of life was taken away, then a universal cry was set up by all on board.

Verse 30. Shall cry bitterly.] All that were on the land seeing this dreadful sight, a gallant ship perishing with all her men and goods, are represented as setting up a dismal cry at this heart-rending sight. But what must they have felt who were on board? Reader, wert thou ever shipwrecked? Wert thou ever in a hurricane on a lee rocky shore, where the helm had lost its power, and the sails were rendered useless? Dost thou remember that apparently last moment, when the ship drove up to the tremendous rocks, riding on the back of a mountainous surge? Then, what was the universal cry! Hast thou ever heard any thing so terrific! so appalling! so death and judgment like! No!!! It is impossible. These are the circumstances,—this is the cry that the prophet describes;—disorder, confusion, dismay, and ruin. And this is a scene which the present Writer has witnessed, himself a part of the wretched, when all hope of life was taken away, the yawning gulf opened, and nothing presented itself to support body or soul but that God who gave to both their being; and ultimately rescued him and his forlorn companions from one of the worst of deaths, by leaving the ship from the rocks by the agency of a tremendous receding wave. My soul hath these things still in remembrance, and therefore is humbled within me.

Verse 32. What city is like Tyrus.] This, to the end of the Chapter is the lamentation.

Verse 35. Shall hiss at thee.] שרשׁו sharekoo, shall shriek for thee. This powerfully expresses the sensation made on the feelings of the spectators on the shore when they saw the vessel swallowed up.

NOTES ON CHAPTER XXVIII.

Verse 2. Say unto the prince of Tyrus.] But who was this prince of Tyrus? Some think Hiram; some, Sin; some, the devil; others, Ithobaal, with whom the chro-

Thus saith the Lord God; Because thine heart is lifted up, and ^a thou hast said, I am a god, I sit in the seat of God, ^b in the midst of the seas; ^c yet thou art a man, and not God, though thou set thine heart as the heart of God:

3 Behold, ^a thou art wiser than Daniel; there is no secret that they can hide from thee:

4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

5 By ^a thy great wisdom and by thy traffic hast thou increased thy riches, and thine heart is lifted up because of thy riches:

6 Therefore thus saith the Lord God; Because thou hast set thine heart as the heart of God;

7 Behold, therefore I will bring strangers upon thee, ^b the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

8 They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas.

9 Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee.

10 Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God.

11 Moreover the word of the Lord came unto me, saying,

12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty.

13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the

workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.

20 Again the word of the Lord came unto me, saying,

21 Son of man, set thy face against Zidon, and prophesy against it,

22 And say, Thus saith the Lord God; Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I am the Lord, when I shall have executed judgments in her, and shall be sanctified in her.

^a Ver. 9.—Ch. 27. 3, 4.—Heb. heart.—d. Lat. 31.—Zeck. 8. 2.—f. Heb. by the greatness of thy wisdom.—p. Ps. 62. 10. Zeck. 9. 3.—Ch. 30. 11. & 31. 12. & 32. 12.—Ver. 2.—l. Or, wounded.—Ch. 31. 18. & 32. 19, 31, 35, 37.—Ch. 37. 2. & Ch. 37. 3. Ver. 3.—Ch. 31. 8, 9.—p. Or, ruby.—q. Or, chrysolite.

^r Or, chrysolite.—Ch. 35. 12.—See Exod. 25. 30. Ver. 18.—Ch. 20. 4. v. Ver. 14.—Ver. 2, 5.—Ch. 35. 21. & 37. 35.—y. Heb. terror.—Ch. 6. 2 & 25. 2 & 28. 2.—a. Lat. 23. 4. 12. Jer. 25. 22. & 27. 3. Ch. 32. 20.—b. Exod. 14. 4, 17. Ch. 38. 13.—c. Ps. 6. 16.—d. Ch. 30. 41. & 35. 32. Ver. 20.

nology and circumstances best agree. *Oryctes* thought the guardian angel of the city was intended.

I am a god] That is, I am absolute, independent, and accountable to none. He was a man of great pride and arrogance.

Verse 3. Thou art wiser than Daniel] Daniel was at this time living, and was reputable for his great wisdom. This is said ironically. See chap. xiv. 14; xxvi. 1.

Verse 5. By thy great wisdom] He attributed every thing to himself;—he did not acknowledge a Divine Providence. As he got all by himself; so he believed he could keep all by himself, and had no need of any foreign help.

Verse 7. I will bring strangers upon thee] The Chaldeans.

Verse 9. Will thou yet say before him that slayeth thee] Wilt thou continue thy pride and arrogance when the sword is sheathed in thee, and still imagine that thou art self-sufficient and independent?

Verse 10. The deaths of the uncircumcised] Two deaths,—temporal and eternal. Ithobaal was taken and killed by Nebuchadnezzar.

Verse 12. Thou sealest up] This has been translated,—"Thou drawest thy own likeness."—"Thou formest a portrait of thyself; and hast represented thyself the perfection of wisdom and beauty." I believe this to be the meaning of the place.

Verse 13. Thou hast been in Eden] This also is a strong irony. Thou art like Adam, when, in his innocence and excellence, he was in the garden of Eden!

Every precious stone was thy covering] For a description of these stones see the Note on Exod. xviii. 17.

Verse 14. Thou art the anointed cherub that covereth] The irony is continued:—and here he is likened to the cherub that guarded the gate of Paradise, and kept the way of the tree of life; or, to one of the cherubs whose wings, spread out, covered the mercy-seat.

Thou wast upon the holy mountain of God] The irony is still continued: and now he is compared to Moses; and afterwards to one of the chief angels, who has walked up and down among the stones of fire; that is, thy floors have been paved with precious stones, that shone and sparkled like fire.

Lucan, describing the splendour of the apartments of

Cleopatra, Queen of Egypt, speaks in nearly a similar language:—

Nec exanimis crustata domos, vertique nitent
Marmoribus, atabisque sibi non serenis achates,
Purpureisque lapis, totusque effusus in aula
Calcabatur onyx.—Phœn. lib. 1.

Rich as some fane by slavish sealsots reared,
For the proud banquet stood the hall prepared:
Thick golden plates the lacustr beams infold,
And the high roof was fretted o'er with gold.
Of solid marble all the walls were made,
And onyx o'en the meager floor inlaid:
While porphyry and agate round the court
In many columns rose, a proud support.
Of solid ebony each post was wrought,
From swarthy Merop profusely brought.
With ivory was the entrance crusted o'er,
And polished tortoise hid each abutting door:
While on the cloudy spots enshaded was seen
The truly emerald's never-fading green.
Within the royal beds a costly couch was shone,
Beauteous and bright with many a costly stone,
The glowing purple rich. Rowc

Verse 15. Thou wast perfect in thy ways] The irony seems still to be kept up. Thou hast been like the angels,—like Moses,—like the cherubs,—like Adam,—like God; till thy iniquity was found out.

Verse 16. I will cast thee as profane] Thou shalt be cast down from thine eminence.

From the midst of the stones of fire.] Some, supposing that stones of fire mean the stars, have thought that the whole refers to the fall of Satan.

Verse 18. Thou hast defiled thy sanctuaries] Irony continued. As God, as the angels, as the cherubim,—thou must have had thy sanctuaries;—but thou hast defiled them: and as Adam, thou hast polluted thy Eden, and hast been expelled: from Paradise.

Verse 19. Thou shalt be a terror] Instead of being an object of adoration thou shalt be a subject of horror, and at last be destroyed with thy city; so that nothing but thy name shall remain. It was entirely burnt by Alexander the Great, as it had been before by Nebuchadnezzar.

Verse 22. I am against thee, O Zidon] Sidon for a long time had possessed the empire of the sea and of all Phœnicia, and Tyre was one of its colonies: but, in process of time, the daughter became greater than the mother. It seems to have been an independent place at the time in which Tyre was taken; but it is likely that it was taken by the Chaldeans soon after the former.

23 For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am the Lord.

24 And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them, that despised them; and they shall know that I am the Lord God.

25 Thus saith the Lord God; when I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.

26 And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the Lord their God.

CHAPTER XXIX.

This and the three following chapters foretell the conquest of Egypt by Nebuchadnezzar, which he accomplished in the twenty-seventh year of Jehoiachin's captivity. The same event is foretold by Jeremiah, chap. xiii, &c. The prophecy opens with God's charging the king of Egypt (Pharaoh-hophra) with the same extravagant pride and profanity which were in the preceding chapter laid to the charge of the prince of Tyre. He appears, like him, to have affected divine honours; and boasted in the strength of his kingdom, that, as an ancient historian (Herodotus) tells us, he impudently declared that God himself could not dispose of him. Wherefore the Prophet, with great majesty, addresses him under the image of one of those crocodiles or monsters which inhabited that river, of whose riches and revenues he was so proud; and assures him that, with as much ease as a fisherman drags the fish he has hooked, God would drag him and his people into captivity, and that their carcasses should fall a prey to the beasts of the field, and to the fowls of heaven, 1-7. The figure is then dropped; and God is introduced denouncing, in plain terms, the most severe judgments against him, and his nation; and declaring that the Egyptians should be subjected to the Babylonians all the fall of the Chaldean empire, 8-12. The Prophet then foretells that Egypt, which was stout to be devastated by the Babylonians, and many of the people carried into captivity, should again become a kingdom; but that it should never regain its ancient political importance; for, in the lapse of time, it should be even the lesson of the Kingdom, a circumstance in the prophecy most literally fulfilled, under the Christian dispensation, 13-16. The prophecy, beginning at the seventeenth verse, is connected with the foregoing, as it relates to the same subject, though delivered about seventeen years later. Nebuchadnezzar and his army, after the long siege of Tyre, which made every head bald by constantly wearing their helmets, and wore the skin of every shoulder by carrying burdens to raise the fortifications, were disappointed of the spoil which they expected, by the retiring of the inhabitants to Carthage. God, therefore, promises him Egypt for his reward, 17-20. The chapter concludes with a prediction of the return of the Jews from the Babylonish captivity, 21.

A. M. 3415. B. C. 569. IN the tenth year, in the tenth month, in the twelfth day of the month, the word of the Lord came unto me, saying,

2 Son of man, set thy face against Pharaoh

r Ch. 28. 22.—Numb. 33. 55. Jer. 23. 13.—1 Isa. 11. 12. Ch. 11. 17. & 30. 41. & 34. 13. & 37. 21.—v Ver. 22.—Jer. 23. 6. Ch. 36. 24.—w Or, with confidence. z 1m. 37. 31. Amos 9. 14.—y Jer. 31. 8.—a Or, spoil.—b Ch. 36. 30.—c 1m. 18. 1. Jer. 23. 12. & 25. 2.—d Jer. 44. 30. Ch. 28. 22. Ver. 10.—e 1m. 74. 13, 14. Isa. 37. 1. & 21. 9. Ch. 32. 2.

Verse 23. And the wounded] חלאל chalah, the soldiery. All its supports shall be taken away, and its defenders destroyed.

Verse 24. There shall be no more a pricking brier] Nothing to excite Israel to idolatry when restored from their captivity. Perhaps there is an allusion to Jezebel, daughter of Ethbaal, king of Sidon, and wife to Ahab, king of Israel, who was the greatest curse to Israel, and the universal restorer of idolatry in the land; see 1 Kings xvi. 31. Sidon being destroyed, there would come no encourager of idolatry from that quarter.

Verse 25. When I shall have gathered the house of Israel] In their long captivity, God had been preparing the land for them so as to make it a safe dwelling; and hence He executed judgments on all the Heathen nations round about by means of the Chaldeans. Thus Tyre and Sidon were destroyed, as were the Ammonites, and others who had been the inveterate enemies of the Jews. Judgment first began at his own house,—then proceeded to the Heathen nations; and when they were brought down, then He visited and redeemed His people. Thus God's ways are proved to be all equal: partialities and caprices belong not to Him.

NOTES ON CHAPTER XXIX.

Verse 1. In the tenth year] Of Zedekiah, and tenth of the captivity of Jehoiachin.

The tenth month, in the twelfth day of the month] Answering to Monday, the first of February, A. M. 3415.

Verse 2. Set thy face against Pharaoh king of Egypt] This was Pharaoh Hophra, or Apries, whom we have so frequently met with in the prophecies of Jeremiah, and much of whose history has been given in the Notes.

Verse 3. The great dragon] החיה ha-tannim should here be translated crocodile, as that is a real animal, and numerous in the Nile; whereas the dragon is wholly fabulous. The original signifies any large animal.

The midst of his rivers] This refers to the several branches of the Nile, by which this river empties itself

king of Egypt, and prophesy against him, and against all Egypt:

3 Speak, and say, Thus saith the Lord God; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.

4 But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

5 And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field, and to the fowls of the heaven.

6 And all the inhabitants of Egypt shall know that I am the Lord, because they have been a staff of reed to the house of Israel.

7 When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madeest all their loins to be at a stand.

8 Therefore thus saith the Lord God; Behold, I will bring a sword upon thee, and cut off man and beast out of thee.

9 And the land of Egypt shall be desolate and waste; and they shall know that I am the Lord: because he hath said, The river is mine, and I have made it.

10 Behold, therefore, I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia.

11 No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

12 And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

e See Ch. 36. 2.—f 1m. 37. 29. Ch. 38. 4.—g Heb. face of the field.—h Jer. 9. 2. & 16. 4. & 25. 33.—i Jer. 7. 33. & 31. 20.—k 2 Kings 16. 21. 1m. 36. 6.—l Jer. 37. 5, 7, 11. Ch. 17.—m Ch. 14. 17. & 32. 11, 12, 13.—n Ch. 30. 12.—o Heb. waste of cities.—p Or, from Migdol to Syene. Exod. 14. 2. Jer. 44. 1.—q Ch. 30. 6.—r Heb. Sweeney.—s Ch. 32. 13.—t Ch. 30. 7, 26.

into the Mediterranean. The ancients termed them septem ostia Nili, "The seven mouths of the Nile." The crocodile was the emblem of Egypt.

Verse 4. I will put hooks in thy jaws] Amasis, one of this king's generals, being proclaimed king by an insurrection of the people, dethroned Apries, and seized upon the kingdom; and Apries was obliged to flee to Upper Egypt for safety.

I will cause the fish—to stick unto thy scales] Most fish are sorely troubled with a species of insect which bury their heads in their flesh, under their scales, and suck out the vital juices. The allusion seems to be to this. Pharaoh was the crocodile;—the fish, the common people;—and the sticking to his scales, the insurrection by which he was wasted and despoiled of his kingdom.

Verse 5. I will leave thee thrown into the wilderness] Referring to his being obliged to take refuge in Upper Egypt. But he was afterwards taken prisoner, and strangled by Amasis.—Herod. lib. ii. s. 169.

Verse 6. They have been a staff of reed] An inefficient and faithless ally. The Israelites expected assistance from them when Nebuchadnezzar came against Jerusalem; and they made a feint to help them, but retired when Nebuchadnezzar went against them. Thus were the Jews deceived, and ultimately ruined, see ver. 7.

Verse 10. From the tower of Syene] מִגְדוֹל מִיִּמְיִן מִמִּגְדוֹל savehn, from Migdol to Syene. Syene, now called Esuan, was the last city in Egypt, going towards Ethiopia. It was famous for a well into which the rays of the sun fell perpendicularly at mid-day.

Verse 12. Shall be desolate forty years] The country from Migdol, or Magdolan, which was on the isthmus between the Mediterranean and the Red sea, was so completely ruined that it might well be called desert; and it is probable that this desolation continued during the whole of the reign of Amasis, which was just forty years. See Herod. lib. iii. c. 10: and see Calmet.

13 Yet thus saith the Lord God; At the end of forty years will I gather the Egyptians from the people whither they were scattered;

14 And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom.

15 It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

16 And it shall be no more the confidence of the house of Israel, which bringeth their iniquity to remembrance, when they shall look after them: but they shall know that I am the Lord God.

17 And it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the word of the Lord came unto me,

saying, 18 Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:

19 Therefore thus saith the Lord God; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army.

20 I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord God.

21 In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the Lord.

Verse 13. Will I gather the Egyptians] It is probable that Cyrus gave permission to the Egyptians brought to Babylon by Nebuchadrezzar, to return to their own country. And if we reckon from the commencement of the war against Pharaoh-hophra by Nebuchadrezzar, to the third or fourth year of Cyrus, the term will be about forty years.

Verse 14. Into the land of Pathros] Supposed to mean the Delta, a country included between the branches of the Nile; called a delta, from its being in the form of the Greek letter of that name. It may mean the Pathrusim, in Upper Egypt, near to the Thebaid. This is most likely.

Shall be there a base kingdom.] That is, it shall continue to be tributary. It is upwards of two thousand years since this prophecy was delivered, and it has been uninteruptedly fulfilling to the present hour. 1. Egypt became tributary to the Babylonians, under Amasis. 2. After the ruin of the Babylonish empire, it became subject to the Persians. 3. After the Persians, it came into the hands of the Macedonians. 4. After the Macedonians it fell into the hands of the Romans. 5. After the division of the Roman empire it was subdued by the Saracens. 6. About A. D. 1250, it came into the hands of the Mameluke slaves. 7. Selim, the ninth emperor of the Turks, conquered the Mamelukes, A. D. 1517, and annexed Egypt to the Ottoman empire, of which it still continues to be a province, governed by a pacha and twenty-four beys, who are always advanced from servitude to the administration of public affairs. So true is it that Egypt, once so glorious, is the basest of kingdoms. See Newton on the prophecies.

Verse 17. The seven and twentieth year] That is, of the captivity of Jeconiah, fifteen years after the taking of Jerusalem; about April 20, 3432. The preceding prophecy was delivered one year before the taking of Jerusalem; this, sixteen year after: and it is supposed to be the last which this prophet wrote.

Verse 18. Caused his army to serve a great service against Tyrus] He was thirteen years employed in the siege. See Joseph. Antiq. lib. x. c. 11. In this siege his soldiers endured great hardships. Being continually on duty, their heads became bald by wearing their helmets; and their shoulders bruised and peeled by carrying baskets of earth to the fortifications, wood, &c. to build towers, &c.

CHAPTER XXX.

This Chapter describes, with great force and elegance, the ruin of Egypt and all her allies by the Chaldeans under Nebuchadrezzar, 1-11; with an amplification of the distress of the principal cities of Egypt on that occasion, 12-15. The remaining verses are a short prophecy relating to the same events, and therefore annexed to the longer one preceding, although this was predicted sooner, 30-32.

THE word of the Lord came unto me, saying,

2 Son of man, prophesy and say, Thus saith the Lord God; Howl ye, Woe worth the day!

3 For the day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the heathen.

4 And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.

5 Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword.

6 Thus saith the Lord; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord God.

7 And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted.

8 And they shall know that I am the Lord, when I have set a fire in Egypt, and when all her helpers shall be destroyed.

9 In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for so, it cometh.

10 Thus saith the Lord God; I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

11 He and his people with him, the terrible of the nations, shall be brought to destroy the

Yet had he no wages, nor his army] The Tyrians, finding it at last impossible to defend their city, put all their wealth aboard their vessels, sailed out of the port, and escaped for Carthage; and thus Nebuchadrezzar lost all the spoil of one of the richest cities in the world.

Verse 20. I have given him the land of Egypt for his labour] Because he fulfilled the designs of God against Tyre, God promised to reward him with the spoil of Egypt.

Verse 21. Will I cause the horn of the house of Israel to bud] This may refer generally to the restoration; but particularly to Zerubbabel, who became one of the leaders of the people from Babylon. Or it may respect Daniel, or Mordecai, or Jeconiah, who, about this time, was brought out of prison by Evil-merodach, and afterwards kindly treated.

NOTES ON CHAPTER XXX.

Verse 2. Howl ye, Woe worth the day.] My old MS. Bible.—Croule gee, tooo tooo to the day! הווי הווי הווי heyliho, hah layiom! Howl ye, Alas for the day! The reading in our present Text is taken from Coverdale's Bible, 1535. The expressions signify that a most dreadful calamity was about to fall on Egypt and the neighbouring countries, called here the time of the heathen, or of the nations,—the day of calamity to them. They are afterwards specified,—Ethiopia, Libya, Lydia, and Chub, and the mingled people,—probably persons from different nations, who had followed the ill fortune of Pharaoh-hophra, or Apries, when he fled from Amasia, and settled in Upper Egypt.

Verse 5. Lydia] This place is not well known. The Ludim were contiguous to Egypt, Gen. xi. 13.

Chub] The Cubians, placed by Ptolemy in the Marcotis. But probably instead of ve-cub, and Chub, we should read ve-col, and all the men of the land, &c. The Septuagint add—the Persians and the Cretans.

Verse 7. Shall be desolate] All these countries shall be desolated, and the places named shall be chief in these desolations.

Verse 9. Messengers go forth from me in ships] Ships can ascend the Nile up to Syene or Esuan, by the cataracts; and when Nebuchadrezzar's vessels went up, they struck terror into the Ethiopians. They are represented here as the messengers of God.

OL. LII. 1. An. Serv. Tullii, Reg. Rom. 7.

A. M. 3422. B. C. 572. Ol. LII. 1. An. Serv. Tullii, Reg. Rom. 7.

g Ch. 7. 7, 12. Joel 2. 1. Zeph. 1. 7.—h Or, fear.—i Ch. 29. 19.—k Jer. 50. 15.—l Beh. Phil. Ch. 37. 10.—m Jer. 25. 20, 21.—n Heb. children.—o Or, from Migdol to Syene. p Ch. 29. 10.—q Ch. 29. 12.—r Heb. broken.—s Isa. 18. 1, 2.—t Ch. 29. 19.—u Ch. 28. 2.

land: and they shall draw their swords against Egypt, and fill the land with the slain.

12 And I will make the rivers dry, and I will set the land into the hand of the wicked: and I will make the land waste, and all that is therein, by the hand of strangers: I the Lord have spoken it.

13 Thus saith the Lord God; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt.

14 And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No.

15 And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No.

16 And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph shall have distresses daily.

17 The young men of Aven and of Piheseeth shall fall by the sword: and these cities shall go into captivity.

18 At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

19 Thus will I execute judgments in Egypt: and they shall know that I am the Lord.

20 And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of the Lord came unto me, saying,

21 Son of man, I have broken the arm of Pharaoh king of Egypt; and lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.

22 Therefore thus saith the Lord God; Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countries.

21 And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded man.

23 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I am the Lord, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I am the Lord.

CHAPTER XXXI.

This very beautiful Chapter relates also to Egypt. The Prophet describes to Pharaoh the fall of the king of Nineveh (see the books of Nahum, Josiah, and Zephaniah,) under the image of a fair cedar of Lebanon, once exultingly tall, flourishing, and majestic, but now cut down and withered, with its broken boughs strewn around. He then concludes with bringing the master home to the king of Egypt, by telling him that this was a picture of his approaching fate, &c. The beautiful cedar of Lebanon, remarkable for its loftiness, and in the most flourishing condition, but afterwards cut down and deserted, gives a very lively painting of the great glory and splendid conquests of both the Assyrian and Egyptian monarchies. The manner in which the Prophet has embodied his subject is deeply interesting; the coloring is of that kind which the mind will always contemplate with pleasure.

AND it came to pass in the eleventh year, in the third month, in the first day of the month, that the word of the Lord came unto me, saying,

2 Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness?

3 Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of a high stature; and his top was among the thick boughs.

4 The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field.

5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters when he shot forth.

6 All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

q Isa. 18. 5. 6. Heb. drought. - s Isa. 18. 4. Heb. the fulness thereof. - u Isa. 48. 1. Jer. 48. 12. & 48. 25. Zech. 13. 2. - v Zech. 10. 11. - w Isa. 18. 16. - x Ch. 33. 14. - y Dan. 7. 12. 22. - z Or, Tadmor. - a Nah. 3. 8. 9. 10. - b Or, Pelusium. - c Jer. 48. 25. - d Ver. 2. - e Or, Heliopolis. - f Or, Bubastum. - g Jer. 2. 18.

b Or, restrained. - i Jer. 49. 25. - k Jer. 46. 11. - l Psa. 37. 17. - m Ver. 28. Ch. 32. 12. - n Psa. 8. 16. - o Ver. 32. Chap. 25. 12. - p Ver. 18. - q Dan. 4. 10. - r Heb. fall of branches. - s Jer. 51. 35. - t Or, now that. - u Or, brought. - v Dan. 4. 10. - w Dan. 4. 11. - x Or, when it sent them forth. - y Ch. 17. 33. Dan. 4. 12.

Verse 12. I will make the rivers dry] As the overflowing of the Nile was the grand cause of fertility to Egypt, the drying it up, or preventing that annual inundation, must be the cause of dearth, famine, &c. By rivers, we may understand the various canals cut from the Nile to carry water into the different parts of the land. When the Nile did not rise to its usual height, these canals were quite dry.

Verse 13. Their images to cease out of Noph] Afterwards Memphis, and now Cairo. This was the seat of Egyptian idolatry; - the place where Apis was particularly worshipped.

No more a prince of the land of Egypt] Not one, from that time to the present day. See the Note on chap. xxix. 14.

Verse 14. I will make Pathros desolate] See the preceding Chapter, ver. 14.

Zoan] Tanis, the ancient capital of Egypt.

No] Diopatia, or Thebes.

Verse 15. My fury upon Sin] Pelusium, a strong city of Egypt, on the coast of the Mediterranean sea.

Verse 16. Noph] Cairo, ver. 13.

Verse 17. Aven] Or On, the famous Heliopolis.

Piheseeth] Bubastum, or Bubasté, by a slight alteration of the letters. It is situated on the eastern branch of the Nile, towards Arabia.

Verse 18. Tephanehes] Called also Tahapanes, Jer. ii. 16. This is the Pelusian Delta.

Break there the yokes] The sceptres. Nebuchadnezzar broke the sceptre of Egypt when he confirmed the kingdom to Amasia, who had rebelled against Apries.

Verse 20. In the eleventh year, in the first month, in the seventh day] This was the eleventh year of the captivity of Jeconiah; and the date here answers to April 26, A. M. 3416; a prophecy anterior by several years to that already delivered. In collecting the writings of Ezekiel, more

care was taken to put all that related to one subject together, than to attend to chronological arrangement.

Verse 21. I have broken the arm of Pharaoh] Perhaps this may refer to his defeat by Nebuchadnezzar, when he was coming with the Egyptian army to succour Jerusalem.

Verse 22. I will cause the sword to fall out of his hand.] When the arm is broken, the sword will naturally fall. But these expressions show that the Egyptians would be rendered wholly useless to Zedekiah, and should never more recover their political strength. This was the case from the time of the rebellion of Amasia.

Verse 26. I will scatter the Egyptians] Several fled with Apries to Upper Egypt; and when Nebuchadnezzar wasted the country, he carried many of them to Babylon. See on chap. xxix. 12.

NOTES ON CHAPTER XXXI.

Verse 1. In the eleventh year] On Sunday, June 19, A. M. 3416, according to Abp. Ussher; a month before Jerusalem was taken by the Chaldeans.

Verse 3. Behold, the Assyrian was a cedar] Why is the Assyrian introduced here, when the whole Chapter concerns Egypt? Bp. Lowth has shown that *araz araz*, should be translated the tall cedar, the very stately cedar; hence there is reference to his lofty top; and all the following description belongs to Egypt, not to Assyria. But see on ver. 11.

Verse 4. The waters made him great] Alluding to the fertility of Egypt by the overflowing of the Nile. But waters often mean peoples. By means of the different nations under the Egyptians, that government became very opulent. These nations are represented as fowls and beasts, taking shelter under the protection of this great political Egyptian tree, ver. 6.

7 Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

8 The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

9 I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him.

10 Therefore thus saith the Lord God; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in its height;

11 I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness.

12 And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him.

13 Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:

14 To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

15 Thus saith the Lord God; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him.

16 I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.

17 They also went down into hell with him unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen.

1 Gen. 2. 8. & 13. 10. Ch. 28. 13.— Dan. 5. 20.— Heb. in doing he shall do unto him.— Ch. 28. 7.— Ch. 32. 6. & 36. 5.— Is. 18. 8. Ch. 32. 4.— Or, stand upon themselves for their height.— Gen. 82. 7.— Ch. 32. 13.— Heb. to be black.— Ch. 28. 15.— Is. 14. 15.— Is. 14. 8.— Ch. 32. 31.

Verse 8. The cedars in the garden of God] Egypt was one of the most eminent and affluent of all the neighbouring nations.

Verse 11. The mighty one of the heathen] Nebuchadnezzar. It is worthy of notice that Nebuchadnezzar, in the first year of his reign, rendered himself master of Nineveh, the capital of the Assyrian empire. See Sedar Olam. This happened about twenty years before Ezekiel delivered this prophecy; on this account, Asshur, ver. 3, may relate to the Assyrians, to whom it is possible the prophet here compares the Egyptians. But see on ver. 3.

Verse 13. Upon his ruin shall all the fowls] The fall of Egypt is likened to the fall of a great tree; and as the fowls and beasts sheltered under its branches before, ver. 6, so they now feed upon its ruins.

Verse 14. To the end that none of all the trees] Let this ruin fallen upon Egypt teach all the nations that shall hear of it to be humble, because, however elevated, God can soon bring them down; and pride, and arrogance, either in states or individuals, have the peculiar abhorrence of God. Pride does not suit the sons of men; it made devils of angels, and makes fiends of men.

Verse 15. I caused Lebanon to mourn for him] All the confederates of Pharaoh are represented as deploring his fall, ver. 16, 17.

Verse 17. They also went down into hell with him] Into remediless destruction.

Verse 18. This is Pharaoh] All that I have spoken in this allegory of the lofty cedar refers to Pharaoh, king of

18 To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. This is Pharaoh and all his multitude, saith the Lord God.

CHAPTER XXXII.

The Prophet goes on to predict the fall of the king of Egypt, under the figure of an animal of prey, such as a lion or crocodile, caught, slain, and his carcass left a prey to the fowls and wild beasts, 1.—4. The figure is then changed; and the greatness of his fall (described by the darkening of the sun, moon, and stars) strikes terror into all the surrounding nations, 7.—10. The Prophet adds that the overthrow of the then reigning Egyptian dynasty was to be effected by the insensibility of the king of Babylon, who should leave Egypt so desolate that his waters (alluding to the atmosphere used in the second verse) should run as pure and smooth as oil, without the foot of man, or the hoof of a beast to disturb them, 11.—16. A beautiful, nervous, and concise description of a land ruined, and left utterly desolate. In the remaining part of the Chapter the same event is portrayed by one of the boldest figures ever attempted in any composition, and which at the same time is executed with astonishing perspicuity and force. God is introduced ordering a place in the lower regions for the king of Egypt and his host, 17, 18. The Prophet delivers his message, pronounces their fate, and commands those who bore the slain, to drag him and his multitude to the subterraneous mansions, 19, 20. At the council and consultation which his mighty work occasioned, the infernal shades are represented as roused from their couches to learn the cause. They see and congratulate the king of Egypt on his arrival among them, 21. Pharaoh being now introduced into the infernal subterraneous mansions, see the fourteenth chapter of Isaiah, where a similar imagery is employed, the Prophet leads him all around the sides of the pit; shows him the gloomy mansions of former tyrants; tells their names as he goes along; beautifully contrasts their former pomp and destructive ambition, when they were a terror to the surrounding states, with their present most abject and hapless condition; declares that all these oppressors of mankind have not only been cut off out of the land of the living, but have gone down into the grave uncircumcised, that is, they have died in their sins, and therefore shall have no resurrection to eternal life; and concludes with shewing Pharaoh the place destined for him in the midst of the uncircumcised, and of them that have been slain by the sword, 22.—32. This prophetic ode may be considered as a finished model in that species of writing which is appropriated to the exciting of terror. The imagery throughout is sublime and terrific; and no reader of sensibility and taste can accompany the Prophet in the funeral procession, and visit the mansions of shades, without being impressed with a degree of awe nearly approaching to horror.

AND it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of the Lord came unto me, saying,

A. M. 3417. B. C. 597. Ch. XXXII. 2. An. Tyr. Ezech. 2. Reg. Rom. 30.

2 Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou art as a whale in the seas; and thou camest forth with thy rivers, and troubledst the waters with thy feet, and foulest their rivers:

3 Thus saith the Lord God; I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net.

4 Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

5 And I will lay thy flesh upon the mountains, and fill the valleys with thy height.

6 I will also water with thy blood the land wherein thou swimmeest, even to the mountains; and the rivers shall be full of thee,

2 Lam. 4. 20.— Ver. 2. Ch. 32. 18.— Ch. 23. 10. & 32. 19, 21, 24, 26.— Ch. 27. 2. Ver. 16.— Ch. 19. 3. & 38. 13.— Ch. 29. 5.— Or, dragon.— Ch. 31. 11. Ch. 12. 12. & 17. 30. 7. 12.— Ch. 39. 5.— Ch. 31. 13.— Ch. 31. 12. Or, the land of thy remaining.

Egypt, his princes, confederates, and people. Calmet understands the whole Chapter of the king of Assyria, under which he allows that Egypt is adumbrated; and hence on this verse he quotes,—

Mutato nomine, de se fabula narratur.

What is said of Assyria belongs to thee, O Egypt.

NOTES ON CHAPTER XXXII.

Verse 1. In the twelfth year, in the twelfth month, in the first day of the month] On Wednesday, March 22, the twelfth year of the captivity of Jeconiah, A. M. 3417.

Instead of the twelfth year, see of Kennicott's MSS. and eight of De Rossi's, read ירבעם ירבעם in the eleventh year. This reading is supported by the Syriac; and is confirmed by an excellent MS. of my own, about four hundred years old.

Verse 2. Thou art like a young lion—and thou art as a whale in the seas] Thou mayest be likened to two of the fiercest animals in the creation; to a lion, the fiercest on the land; to a crocodile, or tannin, (see chap. xxix. 3.) the fiercest in the waters. It may however point out the hippopotamus, as there seems to be a reference to his mode of feeding. He walks deliberately into the water over head; and pursues his way in the same manner, still keeping on his feet, and feeding on the plants, &c. that grow at the bottom. Thus he fouls the water with his feet.

Verse 5. And fill the valleys with thy height.] Some translate, with the worms,—which should proceed from the putrefaction of his flesh.

Verse 6. The land wherein thou swimmeest] Egypt;

30 There be the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with them that be slain by the sword, and bear their shame with them that go down to the pit.

31 Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord God.

32 For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh and all his multitude, saith the Lord God.

CHAPTER XXXIII.

The Prophet, after having addressed several other nations, returns now to his own; previously to which he is told, as on a former occasion, the duty of a watchman, the salvation or ruin of whose multitude depends on the manner in which he discharges it. An awful passage is here full of important instruction both to such as speak, and to such as hear, the word of God, 1-8. The Prophet is then directed what answer to make to the civic of infidelity and impiety; and to vindicate the equity of the Divine government by declaring the general terms of acceptance with God to be (as he told before, chap. xviii.) without respect of persons; so that the ruin of the finally impenitent must be entirely owing to themselves, 10-20. The Prophet receives the news of the destruction of Jerusalem by the Chaldeans; about a year and four months after it happened, according to the opinion of some; who have been led to this conjecture by the date given to this prophecy in the twenty-first verse, as it stands in our common Version; but some of the manuscripts of the Prophet, consulted by Dr. Kennicott, have in this place the seventh year, which is probably the genuine reading. To check the vain confidence of those who expected to hold out by possessing themselves of other fortresses, the utter desolation of all Judah is foretold, 21-23. Ezekiel is informed that among those that attended his instructions were a great number of hypocrites; against whom he delivers a most awful message. When the Lord is destroying these hypocrites, they shall they know that there hath been a prophet among them, 24-33.

A GAIN the word of the LORD came unto me, saying,

2 Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:

3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

4 Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.

5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

7 So thou, O son of man, I have set thee a

watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

8 When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.

9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

10 Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live?

11 Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

12 Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth.

13 When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

14 Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;

15 If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.

16 None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

17 Yet the children of thy people say, The way of the LORD is not equal: but as for them, their way is not equal.

18 When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

1 Ch. 38. 6, 15 & 28. 2-4 Ch. 38. 21. -> Ch. 31. 16. -> Ch. 3. 11. -> Ch. 14. 17. e Heb. A land when I bring a sword upon her. -> 2 Sam. 18. 21, 28. 2 Kings 9. 17. Ver. 7. Hos. 9. 8. -> Heb. Eat hearing harvest. -> Ch. 18. 13. -> Jer. 2. -> Ch. 8. 17, &c. -> Ch. 21. 23. -> So Isa. 49. 14. Ch. 37. 11. -> 2 Sam. 14. 14. Ch. 18. 23.

32. 2 Pet. 3. 9. -> m Chap. 18. 31. -> n Chap. 8. 20. & 18. 24, 26, 27. -> o 2 Chron. 7. 14. p Chap. 3. 20. & 18. 24. -> q Chap. 3. 18, 19. & 18. 27. -> r Heb. Judgment and Justice. f Ch. 18. 7. -> t Ecol. 32. 1, 4. Lev. 9. 4, 5. Num. 5. 6, 7. Luke 12. 8. -> u Jer. 18. 5. Ch. 20. 11, 13, 21. -> v Ch. 18. 22. -> w Ver. 28. Ch. 18. 25, 28. -> Ch. 25. 28, 32.

and all their mighty men, lie mingled with the uncircumcised, not distinguished from the common dead:—

“Where they an equal honour share,
Who buried or unburied are,
Where Agamemnon knows no more
Than Iru, he condemn'd before,
Where fair Achilles and Thetis lie,
Equally naked, poor, and dry.”

Verse 30. There be the princes of the north [The kings of Media and Assyria, and all the Zidonians] the kings of Tyre, Sidon, and Damascus. See Calmet.

Verse 31. Pharaoh shall see them [Pharaoh also, who said he was a god, shall be found among the vulgar dead. And shall be comforted] Shall console himself on finding that all other proud boasters are in the same circumstances with himself. Here is a reference to a consciousness after death.

Verse 32. I have caused my terror in the land of the living [I have spread dismay through Judea, the land of the living God, where the living oracles were delivered, and where the upright live by faith. When Pharaoh-necho came against Josiah, defeated, and slew him at Megiddo, fear and terror were spread through all the land of Judea; and the allusion here is probably to that circumstance. But even he is now laid with the uncircumcised; and is no more to be distinguished from the common dead.

Much of the phraseology of this Chapter may be illustrated by comparing it with Isa. xiv. where see the Notes, which the intelligent reader will do well to consult.

NOTES ON CHAPTER XXXIII.

Verse 2. Son of man—if the people of the land take a man [The first ten verses of this Chapter are the same with chap. iii. 17-22; and to what is said there on this most important and awful subject I must refer the Reader. Here, the PEOPLE choose the watchman; there, the LORD appoints him. When God chooses, the people should approve.

Verse 10. If our transgressions and our sins be upon us [They are upon us, as a grievous burthen, too weighty for us to bear:—how then can we live under such a load? We pine away in them] In such circumstances how sweet is that word,—“Come unto me, all ye who are heavy laden, and I will give you rest.”

Verse 11. As I live, saith the Lord God, I have no pleasure in the death of the wicked [From this to the twentieth verse inclusive is nearly the same with chap. xviii. on which I wish the Reader to consult the Notes.

Verse 13. If he trust to his own righteousness, and commit iniquity [If he trust in his acting according to the statutes and ordinances of religion, and according to the laws relative to rights and wrongs among men, and in other respects commit iniquity, he shall die for it.

Verse 19. He shall live thereby. [The wages of sin is death; “the gift of God is eternal life.” It is a miserable trade by which a man cannot live; such a trade is sin.

20 Yet ye say, 'The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.

A. M. CII. B. C. CII. O. XLVIII. 1. year ' of our captivity, in the tenth month, in the fifth day of the month, ¹that one that had escaped out of Jerusalem came unto me, saying, ²The city is smitten.

22 Now ' the hand of the Lord was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; ⁴and my mouth was opened, and I was no more dumb.

23 Then the word of the Lord came unto me, saying,

24 Son of man, ' they that inhabit those ' wastes of the land of Israel speak, saying, ' Abraham was one, and he inherited the land: ²but we are many; the land is given us for inheritance.

25 Wherefore say unto them, Thus saith the Lord God; ' Ye eat with the blood, and ¹lift up your eyes toward your idols, and ¹shed blood: and shall ye possess the land?

26 ' Ye stand upon your sword, ye work abomination, and ye ²defile every one his neighbour's wife: and shall ye possess the land?

27 Say thou thus unto them, Thus saith the Lord God; As I live, surely ' they that are in the wastes shall fall by the sword, and him that is in the open field ²will I give to the beasts ' to be devoured, and they that be in the forts and ' in the caves shall die of the pestilence.

28 ' For I will lay the land ' most desolate, and the ' pomp of her strength shall cease; and the ' mountains of Israel shall be desolate, that none shall pass through.

29 Then shall they know that I am the Lord, when I have laid the land most desolate because

of all their abominations which they have committed.

30 Also, thou son of man, the children of thy people still ure talking ' against thee by the walls and in the doors of the houses, and ²speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord.

31 And ' they come unto thee ' as the people cometh, and ' they ²sit before thee as my people, and they hear thy words, but they will not do them: ' for with their mouth ⁴they shew much love, but ' their heart goeth after their covetousness.

32 And, lo, thou art unto them as ' a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

33 ' And when this cometh to pass, (lo, it will come,) then ²shall they know that a prophet hath been among them.

CHAPTER XXXIV.

The Prophet is commanded to declare the dreadful judgments of God against the covetous shepherds of Israel, who fed themselves, and not their flocks; by which means the priests and Levites are inserted into, in Ezekiel's time, were very corrupt, and the chief cause of Israel's apostasy and ruin, 1-10. From this gloomy subject the Prophet passes to the blessedness of the true Israel of God under the reign of David, the Great Shepherd of the sheep, our Lord Jesus Christ being named after this prince as a figure eminently frequent in the Sacred Union, of putting the type for the Antitype, 11-21.

AND the word of the Lord came unto me, saying,

2 Son of man, prophesy against the ' shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds, ' Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

3 ' Ye eat the fat, and ye clothe you with the wool, ' ye kill them that are fed: but ye feed not the flock.

A. M. CII. B. C. CII. O. XLVIII. 2. For. Priest. Rom. CII. an. 34.

1 Ver. 17. Ch. 18. 25, 26. — Ch. 1. 2. — Chap. 24. 26. — 2 Kings 25. 4. — Ch. 1. 2. — 4 Ch. 24. 27. — Ch. 24. 2. — Ver. 27. Chap. 24. 4. — g. Im. 51. 2. Acta 7. 5. See Mic. 3. 11. Matt. 3. 9. John 8. 38. — Gen. 9. 4. Lev. 3. 17. & 7. 26. & 17. 10. & 19. 26. Dent. 12. 16. — Ch. 18. 6. — Ch. 22. 4. — 2. — Wilt. 2. 11. — Ch. 18. 6. & 23. 11. — Ver. 24. — Ch. 20. 4. — g. Heb. to devour him. — 1 Jnig. 6. 2. 1 Sam. 13. 6. — Jer. 44. 2, 4, 23. — Ch. 30. 24, 25. — 1. Heb. desolation and desolation.

1 Ch. 7. 24. & 24. 21. & 30. 6, 7. — Ch. 6. 2, 3, 5. — Or, of thee. — 1. Im. 20. 13. y Ch. 14. 1. & 20. 1. — 2. Heb. according to the coming of the people. — Or, my people set before thee. — Chap. 8. 1. — 1. — Pam. 78. 20, 27. — Im. 25. 13. — Heb. they shall know, or, shall be. — Matt. 23. 23. — Heb. a song of brass. — 1 Sam. 3. 9. Ch. 2. 6. — Ch. 23. 24. — 4. Jer. 23. 1. Zech. 11. 17. — 1. — Isa. 56. 11. Zech. 11. 16. Ch. 28. 25, 26. Mic. 3. 1, 2, 3. Zech. 11. 5.

Verse 21. In the twelfth year of our captivity, in the tenth month, in the fifth day of the month] Instead of the twelfth year, the eleventh is the reading of seven of Kennicott's MSS. one of De Rossi's, and the Syriac. My own, mentioned in the preceding Chapter, reads with the present Text. This was on Wednesday, Jan. 25, A. M. 3416 or 3417.

One that had escaped out of Jerusalem] After it had been taken by the Chaldeans.

Came unto me, saying, THE CITY IS SMITTEN.] This very message God had promised to the prophet, chap. xxiv. 26.

Verse 22. My mouth was opened] They had now the fullest evidence that I had spoken from the Lord. I therefore spoke freely and fully what God delivered to me, see chap. xxiv. 27.

Verse 24. Abraham was one] If he was called to inherit the land when he was alone, and had the whole to himself, why may we not expect to be established here, who are his posterity, and we are many? They wished to remain in the land, and be happy, after the Chaldeans had carried the rest away captives.

Verse 25. Ye eat with the blood] Abraham was righteous, ye are unrighteous. Eating of blood in any way dressed, or of flesh from which the blood had not been extracted, was, and is, in the sight of God abominable. All such practices He has absolutely and for ever forbidden. Let the vile blood-eaters hear and tremble. See the note Acta xv. 20, and the passages in the Margin.

Verse 26. Ye stand upon your sword] Ye live by plunder, rapine, and murder. Ye are every way impure; — and shall ye possess the land? No.

Verse 27. They that are in the wastes] He seems to speak of those Jews who had fled to rocks, caves, and fortresses, in the mountains; whose death he predicts, partly by the sword, partly by wild beasts, and partly by famine.

Verse 30. Thy people still are talking against thee] הן באו should rather be translated, concerning thee, than against thee: for the following verses shew that the prophet was much respected. The Vulgate translates, de te — the Septuagint, nisi esset, concerning thee; — both right. Talking by the walls and in the doors of the houses — is not a custom peculiar to the Copts, mentioned by Ep.

Pocock. It is a practice among idle people, and among those who are resting from their work, in every country when the weather permits. Gossiping in the inside of the house is not less frequent, and much more blameable.

Verse 31. As the people cometh] As they are accustomed to come on public days, sabbaths, &c.

With their mouth they shew much love] They respected the prophet, but would not bend themselves to follow his precepts. They loved earthly things; and did not relish those of heaven.

Verse 32. As a very lovely song] They admired the fine voice, and the correct delivery, of the prophet: this was their religion; and this is the whole of the religion of thousands to the present day: for never were itching ears so multiplied as now.

Verse 33. When this cometh to pass — then shall they know that a prophet hath been among them.] What I have predicted — and it is even now at the door — then they will be convinced that there was a prophet among them, by whose ministry they did not profit as they ought.

NOTES ON CHAPTER XXXIV.

Verse 2. Prophecy against the shepherds of Israel] The shepherds include, first, the priests and Levites; secondly, the kings, princes, and magistrates. The flock means the whole of the people. The fat and the wool, the tithes and offerings — the taxes and imposts. The reprehensible feeding and clothing with these, — as to the priests and Levites, — the using these tithes and offerings not to enable them the better to fulfil the work of the ministry, but to pamper their own bodies, and support them in an idle voluptuous life; — and in reference to the state, — the employing the taxes and imposts not for the support and administration of justice and good government, but to subsidize heathen powers, and maintain their own luxury and idolatrous prodigality.

Verse 3. Ye eat the fat] I think חלב ha-choleb, should be translated the milk; and so most of the versions understand it. Or they lived on the fat sheep, and took the wool of all.

"The priests," says Calmet, "ate the tithes, the first fruits, and the offerings of the people; the princes received the tributes and imposts; and instead of instructing and protecting them, the latter took away their lives by the

4 *The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.

5 *And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered.

6 My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

e Ver. 16. Zech. 11. 16.— Luke 15. 4.— 1 Pet. 5. 3.— b Ch. 31. 38.— 1 Kings

7 Therefore, ye shepherds, hear the word of the LORD;

8 As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;

9 Therefore, O ye shepherds, hear the word of the LORD;

10 Thus saith the Lord God; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shep-

k Or, without a shepherd: And so ver. 8.— 1 Im. 28. 9. Jer. 12. 9. Ver. 8.— Ver. 5, 6.— Ver. 2, 10.— Ch. 2. 13. Heb. 12. 17.

cruelties they practised against them; the former destroyed their souls by the poison of their doctrine, and by their bad example. The *fat sheep* point out the rich, to whom these pastors often disguised the truth, by a cruel condescension and complaisance.¹¹

Verse 4. *The diseased have ye not strengthened*] No person is fit for the office of a shepherd, who does not well understand the diseases to which sheep are incident, and the mode of cure. And is any man fit for the pastoral office, or to be a shepherd of souls, who is not well acquainted with the disease of sin in all its varieties, and the remedy for this disease, and the proper mode of administering it, in those various cases? He who does not know Jesus Christ as his own Saviour, never can recommend Him to others. He who is not saved, will not save.

Neither have ye healed that which was sick] The prophet first speaks of the general disease; next, of the different kinds of spiritual infirmity.

Neither have ye bound up that which was broken] If a sheep have broken a leg, a proper shepherd knows how to set the bones, and splint and bind it till the bones knit and become strong. And the skilful spiritual pastor knows, if one of the flock be overtaken in a fault, how to restore such. Those sudden faults, where there was not a strong propensity to sin, are to the soul, as a broken bone to the body.

Neither have ye brought again] A proper shepherd loves his sheep: he feels interested for their welfare; he acquaints himself with them all, so that he knows and can distinguish each. He knows also their number, and frequently counts to see that none is missing: if one be lost or strayed, he goes immediately and seeks it; and as he is constantly on the watch, it cannot have strayed far before he is apprized of its absence from the flock; and the less it has strayed, the sooner it is found and brought back to the fold.

The shepherds of Israel knew nothing about their flock: they might have been diseased,—infirm,—bruised,—maimed,—their limbs broken,—strayed,—and lost; for they watched not over them. When they got fat sheep and wool for their table and their clothing, they regarded nothing else; as they considered their flock given them for their own use, and scarcely ever supposed that they were to give any thing in return for the milk and the wool.

But with force and with cruelty] *Exacting tithes* and dues by the strong arm of the law, with the most ungodly feelings; and with a cruelty of disposition that proved it was the fat and the wool they sought, and not the safety or comfort of the flock.

Verse 5. *And they were scattered*] There was no discipline kept up; and the flock, (the church,) became disorganized, and separated from each other, both in affection and fellowship. And the consequence was, the grievous wolves, (false and worldly interested teachers,) seized on and made a prey of them.

Verse 6. *My sheep wandered through all the mountains*] They all became idolaters, and lost the knowledge of the true God. And could it be otherwise while they had such pastors!

¹¹ Himself a wanderer from the narrow way; His silly sheep, no wonder that they stray!

Reader, if thou be a minister, a preacher, or a person in holy orders, or pretended holy orders, or art one pretending to holy orders, look at the qualifications of a good shepherd as laid down by the prophet.

1. He professes to be a shepherd, and to be qualified for the office.

2. In consequence he undertakes the care of a flock. This supposes that he believes the great Bishop of souls has called him to the pastoral office; and that office implies that he is to give all diligence to save the souls of them that hear him.

His qualifications.

1. He is skilful: he knows the disease of sin, and its consequences; for the Eternal Spirit by whom he is called has convinced him of sin, of righteousness, and of judgment.

2. He knows well the great remedy for this disease, the passion and sacrificial death of the Lord Jesus Christ.

3. He is skilful, and knows how to apply this remedy.

4. The flock over which he watches is, in its individuals, either,—1. *Healthy and sound*. 2. Or, in a state of convalescence, returning to health. 3. Or, still under the whole power of the general disease. 4. Or, some are dying in a state of spiritual weakness. 5. Or, some are fallen into sin, and sorely bruised and broken in their souls by that fall. 6. Or, some have been driven away by some sore temptation or cruel usage. 7. Or, some have wandered from the flock, are got into strange pastures, and are perverted by erroneous doctrines. Or, 8. Some wolf has got among them, and scattered the whole flock. Now, the true shepherd, the pastor of God's choosing, knows:—

1. How to keep the healthy in health; and cause them to grow in grace, and in the knowledge of Jesus Christ.

2. How to nourish, feed, and care, for the convalescent, that they may be brought into a state of spiritual soundness.

3. How to reprove, instruct, and awaken, those who are still under the full power of the disease of sin.

4. How to find out and remove the cause of that spiritual weakness of which he sees some slowly dying.

5. How to deal with those who have fallen into some scandalous sin, and restores them from their fall.

6. How to find out and turn aside the sore temptation or cruel usage by which some have been driven away.

7. How to seek and bring back to the fold those who have strayed into strange pastures, and have had their souls perverted by erroneous doctrines; and knows also how, by a godly discipline, to preserve him in the flock, and keep the flock honourably together.

8. How to oppose, confound, and expel, the grievous wolf, who has got among the flock, and is scattering them from each other, and from God. He knows how to preach, explain, and defend, the truth. He is well acquainted with the weapons he is to use, and the spirit in which he is to employ them.

In a word, the true shepherd gives up his life to the sheep; spends and is spent for the glory of God; and gives up his life for the sheep, in defence of them, and in labouring for their welfare. And while he is thus employed, it is the duty of the flock to feed and clothe him; and see that neither he nor his family lack the necessities and conveniences of life. The labourer is worthy of his meat. He who does not labour, or, because of his ignorance of God and salvation, cannot labour, in the word and doctrine, deserves neither meat nor drink; and if he exact that by law, which he has not honestly earned by a proper discharge of the pastoral function, let him read this Chapter, and learn from it what a fearful account he shall have to give to the chief Shepherd on the great day; and what a dreadful punishment shall be inflicted on him, when the blood of the souls lost through his neglect or inefficiency is visited upon him! See the Notes on chap. iii. 17, &c.

Verse 7. *Therefore, ye shepherds, (ye bad and wicked shepherds,) hear the word of the LORD*] In the preceding character of the good shepherd the Reader will find, by reversing the particulars, the character of a bad shepherd; and therefore I may be excused from entering into farther detail.

Verse 10. *I will—cause them to cease from feeding the flock*] God, in this country, unpriested a whole hierarchy, who fed not the flock, but ruled them with force and cruelty; and he raised up a new set of shepherds better qualified, both by sound doctrine and learning, to feed the flock. Let

herds feed themselves any more: for I will deliver my flock from their mouth, that they may not be meat for them.

11 For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out.

12 As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, and I will cause them to lie down, saith the Lord God.

16 I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick; but I will destroy the fat and the strong; I will feed them with judgment.

17 And as for you, O my flock, thus saith the Lord God: Behold, I judge between cattle and cattle, between the rams and the goats.

18 Seemeth it a small thing unto you to have

a Ver. 9, 10—g Heb. According to the seeking.—r Ch. 30. 5. Joel 2. 2.—s Am. 65. 9, 10. Jer. 23. 2. Chap. 24. 25. & 26. 24. & 27. 21. 22.—t Psa. 53. 2.—u Jer. 53. 12. v See Ver. 4. Isa. 60. 11. Mic. 4. 5. Matt. 12. 11. Mark 2. 17. Luke 5. 32. u Isa. 18. 16. Amos 4. 1.—z Jer. 10. 24.—y Chap. 20. 27, 28. Ver. 20. 22. Zech. 10. 2. Matt. 26. 26, 32.—a Heb. small cattle of lambs and kids.—b Heb. great he goats.—b Ver. 17.

these be faithful, lest God cause them to cease, and raise up other feeders.

Verse 12. *Cloudy and dark day.*] Times of general distress and persecution; in such times the shepherd should be especially watchful.

Verse 13. *I will feed them upon the mountains.*] When I bring back the people from their captivity, I will raise up to them a holy and diligent priesthood, who shall in all places give them sound instruction: but this, and some of the following promises, belong to the Christian church, as we shall find below.

Verse 16. *I will destroy the fat and strong.*] I will destroy these cruel and imperious shepherds, who abuse their authority, and tyrannize over the flock.

Verse 17. *And as for you, O my flock.*] After having spoken to the shepherds, he now addresses the flock.

I judge between cattle and cattle.] Between false and true professors; between them that have only the form, and them that have the power, of godliness; between the backslider in heart, and the upright man.

Verse 18. *Have eaten up the good pasture.*] Arrogate to yourselves all the promises of God; and will hardly permit the simple believer to claim or possess any token of God's favour.

Ye must foul the residue with your feet.] Ye abuse God's mercies; you consume much upon yourselves, and ye spoil more; on which the poor would have been glad to feed. There are some who would rather give that food to their sporting dogs, than to the poor around them, who are ready to starve; and who would be glad of the crumbs that fall from the table of those masters.

Verse 20. *I will judge between the fat cattle and between the lean cattle.*] Between the rich and the poor; those who fare sumptuously every day, and those who have not the necessaries of life.

Verse 23. *I will set up one Shepherd—my servant David.*] DAVID, king of Israel, had been dead upwards of four hundred years; and from that time till now, there never was a ruler of any kind, either in the Jewish church or state, of the name of David. This then must be some typical person; and, from the texts marked in the Margin, we understand that Jesus Christ alone is meant, as both Old and New Testaments agree in this. And from this one Shepherd, all Christian ministers must derive their authority to teach, and their grace to teach effectually.

By the kind providence of God, it appears that He has not permitted any apostolic succession to be preserved; lest the members of His church should seek that in an uninterrupted succession, which must be found in the Head alone. The Papists or Roman Catholics, who

eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

20 Therefore thus saith the Lord God unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle.

21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

22 Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

23 And I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their Shepherd.

24 And I the Lord will be their God, and my Servant David a Prince among them; I the Lord have spoken it.

25 And I will make with them a covenant of peace, and I will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods.

26 And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.

27 And the tree of the field shall yield her

e Ver. 17.—d Isa. 40. 11. Jer. 23. 4, 5. John 10. 11. Heb. 13. 20. 1 Pet. 2. 25. & 5. 4.—e Jer. 30. 8. Ch. 27. 24, 25. Hos. 3. 5.—f Ver. 30. Exod. 23. 6. Ch. 27. 27. g Ch. 27. 22. Luke 1. 32. 33.—h Chap. 27. 26.—i Lev. 26. 6. Isa. 11. 6-8. & 35. 9. Hos. 2. 18.—k Ver. 23. Jer. 23. 6.—l Isa. 28. 7. (Ch. 20. 46.—m Gen. 12. 2. Isa. 19. 24. Zech. 8. 13.—n Lev. 26. 4.—o Psa. 68. 9. Mal. 3. 16.—p Lev. 26. 4. Psa. 85. 12. Isa. 4. 2.

boast of an uninterrupted succession, which is a mere fable, that never was and never can be proved, have raised up another head, the Pope. And I appeal to themselves, in the fear of God, whether they do not in heart and in speech trace up all their authority to him; and only compliment Christ as having appointed Peter to be the first bishop of Rome: (which is an utter falsity; for he was never appointed to such an office there, nor ever held such an office in that city; nor, in their sense, any where else;) and they hold also that the popes of Rome are not so much Peter's successors, as God's vicars; and thus both God and Peter are nearly lost sight of in their papal enumerations. With them the authority of the church is all in all; the authority of Christ is seldom mentioned.

Verse 24. *I the Lord will be their God, and my Servant David a Prince.*] Here we find God and His Christ are all in all, in His church; and Jesus is still Prince among them; and to Him the call and qualifications of all genuine pastors belong, and from Him they must be derived. And He has blotted out what is called uninterrupted succession, that every Christian minister may seek and receive credentials from Himself. Here is the grand reason why the uninterrupted succession cannot be made out. And here is the proof also, that the church that pretends to it, and builds upon it, must be a false church: for it is founded on a falsity; an uninterrupted succession which does not exist either in history or in fact.

Verse 25. *I will make with them a covenant of peace.*] The original is emphatic; וְכָרַת לָהֶם בְּרִית שְׁלוֹמ׃ ve-karati lahem berith shalom, "And I will cut with them the peace covenant;" that is, a covenant sacrifice, procuring and establishing peace between God and man, and between man and his fellows. I need not tell the Reader, that the cutting refers to the ancient mode of making covenants. The blood was poured out; the animal was divided from mouth to tail, exactly in two; the divisions placed opposite to each other; the contracting parties entered into the space, going in at each end, and met in the middle; and there took the covenant oath. He is the Prince of peace; and through Him come glory to God in the highest, and peace and good will to men upon earth.

And will cause the evil beasts to cease.] These false and ravenous pastors. Christ purges them out of His church, and destroys that power by which they lorded it over God's heritage.

Verse 26. *The shower to come down.*] The Holy Spirit's influence.

There shall be showers of blessing.] Light, life, joy, peace, and power, shall be manifest in all the assemblies of Christ's people.

fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

28 And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid.

29 And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.

30 Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God.

31 And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God.

CHAPTER XXXV.

The Prophet having formerly predicted the ruin of Edom, the same with Seir (chap. xxxv. 12), now resumes, and pursues the subject at greater length; intimating, as did also Isaiah (chap. xli. 11, 12) that though other nations should recover their liberty after the fall of the Babylonian monarchy, the Edomites should continue in bondage for their very despicable behaviour towards the children of Israel in the day of their calamity, 1-13.

CLXVIII. 2. **MOREOVER** the word of the LORD came unto me, saying,

2 Son of man, set thy face against mount Seir, and prophesy against it,

3 And say unto it, Thus saith the Lord God; Behold, O mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the LORD.

5 Because thou hast had a perpetual ha-

tred, and hast shed the blood of the children of Israel, by the force of the sword in the time of their calamity, in the time that their iniquity had an end:

6 Therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: with thou hast not hated blood, even blood shall pursue thee.

7 Thus will I make mount Seir most desolate, and cut off from it him that passeth out and him that returneth.

8 And I will fill his mountains with his slain men: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

9 I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I am the LORD.

10 Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas the Lord was there:

11 Therefore, as I live, saith the Lord God, I will even do, according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee.

12 And thou shalt know that I am the Lord, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume.

13 Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard them.

14 Thus saith the Lord God; When the whole earth rejoiceth, I will make thee desolate.

q Jer. 23. 12. Jer. 2. 28.—r Jer. 23. 14.—s See Ver. 8. Chap. 38. 4.—t Ver. 23. Jer. 23. 16. & 48. 27.—u Isa. 11. 1. Jer. 23. 5.—v Or, for remembrance.—w Heb. taken away.—x Chap. 36. 3. & 15.—y Jer. 31. 22.—z Ps. 109. 3. Job. 19. 11. 1. Ch. 6. 2.—b Deut. 2. 8.—c Jer. 49. 7. 8. Ch. 35. 12. Amos 1. 11. Obad. 10. 4. c. Obad. 6. 14.—d Heb. desolation and desolation: So Ver. 7.—f Ver. 8.—g Ch. 23. 12. Obad. 10.—h Or, hatred of old, Chap. 25. 13.—i Heb. poured out the children. 1. Heb. hands.

1. Psa. 137. 7. Chap. 21. 25, 26. Dan. 2. 24. Obad. 11.—m Psa. 109. 17.—n Heb. desolation and desolation, Ver. 8.—o Job. 6. 4. Ch. 23. 11.—p Ch. 23. 12. & 25. 3. q Jer. 23. 17. 12. Ver. 4. Ch. 23. 12. Mal. 1. 3. 4.—r Ch. 6. 2. & 3. 4. & 23. 11. s Psa. 63. 4. 12. Ch. 23. 5. Obad. 12.—t Or, though the LORD was there.—u Psa. 48. 1. 3. & 132. 13, 14. Chap. 43. 25.—v Matt. 7. 2. Jam. 2. 13.—w Chap. 6. 2. Psa. 8. 15.—x Heb. to devour.—y 1 Sam. 2. 3. Rev. 13. 8.—z Heb. magnified.—a. Isa. 65. 13, 14.

Verse 29. I will raise up—a plant of renown] *וַיִּשְׂא יְהוָה מַטְבֵּי לֶשֶׁת*, "a plantation to the name;" to the name of CHRIST. A Christian church, composed of men who are Christians, who have the spirit of Christ in them; and do not bear His name in vain. I believe the words might be applied to the Christian church; but that Christ may be called a plant or plantation here, as he is elsewhere called a branch and a rod, Isa. iv. 2, xi. 1; so Jer. xxiii. 5; xxxv. 15, is most probable. He is the Person of name, *וְשֵׁם לֵשֶׁת*, JESUS, the Saviour, CHRIST; the Anointer long spoken of before He was manifested in the flesh; and since, the daily theme in the church militant. It is He who hath loved us; and washed us from our sins in His own blood; no name being given under heaven among men by which we can be saved; who has a name above every name, and at whose name every knee shall bow; through whose name, by faith in His name, the diseased are healed; and in whose name all our prayers and supplications must be presented to God to make them acceptable. This is the Person of NAME!

They shall be no more consumed with hunger] For this glorious plant of name is the Bread of life; and this is broken in all the assemblies of His people, where His name is properly proclaimed.

Verse 31. And ye my flock] That is, under the allegory of a flock of sheep, I point out men; and under that of a pasture, my Church; and under that of a shepherd, the Messiah, through whom I am become your God. And He who is your God, is *אֲדֹמַי יְהוָה* *adomai yehovah*, the self-existing being; the Governor and Director, as well as the Saviour and Judge, of men.

NOTES ON CHAPTER XXXV.

Verse 2. Set thy face against mount Seir] That is, against the Edomites. This prophecy was probably delivered about the time of the preceding; and before the destruction of Idumea by Nebuchadnezzar, which took place about five years after.

Calmet supposes that two destructions of Idumea are here foretold; one by Nebuchadnezzar, and the other by the Jews after their return from their captivity.

Verse 3. Most desolate] Literally, a desolation and a wilderness.

Verse 5. A perpetual hatred] The Edomites were the

descendants of Esau; the Israelites the descendants of Jacob. Both these were brothers, and between them there was contention even in the womb, and they lived generally in a state of enmity. Their descendants kept up the ancient feud; but the Edomites were implacable, and had not only a rooted, but perpetual enmity to the Israelites; and harassed and distressed them by all possible means. And they seized the opportunity, when the Israelites were most harassed by other enemies, to make inroads upon them, and cut them off wherever they found them.

To afflict the afflicted is cruel. This is scarcely of man, bad as he is. He must be possessed by the malignant spirit of the devil, when he wounds the wounded, insults over the miseries of the afflicted, and seeks opportunities to add affliction to those who are already under the rod of God.

Verse 6. Blood shall pursue thee.] Thou lovest blood, and thou shalt have blood. It is said, that Cyrus and two hundred thousand men were slain in an ambush by Thomyris, queen of the Scythians; and that she cut off his head, and threw it into a vessel filled with blood, with this severe sarcasm:—

*Stilla te sanguine quem elidit, Cyræ.
"O Cyrus, now satisfy thyself with blood!"*

Hence, the figure:—

*Sarcasmus, with this biting taunt, doth kill;
Cyrus, thy throat was blood; now drink thy fill!"*

Verse 9. Perpetual desolations] Thou shalt have perpetual desolation for thy perpetual hatred.

Verse 10. These two nations] Israel and Judah. The Idumeans thought of conquering and possessing both; and they would have succeeded, but only the Lord was there; and this spoiled their projects, and blasted their hope.

Verse 12. They are laid desolate, they are given us to consume.] They exulted in seeing Judea overrun; and they rejoiced in the prospect of completing the ruin, when the Chaldeans had withdrawn from the land.

Verse 13. Thus with your mouth ye have boasted against me] Ye have said you would enter into those lands, and take them for your inheritance; though ye knew that God had promised them to the Israelites, and that you should never have them for your portion.

Verse 14. When the whole earth rejoiceth] When the whole land shall rejoice in the restoration of the Jews, I

15 'As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: 'thou shalt be desolate, O mount Seir, and all Idumea, even all of it: and they shall know that I am the Lord.

CHAPTER XXXVI.

The Edomites, or Idumeans, during the Babylonian captivity, took possession of the mountainous parts of Judaea, and the fortresses which commanded the country, intending to crush the Jews, if ever they should return from their captivity. The Prophet therefore, by a beautiful personification, addresses the mountains of Israel; and, ascribing to them passions and emotions similar to those of his own breast, consoles them with the prospect of being soon rid of those usurping foes; of being freed from the darkness of a hole under which they grounded; and of flourishing again in their ancient glory as in their rightful course, 1-15. The idolatry and other sins of the Jews are then declared to be the cause of their captivity and dispersion, 16-20; from which, however, they are promised a deliverance in terms of great force and beauty, 21-24. This Chapter contains also, under the type of the happy condition of the Israelites after their restoration from the Babylonian captivity, a glorious prophecy of the rich blessings of the Gospel dispensation.

CL XLVIII. 2. Ter. Frick, Reg. Rom. cil. an. 34.

ALSO, thou son of man, prophesy unto the 'mountains of Israel, and say, Ye mountains of Israel, hear the word of the Lord:

2 Thus saith the Lord God; Because 'the enemy hath said against you, Aha, 'even the ancient high places 'are ours in possession:

3 Therefore prophesy and say, Thus saith the Lord God; 'Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, 'and 'ye are taken up in the lips of talkers, and are an infamy of the people:

4 Therefore, ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains, and to the hills, to the 'rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which 'became a prey and 'derision to the residue of the heathen that are round about;

5 Therefore thus saith the Lord God; 'Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, 'which have appointed my land into their possession with the joy of all their heart, with despiseful minds, to cast it out for a prey.

6 Prophecy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord God; Behold, I have spoken in my jealousy and in my fury, because ye have 'borne the shame of the heathen:

7 Therefore thus saith the Lord God; I have 'lifted up mine hand, Surely the heathen that are about you, they shall bear their shame.

8 But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit

to my people of Israel; for they are at hand to come.

9 For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown:

10 And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and 'the wastes shall be builded:

11 And 'I will multiply upon you man and beast: and they shall increase and bring fruit; and I will settle you after your old estates, and will do better unto you than at your beginnings: 'and ye shall know that I am the Lord.

12 Yea, I will cause men to walk upon you, even my people Israel; 'and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth 'bereave them of men.

13 Thus saith the Lord God; Because they say unto you, 'Thou land devourest up men, and hast bereaved thy nations;

14 Therefore thou shalt devour men no more, neither 'bereave thy nations any more, saith the Lord God.

15 'Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God.

16 Moreover the word of the Lord came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, 'they defiled it by their own way and by their doings: their way was before me as 'the uncleanness of a removed woman.

18 Wherefore I poured my fury upon them 'for the blood that they had shed upon the land, and for their idols wherewith they had polluted it:

19 And I 'scattered them among the heathen, and they were dispersed through the countries: 'according to their way and according to their doings I judged them.

20 And when they entered unto the heathen, whither they went, they 'profaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of his land.

21 But I had pity 'for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

22 Therefore say unto the house of Israel,

y Obad. 12, 15.—a Ver. 3, 4.—a Ch. 6, 2, 3.—b Ch. 35, 2 & 28, 2.—c Dent. 32, 13, d Ch. 32, 18.—e Heb. Borne for because.—f Dent. 28, 32, 1 Kings 9, 7, 1 Sam. 2, 15. Dan. 2, 16.—g Or, ye need to consider the life of the first.—h Or, better as, or, date.—i Ch. 34, 38.—k Ps. 72, 4, 21. Chap. 35, 12.—l Ch. 35, 10, 12, a Ps. 123, 3, 4. Chap. 34, 25. Ver. 15.—o Chap. 30, 5.

p Ver. 23. Isa. 33, 12 & 61, 4. Amos 9, 14.—q Jer. 31, 27, & 33, 12.—r Ch. 35, 2 & 27, 6, 12.—s Obad. 17, 24.—t See Jer. 15, 7.—u Num. 13, 24.—v Or, cause to fall.—w Chas. 34, 28.—x Lev. 15, 25, 27, 31. Jer. 2, 7.—y Lev. 15, 19, 24.—z Ch. 15, 25, 28, & 27.—a Ch. 22, 15.—b Ch. 7, 3 & 15, 30, & 59, 34.—c Isa. 62, 5. Rom. 2, 24, d Ch. 30, 5, 14.

will make thee desolate. Probably this refers to the time of the Maccabees.

Verse 15. So will I do unto thee] Others shall rejoice in thy downfall, as thou hast rejoiced at their downfall.

This whole Chapter strongly inculcates this maxim:—Do as thou wouldst be done by; and what thou wouldst not have done to thee, do not to others. And from it we learn, that every man may, in some sort, be said to make his own temporal good or evil; for as he does to others, God will take care to do to him, whether it be evil or good, weal or woe. Would you not be slandered or backbitten, then do not slander nor backbite. Wouldst thou wish to live in peace, then do not disturb the peace of others. Be merciful and thou shalt obtain mercy.

NOTES ON CHAPTER XXXVI.

Verse 1. Prophecy unto the mountains of Israel] This is a part of the preceding prophecy, though it chiefly concerns the Jews. In it they are encouraged to expect a glorious restoration; and that none of the evil wishes of their adversaries should take place against them.

Verse 2. Because the enemy hath said] The Idumeans thought they would shortly be put in possession of all the strong places of Israel; the ancient high places shall be ours.

Verse 4. Therefore—thus saith the Lord God to the mountains, &c.] They shall neither possess mountain nor valley, hill nor dale, fountain nor river; for though in my justice I made you desolate, yet they shall not profit by your disasters. See ver. 5, 6, and 7.

Verse 8. For they are at hand to come.] The restora-

tion of the Jews is so absolutely determined, that you may rest assured it will take place; and be as confident relative to it, as if you saw the different families entering into the Israelitish borders. It was near at hand in God's determination, though there were about fifty-eight of the seventy years unelapsed.

Verse 9. Ye shall be tilled and sown] The land shall be cultivated as it formerly was, when best peopled and at peace.

Verse 11. I will multiply upon you man and beast] The agriculturist and the beast of burthen.

And will do better unto you than at your beginnings] I agree with Calmet, that it would be difficult to show the literal fulfilment of this prophecy, from the days of Zerubbabel to the birth of Christ. The colouring is too high for that period; and the whole falls in better with Gospel than with Jewish times.

Verse 17. When the house of Israel dwelt in their own land] Had they continued faithful to me, they had never been removed from it: but they polluted it with their crimes; and I abhorred the land on that account, and gave both them and it up to the destroyers.

Verse 20. And when they entered unto the heathen] So bad were they, and so deeply fallen, that they profaned the Lord's name among the heathen; and, on their account, the true God was blasphemed. These, say they, are the people of Jehovah—O what an abominable people are these! and what sort must that God be who can have and own such for His people!

Thus saith the Lord God; I do not *this* for your sakes, O house of Israel, *but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the Lord, saith the Lord God, when I shall be 'sanctified in you before 'their eyes.

24 For ^b I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 'Then will I sprinkle clean water upon you, and ye shall be clean: ^b from all your filthiness, and from all your idols, will I cleanse you.

26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

27 And I will put my ^m Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

¹ Pa. 102. 8.—(Chap. 31. 4. & 32. 22.—Or, your.—) Chap. 34. 13. & 37. 21. 1. Isa. 44. 15. Jer. 10. 23.—1. Jer. 22. 28.—Ca. 11. 12.—Ca. 11. 12. & 12. 14.—Ca. 22. 28. & 22. 28.

Verse 23. *I will sanctify my great name*] By changing your hearts and your conduct, I shall show my hatred to vice, and my love of holiness: but it is not *for your sakes*, but for *my holy name's sake*, that I shall do you good in your latter days.

Verse 24. *I will take you from among the heathen*] This does not relate to the restoration from Babylon merely. The Jews are at this day scattered in all *Heathen, Mohammedan, and Christian countries*. From these they are to be gathered, and brought to repossess their own land.

Verse 25. *Then (at the time of this great restoration) will I sprinkle clean water upon you*] *The truly cleansing water*; the influences of the HOLY SPIRIT typified by water, whose property it is to *cleanse, whiten, purify, refresh, render healthy and fruitful*.

From all your filthiness] From every sort of external and internal abomination and pollution.

And from all your idols] False gods, false worship, false opinions, and false hopes.

Will I cleanse you.] Entirely separate you.

Verse 26. *A new heart also will I give you*] I will change the whole of your infected nature; and give you new appetites, new passions; or, at least, the old ones *purified and refined*. The heart is generally understood to mean, all the *affections and passions*.

And a new spirit will I put within you] I will renew your minds, also *enlighten your understanding, correct your judgment, and refine your will*; so that you shall have a *new spirit*, to actuate your new heart.

I will take away the stony heart] That heart that is *hard, impenetrable, and cold*; the affections and passions that are unyielding, frozen to good, unaffected by heavenly things; that are slow to credit the words of God. I will entirely remove this heart: it is the opposite to that which I have promised you; and you cannot have the *new heart and the old heart* at the same time.

And I will give you a heart of flesh] One that can feel, and that can enjoy; that can feel *love to God*, and to all men, and be a proper habitation for the living God.

Verse 27. *And I will put my Spirit within you*] To keep the heart of *flesh alive*; the *feeling heart* still *sensible*; the *loving heart* still *happy*. I will put my Spirit, the great principle of light, life, and love, within you; to actuate the *new spirit*, and to influence the *new affections and passions*; that the animal spirit may not become *brutish*; that the mental powers become not *foolish*. I will put my Spirit within you; so that, as the *new spirit* may influence the *new heart*, so will my Spirit influence your *new spirit*, that each may have a proper *motion*; and then all will be pure, regular, and harmonious, when *passion* is influenced by *reason*, and *reason* by the *Holy Ghost*.

And the cause shall be evidenced by the effects:—for I will cause you to walk in my statutes; not only to believe and reverence my appointments, relative to what I command you to perform: but ye shall walk in them; your conduct shall be regulated by them. *And ye shall keep my judgments*; whatsoever I enjoin you to avoid. And ye shall do them; ye shall not only avoid every appearance of evil, but keep all my ordinances and commandments unblemishedly.

Here is the salvation that God promises to give to

28 * And ye shall dwell in the land that I gave to your fathers; *and ye shall be my people, and I will be your God.

29 I will also ^p save you from all your uncleanness: and ⁱ I will call for the corn, and will increase it, and ^r lay no famine upon you.

30 * And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

31 Then ^s shall ye remember your own evil ways, and your doings that were not good, and ^a shall loathe yourselves in your own sight for your iniquities and for your abominations.

32 * Not for your sakes do I *this*, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

33 Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, *and the wastes shall be builded.

34 And the desolate land shall be tilled,

¹ Jer. 31. 28. Chap. 11. 28. & 37. 27.—² Matt. 11. 28. Rom. 11. 28.—³ Gal. 1. 15. 1. Cor. 15. 22.—⁴ Ca. 24. 22.—⁵ Ca. 24. 22.—⁶ Ca. 15. 21. ⁷ 1. Cor. 15. 22. ⁸ 1. Cor. 15. 22.—⁹ Deut. 5. 5. Ver. 22.—¹⁰ Ver. 14.

restored Israel; and here is the salvation that is the birth-right of every Christian believer: the complete destruction of all sin in the soul, and the complete renewal of the heart; no sin having any place within, and no unrighteousness having any place without.

"But where are they that are thus saved?" *Ans.* Wherever true Christians are to be found. "But I know many true Christians that have not this salvation, they daily mourn over their evil hearts?" *Ans.* They may be sincere, but they are not true Christians; i. e. such as are saved from their sins; the true Christians are those who are filled with the nature and Spirit of Christ. But I will ask a question in my turn:—"Do those you mention think it a virtue to be always mourning over their impurities?" Most certainly.—Then it is a pity they were not better instructed. It is right they should mourn while they feel an impure heart:—but why do they not apply to that blood which cleanses from all unrighteousness, and to that Spirit which cleanses the very thoughts of the heart by his inspiration? Many employ that time in brooding and mourning over their impure hearts, which should be spent in prayer and faith before God, that their impurities might be washed away. In what a state of nonage are many members of the Christian church.

Verse 29. *Ye shall be my people*] Wholly given up to me in body, soul, and spirit.

And I will be your God.] To fill you with love, joy, peace, meekness, gentleness, long-suffering, fidelity, and goodness; to occupy your whole soul, and gratify your every desire.

Verse 29. *I will also save you from all your uncleanness*] I repeat it; I will save you from all your sin.

Verse 30. *Ye shall receive no more reproach of famine*] Ye shall be daily and hourly fed with that bread that endures unto eternal life. "But will not those get proud, who are thus saved, if there be any such?"—and will they not undervalue the blood of the covenant, for then they shall not need it?" *Ans.* Hear what the Lord saith,—

Verse 31. *Then shall ye remember your own evil ways*] Ye shall never forget that ye were once slaves of sin, and sold under sin; children of the wicked one; heirs to all God's curses, with no hope beyond hell. Such cleaned people never forget the horrible pit and the miry clay out of which they have been brought. And can they then be proud? No! they loathe themselves in their own sight. They never forgive themselves for having sinned against so good a God, and so loving a Saviour. And can they undervalue him by whose blood they were bought, and by whose blood they were cleansed? No! That is impossible: they now see Jesus as they ought to see Him; they see Him in His splendour, because they feel Him in His victory and triumph over sin. To them that thus believe, He is precious; and He was never so precious as now. As to their not needing Him when thus saved from their sin, we may as well say, as soon may the creation not need the sustaining hand of God, because the works are finished! Learn this, that as it requires the same power to sustain creation as to produce it; so it requires the same Jesus who cleansed, to keep clean. They feel that it is only through his continued indwelling, that they are kept holy, and happy, and useful. Were He to leave them, the original darkness and kingdom of death would soon be restored.

whereas it lay desolate in the sight of all that passed by.

35 And they shall say, This land that was desolate is become like the garden of ^v Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.

36 Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: ^v I the Lord have spoken it, and I will do it.

37 Thus saith the Lord God; ^v I will yet for this be enquired of by the house of Israel, to do it for them; I will ^v increase them with men like a flock.

38 As the ^v holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord.

CHAPTER XXXVII.

This Chapter treats of the same subject with the preceding in a beautiful and elegant style. Under the emblem of the open valley being thickly sown with very dry bones, is represented the hopeless state of the Jews when dispersed throughout the provinces of the Chaldean empire. But God, contrary to every human probability, restores them back to life, thereby preparing the restoration of that people from the Babylonish captivity, and their resettlement in the land of their forefathers, 1-14. The Prophet then makes an easy and elegant transition to the blessedness of the people of God under the Gospel dispensation, in the plenitude of its manifestation; when the gentile converts to Christianity, the spiritual Israel, shall be no longer under the domination of Heathen and Antichristian rulers, but shall be collected together into one visible kingdom, and constitute but one flock under one Shepherd, 15-20. The dry bones reviving is considered by some as having a remote view to the general resurrection.

OL XLVIII 2
Tur: Prim, Bag.
Rom. cir. 25.

THE ^v hand of the Lord was upon me, and carried me out ^v in the spirit of the Lord, and set me down in the midst of the valley which was full of bones,

2 And caused me to pass by them round about: and behold, there were very many in the open ^v valley; and lo, they were very dry.

3 And he said unto me, Son of man, can these

v. Is. 51. 2. Ch. 23. 13. Joel 2. 3.—v. Ch. 17. 24. & 28. 14. & 27. 14.—2. See Ch. 14. 2. & 28. 24.—v. Ver. 16.—Heb. foot of holy things.—Ch. 1. 2.—b. Ch. 1. 14. & 2. 2. & 11. 24. Luke 4. 1.—Or, champagne.—d. Deut. 28. 28. 1 Sam. 2. 6.

Verse 35. This land that was desolate (by sin) is become like the garden of Eden.] By righteousness. Satan's blast is removed: God's blessing has taken place.

Verse 36. Then the heathen.] They shall see how powerful Jehovah is; and how fully he saves those who come unto and worship Him.

Verse 37. Thus saith the Lord God.] In answer to the question,—Who shall have such blessings? we say, they that pray; that seek earnestly; that strive to enter in at the strait gate. Thus saith the Lord, I will yet for this be enquired of by the house of Israel. Neither Jew nor Gentile shall be thus saved who do not earnestly pray to God; and for this thing: for this complete salvation; this setting up of the kingdom of Christ upon earth, and particularly in their own souls.

Verse 38. As the holy flock.] The church of Christ, without spot or wrinkle, or any such thing.

The flock of Jerusalem.] The Jerusalem that is from above, the city of the living God; the place where His majesty dwells. When they came in ancient times to the solemn national feasts; so shall they come when they have fully turned unto the Lord, and received His salvation by Christ Jesus.

I do not ask my Reader's pardon for having considered this most beautiful Chapter, as relating not to the restoration from the Babylonish captivity, but to the redemption under the New Covenant by Jesus the Christ. There is no period of the Jewish history, from that time until now, to which it can be applied. It must belong to the Gospel dispensation; and if the Jews will still refuse, contradict, and blaspheme, let no Christian have any fellowship with them, in their opposition to this Almighty Saviour. Let none be indifferent to his salvation,—let all plead His promises; and let the messengers of the churches proclaim to the Christian world a FREE—a FULL—and a PRESENT SALVATION!—And may great grace rest upon themselves, and upon all their flocks!

NOTES ON CHAPTER XXXVII.

Verse 1. The hand of the Lord was upon me.] The prophetic influence was communicated.

And carried me out in the spirit.] Or, and the Lord brought me out in the spirit; that is, a spiritual vision, in which all these things were doubtless transacted.

The valley which was full of bones.] This vision of the dry bones was designed, first, as an emblem of the then wretched state of the Jews: secondly, of the general resurrection of the body.

Verse 3. Can these bones live?] Is it possible that the persons whose bones these are, can return to life?

bones live? And I answered, O Lord God, ^v thou knowest.

4 Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.

5 Thus saith the Lord God unto these bones; Behold, I will ^v cause breath to enter into you, and ye shall live:

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; ^v and ye shall know that I am the Lord.

7 So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.

9 Then said he unto me, Prophecy unto the ^v wind, prophecy, son of man, and say to the wind, Thus saith the Lord God; ^v Come from the four winds, O breath, and breathe upon these slain, that they may live.

10 So I prophesied as he commanded me, ^v and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

11 Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, ^v Our bones are dried, and our hope is lost: we are cut off for our parts.

12 Therefore prophecy and say unto them, Thus saith the Lord God; Behold, ^v O my people, I will open your graves, and cause you to come up out of your graves, and ^v bring you into the land of Israel.

John 5. 21. Rom. 4. 17. 2 Cor. 1. 2.—v. Ps. 104. 20. Ver. 8.—Ch. 6. 7. & 25. 12. Joel 2. 27. & 3. 17.—v. Or, breath.—b. Ps. 104. 20. Ver. 5.—1 Rev. 11. 11.—b. Ps. 141. 7. Is. 62. 14.—1 Is. 26. 19. Hos. 13. 14.—c. Ch. 33. 24. Ver. 25.

Verse 4. Prophecy upon these bones.] Declare to your miserable countrymen the gracious designs of the Lord: shew them that their state, however deplorable, is not hopeless.

Verse 5. Behold, I will cause breath.] נפש ruach signifies both soul, breath, and wind; and, sometimes, the Spirit of God. Soul is its proper meaning in this vision, where it refers to the bones. I will cause the soul to enter into you.

Verse 6. I will lay sinews upon you.] Observe the progress:—1. Here are the bones. 2. The ligaments, called here sinews, are to be added in order to unite the bones, that the skeleton might be complete. 3. The flesh (the whole muscular system, the subjacent and superjacent muscles, including the arterial and venous system,) clothes this skeleton. 4. The skin (the dermis and epidermis, or cutis and cuticle,) envelops the whole of these muscles or flesh; and now these bodies are in the state that the body of Adam was before it received the animal and intellectual principle from God. 5. There was no breath in them: they had not yet received their souls. 6. The wind, נפש ruach, the soul, came into them. They were endued with animal and intellectual life; and they arose and evidenced a complete restoration to life, and began to perform its functions, ver. 10.

Verse 9. Prophecy unto the wind.] נפש ruach. Address thyself to the soul; and command it to enter into these well organized bodies, that they may live.

Come from the four winds.] SOULS, come from all parts where ye are scattered; and reanimate these bodies from which ye have been so long separated. The four winds signify all parts; in every direction. Literally, it is, "Souls, come from the four souls;" "Breath, come from the four breaths;" or, "Wind, come from the four winds." But here, נפש ruach has both of its most general meanings, wind or breath, and soul.

Verse 11. These bones are the whole house of Israel.] That is, their state is represented by these bones; and their restoration to their own land is represented by the revivification of these bones.

Verse 12. I will open your graves.] Here is a pointed allusion to the general resurrection; a doctrine properly credited and understood by the Jews, and to which our Lord refers, John v. 25, 28, 29; The hour is coming when they that are in their graves shall hear his voice, and come forth.

And cause you to come up out of your graves.] I am determined that ye shall be restored; so that were ye even in your graves, as mankind at the general resurrection, yet my all powerful voice shall call you forth.

13 And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

14 And I shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.

15 The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

17 And join them one to another into one stick; and they shall become one in thine hand.

18 And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?

19 Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

20 And the sticks whereon thou writest shall be in thine hand before their eyes.

21 And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22 And I will make them one nation in the land upon the mountains of Israel; and one King shall be King to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

Ch. 36. 27.—See Num. 17. 2.—p 9 Chron. 11. 12, 15, 16. & 15. 9. & 20. 11, 12. q See Ver. 22, 24.—Ch. 12. 8. & 31. 18.—Zech. 10. 6.—Ver. 16, 17.—Ch. 12. 3. r Ch. 36. 24.—Jer. 11. 13. Jer. 3. 18. & 20. 4. Hos. 1. 11.—Ch. 34. 23, 24. John 10. 16.—Ch. 36. 25.—Chap. 36. 24, 26.—Isa. 40. 11. Jer. 33. 5. & 30. 9. Ch. 34.

Verse 13. *When I have opened your graves*] When I shall have done for you what was beyond your hope, and deemed impossible, then shall ye know that I am Jehovah.

Verse 14. *And shall put my Spirit*] רוחי ruحي. Here רוח ruach is taken for the Holy Ghost. They were living souls, animal and intellectual beings, when they had received their souls, as mentioned above: but they could only become spiritual, holy, and obedient creatures by the Spirit of God actuating their spirits. See the Notes on chap. xxxvi. 25, 26, 27.

THREE degrees, or processes, have been remarked in this mystic vision. When the prophet was commanded to prophesy,—to foretell, on the authority of God, that there should be a restoration to their own land,—

1. There was a noise, which was followed by a general shaking, during which the bones became arranged and united.

2. The flesh and skin came upon them, so that the dry bones were no longer seen.

3. The spirit, or soul, came into them, and they stood up perfectly vivified.

Perhaps these might be illustrated by three periods of time, which marked the regeneration of the Jewish polity.

1. The publication of the edict of Cyrus in behalf of the Jews, which caused a general shaking, or stir, among the people, so that the several families began to approach each other, and prepare for their return to Judea, Ezra i. 2, 3. But, though partially restored, they were obliged to discontinue the rebuilding of their temple.

2. The edict published by Darius in the second year of his reign, Ezra iv. 23, 24, which removed the impediments thrown in the way of the Jews. Ezra vi. 6, 7, &c.

3. The mission of Nehemiah, with orders from Artaxerxes to complete the building of the temple and the city, Neh. ii. 7, &c. Then the Jews became a great army, and found themselves in sufficient force to defend themselves and city against all their enemies.

As to the spiritual uses of this curious vision, I must leave them to preachers. I have given the literal meaning, and what the different parts refer to; and if they found their observations on these, they may profit their hearers.

Verse 16. *Son of man, take thee one stick*] The two sticks mentioned in this symbolical transaction represented, as the Text declares, the two kingdoms of Israel and

23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but

I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And David my Servant shall be King over them; and they all shall have one Shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my Servant David shall be their Prince for ever.

26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

CHAPTER XXXVIII.

The sublime prophecy contained in this and the following Chapter relates to Israel's victory over Gog, and is very obscure. It begins with representing a prodigious armament of many nations coming together, under the conduct of Gog, for the destruction of overwhelming the Jews, who have been for some time scattered in their lands subsequent to their return from the Babylonish captivity, 1-8. These names are farther represented as making themselves sure of the spoil, 10-13. But in the critical conjuncture when Israel, to all human appearance, was about to be swallowed up by her enemies, God most graciously appears, to execute by terrible judgments the vengeance threatened against these formidable adversaries of his people, 14-16. The Prophet, in terms borrowed from human passions, describes, with awful emphasis, the fury of Jehovah as coming up to Him, and the effect of it to convulse all the animals and all man-made creation tremble, and even to confound with terror the whole frame of nature, 17-22.

AND the word of the LORD came unto me, saying,

Ch. XLVIII. 2. The. Princ. Reg. Rem. cr. 26. 28. 23, 24. Hos. 3. 5. Luke 1. 32.—b Ver. 22. John 10. 16.—Ch. 36. 27.—d Ch. 36. 28. e Isa. 60. 21. Joel 3. 10. Amos 9. 15. Ver. 24. John 12. 31.—f Isa. 53. 8. Jer. 32. 44. Ch. 25.—h Chap. 33. 10, 37.—i 2 Cor. 6. 16.—k Lev. 25. 11, 12. (Chap. 13. 7. John 1. 16.—l Ch. 11. 30. & 14. 11. & 36. 22.—m Ch. 36. 23.—n Ch. 36. 12.

Judah, which were formed in the days of Rehoboam, and continued distinct till the time of the captivity. The kingdom of Judah was composed of the tribes of Judah and Benjamin, with the Levites; all the rest went off in the schism with Jeroboam, and formed the kingdom of Israel. Though some out of those tribes did rejoin themselves to Judah; yet no whole tribe ever returned to that kingdom. Common sufferings in their captivity became the means of reviving a kinder feeling; and to encourage this, God promises that He will reunite them, and restore them to their own land; and that there shall no more be any divisions or feuds among them. To represent this in such a way as would make it a subject of thought, reflection, and enquiry, the prophet is ordered to take the two sticks mentioned above,—to write on them the distinguishing names of the divided kingdoms,—and then by a notch, dovetail, glue, or some such method, to unite them both before the people. He did so;—and, on their enquiry, shewed them the full meaning of this symbolical action.

Verse 19. *The stick of Joseph, which is in the hand of Ephraim*] Jeroboam, the first king of the ten tribes, was an Ephraimite. Joseph represents the ten tribes in general: they were in the hand of Ephraim, that is, under the government of Jeroboam.

Verse 22. *I will make them one nation*] There was no distinction after the return from Babylon.

And one king shall be king to them all] Politically speaking, they never had a king from that day to this; and the grand junction and government spoken of here must refer to another time:—to that in which they shall be brought into the Christian church with the fulness of the Gentiles,—when Jesus, the King of kings and Lord of lords, shall rule over all.

Verse 24. *And David my Servant shall be King*] That this refers to Jesus Christ, see proved, chap. xxiv. 22.

Verse 25. *The land that I have given unto Jacob my Servant*] Jacob means here the twelve tribes; and the land given to them was the whole land of Palestine; consequently, the promise states that when they return, they are to possess the whole of the Promised Land.

Verse 26. *Covenant of peace*] See this explained, chap. xxxiv. 25.

Verse 27. *My tabernacle*] Jesus Christ, the true Tabernacle; in whom dwelt all the fulness of the Godhead bodily.

2 *Son of man, ^b set thy face against ^c Gog, the land of Magog, ^d the chief prince of ^e Meshech and Tubal, and prophesy against him,

3 And say, Thus saith the Lord God; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

4 And 'I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, ^e all of them clothed with all sorts of *armour*, even a great company with bucklers and shields, all of them handling swords:

5 Persia, Ethiopia, and ^b Libya with them; all of them with shield and helmet:

6 ⁱ Gomer, and all his bands; the house of ^k Togarmah of the north quarters, and all his bands: *and* many people with thee.

7 ⁱ Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

8 ^m After many days ⁿ thou shalt be visited: in the latter years thou shalt come into the land *that is* brought back from the sword, ^o *and is* gathered out of many people, against ^p the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall ^q dwell safely all of them.

9 Thou shalt ascend and come ^r like a storm, thou shalt be ^s like a cloud to cover the land, thou, and all thy bands, and many people with thee.

10 Thus saith the Lord God; It shall also come to pass, *that* at the same time shall things come into thy mind, and thou shalt ^t think an evil thought:

11 And thou shalt say, I will go up to the land

of unwall'd villages; I will ^u go to them that are at rest, ^v that dwell ^w safely, all of them dwelling without walls, and having neither bars nor gates,

12 ^x To take a spoil, and to take a prey, to turn thine hand upon ^y the desolate places *that are now* inhabited, ^z and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the ^a midst of the land.

13 ^b Sheba, and ^c Dedan, and the merchants ^d of Tarshish, with all ^e the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

14 Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; 'In that day when my people of Israel ^f dwelleth safely, shalt thou not know *it*?

15 ^g And thou shalt come from thy place out of the north parts, thou, ^h and many people with thee, all of them riding upon horses, a great company, and a mighty army:

16 ⁱ And thou shalt come up against my people of Israel, as a cloud to cover the land; ^j it shall be in the latter days, and I will bring thee against my land, ^k that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God; *Art* thou he of whom I have spoken in old time, ^l by my servants the prophets of Israel, which prophesied in those days ^m many years that I would bring thee against them?

a Ch. 20. 1.—b Ch. 25. 2, 3.—c Rev. 20. 8.—d Or, prince of the chief.—e Chap. 62. 26.—f Kings 19. 24. Ch. 22. 4. & 32. 4.—g Ch. 23. 12.—h Or, Philist. Ch. 27. 10. & 30. 5.—i Gen. 10. 2.—k Ch. 27. 14.—l Like Isa. 8. 9, 10. Jer. 46. 3, 4, 14. & 51. 12. m Gen. 49. 1. Deut. 4. 20. Ver. 16.—n Isa. 23. 6.—o Ver. 12. Ch. 34. 13.—p Ch. 28. 1, 4, 8.—q Jer. 23. 6. Ch. 23. 22. & 31. 23. Ver. 11.—r Isa. 23. 2.—s Jer. 4. 13.

Ver. 16.—t Or, conceiving a malicious purpose.—u Jer. 46. 21.—v Ver. 8.—w Or, confidently.—x Heb. To spoil the spoil, and to prey the prey, Ch. 23. 12.—y Ch. 26. 24, 25.—z Ver. 8.—a Heb. navee. Judg. 9. 27.—b Ch. 27. 22.—c Ch. 27. 15, 20. d Ch. 27. 12.—e See Ch. 10. 3, 6.—f Isa. 4. 1.—g Ver. 8.—h Chap. 20. 2.—i Ver. 8. k Ver. 9.—l Ver. 8.—m Exod. 14. 4. Chap. 25. 23. & 29. 2.—n Heb. by the hands.

NOTES ON CHAPTER XXXVIII.

Verse 2. *Son of man, set thy face against Gog, the land of Magog*] This is allowed to be the most difficult prophecy in the Old Testament. It is difficult to us, because we know not the king nor people intended by it: but I am satisfied they were well known by these names in the time that the prophet wrote.

I have already remarked in the Introduction to this Book that there are but two opinions on this subject that appear to be at all probable:—1. That which makes Gog *Cambyses*, king of *Persia*; and, 2. That which makes him *Antiochus Epiphaneus*, king of *Syria*. And between these two (for one or the other is supposed to be the person intended) men are much divided.

Calmet, one of the most judicious commentators that ever wrote on the Bible, declares for *Cambyses*; and supports his opinion, in opposition to all others, by many arguments.

Mr. *Mede* supposes the *Americans* are meant, who were originally colonies of the *Scythians*, who were descendants of *Magog*, son of *Japhet*. *Houbigant* declares for the *Scythians*; whose neighbours were the people of *Rosh*, *Meshech*, and *Tubal*, that is, the *Russians*, *Moscovites*, and *Tybareni* or *Cappadocians*. Several eminent critics espouse this opinion. *Rabbi David Kimchi* says the *Christians* and *Turks* are meant: and of later opinions there are several, founded in the ocean of conjecture. *Calmet* says expressly, that Gog is *Cambyses*, king of *Persia*, who, on his return from the land of *Egypt*, died in *Judea*. The Rev. *David Martin*, pastor of the Walloon church at *Utrecht*, concludes, after examining all previous opinions, that *Antiochus Epiphaneus*, the great enemy of the *Israelites*, is alone intended here; and that *Gog*, which signifies covered, is an allusion to the well known character of *Antiochus*, whom historians describe as an artful, cunning, and dissembling man. See Dan. viii. 23, 25; xi. 23, 27, 32. *Magog* he supposes to mean the country of *Syria*. Of this opinion the following quotation from *Pliny*, *Hist. Nat. lib. v. c. 23*, seems a proof; who, speaking of *Cælo-Syria*, says, *Cæle habet Apamiam Marsyriam amne divisam à Nazorinorum Tetrarohid Bambycesm quam alio nomine Hierapolis vocatur, Syria verò Mæce*. "Cælo-Syria has *Apamia* separated from the tetrarchy of the *Nazarenes* by the river *Marsyria* and *Bambyce*, otherwise called *Hierapolis*; but by the *Syrians*, *Mæce*."

I shall at present examine the Text by this latter opinion.

Chief prince of Meshech and Tubal] These probably mean the auxiliary forces, over whom *Antiochus* was supreme; they were the *Moscovites* and *Cappadocians*.

Verse 4. *I will turn thee back*] Thy enterprise shall fail.

Verse 5. *Persia*] That a part of this country was tributary to *Antiochus*, see 1 *Maccab.* iii. 31.

Ethiopia and Libya] That these were auxiliaries of *Antiochus* is evident from Dan. xi. 43; *The Libyans and Ethiopians shall be at his steps*.

Verse 6. *Gomer, and all his bands; the house of Togarmah*] The *Cymmerians* and *Turcomanians*, and other northern nations.—*Calmet*.

Verse 8. *In the latter years thou shalt come*] This was fulfilled about four hundred years after.—*Martin*. The expedition of *Cambyses* against *Egypt* was about twelve years after the return of the Jews from *Babylon*.—*Calmet*.

Verse 9. *Thou shalt ascend and come like a storm*] It is observable that *Antiochus* is thus spoken of by *Daniel*, chap. xi. 40.—*The king of the north (Antiochus) shall come against him (the king of the south is the king of Egypt) like a whirlwind*.

Verse 10. *Shall things come into thy mind, and thou shalt think an evil thought*] *Antiochus* purposed to invade and destroy *Egypt* as well as *Judea*, see Dan. xi. 31, 32, 36. This *Calmet* interprets of *Cambyses*, his cruelties in *Egypt*, and his evil design to destroy the *Israelites*.

Verse 12. *To take a spoil, and a prey*] When *Antiochus* took *Jerusalem*, he gave the pillage of it to his soldiers, and spoiled the Temple of its riches, which were immense. See *Joseph. War.* B. i. c. 1.

Verse 13. *Sheba, and Dedan*] The *Arabians*,—anciently great plunderers; and *Tarshish*,—the inhabitants of the famous isle of *Tartessus*, the most noted merchants of the time. They are here represented as coming to *Antiochus*, before he undertook the expedition; and bargaining for the spoils of the Jews. *Art thou come to take a spoil, to carry away silver and gold; cattle and goods?*

Verse 16. *When I shall be sanctified in thee, O Gog*] By the defeat of his troops under *Lysias*, his general, 1 *Macc.* iii. 32, 33, &c, and chap. vi. 6.

Verse 17. *Art thou he of whom I have spoken in old time*] This prophecy, concerning *Antiochus* and the Jews, was delivered about four hundred years before the events took place.—*Martin*. *Calmet* maintains that *Cambyses* is spoken of; and refers to ancient prophecies, especially *Isa.* xiv. xv. xvi. 20, 21.

18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face.

19 For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel;

20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

21 And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother.

22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.

23 Thus will I magnify myself, and sanctify myself: and I will be known in the eyes of many nations, and they shall know that I am the Lord.

CHAPTER XXXIX.

The Prophet goes on to denounce the Divine Judgment against Gog and his army, 1-7; and describes their dreadful slaughter, 8-10, and burial, 11-16, in terms so very lively and comprehensive, as must certainly denote some very extraordinary interposition of Providence in behalf of the Jews. And to amplify the master discourse, the Prophet, with peculiar art and propriety, delays the summoning of all the birds and beasts of prey in nature to feast on the slain, (in allusion to the custom of feasting on the remainder of sacrifices,) till after the greater multitudes are buried; so that though even the remainder, and, as it were, the stragglers, of such mighty hosts would be more than sufficient to satisfy their utmost capacity, 17-20. The remaining verses contain a prediction of the great blessedness of the people of God in Gospel times, and of the stability of the kingdom of Christ, 21-24. It will be proper to remark that the great northern expedition against the natural land, described in this and the preceding Chapter, is, from its striking resemblance in the main particulars, put by the writer of the Apocalypse (chap. xix. 7-10) for a much more formidable armament of a multitude of nations in the four quarters of the earth against the pure Christian church, the mystical Israel; an event which, extremely remote, and which, it is thought, shall immediately precede the destruction of the world by fire, and the general judgment.

OL. XLVIII. 2. **T**HEREFORE, thou son of man, prophesy against Gog, and say, Thus saith the Lord God; Behold, I am against

1 Ch. 38. 5, 6 & 39. 25.—m Psa. 89. 66.—n Hag. 2. 6, 7. Rev. 16. 18.—o Hos. 4. 2 & Jer. 4. 24. Nah. 1. 5, 6.—q Or, towers, or, steep.—r Psa. 105. 16.—s Chap. 14. 17. & 17. 7. 21. 1 Sam. 14. 20. 3 Chron. 20. 23.—t Isa. 63. 15. Jer. 25. 31.—u Chap. 17. 7.—v Psa. 11. 6. Isa. 22. 6, & 29. 38.—x Ch. 13. 11. Rev. 16. 21.—y Ch. 28. 23. & Psa. 116. Ch. 31. 22 & 32. 7. Ver. 14.—z Chap. 33. 2, 3.—a Or, strike with six spears; or, draw thee back with a hook of six teeth, as Ch. 34. 4.

thee, O Gog, the chief prince of Meshech and Tubal;

2 And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel:

3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee; I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.

5 Thou shalt fall upon the open field: for I have spoken it, saith the Lord God.

6 And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the Lord.

7 So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the Lord, the Holy One in Israel.

8 Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken.

9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years:

10 So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God.

11 And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamon-gog.

1 Ch. 38. 15.—d Heb. the sides of the north.—e Chap. 38. 21. Ver. 17.—f Chap. 38. 27.—g Heb. wing.—h Heb. to discover.—i Heb. the face of the field.—j Chap. 38. 22. Amos 1. 4.—k Or, confidently.—m Psa. 72. 10.—n Ver. 22.—o Lev. 11. 4. Ch. 39. 26.—p Ch. 38. 16, 22.—q Rev. 16. 17. & 21. 6.—r Ch. 28. 17.—s (i. e. Judaea.) & Or, make a fire of them.—t Isa. 14. 2.—v Or, mouths.—w That is, The mouth of Gog.

They shall burn them with fire seven years] These may be figurative expressions, after the manner of the Asiatics, whose language abounds with such descriptions. They occur every where in the Prophets. As to the number seven, it is only a certain for an indeterminate number. But as the slaughter was great, and the bows, arrows, quivers, shields, bucklers, handstaves, and spears, were in vast multitudes, it must have taken a long time to gather them up in the different parts of the fields of battle, and the roads in which the Syrians had retreated, throwing away their arms as they proceeded; so there might have been a long time employed in collecting and burning them. And as all seem to have been doomed to the fire, there might have been some found at different intervals, and burnt, during the seven years here mentioned. Mariana, in his History of Spain, lib. xi. c. 24, says, that after the Spaniards had given that signal overthrow to the Saracens, A. D. 1212, they found such a vast quantity of lances, javelins, and such like, that they served them for four years for fuel. And probably these instruments obtained by the Israelites were used in general for culinary firewood; and might literally have served them for seven years, so that during that time they should take no wood out of the fields, nor out of the forests for the purpose of fuel, ver. 10.

Verse 11. The valley of the passengers on the east of the sea] That is, of Gennesareth, according to the Targum. The valley near this lake, or sea, is called The valley of the Passengers, because it was a great road by which the merchants and traders from Syria and other eastern countries went into Egypt; see Gen. xxvii. 17, 28. See Calmet here.

There shall they bury Gog and all his multitude] Some read, "There shall they bury Gog, that is, all his multitude." Not Gog, or Antiochus himself, for he was not in this battle; but his generals, captains, and soldiers, by whom he was represented. As to Hamon-gog, we know no valley of this name but here. But we may understand the words thus—the place where this great slaugh-

Verse 21. I will call for a sword against him throughout all my mountains] Meaning Judas Maccabeus, who defeated his army under Lysias, making a horrible carnage.—Martin. Cambyeses had no wars in the mountains of Israel.

Verse 22. Great hailstones, fire, and brimstone.] These are probably figurative expressions to signify that the whole tide of the war should be against him; and that his defeat and slaughter should be great. Abp. Newcome supposes all the above prophecy remains yet to be fulfilled. Where such eminent scenes are divided; who shall decide!

NOTES ON CHAPTER XXXIX.

Verse 3. I will smite thy bow out of thy left hand] The Persians whom Antiochus had in his army, chap. xxxviii. 5, were famous as archers, and they may be intended here. The bow is held by the left hand; the arrow is pulled and discharged by the right.

Verse 6. I will send a fire on Magog] On Syria. I will destroy the Syrian troops.

And among them that dwell carelessly in the isles] The auxiliary troops that came to Antiochus from the borders of the Euxine sea.—Martin.

Verse 7. In the midst of my people Israel] This defeat of Gog is to be in Israel:—and it was there, according to this prophecy, that the immense army of Antiochus was so completely defeated.

And I will not let them pollute my holy name any more] See on 1 Macc. i. 11, &c. how Antiochus had profaned the temple, insulted Jehovah and his worship, &c. God permitted that as a scourge to His disobedient people: but now the scourger shall be scourged, and he shall pollute the sanctuary no more.

Verse 9. And shall set on fire—the weapons] The Israelites shall make bonfires and fuel of the weapons, tents, &c. which the defeated Syrians shall leave behind them, as expressive of the joy which they shall feel for the destruction of their enemies; and to keep up, in their culinary consumption, the memory of this great event.

12 And seven months shall the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the people of the land shall bury them; and it shall be to them a renown, the day that I shall be glorified, saith the Lord God.

14 And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.

15 And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.

16 And also the name of the city shall be Hamonah. Thus shall they cleanse the land.

17 And thou, son of man, thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

20 Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God.

21 And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

22 So the house of Israel shall know that I am the Lord their God from that day and forward.

23 And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore I hid I my face from them, and gave

them into the hand of their enemies: so fell they all by the sword.

24 According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

25 Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;

26 After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid.

27 When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;

28 Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them into their own land, and have left none of them any more there.

29 Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord God.

CHAPTER XL.

The prophecy or vision, which begins here, continues to the end of the Book. The Temple of Jerusalem lying in ruins when Ezekiel had this vision, (for his date is the fourteenth year after the destruction of Jerusalem by Nebuchadnezzar,) the Jews needed consolation. If they were not promised a restoration of the Temple, they would not feel so great an interest in returning home. It is thought by some that no model of Solomon's Temple had remained. To direct them, therefore, in the dimensions, parts, order, and rules of their new Temple might be one reason why Ezekiel is so particular in the description of the old; to which the new was conformable in figure and parts, though inferior in magnitude, on account of the poverty of the nation at the time. Whatever was august or illustrious in the prophetic figures, and not literally fulfilled in or near their own times, the ancient Jews properly considered as belonging to the time of the Messiah. Accordingly, upon finding that the latter Temple fell short of the model of the Temple here described by Ezekiel, they supposed the prophecy to refer, at least in part, to the period now mentioned. And we, who live under the Gospel dispensation, have apostolical authority for the assertion that the Temple and Temple-worship were emblematic of Christ's church, frequently represented in the New Testament under the metaphor of a Temple, in allusion to the symmetry, beauty, and firmness of that of Solomon; to its orderly worship; and to the manifestations it had of the Divine presence. This Chapter commences with the time, manner, and real, of the vision, 1-3. We have next a description of the east gate, 6-15, the north gate, 20-25, and the south gate, 25-28. Account of the eight tables, 28-33, and of the north gate, 33-35. Account of the eight tables, 28-33, of the chambers, 44-47, and of the porch of the Temple, 48.

A. M. 3417. B. C. 587. O. L. X. A. M. Serv. T. VIII. Reg. Rom. 5.

IN the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the Lord was upon me, and brought me thither.

x Deut. 21. 22. Ver. 14, 16-7 Ch. 23. 22-3 Heb. men of continuance.—a Ver. 12.—b Heb. build.—c That is, the multitude.—d Ver. 13.—e Rev. 18. 17.—f Heb. to the foot of every wing.—g Lev. 12. 6. & 24. 6. Jer. 12. 8. Zeph. 1. 7.—h Or, of feather.—i Ver. 4.—j Rev. 18. 15.—k Heb. great goods.—m Deut. 22. 14. Ex. 22. 15.—n Psa. 76. 6. Ch. 22. 4.—o Rev. 18. 15.—p Ch. 23. 16, 22.—q Exod. 7. 4.

r Ver. 7. 23.—s Ch. 26. 18, 19, 20, 22.—t Deut. 31. 17. Isa. 58. 2.—u Lev. 26. 25. v Ch. 26. 12.—w Jer. 22. 8. Chap. 24. 12. & 25. 21.—x Chap. 20. 40. Hos. 1. 11. y Dan. 4. 16.—z Lev. 22. 8. & 6.—a Ch. 23. 25, 28.—b Ch. 26. 23, 24. & 26. 16.—c Ch. 24. 22. y Ver. 22.—d Heb. by my carrier of the ark.—e Isa. 54. 9.—f Job 2. 22. Zeph. 12. 10. Acts 2. 17.—g Ch. 23. 21.—h Ch. 1. 1.

ter was, and where the multitudes of the slain were buried, might be better called Hamon-gog, the valley of the multitude of Gog, than the valley of passengers; for so great was the carnage there, that the way of the passengers shall be stopped by it. See the Text.

Verse 12. And seven months] It shall require a long time to bury the dead. This is another figurative expression; which, however, may admit of a good deal of literal meaning. Many of the Syrian soldiers had secreted themselves in different places during the pursuit, after the battle, where they died of their wounds—of hunger—of fatigue;—so that they were not all found and buried till seven months after the defeat of the Syrian army. This slow process of burying is distinctly related in the three following verses; and extended even to a bone, ver. 15; which, when it was found by a passenger, the place was marked, that the buriers might see and enter it. Seven months was time little enough for all this work.

Verse 17. Gather yourselves—to my sacrifice] This is an allusion to a custom common in the East: when a sacrifice is made, the friends and neighbours of the party sacrificing are invited to come and feast on the sacrifice.

Verse 18. Ye shall—drink the blood of the princes of the earth] I need not mention the custom of the Scandinavians;—they were accustomed to drink the blood of their enemies out of the skulls of the dead. But this is spoken of fowls and beasts here,—rams, lambs, and goats. The feast shall be as grateful and as plenteous to the fowls and beasts, as one made of the above animals, the fattest and best of their kind (because fed in the fertile fields of Bashan) would be to the guests of him who makes a sacrifice.

Verse 19. And ye shall eat fat—and drink blood] Who shall eat and drink, &c.? Not the Jews; though Voltaire

says they ate human flesh, and are invited here by the prophet to eat the flesh, and drink the blood of their enemies.—which is a most unprincipled falsehood. It is the fowls and the beasts that God invites, ver. 17.—Speak to every feathered fowl, and to every beast of the field, assemble yourselves—that ye may eat flesh and drink blood, nor are the persons altered in all these verses, 17, 18, 19, 20: so the assertion of Voltaire is either through brutish ignorance, or Satanic malice.

Verse 25. Now will I bring again the captivity of Jacob] Both they and the Heathen shall know that it was for their iniquity that I gave them into the hands of their enemies;—and now I will redeem them from those hands in such a way as to prove that I am a merciful God, as well as a just God.

Verse 26. After that they have borne their shame] After they shall have borne the punishment due to a line of conduct which is their shame and reproach, viz. idolatry.

Verse 27. When I have—gathered them] Antiochus had before captured many of the Jews, and sold them for slaves, see Dan. xi. 33.

Verse 28. And have left none of them any more there.] All that chos had liberty to return; but many stayed behind. This promise may therefore refer to a greater restoration, when not a Jew shall be left behind. This, the next verse intimates, will be in the Gospel dispensation.

Verse 29. For I have poured out my Spirit] That is, I will pour out my Spirit; see the Notes on chap. xxxvi. 25-28, where the subject is largely considered. This Spirit is to enlighten, quicken, purify, and cleanse their hearts; so that, being completely changed, they shall become God's people, and be a praise in the earth. Now, they are a proverb of reproach; then, they shall be eminently distinguished.

2 In the visions of God brought he me into the land of Israel ⁴ and set me upon a very high mountain, ⁵ by which *was* as the frame of a city on the south.

3 And he brought me thither, and, behold, *there was* a man, whose appearance *was* ¹ like the appearance of brass, ² with a line of flax in his hand, ³ and a measuring reed; and he stood in the gate.

4 And the man said unto me, ¹ Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew *them* unto thee *art* thou brought hither: ² declare all that thou seest to the house of Israel.

5 And behold ¹ a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits *long* by the cubit and a hand breadth: so he measured the breadth of the building, one reed; and the height, one reed.

6 Then came he unto the gate ² which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, *which was* one reed broad; and the other threshold of the gate *which was* one reed broad.

7 And *every* little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits: and the threshold of the gate by the porch of the gate within *was* one reed.

¹ Ch. 8. 1-4 Rev. 21. 16-3 Or, upon which.—f Chap. 1. 7. Dan. 10. 6.—g Chap. 47. 2. 3.—h Rev. 11. 1. & 21. 15.—i Ch. 44. 5.—k Ch. 43. 10.—l Ch. 42. 22.

NOTES ON CHAPTER XL.

Verse 1. *In the five and twentieth year of our captivity*] According to the date here given, this prophecy was delivered on Tuesday, April 20, A. M. 3430, in the *twenty-fifth* year of the captivity of *Jeconiah*, and *fourteen* years after the taking of Jerusalem.

The Temple here described by Ezekiel is, in all probability, the same which he saw before his captivity, and which had been burned by the Chaldeans *fourteen* years before this vision. On comparing the Books of Kings and Chronicles with this Prophet, we shall find the same dimensions in the parts described by both; for instance, the Temple, or place which comprehended the sanctuary, the holy place, and the vestibule or porch before the Temple, is found to measure equally the same both in Ezekiel and the Kings. Compare 1 Kings vi. 3, 4-16, with chap. xli. 2, &c. The inside ornaments of the Temple are entirely the same: in both we see two courts; an inner one for the priests, and an outer one for the people. Compare 1 Kings vi. 29, 36, 2 Chron. iv. 9, and Ezek. xli. 16, 17, and xlvi. 7, 10. So that there is room to suppose, that in all the rest, the Temple of Ezekiel resembled the old one; and that God's design in retracing these ideas in the prophet's memory was, to preserve the remembrance of the plan, the dimensions, the ornaments, and whole structure, of this Divine edifice; and that at the return from captivity the people might more easily repair it, agreeably to this model. The prophet's applying himself to describe this edifice was a motive of hope to the Jews of seeing themselves one day delivered from captivity,—the Temple rebuilt,—and their nation restored to its ancient inheritance. Ezekiel touches very slightly upon the description of the Temple, or house of the Lord, which comprehended the holy place and sanctuary, and which are so exactly described in the Books of Kings. He dwells more largely upon the gates, the galleries, and apartments, of the Temple, concerning which the history of the Kings had not spoken, or only just taken notice of by the way.

This is the judgment of *Calmel*; and although every biblical critic is of the same opinion, yet more labour is spent on *rebuilding* this Temple of *Ezekiel* than was spent on that built by Solomon! The Jesuits, *Prada* and *Villalpand*, have given three folio volumes on this Temple, with abundance of cuts, where the different parts are exhibited after the finest models of *Grecian* and *Roman* architecture! But still the building is incomplete. Now, of what consequence is all this to the Christian, or to any other reader? I confess I see not. While, then, we have the exact dimensions and accurate description in 1 Kings and 2 Chronicles, of that built by Solomon, in imitation of which this *plan* by *Ezekiel* was drawn, we need not be very solicitous about the *manner of measuring and describing* used by the prophet; as, when we have laboured

8 He measured also the porch of the gate within, one reed.

9 Then measured he the porch of the gate, eight cubits: and the posts thereof, two cubits; and the porch of the gate *was* inward.

10 And the little chambers of the gate eastward *were* three on this side, and three on that side; they three *were* of one measure: and the posts had one measure on this side and on that side.

11 And he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits.

12 The ² space also before the little chambers *was* one cubit on *this* side, and the space *was* one cubit on that side: and the little chambers *were* six cubits on this side, and six cubits on that side.

13 He measured then the gate from the roof of *one* little chamber to the roof of another: the breadth *was* five and twenty cubits, door against door.

14 He made also posts of threescore cubits, even unto the post of the court round about the gate.

15 And from the face of the gate of the entrance unto the face of the porch of the inner gate *were* fifty cubits.

16 And *there were* ² narrow ³ windows to the little chambers, and to their posts within the gate round about, and likewise to the ⁴ arches: and windows *were* round about ⁵ inward: and upon *each* post *were* palm trees.

² Heb. *whence* face *was* the way *towards* the east.—a Heb. *limit*, or *bound*.
³ 1 Kings 6. 4.—p Heb. *closed*.—q Or, *galleries*, or, *porches*.—r Or, *within*.

through the whole, we have only the measurements and description of that built by Solomon, and delineated by a hand not less faithful in the First Book of Kings, chap. vi. and 2 Chron. ii. iii. iv. v. and vi.

As the prophet knew that the Chaldeans had utterly destroyed the Temple, he thought it necessary to preserve an *exact description* of it, that on their restoration the people might build one on the same model. As to *allegorical meanings* relative to this Temple I can say nothing: God has given no *data* by which any thing of this kind can be known or applied;—and as to those who have laboured in this way, perhaps "Solomon's Temple Spiritualized, by *John Bunyan*," is equally good with their well-intended inventions. Those who wish to enter much into the particulars of this Temple must have recourse to the more voluminous expositors; who, on this subject seem to have never thought that they could say enough. See also the accompanying *Map*.

Verse 2. *Set me upon a very high mountain*] Mount *Moriah*, the mount on which Solomon's Temple was built, 2 Chron. iii. 1.

Verse 3. *A man, whose appearance was like-brass*] Like *bright polished brass*, which strongly reflected the rays of light. Probably he had what we would term a *nimbus*, or *glory*, round his head. This was either an *angel*; or, as some think, a personal appearance of our blessed Lord.

Verse 4. *Declare all that thou seest to the house of Israel*.] That they may know how to build the second Temple, when they shall be restored from their captivity.

Verse 5. *A measuring reed of six cubits long*] The Hebrew cubit is supposed to be about *twenty and a half* inches, and a palm about *three* inches more; the length of the rod about *ten feet six* inches.

The *breadth*—one reed; and the *height*, one reed.] As this wall was as broad as it was high, it must have been a kind of *parapet* which was carried, of the same dimensions, all round the Temple. See AAAA in the Plan.

Verse 6. *Went up the stairs thereof*] As the Temple was built upon an eminence, there must have been steps on the outside opposite to each door, to ascend by. And it appears there were *steps* to go up from *one court* to another, see ver. 22, 26, 34, 37; and also from the *court of the priests* to the *sanctuary*, ver. 49. See MMMMM in the Plan.

Verse 7. *And every little chamber was one reed*] These were the chambers of the buildings which were within the enclosure of the Temple round the court, and these chambers appear to have been numerous. See the *Map*, which has been carefully copied from that of *Calmel*.

Verse 9. *The porch of the gate*] See account of the gates in the Plan.

Verse 15. *Fifty cubits*.] The length of the building. See MMMMM in the Plan.

17 Then brought he me into ^athe outward court, and lo, ^bthere were ^cchambers, and a pavement made for the court round about: ^dthirty chambers were upon the pavement.

18 And the pavement by the side of the gates over against the length of the gates was the lower pavement.

19 Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court ^ewithout, a hundred cubits eastward and northward.

20 And the gate of the outward court ^fthat looked toward the north, he measured the length thereof, and the breadth thereof.

21 And the little chambers thereof were three on this side, and three on that side; and the posts thereof and the ^garches thereof were after the measure of the first gate: the length thereof was fifty cubits, and the breadth five and twenty cubits.

22 And their windows, and their arches, and their palm trees, were after the measure of the gate that looketh toward the east: and they went up unto it by seven steps; and the arches thereof were before them.

23 And the gate of the inner court was over against the gate toward the north, and toward the east; and he measured from gate to gate a hundred cubits.

24 After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures.

25 And there were windows in it and in the arches thereof round about, like those windows: the length was fifty cubits, and the breadth five and twenty cubits.

26 And there were seven steps to go up to it, and the arches thereof were before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof.

27 And there was a gate in the inner court toward the south: and he measured from gate to gate toward the south a hundred cubits.

28 And he brought me to the inner court by the south gate: and he measured the south gate according to these measures;

29 And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and there were windows in it and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad.

30 And the arches round about were ^hfive and twenty cubits long, and five cubits ⁱbroad.

31 And the arches thereof were toward the utter court; and palm trees were upon the posts thereof: and the going up to it had eight steps.

32 And he brought me into the inner court toward the east: and he measured the gate according to these measures.

33 And the little chambers thereof, and the posts thereof, and the arches thereof, were according to these measures: and there were windows therein and in the arches thereof round

about: ^jit was fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof were toward the outward court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps.

35 And he brought me to the north gate, and measured ^kit according to these measures;

36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length was fifty cubits, and the breadth five and twenty cubits.

37 And the posts thereof were toward the utter court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps.

38 And the chambers and the entries thereof were by the posts of the gates, where they washed the burnt offering.

39 And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt offering and ^lthe sin offering and ^mthe trespass offering.

40 And at the side without, ⁿas one goeth up to the entry of the north gate, were two tables; and on the other side, which was at the porch of the gate, were two tables.

41 Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew ^otheir sacrifices.

42 And the four tables were of hewn stone for the burnt offering, of a cubit and a half long, and a cubit and a half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice.

43 And within were ^phooks, a hand broad, fastened round about: and upon the tables was the flesh of the offering.

44 And without the inner gate were the chambers of ^qthe singers in the inner court, which was at the side of the north gate; and their prospect was toward the south: one at the side of the east gate having the prospect toward the north.

45 And he said unto me, This chamber, whose prospect is toward the south, is for the priests, ^rthe keepers of the ^scharge of the house.

46 And the chamber whose prospect is toward the north, is for the priests, ^tthe keepers of the charge of the altar: these are the sons of ^uZadok among the sons of Levi, which come near to the Lord to minister unto him.

47 So he measured the court, a hundred cubits long, and a hundred cubits broad, four-square; and the altar that was before the house.

48 And he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side.

49 ^vThe length of the porch was twenty cubits, and the breadth eleven cubits; and he brought me by the steps whereby they went up to it: and there were ^wpillars by the posts, one on this side, and another on that side.

^a Rev. 11. 2.—¹ Kings 6. 5.—² Ch. 46. 6.—³ Or, from without.—⁴ Heb. whose face was.—⁵ Or, galleries, or, porches.—⁶ See ver. 21, & 25, & 33, & 35.—⁷ Heb. breadth.—⁸ Lev. 6. 2.—⁹ Lev. 6. 6. & 6. 8. & 7. 1.—¹⁰ Or, of the step.—¹¹ Or, columns, or, the two herbstones.

¹² 1 Chron. 6. 21.—¹³ Lev. 3. 25. Num. 3. 27, 28, 29, & 18. 5. 1 Chron. 9. 28. 2 Chron. 12. 11. Ps. 124. 1.—¹⁴ Or, ward, or, ordinance: And so verse 48. ¹⁵ Num. 18. 6. Ch. 44. 15.—¹⁶ 1 Kings 7. 25. Ch. 46. 19. & 44. 15, 16.—¹⁷ 1 Kings 6. 3. 1 Kings 7. 21.

Verse 17. *The outward court*] This was the court of the people.

Verse 21. *And the little chambers thereof were three, &c.*] See the *Plan*.

Arches] Porch. The arch was not known at this period. Verse 24. *According to these measures.*] The same measures that had been used at the Eastern court.

Verse 30. *And the arches round about were five and twenty cubits long*] That the five cubits broad should be read twenty-five is evident from verses 21, 25, 29, 33, and 36. The word *brwy* *ve-asherim*, twenty, has probably been lost out of the Text. Indeed the whole verse is wanting in two of Kennicott's MSS., one of De Rossi's, and one of mine, (Cod. B.) It has been added in the margin of mine by a later hand. It is reported to have been anciently wanting in many MSS.

Verse 39. *The porch of the gate*] The north gate of the court of the priests. See Q in the *Plan*.

Two tables] Some say of marble. See *ddd* in the *Plan*.

Verse 41. *Four tables*] These were in the porch of the north gate, in the court of the priests: on them they slew, flayed, and cut up the victims. See *ddd* in the *Plan*.

Verse 47. *He measured the court*] This was the court of the priests. See FFF in the *Plan*.

Verse 48. *Breadth of the gate*] It is evident that the gate was a bivalve, or had folding doors. The length of the porch was twenty cubits. *Josephus* says the vestibule was twenty cubits long and ten broad. Antiq. lib. viii. 3. 2.

Verse 49. *By the steps*] This was a flight of steps that led to the Temple; there were eight steps in each flight. See YY in the *Plan*.

CHAPTER XLI.

In this Chapter the Prophet gives a circumstantial account of the measures, parts, chambers, and ornaments, of the Temple, 1-48.

AFTERWARD he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the tabernacle.

2 And the breadth of the door was ten cubits; and the sides of the door were five cubits on the one side, and five cubits on the other side; and he measured the length thereof, forty cubits: and the breadth twenty cubits.

3 Then went he inward, and measured the post of the door, two cubits; and the door six cubits; and the breadth of the door, seven cubits.

4 So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, This is the most holy place.

5 After he measured the wall of the house, six cubits; and the breadth of every side chamber, four cubits, round about the house on every side.

6 And the side chambers were three, one over another, and thirty in order; and they entered into the wall which was of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house.

7 And there was an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst.

8 I saw also the height of the house round about: the foundations of the side chambers were a full reed of six great cubits.

9 The thickness of the wall, which was for the side chamber without, was five cubits: and that which was left was the place of the side chambers that were within.

10 And between the chambers was the wideness of twenty cubits round about the house on every side.

11 And the doors of the side chambers were toward the place that was left, one door toward

a Or, entrance.—b 1 Kings 6. 2.—c 1 Kings 6. 20. d Chron. 3. 8.—e 1 Kings 6. 8, 9.—f Hab. side chamber over side chamber.—g Or, three and thirty times, or, foot.—h Hab. to hold.—i Hab. It was made broader, and went round. j 1 Kings 6. 8.—k Ch. 40. 5.

NOTES ON CHAPTER XLII.

Verse 1. To the temple] He had first described the courts and the porch. See chap. xl.

Verse 2. The breadth of the door] This was the door, or gate, of the sanctuary, (see gates, 3, in the Plan,) and this doorway was filled up with folding gates. The measurements are exactly the same as those of Solomon's Temple. See 1 Kings vi. 2, 17.

Verse 4. The length thereof, twenty cubits] This is the measurement of the sanctuary, or holy of holies. See G in the Plan. This also was the exact measurement of Solomon's Temple, see 1 Kings vi. 20. This, and the other resemblances here, sufficiently prove that Ezekiel's Temple and that of Solomon were on the same plan; and that the latter Temple was intended to be an exact resemblance of the former.

Verse 6. The side chambers were three] We find by Josephus, Antiq. viii. 3, 2, that around Solomon's Temple were chambers three stories high, each story consisting of thirty chambers. It is supposed that twelve were placed to the north of the Temple, twelve to the south, and six to the east.

Entered into the wall] The beams were admitted into the outer wall, but they rested on projections of the inner wall.

Verse 7. An enlarging, and a winding about] Perhaps a winding staircase, that widened upward as the inner wall decreased in thickness. This wall being six cubits thick, as high as the first story;—five, from the floor of the second story to that of the third;—and four from the floor to the ceiling of the third story; and thus there was a rest of one cubit in breadth to support the stories. —Newcom.

Verse 9. The thickness of the wall] See LLL on Plan.

the north, and another door toward the south: and the breadth of the place that was left was five cubits round about.

12 Now the building that was before the separate place at the end toward the west was seventy cubits broad; and the wall of the building was five cubits thick round about, and the length thereof ninety cubits.

13 So he measured the house, a hundred cubits long; and the separate place, and the building, with the walls thereof, a hundred cubits long;

14 Also the breadth of the face of the house, and of the separate place toward the east, a hundred cubits.

15 And he measured the length of the building over against the separate place which was behind it, and the galleries thereof on the one side and on the other side, a hundred cubits, with the inner temple, and the porches of the court;

16 The door posts, and the narrow window, and the galleries round about on their three stories, over against the door, ceiled with wood round about, and from the ground up to the windows, and the windows were covered;

17 To that above the door, even unto the inner house, and without, and by all the wall round about within and without, by measure.

18 And it was made with cherubims and palm trees, so that a palm tree was between a cherub and a cherub; and every cherub had two faces;

19 So that the face of a man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: it was made through all the house round about.

20 From the ground unto above the door were cherubims and palm trees made, and on the wall of the temple.

21 The posts of the temple were squared, and the face of the sanctuary; the appearance of the one as the appearance of the other.

22 The altar of wood was three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood: and he said unto me, This is the table that is before the Lord.

23 And the temple and the sanctuary had two doors.

1 Or, several walks, or, walks with pillars.—in Chap. 40. 16. Ver. 48.—a Hab. ceiling of wood.—b Or, and the ground unto the windows.—c Hab. corner. d 1 Kings 6. 20.—e See Ch. 1. 10.—f Hab. post.—g Exod. 26. 1.—h Ch. 40. 16. Ver. 17, 18.—i Exod. 26. 8.—j 1 Kings 6. 31-32.

The place of the side chambers] A walk, or gallery of communication along the chambers, five cubits broad, ver. 11.

Verse 11. And the doors] See the Plan, aa. bb.

Verse 12. The length thereof ninety cubits.] The Temple, with the buildings which surrounded it, was eighty-one cubits long; add ten cubits for the vestibule, or five for the breadth of the separate place, and five for its wall;—in all, ninety cubits. See the Plan, LIII. By the separate place I suppose the Temple itself is meant.

Verse 13. So he measured the house] The Temple, taken from the wall which encompassed it from the western side to the vestibule, was one hundred and one cubits; five for the separate place, nine for the wall and the chambers attached to the Temple, sixty for the sanctuary and the holy place, ten for the vestibule, and twelve for the two great walls on the west and east of the Temple;—in all, one hundred and one cubits. See the Plan, GHI.

Verse 14. The breadth of the face of the house] That is, the front. See the Plan, FRR.

Verse 18. A palm tree was between a cherub and a cherub] That is, the palm trees and the cherubs were alternated; and each cherub had two faces, one of a lion, and the other of a man: one of which was turned to the palm-tree on the right, the other to the palm-tree on the left.

Verse 20. From the ground unto above the door] The Temple was thirty cubits high, 1 Kings vi. 2; the gate was fourteen cubits, chap. xl. 48. The palm-trees and the cherubim were the same height as the gate, or door. The windows were above the door.

Verse 22. The altar of wood] This was the altar of incense, and was covered with plates of gold.

24 And the doors had two leaves *apiece*, two turning leaves; two *leaves* for the one door, and two leaves for the other door.

25 And *there were* made on them, on the doors of the temple, cherubims and palm trees, like as *were* made upon the walls; and *there were* thick planks upon the face of the porch without.

26 And *there were* ²narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and upon the side chambers of the house, and thick planks.

CHAPTER XLII.

This Chapter gives us a description of the priests' chambers and their use, with the dimensions of the holy mount on which the Temple stood, 1-20.

On Lk. 3. An. Serv. Tullii. Hier. Rom. 5. **T**HEN he brought me forth into the utter court, the way toward the north: and he brought me into ^athe chamber that *was* over against the ^bseparate place, and which *was* before the building toward the north.

2 Before the length of a hundred cubits *was* the north door, and the breadth *was* fifty cubits.

3 Over against the twenty cubits which *were* for the inner court, and over against the pavement which *was* for the utter court, *was* ^cgallery against gallery in three stories.

4 And before the chambers *was* a walk of ten cubits' breadth inward, a way of one cubit; and their doors toward the north.

5 Now the upper chambers *were* shorter: for the galleries ^dwere higher than these, ^ethan the lower, and than the middlemost of the building.

6 For they *were* in three stories, but had not pillars as the pillars of the courts: therefore *the building* *was* straitened more than the lowest and the middlemost from the ground.

7 And the wall that *was* without over against the chambers, toward the utter court on the forepart of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* in the utter court *was* fifty cubits: and lo, before the temple *were* a hundred cubits.

9 And ^ffrom under these chambers *was* ^gthe entry on the east side, ^has one goeth into them from the utter court.

10 The chambers *were* in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

11 And the way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, and as broad as they: and all their goings out *were* both according to their fashions, and according to their doors.

12 And according to the doors of the chambers that *were* toward the south *was* a door in

the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

13 Then said he unto me, The north chambers and the south chambers, which *are* before the separate place, they *be* holy chambers, where the priests that approach unto the Lord ⁱshall eat the most holy things: there shall they lay the most holy things, and ^jthe meat offering, and the sin offering, and the trespass offering; for the place *is* holy.

14 ^kWhen the priests enter therein, then shall they not go out of the holy *place* into the utter court, but there they shall lay their garments wherein they minister; for they *are* holy; and shall put on other garments, and shall approach to *those things* which *are* for the people.

15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect *is* toward the east, and measured it round about.

16 He measured the east ^lside with the measuring reed, five hundred reeds with the measuring reed round about.

17 He measured the north side, five hundred reeds, with the measuring reed round about.

18 He measured the south side, five hundred reeds, with the measuring reed.

19 He turned about to the west side, and measured five hundred reeds, with the measuring reed.

20 He measured it by the four sides: ^mit had a wall round about, ⁿfive hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place.

CHAPTER XLIII.

The glory of the Lord is represented as returning to the Temple, 1-8; where God promises to fix his residence, if the people repent and forsake those sins which caused Him to depart from them, 7-12. Then the measure of the altar, and the ordinances relating to it, are set down, 13-27.

Olymp. I. I. S. An. Serv. Tullii. Hier. Rom. 5. **A**FTERWARD he brought me to the gate, *even* the gate that looketh toward the east:

2 And, behold, the glory of the God of Israel came from the way of the east: and ^ohis voice *was* like a noise of many waters: ^pand the earth shined with his glory.

3 And *it was* ^qaccording to the appearance of the vision which I saw, *even* according to the vision that I saw ^rwhen I came to destroy the city: and the visions *were* like the vision that I saw ^sby the river Chebar; and I fell upon my face.

4 And the glory of the Lord came into the house by the way of the gate whose prospect *is* toward the east.

x Ch. 40. Ver. 16.—a Ch. 41. 12, 13.—b Ch. 41. 19, 18, 14 & 22. 10, 13.—c Ch. 40. 18.—d Or, did out of these.—e Or, and the building consisted of the lower and the middlemost.—f Or, from the place.—g Or, he that brought me.—h Or, as he came.—i Ver. 4.—j Lev. 9. 10, 28 & 31.—k Lev. 2. 9, 10 & 6. 14, 17, 23, 28 & 7. 1 & 10, 12, 14. Numb. 14. 9, 10.

m Ch. 44. 12.—n Heb. wind.—o Ch. 40. 6.—p Ch. 44. 2.—q Ch. 40. 18 & 44. 1 & 46. 1.—r Ch. 11. 22.—s Ch. 1. 30. Rev. 1. 15 & 14. 2 & 19. 1, 6.—t Ch. 40. 4. Hier. 18. 7.—u Ch. 1. 4. 22 & 3. 4.—v Or, when I came to prophesy that the city should be destroyed: See Chap. 1. 1, 6.—w See Jer. 1. 10.—x Ch. 1. 2 & 3. 23.—y See Chap. 10. 19 & 44. 2.

Verse 25. There were thick planks] The wood, or planks, were thick and strong; for the cherubim and palm-trees were carved in relief, out of their substance, and unless they had been of considerable thickness this could not have been done.

NOTES ON CHAPTER XLII.

Verse 1. He brought me forth into the utter court] He brought him out from the Temple into the court of the priests. This, in reference to the Temple, was called the outer court: but the court of the people was beyond this.

Verse 4. A walk of ten cubits' breadth inward] This seems to have been a sort of parapet.

Verse 14. They shall lay their garments wherein they minister] The priests were not permitted to wear their robes in the outer court. These vestments were to be used only when they ministered; and when they had done, they were to deposit them in one of the chambers mentioned in the thirteenth verse.

Verse 16-19. He measured the east-north-south-west side] Each of which was five hundred reeds; and, as the building was square, the area must have been nearly thirteen thousand paces. No wonder this was called a city. See chap. xl. 2.

Verse 20. It had a wall round about—to make a separation between the sanctuary and the profane place.] The holy place was that which was consecrated to the Lord; into which no Heathen, nor stranger, nor any in a state of

impurity, might enter. The profane place was that in which men, women, Gentiles,—pure, or impure, might be admitted. Josephus says, War, lib. vi. c. 14, that in his time there was a wall built before the entrance three cubits high, on which there were posts fixed at certain distances, with inscriptions on them in Latin and Greek, containing the laws which enjoined purity on those that entered; and forbidding all strangers to enter, on pain of death. See Calmet.

NOTES ON CHAPTER XLIII.

Verse 2. The glory of the God of Israel came from the way of the east] This was the chariot of cherubim, wheels, &c. which he saw at the river Chebar. And this glory, coming from the east, is going to enter into the eastern gate of the Temple; and thence to shine out upon the whole earth. Is there not a mystery here? All knowledge, all religion, and all arts and sciences, have travelled, according to the course of the sun, FROM EAST TO WEST! From that quarter the divine glory at first came; and thence the rays of Divine light continue to diffuse themselves over the face of the earth. From thence came the Bible, and through that the New Covenant. From thence came the prophets, the apostles, and the first missionaries, that brought the knowledge of God to Europe, to the Isles of the sea, and to the west, first; and afterwards to these northern regions.

saith the Lord God; These are the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon.

19 And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord God, a young bullock for a sin offering.

20 And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.

21 Thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary.

22 And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse it with the bullock.

23 When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

24 And thou shalt offer them before the Lord, and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto the Lord.

25 Seven days shalt thou prepare every day a goat for a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.

26 Seven days shall they purge the altar and purify it; and they shall consecrate themselves.

27 And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord God.

CHAPTER XLIV.

This Chapter gives an account of the glory of God having returned to the Temple, 1-4. The Jews prepared for suffering idolatrous priests to pollute it with their ministrations, 5-8. Ordinances respecting the conduct of the priests, and the maintenance due to them, 9-31.

OL. LI. 3. **THEN** he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut.

2 Then said the Lord unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord the God of Israel, hath entered in by it, therefore it shall be shut.

3 It is for the prince; the prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same.

4 Then brought he me the way of the north gate before the house: and I looked, and, be-

hold, the glory of the Lord filled the house of the Lord: and I fell upon my face.

5 And the Lord said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

6 And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord God; O ye house of Israel, let it suffice you of all your abominations;

7 In that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations.

8 And ye have not kept the charge of mine holy things; but ye have set keepers of my charge in my sanctuary for yourselves.

9 Thus saith the Lord God; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel.

10 And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity.

11 Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering to the house: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them.

12 Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord God, and they shall bear their iniquity.

13 And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place: but they shall bear their shame, and their abominations which they have committed.

14 But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

15 But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God:

9 Lev. 1. 8-10. Exod. 29. 15-17. Exod. 29. 12. Lev. 8. 14, 15. Ch. 28. 28, 29. Exod. 29. 14. Heb. 9. 11. Lev. 2. 13. Exod. 29. 25, 26. Lev. 8. 23. Heb. 9. 11. All their hands, Exod. 29. 21. Lev. 2. 1. Or, thank offerings. Job 42. 8. Ch. 28. 40, 41. & 43. 27. Rom. 12. 1. 1 Pet. 2. 5, 6. Ch. 43. 1. Ch. 43. 4. Gen. 31. 54. 1 Cor. 10. 18. Chap. 46. 2. Chap. 3. 23 & 23. 5. Ch. 1. 28. Ch. 42. 4. 1 Heb. set thine heart. Ch. 2. 5. Ch. 45. 8. 1 Pet. 4. 3. Ch. 43. 6. Ver. 8. Aon 21. 28. Heb. children of a stranger. Lev. 22. 25.

o Lev. 25. 41. Deut. 10. 16. Acts 7. 54. p Lev. 25. 4, 8, 17, 21. q Lev. 2. 16. & 17. 11. r Lev. 22. 2. &c. s Or, ward, or, ordinance: And see Ver. 14. & 16. & Ch. 40. 45. t Ver. 7. u See 2 Kings 23. 5, &c. v Chron. 28. 4. Ch. 48. 11. v 1 Chron. 28. 1. w 2 Chron. 28. 24. Num. 16. 8. y Gen. 9. 14. Mal. 2. 8. x Heb. were for a smelling-blot of leanness unto, &c. Ch. 14. 3. 4. y Ps. 105. 30. z 2 Kings 23. 9. Num. 15. 2. Ch. 32. 30. & 35. 1. d Numb. 18. 4. 1 Chron. 23. 28, 29. e Ch. 40. 46. & 43. 12. f 1 Sam. 2. 35. g Ver. 10. h Deut. 10. 8. i Ver. 7.

Verse 19. The priests—that be of the seed of Zadok] It was this Zadok that was put in the place of Abiathar, by Solomon, 1 Kings ii. 35, in whose family the priesthood had continued ever since.

Verse 25. Seven days shall thou prepare] These are, in general, ordinances of the Law: and may be seen by consulting the parallel passages. All these directions are given that they might follow them, when they should be put in possession of their own land. For in several cases the prophet enters into particulars, as if he had supposed that the book of the law had perished.

NOTES ON CHAPTER XLIV.

Verse 1. The outward sanctuary] In opposition to the Temple itself, which was the inner sanctuary.

Verse 2. This gate shall be shut] It was not to be opened on ordinary occasions, nor at all on the week days: but only on the sabbaths and the new moons. See the account of the gates (4) in the explanation of the Plan.

This verse has been adduced by the Roman Catholics to prove the perpetual virginity of the mother of our Lord; and it may be allowed to be as much to the purpose as any

other that has been brought to prove this very precarious point, on which no stress should ever be laid by any man. Mary was a virgin when she brought forth Jesus.

Verse 5. Mark well, and behold] Take notice of every thing; register all so fully, that thou shalt be able to give the most minute information to the children of Israel.

Verse 7. The fat and the blood] These never went into common use: they were wholly offered to God. The blood was poured out; the fat consumed.

Because of all your abominations.] Several MSS. of Kennicott and De Rossi read *their abominations*, referring to the strangers mentioned before.

Verse 10. And the Levites that are gone away far from me] This refers to the schism of Jeroboam, who, when he set up a new worship, got as many of the priests and Levites to join him in his idolatry as he could. These, on the return from the captivity, should not be permitted to perform the functions of priests in the New Temple: but they might be continued as keepers of all the charge of the house,—be treasurers, guards of the Temple, porters, &c., see ver. 11.—15. The whole of these passages refer to the period of time when the second Temple was built.

16 They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge.

17 And it shall come to pass, that when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within.

18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with any thing that causeth sweat.

19 And when they go forth into the utter court, even into the utter court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments.

20 Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.

21 Neither shall any priest drink wine, when they enter into the inner court.

22 Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before.

23 And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean.

24 And in controversy they shall stand in judgment; and they shall judge it according to my judgments; and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths.

25 And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

26 And after he is cleansed, they shall reckon unto him seven days.

27 And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord God.

28 And it shall be unto them for an inheritance: I am their inheritance: and ye shall give them no possession in Israel: I am their possession.

29 They shall eat the meat offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be theirs.

30 And the first of all the first fruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

31 The priest shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

CHAPTER XLV.

The several portions of the land appointed for the sanctuary, 1-5, the city, 6, and the priests, 7, 8. Regulations concerning the weights and measures, 9, 10; with ordinances respecting the provisions for the ordinary and extraordinary sustenance, 13-25.

MOREOVER when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the Lord, a holy portion of the land: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about.

2 Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary and the most holy place.

4 The holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the Lord: and it shall be a place for their houses, and a holy place for the sanctuary.

5 And the five and twenty thousand of length,

1 Ch. 41, 22-1 Exod. 25, 30, 40, 43, & 30, 37, 38.-2 Exod. 25, 40, 42, & 30, 35, 36, 37, 38, compared with Num. 18, 14-g. Or, devoted.-3 Cr. chief. 4 Exod. 12, 2, & 22, 20, & 23, 18. Num. 2, 12, & 18, 17, 13.-5 Num. 15, 2, Neh. 10, 37.-1 Prov. 3, 9, 10. Mal. 2, 10.-7 Exod. 22, 32. Lev. 22, 8.-8 Heb. when ye cause the land to fall.-9 Ch. 42, 22.-10 Ch. 48, 6.-11 Heb. shall come. 12 Ch. 42, 20.-Or, void places.-13 Ch. 45, 10.-14 Ver. 1, Ch. 48, 10, &c.-15 Ch. 45, 13.

d Num. 18, 20. Dent. 10, 9, & 18, 1. 2. Josh. 12, 14, 32.-4 Lev. 6, 18, 20 & 7, 6. Lev. 27, 21, 24, compared with Num. 18, 14-g. Or, devoted.-5 Cr. chief. 6 Exod. 12, 2, & 22, 20, & 23, 18. Num. 2, 12, & 18, 17, 13.-7 Num. 15, 2, Neh. 10, 37.-1 Prov. 3, 9, 10. Mal. 2, 10.-7 Exod. 22, 32. Lev. 22, 8.-8 Heb. when ye cause the land to fall.-9 Ch. 42, 22.-10 Ch. 48, 6.-11 Heb. shall come. 12 Ch. 42, 20.-Or, void places.-13 Ch. 45, 10.-14 Ver. 1, Ch. 48, 10, &c.-15 Ch. 45, 13.

Verse 16. Come near to my table] To place the shewbread there, and to burn incense on the golden altar in the Holy of Holies.

Verse 17. No wool shall come upon them] The reason is plain: wool is more apt than linen to contract dirt and breed insects; linen breeds none: besides, it is a vegetable, and the other an animal substance. It was an ancient maxim, that whatever was taken from a dead body was impure in matters of religion, and should not be permitted to enter into the Temple. The Egyptian priests always wore linen on their bodies, and shoes of matting or rushes on their feet. The Mohammedans never write the Koran upon vellum, or skin of any kind, as they would consider that as a defilement.

Verse 20. Neither shall they shave their heads] The priests of Isis shaved their heads close to the skin; the priests of Budho do so still: their ordinances oblige them to shave their heads every tenth day. To let the hair grow long would have been improper; therefore, the Lord commands them to poll, -out the hair short, but not to shave.

Verse 22. Neither shall they take for their wives a widow] This was prohibited to the high-priest only, by Moses, Lev. xxi. 13, 14.

Verse 28. I am their inheritance] Those who affect to form their ecclesiastical matters on the model of the Jewish church have by one consent left this out of the question. They will not live on the free will offerings of the people: but must have vast revenues, and these secured to them by law. That every minister of God should be supported by the altar, I grant: but I think instead of that method of paying the parochial clergy, which I see is so much objected to, and breeds so much dissension between the pastors and their flocks, it would be better, on these accounts, to assign them a portion of land adequate to their supply, or let the state maintain them as it does its other officers. In Israel, God was their inheritance and their

possession: but they had the breast and shoulder of all sin offerings and trespass offerings, and all dedicated things were theirs; and they had a portion of all the dough that was prepared for bread. These were considered as the Lord's property, and these He gave to them; and this is always implied in the Lord's being their inheritance and their possession. They had a plentiful support.

Hitherto (it has been thought the best mode of paying the clergy, and providing for the poor of each parish: but these matters have undergone such alterations since the time of their institution, that some emendation of the system is at present absolutely necessary.

There should be a public acknowledgment of God in every nation; and this should be provided for by the state in a way the least burthensome to the people, that all may rejoice in the benefit. Happy the nations that have a Bible so correct, and a Liturgy so pure, as those in the British empire! In such cases, a religion established by the state is an unutterable blessing to the nation; only keep it to the Bible, and to the Liturgy, and all (under God) will be well: but when the Sermon is against these, all is bad.

NOTES ON CHAPTER XLV.

Verse 1. When ye shall divide by lot] That is, when, on your repossessing your land, every family settles according to the allotment which they formerly had; for it is certain that the land was not divided afresh by lot, after the Babylonish captivity. The allotment mentioned and described here was merely for the service of the Temple, the use of the priests, and the prince or governor of the people. A division of the whole land is not intended.

Verse 2. Of this there shall be for the sanctuary] See the Plan, A.

Verse 3. And of this measure] See the Plan, A. B. C. D. E.

Verse 4. The holy portion] See the Plan, A.

Verse 5. And the five and twenty thousand] See the Plan, B.

and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for ² twenty chambers.

6 And ¹ ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy *portion*: it shall be for the whole house of Israel.

7 ² And a *portion shall be* for the prince on the one side and on the other side of the oblation of the holy *portion*, and of the possession of the city, before the oblation of the holy *portion*, and before the possession of the city, from the west side westward, and from the east side eastward: and the length *shall be* over against one of the portions, from the west border unto the east border.

8 In the land shall be his possession in Israel: and ³ my princes shall no more oppress my people; and *the rest of the land shall they give* to the house of Israel according to their tribes.

9 Thus saith the Lord God; ⁴ Let it suffice you, O princes of Israel: ⁵ remove violence and spoil, and execute judgment and justice, take away your ⁶ exactions from my people, saith the Lord God.

10 Ye shall have just ⁷ balances, and a just ephah, and a just bath.

11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

12 And the ⁸ shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

13 This is the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley:

14 Concerning the ordinance of oil, the bath of oil, *ye shall offer* the tenth part of a bath out of the cor, *which is* an homer of ten baths; for ten baths *are* an homer:

15 And one ⁹ lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for ¹⁰ peace offerings, ¹¹ to make reconciliation for them, saith the Lord God.

16 All the people of the land ¹² shall give this oblation ¹³ for the prince in Israel.

17 And it shall be the prince's part *to give* burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the ¹⁴ peace offerings, to make reconciliation for the house of Israel.

18 Thus saith the Lord God; In the first *month*, in the first *day* of the month, thou shalt take a young bullock without blemish, and ¹⁵ cleanse the sanctuary.

19 ¹⁶ And the priest shall take of the blood of the sin offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

20 And so thou shalt do the seventh *day* of the month, ¹⁷ for every one that erreth, and for *him that is simple*: so shall ye reconcile the house.

21 ¹⁸ In the first *month*, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

22 And upon that day shall the prince prepare for himself and for all the people of the land ¹⁹ a bullock for a sin offering.

23 And ²⁰ seven days of the feast he shall prepare a burnt offering to the Lord, seven bullocks and seven rams without blemish daily the seven days; ²¹ and a kid of the goats daily for a sin offering.

24 ²² And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

25 In the seventh *month*, in the fifteenth day of the month, shall he do the like in the ²³ feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

CHAPTER XLVI.

Ordinances of worship prescribed for the prince and for the people, 1-16; and the gift he may bestow on his sons and servants, 16-18. A description of the courts appointed for boiling or baking any part of the holy oblations, 18-24.

THUS saith the Lord God; The ²⁴ gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

2 ²⁵ And the prince shall enter by the way of the porch of *that gate* without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.

3 Likewise the people of the land shall worship at the door of *this gate* before the Lord in the sabbaths and in the new moons.

4 And the burnt offering that ²⁶ the prince shall offer unto the Lord in the sabbath day *shall be* six lambs without blemish, and a ram without blemish.

5 ²⁷ And the meat offering *shall be* an ephah for a ram, and the meat offering for the lambs ²⁸ as he shall be able to give, and an hin of oil to an ephah.

¹ See Ch. 49. 17.—² Ch. 43. 15.—³ Ch. 43. 21.—⁴ Chap. 45. 18. See Jer. 22. 17. Ch. 22. 27.—⁵ Ch. 44. 6.—⁶ Jer. 22. 3.—⁷ Heb. *expulsions*.—⁸ Lev. 19. 35, 36. Prov. 11. 1.—⁹ Exod. 29. 13. Lev. 27. 25. Num. 3. 47.—¹⁰ Or, *hid*.—¹¹ Or, *thank offerings*.—¹² Lev. 1. 4.—¹³ Heb. *shall be for*.—¹⁴ Or, *with*.—¹⁵ Or, *thank offerings*.—¹⁶ Lev. 16. 18.

Verse 6. *Ye shall appoint*] See the *Plan*, FF.

Verse 7. *A portion shall be for the prince*] *נַחֲשֵׁת נָשִׁי*, he who had the authority of chief magistrate; for there was neither king nor prince among the Jews after the Babylonish captivity. For these allotments and divisions, see the *Plan*, EE, FF, GG.

Verse 8. *My princes shall no more oppress my people*] By exorbitant taxes to maintain profligate courts, or subsidize other powers to help to keep up a system of tyranny in the earth. The former princes even robbed the Temple of God, to give subsidies to other states.

Verse 9. *Take away your exactions from my people*] This is the voice of God to all the rulers of the earth. Take away your exactions;—do not oppress the people;—they are mine. Abolish all oppressive taxes.

Verse 10. *Ye shall have just balances*] This appreciation of weights, measures, and money, was intended to shew them that they must not introduce those to which they had been accustomed in the captivity; but those which God had prescribed to their forefathers. See the Notes on the parallel places.

Verse 16. *All—this oblation for the prince*] A present or offering to the prince.

Verse 18. *Thou shalt take a young bullock—and cleanse the sanctuary*] There is nothing of this in the Mosaic law; it seems to have been a new ceremony. An annual purification of the sanctuary may be intended.

Verse 20. *For him that is simple*] That wants understanding to conduct himself properly.

Verse 25. *In the seventh month*] He shall do at the feast of tabernacles the same things that he was desired to do on the *pass-over*. The prince should offer the same number of victims, of the same quality, and with the same ceremonies, as during the above seven days. The offerings were,—sin-offerings, burnt-offerings, and peace-offerings.

NOTES ON CHAPTER XLVI.

Verse 4. *The burnt-offering that the prince shall offer*] The chief magistrate was always obliged to attend the public worship of God, as well as the priest, to shew that the civil and ecclesiastical states were both under the same government of the Lord; and that no one was capable of being prince or priest, who did not acknowledge God in

6 And in the day of the new moon *it shall be* a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

7 And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.

8 And when the prince shall enter, he shall go in by the way of the porch *that gate*, and he shall go forth by the way thereof.

9 But when the people of the land shall come before the Lord in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

10 And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

11 And in the feasts and in the solemnities the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

12 Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the Lord, *one* shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth *one* shall shut the gate.

13 Thou shalt daily prepare a burnt offering unto the Lord of a lamb *of the first year* without blemish: thou shalt prepare it every morning.

14 And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the Lord.

15 Thus shall they prepare the lamb, and the meat offering, and the oil, every morning for a continual burnt offering.

16 Thus saith the Lord God; If the prince give a gift unto any of his sons, the inheritance

thereof shall be his sons'; *it shall be* their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince; but his inheritance shall be his sons' for them.

18 Moreover the prince shall not take the people's inheritance by oppression, to thrust them out of their possession; *but* he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession.

19 After he brought me through the entry which *was* at the side of the gate into the holy chambers of the priests, which looked toward the north: and, behold, there *was* a place on the two sides westward.

20 Then said he unto me, This is the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the meat offering; that they bear them not out into the utter court, to sanctify the people.

21 Then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court *there was* a court.

22 In the four corners of the court *there were* courts joined of forty cubits long and thirty broad: these four corners *were* of one measure.

23 And *there was* a row of building round about in them, round about them four, and it *was* made with boiling places under the rows round about.

24 Then said he unto me, These *are* the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.

CHAPTER XLVII.

The vision of the holy waters issuing out of the Temple, and their virtues; an emblem of the power of God's grace under the Gospel, capable of healing all true the unrightly impenitent, represented by the manna ground that covered the ground, 1-17. Also a description of the several divisions of the Holy Land indifferently shared between Jews and proselytes; to denote that in after times the privileges now enjoyed by the Jews, should be also extended to the Gentiles, 18-23.

AFTERWARD he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and

Chap. 47. 2. As Serv. Tull. Reg. Rom. 1.

1 Heb. a court in a corner of a court, and a court in a corner of a court. 2 Heb. made with chimneys.—3 Heb. cornered.—4 See Ver. 20. Lev. 6. 21. 1 Kings 18. 21. 2 Kings 6. 23.—5 Joel 3. 18. Ezek. 12. 1 & 14. 5. Rev. 22. 1.—6 Ps. 84. 10. in the margin.

1 Ver. 2.—Exod. 28. 14-17. Deut. 16. 16.—g Ver. 5.—h Chap. 44. 3. Ver. 2. 1 Exod. 28. 36. Numb. 28. 3-k Heb. a son of his year.—l Heb. morning by morning.—m Lev. 25. 16.—n Ch. 44. 8.—o 2 Chron. 25. 12.—p Lev. 2. 4, 5, 7.—q Ch. 44. 18.

all his ways. It is no wonder that those lands mourn, where neither the established priest nor the civil magistrates either fear or love God. Ungodly priests and profligate magistrates are a curse to any land. In no country have I found both so exemplary for uprightness, as in Britain.

Verse 7. According as his hand shall attain unto] According to his ability to what the providence of God has put in his hand, i. e. his power. This proportion of offerings is different from that prescribed by the Mosaic law, Numb. xv. 4-12.

Verse 9. He that entereth in by the way of the north, &c.] As the north and the south gates were opposite to each other, he that came in at the north, must go out at the south: he that came in at the south, must go out at the north. No person was to come in at the east gate, because there was no gate at the west; and people were not permitted to turn round and go out at the same place by which they came in, for this was like turning their backs on God; and the decorum and reverence with which public worship was to be conducted would not admit of this. Besides, returning by the same way must have occasioned a great deal of confusion, where so many people must have jostled each other, in their meetings in different parts of this space.

Verse 10. And the prince in the midst of them] Even he shall act in the same way: he also must go straight forward, and never turn his back to go out at the same gate by which he entered. The prince and the people were to begin and end their worship at the same time.

Verse 13. Thou shalt prepare it every morning.] The evening offering is entirely omitted, which makes an important difference between this and the old laws. See Exod. xix. 38-46.

Verse 17. To the year of liberty] That is, to the year of jubilee, called the year of liberty, because there was then a general release. All servants had their liberty, and all alienated estates returned to their former owners.

Verse 19. He brought me through the entry] The prophet had entered by the north gate of the court of the priests, where he had seen a little before the glory of the Lord; and where he had received all those directions from chap. xiv. ver. 4, 5, to this Chapter. From that gate (see Plan, Q) he entered the vestibule by a gate which was by the side of the apartments of the priests, which were along this aisle (see S) to the right of the vestibule towards the west. At the extremity of that row of chambers, he remarked, at the west, the place where they boiled the flesh of the sin-offerings, (see T.) They did not boil there the flesh of all sorts of victims, there were other kitchens appointed for that: (see PP) but that only which could not be eaten but in the outer court, and by the priests which were sanctified; such were the parts of the offerings for sins of commission and ignorance, and the offerings of flour with which they were accompanied.

Verse 20. The trespass-offering] Part of this, and of the sin-offering, and the flour-offering, was the portion of the priests. See Numb. xviii. 9, 10.

Verse 23. It was made with boiling places] These were uncovered apartments, where they kept fires for dressing those parts of the peace-offerings, which were made in the Temple by individuals through a principle of devotion. On these their families, their friends, feasted; and portions were sent to the poor, the widows, and the orphans. And thus the spirit of devotion was the means of preserving the spirit of mercy, charity, and benevolence, in the land. How true is that word,—*Godliness is profitable for all things.*

the waters came down from under from the right side of the house, at the south side of the altar.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

3 And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ancles.

4 And again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins.

5 Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.

6 And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river.

v. Ch. 48. 2.—1 Heb. waters of the ancles.—2 Heb. waters of swimming.—3 Heb. Sp. g Ver. 11. Rev. 22. 1.—4 Or, plain: See Deut. 2. 17. & 1. 28. Josh. 3. 16.

NOTES ON CHAPTER XLVII.

Verse 1. *Behold, waters issued out from under the threshold*] Ezekiel, after having made the whole compass of the court of the people, is brought back by the north gate into the courts of the priests; and, having reached the gate of the Temple, he saw waters which had their spring under the threshold of that gate, that looked towards the east; and which passing to the south of the altar of burnt-offerings, on the right of the Temple, ran from the west to the east, that they might fall into the brook Kidron, and thence be carried into the Dead sea. Literally, no such waters were ever in the Temple; and, because there were none, Solomon had what is called the *brass sea* made, which held water for the use of the Temple. It is true that the waters which supplied this sea might have been brought by pipes to the place: but a *fountain* producing abundance of water was not there, and could not be there, on the top of such a hill; and consequently these waters, as well as those spoken of in Joel iii. 18, and in Zech. xiv. 8, are to be understood *spiritually*, or *typically*; and indeed the whole complexion of the place here shews, that they are thus to be understood. Taken in this view, I shall proceed to apply the whole of this vision to the effusion of light and salvation, by the outpouring of the Spirit of God, under the Gospel dispensation, by which the knowledge of the true God was multiplied in the earth; and have only one previous remark to make, that the farther the waters flowed from the Temple, the deeper they grew.

With respect to the *etymology* of this Chapter, it may be said that St. John had it particularly in view, while he wrote his celebrated description of the paradise of God, Rev. xxii. The prophet may therefore be referring to the same thing which the apostle describes; viz. the *grace of the Gospel*, and its effects in the world.

Verse 2. *There ran out waters*] מֵאֵלֶיךָ וְנָמַיִם מֵפְתָחַיִם, the waters seem to have been at first in small quantity; for the words imply that they oozed or dropped out. They were at first so small that they came *guttatim*, drop by drop: but they increased so, that they became a river in which one could swim.

Verses 3-5. *He measured a thousand cubits,—the waters were to the ancles; a thousand more,—the waters were to the knees; a thousand more,—they became a river that could not be forded. The waters were risen, and they were waters to swim in.*

I. This may be applied to the *gradual discoveries of the plan of salvation*.—1. In the *patriarchal* ages. 2. In the giving of the law. 3. In the *ministry of John the Baptist*. And, 4. In the *full manifestation of Christ* by the communication of the *Holy Ghost*.

II. This Vision may be applied also to the *growth of a believer in the grace and knowledge of God*. There is—1. The *seed of the kingdom*. 2. The *blade* from that seed. 3. The *ear* out of that blade. And, 4. The *full corn* in that ear.

III. It may be applied to the *discoveries a penitent believer receives of the mercy of God in his salvation*. He is,—1. A *little child*, born of God, born from above; and begins to *taste the bread of life*, and live on the *heavenly food*. 2. He grows up and increases in stature and strength, and becomes a *young man*. 3. He becomes *matured* in the

† Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other.

8 Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed.

9 And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live; and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

10 And it shall come to pass, that the fishers shall stand upon it from En-gedi even unto Englain; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

11 But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt.

1 Heb. two rivers.—2 Numb. 34. 6. Josh. 23. 4. Ch. 48. 28.—4 Or, and that which shall not be healed.

Divine life, and has his spiritual senses exercised so as to become a *father* in Christ. In other words, the grace of God appears to come *drop by drop*: it is given as it can be used; it is a *seed of light*, and multiplies itself. The penitent at first can scarcely credit the infinite goodness of his Maker. He however ventures to follow on with the conducting angel, the minister of the Gospel, in his descriptions of the plenitude of that salvation, provided in that *living Temple*, in which alone the *well-spring of life* is to be found. 4. In thus following on to know the Lord, he finds a continual increase of light and life, till at last he is carried by the *streams of grace* to the ocean of eternal mercy, then—

* Flung in the Ocean's deepest sea,
And lost in his immensity."

IV. These waters may be considered as a type of the progress which Christianity shall make in the world. 1. There were only a few poor fishermen. 2. Afterwards many Jews. 3. Then the Gentiles of Asia Minor and Greece. 4. The continent and isles of Europe. And, 5. Now spreading through Africa, Asia, and America, at present these waters are no longer a river, but an immense sea; and the Gospel fishers are daily bringing multitudes of souls to Christ.

Verse 9. *Every thing—whithersoever the rivers shall come, shall live*] *Life and salvation* shall continually accompany the *preaching of the Gospel*; the *death of sin* being removed, the life of righteousness shall be brought in.

There shall be a very great multitude of fish] On the above plan, this must refer to *genuine converts* to the Christian faith; true believers who have got life and salvation by the streams of God's grace. The *apostles* were *fishers of men*,—*converts* were the *fish* caught. See below. As the waters flow into the *Dead sea*, where no fish, it is said, can live, its waters must be healed, that is, made capable of preserving life; and so its nature be thus far most surprisingly altered.

Verse 10. *The fishers shall stand upon it*] On the above plan of interpretation, these must mean:—1. The *apostles* of our Lord Jesus. 2. The *preachers* of the everlasting Gospel. See Matt. iv. 19.

From En-gedi] At the southern extremity of the Dead sea.

Unto En-gelaim] At the northern extremity of the same.

Their fish shall be according to their kinds] Every kind of fish; and the fish all excellent of their kinds. All *nations* and *kindsreds*, and *people*, shall be called by the Gospel; it shall not be an excluding system, like that of Judaism. For its author tasted death for every man.

Verse 11. *The miry places*—Point out, says Calmei,—“the schismatics and heretics who do not live by the Spirit of Jesus Christ, but separate from His church; and the evil Christians who dishonour that Church, of which they are corrupt members.” A description applicable to the Roman Catholic church, that is both schismatic and heretic from the church of Jesus Christ, which is built on the *foundation of the prophets and apostles, Jesus himself being the corner stone*; whereas the church of Rome, leaving this foundation, is now built on the foundation of councils and traditions, and lying miracles; the Popes, in their succession, being its only corner stones.

CHAPTER XLVIII.

This Chapter contains a description of the several portions of the land belonging to each tribe, together with the portion allotted to the sanctuary, city, walls, and prince, 1-42; as also the measures and gates of the new city, 43-52.

NOW these are the names of the tribes. 1 From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west; 2 a portion for Dan.

2 And by the border of Dan, from the east side unto the west side, a portion for Asher.

3 And by the border of Asher, from the east side even unto the west side, a portion for Naphtali.

4 And by the border of Naphtali, from the east side unto the west side, a portion for Manasseh.

5 And by the border of Manasseh, from the east side unto the west side, a portion for Ephraim.

6 And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben.

7 And by the border of Reuben, from the east side even unto the west side, a portion for Judah.

8 And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the west side: and the sanctuary shall be in the midst of it.

9 The oblation that ye shall offer unto the Lord shall be of five and twenty thousand in length, and of ten thousand in breadth.

10 And for them, even for the priests, shall be this holy oblation; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the Lord shall be in the midst thereof.

11 It shall be for the priests that are sanctified of the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray.

12 And by the river upon the bank thereof on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine.

13 Thus saith the Lord God; This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel; Joseph shall have two portions.

14 And ye shall inherit it, one as well as another: concerning the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance.

15 And this shall be the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad;

16 Hamath, Berothah, Sibram, which is between the border of Damascus and the border of Hamath; Hazar-hatticon, which is by the coast of Hauran.

17 And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And this is the north side.

18 And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And this is the east side.

19 And the south side southward, from Tamar even to the waters of strife in Kadesh, the river to the great sea. And this is the south side southward.

20 The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side.

21 So shall ye divide this land unto you according to the tribes of Israel.

22 And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

23 And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God.

in Ver. 7.—a Heb. shall come up.—o Job 4. 16. Ps. 1. 2. Jer. 17. 8.—p Or, principal.—q Or, for bracelets and corse.—r Rev. 22. 2.—s Gen. 28. 5. 1 Chron. 6. 1. Ch. 28. 4. 5.—t Or, source.—u Gen. 13. 7. & 15. 16. & 15. 7. & 17. 8. & 20. 3. & 28. 13. Ch. 28. 6. & 28. 42.—v Ch. 48. 28.—w Ch. 48. 1. 1.—x Numb. 34. 8.—y Numb. 34. 8. & 3 Sam. 8. 2.—z Or, the middle village.—b Numb. 34. 8. Ch. 48. 1.

a Heb. from between.—d Numb. 20. 12. Deut. 32. 51. Ps. 81. 7. Ch. 48. 28.—q Or, Meribah.—r Or, valley.—g Or, toward Tamar.—b Numb. 13. 26. & 14. 2. 13. 26.—s See Eph. 4. 6. Rev. 7. 9. 10.—t From 18. 12. Osl. 2. 28. Ch. 13. 11.—u Ch. 47. 15. 2.—v Heb. one portion.—w Ch. 48. 1. 4.—x Ch. 44. 15.—p Or, The sanctified portion shall be for the priests.—q Or, word, or, ordinance.—r Ch. 44. 18.

Verse 12. Shall grow all trees for meat, whose leaf shall not fade.] A description that suits the righteous, who are still producing.—1. The fruits of faith. 2. The fruits of the Spirit. 3. The fruits of love to God, obedience to His holy will, and love to all men. Benevolence, mercy, charity, kindness, &c.

The leaf thereof for medicine.] See Rev. xxii. 1-5. Even this leaves, the holy profession of the righteous, is a spiritual medicine. Righteousness is thus encouraged in the world. The profession points out the salvation, as it shews the nature and sufficiency of that salvation; for a just creed contains all the articles of the Christian faith.

Verse 13. Joseph shall have two portions.] i. e. in Ephraim and Manasseh, his two sons: who each had a separate inheritance.

Verse 15. The way of Hethlon, as men go to Zedad.] Probably Hethlon is the same as Cuthlon, a city of Syria, between Antioch and Laodicea, according to Antoninus. Some of these places are not known: but see the same kind of division, Numb. xxxiv. 7-12.

Verse 16. Hamath] Emesa or Amesa, in Syria.—Calmeth.

Berothah] Berytus, now Baruth, or Beeroth, which David took from Hadarezar, king of Syria, 2 Sam. viii. 8: but these things are very uncertain.

Sibram] Sabarim or Sepharvaim, according to the Syria, between Hamath and Damascus.

Hazar-hatticon] The middle Hazar; or middle village, as the Margin.

Hauran.] The city Auran, and the district Aurantis, are in the north-east limit of the Holy Land.

Verse 17. The border from the sea] The north border eastward is ascertained ver. 15, 16: here it is shewn how far it extends itself northward.

Hazar-enan] The village of Enan, Numb. xxiv. 9, placed to the north of Cesarea Philippi. Ziphron, see Numb. xxxiv. 9, called Zaphron by the Syriac.

Verse 18. The east sea] The same as the Dead sea. Verse 19. Tamar] Called Hazaron Tamar, or Bagedi, 2 Chron. xx. 2.

The river] Besor, which runs into the sea near Gaza. Verse 20. The great sea] The Mediterranean.

From the border] The southern border, mentioned, ver. 19.

Verse 22. And to the strangers that sojourn] In former divisions of the land, no place was given to strangers; but in this division (which seems to have no other reference than to the Gospel, for literally such a division never took place,) the strangers are to have an inheritance; intimating the calling of the Gentiles into the church of Christ, to an inheritance that is incorruptible, undefiled, and that fadeth not away. Glory be to God for His unspeakable gift. Amen! Amen!

NOTES ON CHAPTER XLVIII.

Verse 1. Now these are the names of the tribes] See the division mentioned Numb. xxiv. 7-12, which casts much light upon this.

Verse 9. The oblation] This was a portion of land, twenty-five thousand cubits in length, by ten thousand broad; in the centre of which was the Temple, which must be destined for the use of the priests, the Levites, and the prince.

12 And *this* oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.

13 And over against the border of the priests the Levites shall have five and twenty thousand in length, and ten thousand in breadth: all the length shall be five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither exchange nor alienate the first-fruits of the land: for it is holy unto the LORD.

15 And the five thousand that are left in the breadth over against the five and twenty thousand, shall be a profane place for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof.

16 And these shall be the measures thereof: the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And the residue in length over against the oblation of the holy portion shall be ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy portion; and the increase thereof shall be for food unto them that serve the city.

19 And they that serve the city shall serve it out of all the tribes of Israel.

20 All the oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city.

21 And the residue shall be for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary of the house shall be in the midst thereof.

22 Moreover from the possession of the Levites, and from the possession of the city being in the midst of that which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

23 As for the rest of the tribes from the east side unto the west side, Benjamin shall have a portion.

24 And by the border of Benjamin, from the east side unto the west side, Simeon shall have a portion.

25 And by the border of Simeon, from the east side unto the west side, Issachar a portion.

26 And by the border of Issachar, from the east side unto the west side, Zebulun a portion.

27 And by the border of Zebulun, from the east side unto the west side, Gad a portion.

28 And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of strife in Kadesh, and to the river toward the great sea.

29 This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

30 And these are the goings out of the city on the north side, four thousand and five hundred measures.

31 And the gates of the city shall be after the names of the tribes of Israel: three gates

h. Exod. 28: 28. Lev. 27: 10, 21, 23.—1 Chap. 45: 6.—k Chap. 42: 28.—1 Chap. 45: 6 in Ch. 45: 7.—n Ver. 9, 10.

o Heb. one portion.—p Ch. 47: 18.—q Heb. Meribbakkadesh.—r Ch. 47: 14, 21, 22. s Rev. 21: 12, &c.

Verse 15. *And the five thousand that are left*] The territory of the Levites was twenty-five thousand square cubits, ver. 20. But their city was only four thousand five hundred square cubits, see ver. 13, and 16: there remained, therefore, ten thousand cubits square to be divided, of which five thousand cubits in breadth, by twenty-five thousand in length, on the east and west sides, were reserved for a sort of second city; or for suburbs where laymen might dwell who were employed by those priests and Levites who lodged in the Temple and in the city, ver. 19. And another space of one thousand cubits in breadth, by twenty-five thousand in length, which extended only from north to south, was for fields and gardens appointed for the support of those lay servants. On which we may remark, there was no cultivated land between the portion of the Levites and that of the prince, but only on the east and west sides. See chap. xiv. 6, and the Map FF.

Verse 21. *And the residue—for the prince*] His portion was alongside of that of the Levites, from west to east: these were on each side twenty-five thousand cubits in length, from the east to the west, by twelve thousand five hundred cubits in breadth from north to south. The space both above and below was equal, between the tribe of Judah and that of Benjamin, to the north and south; and the portion of the Levites, which had Judah and Benjamin to the north and south, and the portion of the prince to the east and to the west. See the Map.

Verse 23. *From Tamar—in Kadesh*] The former was on the south of the Dead sea; and the latter, or Kadesh-Barnea, was still farther south, and at the extremity of the portion of Gad, which was the most southern tribe, as Dan was the most northern.

Verse 30. *These are the goings out*] Each of the four sides of the city was four thousand five hundred cubits long. There were three gates on each side, as mentioned below; and the whole circumference of the city was eighteen thousand cubits. See the Map, Plan B. dddd.

The Rector of New Haven College, in New England, supposes the preceding representations to refer to the happy state of the church in what is called the Millennium. Leaving this period out of the question, the following observations are worthy of notice:—

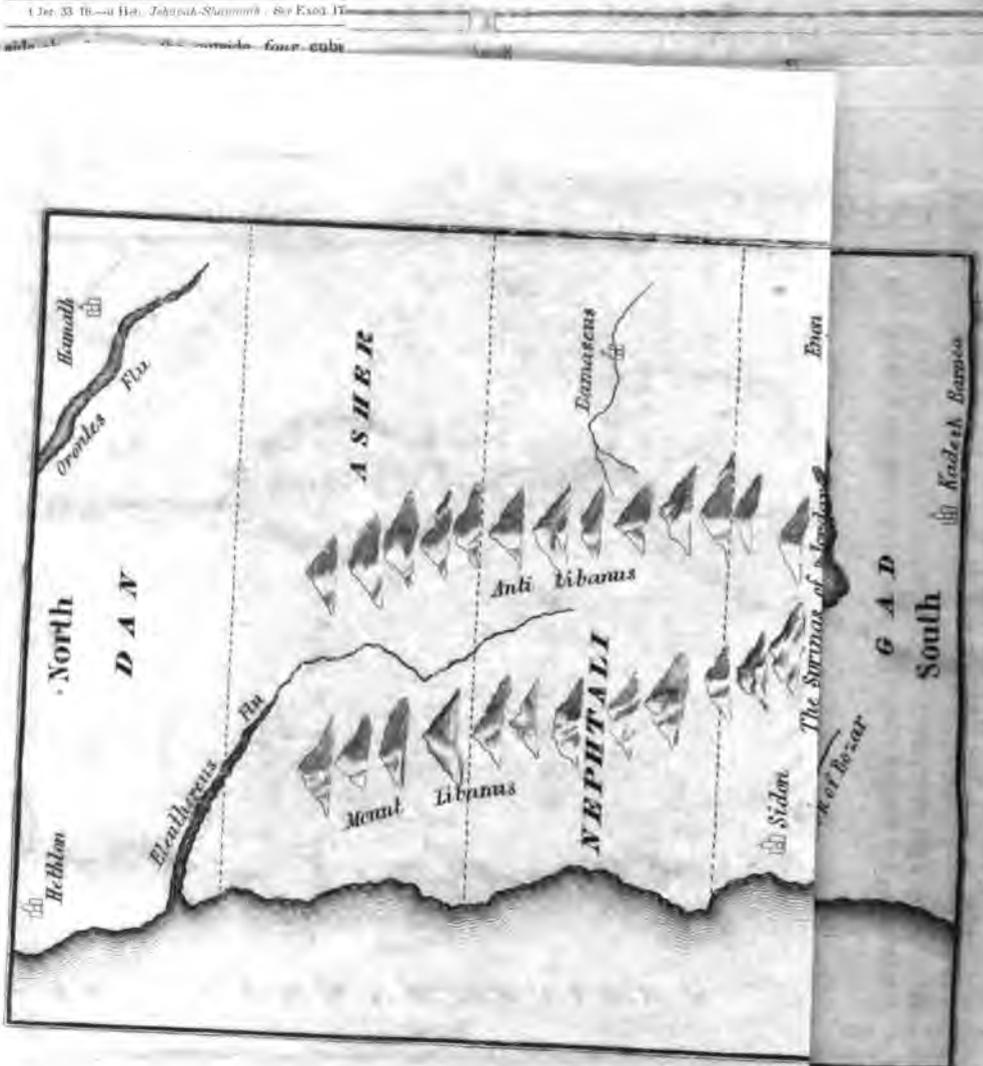
“The Jews, for whom this vision was intended, would conceive their country to be divided to the twelve tribes, in lots of a regular and mathematical form; and not confused

or intermixed, as in Joshua's time. Their city laid out larger than before; and exactly four square, with regular suburbs; the Temple and appendages much more commodious for their sacrifices, and the habitations of the priests and Levites regularly formed near round about the Temple. So that this whole plan of the division of the country, laying out of the city, Temple, and all the appendages, appears to be perfectly regular and uniform, as if it were drawn all at one time, and by one hand, who had power to effect it; and therefore conveyed to the Jews the most complete idea they were capable of conceiving of the most perfect church, commonwealth, city, Temple, and conveniences, for Divine worship. I. The Holy Land as described, chap. xlvii. and xlviii. according to the original grant being about two hundred and fifty miles long, north and south, and about one hundred and fifty miles wide, is divided by parallel lines east and west, to the twelve tribes; each of them having a portion twenty miles wide. Only between Judah and Benjamin, there is a holy portion near ten miles wide; in the middle of which is the holy oblations, twenty-five thousand cubits; that is, about ten miles square for the priests, Levites, city, and Temple, chap. xlv. 1; xlviii. 8; the two ends are for the prince, chap. xlv. 7, &c. II. The holy oblation, lying in the middle of the holy portion, is twenty five thousand cubits square, which is near ten miles; of which ten thousand cubits, or four miles, are taken off from the north side for a habitation for the priests, and as much for the Levites on the south side, chap. xlv. 4, 5, and xlviii. 20; and five thousand cubits in the middle for the city portion, chap. xlv. 6; in the middle of which is the city four thousand five hundred cubits square, which is nearly two miles, chap. xlviii. 15, 16. Round about this is left two hundred and fifty cubits, near thirty rods, for suburbs, ver. 17. The remaining ten thousand cubits on the east side, and the ten thousand cubits on the west side, are for the profit of those who serve the city, out of all the tribes, ver. 18, 19. The sanctuary is in the midst of the city, chap. xlviii. 9. III. The sanctuary or Temple, and its appendages, were entirely surrounded with a wall six cubits high, and six cubits thick, chap. xli. 5; and five hundred cubits long on each side, chap. xlii. 15, &c. and xlv. 2. In the middle square stands the Temple, which was surrounded by a wall one hundred cubits long on each side, chap. xli. 13; and six cubits thick, chap. xli. 6. The

northward; one gate of Reuben, one gate of Judah, one gate of Levi, one gate of Simeon, one gate of Issachar, one gate of Zebulun.

32 And at the east side four and five hundred: and three gates; one of Joseph, one gate of Benjamin, Dan.

33 And at the south side four five hundred measures: and three



depr
 minuteness of the description, have not
 in the Old Testament Scriptures. O
 have felt it my duty to be very particu
 lar to point out spiritual beauties and
 Book, which are beyond all praise; wh
 over prophecies and symbols which I
 stand: but have left to time, by the full
 to prove to successive generations w
 wisdom this much neglected prophet h
 take this opportunity to recommend t
 rious perusal of every pious man; and
 at the extent of the wisdom by which E
 the depth of so many divine mysterie
 the glory for this additional testimony
 riches of Christ, and that plenary salvi
 purchased for, and freely offers to, the vilest of the vile;
 and to the whole of the descendants of Adam.



...ound the court of Israel,
 chap. xl. I place there thirty pillars, on a line of two

hundred cubits in length, which is the same proportion as those given for one hundred cubits long, 1 Kings vii. 2, 3, 4, for the court of the palace of Solomon.

OOOOOOO Chambers or apartments round the court of Israel; there were *thirty* on both sides of the gate, or *fifteen* on each side, chap. xl. 17.

PPPP The kitchens of the Temple, *forty cubits, or sixty-eight feet four inches long, by thirty cubits, or fifty-one feet three inches broad, chap. xlv. 21, 22, 23, 24.*

Q The north gate of the court of the priests, where the victims were prepared, and where they slew the animals designed for sacrifice, chap. xl. 33, 39.

RRRR Galleries around the court of the priests, chap. xlii. 3.

SSSSS Apartments continued round the court of the priests. The aisle, which was to the south of the eastern gate, was for the priests employed as *guards* of the Temple, chap. xl. 45. The aisle on the north side of the said gate was appointed for the *singers*, chap. xl. 44; the aisle that was on the eastern side of the south gate was for the *priests* employed about the *altar*, chap. xl. 46; the aisles which were to the west of the north gate, and of the south gate, contained the halls where the priests ate, chap. xlii. 13.

TT The kitchens of the court of the priests were those where they dressed the trespass-offering, sin-offering, and the meat-offerings, *forty cubits, or sixty-eight feet four inches long, and thirty cubits, or fifty-one feet five inches broad, chap. xlii. 20. He speaks only of that on the north.*

VVVV Flights of steps which led to the court of the people. In each flight there were *seven steps*, chap. xl. 22—26.

XXX Flights of steps which led to the court of the priests, in each there were *eight steps*, chap. xl. 31, 34, 37.

YY A flight of steps which led to the porch of the Temple, *eight steps* in each, chap. xl. 43.

aaa Chambers about the Temple, *thirty-three* in number. Ezekiel makes them *four cubits* in breadth, chap. xli. 5; but in 1 Kings vi. 5, 6, they are stated to be *five cubits* in the lower stage, *six* in the second, and *seven* in the third.

bb Flights of steps opposite to the chambers, which were continued round the Temple, chap. xli. 7, and 1 Kings vi. 8.

c The steps of the altar of burnt-offerings turned towards the east, chap. xlii. 15, 16.

ddd Tables of hewn stone, which were in the portico of the north gate of the priests' court, where they slew, flayed, and cut up the victims. Each table was *one and a half cubit square*, chap. xl. 38, 39, 40, 41.

The great walls of the temple were all *six cubits, or ten feet three inches thick*. These walls were:—1. That which formed the first inclosure. 2. The wall of the court of Israel. 3. The wall of the court of the priests. And, 4. The walls of the Temple. But the outward wall of the *thirty-three* chambers, which were around the holy place and the sanctuary, were only *five cubits broad, and fifteen high; i. e. eight feet six inches and a half* in thickness, and *twenty-five feet seven inches and a half* in height, chap. xli. 9, 12.

All the gates of the two courts, that of Israel and that of the priests, are of the same dimensions. The wall where was the opening was *six cubits, or ten feet three inches* in thickness. The gate was *eight cubits, or thirteen feet eight inches wide*; and the opening of the gate

was one cubit, and the gate was *thirteen cubits, or twenty-two feet two inches and a half high*, chap. xl. 9, 11.

The *western* gate of the Temple is not mentioned by Ezekiel, because, according to his *Plan*, the king's palace was not to be near to the Temple; and, consequently this gate, which was the gate of the king, did not exist. But this was not followed; as we find, after the return from Babylon, there were gates on the *western* side of the Temple, according to *Josephus*; and *before* the captivity, the *western* gate did most certainly exist, see chap. xlii. 8; 2 Kings xi. 6; xvi. 18; 1 Chron. ix. 24; xxvi. 16, 18.

1. The gate of the porch of the holy place was *fourteen cubits wide; i. e. twenty-three feet eleven inches*, chap. xl. 48; 1 Kings vi. 3.

2. The gate of the holy place was *ten cubits, or sixteen feet one inch wide*, chap. xli. 1, 2.

3. The gate of the sanctuary was *six cubits, or ten feet three inches wide*. The wall of the separation was only *two cubits*, chap. xli. 1, 3.

4. The east gate of the court of the priests was shut all the week: and was not opened but on the sabbath and new moons, according to Ezekiel. It was there that the king had his *seat*, a sort of tribunal, chap. xlii. 2, 3, 4; xlii. 1, 2, &c.

Carmel observes, with respect to his *Plan*, that he assigns only *two galleries* to the apartments which were round the court of Israel; but those which were around the court of the priests had *three*, chap. xlii. 3, 5, 6. There is another difference between the palace (*atrium*) of the court of the priests, and that of the court of Israel. The walls of the first were built with *three rows* of hewn stones and one of cedar alternately, 1 Kings vi. 36: but this is not said to be the same in the structure of the outward court, or that of the people.

In the Old Testament, we find no mention of the *court of the Gentiles*. Only *two courts* are mentioned there; one of the *priests*, the other of the *people*; one the *inner*, the other the *outer court*; but it is certain that such a court did exist, and is here marked **BBBB**.

The height of the aisles, or apartments that were round the *two courts*, is not mentioned any where in the Scriptures: but they are here fixed at *thirty cubits*; for the Temple was not higher, neither was Solomon's palace, see 1 Kings vii. 2.

Explanation of the Plan for the division of the land of Canaan, according to Ezekiel's vision, chap. xlvi.

A The Temple of the Lord, *five hundred cubits square*, chap. xlv. 2.

BB The city of the Levites, *four thousand five hundred cubits square, and eighteen thousand in compass*, chap. xlvi. 16.

ccc Suburbs of the city of the Levites, *two hundred and fifty cubits* in breadth, chap. xlvi. 17.

ddd The *twelve gates* of the Levitical city, *four on each side*, chap. xlvi. 31—34.

EE City of the lay persons or workmen employed in the service of the priests, and of the Levites, *five thousand broad, by twenty five thousand cubits long*, chap. xlv. 6.

FF Cultivated ground for the maintenance of the lay artisans, chap. xlvi. 15.

GG Portion of the prince of Israel, *twenty-five thousand cubits long, by twelve thousand five hundred broad*, chap. xlvi. 21.

The whole extent of the land from Kadesh-Barnea south, to Hebron or Hamath north, was about *two hundred and twenty miles*, its mean breadth about *one hundred*.

INTRODUCTION

TO THE BOOK OF

THE PROPHET DANIEL.

DANIEL is said to have descended from the royal family of David; and appears to have been carried into Babylon when very young, in the fourth year of Jehoiakim king of Judah, A. M. 3398, B. C. 602; or 606 before the Vulgar Era. He, and his three fellow-captives, *Hananiah, Michael, and Azariah*, being likely youths, were chosen to be about the king's court, and were appointed to have an education suitable to the employments for which they were destined. As they had been carefully bred up in the Mosaic institutions, they regulated their conduct by them, even in the court of a heathen king, where they were in the capacity of *slaves*; hence, though ordered to be fed from the royal table, they would not touch that food, because the Chaldeans ate of meat forbidden by the Mosaic Law; and, probably, even that which might be denominated *clean*, became defiled by having been *sacrificed to idols*, before it was prepared for common use. At their earnest request, the officers, under whose care they were placed, permitted them to use *vegetables* only; and finding that they grew healthy and strong by this aliment, did not oblige them to use the portion sent from the king's table.

Daniel appears to have been instructed in all the wisdom of the Chaldeans, which was at that time greatly superior to the learning of the ancient Egyptians; and he was soon distinguished in the Babylonish court, as well for his wisdom and strong understanding, as for his deep and steady piety.

His interpretation of Nebuchadnezzar's dream of the *variously compounded metallic image* raised his credit so high at the court, that he was established governor of the province of Babylon; and made chief of all the *Magians*, or wise men in that country. The chief facts and incidents of his history are so particularly woven throughout the Book that bears his name, and undoubtedly written by himself, that they need not be detailed here.

The reputation of Daniel was so great, even in his *lifetime*, that it became a proverb. *Thou art wiser than Daniel*, said Ezekiel, in an ironical way to the king of Tyre, chap. xxviii. 3; and by the same prophet God ranks him among the most holy and exemplary of men, when He declares, speaking relative to Jerusalem, which he had condemned to destruction:—"Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own lives by their righteousness," chap. xiv. 14, 20.

Josephus, Ant. lib. x. c. 12, says, that God bestowed many favours on him, and that he was advanced to the rank of the most considerable prophets; that he enjoyed the favour of princes, and the affection of the people during his life, and that after his death his memory became immortal. He observes also that, in the complexion of his predictions, he differs widely from all the other prophets: they foretold scarcely any thing but *disastrous* events; on the contrary, he predicts the most *joyous* events, and *fixes the times of accomplishment* with more circumstantial precision than they did. And this is so true, that we cannot help thinking that God had given this eminent man a greater degree of light to fix the times when his predictions should issue, than he had given in general to all his predecessors, who simply declared the mind of God in relation to things *future*, without attempting to indicate the *distance of time* in which they should be fulfilled. There are but very few exceptions to this, either in *Isaiah* or *Jeremiah*. And, in this respect, the prophecy of the *seventy weeks* of Daniel exceeds all that have gone before; as the incidents and transactions relative to its fulfilment were so various, and yet so fixed and declared *six hundred years* before the time; that when the time came in which they were predicted to take place, they were *expected*, and occurred exactly according to the *prediction* and the *expectations* founded upon it. This prophet, therefore, far from occupying a lower place among divinely inspired men, deserves to be placed in the front rank with all those who have been most distinguished among the men who have partaken most largely of the prophetic gift.

The Rabbins have endeavoured to degrade Daniel; and have placed his prophecies among the *hagiographa*, books which they conceive to possess a *minor degree of inspiration*;—and it is probable that he meets with this treatment from them, because his prophecies are proofs too evident that *Jesus Christ* is the true *Messiah*, and that he came at the very time that Daniel said the *Prince Messiah* should come. But the testimony and sayings of such men are infinitely overpowered by the testimony of *Ezekiel*, which has been produced above; and the testimony of our Lord, who gives him the title of *Prophet*, Matt. xxiv. 15, without the slightest intimation that he was to wear this title with abatement.

It is very probable that Daniel did not return at the general restoration from the Babylonish captivity. At that time, if alive, he must have been an old man; and it is most likely that he finished his days in Babylon;—though some Asiatic authors hold that he returned to Judea with Ezra,—that he came back afterwards to Persia,—and died in the city of *Susa*.

Josephus speaks of his skill in *architecture*, Antiq. lib. x. c. 12; and that he built a famous tower at *Ecbatane*, or *Susa*, which remained to his time; and was so exquisitely finished, that it always appeared as if newly built. In this tower, or palace, the kings of Persia were interred; and, in consideration of its *founder*, the guard of it was always chosen out of the *Jews*.

Daniel is famous among the Orientals. The author of the *Tareekh Muntakheb* says that Daniel flourished in the time of *Lohorasp*, king of Persia; and, consequently, in that of *Cereseth*, or *Cyrus*, who gave him the government of Syria; and that he taught these two princes the knowledge of the true God:—that he preached the true faith through the whole of the Babylonian Irak; and was, on the death of Nebuchadnezzar, sent by Bahman, (*Artaxerxes Longimanus*) son of Asfendiar, who then reigned in Persia, into Judea; and that, having returned, he died at *Shouster*, or *Susa*, the capital of Persia, where he lies interred.

Some have supposed that the *Zoroaster*, or *Zeraduast* of the Persians, is a confused picture of the prophet Daniel. The account given by *Abulferage*, in his *5th* dynasty, may be considered favourable to this opinion. He says, "*Zeraduast*, author of the *Magiouseiah Magiam*, or sect of the worshippers of fire, flourished in the reign of *Cambasous* (*Cambyse*);—that he was a native of the province of *Adherbigian*, or *Media*, or, according to others, of *Assyria*;—that he foretold to his disciples the coming of the *Messiah*, who should be pointed out by a *star* which should appear in the day-time at his birth;—that they should have the first information of His advent;—that He should be born of a virgin;—and that they should present Him with gifts;—because He is that *Word* that made the heavens." See *Pocock's* *Abul Pharajius*, p. 83 of the *Arabic*, and 54 of the *Latin*.

D'Herbelot, on this account, makes the following remark:—We may see, by these words of the historian, that the prophecy of *Balaam* was pretty generally known throughout the East; and that the *magi*, who came to worship our Lord, were the true *magians* of Persia, and not Arab kings.

The account given by *Abul Pharaje* makes Daniel and *Zeraduast* contemporary; and thus far is favourable to the opinion, that the history of the former may be disguised under that of the latter. There have been several *Zoroasters*, of whom many fables are told;—and no wonder, when the persons themselves are generally fabulous.

The Asiatics make him the *inventor of the art of magic, or geomancy*; and among them he passes for the author of a work intitled *Assoul of Tubeer*, The Principles of the Interpretation of Dreams. I have in my own library a very

INTRODUCTION TO THE BOOK OF THE PROPHET DANIEL.

ancient work, which pretends to be drawn from this, and is intitled *Somnia Daniel*: it was printed in the infancy of printing, but without date; small 4to. There is an Arabic work in the French king's library, No. 410, intitled *Odmet al Mancoû, an Daniel an Nabi*, The Traditionary Predictions of Daniel the Prophet; which is said to contain many falsities, built on the foundation of Daniel's Prophecies: but it has never been given to the public, and I have no doubt notice of it than the above from *D'Herbelot*. But although all these are curious from their antiquity, yet they are doubtless impostures.

Abul Ferage, in his history of the Dynasties, says, that the *seventy weeks* of Daniel are to be dated from the *twentieth* year of his reign (دعوى دانيال) *Ardehaer Diraxdest*, the *Artaxerxes Longimanus* of the Greeks, (called *Bahaman* above) and the same to whom *Nehemiah* was *sakee*, or cup-bearer. Other Orientalists are of the same opinion. This shall be considered more at large when we come to the Prophecy itself. *Artaxerxes* had the name of *Longimanus*, or Long-handed, from the great extent of his dominions.

Daniel cannot be ranked among the Hebrew poets:—his Book is all in *prose*; and it is written partly in *Hebrew*, and partly in *Chaldee*. The Chaldee, or Syro-Chaldaic part, begins with *מלכה לעלמין כל ימי* *malika le'elmin chet*, "O king, live for ever!" and continues to the end of the *seventh* Chapter.

In the interpretation of his prophecies, I have endeavoured to follow the best critics and chronologists; and without an extended comment, I have endeavoured to give in as short a space as possible, the meaning of every place. On the *metallic images* and *seventy weeks*, I have been obliged to be more prolix, as these are of too much importance to be slightly handled. It is not my province to enter into the controversy about the date when the seventy weeks commence: even they who disagree so much from each other on this point, come so near to the general issue, that the difference is immaterial.

The Chronology of the several events mentioned in this Book, *Calmet* endeavours to fix as follows:—

- A. M.
 3398 Daniel led captive to Babylon, chap. i. 1—7.
 3399 Death of Nabopolassar, father of Nebuchadnezzar.
 3401 Jehoiakim revolts against Nebuchadnezzar, 2 Kings xxiv. 1.
 3402 Dream of the compound statue, Dan. ii. 1, &c.
 Daniel and his companions promoted to honour at court.
 Birth of Cyrus, son of Cambyses and Mandane.
 3405 Jehoiakim is taken and put to death by the Chaldeans.
 Jeconiah is raised to his throne, but reigns only *three* months and *ten* days.
 Zedekiah, last king of Judah, succeeds; and reigns *eleven* years.
 3416 Taking of Jerusalem, and destruction of the Temple, 1 Chron. xxxvi.
 3434 Return of Nebuchadnezzar to Babylon after his great conquests in Phœnicia, Judea, Egypt, &c.
 His dream of the great tree, chap. iv. 7, &c.
 3436 He becomes insane, which lasts for *seven* years, chap. iv. 32, 33.
 3442 He becomes sane, and remounts the throne.
 The golden image set up. The *three* Hebrews cast into the fiery furnace, chap. iii.
 Death of Nebuchadnezzar after a reign of *forty-three* years, according to *Berosus*.
 Evil-Merodach succeeds him, and reigns two years.—*Berosus*.
 He sets Jeconiah at liberty, Jer. iii. 31.
 3444 Belshazzar his son succeeds, Dan. vii. 1.
 Daniel's vision of the *four* beasts, representing the *four* great empires, chap. vii.
 3447 Vision of the ram and he-goat, chap. viii.
 The death of Belshazzar, chap. v.
 3449 Darius the Mede, called *Cyaxares* by Xenophon, and *Astyages* in the Apocrypha, son of Astyages, king of the Medes, and maternal great uncle to Belshazzar, succeeds him in the government of Chaldea, chap. v. 30, 31.
 See Isa. xiii. 1, &c.
 The visions of Daniel related, chap. ix. x. xi. xii.
 Cyrus attacks the Medes in the *first* or *second* year of Darius the Mede, chap. x. 1.
 3455 Daniel is cast into the den of lions, chap. vi.
 3456 Death of Darius. Cyrus succeeds him.
 3457 End of the Babylonish captivity declared by Cyrus, in the *first* year of his reign, 2 Chron. xxxvi. 22, and Ezra i. 1; but afterwards interrupted. See below.
 3486 Termination of Jeremiah's *seventy* years under *Darius Hystaspes*, who gives orders to *continue* the rebuilding of the Temple.
 3550 Commencement of the *seventy* weeks, chap. ix. 24.
 Nehemiah returns to Jerusalem, Neh. ii. 1—6.

In this Chronology *Calmet* differs from *Ussher*.

As a writer, this prophet is simple, yet pure and correct: and he is so conscientious, that he relates the very words of those persons whom he introduces as speaking. He writes *Hebrew* where what he delivers is a bare narrative: but he relates in *Chaldee*, the conversations which he had with the wise men, and the kings; and in the same language he relates Nebuchadnezzar's edict, which he made after Daniel had interpreted his dream concerning the great metalline image. This is a proof of his great and conscientious accuracy; and exhibits this prophet in a most advantageous point of view. Daniel writes both *Hebrew* and *Chaldee* with great purity.

This Book divides itself into two parts. Part I. is *historical*, and is contained in the six former Chapters;—Part II. is *prophetical*, and occupies the other six.

THE BOOK OF THE PROPHET DANIEL.

Chronological Notes relative to the commencement of Daniel's Prophecy.

Year from the Creation, according to Archbishop Usher, 3307.—Year of the Jewish era of the world, 3554.—Year from the Deluge, 1741.—Second year of the forty-first Olympiad.—Year from the building of Rome, according to the Varroian or generally received account, 147.—Year from the building of Rome, according to Cass and the Fasti Comenses, 148.—Year from the building of Rome, according to Polybius the historian, 145.—Year from the building of Rome, according to Fabius Pictor, 142.—Year of the Julian Period, 4102.—Year of the era of Nabonassar, 141.—Year from the foundation of Solomon's temple, 302.—Year since the destruction of the kingdom of Israel by Shalmaneser, king of Assyria, 114.—Fourth year after the first sabbatic year after the seventeenth Jewish jubilee, according to Hevelius.—Year before the birth of Christ, 601.—Year before the vulgar era of Christ's nativity, 607.—Cycle of the Sun, 19.—Tenth year of Tarquinus Priscus, the fifth king of the Romans.—Nineteenth year of Cyrus, or Cyrus era, the fourth king of Media.—Forty-fourth year of Archelaus, king of Laodicea, of the family of the Phœnicians.—First year of Leon, king of Laodicea, of the family of the Eurysternians.—Thirtieth year of Alyattes II, king of Lydia, and father of the celebrated Croesus.—Thirty-fourth year of Philip, the sixth king of Macedon.—Eleventh year of Pharaoh-necho, called Nechos by Herodotus. This king was the immediate predecessor of Psammis; and Psammis was succeeded by the celebrated Pharaoh-hophra, called also Apries.—Eighth year of Ithobalus, king of the Tyrians, according to Hevelius.—Third year (ending) of Jehoiakim, king of Judah; for the principal part of A. M. 3397 corresponded to the fourth year of this prince.

CHAPTER I.

This Chapter begins with giving a short account of Nebuchadnezzar's conquest of Judæa, when Jehoiakim became tributary to him; and, consequently, the seventy years' captivity and vassalage began, 1, 2. On this expedition, (taking Egypt in his way) the king of Babelion set out towards the end of the third year of Jehoiakim; but did not take Jerusalem before the sixth month of the year following. Hence the seeming discrepancy between Daniel and Jeremiah (chap. xiv. 1); the one computing from the time of his setting out on the expedition, and the other from the time in which the purpose of it was accomplished. We have next an account of the manner in which Daniel and his companions were brought up at the king's court, 3-7. They reject the daily provision of meat granted by the king, lest they should be defiled; and are allowed to live on pulse, 8-16. Their great proficiency in the wisdom of that time, 17-20. Daniel flourishes till the reign of Cyrus, the Persian, 21.

A. M. 3397.
B. C. 607.
Ol. XLIII. 2.
An. Tar. Pictor.
Reg. Rom. 10.

A. M. 3398.
B. C. 606.
Ol. XLIII. 2.
Tar. Pictor.
Reg. Rom. cir. an. 11.

IN the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he

brought the vessels into the treasure house of his god.

3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes;

4 Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

5 And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

a 2 Kings 24. 1. 2 Chron. 36. 6.-b Jer. 37. 19, 20.-c Gen. 10. 10. & 11. 2. Jan. 11. 11. Zech. 5. 11.-d 2 Chron. 36. 7.

e See Lev. 24. 13, 20.-f Acta 7. 22.-g Hab. the wine of his drink.-h Ver. 13. Gen. 41. 2. 1 King 10. 8.

NOTES ON CHAPTER I.

Verse 1. *In the third year of the reign of Jehoiakim*] This king was raised to the throne of Judæa in the place of his brother Jehoaahaz, by Pharaoh-necho, king of Egypt, 2 Kings xxiii. 34-36, and continued tributary to him during the first three years of his reign; but in the fourth, which was the first of Nebuchadnezzar, Jer. xxv. 1, Nebuchadnezzar completely defeated the Egyptian army near the Euphrates, Jer. xlvi. 2; and this victory put the neighbouring countries of Syria (among which Judæa was the chief,) under the Chaldean government. Thus Jehoiakim, who had first been tributary to Egypt, became now the vassal of the king of Babylon, 2 Kings xxiv. 1.

At the end of three years Jehoiakim rebelled against Nebuchadnezzar, who, then occupied with other wars, did not proceed against Jerusalem till three years after, which was the eleventh, and last of Jehoiakim; 2 Kings xxiii. 36.

There are some difficulties in the chronology of this place. Calmet takes rather a different view of these transactions. He connects the history thus:—Nabopolassar, king of Babylon, finding that one of his lords whom he had made governor of Cœlosyria and Phenicia, had revolted from him, and formed an alliance with the king of Egypt, sent Nebuchadnezzar his son, whom he invested with the authority of king, to reduce those provinces, as was customary among the Easterns when the heir presumptive was sent on any important expedition, or embassy. This young prince, having quelled the insurrection in those parts, marched against Jerusalem, about the end of the third, or beginning of the fourth, year of the reign of Jehoiakim, king of Judah. He soon took the city, and put Jehoiakim in chains with the design of carrying him to Babylon; but, changing his mind, he permitted him to resume the reins of government under certain oppressive conditions. At this year, (which was A. M. 3398,) the seventy years of the Babylonish captivity commence. Nabopolassar dying in the interim, Nebuchadnezzar was obliged to return speedily to Babylon, leaving his generals to conduct the Jewish captives to Babylon, among whom were Daniel and his companions.

Verse 2. *Part of the vessels of the house of God*] He took the richest and finest of them for the service of his god Bel, and left what were necessary for carrying on the

public worship of Jehovah; (for he did not attempt to alter the civil or religious constitution of Judæa) for, leaving Jehoiakim on the throne, he only laid the land under tribute. The Chaldeans carried these sacred vessels away at three different times:—1. In the war spoken of in this place. 2. In the taking of Jerusalem and Jeconiah a few months after, 2 Kings xxiv. 13. 3. Eleven years after, under the reign of Zedekiah, when the city and Temple were totally destroyed, and the land ruined, 2 Kings xxv. 8-16.

The land of Shinar] This was the ancient name of Babylon. See Gen. xi. 2.

The treasure house of his god] This was Bel, who had a splendid temple in Babylon, and was the tutelary god of the city and empire.

Verse 3. *Master of his eunuchs*] This word eunuchs signifies officers about or in the palace, whether literally eunuchs or not.

Verse 4. *Children*] יְלָדִים yeladim, youths, young men; and so the word should be rendered throughout this Book.

Skilful in all wisdom] Rather, persons capable of every kind of literary accomplishment, that they might be put under proper instruction. And as children of the blood and of the nobles were most likely, from the care usually taken of their initiatory education, to profit most by the elaborate instruction here designed, the master of the eunuchs, the king's chamberlain, was commanded to choose the youths in question out of such.

Verse 5. *A daily provision*] Athenæus, lib. iv. c. 10, says,—The kings of Persia (who succeeded the kings of Babylon, on whose empire they had seized,) were accustomed to order the food left at their own tables to be delivered to their courtiers.

So nourishing them three years] This was deemed a sufficient time to acquire the Chaldean language, and the sciences peculiar to that people. I suppose they had good introductory books, able teachers, and a proper method; else they would have been obliged, like us, to send their children seven years to school, and as many to the university, to teach them any tolerable measure of useful and ornamental literature! O how reproachful to the nations of Europe, and particularly to our own, is this backward mode of instruction. And what is generally learned after this vast expense of time and money? A little Latin,

6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

8 But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.

11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of

their meat, and the wine that they should drink; and gave them pulse.

17 As for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams.

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20 And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

21 And Daniel continued even unto the first year of king Cyrus.

CHAPTER II.

Nebuchadnezzar, in the second year of his reign, (or in the fourth, according to the Jewish account, which takes in the first two years in which he reigned conjointly with his father) had a dream which greatly troubled him; but of which nothing remained in the morning but the uneasy impression. Hence the diviners, when brought in before the king, could give no interpretation, as they were not in possession of the dream, 1-12. Daniel then, having obtained favour from God, is made acquainted with the dream, and its interpretation, 14-19; for which he blesses God in a lofty and beautiful ode, 20-22; and reveals both unto the king, telling him first the particulars of the dream, 24-35; and then interpreting it of the four great monarchs. The first existing Chaldean version, represented by the head of gold, is the first; the next is the Medo-Persian; the third the Macedonian or Grecian; the fourth the Roman, which should break every other kingdom in pieces, but which in its last stage, should be divided into ten kingdoms, represented by the ten toes of the image, as they are in another vision (chap. vii.) by the ten horns of the fourth beast. He likewise informs the king that in the time of this last monarchy, viz. the Roman, God would set up the kingdom of the Messiah; which, though small in its commencement, should ultimately be extended over the whole earth, 36-45. Daniel and his three friends Hananiah, Mishael, and Azariah, named by the prince of the eunuchs Shadrach, Meshach, and Abed-nego, are then pronounced by the king to great honour, 46-49.

AND in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams,

1 Gen. 41. 46. 2 Kings 19. 17.—k Ch. 4. 8. & 12.—l Deut. 22. 28. Ezek. 4. 13. Hos. 2. 3.—m Gen. 28. 21. Ps. 103. 22. Prov. 16. 7.—n Heb. adder.—o Or, term, or, continuance.—p Or, the steward.—q 2 Kings 9. 22. & 23. 12. Isa. 29. 7. Job 2. 17.—r Heb. of judges.—s Heb. that we may eat, &c.—t 1 Kings 3. 12. Jam. 1. 5, 17.—u Acts 7. 22.

Greek, and mathematics,—perhaps a little moral philosophy; and by this they are entitled, not qualified, to teach others; and especially to teach the people the important science of salvation! To such shepherds, and there are many such, the hungry sheep look up and are not fed:—and if all are not such, no thanks to our plan of national education.

Verse 6. Now among these] There were no doubt several noble youths from other provinces: but the four mentioned here were Jews, and are supposed to have all been of royal extraction.

Verse 7. Unto whom the prince of the eunuchs gave names] This change of names, Calmet properly remarks, was a mark of dominion and authority. It was customary for masters to impose new names upon their slaves; and rulers often, on their ascending the throne, assumed a name different from that which they had before.

DANIEL דניאל signifies, God is my judge. This name they changed into BELTESHAZZAR בלטישאצר; in Chaldee—the treasure of Bel; or, the depository of the secrets, or treasure of Bel.

HANANIAH חנניה signifies, the Lord has been gracious to me; or, he to whom the Lord is gracious. This name was changed into SHADRACH שדרך, Chaldee;—which has been variously translated:—The inspiration of the sun; God, the Author of evil, be propitious to us; let God preserve us from evil.

MISHAEL מישאל signifies, he who comes from God. Him they called MESHACH מישך, which in Chaldee signifies, he who belongs to the goddess Sheshach,—a celebrated deity of the Babylonians mentioned by Jeremiah, chap. xxv. 26.

AZARIAH אזריה which signifies, the Lord is my Helper, they changed into ABED-NEGO אבד נגו which in Chaldee is, the servant of Nego, who was one of their divinities; by which they meant either the sun, or the morning-star, whether Jupiter or Venus.

The vicious pronunciation of this name should be carefully avoided; I mean that which lays the accent on the first syllable, and hurries to the end, without attending to the natural division of the word Abed-nego.

Verse 8. But Daniel—would not defile himself] I have spoken of this resolution in the Introduction. The chief reasons why Daniel would not eat meat from the royal table were probably these three:—1. Because they ate unclean beasts, which were forbidden by the Jewish

law. 2. Because they ate, as did the Heathens in general, beasts which had been strangled, or not properly bled. 3. Because the animals that were eaten, were first offered as victims to their gods. It is on this account that Athenaeus calls the beasts which were served up at the tables of the Persian kings upis, victims, Lib. iv. c. 10, p. 145.

Verse 11. Then said Daniel to Melzar] Melzar was an officer under Ashpenaz, whose office it was to attend to the food, clothing, &c. of these royal captives. Others think מלצר melzar, master of the inn or hotel, the name of an office.

Verse 12. Give us pulse to eat] פולין ha-herdim, seeds or grain, such as barley, wheat, rye, and peas, &c. Though a vegetable diet might have produced that healthiness of the system in general, and of the countenance particularly, as mentioned here; yet we are to understand that there was an especial blessing of God in this, because this spare diet was taken on a religious account.

Verse 17. As for these four children] Young men, or youths. Our translation gives a false idea.

In all visions and dreams.] That is, such as are divine; for, as to dreams in general, they have as much signification as they have connexion, being the effects of the state of the body, of the mind, or of the circumstances of the dreamer. A dream may be considered supernatural, if it have nothing preposterous, nothing monstrous, and nothing irregular. If the whole order and consequences of the things be preserved in them, from beginning to end, then we may presume they are supernatural. In such dreams Daniel had understanding.

Verse 18. Now at the end of the days] That is, at the end of three years, ver. 5.

Verse 19. And among them all] All the young noble captives from different nations.

Therefore stood they before the king.] It appears that only four were wanting.

Verse 20. Magicians and astrologers] Probably the same as philosophers and astronomers among us.

Verse 21. The first year of king Cyrus.] That is, to the end of the Chaldean empire. And we find Daniel alive in the third year of Cyrus, see chap. x. 1.

NOTES ON CHAPTER II.

Verse 1. The second year of the reign of Nebuchadnezzar] That is, the second year of his reigning alone, for he was king two years before his father's death. See

wherewith his spirit was troubled, and his sleep brake from him.

Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

Then spake the Chaldeans to the king in Syriac, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof.

They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.

But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.

And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.

For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.

And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon:

He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel.

Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:

And he changeth the times and the seasons: he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know understanding:

He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.

a Gen. 41. 8. Chap. 4. 5.—b Esth. 4. 1. Chap. 6. 18.—c Gen. 41. 8. Exod. 7. 11. Ch. 5. 7.—d 1 Kings 1. 21. Chap. 5. 8. & 5. 10. & 6. 21.—e 1 Kings 1. 11. 2 Kings 10. 27. Chap. 2. 29.—f Chald. made pieces.—g Chap. 5. 16.—h Or, for, Ch. 5. 17. Ver. 45.—i Chald. buy. Eph. 5. 16.—k Esth. 3. 15. & 4. 11. & 8. 14.—l Prov. 6. 17. & 12. 10. & 21. & 23. 22.—m Ver. 23. Chap. 6. 11.—n Chald. returned.—o Or, chief marshal.

p Chald. chief of the executioners, or, slaughtermen. Gen. 37. 23.—q Matt. 10. 12. r Chald. from before God.—s Or, that they should not destroy Daniel, &c. t Num. 12. 6. Job 32. 15. 16.—u Ps. 113. 2. & 115. 10.—v Jer. 22. 19.—w Esth. 1. 13. 1 Chron. 22. 20. Ch. 7. 25. & 11. 6.—x Job 12. 13. Ps. 75. 6. 7. Jer. 27. 5. Ch. 4. 17. y Jer. 1. 5.—z Job 12. 22. Ps. 25. 14. y Jer. 23. 22.—a Ps. 138. 11. 12. Hab. 4. 15. b Ch. 5. 11. 14. Jam. 1. 17.—c Ver. 18.

The Notes on chap. i. 1. This was therefore the fifth year of his reign, and the fourth of the captivity of Daniel.

Nebuchadnezzar dreamed dreams wherewith his spirit was troubled] The dream had made a deep and solemn impression upon his mind; and, having forgotten all but general circumstances, his mind was distressed.

Verse 2. The magicians] חרשים charatumim. See the Note on Gen. xii. 8.

The astrologers] אַשְׁפָּחִים ashaphim. Perhaps from אָשַׁף asaph, to breathe, because they laid claim to Divine inspiration: but probably the persons in question were the philosophers and astronomers among the Babylonians.

The sorcerers] מַכְשָׁפִים mecashaphim. See the Note on Deut. xviii. 10, and on Exod. xxii. 18, and Lev. xix. 31, where several of these arts are explained.

The Chaldeans] Who these were is difficult to be ascertained. They might be a college of learned men, where all arts and sciences were professed and taught. The Chaldeans were the most ancient philosophers of the world: they might have been originally inhabitants of the Babylonian Irak; and still have preserved to themselves exclusively, the name of Chaldeans, to distinguish themselves from other nations and peoples, who inhabited the one hundred and twenty provinces, of which the Babylonish government was composed.

Verse 4. Then spake the Chaldeans to the king in Syriac] אַרַמִּית aramith, the language of Aram or Syria. What has been generally called the Chaldee.

O king, live for ever] מַלְכָּא לֵאלֵמִין Malka le-alamim cheyi With these words the Chaldee part of Daniel commences; and continues to the end of the seventh chapter.

Verse 5. Ye shall be cut in pieces] This was arbitrary and tyrannical in the extreme; but, in the order of God's Providence, it was overruled to serve the most important purpose.

Verse 8. That ye would gain the time] The king means either that they wished to prolong the time that he might recollect it, or get indifferent about it; or that they might invent something in the place of it; or make their escape

to save their lives, after having packed up their valuables. See ver. 9.

Verse 10. There is not a man upon the earth] The thing is utterly impossible to man. This was their decision: and when Daniel gave the dream, with its interpretation, they knew that the spirit of the holy gods was in him. So, even according to their own theology, he was immeasurably greater than the wisest in Babylon, or in the world.

Verse 13. They sought Daniel and his fellows] As the decree stated that all the wise men of Babylon should be slain, the four young Hebrews, being reputed among the wisest, were considered as sentenced to death also.

Verse 16. That he would give him time] That is, that he might seek unto God for a revelation of the thing. The Chaldeans dared not even to promise this; they would only pledge themselves for the interpretation, provided the king would furnish the dream. Daniel engages to find both the lost dream, and to give the proper interpretation.

Verse 18. That they would desire mercies] For this, Daniel had requested a little time; and doubtless both he and his three companions prayed incessantly till God gave the wished for revelation: but whether it was given that same night, we do not know.

Verse 19. Then was the secret revealed—in a night vision] Daniel either dreamed it, or it was represented to his mind by an immediate inspiration.

Verse 20. Wisdom and might are his] He knows all things; and can do all things.

Verse 21. He changeth the times] Time, duration, succession, are His, and under His dominion. It is in the course of His providence, that one king is put down, and another raised up; and, therefore, He can distinctly tell what He has purposed to do in the great empires of the earth.

Verse 23. I thank thee, and praise thee] No wonder he should feel gratitude, when God by this merciful interference had saved both the life of him and his fellows; and was about to reflect the highest credit on the God of the Jews, and on the people themselves.

24 Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, 'I have found a man of the captives of Judah, that will make known unto the king the interpretation.

26 The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king;

28 'But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

29 As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

30 'But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

31 Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible.

32 'This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

33 His legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that

'no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

36 This is the dream; and we will tell the interpretation thereof before the king.

37 'Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 'And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces, and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong and partly broken.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

44 And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45 'Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

46 'Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

d Chald. That I have found.—e Chald. children of the captivity of Judah. f Gen. 40. 8. & 41. 16. Ver. 15. 47. Amos 4. 12.—g Chald. hath made known. h Gen. 40. 1.—i Chald. came up.—k Ver. 22. & 23.—l So Gen. 41. 16. Acts 3. 12. m Or, not for the instant that the interpretation may be made known to the king. n Ver. 41.—o Chald. great seeing.—p Gen. ver. 31. &—q Or, sides.—r Or, which was not in hand:—s ver. 45.—t Ch. 8. 25. Zech. 4. 4. 2 Cor. 5. 1. Heb. 9. 24. t Psa. 1. 4. Hos. 12. 5.—u Psa. 37. 10, 25.—v Lev. 2. 2, 3.

w Psa. 90. 8.—x Ezra 7. 12. Job. 47. 5. Jer. 37. 6, 7. Ezek. 28. 7. Hos. 2. 16. y Ezra 1. 2.—z Ch. 4. 21, 22. Jer. 37. 6.—a Ver. 22.—b Chap. 5. 28. 31.—c Ver. 32. d 1 Mac. 1. 3.—e Ch. 7. 7, 23.—f Ver. 33.—g Or, bricks.—h Chald. this with this. i Chald. their days.—k Ver. 28.—l Chap. 4. 2, 34. & 28. & 7. 14, 27. Mis. 4. 7. Luke 1. 32. 33.—m Chald. Kingdom thereof.—n Psa. 5. 8. Job. 30. 12. 1 Cor. 15. 36. o Ver. 35. Job. 28. 16.—p Or, which was not in hand.—q Chald. after this.—r See Acts 10. 25. & 14. 12. & 28. 6.—s Ezra 6. 10.

Verse 24. Destroy not the wise men] The decree was suspended, till it should be seen whether Daniel could tell the dream, and give its interpretation.

Verse 27. Cannot the wise men] Cannot your own able men, aided by your gods, tell you the secret?—This question was necessary, in order that the king might see the foolishness of depending on the one, or worshipping the other.

The soothsayers] One of our old words—The tellers of the truth: but *magazin*, is the name of another class of those curious artists, unless we suppose it to mean the same as the CHALDEANS, ver. 2. They are supposed to be persons who divined by numbers, amulets, &c. There are many conjectures about them, which, whatever learning they shew, cast little light upon this place.

Verse 28. There is a God in heaven] To distinguish Him from those idols, the works of men's hands; and from the false gods in which the Chaldeans trusted.

In the latter days] A phrase which, in the prophets, generally means the times of the Messiah. God is about to show what shall take place from this time to the latest ages of the world. And the vision most certainly contains a very extensive and consecutive prophecy; which I shall treat more largely at the close of the Chapter, giving in the mean time a short exposition.

Verse 31. A great image] Representing the four great monarchies.

Verse 32. Head was of fine gold] The Babylonish empire, the first and greatest.

Breast and his arms of silver] The Medo-Persian empire, under Cyrus, &c.

His belly and his thighs of brass] The Macedonian empire, under Alexander the Great, and his successors.

Verse 33. His legs of iron] The Roman government. His feet part of iron and part of clay.] The same mixed with the barbaric nations, and divided into ten kingdoms. See at the end of the Chapter.

Verse 34. A stone was cut out] The fifth monarchy; the spiritual kingdom of the Lord Jesus, which is to last for ever, and diffuse itself over the whole earth.

Verse 35. The stone—became a great mountain] There is the kingdom of the stone, and the kingdom of the mountain. See at the end of the Chapter.

Verse 37. The God of Heaven] Not given by thy own gods, nor acquired by thy own skill and prowess; it is a divine gift.

Power] To rule this kingdom.
And strength] To defend it against all foes.
And glory] Great honor and dignity.

Verse 38. Thou art this head of gold] See on ver. 31—34, and at the end.

Verse 44. A kingdom which shall never be destroyed] The extensive and extending empire of Christ.

Shall not be left to other people] All the preceding empires have swallowed up each other successively: but this shall remain to the end of the world.

Verse 45. The dream is certain] It contains a just representation of things as they shall be.

And the interpretation thereof sure.] The parts of the dream being truly explained.

Verse 46. The king—fell upon his face] Prostrated

47 The king answered unto Daniel, and said, Of a truth it is that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler

1 Ver. 28.—a Ver. 5.—c Ch. 4. 2 & 5. 11.

himself; this was the fullest act of adoration among the ancients.

Worshipped Daniel] Supposing him to be a god, or Divine being. No doubt Daniel forbade him: for to receive this would have been gross idolatry.

Verse 47. *Your God is a God of gods*] He is greater than all others.

And a Lord of kings] He governs both in heaven and earth.

Verse 48. *Made Daniel a great man*] By 1. Giving him many rich gifts. 2. By making him governor over the whole province of Babylon. And 3. By making him chief or president over all the wise men.

Verse 49. *Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon*] He wished his three companions promoted, who had shared his anxieties, and helped him by their prayers. They all had places of trust, in which they could do much good, and prevent much evil.

Daniel sat in the gate of the king] That is, was the chief officer in the palace; and the greatest confidant and counsellor of the king. But whatever his influence and that of his friends was, it extended only over the province of Babylon; not through the empire.

A DISCOVERY ON NEBUCHADNEZZAR'S DREAM, chapter ii. 41—45.

I shall now consider this most important vision more at large, and connect it with a portion of the previous history of the Jewish people.

The kingdoms of Israel and Judah, after a series of the most unparalleled ingratitude and rebellion against displays of mercy and benevolence, only equalled by their rebellions, were at last, according to repeated threatenings, given over into the hands of their enemies. The inhabitants of the former country were subdued and carried away captives by the Assyrians; and those of the latter by the Chaldeans.

The people of Israel never recovered their ancient territories; and were so disposed of by their conquerors, that they either became amalgamated with the heathen nations, so as to be utterly undistinguishable; or they were transported to some foreign and remote place of settlement, that the land of their residence, though repeatedly sought for and guessed at, has for more than two thousand years been totally unknown.

Judah, after having been harassed by the Chaldeans, Egyptians, and others, was at last invaded by Nebuchadnezzar, king of Babylon; Jerusalem besieged and taken; and Jehoiachin the king who had before become tributary to the Babylonians, with his mother, wives, officers of state, and chief military commanders, princes, and mighty men of valour, to the amount of ten thousand; and all the artificers smiths, &c. to the number of one thousand, with all that were fit for war, he carried captive to Babylon; leaving only the poorest of the people behind, under the government of Mattaniah, son of the late king Josiah, and uncle to Jehoiachin; and having changed his name to Zedekiah, gave him a nominal authority, as king over the wretched remains of the people. Zedekiah, after having reigned nine years, rebelled against Nebuchadnezzar, who, coming against Jerusalem with all his forces, besieged it; and having reduced it to the last extremity by famine, and made a breach in the walls, took the city, pillaged and destroyed the Temple by fire, slew the sons of Zedekiah before his face, then put out his eyes, and carried him bound in brazen fetters to Babylon, 2 Kings, chap. xxiv. and xxv. Thus the Temple of God, the most glorious building ever laid on the face of the earth, was profaned, pillaged, and burnt, with the king's palace, and all the houses of the Jewish nobility, in the eleventh year of Zedekiah,—the nineteenth of Nebuchadnezzar,—the first of the forty-eighth Olympiad,—the one hundred and sixtieth current year of the era of Nabonassar,—four hundred and twenty-four years, three months, and eight days, from the time in which Solomon laid its foundation stone!

In the same month in which the city was taken, and the Temple burnt, Nebuzar-adan, commander in chief of the Babylonian forces, carried off the spoils of the Temple, with the Jewish treasures, and the principal part of the residue of the people; and brought them also to Babylon. And thus Judah was carried away out of her own land, four hundred and sixty-eight years after David began to

reign over it; from the division under Rehoboam, three hundred and eighty-eight years; from the destruction of the kingdom of Israel, one hundred and thirty-four years; in the year of the world three thousand four hundred and sixteen; and before the Nativity of our Lord, five hundred and eighty-eight.

49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

v Ch. 2. 12.—a Esth. 2. 19, 21. & 2. 2.

reign over it; from the division under Rehoboam, three hundred and eighty-eight years; from the destruction of the kingdom of Israel, one hundred and thirty-four years; in the year of the world three thousand four hundred and sixteen; and before the Nativity of our Lord, five hundred and eighty-eight.

In the fourth year of Jehoiakim, king of Judah, A. M. 3397, B. C. 607, Nebuchadnezzar, having besieged Jerusalem, and made its king tributary, carried away a number of captives; and among them was the prophet Daniel, then in his youth, who became, for his wisdom, and knowledge of future events, very eminent at Babylon; and, with some other Jewish captives, great favourites of Nebuchadnezzar the king; who made Daniel president of all the wise men of his city. It was in the second year of the reign of this king, that a circumstance occurred, which, though at first it threatened the destruction of the prophet, finally issued in the increase of his reputation and celebrity.

As prophecy is one of the strongest proofs of the authenticity of what professes to be a Divine Revelation, God endued this man with a large portion of his Spirit, so that he clearly predicted some of the most astonishing political occurrences and changes which have ever taken place on the earth; no less than the rise, distinguishing characteristics, and termination, of the four great monarchies, or empires, which have been so celebrated in all the histories of the world. And as the Babylonian, under which he then lived, was one of these monarchies, and was shortly to be absorbed by the Medo-Persian, which was to succeed it; he made Nebuchadnezzar, the then reigning monarch, by means of a most singular dream, the particulars of which he had forgotten, the instrument that appeared to give birth to a prediction, in which the ruin of his own empire was foretold; as well as other mighty changes which should take place in the political state of the world, for at least the term of one thousand years next ensuing. Nor did the prophetic spirit in this eminent man limit his predictions with these; but shewed at the same time the origin and nature of that fifth monarchy, which, under the great King of kings, should be administered, and prevail to the end of time.

The dream itself, with its interpretation, and the exact and impressive manner in which the predictions relative to the four great monarchies have been fulfilled, and those which regard the fifth monarchy are in the course of being accomplished, are the subjects to which I wish to call the reader's most serious and deliberate attention.

This image, so circumstantially described from the thirty-eighth to the forty-fourth verse, was, as we learn from the prophet's general solution, intended to point out the rise and fall of four different empires and states; and the final prevalence and establishment of a fifth empire, that shall never have an end, and which shall commence in the last days, ver. 25; a phrase commonly used in the Prophets to signify the times of the Messiah, and in the New Testament, His advent to judge the world.

Before we proceed to particular parts, we may remark in general, that the whole account strongly indicates:—

1. The especial providence of God in behalf of the Jews at that time. For, although suffering grievously because of their sins, being deprived of both their political and personal liberty, God shews them that He has not abandoned them; and the existence of a prophet among them is a proof of His fatherly care and unremitting attention to their eternal welfare.

2. The particular interference of God to manifest the superiority of His truth, to wean an idolatrous nation from their vanity and superstition, and lead them to that God who is the Fountain of truth, the Revealer of secrets, and the Governor of all things.

And 3. The direct inspiration of God immediately teaching His servant things which could be known only to God Himself. And thus showing the Babylonians, that His prophets had spoken by an unerring Spirit: that the Jews were the depositaries of true religion; that He was the only true God; and as He was omniscient, so He was omnipotent; and the things which His wisdom had predicted, His power could and would accomplish.

The sum of the account given in this Chapter is the following:—

1. Nebuchadnezzar, king of Babylon, in the second year of his reign, about A. M. 3401, and B. C. 603, had a

remarkable dream, which, although it made a deep impression on his mind; yet, on his awaking, he found it impossible to recollect; the general impression only remaining.

2. He summoned his wise men, astrologers, &c.; told them that he had a dream or vision, which he had forgotten; and commanded them to tell him the dream and its interpretation.

3. They request the king to tell them the dream; and promise, then, to make known the meaning. This he could not do, having forgotten it; yet he insists on their compliance on pain of death.

4. To tell the king his dream they find impossible; and a decree for the destruction of the wise men of Babylon is issued, in which Daniel and his fellows are involved.

5. Daniel, hearing of it, speaks to Arioch, captain of the king's guard; desires to be brought before the king; and promises to tell the dream, &c.

6. He is introduced; and immediately tells the king what he had dreamed, and shews him its interpretation.

THE DREAM.

A vast image, exceedingly luminous, of terrible form, and composed of different substances, appears in a night vision to the king, of which the following is the description.

- I. The head was of fine gold.
- II. His breast and arms of silver.
- III. His belly and thighs of brass.
- IV. His legs of iron, and his feet and toes of iron and clay. While gazing on this image he sees,—
- V. A stone cut out of a mountain without hands, which smites the image on its feet, and dashes it all to pieces; and the gold, and silver, brass, iron, and clay, become as small and as light as chaff.
- VI. A wind carries the whole away, so that no place is found for them.
- VII. The stone becomes a great mountain, and fills the earth.

In order to explain this, certain DATA must be laid down.

1. This image is considered a political representation of as many different governments, as it was composed of materials; and as all these materials are successively inferior to each other, so are the governments in a descending ratio.

2. The human figure has been used both by historians and geographers, to represent the rise, progress, establishment, and decay of empires, as well as the relative situation and importance of the different parts of the government. Thus *Florus*, in the proemium to his Roman history, represents the Romans under the form of a human being, in its different stages, from infancy to old age, viz. *Si quis ergo populum Romanum quasi hominem consideret, totamque ejus statem percensat, ut cœperit, utquis adoleverit, ut quasi ad quendam juvenitatem forem pervenerit; ut postea velut consensuerit, quatuor gradus progressusque ejus inveniet.*

1. Prima ætas sub Regibus fuit, prope ducentos quinquaginta per annos, quibus circum ipsam matrem suam cum finitimis luctatus est. Hæc erit ejus INFANTIA.

2. Sequens ð Bruto, Collatinoque consulibus, in Appium Claudium, Quinctiumque Fulvium consules, ducentos quinquaginta annos habet, quibus Italiam subegit. Hoc fuit tempus viris armisque exercitatisimum: ideo quis ADOLESCENTIAM dixerit.

3. Dehinc ad Cæsarem Augustum, ducenti quinquaginta anni, quibus totum orbem pacavit. Hic jam ipsa JUVENITA Imperii, et quasi quædam robusta MATURITAS.

4. A Cæsare Augusto in sæculum nostrum, sunt non nulli minus anni ducenti, quibus inertia Cæsarum quasi CONSENSUIT atque DECOXIT. L. AN. FLORI PROEM.

1. INFANCY; first stage—under kings, from Romulus to Tarquinius Superbus; about two hundred and fifty years.

2. YOUTH; second stage—under consuls, from Brutus and Collatinus to Appius Claudius and M. Fulvius; about two hundred and fifty years.

3. MANHOOD; third stage—the empire from the conquest of Italy to Cæsar Augustus; about two hundred and fifty years.

4. OLD AGE; fourth stage—from Augustus, through the twelve Cæsars, down to A. D. 200; about two hundred years.

Geographers have made similar representations. The Germanic empire, in the totality of its dependant states, has been represented by a map, in the form of a man; different parts being pointed out by head, breast, arms, belly, thighs, legs, feet, &c. according to their geographical and political relation to the empire in general.

3. Different metals are used to express different degrees of political strength, excellence, durability, &c.

4. Clay, earth, dust, are emblems of weakness, instability, &c.

5. Mountains express, in Scripture, mighty empires, kingdoms, and states.

6. Stone signifies Jesus Christ, Gen. xlix. 24. From thence (of the posterity of Jacob) is the Shepherd, the Stone of Israel. That our blessed Lord, the good Shepherd, John x. 11—17, is here intended, will appear most plainly from the following passages; Isa. viii. 14, *And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel.* Isa. xxviii. 16, *Thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.* 1 Pet. ii. 4, 6, 8. Collate these with Ps. cxviii. 22. THE STONE which the builders refused is become the head stone of the corner. Matt. xxi. 42; Mark xii. 10; Luke xx. 17; Acts iv. 11: in which latter quotations the whole is positively applied to Christ: as also 1 Peter ii. 4—8, *To whom coming as unto a living stone, &c.;* who seems to have all the preceding passages in view. See also Isa. ii. 2. *The mountain of the Lord's house shall be established in the top of the mountains, &c.*

7. Without hands, signifies that which is spiritual. So 2 Cor. v. 1. *A house not made with hands, means a spiritual building.*

EXPLANATION.

The Chaldean empire, called the Assyrian in its commencement, the Chaldean from the country, the Babylonian from its chief city.

I. HEAD OF GOLD. This was the first monarchy, begun by Nimrod, A. M. 1771, B. C. 2233; and ended with the death of Belshazzar, A. M. 3466, B. C. 538, after having lasted nearly seventeen hundred years. In the time of Nebuchadnezzar, it extended over Chaldaea, Assyria, Arabia, Syria, and Palestine. HE was the head of gold.

II. BREAST AND ARMS OF SILVER. The Medo-Persian empire; which properly began under Darius the Mede, allowing him to be the same with Cyaxares, son of Astyages, and uncle to Cyrus, the great son of Cambyases. He first fought under his uncle Cyaxares; defeated Neriglissar, king of the Assyrians, and Cræsus, king of the Lydians; and by the capture of Babylon, B. C. 539, he terminated the Chaldean empire. On the death of his father Cambyases, and his uncle Cyaxares, B. C. 536, he became sole governor of the Medes and Persians; and thus established a potent empire on the ruins of that of the Chaldeans.

III. BELLY AND THIGHS OF BRASS. The Macedonian or Greek empire, founded by Alexander the Great. He subdued Greece, penetrated into Asia, took Tyre, reduced Egypt, overthrew Darius Codomanus at Arbela, Oct. 2, A. M. 3673, B. C. 331; and thus terminated the Persian monarchy. He crossed the Caucasus, subdued Hyrcania, and penetrated India as far as the Ganges; and having conquered all the countries that lay between the Adriatic sea, and this river, the Ganges, he died A. M. 3681, B. C. 323; and after his death his empire became divided among his generals, Cassander, Lysimachus, Ptolemy, and Seleucus. CASSANDER had Macedonia and Greece; LYSIMACHUS had Thrace, and those parts of Asia which lay on the Hellespont and Bosphorus; PROLEMY had Egypt, Libya, Arabia, Palestine, and Cælosyria; SELEUCUS had Babylon, Media, Susiana, Persia, Assyria, Bactria, Hyrcania, and all other provinces, even to the Ganges. Thus this empire, founded on the ruin of that of the Persians, had rule over all the earth.

IV. LEGS OF IRON, AND FEET AND TOES OF IRON AND CLAY. I think this means, in the first place, the kingdom of the LAGIDE, in Egypt; and the kingdom of the SELEUCIDÆ, in Syria. And, secondly, the ROMAN empire, which was properly composed of them.

1. PROLEMY LAGUS, one of Alexander's generals, began the new kingdom of Egypt, A. M. 3652, B. C. 312; which was continued through a long race of sovereigns, till A. M. 3974, B. C. 30; when Octavius Cæsar took Alexandria, having in the preceding year defeated Anthony and Cleopatra at the battle of Actium, and so Egypt became a Roman province. Thus ended the kingdom of the Lagide, after it had lasted two hundred and eighty-two years.

2. SELEUCUS Nicator, another of Alexander's generals, began the new kingdom of Syria, A. M. 3692, B. C. 312; which continued through a long race of sovereigns, till A. M. 3939, B. C. 65, when Pompey dethroned Antiochus Asiaticus; and Syria became a Roman province, after it had lasted two hundred and forty-seven years.

That the two legs of iron meant the kingdom of the Lagide, and that of the Seleucida seems strongly intimated by the characters given in the Text. *And the fourth kingdom shall be strong as iron. Forasmuch as iron breaketh in pieces and subdeth all things; and ye iron*

that breaketh all these, shall it break in pieces and bruise, ver. 40. 1. The iron here not only marks the strength of these kingdoms, but also their violence and cruelty towards the people of God. History is full of the miseries which the kings of Egypt and Syria inflicted on the Jews. 2. It is said that these legs should break in pieces and bruise. How many generals and princes were destroyed by Seleucus Nicator, and by Ptolemy, son of Lagus! Seleucus, particularly, could not consider himself secure on his throne, till he had destroyed Antigonus, Nicanor, and Demetrius: and Ptolemy endeavoured to secure himself by the ruin of Perdicas, and the rest of his enemies. 3. The dividing of the kingdom, the iron and clayey mixture of the feet, point out the continual divisions which prevailed in those empires; and the mixture of the good and evil qualities which appeared in the successors of Seleucus and Ptolemy: none of them possessing the good qualities of the founders of those monarchies; neither their valour, wisdom, nor prudence. 4. The efforts which those princes made to strengthen their respective governments by alliances, which all proved not only useless, but injurious, are here pointed out by their mingling themselves with the seed of men. But they shall not cleave one to another, ver. 43. Antiochus Theos, king of Syria, married both Laodice, and Berenice, daughters of Ptolemy Philadelphus, king of Egypt. Antiochus Magnus, king of Syria, gave his daughter Cleopatra to Ptolemy Epiphanes, king of Egypt: but these marriages, instead of being the means of consolidating the union between those kingdoms, contributed more than any thing else to divide them, and excite the most bloody and destructive wars.

In chap. vii. 7, the prophet, having the same subject in view, says, I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residuum with the feet of it: and in chap. viii. 22, Now that being broken, (the horn of the rough goat, the Grecian monarchy,) whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. These, and other declarations, point out those peculiar circumstances, that distinctly mark the kingdom of the Seleucids, and that of the Lagids: both of which rose out of the Macedonian or Grecian empire, and both terminated in that of the Romans.

2. These two LEGS OF IRON became absorbed in the Roman government, which also partook of the iron nature; strong, military, and extensive in its victories: and by its various conquests united to and amalgamated with itself various nations, some strong, and some weak; so as to be fitly represented in the symbolical image by feet and toes, partly of iron, and partly of clay. Thus, as the Lagids and Seleucids arose out of the wreck of the Grecian empire; so the Roman empire arose out of their ruin. But the empire became weakened by its conquests; and although by mingling themselves with the seed of men, that is, by strong leagues and matrimonial alliances as mentioned above, they endeavoured to secure a perpetual sovereignty, yet they did not cleave to each other, and they also were swallowed up by the barbarous northern nations;—and thus terminated those four most powerful monarchies.

V. A stone cut out of the mountain without hands.

1. That Jesus Christ has been represented by a stone we have already seen: but this stone refers chiefly to His church, which is represented as a spiritual building, which He supports as a foundation stone; connects and strengthens as a corner stone; and finishes and adorns, as a top stone. He is called a stone also, in reference to the prejudice conceived against Him by His countrymen. Because He did not come in worldly pomp, they therefore refused to receive Him; and to them He is represented as a stone of stumbling, and rock of offence.

2. But here He is represented under another notion, viz. that of a stone projected from a catapult, or some military engine, which smote the image on its feet; that is, it smote the then existing government at its foundation, or principles of support; and by destroying these, brought the whole into ruin.

3. By this stroke, the clay, the iron, the brass, the silver, and the gold, were broken to pieces, and became like chaff which the wind carried away. Now, we have already seen that the Roman empire, which had absorbed the kingdoms of the Lagids and Seleucids, was represented by the legs of iron, and feet and toes of iron and clay: but as we find that not only the iron and clay, but also the brass, silver, and gold, were confounded and destroyed by that stroke, it follows that there was then remaining in, and compacted with the Roman government, something of the distinguishing marks and principles of all the preceding empires: not only as to their territorial possessions,

but also as to their distinctive characteristics. There were at the time here referred to, in the Roman empire, the splendour of the CHALDEANS, the riches of the PERSIANS, the discipline of the GREEKS, and the strength of the EGYPTIAN and SYRIAN governments, mingled with the incoherence and imbecility of those empires, kingdoms, and states, which the Romans had subdued. In short, with every political excellence, it contained the principles of its own destruction; and its persecution of the church of Christ accelerated its ruin.

4. As the stone represents Christ and His governing influence, it is here said to be a kingdom, that is, a state of prevailing rule and government; and was to arise in the days of those kings or kingdoms, ver. 44. And this is literally true; for its rise was when the Roman government, partaking of all the characteristics of the preceding empires, was at its zenith of imperial splendour, military glory, legislative authority, and literary eminence. It took place a few years after the battle of Actium, and when Rome was at peace with the whole world, September 2, B. C. 31.

5. This stone, or government, was cut out of the mountain; arose in, and under, the Roman government; Judea being, at the time of the birth of Christ, a Roman province.

6. It was cut out without hands: probably alluding to the miraculous birth of our Lord; but particularly to the spiritual nature of His kingdom and government, in which no worldly policy, human maxims, or military force, were employed: for it was not by might nor power, but by the Spirit of the Lord of hosts.

Two things may be here distinguished.—1. The government, or kingdom, of the STONE.—2. The government, or kingdom, of the MOUNTAIN.

1. The kingdom of the STONE smites, breaks to pieces, and destroys, all the other kingdoms, till no vestige of them remains; and till the whole earth is subdued by it.

2. The kingdom of the MOUNTAIN fills, and continues to govern, all that has been thus subdued; maintaining endless peace and righteousness in the earth.

First, The stone began to strike the image, when the apostles went out into every part of the Roman empire, pulling down idolatry and founding Christian churches.

Secondly, But the great blow was given to the Heathen Roman empire by the conversion of Constantine, just at the time when it was an epitome of the four great monarchies, being under the government of FOUR EMPERORS at once, A. D. 308.—CONSTANTINE, who governed Gaul, Spain, and Britain; GALERIUS, who had Illyricum, Thrace, and Asia; SEVERUS, who had Italy and Africa; and MAXIMIN, who had the East and Egypt.

1. The conversion of Constantine took place while he was in Gaul, A. D. 312, by the appearance of a luminous cross in the sky above the sun, a little after noon day, with this inscription, EV RORVS VICA.—By this conquer. Euseb: De Vit. Const. lib. i. cap. 28. In A. D. 324 he totally defeated Licinius who had shared the empire with him, and became sole emperor. He terminated the reign of idolatry, in A. D. 331, by an edict ordering the destruction of all the Heathen temples. This made CHRISTIANITY the religion of the empire.

2. The stroke which thus destroyed idolatry in the Roman empire is continual in its effects; and must be so till idolatry be destroyed over the face of the earth, and the universe filled with the knowledge of Christ.

3. This smiling has been continued by all the means which God in His providence and mercy has used for the dissemination of Christianity, from the time of Constantine to the present; and particularly now, by means of the British and Foreign Bible Society, and its countless ramifications, and by the numerous missionaries sent by Christian societies to almost every part of the globe. Thus far the kingdom of the stone.

In verse 44, the kingdom of the stone, grown into a great mountain and filling the whole earth, is particularly described by various characters.

1. It is a kingdom which the God of heaven sets up. That this means the whole dispensation of the Gospel, and the moral effects produced by it in the souls of men and in the world, needs little proof; for our Lord, referring to this and other prophecies in this Book, calls its influence and His Gospel, the kingdom of God, and the kingdom of heaven; shewing thereby that it is a kingdom not of this world, not raised by human ambition, the lust of rule, or military conquest,—but a spiritual kingdom, raised and maintained by the grace of God Himself, in which He Himself lives and rules, governing by His own laws, influencing and directing by His own Spirit; producing not wars and contentions, but glory to God in the highest; and on earth peace, and good will among men.

2. This is called the kingdom of heaven, because it is

to be a counterpart of the kingdom of glory. The kingdom of God, says the apostle, is *righteousness, peace, and joy in the Holy Ghost*, (Rom. xiv. 17,) *righteousness, without any sin; peace, without inward disturbance; joy, without any mental unhappiness.* An eternity of righteousness, peace, and spiritual joy, constitutes HEAVEN; nor can we conceive in that state any thing higher, or more excellent, than these.

3. This kingdom shall never be destroyed: it is the *everlasting gospel*; and the work of the *everlasting God*. As it neither originates in, nor is dependant on, the passions of men, it cannot be destroyed. All other governments, from the imperfection of their nature, contain in them the seeds of their own destruction. Kings die,—ministers change,—subjects are not permanent; new relations arise, and with them new measures, new passions, and new projects; and these produce political changes, and often political ruin. But this government, being the government of God, cannot be affected by the changes and chances to which mortal things are exposed.

4. This kingdom shall not be left to other people. Every dispensation of God, prior to Christianity, supposed another, by which it was to be succeeded. 1. Holy patriarchs and their families were the first people among whom the kingdom of God was found. 2. Hebrews, in Egypt, and in the wilderness were the next. 3. Jews in the Promised Land, were a third denomination. 4. And after the division of the kingdoms, captivity, and dispersion, of the Jews,—the Israel of God became a fourth denomination. 5. Under the Gospel, CHRISTIAN is the name of the people of this kingdom. Every thing in the construction of the Gospel system, as well as its own declarations, shew that it is not to be succeeded by any other dispensation: its name can never be changed;—and CHRISTIAN will be the only denomination of the people of God while sun and moon endure. All former empires have changed, and the very names of the people have changed with them. The Assyrians were lost in the Chaldeans and Babylonians; the Babylonians were lost in the Medes; the Medes in the Persians; the Persians in the Greeks; and the Greeks in the Syrians and Egyptians; these, in the Romans; and the Romans in the Goths, and a variety of other nations. Nor does the name of those ancient governments, nor the people who lived under them, remain on the face of the earth in the present day! They are only found in the page of history! This spiritual kingdom shall never be transferred; and the name of its subjects shall never be changed.

5. It shall break in pieces, and consume all these kingdoms; that is, the preaching and influence of Christianity shall destroy idolatry universally. They did so in the Roman empire, which was the epitome of all the rest. But this was not done by the sword, nor by any secular influence. Christians wage no wars for the propagation of Christianity; for the religion of Christ breathes nothing but love to God, and peace and good will to all mankind. The sum of the Gospel is contained in these words of Christ:—*God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life;—for the Son of man so not come to destroy men's lives, but to save.*

For his own cause, God fights in the course of His providence. He depresses one, and exalts another: but permits not His own people to join with Him in the infliction of judgments. It is by His own Spirit and energy that His kingdom is propagated and maintained in the world; and by the same His enemies are confounded. All false religions, as well as falsified and corrupted systems of Christianity, have had recourse to the sword, because they were conscious they had no God;—no influence, but what was merely human.

6. The kingdom of Christ breaks in pieces and consumes all other kingdoms; that is, it destroys every thing in every earthly government where it is received, that is opposed to the glory of God, and the peace and happiness of men; and yet in such a way as to leave all political governments unchanged. No law or principle in Christianity is directed against the political code of any country. Britain is Christian without the alteration of her Magna Charta or her Constitution. All the other empires, kingdoms, and states, on the face of the earth may become Christian, and preserve their characteristic forms of political government. If there be in them any thing hostile to Christianity, and the peace and happiness of the subject, the wind of God, the Divine Spirit, will fan, or wince it away, so that no more place shall be found for it. But this He will do in the way of His ordinary providence; and by His influence on their hearts, dispose truly Christianised rulers to alter or abrogate whatever their laws contain inimical to the mild sway of the sceptre of Christ.

7. And it shall stand for ever. This is its final characteristic. It shall prevail over the whole world,—it shall pervade every government,—it shall be the basis of every code of laws,—it shall be professed by every people of the earth. "The Gentiles shall come to its light, and kings to the brightness of its rising." The whole earth shall be subdued by its influence; and the whole earth filled with its glory.

8. The actual constitution, establishment, and maintenance, of this kingdom, belong to the LORD; yet He will use human means in the whole administration of His government. His WORD must be distributed, and that Word must be PREACHED. Hence, under God, BIBLES and MISSIONARIES are the grand means to be employed in things concerning His kingdom. BIBLES must be printed, sent out, and dispersed; MISSIONARIES must be equipped, sent out, and maintained;—therefore, expenses must necessarily be incurred. Here the people now of the kingdom must be helpers. It is the duty, therefore, of every soul professing Christianity, to lend a helping hand to send forth the Bible; and wherever the Bible is sent, to send a missionary to enforce its truths.

9. The duration of the kingdom of the mountain upon earth.

The world has now lasted nearly six thousand years; and a very ancient tradition has predicted its termination at the close of this period. Its duration has been divided into three grand periods, each comprising two thousand years, which should be closed by a period without terminating limits;—and these have been supposed to have their types in the six days' work of the creation; and the seventh day, called sabbath, or rest.

1. There have been two thousand years from the creation without any written revelation from God;—this was called the patriarchal dispensation.

2. There have been two thousand years under the Law, where there has been a written revelation, a succession of prophets, and a Divine ecclesiastical establishment. This has been termed the Mosaic dispensation.

3. One thousand eight hundred and twenty-nine years have passed since the true epoch of the nativity of our blessed Lord; and this is called the Gospel, or Christian dispensation, which is now within one hundred and seventy-one years of closing its two thousand!

According to the ancient tradition there were,—1. Two thousand years void; that is, without the law. 2. Two thousand years under the Law. And, 3. Two thousand years under the Messiah. And at the termination of the third the endless sabbath should commence. The comments on this ancient tradition go on to state, that at the termination of each day's work of the creation it was said, *The evening and the morning were the first,—second,—third,—fourth,—fifth,—and sixth day: but when the sabbath is introduced, and God is said to rest from his work, and to have hallowed this day, there is no mention of the evening and the morning being the seventh day. That is left without termination; and therefore a proper type of the eternal sabbath,—that rest which remains for the people of God.*

And are we indeed so near that time when the elements of all things shall be dissolved by fervent heat; when the heavens shall be shrivelled up like a scroll, and the earth and all it contains be burnt up? Is the fifth empire, the kingdom of the stone, and the kingdom of the mountain, so near its termination? Are all vision and prophecy about to be sealed up, and the whole earth to be illuminated with the bright beams of the Sun of righteousness? Are the finally incorrigible and impenitent about to be swept off the face of the earth by the besom of destruction, while the righteous shall be able to lift up their heads with ineffable joy, knowing their final redemption is at hand? Are we so near the eve of that period when they who turn many to righteousness shall shine as the stars for ever and ever? What sort of persons should we then be in all holy conversation and godliness! Where is our zeal for God? Where, the sounding of our bowels over the perishing nations who have not yet come under the yoke of the Gospel? Multitudes of whom are not under the yoke, because they have never heard of it;—and they have not heard of it, because those who enjoy the blessings of the Gospel of Jesus have not felt, (or have not obeyed the feeling,) the imperious duty of dividing their heavenly bread with those who are famishing with hunger! and giving the water of life to those who are dying of thirst! How shall they appear in that great day when the conquests of the Lion of the tribe of Judah are ended;—when the mediatorial kingdom is delivered up unto the Father; and the Judge of quick and dead sits on the great white throne, and to those on his left hand says,—"I was hungry, and ye gave me no meat; I was thirsty, and ye gave me

CHAPTER III.

Nebuchadnezzar having created an image, whose height (including probably a very high pedestal) was sixty cubits, and the breadth six, ordered a numerous assembly, which he had convened, to fall down and worship it; threatening, at the same time, that whoever refused should be cast into a fiery furnace, 1-7; a punishment not uncommon in that country, (see Jer. xix. 12.) Daniel's three companions, Shadrach, Meshach, and Aben-neg, who were present, being observed to refrain from this idolatrous worship, were accused before the king; who, in great wrath, commanded them to comply with his orders on pain of death, 8-18. But these holy men, with the greatest composure and serenity, expressed their firm resolution not to worship his gods; and that by their image, he was to be conspurcous, 19-18. Upon which the king, unconvinced to have his will opposed, in the height of his wrath, ordered the furnace to be made seven times hotter than usual; and these men to be cast into it, bound by the most mighty of his army, who were killed by the flames in the execution of this service, 19-25. On this occasion God liberally performed His promise by fire (chap. xiii. 9.) "When thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee;" for an angel of God, appearing in the furnace, protected these young men, and counteracted the natural violence of the fire; which, only consuming the cords with which they were bound, left them to walk at liberty, and in perfect safety, in the midst of the furnace. The king, astonished at this prodigy, called to them to come out of the furnace, and blessed God for saving an angel to deliver His servants; and commended all his subjects, upon pain of death, not to speak irreverently of the God of Shadrach, Meshach, and Aben-neg, who were promoted to great power and honor, 26-30. A striking example of the interposition of Providence in favour of true and indefeasible piety.

Of ch. 1. 1. NEBUCHADNEZZAR the king made an image of gold, whose height was threescore cubits, and the breadth

a Ver. 5, 7, 10, 12, 14.—Ch. 2. 48.—Chal. with might

no drink." I say,—How shall they appear who have made no exertions to tell the lost nations of the earth the necessity for preparing to meet their God; and showing them the means of doing it by affording them the blessings of the Gospel of the grace of God? Let us beware lest the stone that struck the motley image, and dashed it to pieces, fall on us, and grind us to powder!

Bibles are sent out by millions into Heathen countries:—but how shall they hear without a preacher; and how shall they understand the things which they read, unless those who know the things of God teach them? Let us haste, then; and send missionaries after the Bibles! God is mightily at work in the earth: let us be workers together with him, that we receive not the grace of God in vain! He that giveth to those poor, (emphatically poor, for they are without God in the world, and consequently without the true riches,) lendeth unto the Lord; and let him look what he layeth out, and it shall be paid unto him again. For "he that converteth a sinner from the error of his ways, shall save a soul from death, and hide a multitude of sins. God does not call on us to shake hands with all secular, social, and family comfort; and go to the Heathen with the glad tidings of great joy: but He loudly calls on us to assist in sending those who, in the true spirit of sacrifice, the love of Christ constraining them, say,—Here are we! O Lord, send us. Let these servants of God run to and fro; that by their ministry, knowledge may be increased. Amen.

NOTES ON CHAPTER III.

Verse 1. Nebuchadnezzar the king made an image of gold] It is supposed that the history given here did not occur till the close, or near the end, of Nebuchadnezzar's reign. For it was after his insanity, as we see chap. iv. 33-36; and this happened near the close of his reign. The Authorized Version, which is followed in the Margin, fixes the date of this event seventeen years earlier, and ten years before the king's insanity. A few observations on this image may be necessary:—

1. It is not likely that this image was in human form,—the dimensions shew the improbability of this:—for what proportion is there between sixty cubits (ninety feet) in length, and six cubits (nine feet) in breadth?

2. It is not likely that this image was all of gold; for this would have required more of this precious metal than the whole provinces of Babylon could produce: for, as I suppose the sixty cubits apply to the perpendicular altitude, so I take it for granted, that the six cubits intend the diameter. Now, a column of gold of this height and diameter, upon the supposition that the pillar was circular, contains five thousand seven hundred and twenty-five and a half cubic feet; and, as there are nineteen thousand avoirdupois ounces in a cubic foot, the weight of the whole pillar would be eight millions two hundred and sixty-two thousand eight hundred and six pounds, ten ounces of gold.

3. It might have been a pillar, on which an image of the god Bel was erected. The image itself might be of gold; or, more probably, gilt, that is, covered with thin plates of gold; and on this account it might be called the golden image: and most probably the height of the image may be confounded with the height of the pillar. Or perhaps it was no more than a pillar, on the sides of which their gods and sacred emblems were engraven, surmounted with Bel on the top.

The plain of Dura] The situation of this place is not exactly known:—there was a town, or city, called Dura, or Doura, in Mesopotamia, near the Tigris.

thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then a herald cried aloud, To you it is commanded, O people, nations, and languages,

5 That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and wor-

d Chal. they command.—Ch. 4. 1. & 2. 5.—Or, singing.—g Chal. sympathy.

Verse 2. Sent to gather together the princes] It is not easy to shew what these different offices were; as it is difficult to ascertain the meaning of the Chaldee words. Parkhurst analyses them thus:—

The PRINCES] אשחא אשחא achashdarpensaiya; from אשחא achash, great or eminent, and דר, to go about freely, and פנין panin, the presence. Satraps or privy-counsellors, who had free access to the presence of the king.

The GOVERNORS] סגנין saganaiya, lieutenants, or viceroys; for סגן sagan, among the Hebrews, was the name of the high-priest's deputy.

The CAPTAINS] פאכא פאכא pachavota, from פאכא pach, to extend; because set over those provinces that had been annexed to the kingdom by conquest. Pashas—This word and office are still in use in Asiatic countries. By corruption, we pronounce bashas.

The JUDGES] אדגאר אדגאר adargoseraiya, from אדגאר adgar, noble or magnificent, and גאר gar, to decree. The nobles; the assistants to the king in making laws, statutes, &c. The same probably in Babylon, as the House of Lords in England.

The TREASURERS] גבא גבא gedaberiya, from גבא gaba, (the ז zain being changed into ד daleth, according to the custom of the Chaldee) to treasure up, and בר bar, pars. Those who kept the current coin, or were over the mint;—the treasurers of the exchequer in Babylon.

The COUNSELLORS] דתא דתא dethaberiya, from דתא deth, a statute, and תא tar, to declare the meaning of the law;—for in all ages and countries there has been what is termed the glorious uncertainty of the law; and therefore there must be a class of men whose business it is to explain it. What a pity that law cannot be tendered to the people, as other sciences are,—in plain, unsophisticated, and intelligible terms.

The SHERIFFS] תפתא תפתא taphata, from תפתא taphath, in Hebrew, now shaphath, to set in order. Probably civil magistrates.

And all the rulers of the provinces] All other state or civil officers; not only to grace the solemnity, but to maintain order. My old Bible renders them,—Satraps, or wise men. Magistatati. Jugis. Duxis. Tyrantis, or strong men. Prefectis, and all the Princes of Countree.

Verse 4. Then a herald cried aloud] קרא קרא קרא kara kara bechayil, acrier called with might. א בעל אבעל be'el migtill.—Old MS. Bible.

Verse 5. The sound of the cornet] There is not less difficulty in ascertaining the precise meaning of these musical instruments than there is in the office in ver. 2. קרנא karna, here translated cornet, is the common blowing horn, which makes a deep and hollow sound, as well as one shrill and piercing.

FLUTE] משרוקית mashrokita, from משרק sharak, to whistle, shriek. A wind instrument which made a strong and shrill noise, such as the hautbois or clarionet.

HARP] קיתור kithorus, cytharus.—αβαα. Some kind of stringed instrument. It seems to be formed from the Greek word.

SACKBUT] סבא sabca. The Greek has it σαββα, from which our word sackbut, from סבא sabac, to interweave; probably on account of the number of chords, for it seems to have been a species of harp.

PSALTERY] פסלתרין psalterin; Greek, ψαλτηριον. A stringed instrument, struck with a plectrum: that called saucier in Egypt is probably the same. Dr. Russell says,—“It is a large triangle; and has two bottoms two inches

ship the golden image that Nebuchadnezzar the king hath set up:

6 And whoso shall not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace.

7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

8 Wherefore at that time certain Chaldeans came near, and accused the Jews.

9 They spake and said to the king Nebuchadnezzar, O king, live for ever.

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image:

11 And whoso shall not down and worshipeth, that he should be cast into the midst of a burning fiery furnace.

12 There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

13 Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?

15 Now if ye be ready that at what time ye

hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace: and who is that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.

17 If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace.

21 Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

b Jer. 29, 22. Rev. 12, 18.—1 Ch. 6, 12.—1 Ch. 2, 1 & 5, 10 & 6, 6, 21.—1 Chap. 2, 29.—in Chald. Acc. not so regard upon thee.—Or, of purpose, as Exod. 21, 12. Or, as Exod. 21, 22. Luke 12, 12.

p Exod. 5, 2. 2 Kings 18, 35.—q Matt. 10, 19.—r 2 Mac. 7, 2.—s Chald. Allod. Chald. mighty of strength.—a Or, mantles.—v Or, turbans.—w Chald. word. x Or, sperts.

from each other, with about twenty catguts of different sizes." It was the ancient psalterium, and most probably the same as David's harp.

DULCIMER] מְצִלְצִלָּה *sumphoneiah*; Greek, *συμφωνία*. Probably a kind of tambour, tambourin, or tom-tom drum. It does not mean the same as the Greek *symphonia*, which signifies a concert or harmony of many instruments; but here one kind of instrument only is intended.

All kinds of music] כְּלֵי מוֹסֵף *zeney zamara*, the whole stock, or band, of music; the preceding being the chief, the most common, and the most solemn. My old M.S. Bible has—Trumpet, and Pipe, and Harpe: *Sambuke, Santre* and *Synfonie*, and all kynde of musyket.

Verse 6. Shall the same hour.] This is the first place in the Old Testament where we find the division of time into hours. The Greeks say that Anaximander was the inventor. He had it probably from the Chaldeans, among whom this division was in use long before Anaximander was born.

Be cast into the midst of a burning fiery furnace.] This was an ancient mode of punishment among the Chaldeans, if we may credit the tradition, that Abram was cast into such a fire by this idolatrous people, because he would not worship their idols.

Verse 8. Accused the Jews.] That is, Shadrach, Meshach, and Abed-nego. The other Jews were left unnoticed;—and probably at this time Daniel was too high to be touched: but we may rest assured that he was not found among these idolaters, see ver. 12.

Verse 16. We are not careful.] We have no need to put thee to any further trouble; we have made up our minds on this subject, and have our answer ready:—Be it known unto thee, we will not serve thy gods. This was as honest as decisive.

Verse 17. If it be so.] Thou mayest cast us into the furnace:—the terror of it has no effect on our minds to induce us to alter the resolution we have taken; nor shall the fire change our purpose. We serve a God who is able to deliver us. Should he not, we are equally determined;—but we are satisfied that in some way or other He will deliver us out of thy hand. Thy power cannot affect us in the kingdom of our God to which we shall ascend from thy furnace, should He permit the fire to kindle upon us. Render to Cæsar the things which are Cæsar's, is a maxim of Jesus Christ: but when Cæsar arrogates to himself the things that are the Lord's, then, and in such cases, his

authority is to be resisted. God does not desire Cæsar's things; Cæsar must not have the things of God.

Verse 19. Then was Nebuchadnezzar full of fury.] How strange is this, after having had so many proofs of the supremacy of Jehovah! He had seen how God poured contempt upon his authority in the case of the three Hebrews; and yet he will try his strength once more! How infatuated is man!

Seven times more.] As hot as it could be made. Seven expresses the great intensity of the heat.

Verse 20. The most mighty men.] The generals, or chief officers, of his army: not strong men; there was no need of such.

Verse 21. Their hats.] This word, *hat*, is found only in this place in the Old Testament. The word *שַׂרְבֵּת* *sarbat* properly means an outer garment. Herodotus, who lived about one hundred years after Daniel, says, "the dress of the Babylonians consisted of a tunic of linen reaching down to the feet; over this, a tunic of woollen; and over all, a white short cloak or mantle, *κλαυδης*; and on their heads they wore turbans, *μυρρη*." Following this, Mr. Parkhurst translates the verse thus:—"Then these three men were bound [שַׂרְבֵּתוֹן *de-sarbelethon*] in their CLOAKS, [תַּבְשִׁיטוֹן *patesheykon*] their TURBANS, [שַׂרְבֵּתוֹן *se-carbelathon*] and in their UPPER (woollen) TUNICS, [תַּבְשִׁיטוֹן *u-kebusheykon*] and their UNDER (linen) TUNICS." And as, according to this interpretation, their *שַׂרְבֵּת* *sarbele* were their outermost garments, we see the propriety with which it is observed at ver. 17, that these were not changed by the fire.

Verse 23. And these three men fell down bound.] There is a most evident want of connexion between this and the following verse; and it is between these verses that the apocryphal Song of the Three Children, as it is called, has been inserted by St. Jerom and others; but with this note,—*Quæ sequuntur in Hebræis voluminibus non reperiuntur*.—"What follows I have not found in the Hebrew books." And then begins, "They walked in the midst of the flame, praising God and blessing the Lord." The Septuagint and Arabic read the twenty-fourth verse thus,— "Then Nebuchadnezzar heard them singing praise, and was astonished." To connect the two verses Houbigant adds two verses found in the Vulgate, which are the forty-ninth and the twenty-third:—"But an angel of the Lord went down with Azariah and his companions into the furnace, and drove out the flame of fire from the fur-

24 Then Nebuchadnezzar the king was as-tonied, and rose up in haste, and spake, and said unto his 7 counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

26 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then, Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

29 Therefore, I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other god that can deliver after this sort.

30 Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

CHAPTER IV.

Nebuchadnezzar, after having subdued all the neighbouring countries, and greatly enriched and adorned his own, because so associated with his prosperity, as to draw down upon himself a very remarkable judgment, of which this chapter gives a particular account, in the very words of the edict or proclamation which the Babylonish monarch issued on his restoration to the throne. This state-document begins with Nebuchadnezzar's acknowledging the hand of God in his late calamity, 1-3. It then gives an account of the dream of Nebuchadnezzar, which portended the loss of his kingdom and reason for seven years, on account of his pride and arrogance, 4-19. So it was explained by Daniel, 19-27, and so it was verified by the event, 28-33. It then recites how, at the end of the period fixed by the God of heaven for the duration of his madness, the Chaldean monarch became sensible of his dependence on the Supreme Being; and lifted up his eyes to heaven in devout acknowledgment of the sovereign majesty of the King of kings, the Ruler of the earth, whose dominion alone is universal, unchangeable, and everlasting, 34-37.

NEBUCHADNEZZAR the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

y Or, governors.—s Im. 43. 2.—a Chald. there is no hurt in them.—b Job 1. 6. & 38. 7. Ps. 34. 7. Ver. 28.—c Chald. door.—d Hab. 11. 34.—e Ps. 34. 7. Jer. 17. 7. Ch. 6. 22. 23.—f Ch. 6. 28.—g Chald. a decree is made by me.—h Chald. error. 1 Chap. 2. 5.—i Chald. made prisoner.—j Chap. 6. 27.—k Chald. made to prosper.—l Ch. 2. 4. & 6. 26.—m Chald. It was seemly before me.—p Ch. 2. 25.

nace; and they walked in the midst of the furnace." This verse (the forty-ninth) has been added to show the reason of Nebuchadnezzar's astonishment; and also to account for the appearance of a fourth person in the furnace, as in ver. 25.

Verse 25. Is like the Son of God.] A most improper translation. What notion could this idolatrous king have of the Lord Jesus Christ? for so the place is understood by thousands. אבד נגו bar elohin signifies a son of the gods, that is, a Divine person, or angel; and so the king calls him in ver. 23, God hath sent his angel and delivered his servants. And though even from this some still contend that it was the Angel of the covenant, yet the Babylonish king just knew as much of the one as he did of the other. No other ministration was necessary; a single angel from heaven was quite sufficient to answer this purpose, as that which stopped the mouths of the lions when Daniel was cast into their den.

Verse 27. Upon whose bodies the fire had no power.] The Heathens boasted that their priests could walk on burning coals unhurt; and Virgil mentions this of the priests of Apollo of Soracté:—

Sommo Domo, sacri custos Soractis Apollo! Quam primi colimus, cui piceus arbor acerco Pasctur; a medium frui placita, per ignem Cultores multa primum vestigia prona. Virg. Æn. xi. 705. O Phœbus! guardian of Soractæ's woods, And shady hills; a god above the gods; To whom our natives pay the rites divine, And burn whole cravelling groves of balustré pine; Walk through the fire in honour of thy name, Unhurt, unscathed, and sacred from the flame. Pitts.

2 O I thought it good to shew the signs and wonders that the high God hath wrought toward me.

3 How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

4 I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

5 I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

6 Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying,

9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

10 Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12 The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw in the visions of my head upon my bed, and behold a watcher and a holy one came down from heaven;

14 He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

15 Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet

q Ch. 2. 27.—r Ver. 24. Ch. 2. 44. & 6. 28.—s Ch. 2. 23. 22.—t Ch. 2. 1.—u Ch. 2. 2.—v Ch. 1. 7.—w Is. 33. 11. Ver. 13. Ch. 2. 11. & 5. 11. 14.—x Chap. 2. 21. & 5. 11.—y Chald. I was seeing.—z Esai. 34. 3. &c. Ver. 38.—a Esai. 17. 25. & 32. & 34. See Esai. 4. 20.—b Ps. 103. 30. Ver. 17. 22.—c Deut. 32. 2. Ch. 8. 13. Zech. 14. 3. Jude 14.—d Chald. with might.—e Matt. 3. 10.—f Esai. 33. 12.

But Varro tells us that they anointed the soles of their feet with a species of unguent that preserved them from being burnt. Very lately a female shewed many feats of this kind; put red-hot iron upon her arms, breasts, &c.; passing it over her hair without the slightest inconvenience: but in the case of the three Hebrews all was supernatural.

Verse 28. Blessed be the God of Shadrach, &c.] Here is a noble testimony from a Heathen. And what produced it? The intrepidly pious conduct of these three noble Jews. Had they been time-servers, the name of the true God had not been known in Babylon. What honour does the Lord put on them that are steadfast in the faith!

Verse 29. Speak any thing amiss.] Though by the decree the king does not oblige the people to worship the true God, yet he obliges them to treat Him with reverence.

Verse 30. Then the king promoted, &c.] He restored them to the offices which they held before the charge of disobedience and treason was brought against them.

At the end of this verse the Septuagint add,—“And he advanced them to be governors over all the Jews that were in his kingdom.” This may be the meaning of the latter verse. They were more likely to be set over the Jews than over the Chaldeans.

NOTES ON CHAPTER IV.

Verse 1. Nebuchadnezzar the king, unto all the people.] This is a regular decree, and is one of the most ancient on record; and no doubt was copied from the state papers of Babylon. Daniel has preserved it in the original language.

with the dew of heaven, and let his portion be with the beasts in the grass of the earth:

16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven * times pass over him.

17 This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent * that the living may know * that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, * forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; * for the spirit of the holy gods is in thee.

19 Then Daniel, * whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, * the dream be to them that hate thee, and the interpretation thereof to thine enemies.

20 ^b The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 * It is thou, O king, that art grown and become strong: for thy greatness is grown, and

reacheth unto heaven, * and thy dominion to the end of the earth.

23 * And whereas the king saw a watcher and a holy one coming down from heaven, and saying, Hew the tree down and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, * and let his portion be with the beasts of the field, till seven times pass over him;

24 This *is* the interpretation, O king, and this *is* the decree of the Most High, which is come upon my lord the king:

25 That they shall * drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee ^b to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, * till thou know that the Most High ruleth in the kingdom of men, and ^b giveth it to whomsoever he will.

26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the ^b heavens do rule.

27 Wherefore, O king, let my counsel be acceptable unto thee, and * break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; * if it may be * a ^b lengthening of thy tranquillity.

28 All this came upon the king Nebuchadnezzar. 29 At the end of twelve months he walked * in the palace of the kingdom of Babylon.

30 The king * spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

^a Ch. 11. 12. & 12. 7.—^b Ps. 2. 16.—^c Ch. 2. 21. & 5. 21. Ver. 25, 22.—^d Gen. 41. 5, 15. Chap. 5. 8, 15.—^e Ver. 2.—^f Ver. 2.—^g Gen. 2. 2.—^h Jer. 22. 7. b Ver. 10, 11, 12.—ⁱ Ch. 2. 23.—^j Jer. 2. 6, 7, 8.—^k Ver. 13.—^l Ch. 5. 22.

^e Ver. 22. Chap. 5. 21, &—^f Ps. 108. 20.—^g Ver. 17, 22. Ps. 83. 18.—^h Jer. 27. 5.—ⁱ Matt. 21. 23. Luke 18. 18, 21.—^j 1 Pet. 4. 8.—^k Ps. 41. 1, & c.—^l Or, a healing of thine error.—^m 1 Kings 21. 22.—ⁿ Or, upon.—^o Prov. 16. 13. Ch. 5. 20.

Verse 2. *I thought it good to shew*] A part of the decree was a recital of the wonders wrought by the hand of the true God in his kingdom, and on his person.

Verse 3. *How great are his signs*] There are no preternatural signs like his! His wonders,—miraculous interferences,—are mighty; they surpass all human power. He is the Sovereign of all kings, and His dominion is everlasting; and every generation is a proof of His all-governing influence. These are very fine sentiments, and shew how deeply his mind was impressed with the majesty of God.

Verse 4. *I—was at rest*] I had returned to my palace in Babylon, after having subdued Syria, Phœnicia, Judea, Egypt, and Arabia. It was probably these great conquests that puffed him up with pride, and brought that chastisement upon him which he afterwards describes. See the dream of the emblematical tree explained.

Verse 5. *I saw a dream*] See this dream circumstantially explained in the following verses.

Verse 10. *I saw—a tree*] This vision, Nebuchadnezzar says, made him afraid. What a mercy it is that God has hidden futurity from us. Were He to shew every man the lot that is before him, the misery of the human race would be complete.

Great men and princes are often represented, in the language of the prophets, under the similitude of trees; see Ezek. xvii. 5, 6, xxxi. 3, &c.; Jer. xxii. 15; Psa. i. 3, xxxvii. 35.

Verse 13. *A watcher and a holy one*] These are both angels; but, according to the Chaldean oracles, of different orders. They appear, according to their opinions, to be a kind of judges of human actions, who had the power of determining the lot of men, see ver. 17.

Verse 14. *Hew down the tree*] As the tree was to be cut down, the beasts are commanded to flee away from under his branches. His courtiers, officers, &c. all abandoned him as soon as his insanity appeared: but he soon fled from the society of men.

Verse 15. *Leave the stump*] Let him not be destroyed, nor his kingdom alienated.

Verse 16. *Let his heart be changed*] Let him conceive himself to be a beast; and act as such, herding among the beasts of the field.

Let seven times pass over him] Let him continue in this state for seven years. I knew a man who was thus changed in his heart,—in his imagination. He believed himself to be a bear, and would imitate the usual growl,

&c.; and the case did not appear to be hypochondriacal. Whether he ever came to sound mind I know not.

Verse 17. *This matter is by the decrees of the watchers*] See on ver. 13.

The Most High ruleth] He never leaves the government of the world to man,—to second causes,—or to fortuitous occurrences. What are thus called, are His agents; they are no moving causes.

And setteth up—the basest of men.]

“ Tyrants and kings from Jove proceed;
Those permitted,—these decreed.”

The throne ennobles no man: to be properly filled, the man must be noble. Some of the greatest, and some of the meanest, of men have sat on the throne. Kings differ in education, seldom in intellect, from the common mass of men;—the power and authority are from God. The king himself may be given either in mercy or in wrath. When James II. ruled this kingdom, it might well be said,—God hath set up over it the basest of men. His successor was one of the best. The former nearly ruined it both in a civil and religious point of view; the latter was the means of restoring it in both these respects.

Verse 19. *Daniel—was astonished for one hour*] He saw the design of the dream, and he felt the great necessity of interpreting it. He was not puzzled by the difficulties of it. He felt for the king, and for the nation; and with what force and delicacy does he express the general portent!—*The dream to them that hate thee, and the interpretation thereof to thine enemies!*

Verse 20. *The tree that thou sawest*] The dream is so fully interpreted in the following verses that it needs no comment.

Verse 26. *Thy kingdom shall be sure unto thee*] No new king was set up; Evil-merodach his son was regent during his father's insanity.

Verse 27. *Break off thy sins by righteousness*] Do justice. Thou hast been an oppressive man; shew mercy to the poor, many of whom have been made such by thyself: witness the whole nation of the Jews. He was to cease from his sins,—repent, and bring forth fruits meet for repentance,—in order that he might find mercy at the hand of God.

Verse 30. *Is not this great Babylon*] Here his heart was inflated with pride; he attributed every thing to himself, and acknowledged God in nothing. The walls, hanging gardens, temple of Bel, and the royal palace, all

31 * While the word *was* in the king's mouth, there fell a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

32 And * they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

A. M. cir. 5511. B. C. cir. 563. O. LIV. 2. Rev. Full Rag. Rom. cir. no. 1. 34 And * at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured him * that liveth for ever, whose dominion is * an everlasting dominion, and his kingdom is from generation to generation:

35 And * all the inhabitants of the earth are reputed as nothing: and * he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and * none can stay his hand, or say unto him, * What doest thou?

36 At the same time my reason returned unto me; * and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was * added unto me.

* Chap. 5. 5. Luke 12. 30.—1 Ver. 24.—a Ver. 35.—b Ver. 26.—c Chap. 12. 7. Rev. 4. 10.—d Psa. 10. 16. Ch. 2. 44. & 7. 14. Mic. 4. 7. Luke 1. 35.—e Luc. 40. 14. 17.—f Psa. 115. 3. & 124. 6.—g Job 34. 33.—h Job 9. 12. Isa. 45. 9. Rom. 2. 20. v. Ver. 28.

built by Nebuchadnezzar, made it the greatest city in the world.

Verse 31. *While the word was in the king's mouth*] How awful to a victorious and proud king:—*Thy kingdom is departed from thee!* All thy goods and gods are gone in a moment!

Verse 32. *They shall make thee, &c.*] Thou shalt be made to eat grass as oxen. The madness that fell upon him induced him to forsake society, and to run to the woods and deserts, where he lived like a wild beast, his hairs growing long and thick, so as to be a substitute for clothing; and his nails strong and hooked, that he might the better climb trees and grub up the ground, in order to get roots and earth-nuts. It was the mercy of God that thus clothed and accoutred him. His case seems much like that of the maniac in the Gospel, whose dwelling was among the tombs and in the mountains, and who abandoned the society of men.

Verse 33. *My reason returned*] Every thing was fulfilled that was exhibited by the dream and its interpretation. It is very likely that this unfortunate king had so concealed himself that the place of his retreat was not found out; and so had the providence of God watched over every thing that, on his return to his palace, he found his counsellors and his lords, who received him gladly, and cleaved to and served him as they had formerly done.

Verse 37. *Now I—praise and extol*] It is very probable that Nebuchadnezzar was a true convert,—that he relapsed no more into idolatry, and died in the faith of the God of Israel. It is supposed that he lived seventeen years after his restoration. But the Authorized Version, which is followed in the Margin, states the date of this decree to be B. C. 563, the year preceding Nebuchadnezzar's death.

NOTES ON CHAPTER V.

Verse 1. *Belshazzar the king made a great feast*] This Chapter is out of its place, and should come in after the seventh and eighth. There are difficulties in the chronology. After the death of Nebuchadnezzar, Evil-merodach, his son, ascended the throne of Babylon. Having reigned about two years, he was slain by his brother-in-law, Neriglissar. He reigned four years; and was succeeded by his son Laborosoarchod, who reigned only nine months. At his death Belshazzar, the son of Evil-merodach, was raised to the throne, and reigned seventeen years; and was slain, as we read here, by Cyrus, who surprised and took the city on the night of this festivity. This is the chronology on which Archbishop Usher, and other learned chronologists, agree: but the Scripture mentions only Nebuchadnezzar, Evil-merodach, and Bel-

37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, * all whose works are truth, and his ways judgment: * and those that walk in pride he is able to abase.

CHAPTER V.

In the commencement of this Chapter we are informed how Belshazzar, the grandson of Nebuchadnezzar, when rising in his palace, and profaning the sacred vessels of the Temple, 1-4, was suddenly terrified with the appearance of the figures of a man's head, which wrote a few words on the wall before him, 5, 6. The wise men and astrologers were immediately called in to shew the king the interpretation: but they could not so much as read the writing: because (as Herodotus and others have conjectured,) though the words are in the Chaldean tongue, yet they were written in the Samaritan or ancient Hebrew characters, with which the wise men of Babylon were very probably unacquainted, as the Jews were at that time a despised people, and the knowledge of their language not a fashionable attainment. Diodorus, who had been so highly esteemed by Nebuchadnezzar for his superior wisdom, appears to have been altogether unknown to Belshazzar, till the queen (the same who had been the wife of Nebuchadnezzar according to the general opinion, or the queen consort according to others,) had informed him, 10-12. Upon the king that as he had not benefited by the judgments inflicted on his grandfather, he gave himself up to pride and profanity, and had added to his other sins an more contempt for the God of the Jews by drinking wine out of the sacred vessels. Thus did he dishonour his kins, 17-22, the Supreme Being, the Father of heaven and earth, had written his condemnation in three words, *Mene, Tekel, Uzar*, 23, 24; the first of which is repeated in the copies containing the Chaldee original; but all the ancient Versions, except the Syriac, are without this repetition. Diodorus gives the king and his lords the fearful opinion of the writing, viz. that the period allotted for the duration of the Chaldean empire was now completed, see Jer. xxxv. 12-14; and that the kingdom was about to be transferred to the Medes and Persians, 28-29. However erroneous such an interpretation must have been to Belshazzar; yet the monarch, overwhelmed with its darkness and certainty, commanded the Prophet to be imprisoned, 29. And that very night the prediction was fulfilled: for the king was slain, 30, and the city taken by the Medes and Persians, 31. This great event is also predicted by Isaiah and Jeremiah; and the manner in which it was accomplished is recorded by Herodotus and Xenophon.

BELSHAZZAR the king * made a great feast to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, while he tasted the wine, commanded to bring the * golden and silver vessels * which his * father Nebuchadnezzar had * taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

d Job 42. 12. Prov. 23. 4. Matt. 6. 25.—e Psa. 23. 4. Rev. 15. 2. & 16. 7.—f Ezech. 18. 11. Ch. 5. 20.—g Ezech. 1. 8.—h 1 Chron. 22. 17. Ezra 6. 5. Ver. 3. 22.—i Ch. 1. 2. Jer. 52. 19.—k Or, grandfather: As Jer. 27. 7. 2 Sam. 9. 7. 2 Chron. 15. 18. Ver. 11, 13.—l Chal. brought forth.

shazzar, by name: and Jeremiah, chap. xxvii. 7, expressly says, *All nations shall serve him, (Nebuchadnezzar,) and his son, (Evil-merodach,) and his son's son, (Belshazzar,) until the very time of his land come;* i. e. till the time in which the empire should be seized by Cyrus. Here there is no mention of Neriglissar, nor Laborosoarchod: but, as they were usurpers, they might have been purposely passed by. But there remains one difficulty still: *Belshazzar* is expressly called the son of *Nebuchadnezzar*, by the queen mother, ver. 11. *There is a man in thy kingdom, in whom is the spirit of the holy gods: and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him: whom the king NEBUCHADNEZZAR THY FATHER, the king, I say, thy father, made master of the magicians.* The solution of this difficulty is, that in Scripture the name of son is indifferently given to sons and grandsons, and even to great grandsons. And, perhaps, the repetition in the above verse, may imply this:—*The king Nebuchadnezzar thy father, the king thy father,*—The king thy father's father, and consequently thy grandfather. If it have not some such meaning as this, it must be considered an idle repetition. As to the two other kings, *Neriglissar* and *Laborosoarchod*, mentioned by Josephus and Berossus, and by whom the chronology is so much puzzled, they might have been some petty kings or viceroys, or satraps, who affected the kingdom, and produced disturbances, one for four years, and the other for nine months; and would in consequence not be acknowledged in the Babylonish chronology, nor by the Sacred Writers, any more than finally unsuccessful rebels are numbered among the kings of those nations which they have disturbed. I believe the only sovereigns we can acknowledge here are the following:—1. Nabopolassar. 2. Nebuchadnezzar. 3. Evil-merodach. 4. Belshazzar; and with this last the Chaldean empire ended.

To a thousand of his lords] Perhaps this means lords or satraps, that were each over one thousand men. But we learn from antiquity, that the Persian kings were very profuse in their entertainments: but it does not follow that the Chaldeans were so too. Besides, one thousand lords, and their appropriate attendants, would have been very inconvenient in a nocturnal assembly. The Text, however, supports the common translation. Literally, *Belshazzar the king, made bread for his lords a thousand; and against the thousand he drank wine.* That is, my some, he was a very great drinker.

Verse 2. *While he tasted the wine*] He relished it; got heated by it: and when wine got fully in, was wreat

3 Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5 In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.

6 Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

7 The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

8 Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

10 Now the queen by reason of the words of the king and his lords came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11 There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers;

12 Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

13 Then Daniel was brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children

of the captivity of Judah, whom the king my father brought out of Jewry?

14 I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee.

15 And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:

16 And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17 Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

21 And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

23 But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified:

f Rev. 9. 20—g Ch. 4. 31.—h Chalk. brightness, Ver. 3.—i Chalk. changed it. & Or, *gild*, lam. 5. 2.—j Chalk. *beddings*, or, *knote*.—m Nah. 2. 10.—n Ch. 2. 2. & 4. 1.—o Chalk. *with might*.—p lam. 41. 13.—q Or, purple.—r Ch. 8. 2.—s Chap. 2. 22. & 4. 7.—t Ch. 2. 1.—u Chalk. brightness, Ver. 3.—v Ch. 5. 4. & 8. 6.—w Ch. 2. 48. & 4. 9, 13.—x Or, *grandfather*, ver. 3.—y Or, *grandfather*, ver. 3.—z Ch. 4. 9.—a Ch. 6. 3.—b Or, *of an interpreter*, &c.

o Or, *of a dissolver*.—d Chalk. *knote*.—e Ch. 1. 7.—f Or, *grandfather*.—g Ver. 11. 12.—h Ver. 7. 8.—i Chalk. *interpret*.—k Ver. 7.—l Or, *ye*, as Ch. 2. 6.—m Ch. 2. 27, 28. & 4. 17, 28.—n Jer. 47. 7. Chap. 3. 4.—o Ch. 4. 30, 37.—p Or, *to dwell proudly*, Ezek. 18. 11.—q Chalk. *made to come down*.—r Ch. 4. 28. *kn*.—s Or, *he made his heart equal*, &c.—t Ch. 4. 17, 28.—u 2 Chron. 33. 23. & 34. 12.—v Ver. 3. 4.—w Ps. 115. 8.—x Jer. 10. 23.

wholly out; and, in consequence, he acted the profane part which we immediately read.

Verse 4. *And praised the gods of gold*] They had gods of all sorts, and of all metals, with wooden gods, and stone gods beside!

Verse 5. *Fingers of a man's hand*] The fingers were collected about the *stile* or *pen*, as in the act of writing.

Verse 6. *The king's countenance was changed*] Here is a very natural description of fear and terror. 1. The face grows pale. 2. The mind becomes greatly agitated. 3. Pains seize on the lower part of the back and kidneys. 4. A universal tremor takes place, so that the knees smite against each other. 5. And, lastly, either a *syncope* takes place, or the cry of *distress* is uttered, ver. 7. *The king cried*.

Verse 7. *Whosoever shall read this writing*] He knew it must be some awful portent, and wished to know what.

Verse 8. *They could not read the writing*] Because it was in the pure Hebrew, not the Chaldean, character. See below.

Verse 10. *The queen—came*] This is generally allowed to have been the widow of Nebuchadnezzar: if so, she was the queen *Amiyi*, daughter of *Astyages*, sister of *Darius* the Mede, and aunt of *Cyrus*, according to *Polyhistor*, cited by *Cadrenus*. See *Calmet*. Others think that *Nitocris* was the person; who is said to be queen when *Cyrus*

took the city; and is stated to have been a lady of eminent wisdom and discretion, and to have had the chief direction of the public affairs. She was the mother of *Labyrinthus*; and, if this be the same as *Belshazzar*, she must be the person here introduced.

Verse 11. *Nebuchadnezzar thy father*] See the note on ver. 1.

Verse 16. *Dissolve doubts*] *Untie knots—unbind what is bound*. An expression used in the East to signify a *judge* of eminent wisdom and skill.

Verse 17. *Let thy gifts be to thyself*] They could be of little use to any, as the city was, in a few hours, to be taken and pillaged.

Verse 18. *Nebuchadnezzar thy father*] Or *grandfather*, as the *Marginal reads*, ver. 2. See the Notes on ver. 1.

Verse 19. *Whom he would he slew*] The genuine character of a *despot*, whose will is the only rule of his conduct.

Verse 20. *He was deposed from his kingly throne*] Became insane; and the reins of government were taken out of his hands.

Verse 22. *Hast not humbled thine heart*] These judgments and mercies have had no good effect upon thee.

Verse 23. *But hast lifted up thyself against the Lord*] And the highest evidence of this rebellion was, the profaning the sacred vessels of the Lord's house.

24 Then was the part of the hand sent from him; and this writing was written.

25 And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26 This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

27 TEKEL; Thou art weighed in the balances, and art found wanting.

28 PERES; Thy kingdom is divided, and given to the Medes and Persians.

29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30 In that night was Belshazzar the king of the Chaldeans slain.

31 And Darius the Median took the kingdom, being about threescore and two years old.

CHAPTER VI.

Darius the Median, who succeeded Belshazzar in the kingdom of Babylon, having heard of Daniel's extraordinary wisdom and understanding, constitutes him the chief of the three presidents who were over the whole empire, and purposed also to make him prime minister or viceroy, 1-3. This great partiality of the king towards a stranger, of Jewish extraction, and who had been carried captive into Chaldea, raised up a great many enemies to Daniel; and a scheme was even contrived by the presidents and princes to ruin him, 4-13; which succeeded so far that he was cast into a den of lions, but was miraculously delivered, 16-23. Darius, who was greatly displeas'd with himself for having been entrapp'd by the governors of the provinces to the prejudice of his faithful minister, is pleas'd and astonish'd at this deliverance; punishes Daniel's enemies with the same kind of death which they had design'd for the Prophet; and made a decree that throughout his dominions the God of Daniel should be had in the greatest veneration, 24-25.

IT pleased Darius to set over the kingdom a hundred and twenty princes, which should be over the whole kingdom;

a Job 31. 6. Ps. 62. 9. Jer. 4. 30.— Foretold, Isa. 21. 2. Ver. 31. Chap. 9. 1. u Ch. 4. 23.—v Ver. 7.—w Jer. 51. 31, 39, 71.—x Ch. 6. 1, 6, 9, 23, 28. & 9. 1, 2 & 11. 1. y Chail. Is so the son of, &c.—z Or, nos.

Verse 24. Then was the part of the hand sent] This was the filling up of the cup of thy iniquity; this last act made thee ripe for destruction.

Verse 25. And this is the writing] Had the words been written in the Chaldean character, every wise man there, every one that could read the alphabet of his own language, could have interpreted them. Let it be observed,—1. That the character which we now call Hebrew is the Chaldean character. 2. That the true Hebrew character is that which we call the Samaritan. 3. Daniel could easily read this, for it was the character used by the Jews previously to the Babylonish captivity. 4. It appears that it was simply an account of the strangeness of the character, that the Chaldeans could not read it.

I shall set down the words in both characters, by which the least learned reader may see that it was quite possible that one might be well known, while the other might be unintelligible.

HEBREW. מנא מנא תקל ופרסין

SAMARITAN.

מנא מנא תקל ופרסין

In ancient times, no doubt, these letters differed more from each other than they appear to do now; for we know that the Samaritan, on ancient coins, though radically the same, differs very much from that now used in printing.

It should be observed, that each word stands for a short sentence; מנא mené, signifies NUMERATION; תקל tekel, WEIGHING; and פרס pheres, DIVISION. And so the Arabic translates them. موزن mokeeson, measured; وزن meezonon, weighed; مقسوم mokosoom, divided. All the ancient Versions, except the Syriac, read the words simply Mené, Tekel, Phares, as they are explained in the following verses; without the repetition of Mené, and without the conjunction and plural termination in Peres.

Verse 29. Clothed Daniel with scarlet] מלבוש ארגavana, more probably with purple. The gold chain about the neck was an emblem of magisterial authority. It is often thus mentioned in Scripture.

Verse 30. In that night was Belshazzar slain.] Xenophon says, he was dispatched by two lords, Gadatus and Gobrias, who went over to Cyrus, to avenge themselves of certain wrongs which Belshazzar had done them. We have already seen that Cyrus entered the city by the bed of the Euphrates, which he had emptied, by cutting a channel for the waters, and directing them into the marshy country.

Verse 31. Darius the Median took the kingdom] This is supposed to be the same as Cyaxares, son of Astyages, and maternal uncle of Cyrus, to whom he gave the throne

2 And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage.

3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

4 Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.

5 Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

6 Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.

7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

a Esth. 1. 1.—b Ch. 5. 12.—c Eccl. 4. 4.—d Or, came simultaneously.—e Neh. 2. 3. Ver. 8. Chap. 2. 4.—f Or, interdict.—g Esth. 1. 12 & 3. 8. Ver. 12. h Chail. passed not.

of Babylon, after himself had had the honour of taking the city.

Daniel speaks nothing of the war that raged between the Babylonians and the Medes; but Isaiah speaks particularly of it, chap. xiii. xiv. xlv. xlvii.; and so does Jeremiah, chap. l. li. I need not add that it is largely spoken of by profane authors. The Medes and Persians were confederates in the war; the former under Darius, the latter under Cyrus. Both princes are supposed to have been present at the taking of this city. Mandana, daughter of Astyages, was mother of Cyrus, and sister to Cyaxares.

NOTES ON CHAPTER VI.

Verse 1. A hundred and twenty princes] A chief or satrap over every province which belonged to the Medo-Persian empire. Afterwards we find it enlarged to one hundred and twenty-seven provinces, by the victories of Cambyses and Darius Hystaspes, see Esth. i. 1. Josephus reckons three hundred and sixty satrapies or lordships: but this is most probably an exaggeration or mistake.

Verse 2. Three presidents] Each having forty of these presidents accountable to him for their administration.

Daniel was first] As being established over that part where was the seat of government. He was confirmed in his offices by Darius.

Verse 3. The king thought to set him over the whole realm] Intended to make him grand vizier or emir ul amrin. This partiality of the king made Daniel the object of the envy of the other presidents, and the grandees of the kingdom.

Verse 4. Sought to find occasion against Daniel] But they found no blemish in his administration, for he was faithful to his king; this was a virtue. But he was faithful also to his God: this they hoped to construe into a crime, and make it the cause of his ruin.

Verse 7. Whosoever shall ask a petition] What pretence could they urge for so silly an ordinance? Probably, to flatter the ambition of the king, they pretend to make him a god for thirty days; so that the whole empire should make prayer and supplication to him, and pay him divine honours! This was the bait: but their real object was to destroy Daniel.

Verse 8. According to the law of the Medes and Persians] I do not think that this is to be understood so as to imply, that whatever laws or ordinances the Medes or Persians once enacted, they never changed them. This would argue extreme folly in legislators in any country. But nothing else appears to be meant, than that the decree should be enacted, written, and registered, according to the legal forms among the Medes and Persians; and this one to be made absolute for thirty days. The laws were such among this people, that when once passed with the

9 Wherefore king Darius signed the writing and the decree.

10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforesaid.

11 Then these men assembled, and found Daniel praying and making supplication before his God.

12 Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any god or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

16 Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God, whom thou servest continually, he will deliver thee.

1 Kings 8. 44. Ps. 5. 7. Jonah 2. 4.—1 Sam. 17. Acts 2. 1, 2, 15 & 3. 1 & 10. 2.—1 Chap. 3. 8.—2 Verse 8.—3 Chap. 1. 6 & 5. 12.—4 Chap. 3. 12.—5 Ps. Mark 6. 32.—6 Ver. 8.

usual formalities, the king could not change them at his own will. This is the utmost that can be meant by the laws of the Medes and Persians that could not be changed.

Verse 10. Now when Daniel knew that the writing was signed] He saw what was designed, and he knew whom he served.

His windows being open] He would not shut them to conceal himself; but kneeled down with his face turned towards Jerusalem, and prayed thrice each day, giving thanks to God as usual. When the Jews were in distant countries, in prayer they turned their faces towards Jerusalem; and when in Jerusalem, they turned their faces towards the Temple. Solomon in his prayer at the dedication of the Temple, 1 Kings viii. 48, had entreated God to hear all prayers of those who might be in strange lands, or in captivity, when they should turn their faces toward their own land which God gave unto their fathers; and towards the city which He had chosen, and the house which was dedicated to His name. It was in reference to this, that Daniel turned his face towards Jerusalem, when he prayed.

Verse 12. Shall be cast into the den of lions] Either this was the royal menagerie, like that place in the Tower of London, where wild beasts are kept for the king's pleasure, and the public amusement; or they were kept for the purpose of devouring certain criminals, which the laws might consign to that kind of death. This is most likely from the case before us.

Verse 14. The king—was sore displeased with himself] And well he might, when, through his excessive folly, he passed a law that, for its ostensible object, would have been a disgrace almost to an idiot.

And set his heart on Daniel] He strove by every means to get the law annulled. He had no doubt spoke to several of his lords in private; and had gone from one to another, till the going down of the sun.

Verse 15. Then these men assembled] Having got favourable answers, as we may presume, from many individuals, he called a parliament: but they now collectively joined to urge the execution of the law, not its repeal.

Verse 16. Then the king commanded] With a heavy heart he was obliged to warrant this murderous conspiracy. But, when passing sentence, his last words were affecting:—Thy God, whom thou servest continually, he will deliver thee. He is thy God: thou servest him, not occasionally, but continually; therefore He will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

18 Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Daniel unto the king, O king, live for ever.

22 My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

24 And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

1 Lam. 3. 52.—2 Ho. Matt. 27. 62.—3 Or, settle.—4 Ch. 2. 1.—5 Ch. 2. 16.—6 Ch. 2. 4.—7 Ch. 3. 22.—8 Heb. 11. 33.—9 2 Esdr. 12. 19.—10 Esdr. 9. 16. See Dent. 34. 16. 2 Kings 14. 8.—11 Ch. 4. 1.

Daniel had now the same kind of opportunity of showing his fidelity to God, as his three Hebrew companions before. The lions were not less terrible than the fiery furnace.

Verse 17. A stone was brought] All this precaution served the purposes of the Divine Providence. There could be no trick nor collusion here: if Daniel be preserved, it must be by the power of the Supreme God. The same precaution was taken by the Jews, in the case of the burial of our blessed Lord; and this very thing has served as one of the strongest proofs of the certainty of His resurrection, and their unmix'd wickedness.

Verse 18. Passed the night fasting] He neither eat nor drank,—had no music to solace,—nor sweet odours burnt or brought before him; and he passed the night without sleep. All this points out his great sincerity; and when it is considered that Darius could not be less than sixty-two or sixty-three years of age at this time, it shows more fully the depth of his concern.

Verse 19. The king arose very early] By the break of day. Verse 20. He cried with a lamentable voice] His heart, full of grief, affected his speech.

Servant of the living God] The king was convinced that, unless his God saved him, his destruction was inevitable.

Verse 22. My God hath sent his angel] Such a one as that who attended Shadrach, Meshach, and Abed-nego, in the fiery furnace: and blew aside the flames, so that they could not hurt them.

Before him innocency was found in me] Because I was innocent, God has preserved me; and now that I am preserved, my innocence is fully proved.

Verse 23. No manner of hurt was found upon him] And why? Because he believed in his God. How mighty is faith! It interests that power in the behalf of the believer, by which the sea is dried up, the mountains removed, the dead raised to life, sin forgiven, the heart purified, Satan vanquished, death conquered, and God himself delighted and glorified! See Heb. xi.

Verse 24. They brought those men] It was perfectly just that they should suffer that death to which they had endeavoured to subject the innocent: but it was savage cruelty to destroy the women and children who had no part in the transgression.

Verse 25. Then king Darius wrote] And the substance of this decree, which was made by a Heathen king, was

26 * I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.

27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

CHAPTER VII.

The Prophet having, in the preceding Chapters of his Book, related some remarkable events concerning himself and his brethren in the captivity, and given proof of his being enabled, by Divine assistance, to interpret the dreams of others, enters now into a detail of his own visions; returning to a period prior to the transactions recorded in the last Chapter. The first in order of the Prophet's visions is that of the four kingdoms, which arose out of a very tempestuous ocean, 1-3; and of one like the Son of man who annihilated the dominion of the fourth beast, because of the proud and blasphemous words of one of his horns, 9-14. An arduous decipher the hieroglyphics contained in this Chapter, declaring that the four beasts diversely one from another, represent the four persecuted empires of the habitable globe, which should succeed each other; and are evidently the same which were shadowed forth to Nebuchadnezzar by another set of hieroglyphics, (see the second Chapter) 15-46. But, for the completion of the people of God, it is added that, at the time appointed in the contract of Jehoiachin, the kingdom, and dominion, and the greatness of the Kingdom under the whole heaven, shall be given to the saints of the Most High; and that this Kingdom shall never be destroyed or transferred to another people, as all the preceding dominations have been, but shall last forever, ver. 27, 28. It will be proper to remark that the period of a stone, flint, and a leaf, mentioned in the twenty-fifth verse, as the duration of the dominion of the little horn that made war with the saints, (generally supposed to be a symbolical representation of the Papal power) had most probably its commencement in A. D. 539 or 526, when the Pope, king of France, invested the Pope with temporal power. This hypothesis will bring the conclusion of the period to about the year of Christ 5390, a time fixed by Jews and Christians for some remarkable revolution; when the world (as they say) will be renewed, the wicked cease from troubling the church, and the saints of the Most High have dominion over the whole habitable globe. But all this is by conjecture.

A. M. cir. 3449. B. C. cir. 555. Ol. cir. L.VI. 2. Rev. Tull. Reg. Rom. cir. an. 4.

In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head upon his bed:

a Ch. 2. 29.—Psa. 92. 1.—Ch. 4. 34.—Ch. 2. 44. & 4. 24. & 7. 14, 27. Luke 1. 28.—Ch. 4. 2.—Hab. Acad.—y Ch. 1. 8.—Ezra 1. 1, 2.—Numb. 12. 6. Amos 2. 7.—Chad. acc.—Ch. 2. 25.—Or, words.—Rev. 12. 1.—Deut. 22. 43. 2 Sam.

to point out the perfections of the true God, and the fidelity of his devoted servant.

Verse 26. I make a decree, that—men tremble and fear before the God of Daniel.] As in the case of the three Hebrews, chap. iii. 29. The true God was known by His servants, and by the deliverances He wrought for them. See His characters in this decree. 1. He is the living God; the Author and Giver of life: all others are dead gods. 2. He is steadfast for ever. All things change: but He is unchangeable. 3. He has a kingdom; for as He made all things, so He governs all things. 4. His kingdom shall not be destroyed. No human power can prevail against it, because it is upheld by His omnipotence. 5. His dominion is without end. It is an everlasting dominion, under an everlasting rule, by an everlasting God. 6. He delivereth them that are in danger and bondage. 7. He rescueth those who have fallen into the hands of their enemies, and implore His succour. 8. He worketh signs in the heavens. 9. And wonders upon earth; shewing that both are under His sway, and are parts of His dominion. 10. And, to complete all, He hath delivered Daniel. Before our own eyes He has given the fullest proof of His power and goodness, in rescuing His faithful servant from the teeth of the lions. What a fine eulogium on the great God, and His faithful servant!

Verse 28. So this Daniel prospered.] He had served six kings:—Nabuchadnezzar, Evil-merodach, Belshazzar, Darius, and Cyrus. Few courtiers have had so long a reign, served so many masters without flattering any, been more successful in their management of public affairs, been so useful to the states where they were in office, or have been more owned of God, or have left such an example to posterity. Where shall we find ministers like Samuel and Daniel? None so wise, so holy, so disinterested, so useful, have ever since appeared in the nations of the earth.

NOTES ON CHAPTER VII.

Verse 1. In the first year of Belshazzar.] This is the same Belshazzar who was slain at the taking of Babylon, as we have seen at the conclusion of Chapter the Fifth. That Chapter should have followed both this and the succeeding. The reason why the fifth Chapter was put in an improper place was that all the historic parts might be together, and the prophetic be by themselves; and, accordingly, the former end with the preceding Chapter, and the latter with this. The division therefore is not chronological, but merely artificial.

Told the sum of the matters.] That he might not forget this extraordinary dream, he wrote down the leading particulars when he arose.

then he wrote the dream, and told the sum of the matters.

2 Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea.

3 And four great beasts came up from the sea, diverse one from another.

4 The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

1. 23. Jer. 4. 7, 13. & 63. 60. Ezek. 17. 3. Hab. 1. 2.—Or, wherewith.—Ch. 2. 29. 1. Or, it raised up one dominion.—4 Ch. 6. 5, 22.—4 Ch. 2. 44. Ver. 19, 22.—Ch. 2. 41. Rev. 12. 1.—7 Ver. 20, 21, 24. Ch. 5. 9.—Rev. 2. 7.—p Ps. 12. 2. Ver. 25. Rev. 12. 5.

Verse 2. The four winds of the heaven strove upon the great sea.] The idea of strife is taken here from the effects that must be produced were the east, the west, the north, and the south winds, to rise tempestuously, and meet on the surface of the sea. By the great sea, the Mediterranean is meant; and is so called to distinguish it from those lakes called seas by the Hebrews; such as the sea of Galilee, Dead sea, sea of Tiberias, &c.: but even that may refer to Asia, the scene of all these contentions. This dream is the same in meaning, under different emblems, as that of Nebuchadnezzar's metallic image: but in Daniel's dream, several circumstances are added. It is supposed that Daniel had this dream about forty-eight years after Nebuchadnezzar had the vision of the great image.

Verse 3. Four great beasts came up from the sea.] The term sea, in Hebrew or yam, from non hamah, to be tumultuous, agitated, &c. seems to be used here, to point out the then known terraqueous globe, because of its generally agitated state; and the four winds striving, point out those predatory wars that prevailed almost universally among men, from the days of Nimrod, the founder of the Assyrian or Babylonish monarchy, down to that time; and in the end gave birth to the four great monarchies, which are the subject of this vision.

Diverse one from another.] The people were different; the laws and customs different; and the administration of each differently executed.

Verse 4. The first was like a lion, and had eagle's wings.] Bp. Newton well remarks, these great beasts, as explained by the angel, ver. 17, are kingdoms. They arise out of a stormy and tempestuous sea; that is, out of the wars and commotions of the world; and they are called great in comparison of other states and kingdoms; and are denominated beasts for their tyrannical and cruel oppression.

These four beasts are indeed monstrous productions; a lion with eagle's wings; a bear with three ribs in its mouth; a leopard with four wings, and four heads; and a beast with ten horns. But such emblems and hieroglyphics were usual among the eastern nations, as may be seen in the monuments of antiquity. A winged lion, and such like fictitious animals, may be seen in many parts of the ruins of Persepolis. Horns are attributed to beasts which naturally have none, being used in hieroglyphic writings for symbols of strength and power. And such figures are supposed to be the symbols of different nations; and are not more strange than many that are still used in heraldry. I believe the science of heraldry arose out of the knowledge gained from the symbols used in the Sacred

9 'I beheld till the thrones were cast down, and 'the Ancient of days did sit, 'whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, 'and his wheels as burning fire.

10 'A fiery stream issued and came forth from before him: 'thousand thousands minis-

tered unto him, and ten thousand times ten thousand stood before him: 'the judgment was set, and the books were opened.

11 I beheld then because of the voice of the great words which the horn spake: 'I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

q Rev. 20. 4.—r Psa. 90. 2. Ver. 13, 22.—s Psa. 104. 2. Rev. 1. 15.—t Ezek. 1. 15, 16. u Psa. 60. 3. & 97. 3. Isa. 30. 33. & 66. 15.

v 1 Kings 22. 19. Psa. 66. 17. Heb. 12. 92. Rev. 5. 11.—w Rev. 20. 4, 12.—x Rev. 18. 20.

Writings; and the little acquaintance anciently obtained of the meaning of some of the Egyptian hieroglyphics. Hence our wiverons, griffins, unicorns, with a congeries of natural unnatural things, split eagles, two-headed swans, &c. &c. &c.

The *beast like a lion*, is the kingdom of the *Babylonians*; and the king of Babylon is compared to a *lion*, Jer. v. 7; Isa. v. 29; and is said to fly as an *eagle*, Jer. xlviii. 40; Ezek. xvii. 3, 7. The *lion* is considered the *king of the beasts*, and the *eagle* the *king of the birds*; and therefore the kingdom of Babylon, which was signified by the *golden head* of the great image, was the first and noblest of all the kingdoms; and was the greatest then in being. The *wings of the eagle* denote the rapidity with which the *lion*, Nebuchadnezzar, made his conquests; for in a few years, by his own arms, he brought his empire to such an extent, and raised it to such a degree of eminence, as was truly surprising; and all tended to shew with what propriety this *eagle-winged lion* is here made his emblem.

The *wings thereof were plucked*] Lydia, Media, and Persia, which had been provinces of the Babylonish empire, cast off the yoke, and put themselves under kings of their own. Besides, the rapidity of its conquests was stopped by its wars with the *Medes and Persians*; by whom it was at last conquered, and divided between Darius the Mede and Cyrus the Persian.

And it was lifted up from the earth] That is, the *wings were plucked*, rendered unfit for farther flight, by which it had before been lifted up from the earth; making its conquests almost with the rapidity of an eagle's flight. In what a short time did Nebuchadnezzar, who is here chiefly intended, conquer Syria, Phœnicia, Judea, Egypt, Arabia, &c.: but on his death the *wings were plucked*; and no farther extension of the empire took place under *Evil-merodach* or *Belshazzar*, till it was lost by the latter, and became divided as we have seen above.

And made stand upon the feet as a man] This I think refers to the taming of Nebuchadnezzar's pride. He had acted like a fierce and ravening *lion*. God struck him with insanity; he then lived the life of a *beast*, and had a *beast's heart*, disposition, and habits. At last God restored him.

And a man's heart was given to it] He became *humane, humble, and pious*; and in this state he appears to have died.

Verse 5. Another *beast—like to a bear*] This was the *Medo-Persian* empire, represented here under the symbol of the *bear*, as the largest species of these animals was found in *Media*, a mountainous, cold, and rough country, covered with *woods*. The *Medes* and *Persians* are compared to a *bear* on account of their *cruelty* and *thirst after blood*; a *bear* being a most voracious and cruel animal. The *bear* is termed by Aristotle, an *all-devouring animal*; and the *Medo-Persians* are known to have been great *robbers* and *spoilers*. See Jer. li. 48—56. The *Persians* were infamous for the cruelty of their punishments. See *Calmét*.

Raised up itself on one side] Cyrus arose on the borders of *Chaldea*, and thus the *bear* appeared to put itself in the position to attack the *lion*.

It had three ribs in the mouth of it] As if it had just finished its repast on some animal that it had seized. Some think *three tusks*, curved like ribs, are meant; others *three throats*, *ryby illin*, by which it (Cyrus) had absorbed the *three* empires of the *Babylonians*, *Medes*, and *Persians*; for these symbolic animals do not so much denote *four empires*, as *four kings*. See ver. 17. Others think *three rows of teeth* are meant, to denote the *triple* power of the *Medes*, *Persians*, and *Babylonians* conjoined. Or the *east*, *north* and *south*, which were subdued by the *Persians*. But the *ribs* being between the teeth of the *bear* may shew how *Babylon*, *Lydia*, and *Egypt*, were ground and oppressed by the *bear*, the *Persians*; though, as ribs strengthen the body, they were a powerful support to their conquerors.

Verse 6. Another, like a leopard—four wings—four heads] This was the *Macedonian* or *Greek* empire; and Alexander the Great its king. Alexander and his subjects are fitly compared to a *leopard*. 1. The leopard is remarkable for its swiftness. Alexander and the *Macedo-*

nians were very rapid in their conquests. 2. The leopard is a *spotted* animal; a proper emblem of the *various nations*, with their various customs and languages, which constituted the *Macedonian* empire. It may refer to the character of Alexander himself, sometimes *mild*, at others *cruel*; *sober*, and *drunken*; *continent*, and *lecherous*; having a great power of self-government, and at other times a slave to his passions. 3. The leopard, though small, is not afraid to attack the lion.

Four wings of a fowl] The *Babylonian* empire was represented with *two wings*; and they sufficiently marked the *rapidity* of *Nebuchadnezzar's* conquests; but the *Macedonian* has here *four wings*; for nothing, in the history of the world, was equal to the conquests of Alexander, who ran through all the countries from *Illyricum* and the *Adriatic sea* to the *Indian ocean* and the *river Ganges*; and in *twelve* years subdued part of *Europe*, and all *Asia*.

The *beast had also four heads*] Signifying the empire after the death of Alexander, divided between his *four* generals. *Cassander* reigning over *Macedon* and *Greece*; *Lysimachus* over *Thrace* and *Bithynia*; *Ptolemy* over *Egypt*; and *Seleucus* over *Syria*.

Dominion was given to it.] It was not owing to the skill, courage, or valour, of Alexander and his troops, that he made those wondrous conquests: the nations were given to him. For, as Bishop *Newton* says, had he not been assisted by the mighty power of God, how could he with only *thirty thousand* men, have overcome *Darius* with *six hundred thousand*; and in so short a time have brought the countries from *Greece* as far as *India* into subjection?

Verse 7. I saw—a fourth *beast—it had great iron teeth*] This is allowed, on all hands, to be the *Roman* empire. It was *dreadful*, *terrible*, and *exceeding strong*; it *devoured*, and *brake* in pieces, and stamped the residue, that is, the remains of the former kingdoms, with its feet. It reduced *Macedon* into a *Roman* province about *one hundred and sixty-eight* years before Christ; the kingdom of *Pergamos* about *one hundred and thirty-three* years; *Syria* about *sixty-five*; and *Egypt* about *thirty* years before Christ. And, besides the remains of the *Macedonian* empire, it subdued many other provinces and kingdoms; so that it might, by a very usual figure, be said to *devour the whole earth*, to *tread it down*, and *break it to pieces*; and became, in effect, what the *Roman* writers delight to call it, the *empire of the whole world*.

It (the fourth *beast*) was diverse from all the *beasts* that were before it] Not only in its *republican* form of government; but also in *power* and *greatness*, *extent of dominion*, and *length of duration*.

It had ten horns.] The *ten* kingdoms into which the *Roman* empire was afterwards divided. *Calmét* says, *ten* *Syrian* kings: and he finds them thus,—1. *Seleucus* *Nicator*. 2. *Antiochus* *Soter*. 3. *Antiochus* *Theos*. 4. *Antiochus* *Callinicus*. 5. *Seleucus* *Ceraunus*. 6. *Antiochus* the Great. 7. *Seleucus*, surnamed *Philopater*, brother of *Antiochus* *Epiphanes*. 8. *Laomedon* of *Mitylene*, to whom *Syria* and *Phœnicia* had been entrusted. 9. *Antigone*. And, 10. His son *Demetrius*, who possessed those provinces, with the title of *kings*. This is too much like forced work. There are different opinions concerning these *ten* kings; or, rather, which they were that constituted this division of the *Roman* empire. They are reckoned thus:—1. The *Roman* senate. 2. The *Greeks*, in *Ravenna*. 3. The *Lombards*, in *Lombardy*. 4. The *Huns*, in *Hungary*. 5. The *Alemans*, in *Germany*. 6. The *Franks*, in *France*. 7. The *Burgundians*, in *Burgundy*. 8. The *Saracens*, in *Africa*, and a part of *Spain*. 9. The *Goths*, in other parts of *Spain*. 10. And the *Saxons*, in *Britain*.

Verse 8. Another *little horn*] Among Protestant writers, this is considered to be the *Popedom*.

Before whom there were three of the *first horns* plucked up] These were probably.—1. The exarchate of *Ravenna*. 2. The kingdom of the *Lombards*. And, 3. The *state of Rome*. The *first* was given to the *Pope*, *Stephen II.*, by *Pepin*, king of *France*, A. D. 755; and this constituted the *Pope's* temporal princes. The *second* was given to *St. Peter* by *Charlemagne* in 774. The *third*, the *state of*

26 And the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

28 Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

CHAPTER VIII.

This Chapter contains Daniel's vision of the ram and he-goat, 1-14; referring, as explained by the angel, to the Persian and Grecian monarchies, 15-35. The little horn mentioned in the ninth verse, (or fierce king as interpreted in the twenty-third,) is supposed by some to denote Antiochus Epiphanes; but seems more properly to apply to the Roman power in general, by which the polity and Temple of the Jews were destroyed, on account of the great transgressions of those ancient people of God; and particularly because of their very obstinate and unaccountable rejection of the glorious doctrines of Christianity, which had been preached among them by Jesus Christ and His apostles, and the truth of which God had attested by signs and wonders, and by downy manna and gifts of the Holy Ghost. Daniel is then informed of the two thousand and three hundred prophetic days, (that is, years) which must elapse before the antichrist be clothed; or, in other words, before episcopatism shall prevail over the whole earth. This period is supposed, with considerable probability, to have had its commencement, when Alexander the Great invaded Asia, in the year before Christ, 331. This will bring the close of it to about the end of the sixth century of the world; when, as already observed, some astonishing changes are expected to take place in the moral condition of the human race; when the power of Antichrist, both Papal and Mohammedan, shall be totally annihilated; and universal dominion be given to the saints of the Most High. The Chapter concludes with the distress of Daniel, on account of the fearful judgments with which his country should be visited in after ages, &c.

A. M. CIR. 3149. B. C. CIR. 555. IN the third year of the reign of King Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

Ver. 10, 22.—x Ver. 11, 18, 22. Chap. 2, 42. Obad. 21. Matt. 25, 34. Mark 11, 28. Luke 22, 32.—y Ch. 2, 44. Luke 1, 38. John 11, 34. Rev. 11, 18.—z Isa. 66, 12.—a Or, rulers.—b Ver. 15, Ch. 8, 27, & 10, 8, 16.

only to God. And they go beyond God, in pretending to loose whole nations from their oath of allegiance to their kings, when such kings do not please them! And they go against God, when they give indulgences for sin. This is the worst of all blasphemies.

And shall wear out the saints) By wars, crusades, massacres, inquisitions, and persecutions of all kinds. What, in this way, have they not done against all those who have protested against their innovations, and refused to submit to their idolatrous worship? Witness the exterminating crusades published against the Waldenses and Albigenses. Witness John Huss, and Jerom of Prague. Witness the Smithfield fires in England! Witness God and man against this bloody, persecuting, ruthless, and impure church!

And think to change times and laws) Appointing fasts and feasts; canonizing persons whom he chooses to call saints; granting pardons and indulgences for sins; instituting new modes of worship utterly unknown to the Christian church; new articles of faith, new rules of practice; and reversing with pleasure, the laws both of God and man.—Dodd.

Until a time and times and the dividing of time.) In prophetic language, a time signifies a year; and a prophetic year has a year for each day. Three years and a half, (a day standing for a year, as in chap. ix. 24,) will amount to one thousand two hundred and sixty years, if we reckon thirty days to each month, as the Jews do.

If we knew precisely when the Papal power began to exert itself in the Antichristian way, then we could at once fix the time of its destruction. The end is probably not very distant; it has already been grievously shaken by the French. In 1798, the French republican army, under General Berthier, took possession of the city of Rome, and entirely superseded the whole Papal power. This was a deadly wound, though at present it appears to be healed; but it is but skinned over; and a dreadful cicatrice remains. The Jesuites, not Jssus, are now the church's doctors.

If the Papal power as a horn, or temporal power, be intended here, which is most likely; (and we know that that power was given in 755, to Pope Stephen II. by Pepin, king of France;) counting one thousand two hundred and sixty years from that, we are brought to A. D. 2015, about one hundred and ninety years from the present A. D. 1825.—But I neither lay stress, nor draw conclusions from these dates. If the church of Rome will reform itself, it will then be the true Christian church, and will never be destroyed. Let it throw aside all that is ritually Jewish; all that is heathen; all that which pretends to be of God, and which is only of man; all doctrines

2 And I saw in a vision; and it came to pass, when I saw, that I was at Shushan, in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

3 Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.

4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; and he did according to his will, and became great.

5 And as I was considering, behold, a he-goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.

6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the he-goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

c Luke 2, 19, 51.—d Chap. 7, 1.—e Esth. 1, 2.—f Heb. the second.—g Ch. 5, 18. & 11, 3, 18.—h Or, none touched him in those arch.—i Heb. a horn of sight.—k Ver. 23.—l Ch. 7, 6. & 11, 4. Ver. 23.

that are not in the Bible; and all rites and ceremonies which are not of the appointment of Christ and His apostles;—and then, all hail the once Roman, but now, after such a change, the HOLY Catholic church! Every true Protestant would wish rather the reform than the extinction of this Church.

Verse 27. The kingdom and dominion] The people of the saints of the Most High, or the people who are the supereminent saints, shall have the kingdom. Whatever name they may be distinguished by among men, these are the people, and theirs is the church, that no lapse of time shall injure, and no power be able to destroy: but shall last as long as time shall endure.

Verse 28. The end of the matter] So said the expounding angel; and he said so, because the purpose of God had determined it. In considering these things, and looking at the evils that shall come upon the world before those auspicious times can take place, I may say with Daniel, My cogitations much troubled me, and my countenance changed in me: but I keep the matter of my conjectures and consequent feelings in my own heart.

NOTES ON CHAPTER VIII.

Verse 1. In the third year of the reign of—Belshazzar] We now come once more to Hebrew; the Chaldee part of the book being finished. As the Chaldeans had a particular interest, both in the history and prophecies, from chap. ii. 4, to the end of chap. vii. the whole is written in Chaldee; but as the prophecies which remain concern times posterior to the Chaldee monarchy, and principally relate to the church and people of God generally, they are written in the Hebrew language, this being the tongue in which God chose to reveal all His counsels given under the Old Testament relative to the New.

Verse 2. I saw in a vision] Daniel was at this time in Shushan, which appears to have been a strong place, where the kings of Persia had their summer residence. It was the capital of the province of Elam, or the Elymais; which province was most probably added to the Chaldee territories by Nebuchadnezzar; see Jer. xlix. 34, 35. Here was Daniel's ordinary residence; and though here at this time, he, in vision, saw himself on the banks of the river Ulai. This is the same as the river Euleus, which divided Shushan, or Susiana, from Elymais.

Verse 3. A ram which had two horns] In the former vision there were four beasts, pointing out four empires: in this we have but two, as only two empires are concerned here, viz. the Grecian and the Persian. The Babylonish empire is not mentioned: its fate was before decided; and it was now at its close.

By the ram, the empire of the Medes and Persians was

9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

10 And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

[Ch. 7. 8. 11. 12.—Ch. 11. 35. 1 Macc. 1. 16-19.—1 Pet. 43. 2. Ezech. 40. 6, 15. Chap. 11. 16, 41, 45.—Chap. 11. 28.—Or, against the host.—Su. Im. 14. 13. p. Rev. 12. 4.—Jer. 48. 25, 42. Ch. 11. 36. Ver. 35.—Or, against.—Josh. 8. 14. 1 Ch. 11. 31. & 12. 11. 1 Macc. 1. 41-44.]

pointed out, as explained by the angel Gabriel, ver. 20; and particularly Cyrus, who was the founder of that empire. Cyrus was the son of Cambyses, king of Persia; and grandson of Aetyages, king of Media, by his daughter Mandane, who had been given in marriage to Cambyses. Cyrus, marrying Roxana, the daughter and only child of his uncle Cyaxares, called in Scripture *Ahasuerus*, succeeded to both crowns, and thus united Media and Persia. A ram was the symbol of the Persians; and a ram's head with two horns, one higher than the other, appears as such in different parts of the ruins of *Persepolis*. See the plates of these ruins in the Supplement to the seventh volume of the ancient part of the *Universal History*.

This ram had two horns; that is, two kingdoms, viz. *Media* and *Persia*: but one was higher than the other; and the higher came up last. *Media*, signified by the shorter horn, was the more ancient of the two kingdoms. *Persia*, the higher horn, had come up but lately, and was of little historic or political consequence till the time of Cyrus; but in the reigns of this prince and his immediate successors, Persia attained a political consequence greatly superior to that possessed at any time by the kingdom of Media; therefore, it is said to have been the higher, and to have come up last.

Verse 4. *I saw the ram pushing westward*] The Persians, who are signified by the ram, as well as their founder Cyrus, pushed their conquests west, north, and south. The principal theatre of their wars, says *Calmel*, was against the SCYTHIANS, northward; against the GREEKS, westward; and against the EGYPTIANS, southward.

He did according to his will] There was no other nation at that time that could stay the progress of the Persian arms.

Verse 5. *Behold, a he-goat*] This was Alexander the Great; and a goat was a very proper symbol of the Grecian or Macedonian people. Bp. *Newton* very properly observes that, two hundred years before the time of Daniel, they were called *Egeadae*, the goat's people; the origin of which name is said to be as follows:—Caranus, their first king, going with a multitude of Greeks to seek a new habitation in Macedonia, was advised by an oracle to take the goats for his guides; and afterwards, seeing a herd of goats, flying from a violent storm, he followed them to *Edeessa*, and there fixed the seat of his empire, and made the goats his ensigns or standards; and called the place *Ege* or *Figa*, the goats' town; and the people *Egeadae*, the goats' people; names which are derived from *aiç*, a goat. The city *Ege*, or *Egea*, was the usual burying place of the Macedonian kings; and, in reference to this origin, Alexander called his son by Roxana Alexander *Egeus*, Alexander the goat. All this shews the very great propriety of the symbol here used.

Came from the west] Europe lies westward of Asia.

On the face of the whole earth] Carrying every thing before him.

Touched not the ground] Seemed to fly from conquest to conquest. By the time Alexander was thirty years of age he had conquered all Asia; and, because of the rapidity of his conquests, he is represented as a leopard with four wings, in the preceding vision.

A notable horn between his eyes] This, says the angel, is the first king, ver. 21, that is, the first kingdom of the Greeks in Asia, which was erected by Alexander; and continued some years in his brother Philip *Aridæus*, and in his two young sons, Alexander *Egeus* and *Hercules*. See *Newton*.

Verse 6. *And he came to the ram*] This and the following verse give an account of the overthrow of the Persian empire by Alexander.

And ran unto him in the fury of his power] The conflicts between the Greeks and the Persians were exceedingly severe. Alexander first vanquished the generals of Darius, at the river *Granicus*, in Phrygia; he next attacked and totally routed Darius, at the straits of *Issus*, in Cilicia; and afterwards at the plains of *Arbela*, in Assyria. One can hardly read these words, says Bp. *Newton*,—the ram—which I had seen standing by the river, ran unto him in the fury of his power, without having the

11 Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

12 And a host was given him against the daily sacrifice; by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

[Or, from him.—Ezech. 28. 25. Numb. 23. 3. Ezech. 45. 13.—Or, Ch. 11. 21. x Or, the host was given over for the transgression against the daily sacrifice. y 1 Macc. 1. 11, &c. 2 Macc. 4. 13-17.—1 Pet. 118. 63, 132. Im. 39. 14.—Ver. 4. Ch. 11. 28, 32.]

image of Darius' army standing and guarding the river *Granicus*; and of Alexander on the other side, with his forces plunging in, swimming across the stream, and rushing on the enemy, with all the fire and fury that can be conceived.

Verse 7. *And brake his two horns*] Subdued Persia and Media;—sacked and burnt the royal city of *Persepolis*, the capital of the Persian empire; and, even in its ruins, one of the wonders of the world to the present day. This he did because he was moved with cholera against Darius, who had endeavoured to draw off his captains with bribes, and had laboured to induce some of his friends to assassinate him. Alexander, finding this, would listen to no proposals of peace; and was determined never to rest till he had destroyed Darius and his whole empire. In Media, Darius was seized and made prisoner by some of his own treacherous subjects, and afterwards basely murdered.

There was no power in the ram to stand before him] Alexander's victories over the Persians were as easy as they were rapid and decisive.

He cast him down to the ground, and stamped upon him] Totally destroyed the family, and overturned the whole monarchy.

Verse 8. *The he-goat waxed very strong*] He had subdued nearly the whole of the then known world.

The great horn was broken] Alexander died in the height of his conquests, when he was but about thirty-three years of age. His natural brother, Philip *Aridæus*, and his two sons, Alexander *Egeus* and *Hercules*, kept up the show and name of the Macedonian kingdom for a time: but they were all murdered within fifteen years; and thus the great horn, the Macedonian kingdom, was broken, Alexander's family being now cut off.

And for it came up four notable ones] The regal family being all dead, the governors of provinces usurped the title of kings; and Antigonus, one of them, being slain at the battle of *Ipsus*, they were reduced to four, as we have already seen. 1. *Seleucus*, who had Syria and Babylon, from whom came the *Seleucidae*, famous in history. 2. *Lysimachus*, who had Asia Minor. 3. *Ptolemy*, son of *Lagus*, who had Egypt, from whom sprang the *Lagide*. And, 4. *Cassander*, who had Greece and the neighbouring countries. These held dominion towards the four winds of heaven. *Cassander* had the western parts, *Lysimachus* had the northern regions, *Ptolemy* possessed the southern countries, and *Seleucus* had the eastern provinces.

Verse 9. *Out of one of them came forth a little horn*] Some think that *Antiochus Epiphanes* is meant: but Bp. *Newton* contends that it is the Roman government that is intended; and although very great at its zenith, yet very little in its origin.

Waxed—great toward the south] The Romans made Egypt a province of their empire, and it continued such for some centuries.

Toward the east] They conquered Syria, and made it a province.

Toward the pleasant land] *Judea*, so called *Psa. cvi. 24; Jer. xiii. 19; Dan. xi. 16, 41*. It is well known that they took *Judea*, and made it a province; and afterwards burnt the city and the Temple, and scattered the Jews over the face of the earth.

Verse 10. *The host of heaven*] The Jewish hierarchy. The stars, the priests and Levites. The powers or host of heaven are probably intended by our Lord, *Matt. xxiv. 29*, to signify the whole Jewish hierarchy.

Verse 11. *Even to the prince of the host*] They seemed, in this case, to fight against God Himself.

The daily sacrifice was taken away] By the destruction of the city and Temple; and has never been restored from that day until now.

Verse 12. *And a host was given him*] That is, power—or, perhaps the host of heaven, the priesthood, the whole sacrificial system,—by reason of transgression. They had filled up the measure of their iniquities in rejecting the Lord that bought them; and the daily sacrifice, being no longer of use, was given up with the rest to destruction.

13 Then I heard ^b one saint speaking, and another saint said unto ^c that ^d certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of ^e desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred ^f days; ^g then shall the sanctuary be ^h cleansed.

15 And it came to pass, when I, *even* I Daniel, had seen the vision, and ⁱ sought for the meaning, then, behold, there stood before me ^k as the appearance of a man.

16 And I heard a man's voice ^l between the banks of Ulai, which called, and said, ^m Gabriel, make this man to understand the vision.

17 So he came near where I stood; and when he came, I was afraid, and ⁿ fell upon my face: but he said unto me, Understand, O son of man, for at the time of the end shall be the vision.

18 ^o Now as he was speaking with me, I was in a deep sleep on my face toward the ground: ^p but he touched me, and ^q set me upright.

19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: ^r for at the time appointed the end shall be.

20 ^s The ram which thou sawest having two horns are the kings of Media and Persia.

21 ^t And the rough goat is the king of Grecia: and the great horn that is between his eyes ^u is the first king.

22 ^v Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, ^w when the transgressors ^x are come to the full,

a king ^y of fierce countenance, and understanding dark sentences, ^z shall stand up.

24 And his power shall be mighty, ^{aa} but not by his own power: and he shall destroy wonderfully, ^{ab} and shall prosper, and practise, ^{ac} and shall destroy the mighty and the ^{ad} holy people.

25 And ^{ae} through his policy also he shall cause craft to prosper in his hand; ^{af} and he shall magnify himself in his heart, ^{ag} and by ^{ah} peace shall destroy many: ^{ai} he shall also stand up against the Prince of princes; but he shall be ^{aj} broken without hand.

26 ^{ak} And the vision of the evening and the morning which was told is true: ^{al} wherefore shut thou up the vision; for it shall be for many days.

27 ^{am} And I Daniel fainted, and was sick certain days; afterward I rose up ^{an} and did the king's business; and I was astonished at the vision, ^{ao} but none understood it.

CHAPTER IX.

Daniel, understanding from the prophecies of Jeremiah that the seventy years' captivity was now terminating, pours out his soul in fervent prayer to God, and earnestly supplicates pardon and restoration for his captive people. 1-18. When thus supplicating God in behalf of Israel, the angel Gabriel is sent to inform him of the seventy prophetic weeks, or four hundred and eighty natural years, which should elapse from the date of the edict to rebuild Jerusalem and the Temple to the death of the Messiah, 20-27: a prophecy most exactly fulfilled by the event, according to the computation of the best chronologists. Deuss Proleus states the commencement of these seventy prophetic weeks to have been in the month of Nisan, in the year of the Julian Period, 4576, which corresponds with A. M. 3546, B. C. 485, according to the Usurbian account. How awfully are the Jews blamable! who, in contradiction to a clear prophecy, still expect the Messiah who was cut off; and, after suffering, is entered into his glory!

In the first year of Darius the son of Ahasuerus, of the seed of the Medes, ^{ap} which was made king over the realm of the Chaldeans;

2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to ^{aq} Jeremiah the

A. M. cr. 3466. B. C. cr. 553. Ol. cir. I. X. 2. Serv. Tull. Reg. Rom. cir. an. 41.

b Ch. 4. 13. & 12. 6. | Pat. 1. 12.—c On the number of secrets, or the wonderful fulfilment thereof.—d Heb. Palmont.—e Or, making desolate, Ch. 11. 31. & 12. 11. | f Maec. 1. 61.—g Heb. evening morning.—g 1 Maec. 4. 36. &c.—h Heb. justified.—i See Ch. 12. 8. | j 1 Pet. 1. 10. 11.—k Ezek. 1. 26.—l Ch. 12. 6. 7.—m Ch. 9. 21. Luke 1. 19. 26. n Rev. 1. 28. Rev. 1. 17.—o Ch. 10. 9. 10. Luke 9. 38.—p Ezek. 2. 2.—q Heb. made me stand upon my standing.—r Climp. 9. 27. & 11. 47. 35. & 12. 7. | Hab. 2. 3. s Ver. 1.—t Ver. 5.—u Ch. 11. 3.—v Ver. 8. Ch. 11. 4.—w 1 Maec. 1. 11. &c. & 2. 15.

x Heb. are accomplished.—y Deut. 32. 52.—z Ver. 6.—aa Ver. 17. 13. 17.—ab Ver. 12. Ch. 11. 36.—ac Ver. 10. Ch. 7. 25.—ad Heb. people of the holy one.—ae Ch. 11. 31. 32.—af Ver. 11. Ch. 11. 36. s Maec. 4. 7. 8. 11.—g 1 Maec. 1. 30. &c.—h Or, prosperity.—i Ver. 11. Ch. 11. 36.—k Job 34. 30. Lam. 4. 6. h. 2. 31. 45. 1 Maec. 6. 8-13. | Maec. 9. 9. &c.—l Ch. 10. 1.—m Ezek. 12. 27. | Chap. 10. 14. & 12. 4. 2. Rev. 22. 10.—n Ch. 7. 25. & 10. 9. 16.—o Ch. 6. 3. 3.—p See Ver. 16.—q Ch. 31. & 5. 31. & 6. 22.—r Or, in which he, &c.—s 2 Chron. 36. 21. Jer. 95. 11. 12. & 29. 10.

Cast down the truth] Probably the whole Jewish ritual and religion.

Practised, and prospered] Prosperity or success followed all their acts.

Verse 13. *One saint speaking, and another saint said*] One angel asked another how long the sanctuary was to be trodden down?

Verse 14. *Unto two thousand and three hundred days*] Though literally it be two thousand three hundred evenings and mornings; yet I think the prophetic day should be understood here, as in other parts of this prophet, and must signify so many years. If we date these years from the vision of the he-goat, (Alexander's invading Asia,) this was A. M. 3670, B. C. 334; and two thousand three hundred years from that time will reach to A. D. 1966, or one hundred and forty-one years from the present A. D. 1825. This will bring it near to the time mentioned chap. vii. 25, where see the Note.

Verse 15. *As the appearance of a man*] Supposed to be the Messiah.

Verse 17. *At the time of the end shall be the vision*] Or, as Houbigant,—“The vision shall have an end at the proper time.”

Verse 20. *The ram which thou sawest*] See this explained under the vision itself, ver. 3. &c.

Verse 22. *But not in his power*] The four kingdoms which shall arise out of the Macedonian empire shall not be of Alexander's power or family, nor have his strength and dignity.

Verse 23. *When the transgressors are come to the full*] When the utmost degradation has taken place, by the buying and selling of the high priesthood; for Onias was ejected for a sum of money, to make room for wicked Jason;—and Jason again was supplanted for a greater sum, by a worse man, if possible, than himself, Menelaus: and the golden vessels of the Temple were sold to pay for this sacrilegious purchase. Thus transgressions were come to the full, before the Romans had commission to destroy Jerusalem and its Temple, &c.

A king of fierce countenance] The Roman government, as before; for king is often taken for kingdom, or empire.

Understanding dark sentences] Very learned, and skilful in all things relating to government and its intrigues. The learning of Rome is proverbial to the present time.

Verse 24. *But not by his own power*] The strength of the other kingdoms consisted in themselves:—but the Roman empire, as a horn or kingdom of the goat, was not mighty by its own power,—was not strong by virtue of the goat,—but drew its nourishment and strength from Rome and Italy. There grew the trunk and body of the tree; though the branches extended over Greece, Asia, Syria, and Egypt.—Bp. Newton.

Shall destroy wonderfully] In the taking of Jerusalem by the Romans ninety-seven thousand Jews were made captives, and eleven hundred thousand were slain. So they destroyed this once mighty and holy people!

Verse 25. *He shall cause craft to prosper*] They subdued as many by their diplomatic skill and political intrigues as they did by the sword.

He shall also stand up against the Prince of princes] Against Christ,—for it was by the Roman authority that He was condemned to death and crucified; and their persecutions had nearly destroyed the Christian religion—but the house was founded on a Rock.

But he shall be broken without hand] The tide was turned by the invisible hand of God; and thus Heathen Rome was overcome, and converted to Christianity.

Verse 26. *The vision of the evening and the morning which was told is true*] That mentioned in ver. 14.

For it shall be for many days] Not less than two thousand three hundred years!

Verse 27. *Daniel fainted*] To foresee the desolations that were coming on the land, the city, the Temple, and the people.

Did the king's business] Transacted the affairs of state that belonged to my department,—after having been sick for certain days through the effects of this vision. He had a pious and feeling heart; and he was distressed for the desolations that were coming upon his people.

NOTES ON CHAPTER IX.

Verse 1. *In the first year of Darius*] This is the same Darius the Mede, spoken of before, who succeeded Belshazzar king of the Chaldeans. See chap. v. 31.

Verse 2. *I Daniel understood by books*] The prophecy referred to here is found Jer. xxv. 12; xxix. 10. The people must have been satisfied of the Divine inspiration of Jeremiah; or his prophecies would not have been so speedily collected, nor so carefully preserved. It appears that there was a copy of them then in Daniel's hands.

prophet, that he would accomplish seventy years in the desolations of Jerusalem.

3 And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

4 And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

8 O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9 To the Lord our God belong mercies and forgivenesses, though we have rebelled against him;

10 Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets.

11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

13 As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth.

14 Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord

our God is righteous in all his works which he doeth: for we obeyed not his voice.

15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

16 O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

20 And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God;

21 Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

22 And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

d Neh. 1. 4. Ch. 6. 10. Jer. 22. 12. 13. Jer. 4. 5. 9. 10. — Exod. 20. 6. Dent. 7. 9. Neh. 1. 5. & 9. 32. — 1 Kings 8. 47. 48. Neh. 1. 6. 7. & 9. 33. 34. — Psa. 108. 6. 10. 61. 5. 6. 7. Jer. 14. 7. Ver. 15. Harsh. 1. 17. 18. — 2 Chron. 36. 15. 16. Ver. 10. 11. Neh. 9. 32. Harsh. 1. 15. — Or, How long, etc. — Ver. 2. Harsh. 1. 15. — 1 Neh. 9. 17. — Psa. 130. 1. 7. — Ver. 6. — 1 Isa. 1. 4. 5. 6. Jer. 8. 5. 10. — Lev. 26. 14. &c. Dent. 27. 15. &c. & 28. 15. &c. & 29. 20. &c. & 30. 17. 18. & 31. 17. &c. & 32. 19. &c. Lam. 2. 17. — Zech. 1. 6. — Jer. 1. 12. & 2. 13. Ezek. 5. 9. — Amos 3. 2. — Lev. 26. 11. &c. — Deut. 28. 15. — Lam. 2. 17. — Isa. 9. 13. Jer. 3. 20. & 5. 9. — Hos. 7. 7. 10. 1. Heb. intruded to not the face of the, &c. — Jer. 34. 25. & 44. 27. — v. Neh. 9. 33. Ver. 7. — v. Ver. 10. — Exod. 1. 1. G. & 34. 11. 1 Kings 8. 51. Neh. 10. Jer. 32. 21. y Heb. made thee a name. — z Ecol. 14. 18. — Neh. 9. 10. Jer. 32. 20.

a Ver. 5. — b 1 Sam. 12. 7. — Psa. 31. 3. & 71. 2. — Mic. 6. 4. 5. — c Ver. 28. — Zech. 8. 3. — d Exod. 20. 5. — Lam. 2. 15. 16. — e Psa. 44. 13. 14. & 79. 4. — f Num. 6. 25. — Psa. 67. 1. & 81. 3. 7. 19. — h Lam. 5. 18. — i Ver. 18. — John 16. 21. — j Am. 32. 17. 1. Exod. 3. 7. — Psa. 30. 14. &c. — k Jer. 25. 29. — l Heb. whosoever thy name is called. — o Heb. cause to fall. — Jer. 36. 7. — Psa. 79. 9. 10. & 102. 15. 16. — q Psa. 32. 2. — Lam. 65. 24. — r Ch. 8. 16. — Heb. with recurrences, or, fight. — s Chap. 8. 18. & 10. 10. 16. — t 1 Kings 18. 26. — Heb. to make thee skillful of understanding. — u Heb. word. — xx Ch. 10. 12. — y Chap. 10. 11. 19. — Heb. a man of desires. — aa Matt. 26. 13. — bb Or, to restrain. — cc Or, to seal up. — Lam. 4. 22. — dd Isa. 63. 16. — ee Lam. 58. 11. Jer. 23. 5. 6. — Heb. 9. 12. — Rev. 14. 6. — ff Heb. prophet. — gg Psa. 45. 7. — Luke 1. 26. — John 1. 41. — Heb. 9. 11.

Verse 3. *I set my face—to seek [by prayer]* He found that the time of the promised deliverance could not be at any great distance; and as he saw nothing that indicated a speedy termination of their oppressive captivity, he was very much afflicted, and earnestly besought God to put a speedy end to it: and how earnestly he seeks, his own words shew. He prayed,—he supplicated,—he fasted,—he put sackcloth upon his body,—and he put ashes upon his head. He uses that kind of prayer prescribed by Solomon in his prayer at the dedication of the Temple. See 1 Kings viii. 47, 48.

Verse 4. *Keeping the covenant]* Fidelity and truth are characteristics of God. He had never yet broken His engagements to His followers; and was ever shewing mercy to men.

Verse 7. *All Israel, that are near, and that are far off]* He prays both for Judah and Israel. The latter were more dispersed, and had been much longer in captivity.

Verse 9. *Mercies and forgivenesses]* From God's goodness flow God's mercies;—from His mercies, forgivenesses.

Verse 11. *Therefore the curse is poured upon us]* It is probable that he alludes here to the punishment of certain criminals by pouring melted metal upon them;—therefore, he uses the word *ἵνα* *titae*, it is poured out, like melted

metal,—for this is the proper meaning of the root *ἵνα natac*.

Verse 14. *The Lord watched upon the evil]* In consequence of our manifold rebellions He hath now watched for an opportunity to bring these calamities upon us.

Verse 17. *And cause thy face to shine]* Give us proof that Thou art reconciled to us.

Verse 19. *Thy city and thy people are called by thy name.]* The holy city,—the city of the Great King. I think it scarcely possible for any serious man to read these impressive and pleading words, without feeling a measure of the prophet's earnestness.

Verse 21. *The man Gabriel]* Or, the angel Gabriel, who had appeared to me as a man.

Being caused to fly swiftly] God hears with delight such earnest, humble, urgent, prayers; and sends the speediest answer. Gabriel himself was ordered on this occasion to make more than usual speed.

Verse 24. *Seventy weeks are determined]* This is a most important prophecy, and has given rise to a variety of opinions relative to the proper mode of explanation;—but the chief difficulty, if not the only one, is to find out the time from which these seventy weeks should be dated. What is here said by the angel is not a direct answer to Daniel's prayer. He prays to know when the seventy

tion to cease, and for the overspreading of abominations, he shall make it desolate, & even

until the consummation, and that determined shall be poured upon the desolate.

Or, and upon the battlements shall be the idols of the desolator.—Matt. 24. 15. Mark 13. 14. Luke 21. 30.

g See Isa. 10. 22, 23 & 24. 22. Chap. 11. 35. Luke 21. 31. Rom. 11. 21-4 G. upon the desolator.

The Septuagint.—Και ετι το ιερον βδελυγμα των ερημωσων, And upon the Temple there shall be the abomination of desolation.

Instead of but not for himself לו לפר, he translates "Nor shall justice be done him;" supposing that מן justice, was originally in the verse.

The Arabic.—And upon the sanctuary there shall be the abomination of ruin.

Instead of the people of the prince, ver. 26, he translates by the prince, עַם אִמ, as a preposition, instead of עַם אִמ, the people.

The above reading is celebrated by J. D. Michaelis, Epist. De Ebdom. Dan. p. 210. "Vir insignis exemplum reperiri posse autumem, ostensuro in codicibus Hebraeis latere lectiones dignissimas quæ eruantur," &c. "A more illustrious example can, I think, hardly be found to shew that various readings lie hid in Hebrew MSS. which are most worthy of being exhibited." Vid. Bib. Heb. ΚΑΝ-ΜΙΟΤΤ, Dis. Gen.

Instead of and for the overspreading, he translates אַךְ תֵּל בְּכָךְ in the Temple; following the Septuagint, ετι το ιερον. This rendering is at least as good as ours: but see the marginal readings here, and the preceding Notes.

I have only to add, that this mode of reckoning years and periods by weeks is not solely Jewish. Macrobius, in his book on Scipio's Dream, has these remarkable words:—Sed a sexta usque ad septimam septimanam sibi quidem diminutio, sed occulta, id quæ detrimentum suum apertè defectione non prodit: ite nonnullarum rerum publicarum hic mos est, ut post sextam ad militiam nemo cogatur. Somn. Scip. lib. i. c. vi. in fine. "From the sixth to the seventh week, there is a diminution of strength: but it is hidden, and does not manifest itself by any outward defect. Hence it was the custom in some republics not to oblige a man to go to the wars after the sixth week, i. e. after forty-two years of age."

Houbigant contends also, that the arrangement of the several members in these passages is confused. He proposes one alteration, which is important, viz. From the promulgation of the decree to rebuild Jerusalem shall be seven weeks; and unto Messiah the Prince, sixty-two weeks. All these alterations he vindicates in his notes at the end of this Chapter. In the Text I have inserted Houbigant's dots, or marks of distinction between the different members of the verses.

VARIOUS READINGS.

Having now gone through the whole of this important prophecy, and given that interpretation which the original seemed best to warrant, I shall next proceed to notice the principal various readings found in the Collections of Kennicott and De Rossi, with those from my own MSS. which the Reader may collate with the words of the common printed Text.

Verse 24. שבועים שבועים weeks written full, so as to prevent mistakes, in thirteen of Kennicott's, four of De Rossi's, and one ancient of my own.

Verse 24. שבועים שבועים נחתך על עמך תל עיר קדשך לכלא המשך ולחם הסאת לחבר ען ולהביא זקן עלמים ולחם חזן תבוא ולמשך קדש קדשים ותרו וחשכל

Seventy-one of Kennicott's, and one of De Rossi's, have שבועים weeks, weeks, weeks; that is, many weeks; but this is a mere mistake.

Verse 25. מן מצא דבר לחשיב ולבנות ירושלם קר משיח נגיד שבועים ושבעים שנים ושנים תבנות רחוב ורחוק וזכות הקתים

Seventy-one of Kennicott's, and one of De Rossi's, have שבועים weeks, weeks, weeks; that is, many weeks; but this is a mere mistake.

Verse 26. אחריו השבועים ששים ושנים וברת משיח חזן לו העיר הקדש ושחית עם נגיד הכא תקנז בששף

Seventy-one of Kennicott's, and one of De Rossi's, have שבועים weeks, weeks, weeks; that is, many weeks; but this is a mere mistake.

Verse 27. ועד קץ מלחמה נחרת סמטות והנביר ברית לרבים שכת אתר והצי השבת ישבת וזה וסמטה ועל כנף שקתים משמם ועד כלה תחרת תהך על שומם

Seventy-one of Kennicott's, and one of De Rossi's, have שבועים weeks, weeks, weeks; that is, many weeks; but this is a mere mistake.

Of the whole passage Houbigant gives the following translation:—

Seventy-one of Kennicott's, and one of De Rossi's, have שבועים weeks, weeks, weeks; that is, many weeks; but this is a mere mistake.

Verse 24. Seventy weeks are determined upon thy people, and the city of thy sanctuary:

Seventy-one of Kennicott's, and one of De Rossi's, have שבועים weeks, weeks, weeks; that is, many weeks; but this is a mere mistake.

That sin may be restrained, and transgressions have an end;

Seventy-one of Kennicott's, and one of De Rossi's, have שבועים weeks, weeks, weeks; that is, many weeks; but this is a mere mistake.

That iniquity may be expiated, and an everlasting righteousness brought in;

Seventy-one of Kennicott's, and one of De Rossi's, have שבועים weeks, weeks, weeks; that is, many weeks; but this is a mere mistake.

That visions and prophecies may be sealed up, and the Holy of holies anointed.

Seventy-one of Kennicott's, and one of De Rossi's, have שבועים weeks, weeks, weeks; that is, many weeks; but this is a mere mistake.

Verse 25. Know therefore and understand:—

Seventy-one of Kennicott's, and one of De Rossi's, have שבועים weeks, weeks, weeks; that is, many weeks; but this is a mere mistake.

From the edict which shall be promulgated, to return and rebuild Jerusalem, there shall be seven weeks.

Seventy-one of Kennicott's, and one of De Rossi's, have שבועים weeks, weeks, weeks; that is, many weeks; but this is a mere mistake.

Then it shall be fully rebuilt, with anxiety, in difficult times. Thence, to the Prince Messiah, there shall be sixty-two weeks.

Seventy-one of Kennicott's, and one of De Rossi's, have שבועים weeks, weeks, weeks; that is, many weeks; but this is a mere mistake.

Verse 26. And after sixty-two weeks the Messiah shall be slain, and have no justice.

Seventy-one of Kennicott's, and one of De Rossi's, have שבועים weeks, weeks, weeks; that is, many weeks; but this is a mere mistake.

Afterwards He shall waste the city and the sanctuary, by the prince that is to come.

Seventy-one of Kennicott's, and one of De Rossi's, have שבועים weeks, weeks, weeks; that is, many weeks; but this is a mere mistake.

And his end shall be in straits; and to the end of the war desolation is appointed.

Seventy-one of Kennicott's, and one of De Rossi's, have שבועים weeks, weeks, weeks; that is, many weeks; but this is a mere mistake.

Verse 27. And for one week He shall confirm a covenant with many;

Seventy-one of Kennicott's, and one of De Rossi's, have שבועים weeks, weeks, weeks; that is, many weeks; but this is a mere mistake.

And in the middle of the week He shall abrogate sacrifice and offering;

Seventy-one of Kennicott's, and one of De Rossi's, have שבועים weeks, weeks, weeks; that is, many weeks; but this is a mere mistake.

And in the Temple there shall be the abomination of desolation,

Seventy-one of Kennicott's, and one of De Rossi's, have שבועים weeks, weeks, weeks; that is, many weeks; but this is a mere mistake.

Until the ruin which is decreed rush on after the desolation.

Seventy-one of Kennicott's, and one of De Rossi's, have שבועים weeks, weeks, weeks; that is, many weeks; but this is a mere mistake.

In this translation there are some peculiarities.

Seventy-one of Kennicott's, and one of De Rossi's, have שבועים weeks, weeks, weeks; that is, many weeks; but this is a mere mistake.

Instead of the street shall be built again, and the wall, ver. 26, he translates רחוב ורחוק with the prefix ב beth, instead of vau in the latter word, "it shall be fully" (the city and all its walls) "rebuilt with anxiety."

CHAPTER X.

This and the two following Chapters give an account of Daniel's last vision, wherein the accession of the Persian and Grecian monarchs is described, together with the wars that should take place between Syria and Egypt under the latter monarchy. The last part of the vision (from chap. xi. 35) seems to relate chiefly to the persecutions of the church in the times of Antiochus, (all it is purified from all its pollutions; after which will follow that glorious kingdom of the saints spoken of in the seventh and eighth Chapters.) This Chapter begins with an account of Daniel's fasting and humiliation, 1-3. Then we learn a description of the Divine Person who appeared to the prophet, not unlike Him who appeared to the apostle to the Isle of Patmos, 4-21. See Rev. i. 10-16.

A. M. 3470. B. C. 534. Olymp. LXI. 2. An. Tur. Super. Reg. Rom. I.

IN the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long; and he understood the thing, and had understanding of the vision.

2 In those days I Daniel was mourning three full weeks.

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel;

5 Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz;

6 His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

7 And I Daniel alone saw the vision: for the

men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10 And, behold, a hand touched me, which set me upon my knees, and upon the palms of my hands.

11 And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

13 But the prince of the kingdom of Persia, withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.

a Ch. i. 7.—b Ch. 8. 26. Rev. 18. 9.—c Ver. 14.—d Heb. great.—e Ch. i. 17. & 2. 14.—f Heb. voice of days.—g Heb. bread of desolation.—h Matt. 6. 17.—i Gen. 2. 14.—k Josh. 6. 13.—l Chap. 12. 4. 7.—m Heb. one man.—n Rev. i. 13. 14. 15. & 22. 6.—o Jer. 10. 8.—p Ezek. i. 16.—q Ezek. i. 74.—r Rev. i. 14. & 18. 12.—s Ezek. 4. 7. Rev. i. 13.—t Ezek. i. 24. Rev. i. 13.

u 2 Kings 6. 17. Acts 9. 7.—v Ch. 8. 27.—w Or, vigorous.—x Ch. 7. 28.—y Chap. 8. 13.—z Jer. i. 9. Ch. 9. 21. Rev. i. 17.—a Heb. moved.—b Ch. 8. 23.—c Heb. a man of desolation.—d Heb. stand upon thy standing.—e Rev. i. 17.—f Ch. 9. 3. 4. 22. 6.—g Acts 10. 4.—h Ver. 20.—i Ver. 21. Ch. 12. i. Jude 5. Rev. 12. 7.—j Or, the first.—k Gen. 65. i. Ch. 2. 22.—l Ch. 8. 26. Ver. i. Hab. 2. 3.

Verse 27. וְיָרָא וְעַד אֶת־הַסֵּף וְיָרָא וְעַד אֶת־הַסֵּף וְיָרָא וְעַד אֶת־הַסֵּף

וְיָרָא וְעַד אֶת־הַסֵּף וְיָרָא וְעַד אֶת־הַסֵּף וְיָרָא וְעַד אֶת־הַסֵּף

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the bath, and most probably wearing haircloth next the skin, during the whole of the time.

Verse 4. By the side of—Hiddekel] The same as the Tigris, the great river of Assyria; as the Euphrates, was of Syria; and the Nile, of Egypt.

Verse 5. Clothed in linen] The description is intended to point out the splendour of the garments.

Gold of Uphaz] The same as Ophir.

Verse 6. His body also was like the beryl] The description of this Person is very similar to that of our Lord, in Rev. i. 13-15.

Verse 7. The men that were with me saw not the vision] An exactly parallel case with what occurred at the conversion of Saul of Tarsus, Acts ix. 7. There was a Divine influence which they all felt: but Daniel only saw the corporeal appearance.

Verse 9. I was in a deep sleep] I fell into a swoon.

Verse 10. A hand touched me] Nothing was apparent, or palpable, but a hand. A hand had written Belshazzar's fate upon the wall; and hand is frequently mentioned when the power or majesty of God is intended. Perhaps by hand, God Himself may be meant. It is remarkable that in a very ancient MS. of the Septuagint, more than a thousand years old, now in the imperial library of Vienna, adorned with paintings which have been engraved for the catalogue of Lambecius, and transferred to that of Nesselius, all the appearances of God are represented by a hand in the clouds.

Verse 12. I am come for thy words] On account of thy prayers, I am sent to comfort and instruct thee.

Verse 13. But the prince of the kingdom of Persia withstood me] I think it would go far to make a legend, or a precarious tale, of this important place, to endeavour to maintain that either a good or evil angel is intended here. Cyrus alone was the prince of Persia, and God had destined him to be the deliverer of His people: but there were some matters, of which we are not informed, that caused him to hesitate for some time. Fearing probably the greatness of the work, and not being fully satisfied of his ability to execute it; he therefore for a time resisted the secret inspirations which God had sent him. The opposition might be in reference to the building of the Temple.

But, lo, Michael] Gabriel, who speaks, did not leave Cyrus till Michael came to take his place. Michael, he who is like God, sometimes appears to signify the Messiah; at other times, the highest or chief archangel. Indeed there is no archangel mentioned in the whole Scripture, but this one. See Jude 9; Rev. xii. 7.

Verse 14. For yet the vision is for many days] There

NOTES ON CHAPTER X.

Verse 1. In the third year of Cyrus] Which answers to the first year of Darius the Mede.

The time appointed was long] וְיָרָא וְעַד אֶת־הַסֵּף גדול, but the warfare long; there will be many contentions and wars before these things can be accomplished.

Verse 2. I was mourning three full weeks.] The weeks are most probably dated from the time of the termination of the last vision.—Calmet proves this by several reasons.

Verse 3. I ate no pleasant bread] This fast was rather a general abstinence; living all the while on coarse and unsavoury food, drinking nothing but water, not using

CHAPTER XI.

15 And when he had spoken such words unto me, "I set my face toward the ground, and I became dumb.

16 And, behold, "one like the similitude of the sons of men " touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision " my sorrows are turned upon me, and I have retained no strength.

17 For how can " the servant of this my lord talk with this my lord? for as for me, straight-way there remained no strength in me, neither is there breath left in me.

18 Then there came again and touched me one like the appearance of a man, and he strengthened me,

19 " And said, O man greatly beloved, " fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight " with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

21 But I will shew thee that which is noted in the scripture of truth: and there is none that " holdeth with me in these things, " but Michael your prince.

This Chapter gives a more particular explanation of those events which were predicted in the eighth chapter. The Prophet had foretold the partition of Alexander's kingdom into four parts. Two of those, in which were included Egypt and Syria, the one to the north, the other to the south, in respect of Judæa, appear to take up the chief attention of the Prophet, as his people were particularly concerned in their fate; these being the countries which he speaks of for the greatest number of the Jews were, and still are dispersed. Of these countries he treats, (according to the sense of the most enlightened expounders) down to the conquest of Macedonia, A. M. 3385, B. C. 156, when he begins to speak of the Romans, 1-30; and then of the church under that power, 31-33. This leads him to speak of Jerusalem, whereas to speak up in that quarter 35-39; and of those powers which, at the time of the end, or latter days of the Roman monarchy, (as this term is generally understood) were to speak of it, and overthrow many countries, 40-43. By the king of the south in the fourth verse the dominion of the Saracens, or Arabs, is supposed to be intended, which was an exceeding great plague to the Roman empire in the east, and also to several Christian countries, for the space of one hundred and fifty years, i. e. from A. D. 614, when Mohammed and his followers first began their depredations, to A. D. 761, when Bagdad was built, and made the capital of the caliph of the house of Abbas; from which epoch the Saracens became a more settled people. By the king of the north in the same verse the Prophet is supposed by some to design the great scourge of eastern Christendom, the Ottoman or Turkish empire, by which after about a hundred and fifty years of almost unintermitted hostilities, the Roman empire in the east was completely overturned, A. D. 1453. The Chapter concludes with a prediction of the final overthrow of the northern power, and of the manner in which the great event shall be accomplished, 44-45. It will be observed that, notwithstanding the very learned observations of Dr. Newton and others upon this Chapter, their notions of interpretation presents very great and insuperable difficulties, among which the very lengthy detail of events in the Syrian and Egyptian kingdoms, comprising a period of less than two hundred years, and the rather obscure allusion to the incomparably greater transactions in the Antichristian times, and of much longer duration, which are passed over with unaccountable brevity, stand out. On all these subjects, however, the Reader must judge for himself. See the Notes.

ALSO I " in the first year of " Darius the Mede, even I, stood to confirm and to strengthen him.

2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.

3 And " a mighty king shall stand up, that

m Ver. 2. Ch. 8. 15.— Chap. 8. 15.— Ver. 10. Jer. 1. 8.—p Ver. 8.—q Or, this servant of my lord.—r Ver. 11.—s Judg. 6. 26.

t Ver. 12.—u Heb. strengthened himself.—v Ver. 13. Jude 9. Rev. 17. 2.—w Ch. 8. 1.—x Ch. 8. 21.—y Ch. 7. 6. & 8.

are many things which remain yet to be revealed; and the time of the accomplishment is very distant.

Verse 15. I set my face toward the ground] He was standing upright, ver. 11; and he now bent his body in reverence, and looked down upon the ground.

And became dumb.] Found himself unable to speak.

Verse 16. Like the similitude of the sons of men.] I think Gabriel is here meant, who appeared to Daniel in a human form; and so in ver. 18, and see also chap. ix. 21.

Touched my lips] Before this, he was unable to speak. By the vision] The vision that I have already had, and of which I have not a proper knowledge, has greatly afflicted me, because I see it intimates grievous calamities to my people. See chap. ix. 26.

Verse 17. Neither is there breath] He could not breathe freely; he was almost suffocated with sorrow.

Verse 19. O man, greatly beloved] מן רבן וזה יאח צאמדות, man of delights; the most amiable of men.

Let my lord speak] I am now so strengthened and encouraged, that I shall be able to bear any revelation that thou mayest make.

Verse 20. Knowest thou wherefore I come] So high art thou in the favour of God, that He hath sent me unto thee, to give thee farther satisfaction; though I was elsewhere employed upon a most important mission, and I must speedily return to accomplish it, viz.

To fight with the princes of Persia] To remove all the scruples of Cyrus; and to excite him to all that God designs him to do for the restoration of my people, and the rebuilding of the city and Temple of Jerusalem. Nothing less than a supernatural agency in the mind of Cyrus can account for his decree in favour of the Jews. He had no natural, no political, inclination to it; and his reluctance to obey the heavenly motions is here represented as a fight between him and the angel.

The prince of Grecia shall come.] I believe this refers to Alexander the Great, who was to destroy the Persian empire. See the second and third verses of the following Chapter.

Verse 21. Noted in the scripture of truth] Perhaps this refers to what he had already written down. See the preceding visions, which Daniel did not fully understand, though a general impression from them had filled his heart with sorrow.

Michael your prince.] The archangel mentioned before, ver. 13, and who has been always supposed to be appointed by God as the guardian of the Jewish nation. It appears that God chose to make use of the ministry of angels in this work; that angels, as they could be only in one place at one time, could not produce influence where they were not; and that, to carry on the operation on the mind of the Persian king, it was necessary that either Gabriel or Michael should be present with him; and when one went on another commission, the other took his place, see ver.

13. But we know so little of the invisible world, that we cannot safely affirm any thing positively.

NOTES ON CHAPTER XI.

Verse 1. In the first year of Darius the Mede] This is a continuation of the preceding Discourse. Bp. Newton, who is ever judicious and instructing, remarks:—It is the usual method of the Holy Spirit, to make the latter prophecies explanatory of the former; and thus revelation is a shining light that shineth more and more unto the perfect day. The four great empires shewn to Nebuchadnezzar, under the symbol of a great image, were again more particularly represented to Daniel under the forms of four great wild beasts. In like manner, the memorable events that were revealed to Daniel in the vision of the ram and he-goat, are here more clearly revealed in this last vision by an angel; so that this latter prophecy may not improperly be said to be a comment on the former. It comprehends many signal events. The types, figures, and symbols, of the things are not exhibited in this, as in most other visions, and then expounded by the angel; but the angel relates the whole: and not by way of vision, but by narration, informs Daniel of that which is noted in the Scripture of truth, chap. x. 21.

Verse 2. There shall stand up yet three kings] Gabriel had already spoken of Cyrus, who was now reigning; and after him three others should arise. These were:—1. Cambyses, the son of Cyrus. 2. Smerdis, the Magian, who was an impostor, who pretended to be another son of Cyrus. And 3. Darius, the son of Hystaspes, who married Mandane, the daughter of Cyrus.

Cambyses reigned seven years and five months; Smerdis reigned only seven months; and Darius Hystaspes reigned thirty-six years.

The fourth shall be far richer than they all] This was Xerxes, the son of Darius, of whom Justin says:—"He had so great an abundance of riches in his kingdom, that although rivers were dried up by his numerous armies, yet his wealth remained unexhausted."

He shall stir up all against the realm of Grecia.] His military strength was such, that Herodotus, who lived at that time, informs us, that his army amounted to five millions, two hundred and eighty-three thousand, two hundred and twenty men. Besides these, the Carthaginians furnished him with an army of three hundred thousand men, and a fleet of two hundred ships. He led an army against the Greeks of eight hundred thousand men, and twelve hundred and seven ships, of three banks of rowers each. As he marched along, he obliged all the people of the countries through which he passed to join him.

Verse 3. A mighty king shall stand up] This was Alexander the Great. It is not said that this mighty king shall stand up against Xerxes, for he was not born till one hundred years after that monarch: but simply that he should stand up; i. e. that he should reign in Greece.

shall rule with great dominion, and do according to his will.

4 And when he shall stand up, * his kingdom shall be broken, and shall be divided toward the four winds of heaven, and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

5 And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

6 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

7 But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortrees of the king of the north, and shall deal against them, and shall prevail:

d Ch. 8. 4. Ver. 16, 36.—e Ch. 8. 2. f Chap. 8. 22.—g Heb. shall associate themselves.—h Heb. rights.—i Or, whom she brought forth.—k Or, in his place, or, office, Ver. 35.

Verse 4. *His kingdom shall be broken*] Shall, after his death, be divided among his four chief generals, as we have seen before. See chap. viii. 8—22.

And not to his posterity] The family of Alexander had a most tragical end:—1. His wife *Satira* was murdered soon after his death by his other wife *Roxana*. 2. His brother *Arideus*, who succeeded him, was killed, together with his wife *Euridice*, by command of *Olympias*, Alexander's mother, after he had been king about six years and some months. 3. *Olympias* herself was killed by the soldiers in revenge. 4. *Alexander Ægus*, his son, together with his mother *Roxana*, were slain by order of *Cassander*. 5. Two years after, his other son *Hercules*, with his mother *Barriné*, were privately murdered by *Polysperchon*; so that in fifteen years after his death not one of his family or posterity remained alive!

"Blood calls for blood." He, (Alexander,) was the great butcher of men. He was either poisoned, or killed himself by immoderate drinking, when he was only thirty two years and eight months old: and a retributive Providence destroyed all his posterity, so that neither root nor branch of them was left on the face of the earth.

Verse 5. *The king of the south*] This was *Ptolemy Lagus*, one of his generals, who had the government of Egypt, Libya, &c. which are on the south of Judea. He was strong, for he had added Cyprus, Phœnicia, Caria, &c. to his kingdom of Egypt.

And one of his princes—shall be strong above him] This was *Seleucus Nicator*, who possessed Syria, Babylon, Media, and the neighbouring countries. This was the king of the north, for his dominions lay north of Judea.

Verse 6. *In the end of years*] Several historical circumstances are here passed by.

The king's daughter of the south] *Berenice*, daughter of *Ptolemy Philadelphus*, king of Egypt, was married to *Antiochus Theos*, king of Syria. These two sovereigns had a bloody war for some years; and they agreed to terminate it by the above marriage, on condition that *Antiochus* would put away his wife *Laodice* and her children; which he did: and *Berenice* having brought an immense fortune to her husband, all things appeared to go on well for a time.

But she shall not retain the power of the arm] *yrz* *zard*, her posterity, shall not reign in that kingdom.

But she shall be given up] *Antiochus* recalled his former wife *Laodice* and her children; and she, fearing that he might recall *Berenice*, caused him to be poisoned and her to be murdered, and set her son *Callinicus* upon the throne.

And they that brought her] Her Egyptian women, striving to defend their mistress, were many of them killed.

And he that begat her] Or, as the Margin, *he whom she brought forth*; the son being murdered, as well as the mother, by order of *Laodice*.

And he that strengthened her] Probably her father *Ptolemy*, who was excessively fond of her, and who had died a few years before.

Verse 7. *But out of a branch of her roots*] A branch from the same root from which she sprang. This was *Ptolemy Evergetes*, her brother, who, to avenge his sister's death, marched with a great army against *Seleucus*

8 And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north.

9 So the king of the south shall come into his kingdom, and shall return into his own land.

10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up even to his fortrees.

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

12 And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.

13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army, and with much riches.

1 Heb. vessels of their deities.—m Or, shall war.—n Isa. 8. 2. Chap. 3. 25.—o Or, then shall he be stirred up again.—p Ver. 7.—q Heb. at the end of times, even years, Ch. 4. 16. & 18. 7.

Callinicus, took some of his best places, indeed all Asia from mount Taurus to India, and returned to Egypt with an immense booty, forty thousand talents of silver, precious vessels, and images of their gods two thousand five hundred, without *Callinicus* daring to offer him battle. I can but touch on these historic facts for fear of extending these Notes to an immoderate length.

Verse 8. *He shall continue more years*] *Seleucus Callinicus* died (an exile) by a fall from his horse; and *Ptolemy Evergetes* survived him four or five years.—*Bp. Newton*.

Verse 9. *So the king of the south*] *Ptolemy Evergetes*—*Shall come into his kingdom*] That of *Seleucus Callinicus*.

And shall return] Having heard that a sedition had taken place in Egypt, *Ptolemy Evergetes* was obliged to return speedily in order to repress it; else he had wholly destroyed the kingdom of *Callinicus*.

Verse 10. *But his sons shall be stirred up*] That is, the sons of *Callinicus*, who were *Seleucus Ceraunus* and *Antiochus*, afterwards called the Great.

Shall assemble a multitude] *Seleucus Ceraunus* did assemble a multitude of forces in order to recover his father's dominions; but, not having money to pay them, they became mutinous, and he was poisoned by two of his own generals. His brother *Antiochus* was then proclaimed king; so that one only of the sons did certainly come, and overflow, and pass through;—he retook *Seleucia*, and regained Syria. He then returned, and overcame *Nicolaus* the Egyptian general;—and seemed disposed to invade Egypt, as he came even to his fortrees, to the frontiers of Egypt.

Verse 11. *The king of the south*] *Ptolemy Philopater*, who succeeded his father *Evergetes*.

Shall come forth and fight with him] He did come forth to *Raphia*, where he was met by *Antiochus*, when a terrible battle was fought between these two kings.

And he (Antiochus, the king of the north,) set forth a great multitude] Amounting to sixty-two thousand foot, six thousand horse, and one hundred and two elephants: but yet the multitude was given into his hand, the hand of the king of the south; for *Ptolemy* gained a complete victory. *Raphia*, and other neighbouring towns, declared for the victor; and *Antiochus* was obliged to retreat with his scattered army to *Antioch*, from which he sent to solicit a peace. See 3 *Macc.* i. 1—6, and *Polybius*, lib. v.

Verse 12. *His heart shall be lifted up*] Had *Ptolemy* improved his victory, he might have dispossessed *Antiochus* of his whole empire: but giving way to pride, and a criminal sensual life, he made peace on dishonourable terms; and though he had gained a great victory, yet his kingdom was not strengthened by it,—for his subjects were displeased and rebelled against him, or at least became considerably disaffected.

Verse 13. *The king of the north shall return—after certain years*] In about fourteen years *Antiochus* did return, *Philopater* being dead, and his son *Ptolemy Epiphanes* being then a minor. He brought a much larger army and more riches: these he had collected in a late Eastern expedition.

14 And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

15 So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.

r Heb. the children of robbers.—s Heb. the city of munitions.—t Heb. the people of his choice.—u Ch. 2, v. 7. Ver. 3, 35.—v Job 1, 5.—w Or, goodly land, Ch. 8, v. 2. Ver. 41, 43.—x Heb. the land of ornament.—y 2 Cor. 2, 3.—z Or, much uprightness: ut, equal conditions.

Verse 14. Many stand up against the king of the south] Antiochus, and Philip king of Macedon, united together to overrun Egypt.

Also the robbers of thy people] The Jews, who revolted from their religion, and joined Ptolemy, under Scopas,—

Shall exalt themselves to establish the vision] That is, to build a temple like that of Jerusalem in Egypt, hoping thereby to fulfil a prediction of Isaiah, chap. xxx. 18—25, which seemed to intimate that the Jews and the Egyptians should be one people. They now revolted from Ptolemy, and joined Antiochus; and this was the means of contributing greatly to the accomplishment of prophecies that foretold the calamities that should fall upon the Jews.

But they shall fall.] For Scopas came with a great army from Ptolemy; and, while Antiochus was engaged in other parts, reduced *Coelosyria* and *Palestine*, subdued the Jews, placed guards on the coasts of Jerusalem, and returned with great spoils to Egypt.

Verse 15. So the king of the north] Antiochus came to recover Judea. Scopas was sent by Ptolemy to oppose him: but he was defeated near the fountains of Jordan, and was obliged to take refuge in *Sidon* with ten thousand men. Antiochus pursued and besieged him; and he was obliged by famine to surrender at discretion; and their lives only were spared. Antiochus afterwards besieged several of the fenced cities, and took them; in short, carried all before him: so that the king of the south, Ptolemy, and his chosen people—his ablest generals, were not able to oppose him.

Verse 16. He shall stand in the glorious land] Judea. For he reduced *Palestine*; and the Jews supplied him with provisions, and assisted him to reduce the garrison that Scopas had left in the citadel of Jerusalem.

Which by his hand shall be consumed] Or, which shall be perfected in his hand. For Antiochus showed the Jews great favour,—brought back those that were dispersed, and re-established them in the land; freed the priests and Levites from all tribute, &c.

Verse 17. He shall also set his face to enter] He purposed to have marched his army unto Egypt: but he thought it best to proceed by fraudulence; and therefore proposed a treaty of marriage between him and his daughter Cleopatra, called here the daughter of women, because of her great beauty and accomplishments. And this he appeared to do, having upright ones with him. Or, as the Septuagint have it, *kai eubolia para mu' avrov voitnoi*, and he will make all things straight with him; that is, he acted as if he were influenced by nothing but the most upright views. But he intended his daughter to be a snare to him; and, therefore, purposed to corrupt her that she might betray her husband.

But she shall not stand on his side] On the contrary, her husband's interests became more dear to her than her father's; and by her means Ptolemy was put upon his guard against the intentions of Antiochus.

Verse 18. Shall he turn his face unto the isles] Antiochus had fitted out a great fleet of one hundred large ships and two hundred smaller, and with this fleet subdued most of the maritime places on the coast of the Mediterranean;—took many of the isles, *Rhodes*, *Samos*, *Eubœa*, *Colophon*, and others.

But a prince for his own behalf] Or, a captain. The consul *Acilius Glabrio* caused the reproach to cease;—beat and routed his army at the straits of Thermopylæ, and expelled him from Greece. So he obliged him to pay the tribute which he hoped to impose on others: for he

18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

20 Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

21 And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22 And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.

a Heb. to corrupt.—b Ch. 2, v. 26.—c Heb. for him.—d Heb. his reproach.—e Job 20, 5. Ps. 92, 25. Ezek. 22, 31.—f Or, in his place, Ver. 1.—g Heb. one that cometh on another to pass over.—h Heb. anger.—i Or, in his place.—k Ch. 2, v. 2, 3, 23, 25.—l Ver. 12.—m Ch. 5, 10, 11, 22.

would grant him peace only on condition of paying the expense of the war, fifteen thousand talents; five hundred on the spot,—two thousand five hundred when the peace should be ratified by the senate,—and the remaining twelve thousand in twelve years, each year one thousand. See *Polybius* in his *Legationes*, and *Appian* in the *Wars of Syria*. And thus,—

Without his own reproach] Without losing a battle, or taking a false step, *Acilius* caused the reproach which he was bringing upon the Romans to turn upon himself.

Verse 19. He shall turn his face toward the fort of his own land] After this shameful defeat, Antiochus fled to *Sardia*, thence to *Apamea*, and the next day got into *Syria*, and to *Antioch*, his own fort, whence he sent ambassadors to treat for peace; and was obliged to engage to pay the immense sum of money mentioned above.

But he shall stumble and fall] Being under the greatest difficulties how to raise the stipulated sums, he marched into his eastern provinces to exact the arrears of taxes; and, attempting to plunder the temple of *Jupiter Bahes* at *Elymais*, he was opposed by the populace, and he and his attendants slain. This is the account that *Diodorus Siculus*, *Strabo*, and *Justin*, give of his death: but it is variously related by others, some saying that he was assassinated by some of his own people whom he had punished for being drunk at a feast.—So *Aurelius Victor*. *St. Jerom* says he lost his life in a battle against the inhabitants of *Elymais*;—in short, the manner of his death is uncertain; and perhaps even this circumstance is referred to by the prophet, when he says, *he shall stumble and fall, and not be found*.

Verse 20. Then shall stand up in his estate a raiser of taxes] *Seleucus Philopater* succeeded his father *Antiochus*. He sent his treasurer, *Heliodorus*, to seize the money deposited in the Temple of Jerusalem, which is here called the glory of the kingdom, see 2 *Macc.* ix. 23. He was so cramped to pay the annual tax to the Romans that he was obliged to burthen his subjects with continual taxes.

He shall be destroyed, neither in anger (fighting against an enemy,) nor in battle—at the head of his troops; but basely and treacherously, by the hand of *Heliodorus* his treasurer, who hoped to reign in his stead.

Verse 21. In his estate shall stand up a vile person] This was Antiochus, surnamed *Epiphanes the Illustrious*. They did not give him the honour of the kingdom—he was at Athens, on his way from Rome, when his father died; and *Heliodorus* had declared himself king, so had several others. But Antiochus came in peaceably, for he obtained the kingdom by flatteries. He flattered *Eumenes*, king of *Pergamus*, and *Attalus* his brother; and got their assistance. He flattered the Romans; and sent ambassadors to court their favour, and pay them the arrears of the tribute. He flattered the Syrians, and gained their concurrence; and as he flattered the Syrians, so they flattered him, giving him the epithet of *Epiphanes*,—the *Illustrious*. But that he was what the prophet here calls him, a vile person, is fully evident from what *Polybius* says of him, from *Athenæus*, lib. v.—“He was every man's companion: he resorted to the common shops, and prattled with the workmen;—he frequented the common taverns, and ate and drank with the meanest fellows, singing debauched songs,” &c. &c. On this account a contemporary writer, and others after him, instead of *Epiphanes*, called him *Epimanes*,—the *Madman*.

Verse 22. And with the arms of a flood] The arms

23 And after the league *made with him*, * he shall work deceitfully: for he shall come up, and shall become strong with a small people.

24 He shall enter * peaceably even upon the fattest places of the province; and he shall do *that which his fathers have not done*, nor his fathers' fathers; * he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall * forecast his devices against the strong holds, even for a time.

25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26 *Yea*, they that feed of the portion of his

meat shall destroy him, and his army shall * overflow: and many shall fall down slain.

27 And both these kings' * hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for * yet the end shall be at the time appointed.

28 Then shall he return into his land * with great riches; and * his heart shall be against the holy covenant; and he shall do *exploits*, and return to his own land.

29 At the time appointed he shall return, and come toward the south; * but it shall not be as the former, * or as the latter.

30 * For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation * against the holy covenant: so shall he do; he shall even return,

a Ch. 9. 9. — Or, into the peaceable and fat, &c. — p 1 Mac. 2. 26, &c. — q Heb. *think his thoughts*. — r Ver. 19, 22. — t Heb. *their hearts*. — u Ver. 23, 25, 40. Ch. 8. 19.

u 1 Mac. i. 19. — v Ver. 22. 1 Mac. i. 20, &c. 2 Mac. 5. 11, 14, &c. — w Ver. 23. — x Ver. 25. — y Numb. 24. 24. 2r. 2. 10. — z Ver. 28. 1 Mac. i. 30, 41, &c. 2 Mac. 5. 24, &c.

which were *everflown* before him were his competitors for the crown. They were vanquished by the forces of Eumenes and Attalus; and were dissipated by the arrival of Antiochus from Athens, whose presence disconcerted all their measures.

The princes of the covenant.] This was *Onias*, the highpriest, whom he removed, and put *Jason* in his place, who had given him a great sum of money;—and then put wicked *Menelaus* in his room, who had offered him a larger sum. Thus he acted *deceitfully* in the league made with *Jason*.

Verse 23. *He shall come up*] From Rome, where he had been a hostage for the payment of the tax laid on his father.

Shall become strong with a small people.] At first he had but few to espouse his cause when he arrived at *Antioch*, the people having been greatly divided by the many claimants of the crown; but, being supported by Eumenes and Attalus, his few people increased, and he became strong.

Verse 24. *He shall enter peaceably even upon the fattest places*] The very richest provinces,—Cœlosyria and Palestine.

He shall do that which his fathers have not done, nor his fathers' fathers] He became profuse in his liberalities; and scattered among them the prey of his enemies; the spoil of temples, and the riches of his friends. As well as his own revenues, he spent much in public shows, and bestowed largesses among the people. We are told in 1 Macc. chap. iii. 30, that in the liberal giving of gifts he abounded above all the kings that went before him. These are nearly the words of the prophet; and perhaps without any design to copy them on the part of the apocryphal writers. He would sometimes go into the streets, and throw about a handful of money, crying out,—“Let him take it to whom Fortune sends it.”

He shall forecast his devices] As *Eulæus* and *Leneus*, who were the guardians of the young Egyptian king *Ptolemy Philometor*, demanded from Antiochus the restitution of Cœlosyria and Palestine, which he refused, he foresaw that he might have a war with that kingdom; and therefore he forecast devices,—fixed a variety of plans to prevent this;—visited the strong holds and frontier places to see that they were in a state of defence. And this he did for a time,—he employed some years in hostile preparations against Egypt.

Verse 25. *He shall stir up his power*] Antiochus marched against *Ptolemy, the king of the south*, (Egypt) with a great army; and the Egyptian generals had raised a mighty force.

Stirred up to battle] The two armies met between *Pelusium* and *Mount Casius*: but he (the king of the south) could not stand;—the Egyptian army was defeated. The next campaign he had greater success; he routed the Egyptian army, took *Memphis*, and made himself master of all Egypt, except *Alexandria*; see 1 Macc. i. 16—19. And all these advantages he gained by forecasting devices;—probably by corrupting his ministers and captains. *Ptolemy Macron* gave up *Cyprus* to Antiochus; and the Alexandrians were led to renounce their allegiance to *Ptolemy Philometor*; and took *Evergetes*, or *Physcon* his younger brother, and made him king in his stead. All this was doubtless by the corruptions of Antiochus. See below.

Verse 26. *Yea, they that feed of the portion of his meat*] This is the proof of what has been last noted, that the intrigues of Antiochus, corrupting the ministers and officers of *Ptolemy*, were the cause of all the disasters that fell on the Egyptian king. They that fed of the portion

of his meat;—who were in his confidence and pay, and possessed the secrets of the state, betrayed him; and these were the means of destroying him and his army, so that he was defeated as was before observed.

Verse 27. *And both these kings' hearts shall be to do mischief*] That is, *Antiochus*, and *Ptolemy Philometor*, who was nephew to the former, and whose interest he now pretended to have much at heart, since the Alexandrians had renounced their allegiance to him, and set his younger brother *Evergetes* upon the throne. When Antiochus came to *Memphis*, he and *Philometor* had frequent conferences at the same table; and at these times they spoke lies to each other. Antiochus professing great friendship to his nephew, and concern for his interests; yet in his heart designing to ruin the kingdom, by fomenting the discords which already subsisted between the two brothers. On the other hand, *Philometor* professed much gratitude to his uncle for the interest he took in his affairs, and laid the blame of the war upon his minister *Eulæus*; while at the same time he spoke lies,—determining as soon as possible to accommodate matters with his brother, and join all their strength against their deceitful uncle.

But it shall not prosper] Neither succeeded in his object; for the end of the appointed time was not yet come.

Verse 28. *Then shall he return into his land with great riches*] Antiochus did return laden with riches, from the spoils that he took in Egypt, see 1 Macc. i. 19, 20. And hearing that there had been a report of his death, at which the citizens of Jerusalem had made great rejoicings,—

His heart shall be against the holy covenant] He was determined to take a severe revenge; and he had an ostensible pretext for it; for *Jason*, who had been deprived of the highpriesthood, hearing the report of the death of Antiochus, raised forces, marched against Jerusalem, took it, and obliged *Menelaus*, the highpriest, to shut himself up in the castle. Antiochus brought a great army against Jerusalem; took it by storm; slew forty thousand of the inhabitants; sold as many more for slaves; boiled swine's flesh, and sprinkled the Temple and the altar with the broth; broke into the Holy of holies; took away the golden vessels and other sacred treasures, to the value of one thousand eight hundred talents; restored *Menelaus* to his office; and made one *Philip*, a Phrygian, governor of Judea, 1 Macc. i. 24; 2 Macc. v. 21. *Prideaux* and *Newton*. These are what we term exploits; which, having finished, he returned to his own land.

Verse 29. *At the time appointed he shall return*] Finding that his treachery was detected, and that the two brothers had united their counsel and strength for their mutual support, he threw off the mask; and having collected a great army, early in the spring, he passed through Cœlosyria; entered Egypt; and the inhabitants of *Memphis* having submitted to him, he came by easy marches to Alexandria. But, says the prophet, it shall not be as the former or as the latter: he had not the same success as the former, when he overthrew the Egyptian army at *Pelusium*; nor as the latter, when he took *Memphis*, and subdued all Egypt, except *Alexandria*. See the reason:—

Verse 30. *For the ships of Chittim shall come against him*] Chittim is well known to mean the Roman empire. Antiochus being now in full march to besiege Alexandria, and within seven miles of that city, heard that ships were arrived there from Rome, with legates to the senate. He went to salute them. They delivered to him the letters of the senate, in which he was commanded, on pain of the displeasure of the Roman people, to put an end to the war against his nephews. Antiochus said, “he would go and consult his friends;” on which *Popilius*, one of the legates,

* and have intelligence with them that forsake the holy covenant.

31 And arms shall stand on his part, ^b and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, ^c and they shall place the abomination that ^d maketh desolate.

32 * And such as do wickedly against the covenant shall he ^e corrupt by flatteries: ^f but the people that do know their God shall be strong, and do exploits.

33 ^b And they that understand among the people shall instruct many: ^c yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

^a 1 Macc. i. 43, 52. ^b 2 Macc. v. 15, 22.—^c Ch. 8. 11. & 12. 11. ^d 1 Macc. i. 27, 28, 41, 53, 54.—^e 1 Macc. i. 51, 52, & 1. 23.—^f Or, astonishment.—^g 1 Macc. i. 53, 54. ^h 2 Macc. v. 13, 14, & 6. 15.—ⁱ Or, cause to discernible.—^j 1 Macc. i. 52, & 2. 11, 42, 43. ^k 2 Macc. v. 27, & 6. 19, 20, & 7. 1, &c.

took his staff, and instantly drew a circle round Antiochus on the sand, where he stood; and commanded him not to pass that circle, till he had given a definitive answer. Antiochus intimidated, said he would do whatever the senate enjoined; and in a few days after began his march, and returned to Syria. This is confirmed by Polybius, Livy, Velleius Paterculus, Valerius Maximus, and Justin.

Therefore he shall be grieved] "Grieving and groaning," says Polybius; both mortified, humbled, and disappointed.

Have indignation against the holy covenant] For he vented his rage against the Jews; and he sent his general Apollonius with twenty-two thousand men against Jerusalem, plundered and set fire to the city, pulled down the houses round about it, slew much of the people, and built a castle on an eminence that commanded the Temple, and slew multitudes of the poor people who had come up to worship; polluted every place, so that the Temple service was totally abandoned, and all the people fled from the city. And, when he returned to Antioch, he published a decree that all should conform to the Grecian worship; and the Jewish worship was totally abrogated, and the Temple itself consecrated to Jupiter Olympius. How great must the wickedness of the people have been, when God could tolerate this!

In the transacting of these matters he had intelligence with them that forsake the holy covenant; with wicked Menelaus the highpriest, and the apostate Jews united with him, who gave from time to time such information to Antiochus as excited him against Jerusalem, the Temple, and the people. See 1 Macc. i. 41, 62; 2 Macc. vi. 1-9; confirmed by Josephus, War, Book i. ch. 1, s. 1. The concluding reflection of Bp. Newton here is excellent:

"It may be proper to stand a little here; and reflect how particular and circumstantial this prophecy is, concerning Egypt and Syria, from the death of Alexander to the time of Antiochus Epiphanes. There is not so concise, comprehensive, and regular, an account of their kings and affairs to be found in any authors of those times. The prophecy is really more perfect than any history; and is so wonderfully exact, not only to the time of Antiochus Epiphanes, but likewise equally so beyond that time, that we may conclude in the words of the inspired writer,—No one could thus declare the times and seasons, but He who hath them in His own power." See Acts i. 7.

Verse 31. And arms shall stand on his part] After Antiochus, arms,—that is, the Romans,—shall stand up; for arms in this prophecy every where denote military power; and standing up, the military power in activity and conquering. Both Sir Isaac Newton and Bp. Newton agree, that what follows is spoken of the Romans. Hitherto Daniel has described the actions of the kings of the north and of the south, that of the kings of Syria and Egypt; but, upon the conquest of Macedon by the Romans, he has left off describing the actions of the Greeks, and begun to describe those of the Romans in Greece, who conquered Macedon, Illyricum, and Epirus, in the year of the era of Nabonassar 590. Thirty-five years after, by the will of Attalus, they inherited all Asia westward of Mount Taurus; sixty-five years after, they conquered the kingdom of Syria, and reduced it into a province; and thirty-four years after they did the same to Egypt. By all these steps, the Roman arms stood up over the Greeks; and after ninety-five years more, by making war upon the Jews, they polluted the sanctuary of strength,—the Temple, (so called by reason of its fortifications)—and took away the daily sacrifice, and placed the abomination that maketh desolate—or, of the desolator; for that this abomination was thus placed after the time of Christ, appears from Matt. xxiv. 15.

34 Now when they shall fall, ^a they shall be holpen with a little help: ^b but many shall cleave to them with flatteries.

35 And some of them of understanding shall fall, ^c to try ^d them, and to purge, and to make them white, ^e even to the time of the end: ^f because it is yet for a time appointed.

36 And the king ^g shall do according to his will; and he shall ^h exalt himself, and magnify himself above every god, and shall speak marvellous things ⁱ against the God of gods, and shall prosper ^j till the indignation be accomplished: for that that is determined shall be done.

^h Mal. 2. 7.—ⁱ Heb. 11. 25, &c.—^j 1 Macc. 2. 2. ^k 2 Macc. 5. 1.—^l 2 Macc. 12. 43 & 12. 47.—^m Ch. 12. 10. ⁿ 1 Pt. 1. 7.—^o Or, by flame.—^p Chap. 6. 17. ^q 12. 7. ^r 2 Pt. 2. 4.—^s Var. 15.—^t Ch. 7. 9, 25, & 8. 25. ^u Thess. 2. 6. ^v Rev. 12. 6, & 4.—^w Ch. 8. 11, 24, &c.—^x Ch. 9. 27.

In the sixteenth year of the emperor Adrian, A. D. 132, they placed this abomination, by building a temple to Jupiter Capitolinus, where the Temple of God in Jerusalem stood; upon which the Jews, under Barchochab, rose up against the Romans. But in this war they had fifty cities demolished, nine hundred and fifty of their best towns destroyed, and eighty thousand men were slain by the sword; and in the end of the war, A. D. 136, were banished Judea on pain of death: and thenceforth the land became desolate. Observations on Daniel, and Bp. Newton on the Prophecies.

Verse 32. Such as do wickedly against the covenant] This is understood of the Christian Jews; for the New had now succeeded to the Old, the whole of the Jewish ritual having been abolished, and Jerusalem filled with Heathen temples. And he,—the Roman power, did all they could by flatteries, as well as threats, to corrupt the Christians, and cause them to sacrifice to the statues of the emperors.

But the people that do know their God] The genuine Christians.

Shall be strong] Shall be strengthened by His grace and Spirit.

And do exploits.] Continue steadfast in all temptations, hold fast their faith, and enjoy a good conscience.

Verse 33. And they that understand] The apostles and primitive Christians in general, who understood from the prophets, and His own actions, that Jesus was the true MESSIAH.

Instruct many] Preach the Gospel every where, and convert multitudes to the faith.

Yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.] They were exposed to the malice and fury of their enemies, during TEN SEAS PERSECUTIONS; and suffered all kinds of tortures, with but little intermission, for three hundred years.—Newton.

Verse 34. Now when they shall fall] When the storm of the tenth persecution under Dioclesian, which lasted ten years, fell upon them, they were sorely oppressed.

They shall be holpen with a little help] By Constantine; who, while he removed all persecution, and promoted the temporal prosperity of the Christian church, yet added little to its spiritual perfection and strength. For many, now seeing the Christians in prosperity,—

Cleave to them with flatteries.] Became Christians BECAUSE THE EMPEROR WAS SUCH.

Verse 35. And some of them of understanding] Disputes on certain points of religion soon agitated the Christian church; and now having no outward persecution, they began to persecute each other. And many excellent men, men of understanding, fell victims, because they would not embrace erroneous doctrines, when professed by the state. But this was permitted,—

To try them, and to purge, and to make them white] To bring all to the pure profession, possession, and practice, of Christianity.

To the time of the end] To the time that God shall cause pure and undefiled religion every where to prevail. But when is the time appointed for this?

Verse 36. And the king shall do according to his will] This may apply to Antiochus, who exalted himself above every god, called himself a god, sported with all religion, profaned the Temple, &c. &c. But others think an Antichristian power in the church is intended; for, in the language of this prophecy, king is taken for power, a kingdom, &c. That such a power did spring up in the church, that acted in an arbitrary manner against all laws human and Divine, is well known. This power shewed itself in the Greek emperors in the east, and in the Bishops of Rome in the west. And this is to continue—

Till the indignation be accomplished: for that that is

37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

38 But in his estate shall he honour the god of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

41 He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hands, even Edom, and Moab, and the chief of the children of Ammon.

42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palaces between the seas in the glorious

1 Thea. 4. 2.—v. Isa. 14. 12. 2 Thess. 2. 4.—w Or, but in his stead.—x Heb. as for the Almighty God, in his seat he shall honour, ye, he shall honour a god, whom, &c.—y Or, monuments.—z Heb. Mauzzim, or, gods protectors.—a Heb. things desired, Isa. 4. 5.—b Heb. fortresses of monuments.—c Heb. a price.

d Ver. 25.—e Ps. 82. 4. Prov. 1. 27. & 10. 25. Isa. 21. 1. & 40. 34. & 41. 16. & 66. 15. Zech. 2. 14.—f Ezek. 38. 4. 15. Rev. 9. 16.—g Ver. 10. 22.—h Or, goodly land. Ver. 16.—i Heb. land of delight, or, ornament.—k Isa. 11. 14.—l Heb. send forth. m Exod. 11. 8. Judg. 4. 18.—n Ps. 82. 2. Ver. 16. 41. 2 Thess. 2. 4.—o Or, goodly.

determined shall be done.] This is the same as what was called in chap. viii. 19, the last end of the indignation; and chap. ix. 27, the consummation; and means the end or consummation of God's indignation against the Jews. And this seems more clearly expressed, chap. xii. 7, When he shall have accomplished to scatter the power of the holy people. We see this still subsisting in the church of Rome; and it was a saying of Rabbi David Kimchi, "When Rome shall be laid waste, then shall be redemption for Israel." For the destruction of Rome and the restoration of the Jews shall fall out about the same time.—Bp. Newton.

Verse 37. Neither shall he regard the God of his fathers] That God who sent the evangelists and apostles to preach the pure doctrine. These true fathers of the Christian church, and their God, this church has not regarded; but put councils, and traditions, and apocryphal writings, in their place.

Nor the desire of women] Both the Greek and Latin church, in their antichristian enactments, have discouraged, and in several cases, proscribed, marriage, under the pretence of greater chastity, to the discredit of God's ordinance, and Christianity itself.

Nor regard any god] For the mandates and decrees of that church have been often in defiance of God and His word; for it has magnified itself above all power and authority in heaven and on earth. It professes to hold the keys, and to open and shut heaven at pleasure, both to states and individuals.

Verse 38. Shall he honour the God of forces] *οὐνοῦ μαυζιμ, or gods protectors*, as in the Margin; worshipping saints and angels, as guardians, and protectors, and mediators; leaving out, in general, the true God, and the only Mediator, JESUS CHRIST.

And a god whom his fathers knew not] For these gods guardians, the Virgin Mary, saints, and angels, were utterly unknown, as mediators and inviolable guardians, in the primitive apostolic church.

Shall he honour with gold, and silver, and with precious stones] How literally does this apply to the church of Rome! See the house of our lady at Loreto; the shrines of saints; the decorated images, costly apparel, gold, jewels, &c. profusely used about images of saints, angels, and the blessed virgin, in different Popish churches. This superstition began to prevail in the fourth century; and was established in 787, by the seventh general council, for in that the worship of images was enacted.

Verse 39. In the most strong holds with the strange god] Bishop Newton proposed the following translation, after justly finding fault with our common Version. Thus shall he do to the defenders of Mauzzim, together with the strange god whom he shall acknowledge, he shall multiply honour, and he shall cause him to rule over many; and the earth he shall divide for a reward. The defenders of Mauzzim, these saint and angel gods protectors, were the monks, priests, and bishops, of whom it may be truly said, they were increased with honour, ruled over many, and divided the land for gain. They have been honoured and revered almost to adoration; their jurisdiction was extended over the purses and consciences of men; they have been enriched with the noblest buildings and largest endowments, and the choicest lands have been appropriated for church lands. These are points of such public notoriety, that they require no proof.—Newton.

Verse 40. At the time of the end shall the king of the south push at him] These kings are to be understood in reference to the times of which the prophet speaks. While the kingdoms of Egypt and Syria were subsisting, the king of the south and the north applied to them exclusively: but they did not exist at the time of which the prophet speaks; therefore, other southern and northern powers must be sought. These we may find in the Saracens, who were of the Arabians, who came from the south, headed by the false prophet Mohammed, who pushed at him,—made war on the Greek emperor Heraclius, and with amazing rapidity deprived him of Egypt, Syria, and many of his finest provinces.

And the king of the north] The Turks, who were originally Scythians, seized on the remains of the Greek empire; and, in process of time, rendered themselves masters of the whole. They are represented as coming like a whirlwind, with chariots, and with horsemen; their armies being chiefly composed of cavalry.

And with many ships] With these they got possession of many islands and maritime countries; and were so powerful in their fleets, that they entirely defeated the Venetians; and their fleets became of the utmost consequence to them in besieging, and at last taking Constantinople, in A. D. 1453, which they hold to the present day. So they entered into the countries, and overpowered, rendering themselves masters of all Asia Minor and Greece.

Verse 41. He shall enter also into the glorious land] Entirely subdue Judea.

And many countries shall be overthrown] Aleppo, Damascus, Gaza, and many other cities were forced to submit to them; and they hold them still.

But these shall escape—Edom and Moab, and the chief of the children of Ammon.] These, and other Arabians, they have never been able to subdue. They still occupy the deserts; and receive a yearly pension of forty thousand crowns of gold, from the Ottoman emperors, to permit the caravans, with the pilgrims for Mecca, to have a free passage.

Verse 42. He shall stretch forth his hand] He,—the Ottoman emperors, have stretched forth the hand, not only on European, but also upon Asiatic and African countries. Egypt has not escaped; it is a province of the Turkish government, as are also Fez, Morocco, Algiers, and many other African countries. And as the prophecy says they got power over the silver and gold, and the precious things of Egypt: so it was; for when Selim conquered Egypt, A. D. 1517, he took all its spoils; and the immense sums drawn from it to the present day, and the wretchedness of the land in consequence, are almost incredible.

The Libyans and the Ethiopians] The Cushim,—unconquered Arabs, all sought their friendship; and many of them are tributary to the present time.

Verse 44. But tidings out of the east and out of the north shall trouble him] This part of the prophecy is allowed to be yet unfulfilled; and what is portended, the course of prophetic events will shew. Were we to understand it as applying to Antiochus, then the news might be of the preparations which he heard, that the provinces of the East, and Artaxerxes, king of Armenia, on the north, were intending to rise up against him. But if the Turkish power be understood, as in the preceding verses, it may mean that the Persians on the east, and the Russians on the north, will at some time greatly embarrass the Ottoman government.

12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

x Ver. 8.—y Or, and thou, &c.

Sophia turned into a Mohammedan mosque, &c. &c. may be termed *abominations that make desolate*. Perhaps Mohammedanism may be the abomination; which sprang up, A. D. 612. If we reckon *one thousand two hundred and ninety* years, ver. 11, from that time, it will bring us down to A. D. 1902, when we might presume, from this calculation, that the religion of the FALSE PROPHET will cease to prevail in the world. Which, from the present year 1825, is distant only *seventy-seven* years.

Verse 12. *Blessed is he that waiteth*] He who implicitly depends on God, expecting, as His truth cannot fail, that these predictions shall be accomplished in due time.

And cometh to the thousand three hundred and five and thirty days] This is *seventy-five* days more than what is concluded in the *three years and a half*, or the *time, times, and a half*, in the *seventh* verse; and as we have met with so many instances of *prophetical days and years*, this undoubtedly is another instance; and as a *day* stands for a year, this must mean a period of *one thousand three hundred and thirty-five* years, which period is to bring *all these wonders to an end*, ver. 6. But we are left totally in the dark relative to the *time from which these one thousand three hundred and thirty-five years are to be reckoned*. If, however, we reckon them from the above epoch, A. D. 612, when *Mohammedanism* arose, they lead us to A. D. 1947, when the *fulness of the Gentiles* shall be brought in; and thus a final closure of vision and prophecy be made, as then all the great events relative to the

13 But * go thou thy way till the end be: † for * thou shalt rest, * and stand in thy lot at the end of the days.

z Isa. 57. 2. Rev. 14. 13.—a Psa. 1. 5.

salvation of men shall have taken place. Wars and contentions will probably then cease over the whole world; Jews and Gentiles become one fold, under one Shepherd and Bishop of all souls; and the Triune God be properly worshipped and glorified, from generation to generation, over the face of the whole earth. But all these conjectures may be founded in darkness. We have not chronological data; and *the times and seasons God has reserved in His own power*.

Verse 13. *But go thou thy way till the end be*] Here is proper advice for every man. 1. Thou hast a *way, a walk in life*, which God has assigned thee; *walk in that way*. 2. There will be an *end* to thee of all earthly things. Death is at the door, and eternity is at hand; *go on to the end*, be faithful unto death. 3. There is a *rest* provided for the people of God. Thou shalt *rest*;—thy *body* in the *grave*, thy *soul* in the *Divine favour here*, and, finally, in *Paradise*. 4. As in the Promised Land there was a *lot for each of God's people*, so in heaven there is a *lot for thee*. Do not *lose* it, do not *sell* it, do not let thy enemy *rob thee* of it. Be determined to *stand in thy own lot at the end of the days*. See that thou keep the faith; die in the Lord Jesus, that thou may rise and reign with Him to all eternity. Amen.

MASORETIC NOTES.

Number of Verses, 357.—Middle Verse, Ch. v. 30.—Masoretic Sections, 7.

END OF THE NOTES ON THE BOOK OF THE PROPHET DANIEL.

INTRODUCTION

TO THE BOOK OF

THE PROPHET HOSEA.

HOSEA, the son of *Beeri*, is the first of the small Prophets. *Epiphanius* says, that he was of the town of *Belemoth*, in the tribe of *Issachar*; which is no other, in all probability, than *Beelmoon*, towards *Esdraelon*, in this tribe. The Rabbins say, *Bura* was his father, who is mentioned in the *Chronicles*; and was prince of the tribe of *Reuben*, at the time when *Tiglath-pileser* carried some of the tribes of *Israel* into captivity. But if it be so, *Hosea* must be said to be of the tribe of *Reuben*; and a native of *Beelmoon*, beyond *Jordan*. This Prophet lived in the kingdom of *Samaria*; and his prophecies for the most part have a view to this state, though there are likewise some particular things which concern the kingdom of *Judah*.

We read, in the introduction to his Prophecy, that he prophesied under the kings of *Judah*, *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah*, and under *Jeroboam II.*, king of *Israel*. If he prophesied in the reign of all these princes, he must have lived a very long time; for there are a hundred and twelve years from the beginning of *Uzziah's* reign to the end of *Hezekiah's* reign. *Uzziah* began to reign A. M. 3194, and *Hezekiah's* reign ended in 3306. Add, if you please, twenty or five and twenty years, which might be the age of *Hosea* when he began to prophesy; and this will make one hundred and thirty-two, or one hundred and thirty-seven years. And if we were to take ten years from *Uzziah*, and as many from *Hezekiah*, during which *Hosea* might not have prophesied, there will still remain one hundred and twelve, or, one hundred and seventeen years.

In the whole collection of *Hosea's* prophecies, we find nothing which proves that He prophesied so long. And, besides, why should his prophecies be dated in the title by the reigns of the kings of *Judah*, when he did not live under their dominion? It is therefore very probable that this title is not *Hosea's*, but some ancient transcriber's; and that the true beginning of this Prophet's work is at these words, *The beginning of the word of the Lord by Hosea*. It is our opinion, that he began about the end of *Jeroboam's* reign, who was the second king of *Israel* of this name. See *Calmat*.

St. Jerome, and many others, believe *Hosea* to be the oldest prophet, whose writings are in our possession; and that he was witness to the first captivity of the four tribes carried away by *Tiglath-pileser*, and the extinction of the kingdom of *Samaria* by *Salmanser*. *St. Jerome* will have it, that he prophesied even afterwards. The first verses of Chapter I. have a view to the death of *Zechariah*, king of *Israel*, and son of *Jeroboam II.* From the sixth verse of the first Chapter, to the third Chapter, is a prediction of the captivity of *Israel*: but, after he has foretold this captivity, he declares the return and end of it. He inveighs strongly against the disorders which prevailed in the kingdom of the ten tribes. It appears that, in his time, there were idols; not only at *Dan*, *Bethel*, and *Samaria*, but likewise at *Gilgal*, upon *Tabor*, at *Sichem*, *Beersheba*, and upon the mountains of *Gilead*. He speaks of the *Israelites* as of a people entirely corrupted, and the measure of whose sins was filled up; he foretells that their golden calves should be pulled down, cast upon the ground, and carried into *Assyria*.

He reflects, with the same severity, upon the irregularities which reigned in *Judah*. He stands up against those who went to worship the false gods at *Gilgal*. He speaks of *Sennacherib's* invading the territories of *Judah*. He foretells that the people of *Judah* should still continue some time in their country after the captivity of the ten tribes: but that after this they themselves should likewise be carried captives beyond the *Euphrates*, from whence the Lord would bring them back after a certain number of years. The style of *Hosea* is obscure, and his expressions often dubious and perplexed. The things whereof he speaks contribute farther to his obscurity, by reason of their distance, and our ignorance of the history of those times.

In the beginning of *Hosea's* prophecy, we read that the Lord directed him to take unto him a wife of whoredoms, and children of whoredoms; that is, to marry a woman, who before her marriage had lived a debauched life, but who after her marriage should retire from all bad conversation, and whose children should be legitimate, notwithstanding, that by reason of the blemish which their mother had contracted by her former life, they were called the children of whoredoms. This prostitute woman, and the children who were to be born of her, were a figure and a kind of real prophecy which described the idolatry and infidelity of *Samaria*, and the ten tribes, formerly the Lord's spouse, but who afterwards became idolatrous and corrupt.

The children of this faithless woman are children of prostitution, since they imitate the idolatry of their mother. God gives these children the names of *Jezreel*, *God will disperse*; *Lo-rechamah*, or, *Without mercy*; and *Lo-ammi*, *Thou art no longer my people*; to shew,—1. That God was going to revenge upon the house of *Jehu*, king of *Israel*, the sins which he had committed at *Jezreel*, when he usurped the kingdom of the ten tribes. 2. That the Lord would treat His idolatrous and sinful people without mercy. 3. That He would reject them, and no more look upon them as His people.

Hosea is concise, sententious, and abrupt. It is his manner to omit the connexive and adversative particles; an observation which we should recollect, when we observe them occasionally supplied by Versions or manuscripts. These are among the causes of that obscurity for which he is remarkable: but the greatest difficulties arise from the corrupt readings which deform the printed text. He chiefly addresses *Israel*: but introduces frequent mention of *Judah*. He not only inveighs against the vices of the people; but sharply arraigns the conduct of their kings, princes, and priests.

Like many of the Hebrew prophets, he tempers denunciations of God's vengeance against an idolatrous and vicious people, with promises of abundant mercies in store for them; and his transitions from one of these subjects to the other are rapid and unexpected. He abounds with short and lively comparisons; and, like the best Greek and Roman writers, often omits the particle of similitude. These comparisons he sometimes accumulates in the spirit of that poetry which is most admired. See chap. vi. 3, 4; ix. 10; xi. 11; xiii. 3; xiv. 5, 6, 7. He has often a GREAT POWER OF EXPRESSION. See chap. i. 7; ii. 3, 18, 21, 22; iv. 2; vi. 5; xi. 4, l. 1; xii. 1, l. 1. He is sometimes HIGHLY ANIMATED. See chap. iv. 14; v. 8; viii. 1; ix. 5, 14; xiii. 10, 14. MANY BEAUTIFUL PASSAGES occur in this prophet, as in the SIMILES throughout; in the ALLEGORIES, chap. ii. 2, 20; vii. 11, 12; viii. 7, l. 2, 3, 4; x. 11, 12, 13; xiii. 16; in the PATHOS, chap. xi. 3, l. 1, 2, and ver. 8, 9; in the FIGURES, chap. xiii. 12; xiv. 2, l. 5. There are also some parts which are truly SUBLIME, as chap. v. 14, 15; viii. 7, l. 1; x. 8, l. 2, 3; xiii. 7, 8.

I have already, at the beginning of *Isaiah*, given a Table of the chronological succession of all the prophets: that of Archbishop *Newcoms* on the Twelve Minor Prophets I subjoin here, because it contains some differences from the preceding.

INTRODUCTION TO THE BOOK OF THE PROPHET HOSEA.

Order and Time in which the Twelve Minor Prophets Flourished.

1. JONAH prophesied between 823 B. C. and 783, B. C. in the reign of Jeroboam II., king of Israel. See 2 Kings xiv. 25.
2. AMOS prophesied from about 823 B. C. to about 758 B. C., in the reign of Uzziah, king of Judah, and in that of Jeroboam II., king of Israel. See Amos i. 1.
3. HOSEA flourished from about 809 B. C. to about 698 B. C., in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in that of Jeroboam II., king of Israel. See Hos. i. 1.
4. MICAH flourished between 757 B. C. and 698 B. C., in the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah. See Mic. i. 1.
5. NAHUM is supposed to have prophesied between 720 B. C. and 698 B. C., in the reign of Hezekiah.
6. JOEL is supposed to have prophesied between 697 B. C. and 660 B. C., in the reign of Manasseh.
7. ZEPHANIAH prophesied between 640 B. C. and 609 B. C. in the reign of Josiah. See Zeph. i. 1.
8. HABAKKUK is thought to have prophesied between 606 B. C. and 598 B. C., in the reign of Jehoiakim.
9. OBADIAH prophesied soon after 597 B. C., between the taking of Jerusalem by Nebuchadnezzar, and the destruction of the Edomites by the same prince.
10. HAGGAI prophesied about 520 B. C., after the return from Babylon. See Haggai, i. 1.
11. ZECHARIAH prophesied from 520 B. C. to about 518 B. C., and was contemporary with Haggai. See Zech. i. 1.
12. MALACHI is generally believed to have prophesied about 436 B. C.

THE BOOK OF THE PROPHET HOSEA.

Chronological Notes relative to the commencement of Hosea's prophesying, upon the supposition that this event took place in the last year of the reign of Jeroboam II., king of Israel.

Year of the world, according to the Usherian account, 3619.—Year of the Julian Period, 3619.—Year since the Flood, 1888.—Year from the vocation of Abram, 1138.—Year from the foundation of Solomon's Temple, 227.—Year before the First Olympiad, 8.—Year before the building of Rome, 82.—Year before the vulgar era of Christ's nativity, 788.—Cycle of the Sun, 9.—Cycle of the Moon, 15.—Second year of Canaan, the second king of Macedonia; which was the thirtieth from the foundation of the monarchy.—Thirtieth year of Agamemnon, perpetual archon of the Athenians.—Thirteenth year of Artaxares, king of Lydia.—Twelfth year of Amalios Syriacus, king of the Albans.—Twenty-sixth year of Charinus, king of the Locustemones.—Forty-first year of Jeroboam II., king of Israel.—Twenty-sixth year of Uziah, king of Judah.

CHAPTER I.

Under the figure of a wife proving false to her marriage vows, and bearing children that should follow her example, the Prophet represents the shameful history of the ten tribes, which provoked God to cast them off. The whole passage is information by action instead of words. The names of the children are all emblematical. The first is intended to put Israel to mind of their unrepented guilt, and the acts of cruelty committed in their palace of Jezreel, (1 Kings xxi. 1.) The second and third, signifying *Not finding mercy*, and *Not my people*, denote that, in consequence of their guilt, they were to be rejected of God, 1-8. God promises, however, to repair the loss to His church by calling in the Gentiles, 10; and by uniting all the children of God under one Head, the Messiah, in the latter days, 11.

THE word of the LORD that came unto Hosea, the son of Beeri, in the days of ^a Uziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of ^b Jeroboam the son of Joash, king of Israel.

2 The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, ^c Go, take unto thee a wife of whoredoms and children of whoredoms: for ^d the land hath committed great whoredom, departing from the LORD.

3 So he went and took Gomer the daughter

of Diblaim; which conceived, and bare him a son.

4 And the LORD said unto him, Call his name Jezreel; for yet a little while, ^e and I will ^f avenge the blood of Jezreel upon the house of Jehu, ^g and will cause to cease the kingdom of the house of Israel.

5 ^h And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.

6 And she conceived again, and bare a daughter. And God said unto him, Call her name ⁱ Lo-ruhamah: ^j for ^k I will no more have mercy upon the house of Israel; ^l but I will utterly take them away.

7 ^m But I will have mercy upon the house of Judah, and will save them by the LORD their God, and ⁿ will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

¹ That is, *Not having obtained mercy*.—2 Kings 17. 6, 23.—1 Heb. *I will not send any more to*.—^m Or, *that I should altogether pardon them*.—2 Kings 19. 15. ^o Zech. 4. 6. & 9. 10.

NOTES ON CHAPTER I.

Verse 1. *Hosea, the son of Beeri*] See the preceding account of this Prophet.

In the days of Uziah, &c.] If we suppose, says Bp. Newcome, that Hosea prophesied during the course of sixty-six years, and place him from the year 790 before Christ to the year 724, he will have exercised his office eight years in the reign of Jeroboam the second, thirty-three years in the reign of Uziah, the whole reigns of Jotham and Ahaz, and three years in the reign of Hezekiah; but will not have survived the taking of Samaria. But see the preceding account of this Prophet.

I think the *first* verse to be a *title* to this Book added by the compiler of his prophecies; and that it relates more to facts which took place in *those reigns*, and had been predicted by Hosea, who would only be said to have prophesied under all those kings, *by his predictions*, which were consecutively fulfilled under them. By those, though dead, he continued to speak. The Prophet's work properly begins at ver. 2; hence called, *The beginning of the word of the LORD by Hosea*.

Verse 2. *A wife of whoredoms*] That is, says Newcome, a wife from among the Israelites, who were remarkable for spiritual fornication or idolatry. God calls Himself the *Husband* of Israel; and this chosen nation owed Him the fidelity of a wife. See Exod. xxxiv. 15; Deut. xxxi. 16; Judg. ii. 17; Isa. liv. 5; Jer. iii. 14; xxxi. 32; Ezek. xvi. 17; xxiii. 5, 27; Hosea ii. 5; Rev. xvii. 1, 2. He therefore says, with indignation, Go join thyself in marriage to one of those who have committed fornication against me; and raise up children who, by the power of example, will themselves swerve to idolatry. See chap. v. 7. And thus shew them that they are radically depraved.

Verse 3. *He went and took Gomer*] All this appears to be a real transaction, though having a typical meaning. If he took an *Israelite*, he must necessarily have taken an *idolatrix*; one who had worshipped the calves of Jeroboam at Dan, or at Bethel.

Verse 4. *Call his name Jezreel*] גִּזְרֵאֵל that is, *God will disperse*. This seems to intimate that a speedy dis-

persion or sowing of Israel shall take place; which happened under Shalmanezzer, king of Assyria, 2 Kings xvii. 5, 6. But the word refers also to the name of a city, where Jehu slew Jezebel, and all the children of Ahab. 2 Kings ix. 10, 36, and x. 6.

This was one of those *prophetic* names which we so often meet with in the Scriptures; as, g. Japhet, Abraham, Israel, Judah, Joshua, Zerubbabel, Solomon, Sheer-jashub, &c.

The blood of Jezreel] Not Jehu's vengeance on Ahab's family; but his acts of cruelty while he resided at Jezreel, a city in the tribe of Issachar, Josh. xix. 18, where the kings of Israel had a palace, 1 Kings xxi. 1.

Will cause to cease the kingdom] Either relating to the cutting off of the kingdom of Israel by the Assyrians, see ver. 6; or, to the ceasing of the kingdom of Israel from the house of Jehu, 2 Kings x. 30; and which was fulfilled, 2 Kings xv. 10.—Newcome.

Verse 5. *In the valley of Jezreel*] This also is supposed to relate either to some signal defeat of the Israelites by the Assyrians, which took place in the valley of Jezreel; or to the death of Zechariah, the fourth lineal descendant of Jehu, which may have happened here. See 2 Kings xv. 10.—Newcome.

Verse 6. *Call her—Lo-ruhamah*] לֹא רַחֲמָה *Not having obtained mercy*. This also was a *prophetic* or *typical* name; and the reason of its imposition is immediately given:—

For I will no more have mercy] כִּי לֹא אֲרַחֵם עוֹד אֵתְכֶם *ki lo asph' ed' erachem*, "For I will no more add to have mercy upon the house of Israel." This refers to the total destruction of that kingdom.

Verse 7. *But I will have mercy upon the house of Judah*] I will spare them as a kingdom, after Israel has been carried away into captivity by the Assyrians.

And will save them by the LORD their God] Remarkably fulfilled in the supernatural defeat of the army of the Assyrians, see 2 Kings xix. 36; and so they were saved not by bow, nor by sword, nor by battle, nor by horses, nor by horsemen. The former expression may mean, not in war by horses, i. e. yoked to war chariots; nor by horse-

8 Now when she had weaned Lo-ruhamah, she conceived, and bare a son.

9 Then said God, Call his name ^p Lo-ammi : for ye are not my people, and I will not be your God.

10 Yet ^q the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered ; ^r and it shall come to pass, ^s that ^t in the place where it was said unto them, ^u Ye are not my people, ^v there it shall be said unto them, ^w Ye are ^x the sons of the living God.

11 ^y Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land : for great shall be the day of Jezreel.

CHAPTER II.

The Prophet exhorts his people to speak and to act as became those who obtained mercy of God ; and to remonstrate strongly against the conduct of their mother (Samaritans) whose captivity is threatened on account of her forsaking God, and ascribing her prosperity to idols, 1-5. As an amplification of this threatening, the Prophet enumerates a series of afflictions which were to befall her to bring her to a sense of her duty to God ; and of her folly in seeking after idols, and falsely ascribing to them the blessings of Providence, 6-13. After these corrections, however, God promises to conduct Israel safely to their own land ; perhaps alluding to their restoration from the Babylonish captivity, for this prophecy is supposed to have been delivered about two hundred and fifty years prior to this event, 14, 15. He further engages to deal with them as a tender husband ; and not as a severe master, as were the idols which they served, 16, 17. The rest of the Chapter promises the people of God, the true Israel, security from every evil, with the possession of every blessing, under a new covenant ; and that in terms full of beauty, energy, and consolation. Heaven and earth, and whatever they contain ; all nature, and the tide of nature ; are represented as uniting to make the people of God happy ; so that if they only breathe a wish, one part of nature, animate or inanimate, seems fit to another, and all join in sweet harmony to transmit it to the ear of the Almighty. ¹ I will hear, saith the Lord, I will hear the justens, and they shall hear the earth ; and the earth shall hear the corn, and the wise, and the oil, and they shall hear Jezreel.

Ante U. C. 82. Am. Syt. Reg. Alb. cir. an. 12.

SAY ye unto your brethren, ^a Ammi ; and to your sisters, ^b Ruhamah.

^p That is, Not my people.—Gen. 32. 12. Rom. 9. 27. 28.—Rom. 9. 25, 26. 1 Pet. 2. 10.—^q Or, instead of that.—1 John 1. 12. 1 John 3. 1.—^r 1 John 1. 12, 13. Jer. 31. 18. Ezek. 34. 23. & 37. 16-24.—^s That is, My people.—^t That is, Having obtained mercy.—1 Isa. 50. 1.—^u Ezek. 16. 25.—^v Jer. 13. 22, 23. Ezek. 16. 57, 58.—^w Ezek. 16. 4.—^x Ezek. 19. 13.—^y Amos 8. 11, 13.

2 Plead with your mother, plead : for ^q she is not my wife, neither ^r am I her Husband : let her therefore put away her ^s whoredoms out of her sight, and her adulteries from between her breasts ;

3 Lest ^t I strip her naked, and set her as in the day that she was ^u born, and make her ^v as a wilderness, and set her like a dry land, and slay her with ^w thirst.

4 And I will not have mercy upon her children ; for they be the ^x children of whoredoms.

5 ^y For their mother hath played the harlot : she that conceived them hath done shamefully : for she said, I will go after my lovers, ^z that give me my bread and my water, my wool and my flax, mine oil and my ^{aa} drink.

6 Therefore, behold, ^{ab} I will hedge up thy way with thorns, and ^{ac} make a wall, that she shall not find her paths.

7 And she shall follow after her lovers, but she shall not overtake them ; and she shall seek them, but shall not find them : then shall she say, ^{ad} I will go and return to my ^{ae} first Husband : for then was it better with me than now.

8 For she did not ^{af} know that ^{ag} I gave her corn, and ^{ah} wine, and oil, and multiplied her silver and gold, ^{ai} which they prepared for Baal.

9 Therefore will I return, and ^{aj} take away my corn in the time thereof, and my wine in the season thereof, and will ^{ak} recover my wool and my flax given to cover her nakedness.

10 And now ^{al} will I discover her ^{am} lewdness in the sight of her lovers, and none shall deliver her out of mine hand.

1 John 8. 41.—1 Isa. 1. 21. Jer. 3. 1, 5, 8, 9. Ezek. 16. 15, 18. &c.—1 Ver. 8, 19. Jer. 14. 17.—^q Heb. drinks.—^r Job 3. 23. & 19. 8. Lam. 3. 7, 9.—^s Heb. wall a scull.—^t Ch. 5. 15. Luke 15. 18.—^u Ezek. 16. 8. & 19. 1. 3.—^v Ezek. 16. 17, 18, 19. ¹ Heb. new wine.—^w Or, wherewith they made Baal, Ch. 8. 4.—^x Ver. 3.—^y Or, take away.—^z Ezek. 16. 37. & 23. 28.—^{aa} Heb. Jolly, or, vitilany.

men,—nor by cavalry, however efficient such troops might have then been deemed.

Verse 9. Call his name Lo-ammi] לו אמי lo-ammi, Not my people ; for which the reason is immediately given :—

Ye are not my people, and I will not be your God] The word God is not added here by any of the ancient Versions or MSS. ; and yet the construction absolutely requires it, as Houbigant properly observes, who thinks the present reading לֹא אֱמִי לוֹ ehehah laem, I will not be to you, a corruption of the word אֱלֹהֵיכוֹm elohaycoem, your God. It is strange that no various reading occurs on this verse in any MS. yet discovered. In two of the oldest of mine, there is a blank of half a line left after the last word : and so it is in the Masoretic Bible, though the sense is not complete ; for it is evidently continued in the following verse. Probably God refers to the words, Exod. iii. 14, אֲנִי אֱמֵן אֲנִי אֱמֵן I am that I am. I am, אֲנִי אֱמֵן ehyeh.—I shall be, hath sent me unto you. I will not be your ehyeh, i. e. I will not be your God.

Verse 10. Yet the number of the children of Israel] God had promised that the children of Israel should be as the sand of the sea. See Gen. xxxii. 12 ; Rom. ix. 25, 26. And though, for their iniquities, He had thinned and scattered them ; yet the spirit and design of His promise and covenant shall be fulfilled. An Israel there shall be. In the place of the reprobated people, who were now no longer His people, there shall be found an Israel, that shall be the children of the living God. See the above Scriptures, and 1 Pet. ii. 10. This must mean, either the Israelites after their conversion to Christianity ; or, even the Gentiles themselves, converted to God, and now become the true Israel.

Verse 11. The children of Judah and the children of Israel] After the return from Babylon, the distinction between Israel and Judah was entirely destroyed ; and those of them that did return were all included under one denomination, Jews ; and the one head may refer to Zerubbabel their leader, and afterwards under Ezra and Nehemiah. In the more extensive view of the prophet, the one Head may mean Jesus Christ, under whom the true Israel, Jews and Gentiles, shall be finally gathered together ; so that there shall be one flock, and one Shepherd over that flock.

They shall come up out of the land] Assyria and Chaldaea in particular ; but also the various places of their dispersions in general.

Great shall be the day of Jezreel.] He alludes to the meaning of the word, the seed of God. God who has dispersed, sown, them in different lands, shall gather them

together ; and that God of gods' power shall be great and glorious. It was a wonderful seed time in the Divine justice : it shall then be a wonderful harvest in the Divine mercy. He sowed them among the nations in his wrath ; He shall reap them and gather them in His bounty.

NOTES ON CHAPTER II.

Verse 1. Say ye unto your brethren, Ammi] I prefer the interpretation of these proper names.—Say ye unto your brethren, MY PEOPLE ; and to your sisters, who have OBTAINED MERCY.

Verse 2. Plead with your mother] People of Judah, accuse your mother (Jerusalem) who has abandoned my worship, and is become idolatrous ; convince her of her folly and wickedness, and let her return to Him from whom she has so deeply revolted.

Verse 3. Lest I strip her naked] Lest I expose her to infamy, want, and punishment. The punishment of adulteresses among the ancient Germans was this :—“ They shaved off her hair, stripped her naked in the presence of her relatives, and in this state drove her from the house of her husband.” See on Isa. iii. 17 ; and see also Ezek. xvi. 39 ; xxiii. 26. However reproachful this might be to such delinquents, it had no tendency to promote their moral reformation.

And set her like a dry land] The Israelites, if obedient, were promised a land flowing with milk and honey ; but, should they be disobedient, the reverse. And this is what God here threatens against disobedient Israel.

Verse 4. They be the children of whoredoms.] They are all idolaters ; and have been consecrated to idols, whose marks they bear.

Verse 5. That gave me my bread] See the Note on Jer. xlv. 17, 18, where nearly the same words are found and illustrated.

Verse 6. I will hedge up thy way with thorns] I will put it out of your power to escape the judgments I have threatened ; and, in spite of all your attachment to your idols, you shall find that they can give you neither bread, nor water, nor wool, nor flax, oil, nor drink. And ye shall be brought into such circumstances that the pursuit of your expensive idolatry shall be impossible. And she shall be led so deep into captivity, as never to find the road back to her own land. And this is the fact ; for those who were carried away into Assyria have been lost among the nations, few of them having ever returned to Judea. And, if in being, where they are now is utterly unknown.

Verse 8. For she did not know that I gave her corn] How often are the gifts of God's immediate bounty attributed to fortuitous causes :—to any cause but the right one.

11 I will also cause all her mirth to cease, her feasts, her new moons, and her sabbaths, and all her solemn feasts.

12 And I will destroy her vines and her fig-trees, whereof she hath said, These are my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them.

13 And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot me, saith the LORD.

14 Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.

15 And I will give her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

16 And it shall be at that day, saith the LORD,

that thou shalt call me Ishi; and shalt call me no more Baali.

17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

18 And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies.

20 I will even betroth thee unto me in faithfulness; and thou shalt know the LORD.

21 And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth;

22 And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jerzeel.

1 Amos 8. 10.—1 Kings 12. 22. Amos 8. 5.—b Heb. make desolate.—c Ver. 8. d Ps. 50. 12, 13. Isa. 5. 8.—e Ezek. 22. 40, 42.—f Ezek. 30. 25.—g Or, friendly. h Heb. to her heart.—i Josh. 7. 25. Isa. 63. 10.—1 Jer. 2. 2. Ezek. 14. 9, 22, 31. i Ezek. 16. 1.—m That is, My husband.

n That is, My lord.—o Exod. 23. 13. Josh. 24. 7. Ps. 14. 4. Zech. 12. 2. Job 50. 12, 13. Isa. 11. 6, 8. Ezek. 24. 22.—q Ps. 42. 8. Isa. 3. 4. Ezek. 20. 3. Ezek. 3. 10.—r Lev. 25. 5. Jer. 22. 6.—s Jer. 21. 25, 24. John 12. 3.—t Zech. 1. 12. u Ch. 1. 4.

Which they prepared for Baal.] And how often are the gifts of God's bounty perverted into means of dishonouring Him! God gives us wisdom, strength, and property; and we use them to sin against him with the greater skill, power, and effect! Were the goods those of the enemy, in whose service they are employed, the crime would be the less. But the crime is deeply engrained, when God's property is made the instrument to dishonour Himself.

Verse 9. Therefore will I return, and take away] In the course of my providence, I will withhold those benefits which she has prostituted to her idolatrous services. And I will neither give the land rain, nor fruitful seasons.

Verse 10. In the sight of her lovers] Her idols, and her faithful or faithless allies.

Verse 11. Her feast days] Jerusalem shall be pillaged, and destroyed; and therefore all her joyous assemblies, and religious feasts, &c. shall cease.

Verse 12. These are my rewards] They attributed all the blessings of providence as rewards received from the idols which they worshipped.

Verse 13. Days of Baalim] To visit signifies to inflict punishment; the days are taken for the acts of idolatrous worship committed on them; and Baalim means the multitude of false gods worshipped by them. Baal was a general name for a male idol, as Astaris was for a female. Baalim includes all the male idols, as Ashtaroth all those that were female. But the species of idol was often designated by some adjunct; as Baal-Zebub, Baal-Beer, Baal-Zephon, Baal-Berith, &c.

Her earrings] נִזְמָה nizmah, signifies rather a nose jewel. These are worn by females in the east to the present day, in great abundance.

And her jewels] תְּכֵלֶמֶת ve-chaliyath, rings, armlets, bracelets, ankle-rings, and ornaments of this kind.

Verse 14. I will allure her, and bring her into the wilderness, and speak comfortably unto her.] After inflicting many judgments upon her, I will restore her again. I will deal with her as a very affectionate husband would do to an unfaithful wife. Instead of making her a public example, he takes her in private, talks, and reasons with her; puts her on her good behaviour; promises to pass by all, and forgive all, if she will now amend her ways. In the mean time he provides what is necessary for her wants and comfortable support; and thus, opening a door of hope for her, she may be fully reconciled; rejoice as at the beginning, when He first took her by the hand, and she became His bride. This is most probably the simple meaning of the above metaphorical expressions. The valley of Achor was very fruitful: it lay to the north of Jericho, not far from Gilgal. See Isa. lxx. 10.

Verse 15. She shall sing there] There she shall sing the responsive song, as on high festival occasions, and in marriage ceremonies. The Book of Canticles is of this sort.

Verse 16. Thou shalt call me Ishi] That is, my man, or my husband; a title of love and affection: and not BAALI, my master, a title exciting fear and apprehension; and, howsoever good in itself, was now rendered improper to be applied to Jehovah, having been prostituted to false gods. This intimated that they should scrupulously avoid idolatry: and they had such a full proof of the inefficacy

of their idolatrous worship that, after their captivity, they never more served idols.

Verse 18. Will I make for them a covenant] I will make an agreement between them and the birds, beasts, and reptiles, so that they shall not be injured by those; their flocks shall not be destroyed, nor their crops spoiled. I will also prevent every species of war, that they may no more have the calamities that arise from that source. They shall also be safe from robbers, and nightly alarms; for I will make them to lie down in safety.

Verse 19. I will betroth thee unto me] The people are always considered under the emblem of a wife, unfaithful to her husband.

In righteousness] According to law, reason, and equity.

In judgment] According to what is fit and becoming.

In loving-kindness] Having the utmost affection and love for thee.

In mercies] Forgiving and blotting out all past misdeeds. Or, there may be an allusion here to the dowry given by the husband to his wife. I will give righteousness, &c. as a dowry.

Verse 20. In faithfulness] Thou shalt no more prostitute thyself to idols; but be faithful to Him who calls Himself thy Husband.

Thou shalt know the LORD.] There shall be no more infidelity on thy part, nor divorce upon mine; and thou shalt experience me to be the sole, present, and eternal good of thy immortal spirit: and when this conviction is fully rooted, then there can be no more idolatry, for it shall be seen that an idol is nothing in the world.

Verse 21. I will hear, saith the LORD] The sentence is repeated, to shew how fully the thing was determined by the Almighty, and how implicitly they might depend on the Divine promise.

I will hear the heavens] The visible heavens—the atmosphere, where vapours are collected. The clouds, when they wish to deposit their fertilizing showers upon the earth.

They shall hear the earth.] When it seems to supplicate for rain.

Verse 22. Shall hear the corn, and the wine] When they seem to express a desire to supply the wants of man.

And they shall hear Jerzeel.] The destitute people, who are in want of the necessaries of life.

This most elegant gradation in the exertion of the influences of nature, for the supply of the wants of man, may be considered thus:—

1. There is a concord, harmony, and mutual influence, which God has established in all the parts of created nature, in reference to the support and preservation of the human race.
2. God alone is the Author of all this; and unless He give His command, communicate His energetic influence to the different parts of nature, these effects will not, cannot be produced.
3. Jerzeel, the people who have been dispersed for their iniquities, and now about to be sown or planted in their own land, will require the most fostering care. See on ver. 23.
4. They are heard in desiring oil, wine, and corn. These are necessary to the support and comfort of life: and to those the desire of animal life naturally aspires.
5. These products are looked for from the EARTH. On

23 And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.

CHAPTER III.

By the Prophet's talking back his wife, for whom he (her friend or husband) still retained his affection, though she had proved unfaithful.—By his entering into a new contract with her;—and by his giving her hopes of reconciliation, after she should for some time prove, as in a state of widowhood, the sincerity of her repentance;—is represented the gracious manner in which God will restore the Jews from the Babylonish captivity, 1.—4. It is also very strongly intimated that the whole house of Israel will be added to the church of Christ in the latter days, 5.

THEN said the LORD unto me, GO yet, love a woman beloved of her friend, yet an adulteress, according to the

Jer. 31. 37. Zech. 10. 9.—w Chap. 1. 6.—3 Ch. 1. 10. Zech. 13. 9. Rom. 9. 26. 1 Pet. 2. 10.—a Ch. 1. 2.—b Jer. 3. 30.—c Heb. of grapes.—d Heb. Lethera.

it, and by it, grass grows for the cattle, and corn for the service of man.

6. The seeds or germs, whence proceed corn, wine, and oil, live and grow in the earth: but cannot come to perfection, unless the earth be impregnated with the dews and rains from the clouds. They are therefore represented as imploring the heavens to collect their clouds, to pour down their fructifying moisture upon it.

7. The clouds, or materials of which they are composed, not being able to arrange themselves, nor aggregate themselves so as to meet those demands; to prevent drought and maintain an effective vegetation, are represented as calling upon the heavens to form, arrange, and supply them with the requisite quantity of moisture.

8. God, who is the Author of all being and all bounty, dependant on nothing, comes forward and says, I will hear the heavens,—the clouds which are gathered in the atmosphere; He will arrange their particles, saturate those that are light, till they become sufficiently impregnated with the necessary fluid; and then direct them in His providence where to deposit their contents. And—

9. When brought to the proper place, He will shake them with His winds, or strike them with His thunder, so as to cause them to fall down in drops to fertilize the earth with their showers.

Thus, then,—

1. God works upon the heavens.

2. In them the clouds are collected.

3. The clouds drop their moisture upon the earth.

4. The earth exerts its vegetative influence upon the germs which it contains.

5. They expand, increase, and become matured, under the genial influences of the heavens, sun, air, water from the clouds, &c.

6. Man receives and applies these bounties of Providence, and variously prepares them for the support and comfort of life.

Take all this in still fewer words:—

As *Jezreel*, or the *Israelites*, are here considered as perishing for want of food, all inanimate nature is represented as invoking God in their behalf.

1. The heavens have prayed that they may be stored with clouds, that they may drop down fatness upon the earth.

2. The Lord answers the heavens, and clouds are formed.

3. The earth invokes the clouds, that they may drop down their fatness into its bosom.

4. The bottles of heaven are, consequently, unstopped for this purpose.

5. Then the corn, vine, and olive, implore the earth to put forth its vegetative energy.

6. The earth answers; and corn, wine, and oil, are produced.

7. *Jezreel* cries for the necessaries of life, and the abundance of the above supplies all his wants.

All these are dependant on each other as the links are which constitute a chain; and God has the government of the whole: and He manages all for the benefit of man. How wondrous is this providence! How gracious is this God.

Here is a series of *prosopopaias* together. Corn, wine, oil, the earth, the clouds and their contents, the heavens, sun, moon, &c. are all represented as intelligent beings, speaking to, and influencing each other. God is at one end of the chain, and man at the other; and, by means of the intermediate links the latter is kept in a state of continued dependance upon the former for life, breath, and all things.

Verse 23. I will sow her] Alluding to the import of the name *Jezreel*,—the seed of God. Then shall it appear that God has shown mercy to them that had not obtained mercy. Then the covenant of God will be renewed; for He will call them his people who were not his people; and they shall call Jehovah their God, who before, had *Him* not for the Object of their worship. It does not ap-

love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine.

2 So I bought her to me for fifteen pieces of silver, and for a homer of barley, and a half homer of barley:

3 And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man; so will I also be for thee.

4 For the children of Israel shall abide many days without a king, and without a prince, and without sacrifice, and without an image, and without an ephod, and without teraphim:

e Dent. 31. 18.—f Ch. 10. 3. Song of the three children, Ver. 15.—g Heb. a standing or, statue, or, pillar, Isa. 19. 19.—h Exod. 28. 6.—i Judg. 17. 5.

pear that these promises have had their fulfilment among the Jews. They must either be understood of the blessings experienced by the *Gentiles* on their conversion to God by the preaching of the Gospel;—or are yet to be fulfilled to the Jews, on their embracing the Gospel, and being brought back to their own land.

The sentences in the latter part of this verse are very abrupt, but exceedingly expressive; leaving out those words supplied by the translators, and which unnerve the passage; it stands thus:—I will say to NOT MY PEOPLE, THOU MY PEOPLE; and they shall say, MY GOD.

NOTES ON CHAPTER III.

Verse 1. Go yet, love a woman] This is a different command from that mentioned in the first Chapter. That denoted the infidelity of the kingdom of Israel, and God's divorce of them. He gave them up to their enemies, and caused them to be carried into captivity. The woman mentioned here represents one who was a lawful wife, joining herself to a paramour;—then divorced by her husband,—afterwards repenting, and desirous to be joined to her spouse; ceasing from her adulterous commerce, but not yet reconciled to him. This was the state and disposition of the Jews under the Babylonish captivity. Though separated from their own idols, they continued separated from their God. He is still represented as having affectionate feelings towards them;—awaiting their full repentance and contrition, in order to renew the marriage covenant. These things are pointed out by the symbolical actions of the prophet.

Beloved of her friend] Or, a lover of evil; or, loving another;—for the Hebrew words אהבת רע *ahabath re*, mean one who loves evil; or, a friend: because רע signifies a friend, or evil, according as it is pointed. The former seems to be its best sense here: רע *re* is a friend: רע *ra* is evil.

According to the love of the LORD] This woman, who had proved false to her husband, was still beloved by him, though he could not acknowledge her; as the Israelites were beloved by the Lord, while they were looking after other gods. The flagons of wine were probably such as were used for libations, or drunk in idol feasts. Others think that the words should be translated cakes of dried grapes,—sweet cakes,—consecrated wafers.

Verse 2. Fifteen pieces of silver] If they were shekels, the price of this woman was about two pounds five shillings.

A homer of barley] As the homer was about eight bushels, or something more, the homer and half was about twelve or thirteen bushels.

Verse 3. Thou shalt abide for me many days] He did not take her home; but made a contract with her that, if she would abstain from her evil ways, he would take her to himself, after a sufficient trial. In the mean time, he gave her the money and the barley to subsist upon, that she might not be under the temptation of becoming again unfaithful.

So will I also be for thee] That is, if thou, Israel, will keep thyself separate from thy idolatry, and give me proof, by thy total abstinence from idols, that thou wilt be my faithful worshipper, I will receive thee again, and in the mean time support thee with the necessaries of life while thou art in the land of thy captivity. This is farther illustrated in the following verses.

Verse 4. Many days without a king] Hitherto this prophecy has been literally fulfilled. Since the destruction of the Temple by the Romans, they have neither had king nor prince, nor any civil government of their own; but have lived in different nations of the earth as mere exiles. They have neither priests nor sacrifices, nor *urim* nor *thummim*; no prophet,—no oracle,—and no communication from God of any kind.

Without an image—ephod—teraphim] The Septuagint

5 Afterward shall the children of Israel return, and seek the LORD their God, and David their King; and shall fear the LORD and his goodness in the latter days.

CHAPTER IV.

The Prophet charges his people with their enormous sins, 1-2; in consequence of which they are threatened with heavy judgments, 3-5. God Himself is then introduced complaining of the ignorance and obstinacy of Israel; and as their priests had a large share in the common ruin, 6-11. The sins of idolatry and divination are then particularly reprobated, 12-14; and Jewish idolatry is warned of these sins, which would have their resurrection after Israel's return, as a lamb in a dream, 15, 16. In the concluding verses the style is varied, but the subject is the same. Ephraim is given up to idolatry, and the necessary consequence declared to be a bitter draught! Immediately we see him bound in the wings of a mighty tempest; and driven as chaff before the wind, either to destruction or captivity, 17-19.

A. M. cir. 3224.
B. C. cir. 780.
Ante U. C. 27.
Am. Syl. Reg.
Ab. cir. an. 17.

HEAR the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because there is no

1 Jer. 50, 4, 5. (7, 5, 6, 1) Jer. 20. 2 Ezek. 34, 23, 24. & 37, 22, 24. — Isa. 9, 2. Jer. 26, 24. Ezek. 38, 16. Dan. 2, 28. Mic. 4, 1 — 1m. 1, 18. & 3, 12, 14. Jer. 35, 31. Ch.

truth, nor mercy, nor knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.

3 Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.

4 Yet let no man strive, nor reprove another: for thy people are as they that strive with the priest.

5 Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother.

12, 2. Mic. 6, 2. — Jer. 4, 22. & 4, 4. — Heb. Hebd. — Jer. 4, 28. & 12, 4. Amos 6, 1. & 8, 2. — Zeph. 1, 2. — Deut. 17, 22. — Sam. Jer. 6, 4, 5. & 15, 8. — B. C. cir. of.

read, *ὄψεσθε θεοῖας, οὐδὲ οὐτως θεοῖαστηρίων, οὐδὲ ἱερταῖας, οὐδὲ ὄψων, without a sacrifice, without an altar, without a priesthood, and without oracles; that is, the urim and thummim. The Vulgate, Arabic, and Syriac, read nearly the same. Instead of מַטְבֵּחַ matebah, an image, they have evidently read מִצְבֵּחַ mizbeach, an altar; the letters of these words being very similar, and easily mistaken for each other. But, instead of either, one (if not two) of Kennicott's MSS. has מִנְחָה minchah, an oblation.*

What is called image may signify any kind of pillar, such as God forbade them to erect, Lev. xxvi. 1, lest it should be an incitement to idolatry.

The ephod was the high-priest's garment of ceremony; the teraphim were some kind of amulets, telems, or idolatrous images; the urim and thummim belonged to the breastplate, which was attached to the ephod.

Instead of teraphim, some would read seraphim, changing the ת tau into ש shin; these are an order of the celestial hierarchy. In short, all the time that the Israelites were in captivity in Babylon, they seem to have been as wholly without forms of idolatrous worship as they were without the worship of God; and this may be what the prophet designs:—they were totally without any kind of public worship, whether true or false. As well without images and teraphim, as they were without sacrifices and ephod, though still idolaters in their hearts. They were in a state of the most miserable darkness, which was to continue many days: and it has continued now nearly eighteen hundred years; and must continue yet longer, till they acknowledge Him as their Saviour whom they crucified as a blasphemer.

Verse 5. Afterward shall the children of Israel return] Shall repent of their iniquities, and seek the Lord; lay aside their mock worship, and serve the true God in spirit and in truth.

And David their King] Or, as the Targum, "They shall obey the Messiah, the Son of David, their King;" and thus look believingly upon Him whom they have pierced, and mourn. And then shall their long spiritual darkness and dismal captivity have an end; but not before. The Messiah, as David, is promised in Jer. xxx. 9; Ezek. xxxiv. 23; xxxvii. 22, 24, 25; (where see the Notes) and in this place of Hosea. Some think that the family of David is intended: but, if we go to the rigour of the letter, the house of Israel was scarcely ever perfectly submissive to David. And we know that after the death of Solomon they never acknowledged the house of David till they were all carried away captive; and certainly never since. And to say that Zerubbabel is here meant is not supportable; as the very short and imperfect obedience of the Jews to Zerubbabel can never comport with the high terms of this and similar prophecies. We are obliged, therefore, from the evidence of these prophecies,—from the evidence of the above facts,—from the evidence of the Rabbins themselves,—and from the evidence of the New Testament,—to consider these Texts as applying solely to Jesus Christ, the promised MESSIAH; who has been a light to lighten the Gentiles, and will yet be the glory of his people Israel. There is a strange propensity in some men to deny these evidences of Christianity, while they profess to believe its doctrines.

NOTES ON CHAPTER IV.

Verse 1. The LORD hath a controversy] רִיב rib, what we should call a lawsuit; in which God is plaintiff, and the Israelites defendants. It is Jehovah versus Israel and Judah.

But when has God a controversy with any land?—Answer: When there is no truth, nor mercy, nor knowledge of God, in the land. These refer to the minds of the people. But wherever these righteous principles are

wanting, there will soon be a vicious practice: hence it is added,

Verse 2. By swearing, and lying] Where there is no truth, there will be lies and perjury; for false swearing is brought in to confirm lying statements. And when there is no mercy, killing, slaying, and murders, will be frequent. And where there is no knowledge of God, no conviction of His omnipotence and omniscience, private offences, such as stealing, adulteries, &c. will prevail. These, sooner or later, break out; become a flood, and carry all before them. Private stealing will assume the form of public robbery; and adulteries become fashionable; especially among the higher orders: and suits of crim. con. render them more public, scandalous, and corrupting. By the examination of witnesses, and reading of infamous letters, in a court of justice, people are taught the wiles and stratagems to be used to accomplish these ends, and prevent detection; and also how to avoid those circumstances which have led to the detection of others. Every report of such matters is an experimental lecture on successful debauchery.

Blood toucheth blood.] Murders are not only frequent, but assassinations are mutual. Men go out to kill each other; as in our duels, the phrensy of cowards: and as there is no law regarded, and no justice in the land, the nearest akin slays the murderer. Even in our land, where duels are so frequent, if a man kill his antagonist, it is murder; and so generally brought in by an honest coroner, and his jury. It is then brought into court;—but who is hanged for it? The very murder is considered as an affair of honour, though it began in a dispute about a prostitute; and it is directed to be brought in manslaughter; and the murderer is slightly fined for having hurried his neighbour, perhaps once his friend, into the eternal world, with all his imperfections on his head! No wonder that a land mourns where these prevail; and that God should have a controversy with it. Such crimes as these are sufficient to bring God's curse upon any land. And how does God shew His displeasure? See the following verse.

Verse 3. Therefore shall the land mourn] Fruitful seasons shall be denied.

That dwelleth therein shall languish] Endemic and epidemic disorders shall prevail, and multitudes shall die; so that mourning shall be found in all quarters.

The beasts of the field, and with the fowls] There is a death of cattle and domestic animals, in consequence of the badness of the season.

The fishes of the sea also shall be taken away] Those immense shoals which, at certain seasons, frequent the coasts, which are caught in millions, and become a very useful home supply, and a branch of most profitable traffic, they shall be directed by the unseen influence of God to avoid our coasts, as has frequently been the case with herrings, mackarel, pilchards, &c.; and so this source of supply and wealth has been shut up, because of the iniquities of the land.

Verse 4. Yet let no man strive] Or, no man contendeth. All these evils stalk abroad unreproved, for all are guilty. None can say, "Let me pluck the mote out of thy eye," because he knows that "there is a beam in his own."

For thy people are] The people and the priest are alike rebels against the Lord; the priests having become idolaters, as well as the people. Bishop Newcome renders this clause, "And as to the provocation of the priest, so is that of my people." The whole clause in the original is, וְעַתָּה כֹּהֵן וְעַתָּה כֹּהֵן כֹּהֵן ke-meribey cohen, "and thy people as the rebellions of the priest." But one of my oldest MSS. omits כֹּהֵן cohen, priest; and then the Text may be read, And thy people are as rebels. In this MS. כֹּהֵן cohen, is added in the Margin by a much later hand.

6 * My people are v destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

7 * As they were increased, so they sinned against me: v therefore will I change their glory into shame.

8 They eat up the sin of my people, and they v set their heart on their iniquity.

9 And there shall be, * like people, like priest: and I will b punish them for their ways, and v reward them their doings.

10 For d they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the LORD.

11 Whoredom and wine and new wine * take away the heart.

12 My people ask counsel at their f stocks, and their staff declareth unto them: for e the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God.

13 h They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good: i therefore your daughters shall commit whoredom, and your spouses shall commit adultery.

14 k I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people that l doth not understand shall m fall.

15 Though thou, Israel, play the harlot, yet let not Judah offend; * and come not ye unto Gilgal, neither go ye up to o Bethaven, p nor swear, The LORD liveth.

16 For Israel v slideth back as a backsliding heifer: now the LORD will feed them as a lamb in a large place.

17 Ephraim is joined to idols: r let him alone.

18 Their drink v is sour: they have committed whoredom continually: v her s rulers with shame do love, Give ye.

19 v The wind hath bound her up in her wings, and w they shall be ashamed because of their sacrifices.

CHAPTER V.

This Chapter begins with threatening the Israelites for concerning the people to idolatry by their sacrifices and other rites on Mizpah and Tabor, 1-5. Their sacrifices however costly, are declared to be unacceptable, 6; and their substance is devoted to the Levites, 7. Nor is judgment to stop here. The cities of Judah are called upon in a very animated manner to prepare for the approach of enemies. Benjamin is to be pursued; Ephraim is to be desolate: and all this is intimated to Israel that they may by repentance avert the judgment, 8, 9. The following verses contain further denunciations, 10-13, expressed in terms equally terrible and sublime, 14. The Lord afflicts not willingly the children of men: He visits them with temporal calamities that he may heal their spiritual malady, 15.

HEAR ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment

Acts U. C. 27. Am. Byl. Reg. Alt. cir. an. 17.

v Lev. 4. 13-15. Heb. cut off. - 1. Ch. 13. 6-7. 1 Sam. 2. 30. Mal. 2. 9. Phil. 2. 19. a Heb. d/ly up their soul to their iniquity. - 4. Im. 24. 2. Jer. 5. 31. - b Heb. visit upon. c Heb. cause their return. - d Lev. 26. 26. Mic. 6. 14. Hag. 1. 6. - e Im. 28. 7. See Eccles. 2. 7. - f Jer. 2. 27. Hah. 2. 19. - g Im. 44. 23. Ch. 5. 4. - h Im. 1. 28. & 57. & 7. Ezek. 6. 12. & 29. 24. - i Amos 7. 11. Rom. 1. 23.

k Or, shall I not, &c. - l Ver. 1. 4. - m Or, be punished. - n Ch. 9. 15. & 12. 11. Amos 4. 4. & 5. 5. - o 1 Kings 12. 29. Ch. 10. 15. - p Amos 8. 14. Voph. 1. 5. - q Jer. 3. 6. & 7. 31. & 8. 5. Zech. 7. 11. - r Matt. 15. 11. - s Heb. let gone. - t Mic. 2. 11. & 7. 2. - u Heb. d/ly. - v Im. 71. 9. - w Deu. 1. 4. & 28. 13. Im. 11. 16. & 41. 16. & 57. 12. Jer. 4. 11. 12. & 51. 1. - w Im. 1. 29. Jer. 2. 28.

Verse 5. Therefore shalt thou fall in the day] In the most open and public manner, without snare or ambush.

And the prophet also shall fall—in the night] The false prophet, when employed in taking prognostications from stars, meteors, &c.

And I will destroy thy mother.] The metropolis, or mother city. Jerusalem, or Samaria, is meant.

Verse 6. My people are destroyed for lack of knowledge] They have not the knowledge of God, nor of sacred things, nor of their own interest, nor of the danger to which they are exposed. They walk on blindly, and perish.

Because thou hast rejected knowledge] So they might have become wise, had they not rejected the means of improvement.

Thou shalt be no priest to me] If this be the true reading, there must be reference to some particular priest, well known, to whom these words are personally addressed; unless by priest the whole priesthood is meant, and then it may apply to the priests of Jeroboam's calves.

Verse 7. Will I change their glory into shame.] As the idolaters at Dan and Bethel have changed my glory into the similitude of an ox that eateth grass, (Rom. i. 23,) so will I change their glory into shame, or ignominy. In the day of my wrath, their calf-gods shall not deliver them.

Verse 8. They eat up the sin of my people] mean chatath, the sin-offering, though it be offered contrary to the law; for their hearts are set on iniquity, they wish to do whatever is contrary to God.

Verse 9. Like people, like priest] "The priest is a wanderer from the narrow way; the silly sheep, so wander that they stray."

I will punish them] Both priest and people: both equally bad.

Verse 10. They shall eat, and not have enough] Whatever means they may use to satisfy or gratify themselves shall be ineffectual.

Verse 11. Whoredom and wine] These debaucheries go generally together.

Take away the heart.] Darken the understanding, deprave the judgment, pervert the will, debase all the passions, &c.

Verse 12. At their stocks] They consult their wooden gods. And their staff declareth] They use divination by rods: see the note on Ezek. xxi. 21, where this sort of divination (rabbomancy) is explained.

Verse 13. Under oaks] עץ אילון, from עץ ayal, he was strong. Hence, the oak, in Latin, is called robur; which word means also strength, the oak being the strongest of all the trees of the forest.

The shadow thereof is good] Their daughters committed whoredom, and their spouses committed adultery. 1. Their deities were worshipped by prostitution. 2. They drank much in their idol worship, ver. 11: and thus their passions

became inflamed. 3. The thick groves were favourable to the whoredoms and adulteries mentioned here. In imitation of these, some nations have their public gardens.

Verse 14. I will not punish] Why should you be stricken any more; ye will revolt more and more. When God, in judgment, removes His judgments, the case of that people is desperate. While there is hope there is correction.

Themselves are separated] There is a reference here to certain debaucheries, which should not be described. The state of the people at this time must have been abominable beyond all precedent. Animal, sensual, bestial, diabolical. Women consecrating themselves to serve their idols, by public prostitution; boys dismembered like the Galli, or priests of Cybele. Men and women acting unnaturally, and all conjoining to act diabolically.

Verse 15. Let not Judah offend] Israel was totally dissolute; Judah was not so. Here she is exhorted to maintain her integrity. If the former will go to what was once Beth-el, the house of God, now Beth-aven, the house of iniquity, because Jeroboam has set up his calves there, let not Judah imitate them. Gilgal was the place where the covenant of circumcision was renewed when the people passed over Jordan: but was rendered infamous by the worship of idols, after Jeroboam had set up his idolatry.

Verse 16. Israel slideth back] They are untractable, like an unbroken heifer, or steer, that pulls back, rather than draw in the yoke.

Will feed them as a lamb in a large place.] A species of irony. Ye shall go to Assyria, and be scattered among the nations: ye may sport yourselves in the extensive empire, whither ye shall be carried captives.

Verse 17. Ephraim] The ten tribes.

Is joined to idols] Is become incorporated with false gods. Let him alone.] They are irreclaimable, leave them to the consequences of their vicious conduct.

Verse 18. Their drink is sour] Or, rather, he is gone after their wine. The enticements of idolatry have carried them away.

Her rulers with shame do love] Rather, have loved shame; they glory in their abominations.

Give ye.] Perhaps it would be better to read, her rulers have committed, &c. They have loved gifts. What a shame! These were their rulers; literally, their shields. Justice and judgment were perverted.

Verse 19. The wind hath bound her] A parching wind has blasted them in their wings—coasts, borders; or, they are carried away into captivity, as with the most rapid blight. These two last verses are very obscure.

NOTES ON CHAPTER V.

Verse 1. Hear ye this, O priests] A process is instituted, against the priests, the Israelites, and the house of the king; and they are called on to appear and defend themselves. The accusation is, that they have ensnared the people: caused them to practise idolatry, both at Mizpah and Ta-

is toward you because ye have been a snare on Mizpah, and a net spread upon Tabor.

2 And the revolvers are profound to make slaughter, though I have been a Rebuker of them all.

3 I know Ephraim, and Israel is not hid from me; for now, O Ephraim, thou committest whoredom, and Israel is defiled.

4 They will not frame their doings, to turn unto their God: for the spirit of whoredoms is in the midst of them, and they have not known the Lord.

5 And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.

6 They shall go with their flocks and with their herds to seek the Lord; but they shall not find him; he hath withdrawn himself from them.

7 They have dealt treacherously against the Lord: for they have begotten strange children: now shall a month devour them with their portions.

8 Blow ye the cornet in Gibeah, and the trumpet in Ramah: cry aloud at Bethaven, after thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be.

10 The princes of Judah were like them that

remove the bound: therefore I will pour out my wrath upon them like water.

11 Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment.

12 Therefore will I be unto Ephraim as a moth, and to the house of Judah as rottenness.

13 When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound.

14 For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: even I, will tear and go away; I will take away, and none shall rescue him.

15 I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

CHAPTER VI.

The Prophet earnestly exhorts to repentance, 1-3. God is then introduced as yet tenderly and pathetically remonstrating against the backsliding of Ephraim and Judah, 4-11.

COME, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

a Ch. 6. 8.—b Isa. 20. 15.—c Or, and, &c.—d Heb. a correction.—e Amos 2. 2. f Ezek. 20. 5, &c. Chap. 4. 17.—g Heb. They will not give.—h Or, Their doings will not anger them.—i Ch. 4. 12.—j Ch. 7. 18.—k Prov. 1. 28. Isa. 1. 16. Jer. 11. 11. Ezek. 8. 12. Mic. 3. 4. John 7. 34.—l Isa. 62. 8. Jer. 2. 20. & 5. 11. Chap. 6. 7. Mal. 2. 11.—m Ezek. 11. 8.—n Ch. 8. 1. Joel 2. 1.—p Isa. 10. 30.—q Josh. 7. 2. Ch. 4. 15.—r Judg. 6. 14.—s Deut. 19. 14. & 21. 17.

1 Deut. 32. 33.—2 1 Kings 12. 22. Mic. 6. 16.—3 Prov. 12. 4.—4 Or, a worm. x Jer. 20. 12.—5 2 Kings 15. 19. Ch. 7. 11. & 12. 1.—6 Ch. 10. 6.—7 Or, in the day of Jareb; or, to the king that should plead.—8 Lam. 3. 10. (Ch. 10. 11.—9 Jer. 20. 6.—10 Ps. 50. 22.—11 Heb. till they be guilty.—12 Lev. 23. 41. Jer. 23. 11. Ezek. 6. 8. & 20. 43. & 31.—13 Ps. 78. 31.—14 Deut. 32. 28. 1 Sam. 2. 6. Job 42. Ch. 5. 14.—15 Jer. 30. 17.—16 1 Cor. 15. 4.

bor. Mizpah was situated beyond Jordan, in the mountains of Gilead, see Judg. xi. 29. And Tabor was a beautiful mountain in the tribe of Zabulon. Both these places are said to be eminent for hunting, &c.; and hence the natural occurrence of the words snare and net, in speaking of them.

Verse 2. The revolvers are profound to make slaughter. Here may be a reference to the practice of hunters; making deep pits in the ground, and lightly covering them over, that the beasts not discovering them, might fall in, and become a prey.

Though I have been a Rebuker. "I will bring chastisement on them all." As they have made victims of others to their idolatry, I will make victims of them to my justice. Some have thought that as many as wished to depart from the idolatrous worship set up by Jeroboam, were slaughtered; and thus Jeroboam the son of Nebat, made Israel to sin.

Verse 3. I know Ephraim. I know the whole to be idolaters.

Verse 4. They will not frame their doings. They never purpose to turn to God; they have fully imbibed the spirit of idolatry.

Verse 5. The pride of Israel doth testify to his face. The effrontery with which they practise idolatry manifests not only their insolence, but the deep depravity of their heart: but their pride and arrogance shall be humbled.

Verse 6. They shall go with their flocks. They shall offer many sacrifices professing to seek and be reconciled to the Lord: but they shall not find Him. As they still retain the spirit of their idolatry, He has withdrawn Himself from them.

Verse 7. Now shall a month devour them. In a month's time, the king of Assyria shall be upon them; and oblige them to purchase their lives and liberties by a grievous tax of fifty shekels per head. This Menahem, king of Israel, gave to Pul, king of Assyria, 2 Kings xv. 16—20. Instead of month, some translate the original locust. The locusts shall devour them.

Verse 8. Blow ye the cornet in Gibeah. Gibeah and Ramah were cities of Judah, in the tribe of Benjamin.

After thee, O Benjamin. An abrupt call of warning.—"Benjamin! fly for thy life! The enemy is just behind thee!" This is a prediction of the invasion of the Assyrians, and the captivity of the ten tribes.

Verse 9. Among the tribes of Israel have I made known. They have got sufficient warning: it is their own fault that they have not taken it.

Verse 10. Like them that remove the bound. As execrable as they who remove the land-mark. They have leaped over law's enclosure, and scaled all the walls of right; they have despised and broken all laws, human and divine.

Verse 11. Walked after the commandment. Jeroboam's commandment to worship his calves at Dan and Bethel.

Many of them were not forced to do this; they did it willingly.

Verse 12. Unto Ephraim as a moth. I will consume them by little and little, as a moth frets a garment.

Verse 13. When Ephraim saw his sickness. When both Israel and Judah felt their own weakness to resist their enemies, instead of calling upon, and trusting in Me, they sought sinful alliances, and trusted in their idols.

King Jareb. This name occurs no where in Scripture, but here, and in chap. x. 6. The Vulgate and Targum render ירעב jareb, an avenger; a person whom they thought able to save them from their enemies. It is well known that Menahem, king of Israel, sought alliance with Pul and Tiglath-pileser, kings of Assyria, and Ahaz, king of Judah. These were the protectors that Ephraim sought after. See 2 Kings xv. and xvi. But, far from healing them, by making them tributary, the Assyrians made their wound more dangerous.

Verse 14. I will be—as a lion. ירעב he-shachal, as a panther, or lioness.

Verse 15. I will go and return to my place. I will abandon them till they acknowledge their offences. This had the wished for effect, as we shall see in the following Chapter; for they repented and turned to God, and He had mercy upon them.

NOTES ON CHAPTER VI.

Verse 1. Come, and let us return unto the Lord. When God had purposed to abandon them, and they found that He had returned to his place, to His Temple, where alone He could be successfully sought;—they, feeling their weakness, and the fickleness, weakness, and unfaithfulness of their idols and allies, now resolve to return to the Lord: and, referring to what He said, chap. v. 14, I will tear and go away; they say, He hath torn, but he will heal us;—their allies had torn, but they gave them no healing. While, therefore, they acknowledge the justice of God in their punishment, they depend on His well known mercy and compassion for restoration to life and health.

Verse 2. After two days will he revive us. Such is His power, that in two or three days He can restore us. He can realize all our hopes, and give us the strongest token for good.

In the third day he will raise us up. In so short a time can He give us complete deliverance. These words are supposed to refer to the death and resurrection of our Lord; and it is thought that the apostle refers to them, 1 Cor. x. 4, Christ rose again the third day, according to the Scriptures; and this is the only place in the Scriptures, i. e. of the Old Testament, where His resurrection on the third day seems to be hinted at. The original וַיְקַמְתוּם, has been translated, he will raise him up. Then they that trusted in Him, could believe that they should be quickened together with Him.

3 Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.

4 O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth.

6 For I desire mercy, and not sacrifice; and the knowledge of God more than burnt offerings. But they like men have transgressed the covenant: there have they dealt treacherously against me.

8 Gilead is a city of them that work iniquity, and is polluted with blood.

9 And as troops of robbers wait for a man, so the company of priests murder in the way by consent: for they commit lewdness.

10 I have seen a horrible thing in the house of Israel: there is the whoredom of Ephraim, Israel is defiled.

11 Also, O Judah, he hath set a harvest for thee, when I returned the captivity of my people.

CHAPTER VII.

Now God complains that, though He had employed every mean for reforming Israel, they still persisted in their iniquity, without leaving the consequences; 1, 3; that those who ought to check their crimes were pleased with them, 3; and that they all burned with adultery, as an oven when fully heated, and ready to receive the kneaded dough, 4. The 4th verse alludes to some recent occasion: the sixth charges them with dividing their time between inactivity and idleness; the seventh alludes to their civil broils and conspiracies, (see 2 Kings xv. 16, 14, 26); the eighth to their joining themselves with idolatrous nations; and the ninth describes the sad consequence. The tenth verse reproves their pride and open contempt of God's worship; the eleventh reproves their foolish conduct in applying for aid to their enemies, (see 2 Kings xv. 19, and xvii. 4); the twelfth and thirteenth threaten them with punishments; the fourteenth charges them with hypocrisy in their acts of humiliation; the fifteenth with ingratitude; and the image of the deceitful bow in the sixteenth verse, is highly expressive of their frequent apostasies; and their hard speeches against God shall be visited upon them by their becoming a reproach in the land of their enemies.

WHEN I would have healed Israel, when the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, and the troop of robbers spoileth without.

2 And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face.

3 They make the king glad with their wickedness, and the princes with their lies.

1 Isa. 54. 13.—2 Sam. 23. 4.—3 Jer. 72. 6.—4 Job 29. 32.—5 Chap. 11. 8.—6 Or, mercy, or, kindness.—7 Chap. 18. 2.—8 Jer. 1. 10. & 5. 14.—9 Jer. 23. 20. Heb. 4. 12. u Or, that my judgments might be, &c.—10 1 Sam. 15. 22. Eccles. 5. 1. Mic. 6. 8. Mat. 9. 13. & 12. 7.—11 Ps. 90. 8. & Prov. 21. 2. Isa. 1. 11.—12 Jer. 22. 16. John 17. 3. Or, like Adam. Job 21. 22.

1 Chap. 8. 1.—2 Ch. 5. 7.—3 Chap. 12. 11.—4 Or, cunning for blood.—5 Jer. 11. 4. Rom. 24. 26. Ch. 5. 1, 2.—6 Heb. with one shoulder, or, to Shechem, &c. Or, equality. Jer. 5. 20.—7 Chap. 4. 12, 13, 17.—8 Jer. 61. 33. Joel 2. 13. Rev. 14. 15.—9 Ps. 138. 1. Heb. evils.—10 Ch. 5. 1. & 6. 16.—11 Heb. stripped.—12 Heb. say not so.—13 Jer. 17. 1. q Ps. 9. 16. Prov. 5. 22.—14 Rom. 9. 6.—15 Rom. 1. 32.

And we shall live in his sight.] His resurrection being a proof of theirs.

Verse 3. Then shall we know] We shall have the fullest evidence that we have not believed in vain.

If we follow on to know the LORD] If we continue to be as much in earnest as we now are.

His going forth] The manifestation of His mercy to our souls is as certain as the rising of the sun at the appointed time.

And he shall come unto us as the rain] As surely as the early and latter rain come: the first to prepare the earth for the seed, this fell in autumn; and the second to prepare the full ear for the harvest, this fell in spring. Here is strong confidence; but not misplaced, however worthless the persons were. As surely as the sun, who is now set, is running his course to arise on us in the morning, and make a glorious day after a dreary night; so surely shall the Lord come again from his place, and the Sun of righteousness shall arise on our souls with healing in His wings. He is already on His way to save us.

Verse 4. O Ephraim, what shall I do unto thee? This is the answer of the Lord to the above pious resolutions:—sincere while they lasted; but frequently forgotten, because the people were fickle. Their goodness,—for goodness it was while it endured,—was like the morning cloud that faded away before the rising sun; or, like the early dew which is speedily evaporated by heat. Ephraim and Judah had too much goodness in them to admit of their total rejection, and too much evil to admit of their being placed among the children. Speaking after the manner of men, the justice and mercy of God seem puzzled how to act toward them. When justice was about to destroy them for their iniquity, it was prevented by their repentance and contrition: when mercy was about to pour upon them as penitents its choicest blessings, it was prevented by their fickleness and relapse! These things induce the just and merciful God to exclaim, O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? The only thing that could be done in such a case was that which God did:—

Verse 5. Therefore have I hewed them by the prophets] I have sent my prophets to testify against their fickleness. They have smitten them with the most solemn and awful threatenings; they have, as it were, slain them by the words of my mouth. But to what purpose!

Thy judgments are as the light that goeth forth] Instead of *אור* *אשר* *אשר* *אשר* u-mispatayca aur yatsé, and thy judgments a light that goeth forth, the Versions in general have read *אור* *אשר* *אשר* u-meshpati ke-aur, and my judgment is as the light. The final *אשר* in the common reading has by mistake been taken from *אור* aur, and joined to *אשר* mishpati; and thus turned it from the singular to the plural number, with the postfix *אשר*. The proper reading is most probably, And my judgment is as the light going forth. It shall be both evident and swift; alluding both to the velocity and splendour of light.

Verse 6. I desired mercy, and not sacrifice] I taught them righteousness by my prophets; for I desired mercy. I was more willing to save than to destroy;—and would

rather see them full of penitent and holy resolutions, than behold them offering the best and most numerous victims upon my altar. See Matt. ix. 13.

Verse 7. But they like men] (*כמו* ke-adam, like Adam) have transgressed the covenant! They have sinned against light and knowledge as he did. This is sense, the other is scarcely so. There was a striking similarity in the two cases.—Adam in Paradise transgressed the commandment, and I cast him out: Israel, in possession of the Promised Land, transgressed my covenant, and I cast them out, and sent them into captivity.

Verse 8. Gilead is a city of them that work iniquity] In this place Jacob and Laban made their covenant, and set up a heap of stones, which was called Gilead, the heap of testimony; and most probably idolatry was set up here. Perhaps the very heap became the object of superstitious adoration.

Verse 9. As troops of robbers] What a sad picture is this of the state of the priesthood! The country of Gilead was infamous for its robberies and murders. The idolatrous priests there formed themselves into companies, and kept possession of the roads and passes; and if they found any person going to Jerusalem to worship the true God, they put him to death. The reason is given,—

For they commit lewdness.] They are gross idolaters.

Verse 10. I have seen a horrible thing] That is, the idolatry that prevailed in Israel to such a degree that the whole land was defiled.

Verse 11. O Judah, he hath set a harvest for thee] Thou also hast transgressed; thy harvest will come; thou shalt be reaped down, and sent into captivity. The sickle is already thrust in. That which thou hast sown shalt thou reap. They who sow unto the flesh shall reap corruption.

When I returned the captivity of my people.] Bishop Newcome translates,—“Among those who lead away the captivity of my people.” There is thy harvest; they who have led Israel into captivity shall lead thee also into the same. The Assyrians and Babylonians were the same kind of people; equally idolatrous,—equally oppressive,—equally cruel. From the common reading some suppose this to be a promise of return from captivity. It is true that Judah was gathered together again and brought back to their own land:—but the majority of the Israelites did not return, and are not now to be found.

NOTES ON CHAPTER VII.

Verse 1. When I would have healed Israel] As soon as one wound was healed, another was discovered. Scarcely was one sin blotted out till another was committed.

The thief cometh in] Their own prices spoil them. The troop of robbers spoileth without.] The Assyrians, under different leaders, waste and plunder the country.

Verse 2. They consider not in their hearts] They do not consider that my eye is upon all their ways;—they do not think that I record all their wickedness;—and they know not that their own evil doings are as a host of enemies encompassing them about.

Verse 3. They make the king glad] They pleased Jeroboam by coming readily into his measures, and heartily joining with him in his idolatry. (And they professed to

4 'They are all adulterers, as an oven heated by the baker, ²who ceaseth ¹from raising after he hath kneaded the dough, until it be leavened.

5 In the day of our king the princes have made him sick ²with bottles of wine; he stretched out his hand with scorners.

6 For they have ²made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

7 They are all hot as an oven, and have de- voured their judges; ²all their kings ²are fallen: ²there is none among them that calleth unto me.

8 Ephraim, he ²hath mixed himself among the people; Ephraim is a cake not turned.

9 ²Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are ²here and there upon him, yet he knoweth not.

10 And the ²pride of Israel testifieth to his face: and ²they do not return to the Lord their God, nor seek him for all this.

¹ Jer. 2. 2.—² Or, the raiser will cease.—³ Or, from making.—⁴ Or, with heat through wine.—⁵ Or, spoiled.—⁶ Chap. 2. 4.—⁷ 2 Kings 15. 10, 11, 25, 35.—⁸ Jer. 64. 7.—⁹ Psa. 108. 25.—¹⁰ Chap. 2. 7.—¹¹ Heb. sprinkled.—¹² Chap. 5. 4.—¹³ Jer. 1. 12. v. Chap. 11. 11.

be perfectly happy in their change, and to be greatly ad- vantaged by their new gods; and that the religion of the state now was better than that of Jehovah. Thus, they made all their rulers glad with their lies.

Verse 4. *As an oven heated by the baker*] Calmet's paraphrase on this and the following verses expresses pre- tly nearly the sense. Hosea makes a twofold comparison of the Israelites—to an oven and to dough. Jeroboam set fire to his own oven,—his kingdom, and the leaven in his dough; and afterwards went to rest that the fire might have time to heat his oven, and the leaven to raise his dough,—that the false principles which he introduced might infect the whole population. This prince, purpos- ing to make his subjects relinquish their ancient religion, put, in a certain sense, the fire to his own oven, and mixed his dough with leaven. At first he used no violence: but was satisfied with exhorting them, and proclaiming a feast. This fire spread very rapidly, and the dough was very soon impregnated by the leaven. All Israel was seen running to this feast, and partaking in these innovations. But what shall become of the oven,—the kingdom; and the bread,— the people? The oven shall be consumed by these flames; the king, the prince, and the people, shall be enveloped in the burning, ver. 7. Israel was pat under the ashes, as a loaf well kneaded and leavened: but, not being carefully turned, it was burnt on one side before those who prepared it could eat of it; and enemies and strangers came and carried off the loaf, see ver. 8 and 9. Their lasting captiv- ity was the consequence of their wickedness and their apostasy from the religion of their fathers. On this expli- cation, verses 4, 5, 6, 7, 8, and 9, may be easily understood.

Verse 7. *All their kings are fallen*] There was a pit- iful slaughter among the idolatrous kings of Israel; four of them had fallen in the time of this prophet. Zechari- ah was slain by Shallum;—Shallum, by Menahem;—Pe- kahiah, by Pekah;—and Pekah, by Hoshea, 2 Kings xv. All were idolaters, and all came to an untimely death.

Verse 8. *A cake not turned.*] In the East, having heat- ed the hearth, they sweep one corner, put the cake upon it, and cover it with embers; in a short time they turn it, cover it again, and continue this several times, till they find it sufficiently baked. All travellers into Asiatic coun- tries have noted this.

Verse 9. *Gray hairs are here and there upon him, yet he knoweth not.*] The kingdom is grown old in iniquity:— the time of their captivity is at hand, and they are appre- hensive of no danger. They are in the state of a silly old man, who through age and infirmities is become nearly bald, and the few remaining hairs on his head are quite grey. But he does not consider his latter end;—is making no provision for that eternity on the brink of which he is constantly standing;—does not apply to the sovereign Physi- cian to heal his spiritual diseases; but calls in the doctors to cure him of old age and death! This miserable state and preposterous conduct we witness every day. O how fast does the human being cling to his native earth! Read- er, hear the voice of an old man:—

O my counsils! remembrance of yourselves,
Shall our pale withered hands be still stretched out?
Trembling at once with age and care;
With envy and ambition grasping,—fast
Grasping at air! For what hath earth brought?
We want but little; nor that little long.

Verse 10. *The pride of Israel*] The same words as at chap. v. 5. where see the Note.

11 ²Ephraim also is like a silly dove without heart: ²they call to Egypt, they go to Assyria.

12 When they shall go, ²I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them, ²as their congregation hath heard.

13 Woe unto them! for they have fled from me: ²destruction unto them! because they have trans- gressed against me: though ²I have redeemed them, yet they have spoken lies against me.

14 ²And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, and they rebel against me.

15 Though I ²have bound and strengthened their arms, yet do they imagine mischief against me.

16 ²They return, but not to the Most High: ²they are like a deceitful bow: their princes shall fall by the sword for the ²rage of their tongue: this shall be their derision ²in the land of Egypt.

¹ See 2 Kings 15. 19. & 17. 4. Chap. 5. 13. & 2. 3. & 12. 1.—² Esai. 23. 13.—³ Lev. 25. 14. & Deut. 23. 15. & 2 Kings 17. 13. 15.—⁴ Heb. speak.—⁵ Mic. 6. 4.—⁶ Job 35. 9, 10. Psa. 73. 26. Jer. 5. 10. Zech. 7. 4.—⁷ Or, chastised.—⁸ Ch. 11. 7.—⁹ Psa. 73. 57.—¹⁰ Psa. 73. 9.—¹¹ Ch. 9. 3, 6.

Verse 11. *Ephraim also is like a silly dove without heart*] A bird that has little understanding;—that is easily snared and taken;—that is careless about its own young, and seems to live without any kind of thought. It has been made by those which, like itself, are without heart, the symbol of conjugal affection. Nothing worse could have been chosen, for the dove and his mate are continually quarrelling.

They call to Egypt, they go to Assyria.] They strive to make these their allies and friends: but in this they showed that they were without heart,—had not a sound understanding; for these were rival nations, and Israel could not attach itself to the one without incurring the jealousy and displeasure of the other. Thus, like the silly dove, they were constantly falling into snare,— sometimes of the Egyptians, at others of the Assyrians. By the former they were betrayed;—by the latter, ruined.

Verse 12. *When they shall go*] To those nations for help,—

I will spread my net upon them] I will cause them to be taken by those in whom they trusted.

I will bring them down] They shall no sooner set off to seek this foreign help, than my net shall bring them down to the earth. The allusion to the dove, and the mode of taking the fowls of heaven, are still carried on.

As their congregation hath heard.] As in their solemn assemblies they before have heard; in the reading of my law, and the denunciation of my wrath against idol- aters.

Bishop Newcome translates,—“I will chastise them when they hearken to their assembly.” That is, when they take the counsel of their elders to go down to Egypt for help, and trust in the arm of the Assyrians for succour.

Verse 13. *Woe unto them!*] They shall have woe, because they have fled from me. They shall have destruction, because they have transgressed against me.

Though I have redeemed them]—Out of Egypt; and given them the fullest proof of my love and power.

Yet they have spoken lies against me.] They have represented me as rigorous and cruel; and my service as painful and unprofitable.

Verse 14. *They have not cried unto me with their heart*] They say they have sought me, but could not find me;— that they have cried unto me, but I did not answer. I know they have cried, yea, howled: but could I hear them, when all was forced and hypocritical?—not one sigh coming from their heart.

They assemble themselves for corn and wine] In dearth and famine they call and howl: but they assemble them- selves not to seek me, but to invoke their false gods for corn and wine.

Verse 15. *Though I have bound and strengthened their arms*] Whether I dealt with them in judgment or mercy, it was all one: in all circumstances they rebelled against me.

Verse 16. *They return, but not to the Most High*] They go to their idols.

They are like a deceitful bow] Which, when it is re- leased, in order to be strung, it suddenly springs back into its quiescent curve: for the Eastern bows stand in their quiescent state in a curve, something like C; and, in order to be strung, must be bended back in the opposite direction. This bending of the bow requires both strength and skill; and, if not properly done, will fly back, and

CHAPTER VIII.

This Chapter begins with threatening some hostile invasion in short and broken sentences, full of rapidity, and expressive of sudden danger and alarm.—“The trumpet to thy mouth, he cometh as an eagle.” 1. And why?—For their hypocrisy, 2. Isidry, 3. treachery, see Kings 17, 18, 19, and idolatry; 4; particularly the worshipping of the calves of Dan and Bethel, 5, 6. The folly and imprudencies of pursuing evil courses is then set forth in brief but very emphatic terms. The labour of the wicked is vain like sowing of the wind; and the fruit of it destructive as the whirlwind. Like a corn sown in the bush, their toil shall have no recompense; or, if it should have a little, their enemies shall devour it, 7. They themselves too shall suffer the same fate; an’ shall be trodden by the nations (of Assyria and Egypt) as the vile shra of a broken vessel, 8, 9. Their incurable idolatry is again declared to be the cause of their approaching captivity under the king of Assyria. And as they defiled in Holatrous altars; there they shall have them in abundance, 10—14. The last verse contains a prediction of the destruction of the fenced cities of Judah, because the people trusted in these for deliverance, and not in the Lord their God.

Verse 1. **SET** the trumpet to thy mouth. *He shall come* as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my law.

2 Israel shall cry unto me, My God, I we know thee.

3 Israel hath cast off the thing that is good: the enemy shall pursue him.

4 They have set up kings, but not by me: they have made princes, and I knew it not: of their silver and their gold have they made them idols, that they may be cut off.

a Ch. 5. 6.—b Hab. the roof of thy mouth.—c Deut. 31. 68. Jer. 4. 13. Hab. 1. 8. d Ch. 7. 1.—e Jer. 22. 24. Ch. 15.—f Th. 1. 16.—g 2 Kings 15. 12, 17, 25, Shallum, Menahem, Pekahiah.—h Ch. 3. 8. & 13. 2.—i Jer. 13. 21.—k Prov. 25. & Ch. 15. 13, 15. l Or, standing corn.—m Ch. 7. 8.—n 2 Kings 17. 6.

regain its former position; and in this recoil endanger the archer,—may even break an arm. I have been in this danger myself in bending the Asiatic bow. For want of this knowledge not one commentator has hit the meaning of the passage.

Shall fall by the sword] Their tongue has been enraged against me; the sword shall be enraged against them. They have mocked me, (ver. 5.) and their fall is now a subject of derision in the land of Egypt. What they have sown that they now reap.

NOTES ON CHAPTER VIII.

Verse 1. Set the trumpet to thy mouth.] Sound another alarm. Let them know that an enemy is fast approaching.

As an eagle against the house of the Lord] If this be a prophecy against Judah, as some have supposed;—then by the eagle Nebuchadnezzar is meant, who is often compared to this kind of birds. See Ezek. xvii. 3; Jer. xlviii. 40, xlix. 22; Dan. vii. 4.

But if the prophecy be against Israel, which is the most likely, then Shalmanazer, king of Assyria, is intended, who, for his rapidity, avarice, rapacity, and strength, is fitly compared to this royal bird. He is represented here as hovering over the house of God, as the eagle does over the prey which he has just espied, and on which he is immediately to pounce.

Verse 2. Israel shall cry] The rapidity of the eagle's flight is well imitated in the rapidity of the sentences in this place.

My God, we know thee.] The same sentiment, from the same sort of persons, under the same feelings as that in the Gospel of St. Matthew, chap. vii. 22.—Lord, have we not prophesied in thy name? and in thy name have cast out devils? Then will I profess unto them, I never knew you.

Verse 4. They have set up kings, but not by me] Properly speaking, not one of the kings of Israel, from the defection of the ten tribes from the house of David, was the anointed of the Lord.

I knew it not] It had not my approbation. In this sense the word know is frequently understood.

That they may be cut off.] That is, they shall be cut off in consequence of their idolatry.

Verse 5. Thy calf, O Samaria, hath cast thee off] Bishop Newcome translates,—“Remove far from thee thy calf, O Samaria!” Abandon thy idolatry; for mine anger is kindled against thee.

How long will it be ere they attain to innocency? How long will ye continue your guilty practices!—when shall it be said that ye are free from these vices? The calf, or ox, which was the object of the idolatrous worship of the Israelites, was a supreme deity in Egypt; and it was there they learned this idolatry. A white ox was worshipped under the name of Apis, at Memphis; and another ox under the name of Mnevis, was worshipped at On, or Heliopolis. To Osiris the males of this genus were consecrated, and the females to Isis. It is a most ancient superstition, and still prevails in the East. The cow is a most sacred animal among the Hindoos.

Verse 6. The workman made it; therefore it is not God] As God signifies the supreme eternal good, the

5 Thy calf, O Samaria, hath cast thee off; mine anger is kindled against them: how long will it be ere they attain to innocency?

6 For from Israel was it also: the workmen made it; therefore it is not God; but the calf of Samaria shall be broken in pieces.

7 For they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.

8 Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure.

9 For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers.

10 Yea, though they have hired among the nations, now will I gather them, and they shall sorrow a little for the burden of the king of princes.

11 Because Ephraim hath made many altars to sin, altars shall be unto him to sin.

12 I have written to him the great things of my law, but they were counted as a strange thing.

a Jer. 22. 28. & 23. 38.—p 2 Kings 15. 18.—q Jer. 2. 24.—r Isa. 20. 6. Ezek. 16. 23, 24.—s Heb. Jews.—t Ezek. 16. 37. Ch. 10. 16.—u Or, begin.—v Or, in a little while, as Jer. 5. 6.—w Isa. 10. 8. Ezek. 35. 1. Dan. 2. 37.—x Ch. 12. 11.—y Deut. 4. 6, 8. Ps. 119. 18. & 147. 19, 30.

Creator and Upholder of all things: therefore the workman cannot make Him, who made all things. This is an overwhelming argument against all idols! Nothing need be added—the workman has made them; therefore, they are not God.

Verse 7. They have sown the wind, and they shall reap the whirlwind] As the husbandman reaps the same kind of grain which he has sown, but in a far greater abundance, thirty, sixty, or one hundred fold; so he who sows the wind, shall have a whirlwind to reap. The ventral seed shall be multiplied into a tempest; so they who sow the seed of unrighteousness, shall reap a harvest of judgment.

It hath no stalk] Nothing that can yield a blossom. If it have a blossom, that blossom shall not yield fruit: if there be fruit, the sower shall not enjoy it; for strangers shall eat it. The meaning is, the labours of this people shall be utterly unprofitable and vain.

Verse 8. Now shall they be among the Gentiles] They shall be carried into captivity, and there be as a vessel wherein there is no pleasure; once soiled, unclean, infectious, to be despised, abhorred, not used. The allusion is to a rotten corrupted skin-bottle; a bottle made of goat, deer, or calf hide, still commonly used in Asia and Africa. Some of them are splendidly ornamented. This is the case with one now before me, made of a goat's skin, well dressed, variously painted, and ornamented with leather fringes, tassels, &c. In such a bottle there might be pleasure: but the Israelites are compared to such a bottle, rough, ill-dressed, not ornamented, old, musty, and putrid. This shews the force of the comparison.

Verse 9. They are gone up to Assyria] For succour. A wild ass alone by himself] Like that animal, jealous of its liberty, and suffering no rival. If we may credit Pliny and others, one male wild ass will keep a whole flock of females to himself; suffer no other to approach them; and even bite off the genitals of the colts, lest in process of time they should become his rivals.—Mares singuli faminarum gravidas impediunt; timent libidinis amulos, et ideo gravidas custodiunt, mornuque natos mares castrant.—Hist. Nat. lib. viii. c. 30. The Israelites, with all this selfishness and love of liberty, took no step that did not necessarily lead to their thraldom and destruction. Ephraim hath hired lovers.] Hath subsidized the neighbouring Heathen states.

Verse 10. For the burden of the king of princes.] The exactions of the Assyrian king, and the princes of the provinces.

Verse 11. Many altars to sin] Though it does not appear that the Jews in Babylon were obliged to worship the idols of the country, except in the case mentioned by Daniel; yet it was far otherwise with the Israelites in Assyria, and the other countries of their dispersion. Because they had made many altars to sin, while they were in their own land; they were obliged to continue in the land of their captivity a similar system of idolatry against their will. Thus they felt and saw the evil of their idolatry, without power to help themselves.

Verse 12. I have written to him the great things of my law] I have, as it were, inscribed my laws to them; and they have treated them as matters in which they had no interest.

13 They sacrifice flesh for the sacrifices of mine offerings, and eat it; but the Lord accepteth them not; now will he remember their iniquity, and visit their sins: they shall return to Egypt.

14 For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

CHAPTER IX.

The Prophet reproves the Israelites for their sacrifices and rejoicings on their corn-fests, by which they sacrificed to idols, as the Heathen did, the praise of all their plenty, &c. For which reason they are threatened with famine and exile, &c. in a land where they should be polluted, and want the means of worshipping the God of their fathers, or observing the solemnities of His appointment, &c. They scorn; they shall speedily fall before the destroyer, be buried in Egypt, and leave their own pleasant places desolate, &c. God is then introduced declaring His early favour for His people, and the delight he took in their obedience: but, now they had so deeply repented, all their glory will be taking wing, God will forsake them, and their offering is devoted to destruction, 10-16.

Am. U. C. 7. An. Epl. Reg. 18. cir. an. 37. REJOICE not, O Israel, for joy, as other people: for thou hast gone a whoring from thy God, thou hast loved a reward upon every cornfloor.

2 The floor and the winepress shall not feed them, and the new wine shall fail in her.

3 They shall not dwell in the Lord's land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria.

4 They shall not offer wine offerings to the Lord, neither shall they be pleasing unto him: their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the Lord.

5 What will ye do in the solemn day, and in the day of the feast of the Lord?

1 Jer. 1. 11. Zeph. 6. 7.—Or, In the sacrifice of mine offerings they do. 1 Jer. 14. 10, 12. Ch. 6. 8. 9. 4. Amos 5. 22.—Ch. 9. 8. Amos 5. 7.—Deut. 32. 62. Ch. 3. 5, 6, & 11. 5.—Deut. 32. 18.—1m. 30. 28. Eph. 2. 10.—1 Kings 12. 31.—Jer. 17. 27. Amos 2. 5.—Ch. 4. 12, & 5. 4, 7.—Jer. 44. 17. Ch. 2. 12. c Or, in, &c.—Ch. 2. 9, 12.—Or, winevat.—Lev. 23. 33. Jer. 2. 7, & 18. 18. c Ch. 8. 12, & 11. 5. Not into Egypt itself, but into another bondage as bad as that. c Exalt. 4. 12. Dan. 1. 8.—1 Kings 17. 6. Ch. 11. 11.—Chap. 3. 4.—1 Jer. 6. 30. Ch. 8. 13.—Deut. 32. 14.—1 Lev. 17. 11.—Ch. 2. 11.—p Heb. spoil.

Verse 13. They sacrifice flesh for the sacrifices of mine offerings, and eat flesh.—“They sacrifice gifts appointed unto me, and eat flesh.” They offer to their idols the things which belong to Jehovah; or, while pretending to offer unto the Lord, they eat and drink idolatrously; and therefore the Lord will not accept them.

They shall return to Egypt.] Many of them did return to Egypt after the conquest of Palestine by Shalmaneser, and many after the ruin of Jerusalem by Nebuchadnezzar: but they had in effect returned to Egypt by setting up the worship of the golden calves, which were an imitation of the Egyptian Apis.

Verse 14. Israel hath forgotten his Maker] And therefore built temples to other gods. Judah had lost all confidences in the Divine protection, and therefore built many fenced cities. But the fire of God's anger burnt up both the temples and the fortified cities.

NOTES ON CHAPTER IX.

Verse 1. Rejoice not] Do not imitate the heathens, nor serve their idols. Do not prostitute thy soul and body in practising their impurities. Hitherto thou hast acted as a common harlot, who goes even to the common threshing places,—connects herself with the meanest, in order to get a hire, even of the grain there threshed out.

Verse 3. But Ephraim shall return to Egypt] See on chap. viii. 12.

Verse 4. As the bread of mourners] By the law, a dead body, and every thing that related to it, the house where it lay, and the persons who touched it, were all polluted and unclean; and whatever they touched was considered as defiled. See Deut. xxvi. 14; Numb. xix. 11, 13, 14.

For their bread for their soul] The bread for the common support of life, shall not be sanctified to them, by having the first fruits presented at the Temple.

Verse 5. What will ye do in the solemn day] When ye shall be despoiled of every thing by the Assyrians; for the Israelites who remained in the land after its subjection to the Assyrians did worship the true God, and offer unto Him the sacrifices appointed by the law, though in an imperfect and schismatic manner; and it was a great mortification to them to be deprived of their religious festivals in the land of strangers. See Calmet.

Verse 6. For, lo, they are gone] Many of them fled to Egypt to avoid the destruction: but they went there only to dis-

Memphis] Now Cairo,—found them graves. The pleasant places for their silver] The fine estates or villas, which they had purchased by their money, being now neglected and uninhabited, are covered with nettles; and even in their tabernacles, thorns, and brambles of dif-

6 For, lo, they are gone because of destruction: Egypt shall gather them up, Memphis shall bury them: the pleasant places for their silver, nettles shall possess them: thorns shall be in their tabernacles.

7 The days of visitation are come, the days of recompense are come; Israel shall know it: the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred.

8 The watchman of Ephraim, was with my God: but the prophet is a snare of a fowler in all his ways, and hatred in the house of his God.

9 They have deeply corrupted themselves, as in the days of Gibeah: therefore he will visit their sins.

10 I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first time: but they went to Baal-peor, and separated themselves unto that shame; and their abominations were according as they loved.

11 As for Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.

12 Though they bring up their children, yet I will I bereave them, that there shall not be a man left: yea, woe also to them when I depart from them!

13 Ephraim, as I saw Tyrus, is planted in a pleasant place: but Ephraim shall bring forth his children to the murderer.

q Ch. 7. 10. Ver. 2.—Or, their silver shall be desired, the nettles, &c.—a Heb. the desire.—1m. 5. 6, & 32. 13, & 34. 13. Ch. 10. 8.—a Heb. man of the spirit.—Ezek. 13. 3, &c. Mic. 1. 11. Zeph. 3. 4.—Jer. 6. 17, & 31. 6. Ezek. 3. 17, & 33. 7.—Or, against.—Jer. 31. 6. Ch. 10. 8.—Judg. 19. 22.—a Ch. 8. 12.—b 1m. 30. 4. 1m. 7. 1. c See Ch. 2. 15.—d Numb. 25. 3. Pam. 106. 32.—Ch. 4. 14.—1 Jer. 11. 13. See Judg. 6. 32.—g Pam. 81. 12. Ezek. 30. 8. Amos 4. 5.—h Job 27. 14.—Deut. 32. 11, & 18. Deut. 31. 17. 3 Kings 17. 12. Ch. 6. 6.—1 See 1 Sam. 25. 15, 16.—m See Ezek. 36. & 27, & 28.—n Ver. 15. Ch. 13. 16.

ferent kinds grow. These are the fullest marks of utter desolation.

Verse 7. The days of visitation] Of punishment, are come.

The prophet is a fool] Who has pretended to foretell, on Divine authority, peace and plenty; for, behold, all is desolation.

The spiritual man] ארמון פשוט ish ha-ruach, the man of Spirit, who was ever pretending to be under a Divine afflatus.

Is mad] He is now enraged to see every thing falling out contrary to his prediction.

Verse 8. The watchman of Ephraim] The true prophet; was with,—faithful to,—God.

The prophet] The false prophet is the snare of a fowler; is continually deceiving the people, and leading them into snares; and infusing into their hearts deep hatred against God and His worship.

Verse 9. They have deeply corrupted themselves as in the days of Gibeah] This relates to that shocking rape and murder of the Levite's wife, mentioned Judg. xix. 16, &c.

Verse 10. I found Israel like grapes in the wilderness] While they were faithful, they were as acceptable to me as ripe grapes would be to a thirsty traveller in the desert.

I saw your fathers] Abraham, Isaac, Jacob, Moses, Joshua, Caleb, Samuel, &c.

As the firstripe] Those grapes, whose bud having come first, and being exposed most to the sun, have been the first ripe upon the tree; which tree was now in the vigour of youth, and bore fruit for the first time. A metaphor of the rising prosperity of the Jewish state.

But they went to Baal-peor] The same as the Roman Priapus, and worshipped with the most impure rites.

And their abominations were according as they loved.] Or, they became as abominable as the object of their love. So Bp. Newcome. And this was superlatively abominable.

Verse 11. Their glory shall fly away] It shall suddenly spring away from them, and return no more.

From the birth] So that there shall be no birth, no carrying in the womb, no conception.—Newcome. They shall cease to glory in their numbers; for no children shall be born, no woman shall be pregnant, for none shall conceive. Here judgment blasts the very germs of population.

Verse 12. Though they bring up their children] And were they even to have children, I would bereave them of them; for, when I depart from them, they shall have all manner of wretchedness and woe.

Verse 13. Ephraim, as I saw Tyrus] Tyre was strongly situated on a rock in the sea; Samaria was on a mound-

14 Give them, O Lord: what wilt thou give? give them a miscarrying womb and dry breasts.

15 All their wickedness is in Gilgal: for there I hated them: for the wickedness of their doings I will drive them out of mine house, I will love them no more: all their princes are revolvers.

16 Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay even the beloved fruit of their womb.

17 My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.

CHAPTER X.

This Chapter treats of the same subject, but elegantly varied. It begins with comparing Israel to a fruitless vine; but corrupted by two much prosperity, 1. It next reproves and threatens them for their idolatry, 2. sacrilege, 3. and breach of covenant, 4. Their idolatry is then enlarged on; and its fatal consequences declared in terms full of sublimity and pathos, 5-8. God is now introduced complaining of their excessive guilt; and threatening them with captivity in terms that bear a manifest allusion to their favourite liberty, the worshippers of the similitude of a calf or heifer, 9-11. Upon which the Prophet, in a beautiful allegory suggested by the preceding metaphors, exhorts them to repentance; and warns them of the dreadful consequences of their evil courses, if obstinately persisted in, 12-18.

A. M. cir. 3264. B. C. cir. 740. ISRAEL is an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit

1. Lxx. 22. 23.—2. Heb. they casteth the fruit.—p. Ch. 4. 15. & 12. 11.—q. Ch. 1. 6. r. Isa. 1. 29.—y. Ver. 13.—z. Heb. the desires, Ezek. 34. 21.—a. Deut. 32. 64, 65. a. Nah. 2. 7.—Or, a vine emptying the fruit which it groweth.—c. Chap. 9. 11. & 12. 11.—d. Ch. 3. 4.—e. Heb. statues, or, standing images.—f. Or, He hath divided their heart.—g. 1 Kings 16. 22. Matt. 24.

tain, both strong and pleasant. But the strength and beauty of these cities shall not save them from destruction.

Ephraim shall bring forth his children to the murderers.] The people shall be destroyed or led into captivity by the Assyrians. Of the grandeur, wealth, power, &c. of Tyre, see the Notes on Ezekiel, chap. xxvii. and xxviii.

Verse 14. Give them, O Lord: what wilt thou give? There is an uncommon beauty in these words. The prophet, seeing the evils that were likely to fall upon his countrymen, begins to make intercession for them: but when he had formed the first part of his petition, Give them, O Lord! the prophetic light discovered to him that the petition would not be answered, and that God was about to give them something widely different. Then changing his petition, which the Divine Spirit had interrupted, by signifying that he must not proceed in his request, he asks the question, then, What wilt thou give them? and the answer is, Give them a miscarrying womb, and dry breasts. And this he is commanded to announce. It is probable that the Israelites had prided themselves in the fruitfulness of their families, and the numerous population of their country. God now tells them that this shall be no more; their wives shall be barren, and their land cursed.

Verse 15. All their wickedness is in Gilgal.] Though we are not directly informed of the fact, yet we have reason to believe they had been guilty of some scandalous practices of idolatry in Gilgal. See chap. iv. 15.

For there I hated them.] And therefore he determined, for the wickedness of their doings, to drive them out of his house, so that they should cease to be a part of the heavenly family, either as sons or servants; for he would love them no more, and bear with them no longer.

Verse 16. Ephraim is smitten.] The thing being determined, it is considered as already done.

Their root is dried up.] They shall never more be a kingdom. And they never had any political form from their captivity by the Assyrians to the present day.

Yea, though they bring forth.] See the note on ver. 11, 12.

Verse 17. My God will cast them away.] Here the prophet seems to apologize for the severity of these denunciations; and to vindicate the Divine justice, from which they proceeded. It is—

Because they did not hearken unto him.] That my God, the Fountain of mercy and kindness, will cast them away. And they shall be wanderers among the nations.] And where they have wandered to, who can tell? and in what nations to be found, no man knows. Wanderers they are; and perhaps even now unknown to themselves. Some have thought they have found them in one country, some in another; and a very pious writer, in a Book intitled, The Star in the West, thinks he has found their descendants in the American Indians; among whom he has discovered many customs, apparently the same with those of the ancient Jews, and commanded in the Law. He thinks even that the word Je-ho-sha-ha is found in their solemn festival cry, Ye-ho-sha-ha. If by this he long lost people, they are utterly unknown to themselves; their origin being lost in very remote antiquity.

he hath increased the altar; and according to the goodness of his land they have made goodly images.

2 Their heart is divided; now shall they be found faulty: he shall break down their altars, he shall spoil their images.

3 For now they shall say, We have no king, because we feared not the Lord; what then should a king do to us?

4 They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field.

5 The inhabitants of Samaria shall fear because of the calves of Beth-aven: for the people thereof shall mourn over it, and the priests thereof that rejoiced on it, for the glory thereof, because it is departed from it.

6 It shall be also carried unto Assyria for a present to a king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.

7 As for Samaria, her king is cut off as the foam upon the water.

8 The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the

h. Heb. heathen.—i. Ch. 3. 4. & 11. 6. Mic. 4. 9. Ver. 7.—k. See Deut. 32. 18. Amos 5. 7. & 8. 12. Acts 8. 23. Heb. 12. 15.—l. 1 Kings 12. 28. Ch. 8. 5, 6.—m. Ch. 4. 15.—n. Or, Chazarim, 2 Kings 23. 5. Zeph. 1. 4.—o. 1 Sam. 4. 21, 22. Ch. 9. 11. p. Ch. 8. 13.—q. Ch. 11. 6.—r. Ver. 2. 18.—s. Heb. the foam of the water.—t. Ch. 4. 16 & Deut. 8. 22. 1 Kings 12. 30.—u. Ch. 9. 6.

NOTES ON CHAPTER X.

Verse 1. Israel is an empty vine.] Or, a vine that casteth its grapes.

He bringeth forth fruit.] Or, he laid up fruit for himself. He abused the blessings of God to the purposes of idolatry. He was prosperous: but his prosperity corrupted his heart.

According to the multitude of his fruit.] He became idolatrous in proportion to his prosperity; and in proportion to their wealth was the coarseness of their images, and the expensiveness of their idol worship. True is the homely saying of old Quarles:—

“So God’s best gifts, usurp’d by wicked men,
To poison turn, by their own sin-gi-ven.”

Another poet of a higher order, but worse school, says:—

Effluvia opes, irribomata malorum.—Ovid.

Of which the words of St. Paul are nearly a literal rendering,—

Πισα γαρ παρων των κακων εστι η φιλαργυρια.

“For the love of money is the root of all these evils.” 1 Tim. vi. 10. Pity that this beautiful metal, on which God has bestowed such a large portion of mineral perfection, and then hid in the earth, should, on its being digged up by man, become the incentive to so many vices, and draw away his heart from the Creator of all things, and the Fountain of ineffable perfection and goodness.

Verse 2. Their heart is divided.] They wish to serve God and Mammon, Jehovah and Baal: but this is impossible. Now God will do in judgment what they should have done in contrition, break down their altars, and spoil their images.

Verse 3. We have no king.] We have rejected the King of kings; and had we any king, he would be of no service to us in this state, as he would be a captive like ourselves; nor could we have the approbation of God, as we now lie justly under His displeasure.

Verse 4. They have spoken words.] Vain, empty, deceitful words.

Swearing falsely.] This refers to the alliances made with strange powers, to whom they promised fidelity, without intending to be faithful; and from whom they promised themselves protection and support, notwithstanding God was against them, and they knew it. All their words were vain, and in the end as bitter as gall.

Judgment springeth up as hemlock.] As our land lies without cultivation, so that we have nothing but noxious weeds instead of crops; so we have no administration of justice. What is done in this way is a perversion of law, and is as hurtful to society as hemlock would be to animal life. All this may refer to the anarchy that was in the kingdom of Israel before Hoshea’s reign; and which lasted, according to Archbishop Usher, nine years. They then, literally, had no king.

Verse 5. The inhabitants of Samaria shall fear.] According to Carmel, shall worship the calves of Beth-aven; those set up by Jeroboam, at Beth-el. Fear is often taken for religious reverence.

The people thereof shall mourn.] On seeing the object

thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us.

9 O Israel, thou hast sinned from the days of Gibeah: there they stood: the battle in Gibeah against the children of iniquity did not overtake them.

10 It is in my desire that I should chastise them; and the people shall be gathered against them, when they shall bind themselves in their two furrows.

11 And Ephraim is as a heifer that is taught, and loveth to tread out the corn; but I passed over upon her fair neck: I will make Ephraim to ride; Judah shall plow, and Jacob shall break his clods.

12 Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you.

13 Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies:

v. 1m. 2. 18. Luke 23. 30. Rev. 6. 16. & 9. 6. — Chap. 9. 9. — See Judges 9. 2. Deut. 36. 63. — Jer. 16. 16. Ezek. 23. 46, 47. Ch. 8. 10. — Or, when I shall bind them for their two transgressions, or, in their two habitations. — c. Jer. 50. 11.

of their worship carried into captivity, as well as themselves.

And the priests thereof] כֹּהֲנֵי אֶמְרָתִים *camarim*. The priests of Samaria, says Calmet, are here called *camarim*, that is, black coats, or shouters, because they made loud cries in their sacrifices. Instead of יָגִיל יָגִיל, they shall rejoice; learned men propose יָלִיל יָלִיל, shall howl, which is likely to be the true reading: but it is not supported by any of the MSS. yet discovered. But the exigentia loci, — the necessity of the place, requires some such word.

Verse 6. A present to king Jareb] See on chap. v. 13. If this be a proper name, the person intended is not known in history: but it is most likely Pul, king of Assyria, is intended, to whom Menahem, king of Israel, appears to have given one of the golden calves to ensure his assistance.

Verse 7. Her king is cut off as the foam] As lightly as a puff of wind blows off the foam that is formed below by a fall of water; so shall the kings of Israel be cut off. We have already seen that not less than four of them died by assassination in a very short time. See on chap. vii. 7.

Verse 8. The high places] Idol temples. Of Aven] Beth-aven. The thorn and the thistle shall come up on their altars] Owing to the uncultivated and unfrequented state of the land, and of their places of idol worship, the people being all carried away into captivity.

And they shall say to the mountains, Cover us!
And to the hills, Fall on us!

"This sublime description of fear and distress our Lord had in view, Luke xxiii. 30, which may be a reference, and not a quotation. However the Septuagint, in the Codex Alexandrinus, has the same order of words as occurs in the Evangelist. The Parallelist makes the passages more beautiful than Rev. vi. 16; and Isa. ii. 19, wants the animated dramatic form. That there is a reference to the caverns that abounded in the mountainous countries of Palestine, see the Note on Isa. ii. 19." — Newcome.

Verse 9. Thou hast sinned from the days of Gibeah] This is another reference to the horrible rape and murder of the Levite's wife, Judg. xix. 13, 14.

There they stood] Only one tribe was nearly destroyed, viz. that of Benjamin. They were the criminals, the children of iniquity; the others were faultless, and stood only for the rights of justice and mercy.

Verse 10. When they shall bind themselves in their two furrows.] When they are chastised for their two iniquities, i. e. the calves in Dan and Beth-el. — Newcome. But this double iniquity may refer to what Jeremiah says, chap. xi. 13. My people have committed two evils: — 1. They have forsaken me. 2. They have joined themselves to idols.

Verse 11. Ephraim is as a heifer that is taught] One thoroughly broken in to the yoke.

And loveth to tread out] Goes peaceably in the yoke; and is pleased because, not being muzzled, she eats of the corn.

I passed over upon her fair neck] I brought the yoke upon it, that she should not tread out the corn merely, but drive the plough, and drag the harrow. These operations of husbandry are all referred to here, with some others. Ephraim shall tread out the corn, that there may be seed for the fields.

Judah shall plow] That the furrows may receive it. Jacob shall break his clods] Harrow, — that the seed may be covered with the mould.

because thou didst trust in thy way, in the multitude of thy mighty men.

14 Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled Beth-arbel in the day of battle: the mother was dashed in pieces upon her children.

15 So shall Beth-el do unto you because of your great wickedness: in a morning shall the king of Israel utterly be cut off.

CHAPTER XI.

This Chapter gives a very pathetic representation of God's tender and affectionate regard for Israel, by metaphors chiefly borrowed from the conduct of a mother towards her tender offspring. From this, occasion is taken to reflect on their ungrateful return to the Divine goodness, and to denounce against them the judgments of the Almighty, 1-7. But suddenly and unexpectedly the prospect changes. Beams of mercy break from the clouds just now fraught with vengeance. God, to speak in the language of man, feels the relentings of a tender parent: — His words yearn. — His mercy triumphs. — His righteous child shall yet be pardoned. As the Lion of the tribe of Judah, He will employ His power to save His people. He will call his children from the land of their captivity; and, as doves, they will fly to Him, a faithful and a holy people, 8-12.

WHEN Israel was a child, then I loved him, and called my son out of Egypt.

A. U. C. c. 14.
Roman, Reg.
Rom. cir. m. 14.

Mic. 4. 12. — Heb. the beauty of her neck. — Prov. 18. 21. — Jer. 4. 2. — Job 11. 22. — Ch. 8. 7. Gal. 4. 7. — Ch. 13. 16. — 2 Kings 15. 34. & 18. 13. — Ch. 13. 1. Heb. the soil of your soil. — in Ver. 7. — Ch. 9. 15. — Matt. 2. 18. — p. Emd. 122.

Israel very frequently made great depredations on Judah; and as this heifer loved to tread out the corn, and not plow, — is therefore added, that he should be made to plow, — be put under the yoke, namely, that of the Assyrians. What is added, Judah and Jacob shall plow for themselves, means that Judah should not now plow for Israel, but for himself; as Israel shall no more make depredations upon him. Dodd.

Verse 12. Sow to yourselves in righteousness] Let the seed you sow be of the best kind, and in just measure. Reap in mercy] By the blessings of God on this plowing, sowing, and harrowing, you may expect a good crop in harvest.

Break up your fallow ground] Do not be satisfied with a slight furrow: let the land that was fallowed, (slightly plowed) be broken up again with a deep furrow. For it is time to seek the Lord] This should be immediately done: the season is passing; and if you do not get the seed in the ground, the early rain will be past, and your fields will be unfruitful.

Rain down righteousness upon you.] God will give you the early rain in due time, and in proper measure. Here are the metaphors, and the application cannot be difficult. Here are plowing, sowing, harrowing, watering, reaping, threshing, and feeding on the produce of well directed labour. All may be applied to the human heart, and the work of God upon it. Correction, contrition, conversion, receiving the grace of Christ, bringing forth fruit, &c.

Verse 13. Ye have plowed wickedness] Ye have laboured sinfully.

Ye have reaped iniquity] The punishment due to your iniquity.

Ye have eaten the fruit of lies] Your false worship, and your false gods, have brought you into captivity and misery.

Because thou didst trust in thy way] Didst confide in thy own counsels, and in thy mighty men, and not in the God who made you.

Verse 14. Shall a tumult arise] The enemy shall soon fall upon thy people, and take all thy fortified places.

As Shalman spoiled Beth-arbel] Some think that this refers to Jerub-baal, or Gideon's victory over Zalmunna, general of the Midianites; see Judg. vii. 11. Others think that an allusion is made here to the destruction of Arbela, a city of Armenia, by Shalmaneser, here called Shalman; and this while he was only general of the Assyrian forces, and not yet king. I think, the history to which this refers is unknown. It seems that it was distinguished by some remarkable ferocities.

The mother was dashed in pieces upon her children.] But when, where, how, and by whom, still remains unknown. Conjecture in such a case, must be useless.

Verse 15. So shall Beth-el do unto you] This shall be the consequence of your idolatry.

In a morning shall the king of Israel utterly be cut off.] Suddenly, unexpectedly. Hoshea, the king of Israel, shall be cut off by the Assyrians. There are some allusions to facts in this Chapter, which cannot be easily verified, as we have not sufficient acquaintance with the history of those times.

NOTES ON CHAPTER XI.

Verse 1. When Israel was a child] In the infancy of his political existence.

2 As they called them, so they went from them: ^a they sacrificed unto Baalim, and burned incense to graven images.

3 I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them.

4 I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.

5 He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return.

6 And the sword shall abide on his cities, and shall consume his branches, and devour them because of their own counsels.

7 And my people are bent to backsliding from me: though they called them to the Most High, none at all would exalt him.

8 How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboiim? mine heart is turned within me, my repentings are kindled together.

9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for

I am God, and not man; the Holy One in the midst of thee; and I will not enter into the city.

10 They shall walk after the Lord: he shall roar like a lion: when he shall roar, then the children shall tremble from the west.

11 They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the Lord.

12 Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints.

CHAPTER XII.

The Prophet, in very pointed terms, describes the unprofitableness and destruction attending vicious courses; particularly such as Ephraim pursued, who instead of God, and courted the alliance of idolatrous princes. 1. Judah is also reproved, 2. He is reminded of the extraordinary favour of God to his father Jacob, in giving him the birthright; and exhorted, after his example, to wrestle with God (the Angel of the covenant, the same unchangeable Jehovah) for a blessing; and to love mercy, and execute justice. 3.—9. Ephraim is accused of pursuing practices that are criminal, although pretending to integrity. 7, 8. God then threatens to deprive the people of their possessions, 9, as they had rejected every instance of reformation, 10, and given themselves up to gross impiety. 11. As a mark of aggravation of their guilt, they are reminded from what humble beginnings they had been raised, 12, 13. The Divine judgments about to fall upon Israel are declared to be the result of gross provocation, 14.

A. M. cir. 3279.
B. C. cir. 725.
A. U. C. cir. 29.
Romuli, Reg.
Rom. cir. 66. 33.

EPHRAIM feedeth on wind, and followeth after the east wind; he daily increaseth lies and desolation;

erulled not.—q Jer. 9. 7. Ch. 6. 14.— Gen. 14. 8.— 19. 24. Dent. 99. 23. Amos 4. 11. a Deut. 32. 26. Isa. 63. 15. Jer. 31. 30.— 1. Numb. 33. 19. Isa. 55. 8. 9. Mai. 3. 6. b Isa. 31. 4. Joel 3. 16. Amos 1. 2.—y Zech. 9. 7.—w Isa. 60. 8. Ch. 7. 11.—x Ezek. 38. 25. 28. & 37. 31.—z Ch. 12. 1.— Or, with the most holy.—a Ch. 8. 7.

I loved him, and called my son out of Egypt.] Where he was greatly oppressed; and in this I gave the proof of my love. I preserved my people in their affliction there, and brought them safely out of it.

Verse 3. I taught Ephraim also to go.] An allusion to a mother or nurse teaching a child to walk: directing it how to lift and lay its feet; and supporting it in the mean time by the arms, that it may use its feet with the greater ease.

Verse 4. I drew them with cords of a man.] This is a reference to leading strings, one end of which is held by the child, the other by the nurse, by which the little one, feeling some support, and gaining confidence, endeavours to walk. God, their heavenly Father, made use of every means and method to induce the Israelites to walk in the right and only safe path; for, as the Targum says, "As beloved children are drawn, I drew them by the strength of love."

That take off the yoke on their jaws.] I did every thing that mercy could suggest, and justice permit, to make their duty their delight and profit. There appears to be here an allusion to the moving and pulling forward the collar or yoke of beasts which have been hard at work, to let in the cool air between it and their neck, so as to refresh them, and prevent that heat, which with the sweat would scald their necks, and take off not only the hair, but the skin. I have often done this at the land ends, in plowing, when at the turnings the cattle were permitted a few moments to draw their breath after the hard pull that terminated the furrow at either end of the field:—

And I laid meat unto them.] Giving them at the same time a bite of grass or hay to encourage them to go on afresh. The metaphor is strong and expressive; and he who ever had or saw the management of cattle in the plough or cart must admire it. Thus God acted with the people on whose necks was the yoke of His law. How many privileges, advantages, and comforts, did He mingle with His precepts, to make them at once a righteous and a happy people!

Verse 5. He shall not return into—Egypt.] I have brought them thence already, with the design that the nation should never return thither again: but, as they have sinned, and forfeited my favour and protection, they shall go to Assyria; and this, because they refused to return to me. This view of the verse removes every difficulty.

Verse 6. The sword shall abide on his cities.] Israel was agitated with external and intestine wars from the time of Jeroboam the Second. Although Zechariah his son reigned twelve years, yet it was in continual troubles; and he was at last slain by the rebel Shallum; who, having reigned one month, was slain by Menahem. Pekahiah succeeded his father Menahem, and reigned two years; and was killed by Pekah, son of Remaliah. He joined Rezin, king of Assyria; and made an irruption into the land of Judah: but Ahaz having obtained succour from Tiglath-Pileser, king of Assyria, Pekah was defeated, and the tribes of Reuben, Gad, Naphtali, and the half-tribe of Manasseh, were carried away captives by the Assyrian king; and in a short time after, Hoshea, son of Elah, slew Pekah, and usurped the kingdom, which he could not possess without the assistance of Salmamezer, who for his services imposed a tribute on the Israelitish king.

Wishing to rid himself of this yoke, he applied to the king of Egypt:—but this being known to Salmamezer, he came against Samaria; and, after a three years' siege took, and destroyed it. Thus, the sword rested on their cities;—it continued in the land till all was ruined. See Calmet.

Verse 7. Though they called them to the Most High.] Newcome is better:—And though they call on him together because of the yoke, he will not raise it. He shall receive no refreshment. See the metaphor, ver. 4.

Verse 8. How shall I give thee up.] See the Notes on ch. vi. 4, where we have similar words from similar feelings.

Mine heart is turned within me.] Justice demands thy punishment; Mercy pleads for thy life. As thou changes, Justice resolves to destroy, or Mercy to save. My heart is oppressed; and I am weary with repenting,—with so frequently changing my purpose. All this, though spoken after the manner of men, shews how merciful, compassionate, and loath to punish, the God of heaven is. What sinner, or saint, upon earth has not been a subject of these gracious operations!

Verse 9. I will not execute.] Here is the issue of this conflict in the Divine mind. Mercy triumphs over judgment: Ephraim shall be spared. He is God, and not man. He cannot be affected by human caprices. They are now penitent, and implore mercy;—He will not, as man would do, punish them for former offences, when they have fallen into His hand. The holy place is in Ephraim, and God is in this holy place; and He will not go into the cities, as He did into Sodom and Gomorrah, to destroy them. Judgment is His strange work.

Verse 10. They shall walk after the Lord.] They shall discern the operations of His providence; when—

He shall roar like a lion.] When He shall utter His majestic voice, Cyrus shall make his decree. The people shall tremble,—be in a state of commotion; every one hurrying to avail himself of the opportunity to return to his own land.

Verse 11. They shall tremble as a bird.] Those of them that are in Egypt shall also be called thence, and shall speed hither as a bird. Those in Assyria shall also be called to return, and they shall flee as doves to their windows. All shall, in the fulness of time, return to their own land. And—

I will place them in their houses, saith the Lord.] They shall have their Temple once more; and all their holy ordinances.

Verse 12. Ephraim compasseth me about with lies.] I think this verse does not well unite with the above; that it belongs to another subject, and should begin the following Chapter, as in the Hebrew.

Judah yet ruleth with God.] There is an allusion here to Gen. xxxii. 24, where Jacob, having wrestled with the Angel, had his name changed to Israel, one that rules with God. That glory the Israelites had lost by their idolatry; but Judah still retained the true worship, and alone deserved the name of Israel.

Bishop Newcome translates this clause thus:—
"But hereafter they shall come down a people of God; Even a faithful people of saints."

Even allowing this to be the most correct view of the original, I do not see what we gain by this change.

and they do make a covenant with the Assyrians, and oil is carried into Egypt.

2 The Lord hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him.

3 He took his brother by the heel in the womb, and by his strength he had power with God:

4 Yea, he had power over the Angel, and prevailed: he wept and made supplication unto him: he found him in Beth-el, and there he spake with us;

5 Even the Lord God of hosts; the Lord is his memorial.

6 Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually.

7 He is a merchant, the balances of deceit are in his hand: he loveth to oppress.

8 And Ephraim said, Yet I am become rich, I have found me out substance: in all my la-

bours, they shall find none iniquity in me that were sin.

9 And I that am the Lord thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feast.

10 I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.

11 Is there iniquity in Gilead? surely they are vanity: they sacrifice bullocks in Gilgal; yea, their altars are as heaps in the furrows of the fields.

12 And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep.

13 And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved.

14 Ephraim provoked him to anger most bitterly: therefore shall he leave his blood upon him, and his reproach shall his Lord return unto him.

b 2 Kings 17. 4. Ch. 8. 13. Ch. 7. 11.—c Isa. 30. 6. & 57. 9.—d Ch. 4. 1. Mic. 6. 2. e Hab. 1. 11.—f Gen. 25. 26.—g Heb. over a prince, or, beloved himself.—h Gen. 22. 24. &—i Gen. 28. 12. 13. & 25. 9. 10. 15.—k Exod. 3. 15. l Ch. 1. 1. Mic. 6. 8.—m Ps. 37. 7.—n Or, Canaan: See Ezek. 16. 3.—o Prov. 11. 1. Amos 8. 5.—p Or, deceive.—q Zech. 11. 5. Rev. 3. 17.—r Or, all my labours suffice me not: he shall have punishment of iniquity in whom is sin.

h Hab. 1. 11.—i Ch. 13. 4.—j Lev. 23. 43. 44. Num. 8. 17. Zech. 14. 16.—k 2 Kings 17. 12.—l Heb. by the hand.—m Ch. 5. 1. & 6. 1.—n Ch. 4. 15. & 9. 15. Amos 4. 4. & 5. 5.—o Ch. 8. 11. & 10. 1.—p Gen. 28. 5. Dent. 28. 4.—q Gen. 22. 24. 25.—r Exod. 13. 20. 51. & 13. 3. Ps. 77. 30. Isa. 63. 11. Mic. 6. 4.—s 2 Kings 17. 11.—t Heb. with bitterness.—u Heb. bloods: See Ezek. 13. 13. & 12. 10. & 24. 7. &—v Dan. 11. 13.—w Dent. 28. 37. Lam. 3. 61.—x

NOTES ON CHAPTER XII.

Verse 1. *Ephraim feedeth on wind*] He forms and follows empty and unstable counsels.

Followeth after the east wind] They are not only empty, but dangerous and destructive. The east wind was, and still is, in all countries, a parching, wasting, injurious, wind.

He daily increaseth lies] He promises himself safety from foreign alliances. He made a covenant with the Assyrians, and sent a subsidy of oil to Egypt. The latter abandoned him; the former oppressed him.

Verse 2. *The Lord hath also a controversy with Judah*] The rest of the Prophecy belongs both to Judah and Israel. He reproaches both with their ingratitude, and threatens them with God's anger. In order to make their infidelity the more hateful, and their malice the more sensible, He opposes to them the righteousness, obedience, and piety, of their father Jacob. He recalls to their minds the benefits they had received since they returned from Egypt. He speaks afterwards of their kings; and how, in their ingratitude, they refused to have him for their Monarch. Having mentioned this fact, he subjoins reflections, exhortations, invectives, and threatenings; and continues this subject in this and the two following Chapters.—*Calmet*.

Verse 3. *He took his brother by the heel*] See on Gen. xxv. 26, and xxxii. 24, &c.

Verse 4. *He had power over the Angel*] Who represented the invisible Jehovah.

He wept, and made supplication] He entreated with tears that God would bless him; and he prevailed. The circumstance of his weeping is not mentioned in Genesis.

He found him in Beth-el] It was there that God made those glorious promises to Jacob relative to his posterity. See Gen. xxviii. 13—15.

Verse 5. *The Lord is his memorial*] He is the same God He was when Jacob so successfully wrestled with Him.

Verse 6. *Therefore turn thou to thy God*] Because He is the same, and cannot change. Seek Him as faithfully and as fervently as Jacob did, and you will find Him the same merciful and compassionate Being.

Verse 7. *He is a merchant*] Or a Canaanite; referring to the Phœnicians, famous for their traffic. Ephraim is as corrupt as those heathenish traffickers were. He kept, as many in all ages have done, a weight and a weight; a heavy one to buy with, and a light one to sell by.

Verse 8. *I am become rich*] They boasted in their riches, notwithstanding the unjust manner in which they were acquired.

In all my labours they shall find none iniquity in me] This is frequently the language of merchants, tradesmen, &c. None are so full of professions of equity and justice, while all the time they are endeavouring to overreach, both in buying and selling.—“Sir, I cannot afford it at that price.”—“It is not mine for that money.”—“I assure you that it cost me more than you offer.”—“I am sorry I cannot take your money: but if I did, I should lose by the article,” &c. &c. &c. I have heard such language over and over, when I knew every word was false. Truth is a sacred thing in the sight of God! but who regards it as he should! There are however many noble exceptions

among merchants and tradesmen. Bp. Newcome gives another turn to the subject, by translating:—

“All his labours shall not be found profitable unto him,
For the iniquity wherewith he hath sinned.”

Verse 9. *And I—the Lord thy God*] I who brought thee out of the land of Egypt, will again make thee to dwell in tabernacles. This appears to be a threatening. I will reduce you to as miserable a state in the land of your captivity, as you often were through your transgressions in the wilderness. This was the opinion of some of the ancients, on this verse; and the context requires to be understood in this way. I do not think that the feast of tabernacles is referred to.

Verse 10. *I have also spoken*] I have used every means, and employed every method, to instruct and save you. I have sent prophets, who spake plainly, exhorting, warning, and beseeching you, to return to me. They have had Divine visions, which they have declared and interpreted. They have used similitudes, symbols, metaphors, allegories, &c. in order to fix your attention, and bring you back to your duty and interest. And, alas! all is in vain; you have not profited by my condescension. This text St. Paul seems to have had full in view, when he wrote Heb. i. 1. God, who, at sundry times and divers manners, spake in time past unto the fathers by the prophets. See the Note on the above.

Dr. Dodd supposes, that there are three distinct kinds of prophecy mentioned here:—1. Immediate inspiration, when God declares the very words. 2. Vision; a representation of external objects to the mind, in as lively a manner as if they were conveyed by the senses. 3. Parables and apt resemblances.

Verse 11. *Iniquity in Gilead*] Gilgal and Gilead are equally iniquitous, and equally idolatrous. Gilead, which was beyond Jordan, had already been brought under subjection by Tiglath-pileser. Gilgal, which was on this side Jordan, shall share the same fate; because it is now as idolatrous as the other.

Their altars are as heaps] They occur every where. The whole land is given to idolatry.

Verse 12. *Israel served for a wife*] Seven years for Rachel.

For a wife he kept sheep] Seven years for Leah; having been cheated by Laban, who gave him first Leah, instead of Rachel; and afterwards made him serve seven years more before he would confirm his first engagement. Critics complain of want of connection here. Why is this isolated fact predicted? Thus, in a detached sentence, the prophet speaks of the low estate of their ancestors, and how amply the providence of God had preserved and provided for them. This is all the connection this place requires.

Verse 13. *By a prophet (Moses) the Lord brought Israel out of Egypt, and by a prophet (Joshua) was he preserved*] Joshua succeeded Moses, and brought the Israelites into the Promised Land; and when they passed the Jordan at Gilgal, he received the covenant of circumcision;—and yet this same place was now made by them the seat of idolatry! How blind, and how ungrateful!

Verse 14. *Therefore shall he leave his blood upon him*] He will not remove his guilt. These are similar to our

CHAPTER XIII.

This Chapter begins with observing that the fear of God leads to prosperity, but sin to ruin; a truth most vividly exemplified in the sin and punishment of Ephraim. 1-3. As an aggravation of their guilt, God reminds them of His former favours, 4, 5, which they had shamefully abused, 6, and which now expose them to dreadful punishments, 7, 8. He tempers, however, these awful threatenings with gracious promises; and, on their repentance, engages to save them, when no other could protect them, 9-11. But, alas! instead of repenting, Ephraim is filling up the measure of his iniquity, 12, 13. Notwithstanding this, God promises to put forth His almighty power in behalf of His people; and, 1, as it were, raise them from the dead, 14; although, in the mean time, they must be visited with great national calamities, compared first to the noxious and parching east wind, 15; and described immediately after in the plainest terms, 16.

A. U. C. cir. 29. Romal, Reg. Rom. cir. an. 52.

WHEN Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died.

2 And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let us be the men that sacrifice: we kiss the calves.

3 Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

1 Kings 17. 16, 18. Ch. 11. 2-k Heb. they add to sin.-l Ch. 2. 8. & 4.-m Or, the sacrifice of men.-n Kings 19. 18.-o Ch. 3. 4.-p Dan. 2. 35.-q Isa. 43. 11. Chap. 12. 8.-r Isa. 43. 11. & 45. 31.-s Deut. 2. 7. & 32. 10.-t Deut. 8. 15. & 32. 10. u Heb. droughts.-v Deut. 8. 12, 14. & 32. 15.-w Ch. 8. 14.-x Lam. 5. 10. Ch. 5. 14. y Jer. 6. 6.

Lord's words, John iii. 36; ix. 41. "He that believeth not on the Son of God, shall not see life, for the wrath of God abideth on him;" shall not be removed by any remission, as he rejects the only way in which he can be saved. Because ye say, we see: therefore, your sin remaineth, i. e. it still stands charged against you. Your miseries and destruction are of your own procuring; your perdition is of yourselves. God is as merciful as He is just.

NOTES ON CHAPTER XIII.

Verse 1. When Ephraim spake trembling] When he was meek and humble.

He exalted himself in Israel] He became great in God's sight; he rose in the Divine esteem in proportion as he sunk in his own. But this did not continue.

He offended in Baal] He became an idolater.

He died] The sentence of death from the Divine justice went out against him.

This has been differently understood.—as soon as Ephraim spake (To your tents, O Israel!) there was a trembling or commotion: then the kingdom was exalted in Israel. Thus taken, it refers to the division of the ten tribes from Rehoboam, son of Solomon, 1 Kings xii. 16, &c. and the establishment of the kingdom of Israel under Jeroboam, in opposition to that of Judah; which breach was never healed.

Verse 2. And now they sin more and more] They increase in every kind of vice, having abandoned the great Inspirer of virtue.

Let the men that sacrifice kiss the calves.] This was the test. If there be a Jew that pretends to sacrifice, and whose conversion is dubious, let him come openly, and kiss the calves. This will shew what he is; no real Jew will do this. If he be an idolater, he will not scruple. This was the ancient method of adoration. 1. They kissed the idol. 2. When the statue was too high, or too far off, they presented the hand, in token of alliance. 3. They brought that hand respectfully to their mouths, and kissed it. This was the genuine act of adoration; from ad, to, and os, oris, the mouth. So PLINY, Hist. Nat. lib. xviii. c. 1. Adorando, dexteram ad oscula referimus.

And APULDEUS, Astin. lib. iv. Admoventes oribus suis dexteram, ut ipsam prorsus deam religiosis adorationibus venerabantur. See Calmet, and see the Note on Job xxxi. 17.

Verse 3. Therefore they shall be as the morning cloud—as the early dew—as the chaff—as the smoke] Four things, most easy to be driven about and dissipated, are employed here to shew how they should be scattered among the nations, and dissipated by captivity.

Verse 4. I am the Lord thy God] This was the first discovery I made of myself to you, and the first commandment I gave; and I shewed you that besides me there was no Saviour. There is a remarkable addition in the Septuagint here:—"But I am Jehovah thy God, who stretched out the heavens, and created the earth. And I shewed them not to thee, that thou shouldst walk after them. And I brought thee up out of the land of Egypt, &c." This might have been once in the Hebrew text.

Verse 5. I did know thee] I approved of thee;—I

4 Yet I am the Lord thy God from the land of Egypt, and thou shalt know no god but me: for there is no saviour beside me.

5 I did know thee in the wilderness, in the land of great drought.

6 According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me.

7 Therefore I will be unto them as a lion: as a leopard by the way will I observe them:

8 I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion: as the wild beast shall tear them.

9 O Israel, thou hast destroyed thyself; but in me is thine help.

10 I will be thy king: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?

11 I gave thee a king in mine anger, and took him away in my wrath.

12 The iniquity of Ephraim is bound up; his sin is hid.

2 Sam. 17. 8. Prov. 17. 12.—a Heb. the beast of the field.—b Prov. 6. 32. Ch. 14. 1. Mal. 1. 9.—c Ver. 4.—d Heb. in thy help.—e Rather, What is thy king? King Hoshea being then in prison, 2 Kings 17. 4.—f Deut. 32. 35. Ch. 10. 3. Ver. 4. g 1 Sam. 8. 15.—h 1 Sam. 8. 7. & 10. 16. & 15. 22, 23. & 16. 1. Ch. 10. 3.—i Deut. 32. 34. Job 14. 17.

loved thee;—and, by miraculously providing for thee in that land of drought, I demonstrated my love.

Verse 6. According to their pasture] They had a rich pasture, and they were amply supplied with every good. They became exalted in heart, forgot their God, and became a prey to their enemies. He that exalteth himself shall be abased.

Verse 7. I will be unto them as a lion] שחאל shachal, is supposed to mean here the black lion, frequent in Æthiopia.

As a leopard] נמר namar, so termed from its spotted skin; for, to be spotted is the signification of the root.

Will I observe them] The leopard, tiger, panther, will hide themselves in thick bush wood, near where they expect any prey to pass; and, as soon as it comes near, spring suddenly upon it. To this is the allusion in the Text:—By the way will I observe them; watch for them as the leopard does. They shall be greatly harassed even on their way to Assyria, when going into captivity.

Verse 8. As a bear—bereaved] This is a figure to denote excessive ferocity. See the Note on 2 Sam. xvii. 8, where a remarkable instance is given.

And will rend the caul of their heart] Every savage beast goes first to the seat of the blood, when it has seized its prey: as in this fluid they delight more than in the most delicate parts of the flesh.

There will I devour them like a lion] לבי labi, the old strong lion; drinking the blood, tearing the flesh, and breaking the bones to extract the marrow.

The wild beast shall tear them] Probably this refers to the chakal or jackal, who frequently hunts down the prey, which the lion takes the liberty to devour, while the jackal stands by; and afterwards picks the bones. Hence he has been called the lion's provisor, and the lion's waiting man.

Verse 9. O Israel, thou hast destroyed thyself] These evils come not by my immediate infliction; they are the consequences of thy own crimes. In the above terrifying figures of the ferocious beasts, the prophet only shews what they would meet with from the hand of the Assyrians, in the war, the famine, and the captivity; God being represented as doing what He only permits to be done.

But in me is thine help.] "Though thou hast destroyed thyself, yet in me alone can thy help be found."—Nescomer. And others read, And who will help thee? reading w mi, who, for ב, bi, in me. Though this is countenanced by the Syriac, yet there is no evidence of it in any of the MSS. yet collated; nor do I think it to be the true reading.

Verse 10. Give me a king and princes?] Referring to the time in which they cast off the Divine theocracy; and chose Saul in the place of Jehovah.

Verse 11. I gave thee a king in mine anger] Such was Saul; for they highly offended God, when they clamoured to have a king like the heathen nations that were around them.

Took him away in my wrath.] Permitted him and the Israelites to fall before the Philistines. Others think that Shalmaneser was the king thus given, and Hoshea the king thus taken away.

Verse 12. The iniquity of Ephraim is bound up] It

13 * The sorrows of a travailing woman shall come upon him: he is an unwise son; for he should not stay long in the place of the breaking forth of children.

14 * I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

15 Though he be fruitful among his brethren, an east wind shall come, the wind of the Lord shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels.

16 * Samaria shall become desolate; for she hath rebelled against her God; they shall fall

k. Im. 13. 8. Jer. 30. 6.—1 Prov. 22. 3.—m. 2 Kings 19. 3.—q. Heb. a time.—o. Im. 25. 8. Ezek. 37. 12.—p. Heb. the hand.—q. Cor. 15. 51, 53.—r. Jer. 15. 6. Rom. 11. 28. s. See Gen. 41. 52. & 42. 19.—t. Jer. 41. 1. Ezek. 17. 10. & 19. 12. Ch. 4. 19.

is registered in my court of justice: the death-warrant is in store, and will be produced in due time. Though there be not at present the judgment inflicted, which such glaring transgressions demand, yet it will surely come. Such crimes cannot go unpunished.

Verse 13. The sorrows of a travailing woman] These judgments shall come suddenly and unavoidably.

The place of the breaking forth of children.] As there is a critical time in parturition in which the mother, in hard labour, may by skilful assistants be eased of her burden, which, if neglected, may endanger the life both of parent and child; so there was a time in which Ephraim might have returned to God, but they would not; therefore they are now in danger of being finally destroyed. And, speaking after the manner of men, he must be deemed an unwise son who, if he had power and consideration, would prolong his stay in the porch of life, where he must be necessarily suffocated; so is Ephraim, who, though warned of his danger, having yet power to escape, continued in his sin, and is now come to destruction. I could illustrate the allusion in the text farther, and show the accurate propriety of the original: but the subject forbids it.

Verse 14. I will ransom them from the power of the grave] In their captivity, they are represented as dead and buried, which is a similar view to that taken of the Jews in the Babylonian captivity by Ezekiel, in his vision of the valley of dry bones. They are now lost as to the purpose for which they were made, for which God had wrought so many miracles for them and for their ancestors: but the gracious purpose of God shall not be utterly defeated. He will bring them out of that grave, and ransom them from that death; for as they have deserved that death and disgraceful burial, they must be redeemed and ransomed from it, or still lie under it. And who can do this but God Himself? And He will do it. In the prospect of this, the prophet exclaims, in the Person of the universal Redeemer, O death, I will be thy plagues; I will bring into thy reign the principle of its destruction. The Prince of life shall lie for a time under thy power, that He may destroy thy power.

O grave, I will be thy destruction] I will put an end to thy dreary domination by rising from the dead, and bring life and immortality to light by my gospel; and in finally raising from death the whole human race in the day of the general resurrection.

שֵׁוֹל sheol, which we translate grave, is the state of the dead. מוֹת מוֹת maveth, which we translate death, is the principle of corruption, that renders the body unfit to be longer the tenement of the soul, and finally decomposes it. Sheol shall be destroyed, for it must deliver up all its dead. Maveth shall be annihilated, for the body shall be raised incorruptible. See the use which the apostle makes of this passage, 1 Cor. xv. 54, 55: but he does not quote from the Hebrew, nor from any of the ancient Versions. He had to apply the subject anew; and the Spirit, which had originally given the words, chose to adapt them to the subject then in hand, which was the resurrection of the dead in the last day. Instead of דְּבָרֵי דְבָרֵי debarica, thy plagues, one of my oldest MSS., ninety-six of Kennicott, and thirty-two of De Rossi, have דְּבָרֵי דְבָרֵי debarca, thy plague, that which shall carry thee off, as the plague does them who are affected by it. To carry off, carry away, is one of the regular meanings of the verb דָּבַר dabar.

Repentance shall be hid from mine eyes.] On these points I will not change my purpose; this is the signification of repentance when attributed to God.

Verse 15. Though he be fruitful] יִצְהָרִי yaphri; a paranomasia on the word עִפְרַיִם ephraim, which comes

by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.

CHAPTER XIV.

By the terrible denunciation of vengeance which concludes the preceding Chapter, the Prophet is led to exhort Israel to repentance, furnishing them with a beautiful form of prayer, very suitable to the occasion, 1-3. Upon which God, ever ready to pardon the penitent, is introduced making large promises of blessing, in allusion to those copious dews which refresh the green herbs, and which frequently descend as only temporal situations, but also the rich and refreshing comforts of the Gospel, 4-7. Their reformation from idolatry is foretold, and their consequent prosperity, under the emblem of a green flourishing vine, 8; but these promises are read to those who bring forth the fruits of righteousness, and the wicked declared to have no share in them.

O ISRAEL, return unto the Lord thy God; for thou hast fallen by thine iniquity.

2 Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips.

u. Heb. vessels of desire. Nah. 2. 9.—v. Fulfilled, chr. 721. 5 Kings II. 6 w. 2 Kings 18. 12.—x. 2 Kings 18. 12. & 15. 16. Isa. 13. 16. Ch. 10. 14, 15. Amos 1. 13. Nah. 8. 10.—y. Ch. 12. 6. Joel 2. 18.—z. Ch. 13. 8.—a. Or, give good.—b. Heb. 12.

from the same root as שָׁרַח sharah, to be fruitful, to spread, to bud.

An east wind shall come] As the east wind parches and blasts all vegetation, so shall Salsmanoeer blast and destroy the Israelitish state.

Verse 16. Samaria shall become desolate] This was the capital of the Israelitish kingdom. What follows is a simple prophetic declaration of the cruelties which should be exercised upon this hapless people by the Assyrians, in the sackage of the city.

NOTES ON CHAPTER XIV.

Verse 1. O Israel, return unto the Lord] These words may be considered as addressed to the people now in captivity, suffering much; but having still much more to suffer, if they did not repent. But it seems that all these evils might yet be prevented, though so positively predicted, if the people would repent and return; and the very exhortation to this repentance shews, that they had still power to repent, and that God was ready to save them and avert all these evils. All this is easily accounted for on the doctrine of the contingency of events, i. e. the poising a multitude of events on the possibility of being or not being, and leaving the will of man to turn the scale; and that God will not foreknow a thing as absolutely certain, which His will has determined to make contingent. A doctrine against which some solemn men have blasphemed, and philosophic infidels declared; but without which fate and dire necessity must be the universal governors, prayer be a useless meddling, and Providence nothing but the inevitable adamant chain of unchangeable events; that all virtue is vice, or vice virtue; or that there is no distinction between them, each being eternally determined and unalterably fixed by a sovereign and uncontrollable will and unvarying necessity, from the operation of which no soul of man can escape, and no occurrence in the universe be otherwise than it is. From such blasphemy good Lord deliver us.

Verse 2. Take with you words] And you may be assured that you pray aright, when you use the words which God Himself has put in your mouths. On this very ground, there is a potency in the LORD'S PRAYER, when offered up believingly, beyond what can be found in any human composition. And it may be presumed that it was this consideration that induced our reformers to introduce it so frequently in the public Liturgy.

See the order of God's directions here:—

1. Hearing these merciful invitations, believe them to be true.
2. Cast aside your idols; and return to God as your Maker, King, and Saviour.
3. Take with you the words by which you have been encouraged, and plead them before God.
4. Remember your iniquity, deeply deplore it, and beg of God to take it all away.
5. Let faith be in exercise to receive what God waits to impart. Receive us graciously; וְקַח אֵת וּפְתַח לִבְךָ וְקַח אֵת וְקַח אֵת וְקַח אֵת—when thou hast emptied us of evil, fill us with goodness.
6. Be then determined (through grace) to live to His glory, so shall we render thee the calves (עֲבָדֵי פָרִים, for which the Versions in general read עֲבָדֵי פְרִים, omitting the ב mem,) of our lips; the sacrifices of praise, thanksgiving, gratitude, and the hearty obedience, which your lips have often promised.
7. Having thus determined, specify your resolutions to depend on God alone for all that can make you wise, useful, holy, and happy. The resolutions are,—
 1. Ashur shall not save us—We will neither trust in,

3 *Asshur shall not save us; ' we will not ride upon horses: ' neither will we say any more to the work of our hands, *Ye are our gods:* ' for in thee the fatherless findeth mercy.

4 I will heal 'their backsliding, I will love them 'freely: for mine anger is turned away from him.

5 I will be as ' the dew unto Israel: he shall ' grow as the lily, and ' cast forth his roots as Lebanon.

6 His branches ' shall spread, and ' his beauty

shall be as the olive tree, and ' his smell as Lebanon.

7 ' They that dwell under his shadow shall return; they shall revive *as the corn* and ' grow as the vine: the ' scent thereof *shall be* as the wine of Lebanon.

8 Ephraim *shall say,* " What have I to do any more with idols? " I have heard *him,* and observed him: *I am like a green fir tree.* " From me is thy fruit found.

9 * Who *is wise,* and he shall understand

3 Jer. 31. 13, &c. Ch. 5. 13. & 12. 1. — f Deut. 17. 16. Psa. 33. 17. Isa. 30. 2, 16. & 31. 1. — Ch. 2. 17. Ver. 3. — 4 Psa. 10. 14. & 88. 3. — 5 Jer. 5. 6 & 14. 7. Ch. 11. 7. & Eph. 1. 6. — 1 Job 39. 19. Prov. 19. 12. — m Or, *Mosom*. — n Heb. *strike*.

8 Heb. *shall go*. — p Psa. 52. 8 & 119. 3. Eccles. 50. 10. — q Gen. 37. 27. Cant. 4. 11. r Psa. 91. 1. — s Or, *Mosom*. — t Or, *monorial*. — u Ver. 8. — Jer. 31. 12. — v Jam. 1. 17. — x Psa. 107. 43. Jer. 2. 13. Dan. 12. 10. Eccles. 39. 24, 27. John 8. 47. & 15. 37.

nor fear, this rich and powerful king. We will not look after riches or power for true rest and peace of mind.

2. *We will not ride upon horses*—We shall no more fix our hopes on the proud Egyptian cavalry, to deliver us out of the hands of enemies to whom thy Divine justice has delivered us. We will expect no rest nor happiness in the elegancies of life, and gratification of our senses.

3. *Neither shall we say to the work of our hands, Ye are our gods*—We will not trust in any thing without us; nor even in any good thing we are able to do through Thy grace; knowing we have nothing but what we have received. We will trust in Thy infinite mercy for our final salvation.

4. And we will do all this from the conviction, that *in Thee the fatherless findeth mercy*; for we are all alike helpless, desolate, perishing orphans, till translated into Thy family.

Verse 4. *I will heal their backsliding*] Here is the answer of God to these prayers and resolutions. See its parts:—

1. Ye have backslidden and fallen, and are grievously and mortally wounded by that fall: but I who am the Author of life, and am He who redeems from death, will heal all these wounds and spiritual diseases.

2. *I will love them freely*—*נדהב*, *nidebah*, after a liberal princely manner. I will love them so, as to do them incessant good. It shall not be a love of affection merely, but shall be a beneficial love. A love that not only feels delight in itself; but fills them with delight who are its objects, by making them unutterably and supremely happy.

3. *For mine anger is turned away from him*—Because he has turned back to me. Thus God and man become friends.

Verse 5. *I will be as the dew unto Israel*—On these metaphors I gladly avail myself of the elegant and just observations of Bp. Louth.—“These verses, (5, 6, 7,) contain gracious promises of God’s favour and blessings upon Israel’s conversion. In the fifth verse, it is described by that refreshment, which copious dews give to the grass in summer. If we consider the nature of the climate, and the necessity of dews in so hot a country, not only to refresh, but likewise to preserve life; if we consider also the beauty of the oriental lilies, the fragrance of the cedars which grow upon Lebanon, the beauteous appearance which the spreading olive trees afforded, the exhilarating coolness caused by the shade of such trees, and the aromatic smell exhaled by the cedars; we shall then partly understand the force of the metaphors here employed by the prophet: but their full energy no one can conceive, till he feels both the want, and enjoys the advantage, of the particulars referred to in that climate where the prophet wrote.”—Louth’s Twelfth and Nineteenth Prelection; and Dodd on the place.

What a glorious prophecy! what a wonderful prophet! how sublime, how energetic, how just. The great master prophet Isaiah alone, could have done this better. And these are not for Israel merely after the flesh; they are for the Israel of God. We have lot and portion in the matter; God also places His love upon us. Here the Reader must feel some such sentiment as the shepherd in Virgil, when enraptured with the elegy which his associate had composed on their departed friend. The phraseology and metaphors are strikingly similar; and therefore I shall produce it.

*Tula haec carmen nobis, divine Poeta,
Quae super fontis in gramine, quae per amnem,
Dulce acris solibus idem respicere rivis.
Nec calidam solum aequiparans, sed vocis magisterium.
Phœbusque puer! in monte eris illic ab illo.
Nec sumus hanc quærentes modo sibi nostra vicissim
Dicimus, Desideremus hanc tollimus ad ætra;
Daphnim ad ætra feremus: amaris nos quærens Daphnidem.
Virgil, Ecl. v. ver. 46.*

* O heavenly poet, such thy verse appears,
So sweet, so charming to my ravish’d ears,
As to the weary swain with cares oppress’d,
Beneath the ev’ning shade, refreshing rest.

As to the feverish traveller, when first
He finds a crystal stream to quench his thirst.
In singing, as in piping, you excel;
And scarce your master could perform so well.
O fortunate young man! at least your lays
Are next to his, and claim the second praise.
Such as they are, my rural songs I join
To raise your Daphnim to the powers divine;
For Daphnim was my friend, as well as mine.” }

Verse 7. *They that dwell under his shadow shall return*] The Targum is curious:—“They shall be gathered together from the midst of their captivity; they shall dwell under the shadow of his Christ, and the dead shall revive.”

They shall revive as the corn] The justness and beauty of this metaphor is not generally perceived. After the corn has been a short time above the earth, in a single spike, the blades begin to separate, and the stalk to spring out of the centre. The side leaves turn back to make way for the protruding stalk; and fall bending down to the earth, assuming a withered appearance, though still attached to the plant. To look at the corn in this state, no one, unacquainted with the circumstance, could entertain any sanguine hope of a copious harvest. In a short time other leaves spring out; the former freshen, and begin to stand erect; and the whole seems to revive from a vegetative death. This is the circumstance to which the prophet refers; *they shall revive as the corn*. Of this a prudent and profitable use may be made.

1. When a soul is first drawn by the cords of love, chap. xi. 4, every thing seems to it promising, comfortable, and delightful, like the corn in its first state.

2. But when the Spirit of judgment brings to the light of conscience the hidden things of iniquity, and repentance is deepened into contrition, the broken and the contrite heart groans, and thinks that *all is lost*; deep distress takes place, and discouragement succeeds discouragement. This answers to the corn in its second state.

3. By and by the pardon comes, and God’s love is shed abroad in the heart by the Holy Ghost; every hope is revived and realized, the full corn in the ear becomes manifest; and this answers to the corn in its third state.—*They shall revive as the corn*.—Glory be to God for His unspeakable gift!

Verse 8. *What have I to do any more with idols?*] The conversion of Ephraim is now as complete as it was sincere. God hears and observes this.

I am like a green fir-tree] Perhaps these words should be joined to the preceding, as Newcome has done; and be a part of God’s speech to Ephraim. *I have heard him; and I have seen him as a flourishing fir-tree*. He is become strong and vigorous; and, from his present appearance of healthiness, his future increase and prosperity may be safely anticipated.

From me is thy fruit found.] All thy goodness springs from the principle of grace which I have planted in thy soul: for as the earth cannot bring forth fruit without the blessing of God, sending the dews and rains, with the genial rays of the sun; so neither can the soul of man, even of the most pious, bear fruit, without a continual influence from the Most High. Without the former, neither grass could grow for cattle, nor corn for the service of man: without the latter, no seeds of righteousness could take root, no stalk of promise could grow, no fruit of grace could be produced. And the unclean spirit, which was cast out, would soon return; and, finding his former house empty, swept, and garnished, would re-enter with seven demons of greater power, and worse influence; and the latter end of that man would be worse than the first. Reader, ever consider that all thy good must be derived from God; and all that good must be preserved in thee by his continued influence of light, love, and power, upon thy soul.

Verse 9. *Who is wise, and he shall understand these things*] What things? Those which relate to the backslidings, iniquity, and punishment, of Israel; and to the mercy and kindness of God in their promised restoration.

these things? prudent, and he shall know them? for the ways of the LORD are right, and the

just shall walk in them: but the transgressors shall fall therein.

y Ps. 119. 14, 27, 33. & 145. 17. Prov. 10. 28.

Luke 2. 24. 2 Cor. 2. 16. 1 Pet. 2. 7, 8.

The things which belong to the work of sin in the heart; the things which belong to the work of grace in the soul; and particularly the things mentioned in this wonderful Chapter.

Prudent, and he shall know them] He who endeavours to understand them, who lays his heart to them, such a person shall understand them.

For the ways of the LORD are right] This is the conclusion which the prophet makes from the whole. All God's conduct, both in the dispensation of justice and mercy, is right; all as it should be, all as it must be, because He is too wise to err, too good to be unmerciful.

The just shall walk in them] This is a truth which he will always acknowledge; and illustrate it by a righteous and godly life.

But the transgressors shall fall therein.] Howsoever good they might have been before, if they do not consider the necessity of depending upon God; of receiving all their light, life, power, and love, from Him; ever evidencing

that faith which worketh by love; maintaining an obedient conduct, and having respect to all God's precepts; they shall fall, even in the way of righteousness. When still using the Divine ordinances, and associating with God's people, they shall perish from the way; and be like Ephraim who once spoke trembling, and was exalted in Israel, who was God's beloved son, and called out of Egypt; yet, by offending in Baal, giving way to the idols of his heart, fell from God, fell into the hands of his enemies, and became a wretched thrall in a Heathen land.

*Whoso is wise, let him understand these things!
Whoso is prudent, let him know them!—*

He who is well instructed will make a proper application of what he has here read—will tremble at the threatenings, and embrace the promises, of his God.

The Targum is worthy the most serious attention.

The ways of the LORD are right, and the just who walk in them shall live for ever: but the ungodly, because they have not walked in them, shall be delivered into hell.

END OF THE NOTES ON THE BOOK OF THE PROPHET HOSEA.

INTRODUCTION

TO THE BOOK OF

THE PROPHET JOEL.

JOEL, the son of *Pethuel*, the second of the Twelve Small Prophets, was, as is said, of the tribe of *Reuben*, and city of *Bethoran*; or rather *Betharan*, for *Bethoran* was on this side *Jordan*, in the tribe of *Ephraim*, and *Betharan* was on the other side of the river, in the tribe of *Reuben*. Joel prophesied in the kingdom of *Judah*; and it is the opinion of some critics, that he did not appear there till after the removal of the ten tribes and the destruction of the kingdom of *Israel*. We do not know distinctly the year wherein he began to prophesy, nor that in which he died. He speaks of a great famine, and an inundation of locusts which ravaged *Judea*: but as these are evils not uncommon in that country, and all sorts of events have not been registered in history, we can infer nothing from thence towards fixing the particular period of *Joel's* prophecy.

St. Jerom, followed by many others, both ancients and moderns, believed *Joel* to have been contemporary with *Hosea*, according to this rule laid down by him, that when there is no certain proof of the time wherein any prophet lived, we are to be directed in our conjectures by the time of the preceding prophet, whose epoch is better known. But this rule is not always certain; and should not hinder us from following another system, if we have good reason for doing so. The *Hebrews* maintain that *Joel* prophesied under *Manasseh*; and as collateral circumstances seem to preponderate in favour of this hypothesis, it has been accordingly followed in the Margin. Under the idea of an enemy's army, the prophet represents a cloud of locusts, which in his time fell upon *Judah*, and caused great desolation. This, together with the caterpillars, and the drought, brought a terrible famine upon the land. God, being moved with the calamities and prayers of His people, scattered the locusts, and the wind blew them into the sea. These misfortunes were succeeded by plenty and fertility. After this, the prophet foretold the day of the Lord, and the vengeance He was to exercise in the valley of *Jezreel*. He speaks of the *Teacher of righteousness*, whom God was to send; and of the Holy Spirit which was to descend upon all flesh. He says that *Jerusalem* will be inhabited for ever; that salvation will come out from thence; and that whosoever shall call upon the name of the Lord shall be saved. All this relates to the New Covenant, and the time of the Messiah. See *Calmet*.

Bishop Lowth observes that "The style of *Joel* differs much from that of *Hosea*; but, though of a different kind, is equally poetical. It is elegant, perspicuous, clear, diffusive, and flowing; and, at the same time, very sublime, nervous, and animated. He displays the whole power of poetic description in the first and second Chapters; and at the same time his fondness for metaphors, comparisons, and allegories: nor is the connexion of his subjects less remarkable than the graces of his diction. It is not to be denied that in some places he is very obscure; which every attentive Reader will perceive, especially in the end of this prophecy." *Psal.* xxi.; and see *Dodd*. The two first Chapters are inimitably beautiful and the language, in force, and often in sound, well adapted to the subject. See the note on ver. 1.

THE BOOK OF THE PROPHET JOEL.

Chronological Notes relative to the commencement of Joel's prophesying, upon the supposition that this event took place about six hundred and ninety years before the commencement of the Christian era.

Year from the Creation, according to Archbishop Usher, 3014.—Year of the Julian Period, 6096.—Year since the Flood, 1698.—Year from the foundation of Solomon's temple, 322.—Year since the division of Solomon's monarchy into the kingdoms of Israel and Judah, 595.—Year since the extinction of the kingdom of Israel by Shalmaneser, king of Assyria, 31.—Third year of the Twenty-second Olympiad.—Year from the building of Rome, according to the Varroonian computation, 61.—Year since the vulgar era of Christ's nativity, 669.—Cycle of the Sun, 20.—Cycle of the Moon, 15.—Third year of Eryzias, the last decessal sverren of the Athenians.—First year of Anaximenes, king of Lacedaemone, of the family of the Proclidae.—Thirty-fifth year of Eurycrates I. king of Lacedaemone, of the family of the Euryclidae.—Fourth year of Dalaon, the first king of the Medes.—Fortieth year of Ptolemaeus I., king of Macedonia.—Twenty-ninth year of Gyges, king of Lydia.—Ninth year of Manasse king of Judah.

CHAPTER I.

This and the beginning of the next Chapter contains a double prophecy, applicable in its primary sense to a plague of locusts which was to devour the land, and to be accompanied with a severe drought and famine; and in its secondary sense it denotes the Chaldean invasion. Both senses must be admitted; for some of the expressions will apply only to the death by insects, others to the desolation by war. The construction of both is beautiful and well conducted. In this Chapter the distress of every order of people is strongly painted; and not only does the face of nature languish when the God of nature is displeas'd, 1-19; but the very beasts of the field, by a bold figure, are represented as supplicating God in their distress, and representing the staple of man, 20.

THE word of the LORD that came to Joel the son of Pethuel.

2 Hear this, ye old men, and give ear, all ye inhabitants of the land.

3 Hath this been in your days, or even in the days of your fathers?

4 Tell ye your children of it, and let your children tell their children, and their children another generation.

a Ch. 2. 2.—b Psa. 78. 4.—c Deut. 32. 28. Ch. 2. 25.—d Heb. The ravines of the palmerworm.—e Isa. 32. 18.

NOTES ON CHAPTER I.

Verse 1. *The word of the Lord that came to Joel*] See the Introduction for some account of this prophet, whose history is very obscure. Bishop Newcome thinks that he prophesied while the kingdom of Judah subsisted, and refers to chap. ii. 1, 15, (see also chap. i. 14, and the Note there) but not long before its subversion; as his words, ch. iii. 1, seem to imply that its captivity was approaching. See 2 Kings xxi. 10-15. He therefore favours the conjecture of *Drusius*, that this prophet lived under *Manasse*, and before his conversion, 2 Chron. xxxiii. 13; that is, some time from before Christ 697 to (suppose) 660.

Verse 2. *Ye old men*] Instead of זקנים ha-zekanim, old men, a few MSS. have זקנים ha-cohanim, ye priests,—but improperly.

Hath this been in your days] He begins very abruptly; and, before he proposes his subject, excites attention and alarm by intimating that he is about to announce disastrous events, such as the *oldest man* among them has never seen, nor any of them learnt from the histories of ancient times.

Verse 3. *Tell ye your children of it*] To heighten the effect he still conceals the subject; and informs them that it is such as should be handed down from father to son through all generations.

Verse 4. *That which the palmerworm hath left*] Here he begins to open his message; and the words he chooses shew that he is going to announce a devastation of the land by locusts, and a famine consequent on their depredations. What the different insects may be which he specifies, is not easy to determine. I shall give the words of the original, and their etymology.

The *palmerworm*, נשׂא gazam, from the same root, to cut short: probably the caterpillar, or some such blight, from its cutting the leaves of the trees into pieces for its nourishment.

The locust, ארבה arabah, from רבה rabah, to multiply, from the immense increase and multitude of this insect.

Cankerworm, פל ילק, from פל lak, to lick, or lap with the tongue: is the reference uncertain.

Caterpillar, חסיל chasil, from חסל chasal, to consume, to eat up; the consumer. Bishop Newcome translates the first, the grasshopper; the second, locust; the third, devouring locust; and the fourth, consuming locust.

4 That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.

5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.

6 For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek-teeth of a great lion.

7 He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white.

8 Lament like a virgin girded with sackcloth for the husband of her youth.

f So Prov. 30. 25, 26, 27. Ch. 2. 2, 11, 25.—g Rev. 9. 4.—h Isa. 5. 6.—i Heb. having Agave for a barking.—k Isa. 32. 12.—l Prov. 2. 17. Jer. 2. 4.

After all that has been said by interpreters concerning these four animals, I am fully of opinion that the *arabeh*, or locust himself, is the gazem, the yalek, and the chasil; and that these different names are used here by the prophet to point out the locust in its different states, or progress, from embryo to full growth. See the Note on chap. ii. 2.

Verse 5. *Awake, ye drunkards*] The general destruction of vegetation by these devouring creatures has totally prevented both harvest and vintage; so that there shall not be wine even for necessary uses, much less for the purposes of debauchery. It is well known that the ruin among the vines by locusts prevents the vintage for several years after.

Verse 6. *A nation is come up upon my land*] That real locusts are intended there can be little doubt: but it is thought that this may be a double prophecy, and that the destruction by the Chaldeans may also be intended; and that the four kinds of locust mentioned above may mean the four several attacks made on Judea by them. The first in the last year of Nabonassar, (father of Nebuchadnezzar,) which was the third of Jehoiakim; the second when Jehoiakim was taken prisoner, in the eleventh year of his reign; the third in the ninth year of Zedekiah; and the fourth, three years after, when Jerusalem was destroyed by Nebuchadnezzar. Others say that they mean four powers which have been enemies of the Jews:—1. The palmerworm,—the Assyrians and Chaldeans. 2. The locust,—the Persians and Medes. 3. The cankerworm,—the Greeks, and particularly Antiochus Epiphaneus. 4. The caterpillar,—the Romans. Others make them four kings,—Tiglath-pileser, Shalmaneser, Sennacherib, and Nebuchadnezzar. But of such similitudes there is no end; and the best of them is arbitrary and precarious.

Verse 7. *He hath laid my vine waste*] The locusts have eaten off both leaves and bark. חסיל חסיל chashoph chashophah, he hath made it clean bare; שׂא שׂא shabad sadeh, the field is laid waste, ver. 10; and כסו כסו kebad mishadai, a destruction from the Almighty, ver. 15; are all paronomasies in which this prophet seems to delight.

Verse 8. *Lament like a virgin—for the husband of her youth.*] Virgin is a very improper version here. The original is בתולה bethulah, which signifies a young woman, or bride; not a virgin, the proper Hebrew for which is נשׂא alamah. See the notes on Isa. vii. 14, and Matt. i. 23.

9 The meat offering and the drink offering is cut off from the house of the Lord; the priests, the Lord's ministers, mourn.

10 The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth.

11 Be ye ashamed, O ye husbandmen; howl, O ye vine-dressers, for the wheat and for the barley; because the harvest of the field is perished.

12 The vine is dried up, and the fig-tree languisheth; the pomegranate-tree, the palm-tree also, and the apple-tree, even all the trees of the field, are withered: because joy is withered away from the sons of men.

13 Gird yourselves, and lament, ye priests: howl, ye ministers of the altar; come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withheld from the house of your God.

14 Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord,

15 Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come.

16 Is not the meat cut off before our eyes, joy and gladness from the house of our God?

17 The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

18 How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

19 O Lord, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field.

20 The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

CHAPTER II.

The Prophet sounds the alarm of a dreadful calamity, the description of which is most terribly worked up, 1-11. Exhortation to repentance, fasting, and prayer, that the Divine judgments may be averted, 12-17. God will in due time take vengeance on all the enemies of pure and unshaken religion, 18-20. Great prosperity of the Jews subsequent to their return from the Babylonian captivity, 21-27. Joel then makes an elegant transition to the outpouring of the Holy Ghost on the day of Pentecost, 28-30; for so these verses are explained by one of the twelve apostles of the Lamb. See Acts ii. 16-21. Prophecy concerning the destruction of Jerusalem, which was shortly to follow the opening of the Gospel dispensation, 31. Promises of safety to the faithful and penitent; promises afterwards remarkably fulfilled to the Christians in their escape to Pella from the desolating sword of the Roman army, 32.

BLOW ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand;

2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.

Ol. cir. XXII. 3. Num. Pom. Reg. Rom. cir. an. 26.

m Ver. 13. Chap. 2. 14.—n Jer. 12. 11, & 14. 3.—p Isa. 21. 7. Ver. 12.—q Or, subdued.—r Jer. 14. 2, 4.—s Ver. 10.—t Isa. 34. 11. Jer. 40. 33. See Psal. 4. 7, Jer. 2. 3.—u Ver. 8. Jer. 4. 8.—v Ver. 9.—w 2 Chron. 20. 3, 4. Ch. 2. 15, 16.—x Jer. 23. 20.—y Or, day of restraint.—z 2 Chron. 30. 13.—a Jer. 30. 7.—b Isa. 13. 6, 9. Chap. 2. 1.

b See Dent. 12. 4, 7, & 16. 11, 14, 15.—c Heb. grass.—d Hos. 4. 3.—e Psal. 50. 15. f Jer. 5. 10. Ch. 2. 3.—g Or, Adulations.—h Job 38. 41. i Job 41. 21. & 145. 15. j 1 Kings 17. 7. & 18. 5.—k Jer. 4. 5. Ver. 15.—l Or, corner.—m Num. 10. 5, 8.—n Ch. 1. 15. Oth. 15. Zeph. 1. 14, 15.—o Amos 5. 19, 20.—p Ver. 5, 11, 25. Ch. 1. 6.—q Exod. 10. 14.—r Heb. of generation and generation.

Verse 9. The meat offering and the drink offering is cut off] The crops and the vines being destroyed by the locusts, the total devastation in plants, trees, corn, &c. is referred to and described with a striking variety of expression in this and the following verses.

Verse 12. The vine is dried up] Dr. Shaw observes, that in Barbary, in the month of June, the locusts collect themselves into compact bodies, a furlong or more square; and march on, eating up every thing that is green or juicy; and letting nothing escape them, whether vegetables or trees.

They destroy the pomegranate, the palm, the apple, (תפוח tappuch, the citron tree,) the vine, the fig, and every tree of the field. See the Note on chap. ii. 2.

Verse 14. Call a solemn assembly] קראו atsarah signifies a time of restraint, as the Margin has it. The clause should be translated,—consecrate a fast, proclaim a time of restraint; that is, of total abstinence from food, and from all secular employment. All the elders of the land and the representatives of the people were to be collected at the Temple, to cry unto the Lord, to confess their sins, and pray for mercy. The Temple was not yet destroyed. This prophecy was delivered before the captivity of Judah.

Verse 15. Alas for the day!] The Syriac repeats this;—the Vulgate, Septuagint, and Arabic, thrice.—"Alas, alas, alas, for the day!"

As a destruction from the Almighty] The destruction that is now coming is no ordinary calamity; it is as a signal judgment immediately inflicted by the Almighty.

Verse 17. The seed is rotten under their clods] When the sprout was cut off as low as possible by the locusts, there was no farther germination. The seed rotted away.

Verse 18. How do the beasts groan!] I really think that the neighing of horses, or braying of asses, is wonderfully expressed by the sound of the original: סו נאחסו mah נענאחאס behemah, how do the horses neigh,—how do the asses bray! בהמה behemah is a collective name for all domestic cattle, and those used in husbandry.

Cattle are perplexed] They are looking every where, and wandering about to find some grass, and know not which way to run.

Verse 19. O Lord, to thee will I cry] Let this calamity come as it may, we have sinned, and should humble ourselves before God; and it is such a calamity as God alone can remove, therefore, unto Him must we cry.

The fire hath devoured the pastures] This may either refer to a drought, or to the effects of the locusts; as the ground, after they have passed over it, every where appears

as if a sheet of flame had not only scorched, but consumed every thing.

Verse 20. The beasts of the field cry also unto thee] Even the cattle, wild and tame, are represented as supplicating God to have mercy upon them, and send them provender! There is a similar affecting description of the effects of a drought in Jeremiah, chap. xiv. 6.

The rivers of waters are dried up] There must have been a drought as well as a host of locusts; as some of these expressions seem to apply to the effects of intense heat.

For המדבר ha-midbar, the wilderness, one of my oldest MSS. reads מדבר midbar, wilderness simply, as in ver. 19. Eight or ten of Dr. Kennicott's have the same reading.

NOTES ON CHAPTER II.

Verse 1. Blow ye the trumpet in Zion] This verse also shews that the Temple was still standing. All assemblies of the people were collected by the sound of the trumpet.

The day of the Lord cometh] This phrase generally means a day of judgment or punishment.

Verse 2. A day of darkness, &c.] The depredations of the locusts are described from the second to the eleventh verse, and their destruction in the twentieth. Dr. Shaw, who saw locusts in Barbary in 1724 and 1725, thus describes them:—

"I never observed the mantes, bald locusts, to be gregarious. But the locusts, properly so called, which are so frequently mentioned by sacred as well as profane writers, are sometimes so beyond expression. Those which I saw in 1724 and 1725 were much bigger than our common grasshoppers; and had brown spotted wings, with legs and bodies of a bright yellow. Their first appearance was toward the latter end of March, the wind having been for some time south. In the middle of April their numbers were so vastly increased that, in the heat of the day, they formed themselves into large and numerous swarms; flew in the air like a succession of clouds; and, as the prophet Joel expresses it, (ii. 10.) they darkened the sun. When the wind blew briskly, so that these swarms were crowded by others, or thrown one upon another, we had a lively idea of that comparison of the Psalmist, (Psa. cix. 23,) of being tossed up and down as the locust. In the month of May, when the ovaries of those insects were ripe and turgid, each of these swarms began gradually to disappear; and retired into the Mellijah, and other adjacent plains, where they deposited their eggs. These were no sooner hatched in June, than each of these broods collected itself into a compact body of a furlong or more in square; and marching directly afterwards, forwards directly towards the sea,

3 A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

4 The appearance of them is as the appearance of horses; and as horsemen, so shall they run.

5 Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

6 Before their face the people shall be much pained; all faces shall gather blackness.

7 They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

8 Neither shall one thrust another; they shall walk every one in his path: and when

they fall upon the sword, they shall not be wounded.

9 They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.

10 The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:

11 And the Lord shall utter his voice before his army: for his camp is very great; for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it?

12 Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning:

13 And rend your heart, and not your garments, and turn unto the Lord your God: for he

1 Chap. 1. 19, 20.—x Gen. 2. 8. & 13. 10. Isa. 51. 3.—Zech. 7. 14.—Rev. 9. 7. Rev. 9. 9.—Jer. 2.—p Jer. 8. 21. Lam. 4. 8. Nah. 2. 10.—q Heb. pot.—Or. dant.—Jer. 9. 21.—1 John 10. 1.—Psa. 13. 7.—Isa. 13. 10. Ezek. 32. 7. Ver. 31. Ch. 2. 15. Matt. 24. 29.

w Jer. 25. 30. Ch. 3. 16. Amos 1. 2.—x Ver. 25.—y Jer. 50. 34. Rev. 18. 8.—1 Jer. 30. 7. Amos 5. 18. Zeph. 1. 15.—a Num. 91. 25. Mal. 3. 2.—b Jer. 4. 1. Ba. 14. 6. & 14. 1.—c Psa. 34. 13. & 51. 17.—d Gen. 37. 34. 2 Sam. 1. 11. Job 1. 20.

they let nothing escape them; and eating up every thing that was green and juicy, not only the lesser kinds of vegetables, but the vine likewise, the fig tree, the pomegranate, the palm, and the apple tree; even all the trees of the field, Joel i. 12; in doing which they kept their ranks like men of war; climbing over, as they advanced, every tree or wall that was in their way. Nay, they entered into our very houses and bedchambers, like so many thieves. The inhabitants, to stop their progress, made a variety of pits and trenches all over their fields and gardens, which they filled with water; or else they heaped up in them heath, stubble, and such like combustible matter, which were severally set on fire upon the approach of the locusts. But this was all to no purpose; for the trenches were quickly filled up, and the fires extinguished, by infinite swarms succeeding one another; while the front was regardless of danger, and the rear pressed on so close that a retreat was altogether impossible. A day or two after one of these broods was in motion, others were already hatched to march and glean after them; gnawing off the very bark, and the young branches, of such trees as had before escaped with the loss only of their fruit and foliage. So justly have they been compared by the prophet Joel (chap. ii. 3.) to a great army; who farther observes, that the land is as the garden of Eden before them, and behind them a desolate wilderness.

"Having lived near a month in this manner, like a *μυρσιονιστος* *ἴσος*, or sword with ten thousand edges, (to which they have been compared,) upon the ruin and destruction of every vegetable substance which came in their way, they arrived at their full growth, and threw off their nymphal state by casting their outward skin. To prepare themselves for this change, they clung by their hinder feet to some bush, twig, or corner of a stone; and immediately, by using an undulating motion, their heads would first break out, and then the rest of their bodies. The whole transformation was performed in seven or eight minutes, after which they lay for a short time in a torpid and seemingly languishing condition; but as soon as the sun and the air had hardened their wings, by drying up the moisture which remained upon them, after casting their sloughs, they reassumed their former voracity, with an addition both of strength and agility. Yet they did not continue long in this state, before they were entirely dispersed, as their parents were before, after they had laid their eggs; and as the direction of the marches and flights of them both was always to the northward, and not having strength, as they have sometimes had, to reach the opposite shores of Italy, France, or Spain, it is probable they perished in the sea; a grave which, according to these people, they have in common with other winged creatures."—*Travels*, 4to edition, pp. 187, 8.

A day of darkness] They sometimes obscure the sun. And *Thuanus* observes of an immense crowd, that they darkened the sun at mid day.

As the morning spread upon the mountains] They appeared suddenly; as the sun, in rising behind the mountains, shoots his rays over them. *Adanson*, in his voyage to Senegal, says,—"Suddenly there came over our heads a thick cloud, which darkened the air, and deprived us of the rays of the sun. We soon found that it was owing to a cloud of locusts." Some clouds of them are said to have darkened the sun for a mile; and others for the space of twelve miles! See on ver. 10.

Verse 3. A fire devoureth before them] They consume

like a general conflagration. (They destroy the ground, not only for the time, but burn trees for two years after." *Sir Hans Sloane*, Nat. Hist. of Jamaica, Vol. I. p. 29.)

Behind them a flame burneth] "Wherever they feed," says *Ludolf*, (in his History of Ethiopia) "their leaving seem as if parched with fire."

Nothing shall escape them.] "After devouring the herbage," says *Adanson*, "with the fruits and leaves of trees, they attacked even the buds and the very bark; they did not so much as spare the reeds with which the huts were thatched."

Verse 4. The appearance of horses] The head of the locust is remarkably like that of the horse; and so *Ray* on Insects describes them,—*Caput oblongum, equi instar, prona spectans*,—"They have an oblong head, like that of a horse, bending downward." On this account, the *Italians* call them *cavalletta*, cavalry. *Bochart* remarks, from an Arabic writer, that the locusts resemble ten different kinds of animals:—1. The HORSE in its head. 2. The ELEPHANT in its eyes. 3. The BULL in its neck. 4. The STAG in its horns. 5. The LION in its breast. 6. The SCORPION in its belly. 7. The EAGLE in its wings. 8. The CAMEL in its thighs. 9. The OSTRICH in its feet. And, 10. The SERPENT in its tail. *Vid. Hieroz.* Vol. II. p. 475, edit. 1692. But its most prominent resemblance is to the horse, which the prophet mentions; and the Arabic writer puts in the first place, as being the chief.

Verse 5. Like the noise of chariots] *Bochart* also remarks:—"The locusts fly with a great noise, so as to be heard six miles off; and, while they are eating the fruits of the earth, the sound of them is like that of a flame driven by the wind."—*Ibid.* p. 478.

Verse 6. All faces shall gather blackness.] Universal mourning shall take place, because they know that such a plague is irresistible.

Verse 7. Like mighty men—like men of war (and as horsemen, ver. 4.)] The prophet does not say they are such, but they resemble. They are locusts: but in their operations, are like the above.

They shall not break their ranks] See the account on ver. 2, from *Dr. Shaw*.

Verse 8. They shall not be wounded.] They have hard scales like a coat of mail: but the expression refers to the utter uselessness of all means to prevent their depredations. See *Shaw's* account above.

Verse 10. The earth shall quake—the heavens shall tremble] Poetical expressions, to point out universal consternation and distress. The earth quaked to see itself deprived of its verdure; the heavens trembled to find themselves deprived of their light.

The sun and the moon shall be dark] *Bochart* relates, that "their multitude is sometimes so immense as to obscure the heavens for the space of twelve miles!"—*Ibid.* p. 479.

Verse 11. The Lord shall utter his voice] Such a mighty force seems as if summoned by the Almighty; and the noise they make in coming announce their approach, while yet afar off.

Verse 12. Turn ye even to me] Three means of turning are recommended:—Fasting, weeping, mourning; i. e. continued sorrow.

Verse 13. Rend your hearts] Let it not be merely a rendering of your garments, but let your hearts be truly contrite. Merely external worship and hypocritical pretensions will only increase the evil, and cause God to meet you with heavier judgments.

is *gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

14 Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God?

15 Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

17 Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

18 Then will the Lord be jealous for his land, and pity his people.

19 Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:

20 But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the ut-

most sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.

21 Fear not, O land; be glad and rejoice: for the Lord will do great things.

22 Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.

24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

25 And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.

26 And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed.

27 And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed.

28 And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and

Exod. 34. 6. Psa. 86. 15. Jonah 4. 2.—f. Josh. 14. 12. 2 Sam. 12. 24. 2 Kings 19. 4. Amos 5. 15. Jonah 3. 8. Zeph. 2. 3.—f. Isa. 65. 8. Hag. 2. 19.—f. Ch. 1. 11. 12.—f. Num. 10. 3. Ver. 1.—f. Chap. 1. 14.—f. Exod. 19. 10. 22.—f. Chap. 1. 14. 2. Chron. 20. 13.—f. 1 Cor. 7. 5.—f. Ezek. 8. 16. Matt. 23. 35.—f. Exod. 32. 11. 12. Dent. 9. 25.—f. Or, use of by-word not in them.—f. Psa. 42. 10. & 79. 10. & 116. 2. Mic. 7. 10.—f. Zeph. 1. 14. & 2. Dent. 32. 35. Isa. 63. 10.—f. See Chap. 1. 10. Mal. 3. 10, 11, 12.—f. See Exod. 10. 12.—f. Jer. 1. 14.—f. Ezek. 47. 12. Zeph. 1. 2.

2. Dent. 11. 14.—f. Heb. as hath magnified to do.—f. Ch. 1. 15. 22.—f. Zeph. 8. 12. See Ch. 1. 19.—f. Isa. 41. 16. & 61. 10. 14. 3. 12. Zeph. 10. 7.—f. Or, a teacher of righteousness.—f. Heb. according to righteousness.—f. Lev. 26. 4. Dent. 11. 14. & 28. 12.—f. Jam. 5. 7.—f. Ch. 1. 4.—f. Ver. 11.—f. Lev. 26. 5. Psa. 22. 26. See Lev. 26. 30. Mic. 6. 14.—f. Ch. 3. 17.—f. Lev. 26. 11, 12. Ezek. 37. 25, 27, 31.—f. Isa. 63. 5, 21, 22. Ezek. 39. 22, 23.—f. Isa. 44. 8. Ezek. 39. 29. Acts 2. 17.—f. Zeph. 12. 10. John 7. 39.—f. Isa. 64. 12.

For he is gracious] Good and benevolent in His own nature.

Merciful] Pitying and forgiving, as the effect of this goodness and benevolence.

Slow to anger] Is not easily provoked to punish, because He is gracious and merciful.

Of great kindness] Exuberant goodness to all them that return to Him.

And repenteth him of the evil.] Is ever ready to change His purpose to destroy, when He finds the culprit willing to be saved. See the Notes on Exod. xxxiv. 6, 7.

Verse 14. Who knoweth, if he will return] He may yet interpose and turn aside the calamity threatened; and so far preserve the land from these ravagers, that there will be food for men and cattle and a sufficiency of offerings for the Temple service. Therefore,—

Verse 15. Blow the trumpet] Let no time be lost, let the alarm be sounded.

Verse 16. Gather the children] Let all share in the humiliation; for all must feel the judgment, should it come. Let no state nor condition among the people be exempted. The elders, the young persons, the infants, the bridegroom, and the bride; let all leave their houses, and go to the Temple of God.

Verse 17. Let the priests—weep between the porch and the altar] The altar of burnt-offerings stood before the porch of the Temple, 2 Chron. viii. 12; and between them there was an open space of fifteen or twenty cubits. It was there that the priests prostrated themselves on such occasions. It was into this place that the priests brought the sacrifice, or victim of atonement; and where the high priest laid his hands on the head of the victim confessing his sins.

Let them say] The following was the form to be used on this occasion,—Spare thy people, &c. And if this be done with a rent heart, &c. then will the Lord be jealous for his land, and pity his people, ver. 13. He will surely save, if ye seriously return to, and penitentially seek Him.

Verse 19. Yea, the Lord will answer] It is not a peradventure; it will surely be done: if ye seek God as commanded, ye will find him as promised.

I will send you corn, and wine] He will either prevent the total ravaging of the land; or, so bless it with extraordinary vegetable strength, that ye shall have plentiful crops.

Verse 20. I will remove far off from you the northern army] "That is, the locusts; which might enter Judea by the north, as Circassia and Mingrelia abound with them. Or the locusts may be thus called, because they spread terror like the Assyrian armies, which entered Judea by the north. See Zeph. ii. 13."—Newcome. Syria, which was northward of Judea, was infested with

them; and it must have been a northern wind that brought them into Judea, in the time of Joel; as God promises to change this wind, and carry them into a barren and desolate land, Arabia Deserta. And his face towards the east sea, i. e. the Dead sea, which lay eastward of Jerusalem. His hinder part towards the utmost sea, the western sea; that is, the Mediterranean.

And his stink shall come up] After having been drowned by millions in the Mediterranean, the reflux of the tide has often brought them back, and thrown them in heaps upon the shore; where they putrified in such a manner as to infect the air, and produce pestilence, by which both men and cattle have died in great multitudes. See Bochart, Hieroz. Vol. II. page 481.

Livy, and St. Augustin after him, relate that there was such an immense crowd of locusts in Africa, that having eaten up every green thing, a wind arose that carried them into the sea, where they perished: but being cast upon the shore, they putrified, and bred such a pestilence, that eighty thousand men died of it in the kingdom of Massinissa, and thirty thousand in the garrison of Utica, in which only ten remained alive. See Calmet and Livy, lib. xc. and August. De Civitate Dei, lib. iv. c. 31. We have many testimonies of a similar kind.

Because he hath done great things] Or, כי כי, although he have done great things; or, after he has done them, i. e. in almost destroying the whole country.

Verse 21. Fear not—for the Lord will do great things.] The words are repeated from the preceding verse; Jehovah will do great things in driving them away, and supernaturally restoring the land to fertility.

Verse 23. The former rain moderately] חמור חמור ha-moteh le-todekah, "in righteousness," that is, in due time, and in just proportion. This rain fell after autumn, the other in spring. See Hosea vi. 3.

In the first month.] בארץ ba-rishon, "as aforesaid." So Ep. Newcome. In the month Nisan.—Syriac.

Verse 25. I will restore—the years] It has already been remarked that the locusts not only destroyed the produce of that year, but so completely eat up all buds, and barked the trees, that they did not recover for some years. Here God promises that he would either prevent, or remedy, that evil; for He would restore the years that the locust, cankerworm, caterpillar, and palmerworm, had eaten.

Verse 26. Praise the name of the Lord your God, that hath dealt wondrously with you] In so destroying this formidable enemy; and so miraculously restoring the land to fertility, after so great a devastation.

Verse 28. Shall come to pass afterward] אחרי כי achari ken, "after this;" the same, says Kimchi, as in the latter days, which always refers to the days of the Messiah; and thus this prophecy is to be interpreted: and we

your sons and * your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

29 And also upon * the servants and upon the handmaids in those days will I pour out my Spirit.

30 And * I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

31 * The sun shall be turned into darkness, and the moon into blood, * before the great and the terrible day of the LORD come.

32 And it shall come to pass, that * whosoever

shall call on the name of the LORD shall be delivered: for * in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in * the remnant whom the LORD shall call.

CHAPTER III.

The prophecy in this Chapter is thought by some to relate to the latter times of the world, when (as) shall finally deliver His people from all their adversaries; and it must be confessed, the figures employed are so lofty as to make it impossible to restrain the whole of their import to any event prior to the consummation of the Christian era. The whole prophecy is delivered in a very beautiful strain of poetry: but what particular events are referred to is at present very uncertain, 1-31.

FOR, behold, * in those days, and ^{Of ch XXXI 3} in that time, when I shall bring ^{From Jer. lxxxv} again the captivity of Judah and Jerusalem,

† Acts 21. 9.—1 Cor. 12. 13. Gal. 3. 28. Col. 3. 11.—Matt. 24. 29. Mark 13. 24. Luke 21. 11, 25.—Ver. 10. Isa. 13. 9, 10. Ch. 3. 1, 15. Matt. 24. 29. Mark 13. 24. Luke 1. 25. Rev. 6. 12.

† Mal. 4. 5.—Jer. 10. 13.—x. Isa. 46. 13. & 58. 30. Obad. 17. Rom. 11. 25. y. Isa. 11. 11, 16. Jer. 31. 7. Mic. 4. 7. & 5. 3, 7, 8. Rom. 9. 27. & 11. 4, 14.—Jer. 31. 3. Ezek. 35. 14.

have the testimony of St. Peter, Acts ii. 17, that this prophecy relates to *that mighty effusion of the Holy Spirit* which took place after the day of Pentecost. Nor is there any evidence that such an *effusion* took place, nor such effects were produced, from the days of this prophet till the day of *Pentecost*. And the *Spirit* was poured out *then upon all flesh*, that is, on people of different countries, speaking the languages of almost all the people of the earth, which intimated that these were the *firstfruits* of the conversion of all the nations of the world. For there was scarcely a tongue in the universe that was not to be found among the *Parthians, Medes, Elamites, Mesopotamians, Jews, Cappadocians*, people of *Pontus, of Asia, Phrygia, Pamphylia, Egypt, Libya, Cyrene, Rome, Crete, and Arabia*, who were residents at Jerusalem at that time; and on whom this mighty gift was poured out, each hearing and apprehending the truths of the Gospel, in his own language wherein he was born. Thus we have Divine authority for saying, that was the fulfilment of *this* prophecy by *Joel*. And the mighty and rapid spread of the Gospel of Christ in the *present day*, by means of the translations of the Scriptures into almost all the regular languages of the world, and the sending *missionaries* to all nations, who preach the gospel in those tongues, are farther proofs that the great promise is in the *fullest progress* to be speedily fulfilled, even in the utmost sense of the words.

Your sons and your daughters shall prophesy] Shall preach, exhort, pray, and instruct, so as to benefit the church.

Your old men shall dream dreams] Have my will represented to them in this way, as the others, by *direct inspiration*.

Your young men shall see visions] Have true representations of Divine things made upon their *imaginings* by the power of God; that they shall have as full an evidence of them as they could have of any thing that came to the *mind* through the medium of the *senses*.

Verse 29. *And also upon the servants and upon the handmaids*] The gifts of teaching and instructing men shall not be *restricted* to any one *class* or *order* of people. He shall call and qualify the men of His own choice; and shall take such out of all *rank, orders, degrees, and offices*, in society. And He will pour out His Spirit upon them; and they shall be endowed with all the gifts and graces necessary to convert sinners, and build up the church of Christ on its most holy faith.

And this God has done, and is still doing. He left the *line of Aaron*, and took His *apostles* indiscriminately from *any tribe*. He passed by the *regular order of the priesthood*, and the *public schools* of the most celebrated doctors; and took His *evangelists* from among *fishermen, tentmakers*, and even the *Roman tax-gatherers*. And He, lastly, passed by the *Jewish tribes*, and took the *Gentile converts*, and made them preachers of righteousness to the inhabitants of the whole earth. The same practice He continues to the present day; yet He did not then pass by a man brought up at the feet of *Gamaliel*, no more than He would now a man brought up in a *celebrated seminary of learning*. He is ever free to use His *own gifts*, in His *own way*; and when *learning* is sanctified by being devoted to the *services* of God, and the *possessor* is humble and pious, and has those *natural gifts* necessary for a *public teacher*, perhaps we might safely say, God would in many cases *prefer such*; but He will have *others*, as intimated in the prophecy, that we may see the conversion of men is not by *human might, nor power*, but by the *Spirit of the Lord of hosts*. The learned man can do nothing without His *Spirit*; the unlearned must have His *gifts and graces*, without which both their labours would be unprofitable; and thus the *excellency of the power is of God*, and no *flesh can glory in his presence*.

Verse 30. *Wonders in the heavens and in the earth*] This refers to those fearful sights, dreadful portents, and destructive commotion, by which the Jewish polity was finally overthrown, and the Christian religion established in the Roman empire. See how our Lord applies this prophecy, *Matt. xxiv. 29*, and the parallel Texts.

Verse 31. *The sun shall be turned into darkness*] The Jewish polity, civil and ecclesiastical, shall be entirely destroyed.

Before the great and the terrible day of the Lord come] In the taking and sacking of Jerusalem, and burning of the Temple, by the Romans under *Titus*, the son of *Vespasian*. This was, perhaps, the *greatest* and *most terrible* day of God's vengeance ever shewn to the world; or that ever will be shewn, till the great day of the general judgment. For a full view of this subject, I wish to refer the Reader to the Notes on *Matt. xxiv.*

Verse 32. *Whosoever shall call on the name of the Lord*] כל אשר יקרא בשם יהוה *col asher yikra be-she-m yehovah*, "All who shall invoke in the name of Jehovah." That CHRIST is the *Jehovah* here mentioned appears plain from *Rom. x. 15*, where the Reader had better consult the Notes. "This refers," says *Bishop Newcome*, "to the safety of the Christians during the Jewish and the Roman war." It may; but it has a much more extensive meaning, as the use of it by *St. Paul*, as above, evidently shews. *Every man who invokes Jehovah* for mercy and salvation by or in the name—JESUS—that very name given under heaven among men for this purpose,—*shall be saved*. Nor is there salvation in any other; and those who reject *Him* had better to lay these things to heart before it be too late.

For in mount Zion and in Jerusalem] Our blessed Lord first began to preach the gospel in *mount Zion*, in the Temple, and throughout *Jerusalem*. There He formed His church; and thence He sent His apostles and evangelists to every part of the globe:—*Go ye into all the world, and preach the gospel to every creature*. Of the Jews there was but a remnant, a very small number, that received the doctrine of the gospel, here termed the remnant that the Lord should call; *קורא kora, whom He calleth*. Many were called who would not obey; but those who obeyed the call were saved; and still He delivers those who call upon him.

NOTES ON CHAPTER III.

Verse 1. *For, behold, in those days*] According to the preceding prophecy, *these days* should refer to *gospel times*, or to such as should *immediately precede* them. But this is a part of the prophecy which is difficult to be understood. All interpreters are at *variance* upon it; some applying its principal parts to *Cambyses*; his unfortunate expedition to Egypt; the destruction of *fifty thousand* of his troops (by the moving pillars of sand) whom he had sent across the desert to plunder the rich temple of Jupiter Ammon; his return to Judea, and dying of a wound which he received from his own sword, in mounting his horse, which happened at *Ecbatana*, at the foot of *mount Carmel*. On which his army, composed of different nations, seeing themselves without a head, fell out, and fought against each other, till the whole were destroyed. All this is supposed to be what *Ezekiel* means by *Gog and Magog*, and the destruction of the former. See *Ezek. xxxviii* and *xxxix.*

Others apply this to the *victories* gained by the *Macedones*, and the destruction brought upon the enemies of their country; while several consider the whole as a figurative prediction of the *success of the gospel* among the nations of the earth. It may refer to those times in which the Jews shall be brought in with the fullness of the Gentiles, and be re-established in their own land. Or, there may be portions in this prophecy that refer to *all the events*; and to *others* that have not fallen yet into the range of human conjecture; and will be only known when the time of ful-

2 ^b I will also gather all nations, and will bring them down into ^c the valley of Jehoshaphat, and ^d will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

3 And they have ^e cast lots for my people; and have given a boy for a harlot, and sold a girl for wine, that they might drink.

4 Yea, and what have ye to do with me, ^f O Tyre, and Zidon, and all the coasts of Palestine? ^g will ye render me a recompense? and if ye recompense me, swiftly and speedily will I return your recompense upon your own head;

5 Because ye have taken my silver and my gold, and have carried into your temples my goodly ^h pleasant things:

6 The children also of Judah and the children of Jerusalem have ye sold unto ⁱ the Grecians, that ye might remove them far from their border.

7 Behold, ^j I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head:

8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the ^k Sabeans, to a people ^l far off: for the Lord hath spoken ^m it.

9 ⁿ Proclaim ye this among the Gentiles; ^o Pre-

pare war, wake up the mighty men, let all the men of war draw near; let them come up.

10 ^p Beat your ploughshares into swords, and your ^q pruninghooks into spears: ^r let the weak say, I am strong.

11 ^s Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither ^t cause ^u thy mighty ones to come down, O Lord.

12 Let the heathen be wakened, ^v and come up to the valley of Jehoshaphat: for there will I sit to ^w judge all the heathen round about.

13 ^x Put ye in the sickle, for ^y the harvest is ripe; come get ye down; for the ^z press is full, the fats overflow; for their wickedness is great.

14 Multitudes, multitudes in ^{aa} the valley of decision: for ^{ab} the day of the Lord is near in the valley of decision.

15 The ^{ac} sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The Lord also shall ^{ad} roar out of Zion, and utter his voice from Jerusalem; and ^{ae} the heavens and the earth shall shake: ^{af} but the Lord will be the ^{ag} hope of his people, and the strength of the children of Israel.

17 So ^{ah} shall ye know that I am the Lord your God dwelling in Zion, ^{ai} my holy mountain: then

^b Zech. 14. 2, 3, 4.—^c 9 Chron. 30. 26. Ver. 12.—^d Is. 66. 16. Ezek. 38. 22. ^e Gen. 35. 1. ^f Jer. 2. 2. ^g Jer. 17. 17.—^h Heb. *treasures*. ⁱ Dan. 11. 32.—^j Heb. *the case of the Grecians*.—^k Is. 48. 5, 6, & 49. 12. Jer. 23. 6. ^l Is. 23. 6.—^m Jer. 6. 30.—ⁿ See Is. 8. 9, 10. Jer. 46. 3, 4. Ezek. 38. 7.—^o Heb. *swiftness*.—^p See Is. 2. 4. Mic. 4. 3.—^q Or, *synthes*.—^r Zech. 12. 2.—^s Ver. 2. ^t Or, *The Lord shall bring down*.

^a Ps. 103. 30. Is. 12. 3.—^v Ver. 2.—^w Ps. 93. 4 & 93. 9 & 110. 4. Is. 2. 4. & 18. Mic. 4. 3.—^x Matt. 13. 30. Rev. 14. 15, 15.—^y Jer. 51. 30. Hos. 6. 11. ^z Is. 63. 3. Lam. 1. 15. Rev. 14. 19, 20.—^{aa} Ver. 2.—^{ab} Or, *conviction*, or, *strawing*. ^{ac} Ch. 2. 1.—^{ad} Ch. 2. 10, 31.—^{ae} Jer. 35. 30. Ch. 2. 11. Amos 1. 2.—^{af} Hag. 2. 8. ^{ag} Is. 61. 8.—^{ah} Heb. *place of repair, or, harbour*.—^{ai} Ch. 2. 27.—^{aj} Dan. 11. 45. ^{ak} Obad. 16. Zech. 8. 3.

filment shall take place. In this painful uncertainty, rendered still more so by the discordant opinions of many wise and learned men, it appears to be my province, as I have nothing in the form of a new conjecture to offer, to confine myself to an explanation of the *phraseology* of the Chapter; and leave the Reader to apply it as may seem best to his own judgment.

I shall bring again the captivity of Judah and Jerusalem. This may refer to the return from the Babylonish captivity; extending also to the restoration of Israel, or the ten tribes.

Verse 2. *The valley of Jehoshaphat*] There is no such valley in the land of Judea; and hence the word must be *symbolical*. It signifies the *judgment of God*, or *Jehovah judgeth*; and may mean some place (as Bp. Newcome imagines,) where Nebuchadnezzar should gain a great battle, which would utterly discomfit the ancient enemies of the Jews; and resemble the victory which Jehoshaphat gained over the Ammonites, Moabites, and Edomites, 2 Chron. xx. 22—26.

And parted my land.] The above nations had frequently entered into the territories of Israel; and divided among themselves the lands they had thus overrun.

While the Jews were in captivity, much of the land of Israel was seized on, and occupied by the *Philistines*, and other nations, that bordered on Judea.

Verse 3. *Have given a boy for a harlot*] To such wretched circumstances were the poor Jews reduced in their captivity, that their children were sold by their oppressors; and both *males* and *females* used for the *basest purposes*. And they were often bartered for the necessities or luxuries of life. Or, this may refer to the issue of the Chaldean war in Judea, where the captives were divided among the victors. And, being set in companies, *they cast lots for them*:—and those to whom they fell sold them for various purposes; the boys to be slaves and *catamites*, the girls to be prostitutes; and in return they got for them *wine*, and *such things*. I think this is the meaning of the Text.

Verse 4. *What have ye to do with me*] Why have the *Tyrrians* and *Sidonians* joined their other enemies to oppress my people; for they who touch *my people*, touch *me*.

Will ye render me a recompense] Do you think by this to avenge yourselves upon the Almighty! to retaliate upon God! Proceed: and speedily will I return your recompense; I will retaliate.

Verse 5. *Ye have taken my silver and my gold*] The Chaldeans had spoiled the Temple; and carried away the *sacred vessels*, and put them in the temple of their own god in Babylon.

Verse 6. *Sold unto the Grecians*] These were the descendants of *Javan*, Gen. x. 2—5. And with them the *Tyrrians* trafficked, Ezek. xxvii. 18.

That ye might remove them far from their border.]

Intending to send them *as far off* as possible, that it might be impossible for them to get back to reclaim the land of which you had dispossessed them.

Verse 7. *I will raise them*] I shall find means to bring them back from the place whither ye have sold them; and they shall retaliate upon you the injuries they have sustained. It is said that Alexander and his successors set at liberty many Jews that had been sold into Greece. And it is likely that many returned from different lands, on the publication of the edict of Cyrus.—*Newcome*.

Verse 8. *I will sell your sons*] When Alexander took Tyre, he reduced into slavery all the lower people, and the women. *Arrian*, lib. ii. says that *thirty thousand* of them were sold. *Artaxerxes Ochus* destroyed Sidon, and subdued the other cities of *Phœnicia*. In all these wars, says *Calmet*, the Jews, who obeyed the Persians, did not neglect to purchase Phœnician slaves, whom they sold again to the *Sabeans*, or *Arabs*.

Verse 9. *Prepare war*] Let all the enemies of God and of His people join together; let them even call all the tillers of the ground to their assistance, instead of labouring in the field; let every *peasant* become a *soldier*. Let them turn their *agricultural implements* into *offensive weapons*, so that the *weak*, being well armed, may confidently say, *I am strong*!—*yet*, when thus collected and armed, *Jehovah will bring down thy mighty ones*; for so the clause in verse 11 should be rendered.

Verse 12. *Let the heathen be wakened*] The heathen shall be wakened.

The valley of Jehoshaphat] Any place which God may choose to display His judgments against His enemies.

Verse 13. *Put ye in the sickle*] The destruction of His enemies is represented here under the metaphor of reaping down the harvest; and of gathering the grapes, and treading them in the wine presses.

Verse 14. *Multitudes, multitudes*] חמון חמון *hamonim, hamonim*; *crowds upon crowds*, in the valley of decision, or *excision*: the same as the valley of Jehoshaphat, the place where God is to execute judgment on His enemies.

Verse 15. *The sun and the moon shall be darkened*] High and mighty states shall be eclipsed, and brought to ruin; and the *stars*, petty states, princes, and governors, shall withdraw their shining, withhold their *influence* and *tribute* from the kingdoms to which they have belonged; and set up themselves as *independent governors*.

Verse 16. *The Lord also shall roar out of Zion*] His Temple and worship shall be re-established there; and He will thence denounce His judgments against the nations. *The heavens and the earth shall shake*. There shall be great commotions in powerful empires, and their dependencies: but in all these things His own people shall be unmoved, for God shall be their *hope* and *strength*.

Verse 17. *So shall ye know*] By the judgment I execute on your enemies, and the support I give to yourselves, that I am the all-conquering *Jehovah*; and that I have again

shall Jerusalem be holy, and there shall no stranger pass through her any more.

18 And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.

1 Heb. holiness.—on Isa. 35. 8. & 52. 1. Nah. 1. 15. Zech. 14. 21. Rev. 21. 27. 2 Amos 9. 13.—on Isa. 30. 25.—p. Heb. g.—q. Psa. 46. 4. Each. 47. 1. Zech. 14. 8. Rev. 22. 1.—r. Numb. 25. 1.—s. Isa. 19. 1, &c.

19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall dwell for ever, and Jerusalem from generation to generation.

21 For I will cleanse their blood that I have not cleansed: for the LORD dwelleth in Zion.

t Jer. 42. 17. Each. 25. 12, 13. Amos 1. 11. (Obad. 10.—o. Or. aside.—s. Amos 9. 15.—w. Isa. 4. 4.—x. Each. 43. 35. Ver. 17. Rev. 21. 3.—y. Or, even I the LORD that dwelleth in Zion.

taken up my residence in Jerusalem. All this may refer, ultimately, to the restoration of the Jews to their own land; when holiness to the Lord shall be their motto; and no strange god, nor impure people, shall be permitted to enter the city, or even pass through it; they shall neither have civil nor religious connections with any who do not worship the true God in spirit and in truth. This, I think, must refer to the gospel times. It is a promise not yet fulfilled.

Verse 18. In that day] After their return from their captivities.

The mountains shall drop down new wines] A poetic expression for great fertility. Happy times:—peace and plenty. The vines shall grow luxuriantly on the sides of the mountains; and the hills shall produce such rich pastures that the flocks shall yield abundance of milk.

And all the rivers of Judah] Far from being generally dry in the summer, shall have their channels always full of water.

And a fountain shall come forth of the house of the Lord] See the account of the typical waters in Ezekiel, chap. xlvii. to which this seems to have reference; at least the subject is the same, and seems to point out the grace of the Gospel,—the waters of salvation, that shall flow from Jerusalem, and water the valley of Shittim. Shittim was in the plains of Moab, beyond Jordan (Numb. xxxiii. 49; Josh. iii. 1:) but as no stream of water could flow from the Temple, pass across Jordan, or reach this plain, the valley of Shittim must be considered symbolical, as the valley of Jehoshaphat. But as Shittim may signify thorns, it may figuratively represent the most uncultivated and ferocious inhabitants of the earth receiving the Gospel of Christ, and being civilized and saved by it. We know that briars and thorns are emblems of bad men; see Ezek. ii. 6. Thus all the figures in this verse will point out the happy times of the Gospel:—the mountains shall drop down new wine;—the hills flow with milk;—the thorny valleys become fertile, &c. Similar to those almost parallel words of the prince of poets:—

Mistopae ridenti colorata fundat acantho.
Ipse lacte domum refrerat distenda capelle
Ubera: nec nigros metuent armenta leonem.—
Molli passulatum flavescet campus arista,
Incultisque rubens perlebit sentibus pva:
Et dura quercos sudalantur roscida melle.

Virg. Ed. in B.

Unkilled earth shall wreathing ivy bring,
And fragrant herbs the promises of spring;
The goats with screaming dugs shall homeward speed;
And lowing herds, secure from lions, feed—
Unlaboured harvests shall the fields adorn,
And clustered grapes shall grow on every thorn:
The knotted oaks shall showers of honey weep.

Dryden.

Verse 19. Egypt shall be a desolation] While peace, plenty, and prosperity of every kind, shall crown my people, all their enemies shall be as a wilderness; and those who have used violence against the saints of God, and shed the blood of innocents (of the holy MARTYRS) in their land, when they had political power; these, and all such, shall fall under the just judgments of God.

Verse 20. But Judah shall dwell for ever] The true church of Christ shall be supported, while all false and persecuting churches shall be annihilated. The promise may also belong to the full and final restoration of the Jews, when they shall dwell at Jerusalem as a distinct people professing the faith of our Lord Jesus Christ.

Verse 21. For I will cleanse their blood] vrops niketis, I will avenge the slaughter and martyrdom of my people, which I have not yet avenged. Persecuting nations and persecuting churches shall all come, sooner or later, under the stroke of vindictive justice.

For the LORD dwelleth in Zion.] He shall be the Life, Soul, Spirit, and Defence, of His Church for ever.

This prophet, who has many things similar to Ezekiel, ends his prophecy nearly in the same way:—

Ezekiel says of the glory of the Church, הוֹר הוֹר יהוה שָׁמָח, THE LORD IS THERE:

Joel says, הוֹר הוֹר יהוה שָׁכֵן יהוה shaken betzion, THE LORD DWELLETH IN ZION.

Both point out the continued indwelling of Christ among His people.

INTRODUCTION

TO THE BOOK OF

THE PROPHET AMOS.

AMOS, the third of the smaller Prophets, was, as it is said, of the little town of Tekoa, in the tribe of Judah, about four leagues southward of Jerusalem. There is no good proof, however, that he was a native of this place; but only that he retired thither when he was driven from Bethel, which was in the kingdom of the ten tribes. It is very probable that he was born within the territories of Israel, and that his mission was directed principally to this kingdom.

As he was prophesying in Bethel, where the golden calves were, in the reign of Jeroboam the Second, about the year of the World, 3217;—before the birth of Jesus Christ, 783; before the Vulgar era, 787;—Amaziah, the highpriest of Bethel, accused him before king Jeroboam, saying, "Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land. Amaziah said therefore unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: but prophesy not again any more at Bethel; for it is the king's chapel, and it is the king's court.

"Amos answered Amaziah, I was no prophet, neither was I a prophet's son; but I was a herdman and a gatherer of sycamore fruit. And the Lord took me as I followed the flock; and the Lord said unto me, Go, prophesy unto my people Israel. Now therefore hear thou the word of the Lord; Thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac. Therefore thus saith the Lord, Thy wife shall be a harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land, and Israel shall surely go into captivity forth of his land."

After this the prophet retired into the kingdom of Judah; and dwelt in the town of Tekoa, where he continued to prophesy. He complains in many places of the violence offered him by endeavouring to oblige him to silence, and bitterly exclaims against the disorders of Israel.

He began to prophesy the second year before the earthquake, which happened in the reign of king Uzziah; and which Josephus, with most of the ancient and modern commentators, refers to this prince's usurpation of the priests' office, when he attempted to offer incense to the Lord.

The first of his prophecies, in order of time, are those of the seventh Chapter. The others he pronounced in the town of Tekoa, whither he retired. His first two chapters are against Damascus, the Philistines, Tyrians, Edomites, Ammonites, Moabites, the kingdom of Judah, and that of the ten tribes. The evils with which he threatens them refer to the times of Shalmaneser, Tiglath-pileser, Sennacherib, and Nebuchadnezzar, who did so much mischief to these provinces, and at last led the Israelites into captivity.

He foretold the misfortunes into which the kingdom of Israel should fall after the death of Jeroboam the Second, who was then living. He foretold the death of king Zechariah,—the invasion of the lands belonging to Israel by Pul and Tiglath-pileser, kings of Assyria;—and speaks of the captivity of the ten tribes, and of their return into their own country. He makes sharp invectives against the sins of Israel, against their effeminacy and avarice, their harshness to the poor, the splendour of their buildings, and the delicacy of their tables. He reproves the people of Israel for going to Bethel, Dan, Gilgal, and Beersheba, which were the most famous pilgrimages of the country; and for swearing by the gods of these places.

The time and manner of his death are not known. Some old authors relate that Amaziah, priest of Bethel, whom we have spoken of, provoked by the discourses of the prophet, had his teeth broken in order to silence him. Others say that Hosea, or Uzziah, the son of Amaziah, struck him with a stake upon the temples, and knocked him down, and almost killed him;—that in this condition he was carried to Tekoa, where he died, and was buried with his fathers. This is the account these authors give us. On the contrary, it is the opinion of others, that he prophesied a long time at Tekoa, after the adventure he had with Amaziah: and the prophet taking no notice of the ill treatment which he is said to have received from Uzziah, his silence is no argument that he suffered nothing from him.

St. Jerom observes, that there is nothing great and sublime in the style of Amos. He applies these words of St. Paul to him, *rude in speech, though not in knowledge*. He says farther, that as every one chooses to speak of his own art, Amos generally makes use of comparisons taken from the country life wherein he had been brought up. St. Austin shews that there was a certain kind of eloquence in the Sacred Writers, directed by the spirit of wisdom, and so proportioned to the nature of the things they treated of, that even they who accuse them of rusticity and impoliteness in their way of writing could not choose a style more suitable, were they to have spoken on the same subject, to the same persons, and in the same circumstances.

Bishop Lowth is not satisfied with the judgment of St. Jerom. His authority, says the learned prelate, has occasioned many commentators to represent this prophet as entirely rude, void of eloquence, and wanting in all the embellishments of style; whereas any one who reads him, with due attention, will find him, though a herdsman, not a whit behind the very chiefest prophets; almost equal to the greatest in the loftiness of his sentiments; and not inferior to any in the splendour of his diction, and the elegance of his composition. And it is well observed, that the same heavenly Spirit which inspired Isaiah and Daniel in the palace, inspired David and Amos in their shepherds' tents: always choosing proper interpreters of his will; and sometimes perfecting praise, even out of the mouths of babes. At one time using the eloquence of some; at another making others eloquent, to subserve his great purposes. See *Calmet* and *Dodd*.

Archbishop Newcome speaks also justly of this prophet:—Amos borrows many images from the scenes in which he was engaged: but he introduces them with skill, and gives them tone and dignity by the eloquence and grandeur of his manner. We shall find in him many affecting and pathetic, many elegant and sublime passages. No prophet has more magnificently described the Deity; or more gravely rebuked the luxurious; or reproved injustice and oppression with greater warmth, and a more generous indignation. He is a prophet on whose model a preacher may safely form his style and manner in luxurious and profligate times.

THE BOOK OF THE PROPHET AMOS.

Chronological Notes relative to this Book.

Year from the Creation according to Archbishop Usher, 3617.—Year of the Julian Period, 3627.—Year since the Flood, 1561.—Year from the foundation of Solomon's Temple, 285.—Year since the division of Solomon's monarchy into the kingdoms of Israel and Judah, 128.—Year since the first Olympic games were celebrated in Elis by the Idæi Dæcyli, 687.—Year since the restoration of the Olympic games at Elis by Lyceurgus, Iphitus, and Cleombrotus, 97.—Year before the conquest of Corinthus at Olympia, vulgarly called the First Olympiad, 11.—Year before the building of Rome, according to the Varronian computation, 34.—Year before the birth of Jesus Christ, 581.—Year before the vulgar era of Christ's nativity, 797.—Cycle of the Sun, 7.—Cycle of the Moon, 13.—Twenty-eighth, and last, year of Caranus, the founder of the kingdom of Macedonia.—Twenty-ninth year of Nicander, king of Macedonia, of the family of the Proctii.—Twenty-ninth year of Alcamaeus, king of Lacedæmon, of the family of the Eurystheidæ.—Eleventh year of Arlymas, king of Lycia.—Eleventh year of Agamemnor, perpetual archon of the Athesians.—Tenth year of Ananias Syrius, king of the Albans.—Fifth year of Treleus, monarch of Corinth.—Sixth year of Sennarus, king of the Medes, according to some Chronologers.—Thirty-ninth year of Jeroboam II., king of Israel.—Twenty-fourth year of Uzziah, king of Judah.

CHAPTER I.

This Chapter denounces judgments against the nations bordering on Palestine, enemies to the Jews: viz. the Syrians, 1-5; Philistines, 6-8; Tyrians, 9, 10; Edomites, 11, 12, and Ammonites, 13-15. The same judgments were predicted by other prophets; and fulfilled partly by the kings of Assyria, and partly by those of Babel; though, like many other prophecies, they had their accomplishment by degrees, and at different periods. The prophecy against the Syrians whose capital was Damascus, was fulfilled by Tiglath-pileser, king of Assyria. See 2 Kings xvi. 5. The prophecy against Gass of the Philistines was accomplished by Heliakih, 2 Kings xviii. 5; by Pharaoh, Jer. xlvii. 1; and by Alexander the Great. See *Quintus Curtius*, lib. iv. c. 6. The prophecy against Ashkel was fulfilled by Uzziah, 2 Chron. xxvi. 8; and that against Asdodim by Pharaoh, Jer. xlvii. 5. All Syria was also subdued by Pharaoh-necho; and again by Nebuchadnezzar, who also took Tyre, as did afterwards Alexander. Nebuchadnezzar also subdued the Edomites, Jer. xlv. 9, 20, and xxvii. 3, 6. Judas Maccabeus routed the remains of them, 1 Macc. v. 3; and Hyrcanus brought them under entire subjection. The Ammonites were likewise conquered by Nebuchadnezzar. The earthquakes, which the Prophet takes for his era, is perhaps referred to in Zech. xiv. 5, and also in Isa. v. 25. *Josephus* ascribes it to Uzziah's invasion of the priestly office. See 1 Chron. xxvi. 16.

A. M. c. 3277.
B. C. c. 727.
Ante U. C. 34.
An. Syl. Reg.
Ab. cir. an. 10.

THE words of Amos, ^a who was among the herdmen of ^b Tekoa, which he saw concerning Israel ^c in

a Ch. 7. 11.—b 2 Sam. 14. 2. 2 Chron. 20. 30.—c Hos. 1. 1.—d Ch. 7. 10.—e Zech. 14. 5.—f Jer. 30. 30. Joel 3. 14.—g 1 Sam. 25. 2. Isa. 33. 6.—h Isa. 4. 6 & 17. 1. Jer. 60. 23. Zech. 9. 1.

NOTES ON CHAPTER I.

Verse 1. *The words of Amos*] This person and the father of Isaiah, though named alike in our translation, were as different in their names as in their persons. The father of Isaiah, *יְשַׁע אֲמוֹס*; the prophet before us, *אֲמוֹס*. The first, *aleph, mem, vau, teaddi*; the second, *ain, mem, vau, samech*. For some account of this prophet, see the *Introduction*.

Among the herdmen] He seems to have been among the very lowest orders of life;—a herdsman,—one who tended the flocks of *others* in the open fields, and a gatherer of *sycamore fruit*. Of whatever species these were, whether a kind of figs, it is evident they were *wild fruit*; and he probably collected them for his own subsistence; or to dispose of either for the service of his employer, or to increase his scanty wages.

Before the earthquake.] Probably the same as that referred to Zech. xiv. 5, if *הַרְעָשׁוּ ha-radash* do not mean some popular tumult.

Verse 2. *The Lord will roar from Zion*] It is a pity that our translators had not followed the hemistich form of the Hebrew:—

Jehovah from Zion shall roar,
And from Jerusalem shall give forth His voice;
And the pleasant dwellings of the shepherds shall mourn,
And the top of Mount Carmel shall wither.

Carmel was a very fruitful mountain in the tribe of Judah, Josh. xv. 55; Isa. xxxv. 2.

This introduction was natural in the mouth of a *herdsman*, who was familiar with the roaring of lions, the bellowing of bulls, and the lowing of kine. The roaring of the lion in the forest is one of the most terrific sounds in nature:—when near, it strikes terror into the heart both of man and beast.

Verse 3. *For three transgressions of Damascus, and for four*] These expressions of *threes* and *four*, so often repeated in this Chapter, mean *repetition, abundance*, and any thing that goes towards *excess*. *Very, very; exceedingly*; and so it was used among the ancient Greek and Latin poets. See the passionate exclamation of Ulysses, in the storm, *Odys.* lib. v. 306.—

Τρις μακαρες δαναοι και τετρακις, δι τωτ' ελοντο
Τροην εν σαρπει, χαριν Ατρειδου φεροντες.

"Thrice happy Greeks! and four times, who were slain
In Atreus' camp, upon the Trojan plain."

the days of Uzziah king of Judah, and in the days of ^d Jeroboam the son of Joash king of Israel, two years before the ^e earthquake.

2 And he said, The Lord will ^f roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of ^g Carmel shall wither.

3 Thus saith the Lord; For three transgressions of ^h Damascus, ⁱ and for four, I will not ^k turn away the punishment thereof; ^l because they have threshed Gilead with threshing instruments of iron:

4 ^m But I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad.

5 I will break also the ⁿ bar of Damascus, and

1 Or, year, for four—Or, convert it, or, let it be quiet: and so ver. 4, &c.
1 Kings 10. 23. & 13. 7.— Jer. 17. 27. & 40. 37. Ver. 7, 10, 12. Ch. 2. 2, 4.—Jer. 51. 30. 1. Am. 2. 9.

Which words *Virgil* translates; and puts in the mouth of his hero in similar circumstances, *Æn.* i. 93.

*Estertiope Æneæ solvuntur frigore membra
Ingenit; et, duplicis tendens ad sidera palmæ,
Talia voce refert: O terque quaterque beati!
Quis ante ora patrum Trojæ sub mœnibus ædis
Constitit optatore.*

"Struck with unusual fright, the Trojan chief
With lifted hands and eyes invokes relief.
And thrice and four times happy those, he cries,
That under Iliou's walls before their parents died."

Dryden.

On the words, *O terque quaterque*, *Seneca* makes this remark.—*Hoc est æquius: finitus numerus pro infinito.* "O thrice and four times, that is, very often; a finite number for an infinite." Other poets use the same form of expression. See *Seneca in Hippolit.* Act ii. 694.

*O ter quaterque prospero fato dadi
Quos hausit, et peremit, et leto dediti
O diem doluque!*

"1) thrice and four times happy were the men
Whom hate devour'd, and fraud had promising on,
Gave as a prey to death."

And so the original oracle quoted by *Pausanias*, *Achaic.* lib. vii. c. 6.—Τρις, μακαρες αειροι και τετρακις ανδρες σαρραι, "Those men shall be thrice and four times happy."

These quotations are sufficient to show that this form of speech is neither infrequent nor *inelegant*, being employed by the most correct writers of antiquity.

Damascus was the capital of Syria.

Verse 4. *Ben-hadad*] He was son and successor of Hazael. See the cruelties which he exercised upon the Israelites, 2 Kings x. 32; xiii. 7, &c.; and see especially, 2 Kings viii. 12, where these cruelties are predicted.

The *Are* threatened here is the *war* so successfully carried on against the Syrians by Jeroboam II., in which he took Damascus and Emath, and reconquered all the ancient possessions of Israel. See 2 Kings xiv. 25, 26, 28.

Verse 5. *The bar of Damascus*] The gates, whose long transverse bars, running from wall to wall, was their strength. I will throw it open: and the gates were forced, and the city taken, as above.

The plain of Aven—the house of Eden] These are the names, says *Bochart*, of the valley of *Damascus*. The plain of *Aven*, or *Birkath-Aven*. *Calmet* says, is a city of Syria, at present called *Baal-Bek*, and by the Greeks *Heliopolis*; and is situated at the end of that long valley which extends from south to north, between *Libanus* and *Antilibanus*.

cut off the inhabitant from ° the plain of Aven, and him that holdeth the sceptre from ° the house of Eden: and ° the people of Syria shall go into captivity ° unto Kir, saith the Lord.

6 Thus saith the Lord; For three transgressions of ° Gaza, and for four, I will not turn away the punishment thereof; because they carried away captive the whole captivity, ° to deliver them up to Edom:

7 ° But I will send a fire on the wall of Gaza, which shall devour the palaces thereof;

8 And I will cut off the inhabitant ° from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will ° turn mine hand against Ekron: and ° the remnant of the Philistines shall perish, saith the Lord God.

9 Thus saith the Lord; For three transgressions of ° Tyrus, and for four, I will not turn away the punishment thereof; ° because they delivered up the whole captivity to Edom, and remembered not ° the brotherly covenant:

10 ° But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

11 Thus saith the Lord; For three transgressions of ° Edom, and for four, I will not turn away the punishment thereof; because he did pursue ° his brother ° with the sword, and ° did cast off all pity, ° and his anger did tear perpetually, and he kept his wrath for ever:

12 But ° I will send a fire upon Teman, which shall devour the palaces of Bozrah.

13 Thus saith the Lord; For three transgressions of ° the children of Ammon, and for four, I will not turn away the punishment thereof;

because they have ° ripped ° up the women with child of Gilead, ° that they might enlarge their border:

14 But I will kindle a fire in the wall of ° Rahab, and it shall devour the palaces thereof; ° with shouting in the day of battle, with a tempest in the day of the whirlwind:

15 And ° their king shall go into captivity, he and his princes together, saith the Lord.

CHAPTER II.

The Prophet goes on to declare the judgments of God against Moab, 1-2; against Judah, 3, 4; and then against Israel, the particular object of his mission. He enumerates some of their sins, 6-8, aggravated by Goliath's distinguishing regard to Israel, 9-12; and they are all in consequence threatened with dreadful punishments, 13-16. See 2 Kings xv. 18, and xv. 6.

Thus saith the Lord; For three transgressions of ° Moab, and for four, I will not turn away the punishment thereof; because he ° burned the bones of the king of Edom into lime:

2 But I will send a fire upon Moab, and it shall devour the palaces of ° Kirioth: and Moab shall die with tumult, ° with shouting, and with the sound of the trumpet:

3 And I will cut off ° the judge from the midst thereof, and will slay all the princes thereof with him, saith the Lord.

4 Thus saith the Lord; For three transgressions of Judah, and for four, I will not turn away the punishment thereof; ° because they have despised the law of the Lord, and have not kept his commandments, and ° their lies caused them to err, ° after the which their fathers have walked:

1. &c. Sibth-ava-9 (Or, Sibthava-9) Philistia-9 2 Kings 16. 8-9 Chap. 9. 7. 2 Chron. 28. 18. Isa. 11. 28. Jer. 47. 4, 5. Ezek. 25. 15. Zeph. 2. 4-11 (Or, carried them away with an entire captivity, 3 Chron. 21. 18, 17. Joel 3. 6-9) Ver. 3-5 Jer. 47. 1-10 Zeph. 2. 4. Zech. 9. 5, 6. Psa. 81. 11-7 Jer. 47. 4. Ezek. 25. 16. 1. Isa. 23. 1. Jer. 47. 4. Ezek. 25. 17, 18. Joel 3. 1, 2. Ver. 6-8 Heb. Use counsel of brother, 2 Sam. 5. 11. 1 Kings 5. 1. & 2 Kings 11-12-13 Ver. 4, 7, 8-11 Isa. 38. 11. & 38. 5. Jer. 48. 4, 6. Ezek. 25. 14, 13, 14. & 35. 4. Joel 2. 18. Obad.

1. &c. Mal. 1. 4-8 Gen. 27. 41. Dent. 23. 7. Mal. 1. 2-4 2 Chron. 23. 17-g Heb. corrupted his compassions-8 Ezek. 33. 6-1 Obad. 3. 10-4 Jer. 48. 1, 2. Zeph. 2. 2. Zeph. 2. 3-1 (Or, divided the mountains-in Hos. 12. 16-n Jer. 48. 1. O. Dent. 3. 11. 2 Sam. 12. 28. Jer. 49. 2. Ezek. 25. 5-b Ch. 22-g Jer. 48. 3. 1. Isa. 15. & 16. Jer. 48. Ezek. 25. 3. Zeph. 2. 3. & 3 Kings 37-1 Jer. 48. 41-u Ch. 1. 14. v Nimra. 21. Jer. 48. 7-9 Jer. 48. 13. Neh. 1. 7. Dan. 8. 11-x Isa. 38. 25. Jer. 48. 18, 20. Rom. 1. 25-y Ezek. 20. 13, 16, 18, 24, 30.

The people of Syria shall go into captivity unto Kir] Kir is supposed to be the country of Cyrene in Albania, on the river Cyrus, which empties itself into the Caspian sea. The fulfilment of this prophecy may be seen in 2 Kings xvii. 1-9.

Verse 6. They carried away captive] Gaza is well known to have been one of the five lordships of the Philistines; it lay on the coast of the Mediterranean sea, near to Egypt. Ekron, Ashdod, and Ashkelon, were other seignories of the same people, which are here equally threatened with Gaza. The captivity mentioned here may refer to inroads and excursions made by the Philistines in times of peace. See 2 Chron. xxi. 16. The margin reads, an entire captivity. They took all away, none of whom afterwards returned.

Verse 9. Tyrus] See an ample description of this place, and of its desolation and final ruin, in the Notes on Ezek. xxvi. xxvii. and xxviii.

The brotherly covenant] This possibly refers to the very friendly league made between Solomon and Hiram, king of Tyre, 1 Kings v. 12: but some contend that the brotherly covenant refers to the consanguinity between the Jews and Edomites. The Tyrians in exercising cruelties upon these, did it, in effect, on the Jews, with whom they were connected by the most intimate ties of kindred; the two people having descended from the two brothers, Jacob and Esau. See Calmet.

Verse 10. I will send a fire on the wall of Tyrus] This destructive fire or siege, by Nebuchadnezzar, which lasted thirteen years, and ended in the destruction of this ancient city; see on Ezekiel, chap. xxvi. 7-14, as above. It was finally ruined by Alexander, and is now only a place for a few poor fishermen to spread their nets upon.

Verse 11. For three transgressions of Edom] That the Edomites (notwithstanding what Calmet observes above of the brotherly covenant) were always implacable enemies of the Jews is well known: but most probably that which the prophet has in view was the part they took in distressing the Jews when Jerusalem was besieged and finally taken, by the Chaldeans.-See Obad. 11-14; Ezek. xxv. 12; xxxv. 5; Psa. cxxxvii. 7.

Verse 12. Teman-Bozrah.] Principal cities of Idumea. Verse 13. The children of Ammon] The country of the Ammonites lay to the east of Jordan, in the neighbourhood of Gilead. Rahab was its capital.

Because they have ripped up] This refers to some barbarous transaction well known in the time of this prophet:

but of which we have no distinct mention in the sacred historians.

Verse 14. With shouting in the day of battle] They shall be totally subdued. This was done by Nebuchadnezzar. See Jer. xxvii. 3, 6.

Verse 15. Their king shall go into captivity] Probably מלכא מלעמ should be Milcom, who was a chief god of the Ammonites: and the following words, he and his princes, may refer to the body of his priesthood. See 1 Kings xi. 33, and the Notes there. All these countries were subdued by Nebuchadnezzar.

NOTES ON CHAPTER II.

Verse 1. For three transgressions of Moab, and for four] See an explanation of this form, chap. i. 3. The land of the Moabites lay to the east of the Dead sea. For the origin of this people, see Gen. xix. 37.

He burned the bones of the king of Edom into lime.] Possibly referring to some brutality; such as opening the grave of one of the Idumean kings, and calcining his bones. It is supposed by some to refer to the fact mentioned 2 Kings iii. 26, when the kings of Judah, Israel, and Idumea, joined together to destroy Moab. The king of it despairing to save his city, took seven hundred men, and made a desperate sortie on the quarter where the king of Edom was; and, though not successful, took prisoner the son of the king of Edom; and, on their return into the city, offered him as a burnt offering upon the wall, so as to terrify the besieging armies, and cause them to raise the siege. Others understand the son that was sacrificed to be the king of Moab's own son.

Verse 2. The palaces of Kirioth] This was one of the principal cities of the Moabites.

Moab shall die with tumult] All these expressions seem to refer to this city's being taken by storm, which was followed by a total slaughter of its inhabitants.

Verse 3. I will cut off the judge] It shall be so destroyed that it shall never more have any form of government. The judge here, עשו שופט, may signify the chief magistrate. The chief magistrates of the Carthaginians were called suffetes; probably taken from the Hebrew judges, עשו שופטים.

Verse 4. For three transgressions of Judah] We may take the three and four here to any latitude; for this people lived in continual hostility to their God, from the days of David to the time of Uzziah; under whom Amos prophesied. Their iniquities are summed up under three general heads. 1. They despised, or rejected, the law of the

5 But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 Thus saith the Lord; For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes;

7 That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the same maid, to profane my holy name:

8 And they lay themselves down upon clothes laid to pledge by every altar, and they drink the wine of the condemned in the house of their god.

9 Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oak; yet I destroyed his fruit from above, and his roots from beneath.

10 Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.

11 And I raised up of your sons for prophets, and of your young men for Nazarites. Is it not even thus, O ye children of Israel? saith the Lord.

12 But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophesy not.

13 Behold, I am pressed under you, as a cart is pressed that is full of sheaves.

14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself.

15 Neither shall he stand that handleth the bow; and he that is swift of foot shall not deliver himself: neither shall he that rideth the horse deliver himself.

16 And he that is courageous among the mighty shall flee away naked in that day, saith the Lord.

CHAPTER III.

This Chapter begins with reproving the twelve tribes in general, 1, 2, and then particularly the kingdom of Israel, whose capital was Samaria. The Prophet rebukes them that, while they were at variance with God, would be unmerciful to them to expost his presence or favour, 3-8. Other neighbouring nations are then called upon to take warning from the judgments about to be inflicted upon the house of Israel, which would be so general that only a small remnant should escape them, 9-15. The language used by the Prophet on this occasion, (see ver. 12,) and borrowed from his former calling, is very natural and significant, and not a little dignified by the inspired writer's lofty air and manner.

HEAR this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,

2 You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.

3 Can two walk together, except they be agreed?

4 Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing?

Jer. 17. 31. Hos. 8. 14.—a. Is. 29. 21. Ch. 8. 6.—b. Is. 10. 2. Ch. 5. 12.—c. Ezek. 22. 11.—d. Or, young women.—e. Lev. 20. 8. Ezek. 22. 20. Rom. 2. 24.—f. Ezek. 22. 28.—g. Ezek. 38. 41. 1 Cor. 8. 10. & 10. 21.—h. Or, such as have need, or, solicited. 1 Numb. 31. 24. Deut. 2. 31. Josh. 24. 9.—i. Numb. 13. 29. 32. 33.—j. Is. 5. 24. Mai. 4. 1.—m. Ezek. 12. 51. Mic. 6. 4.—n. Deut. 2. 7. & 3. 2.—o. Numb. 6. 2. Judg. 13. 6.

p. Is. 20. 10. Jer. 11. 11. Chap. 7. 12, 13. Mic. 2. 6.—q. Is. 1. 11.—r. Or, I will press your place, as a cart full of sheaves presseth.—s. Ch. 9. 1, & c. Jer. 9. 23. 1 Sam. 13. 16.—u. Heb. his soul, or, life.—v. Sam. 13. 17.—w. Heb. strong of his heart. a. Deut. 7. 4. & 10. 15. 1 Sam. 17. 18, 20.—b. See Deut. 8. 12. Hab. 11. 22. Luke 12. G. Rom. 2. 8. 1 Pet. 4. 17.—c. Heb. will upon.—d. Heb. give forth his voice.

Lord. 2. They kept not his statutes. 3. They followed lies, were idolaters, and followed false prophets rather than those sent by Jehovah.

Verse 5. I will send a fire upon Judah.] This fire was the war made upon the Jews by Nebuchadnezzar, which terminated with the sackage and burning of Jerusalem, and its palace, the Temple.

Verses 6-8. For three transgressions of Israel, &c.] To be satisfied of the exceeding delinquency of this people, we have only to open the historical and prophetic books in any part; for the whole history of the Israelites is one tissue of transgression against God. Their crimes are enumerated under the following heads:—

1. Their judges were mercenary and corrupt. They took bribes to condemn the righteous; and even for articles of clothing, such as a pair of shoes, they condemned the poor man, and delivered him into the hands of his adversary.

2. They were unmerciful to the poor generally. They pant after the dust of the earth on the head of the poor; or, they bruise the head of the poor against the dust of the earth. Howsoever the clause is understood, it shews them to have been general oppressors of the poor, neither shewing them justice nor mercy.

3. They turn aside the way of the meek. They are peculiarly oppressive to the weak and afflicted.

4. They were licentious to the uttermost abomination: for in their idol feasts, where young women prostituted themselves publicly, in honour of Ashtaroth, the father and son entered into impure connexions with the same female.

5. They were cruel in their oppressions of the poor; for the garments or beds which the poor had pledged, they retained contrary to the Law, Exod. xxii. 7-26, which required that such things should be restored before the setting of the sun.

6. They punished the people by unjust and oppressive fines, and served their tables with wine bought by such fines. Or, it may be understood of their appropriating to themselves that wine which was allowed to criminals to mitigate their sufferings in the article of death; which was the excess of inhumanity and cruelty.

Verse 9. Yet destroyed I the Amorite.] Here follow general heads of God's mercies to them, and the great things He had done for them.

1. Bringing them out of Egypt. 2. Miraculously sustaining them in the wilderness forty years. 3. Driving out the Canaanites before them, and giving them possession of the Promised Land. 4. Raising up prophets among them to declare the Divine will. 5. And forming the holy institution of the Nazarites among them, to shew the spiritual nature of His holy religion, ver. 9-11.

Verse 12. But ye gave the Nazarites wine.] This was expressly forbidden in the laws of their institution. See Numb. vi. 1-3.

Prophesy not.] They would not worship God; and they would not hear the voice of His prophets.

Verse 13. Behold, I am pressed under you.] The marginal reading is better: Behold, I will press your place, as a cart full of sheaves presseth. I will bring over you the wheel of destruction; and it shall grind your place, your city and temple, as the wheel of a cart laden with sheaves, presses down the ground, gravel, and stones, over which it rolls.

Verse 14. The flight shall perish from the swift] The swiftest shall not be able to save himself from a swifter destruction. None by might, by counsel, or by fleetness, shall be able to escape from the impending ruin. In a word, God has so fully determined to avenge the quarrel of His broken covenant, that all attempts to escape from His judgment shall be useless.

Verse 15. Neither shall he that rideth the horse deliver himself.] I believe all these sayings from verse 13 to 16 inclusive, are proverbs to shew the inutilty of all attempts, even in the best circumstances, to escape the doom now decreed, because the cup of their iniquity was full.

Verse 16. Shall flee away naked] In some cases the alarm shall be in the night; and even the most heroic shall start from his bed; and, through terror, not wait to put on his clothes.

NOTES ON CHAPTER III.

Verse 1. Against the whole family] i. e. all, both of the kingdoms of Israel and Judah. In this all the twelve tribes are included.

Verse 2. You only have I known] I have taken no other people to be my own people. I have opposed of you, loved you, fed, sustained, and defended you: but because you have forsaken me, become idolatrous and polluted; therefore, will I punish you. And the punishment shall be in proportion to the privileges you have enjoyed, and the grace you have abused.

Verse 3. Can two walk together] While ye loved and served me, I dwelt in you, and walked among you. Now, ye are become alienated from me, your nature and mine are totally opposite. I am holy, ye are unholy. We are no longer agreed; and can no longer walk together. I can no longer hold communion with you. I must cast you out. The similes in this, and the three following verses, are all chosen to express the same thing; viz. that no calamities or judgments can fall upon any people but by the express will of God, on account of their iniquities; and that whatever His prophets have foretold, they have done it by direct revelation from their Maker; and that God has the highest and most cogent reason for inflicting the threatened calamities. The correctness of the prophets' predictions shews that they and I are in communion.

Verse 4. Will a lion roar] Should I threaten such judgment without cause? Digitized by Google

5 Can a bird fall in a snare upon the earth, where no gin is for him? shall one take up a snare from the earth, and have taken nothing at all?

6 Shall a trumpet be blown in the city, and the people * not be afraid? † shall there be evil in a city, ‡ and the Lord hath not done it?

7 Surely the Lord God will do nothing, but † he revealeth his secret unto his servants the prophets.

8 † The lion hath roared, who will not fear? the Lord God hath spoken, ‡ who can but prophesy?

9 Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the † oppressed in the midst thereof.

10 For they † know not to do right, saith the Lord, who store up violence and † robbery in their palaces.

^e Or, not run together.—f Isa. 45. 7.—g Or, and shall not the LORD do somewhat?—h Gen. 6. 12. & 13. 17. Psa. 25. 14. John 15. 13.—i Ch. 1. 2.—k Acts 4. 30. & 5. 29, 32. 1 Cor. 9. 16.

Verse 5. Can a bird fall in a snare] Can ye, as a sinful people, fall into calamities which I have not appointed?

Shall one take up a snare—and have taken nothing] Will the snare be removed before it has caught the expected prey?—shall I remove my judgments till they are fully accomplished? This is a curious passage, and deserves farther consideration. The original, literally translated, is nearly as follows:—*Shall the trap arise from the ground; and catching, shall it not catch!* Here is a very plain allusion to such traps as we employ to catch rats, foxes, &c. The jaws of the trap opening backward, press strongly upon a spring so as to keep it down; and a key passing over one jaw, and hooking on a table in the centre, the trap continues with expanded jaws, till any thing touch the table, when the key, by the motion of the table, being loosened, the spring recovers all its elastic power, and throws up the jaws of the trap; and their serrated edges either close in each other, or on the prey that has moved the table of the trap. Will, then, the jaws of such a trap suddenly spring up from the ground, on which before they were lying flat, and catch nothing? Shall they let the prey that was within them escape? Certainly not. So my trap is laid for these offenders; and when it springs up, (and they themselves will soon by their transgressions free the key,) shall not the whole family of Israel be inclosed in it? Most certainly they shall. This is a singular and very remarkable passage; and, when properly understood, is beautifully expressive.

Verse 6. Shall a trumpet be blown] The sign of alarm and invasion.

And the people not be afraid?] Not take the alarm, and provide for their defence and safety.

Shall there be evil in a city] Shall there be any public calamity on the wicked, that is not an effect of my displeasure? The word does not mean moral evil, but punishment for sin; calamities falling on the workers of iniquity. Natural evil is the punishment of moral evil; God sends the former, when the latter is persisted in.

Verse 7. Surely the Lord God will do nothing] In reference to the punishment, correction, or blessing, of His people:—

But he revealeth his secret unto his servants the prophets.] They are in strict correspondence with Him, and he shows them things to come. Such secrets of God are revealed to them, that they may inform the people, that by repentance and conversion they may avoid the evil; and, by walking closely with God, they may secure the continuance of His favour.

Verse 8. The lion hath roared] God hath sent forth a terrible alarm,—*Who will not fear?* Can any hear such denunciations of Divine wrath, and not tremble?

The Lord God hath spoken] And those only who are in communion with Him have heard the speech:—*Who can but prophesy?* Who can help proclaiming at large the judgments threatened against the nation?

But I think *מַצָּבָה*, here, is to be taken in its natural and ideal signification, to pray, supplicate, or deprecate vengeance. The Lord hath spoken of punishment,—who can help supplicating His mercy, that His judgments may be averted?

Verse 9. Publish in the palaces] The house-tops or flat roofs were the places from which public declarations were made. See on Isa. xxii. 1, and on Matt. x. 27. See whether in those places there be not tumults, oppressions, and rapine, sufficient to excite my wrath against them.

11 Therefore thus saith the Lord God; † An adversary there shall be even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

12 Thus saith the Lord; As the shepherd † taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and † in Damascus in a couch.

13 Hear ye, and testify in the house of Jacob, saith the Lord God, the God of hosts,

14 That in the day that I shall † visit the transgressions of Israel upon him I will also visit the altars of Beth-el: and the horns of the altar shall be cut off, and fall to the ground.

15 And I will smite † the winter house with † the summer house; and † the houses of ivory shall perish, and the great houses shall have an end, saith the Lord.

^l Or, oppressions.—m Jer. 4. 22.—n Or, spoil.—o 2 Kings 17. 3, 6, & 18. 9, 10, 11. p Heb. delivereth.—q Or, on the bed's feet.—r Or, punish Israel for.—s Jer. 50. 22. t Judg. 8. 22.—u 1 Kings 22. 32.

Verse 10. For they know not to do right] So we may naturally say, that they who are doing wrong, and to their own prejudice and ruin, must certainly be ignorant of what is right, and what is their own interest. But we say again, *There are none so blind as those who will not see.*—*Their eyes, saith the Lord, they have closed.*

Verse 11. An adversary—round about the land] Ye shall not be able to escape; wherever ye turn, ye shall meet a foe.

Verse 12. As the shepherd taketh out of the mouth of the lion] Scarcely any of you shall escape; and that do, it shall be with extreme difficulty, just as a shepherd (of a whole sheep carried away by a lion) can recover no more than two of its legs, or a piece of its ear; just enough to prove by the marks on those parts, that they belonged to a sheep which was his own.

So shall the children of Israel be taken out] Those of them that escape these judgments shall escape with as great difficulty, and be of as little worth, as the two legs and piece of an ear, that shall be snatched out of the lion's mouth. We know that when the Babylonians carried away the people into Chaldaea, they left behind only a few, and they the refuse of the land.

In the corner of a bed] As the corner is the most honourable place in the East, and a couch in the corner of a room is the place of the greatest distinction; so the words in the Text may mean, that even the metropolitan cities, which are in the corner, in the most honourable place of the land, whether Samaria in Israel, or Damascus in Syria, shall not escape these judgments; and if any of the distinguished persons who dwell in them escape, it must be with as great difficulty as the fragments above mentioned have been recovered from a lion. The passage is obscure. Mr. Harmer has taken great pains to illustrate it: but I fear with but little success. A general sense is all we can arrive at.

Verse 13. Hear ye] This is an address to the prophet.

Verse 14. In the day that I shall visit] When Josiah made a reformation in the land, he destroyed idolatry, pulled down the temples and altars that had been consecrated to idol worship, and even burnt the bones of the priests of Baal and of the golden calves upon their own altars. See 2 Kings xxiii. 15, 16, &c.

Verse 15. I will smite the winter house with the summer house] I will destroy not only the poor habitations, and villages in the country, but I will destroy those of the nobility and gentry; as well the lofty palaces in the fortified cities in which they dwell in the winter season, as those light and elegant seats in which they spend the summer season. Dr. Shaw observes, that the "hills and valleys round about Algiers are all over beautified with gardens and country seats, whither the inhabitants of better fashion retire during the heats of the summer season. They are little white houses, shaded with a variety of fruit trees, and evergreens; which, besides shade and retirement, afford a gay and delightful prospect toward the sea. The gardens are all well stocked with melons, fruits, and pot-herbs, of all kinds; and (which is chiefly regarded in these hot countries) each of them enjoys a great command of water."

And the houses of ivory] Those remarkable for their magnificence and their ornaments; not built of ivory, but in which ivory vessels, ornaments, and inlaying, abound. Thus then the winter houses, and the summer houses, the great houses and the houses of uncommon splendour,

CHAPTER IV.

Israel reproved for their oppression, 1-3; idolatry, 4, 5; and for their impotence under the chastening hand of God, 6-11. The omnipotence and uncontrollable power of God, 12, 13.

HEAR this word, ye ^o kind of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.

2 The Lord God hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fishhooks.

3 And ye shall go out at the breaches, every cow at that which is before her; and ye shall cast them into the palace, saith the Lord.

4 Come to Beth-el, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, and your tithes after three years:

5 And offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings: for this liketh you, O ye children of Israel, saith the Lord God.

6 And I also have given you cleanness of teeth in all your cities, and want of bread in all

your places: yet have ye not returned unto me, saith the Lord.

7 And also I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.

8 So two or three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the Lord.

9 I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured them: yet have ye not returned unto me, saith the Lord.

10 I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the Lord.

11 I have overthrowen some of you, as God overthroweth Sodom and Gomorrah, and ye

u Num. 22. 12. Ezek. 20. 13. v Psa. 33. 25. Jer. 16. 16. Hab. 1. 15. x Ezek. 12. 8. 12. y Or, ye shall cast away the things of the palace. z Ezek. 20. 26. a Hos. 4. 15. & 12. 11. Ch. 2. 5. b Num. 22. 3. 4. c Deut. 14. 22. d Heb. three years of days. e Lev. 1. 13. & 22. 17. f Heb. offer by burning. g Lev. 22. 14, 21. Deut. 12. 6. h Psa. 91. 12. i Heb. so ye lose.

k Lev. 26. 11. Jer. 5. 3. Hag. 2. 17. Ver. 8. 9. l Ver. 6. 10, 11. m Deut. 28. 22. Hag. 2. 17. n Or, the multitude of your gardens, &c. did the palmerworm, &c. o Joel 1. 4. & 2. 23. p Or, in the way. q Ezek. 2. 31. 6. & 12. 25. Deut. 28. 25. Psa. 75. 5. r Heb. with the cord of your horses. 2 Kings 13. 7. s Ver. 1. t Gen. 19. 24, 25. Isa. 13. 19. Jer. 49. 13. u Zech. 2. 2. Jude 23.

shall all perish; there should be a total desolation in the land. No kind of house should be a refuge, and no kind of habitation should be spared. Ahab had at Samaria, a house that was called the ivory house, 1 Kings xxii. 39. This may be particularly referred to in this place. We cannot suppose that a house constructed entirely of ivory, can be intended.

NOTES ON CHAPTER IV.

Verse 1. Hear this word, ye kind of Bashan] Such an address was quite natural from the herdsman of Tekoa. Bashan was famous for the fertility of its soil, and its flocks and herds; and the prophet here represents the iniquitous, opulent, idle, lazy drones, whether men or women, under the idea of fatted bullocks, which were shortly to be led out to the slaughter.

Verse 2. He will take you away with hooks] Two modes of fishing are here alluded to:—1. Angling with rod, line, and baited hook. 2. That with the gaff, eel-spear, harpoon, or such like; the first used in catching small fish, to which the common people may be here represented; the second for catching large fish, such as leave the sea, and come up the rivers to deposit their spawn; or such as are caught in the sea, as sharks, whales, dolphins, and even the hippopotamus, to which the more powerful and opulent inhabitants may be likened. But as the words in the Text are generally feminine, it has been supposed that the prophecy is against the proud, powerful, voluptuous woman. I rather think that the prophet speaks catachrestically, and means men of effeminate manners and idle lives. They are not the bulls of Bashan, but the cows; having little of the manly character remaining. Some understand the latter word as meaning a sort of basket or specker fish nets.

Verse 3. And ye shall go out at the breaches] Probably the metaphor is here kept up. They shall be caught by the hooks, or by the nets; and though they may make breaches in the latter, by their flouncing when caught, they shall be taken out at these very breaches; and cast not into the palace, but into a reservoir to be kept a while, and afterwards be taken out to be destroyed. Samaria itself is the net; your adversaries shall besiege it, and make breaches in its walls. At those breaches ye shall endeavour to make your escape: but ye shall be caught and led into captivity, where most of you shall be destroyed. See Houbigant on this passage.

Verse 4. Come to Beth-el, and transgress] Spoken ironically. Go on to worship your calves at Beth-el; and multiply your transgressions at Gilgal; the very place where I rolled away the reproach of your fathers, by admitting them there into my covenant by circumcision. A place that should have ever been sacred to me; but you have now desecrated it by enormous idolatries. Let your morning and evening sacrifices be offered still to your senseless gods; and continue to support your present vicious priesthood, by the regular triennial tithes, which should have been employed in my service; and,

Verse 5. Offer a sacrifice of thanksgiving] To the senseless metal, and the unfeeling stock and stone images,

from which ye never did, and never could receive any help. Proceed yet farther, and bring free will offerings: testify superabundant gratitude to your wooden and metallic gods, to whom ye are under such immense imaginary obligations! Proclaim and publish these offerings, and set forth the perfections of the objects of your worship; and see what they can do for you, when I, Jehovah, shall send drought, and blasting, and famine, and pestilence, and the sword, among you.

Verse 6. Cleanness of teeth] Scarcity of bread, as immediately explained. Ye shall have no trouble in cleaning your teeth, for ye shall have nothing to eat.

Yet have ye not returned unto me, saith the Lord.] This reprehension is repeated five times in this Chapter; and in it are strongly implied God's long suffering. His various modes of fatherly chastisement, the ingratitude of the people, and their obstinate wickedness. The famine mentioned here is supposed to be that which is spoken of, 2 Kings viii. 1: but it is most likely to have been that mentioned by Joel, ch. i. and ii.

Verse 7. When there were yet three months to the harvest] St. Jerom says, from the end of April, when the latter rain falls, until harvest, there are three months, May, June, and July, in which no rain falls in Judea. The rain, therefore, that God had withheld from them, was that which was usual in the spring months, particularly in April.

I caused it to rain upon one city] To prove to them that this rain did not come fortuitously, or of necessity God was pleased to make these most evident distinctions. One city had rain and could fill all its tanks, or cisterns, while a neighbouring city had none. One farm, or field, was well watered, and abundant in its crops, while one contiguous to it had not a shower. In these instances a particular Providence was most evident. And yet they did not return unto the Lord!

Verse 9. I have smitten you with blasting and mildew] He sent blasting and mildew on the crops, and the locust on the gardens, vineyards, and fields; and this in such a way as to shew it was a Divine judgment. They saw this; yet they did not return unto the Lord!

Verse 10. I have sent—the pestilence] After the blasting and the mildew, the pestilence came; and it acted among them as one of the plagues of Egypt. Besides this, He had suffered their enemies to attack, and prevail against them; alluding to the time in which the Syrians besieged Samaria, and reduced it to the most extreme necessity, when the head of an ass was sold for eighty pieces of silver, and the fourth part of a cab of doves dung for five; and mothers ate the flesh of their children that had died through hunger, 2 Kings vi. 25. And the people were miraculously relieved by the total slaughter of the Syrians, by the unseen hand of God, 2 Kings vii. 1, &c. And yet after all those signal judgments, and singular mercies, they did not return unto the Lord!

Verse 11. I have overthrowen some of you] In the destruction of your cities I have shewn my judgments as signally as I did in the destruction of Sodom and Gomorrah,

were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD.

12 Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel.

13 For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, The God of hosts, is his name.

CHAPTER V.

This Chapter opens with a tender and pathetic lamentation, in the style of a funeral song, over the house of Israel, 1, 2. The Prophet then glances at the awful threatenings denounced against them; 3; earnestly exhorts them to renounce their idols, and seek Jehovah, of whom he gives a very magnificent description, 4-8. He then reproves their injustice and oppression with great warmth and indignation; exhorts them again to repentance; and enforces his exhortation with the most awful threatenings delivered with great majesty and authority, and in images full of beauty and grandeur, 9-14. The Chapter concludes with observing that their idolatry was of long standing; that they increased the national guilt, by adding to the sins of their fathers; and that their punishment, therefore, should be great in proportion, 15-17. Formerly, numbers of them were ordered captive to Damascus (2 Kings 7, 38, 39); but now they must go beyond it to Assyria, 2 Kings xx, 30; xvii, 6.

A. M. U. C. 24.
A. M. B. C. 10.
A. M. Cir. an. 10.

HEAR ye this word which I take up against you, even a lamentation, O house of Israel.

2 The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; there is none to raise her up.

3 For thus saith the Lord God; The city that went out by a thousand shall leave a hundred, and that which went forth by a hundred shall leave ten, to the house of Israel.

4 For thus saith the Lord upon the house of Israel, Seek ye me, and ye shall live:

5 But seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought.

6 Seek the Lord, and ye shall live; lest he break out like fire in the house of Joseph and devour it, and there be none to quench it in Beth-el.

7 Ye who turn judgment to wormwood, and leave off righteousness in the earth,

8 Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name:

9 That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.

10 They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.

11 Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.

12 For I know your manifold transgressions, and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.

13 Therefore the prudent shall keep silence in that time; for it is an evil time.

14 Ver. 4.—See Ezek. 12, 3 & 22, 30. Luke 14, 31, 32.—Or, spirit.—w Pa. 1, 3. 2.—D. 2. 22.—v. 5 & 8.—y Deut. 22, 18 & 22, 20. Mic. 1, 3.—z Isa. 47, 4. Jer. 10, 16. Ch. 5, 8 & 9, 6.—a Jer. 7, 29. Ezek. 19, 1 & 27, 4.—b 2 Chron. 12, 29.—c Jer. 23, 13. v. 8.—e Isa. 55, 3.—d Ch. 4, 4.—e Ch. 8, 14.—f Hos. 4, 15 & 10, 3.

15 Ver. 4.—h Ch. 6, 12.—i Job 9, 8 & 28, 31.—k Psa. 101, 20.—l Job 33, 24. Ch. 8, 8.—m Ch. 4, 12.—n Heb. spirit.—o Isa. 29, 21.—p 1 Kings 22, 8.—q Deut. 22, 20, 28, 29. Mic. 6, 15. Zeph. 1, 12. Hag. 1, 6.—r Heb. vineyards of desire.—s Ch. 2, 25.—t Or, a ransom.—u Isa. 29, 21. Ch. 2, 7.—v Ch. 6, 10.

16 Ver. 6.—u See Ezek. 12, 3 & 22, 30. Luke 14, 31, 32.—v Or, spirit.—w Pa. 1, 3. 2.—D. 2. 22.—y Deut. 22, 18 & 22, 20. Mic. 1, 3.—z Isa. 47, 4. Jer. 10, 16. Ch. 5, 8 & 9, 6.—a Jer. 7, 29. Ezek. 19, 1 & 27, 4.—b 2 Chron. 12, 29.—c Jer. 23, 13. v. 8.—e Isa. 55, 3.—d Ch. 4, 4.—e Ch. 8, 14.—f Hos. 4, 15 & 10, 3.

17 Ver. 6.—u See Ezek. 12, 3 & 22, 30. Luke 14, 31, 32.—v Or, spirit.—w Pa. 1, 3. 2.—D. 2. 22.—y Deut. 22, 18 & 22, 20. Mic. 1, 3.—z Isa. 47, 4. Jer. 10, 16. Ch. 5, 8 & 9, 6.—a Jer. 7, 29. Ezek. 19, 1 & 27, 4.—b 2 Chron. 12, 29.—c Jer. 23, 13. v. 8.—e Isa. 55, 3.—d Ch. 4, 4.—e Ch. 8, 14.—f Hos. 4, 15 & 10, 3.

NOTES ON CHAPTER V.

Verse 1. *Hear ye this word*] Attend to this doleful song which I make for the house of Israel.

Verse 2. *The virgin of Israel*] The kingdom of Israel, or the ten tribes, which were carried into captivity; and are now totally lost in the nations of the earth.

Verse 3. *The city that went out by a thousand*] The city that could easily have furnished, on any emergency, a thousand fighting men, can now produce scarcely one hundred, one in ten of the former number; and now of the hundred scarcely ten remains; so reduced was Israel when Sennacherib besieged and took Samaria, and carried the residue into captivity.

Verse 4. *Seek ye me, and ye shall live*] Cease your rebellion against me, and return to me with your heart; and though consigned to death, ye shall be rescued and live. Deplorable as your case is, it is not utterly desperate.

Verse 5. *But seek not Beth-el*] There was one of

5 But seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought.

6 Seek the Lord, and ye shall live; lest he break out like fire in the house of Joseph and devour it, and there be none to quench it in Beth-el.

7 Ye who turn judgment to wormwood, and leave off righteousness in the earth,

8 Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name:

9 That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.

10 They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.

11 Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.

12 For I know your manifold transgressions, and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.

13 Therefore the prudent shall keep silence in that time; for it is an evil time.

14 Ver. 4.—h Ch. 6, 12.—i Job 9, 8 & 28, 31.—k Psa. 101, 20.—l Job 33, 24. Ch. 8, 8.—m Ch. 4, 12.—n Heb. spirit.—o Isa. 29, 21.—p 1 Kings 22, 8.—q Deut. 22, 20, 28, 29. Mic. 6, 15. Zeph. 1, 12. Hag. 1, 6.—r Heb. vineyards of desire.—s Ch. 2, 25.—t Or, a ransom.—u Isa. 29, 21. Ch. 2, 7.—v Ch. 6, 10.

Jeroboam's golden calves, and at Gilgal were carved images; both were places in which idolatry was triumphant. The prophet shews them that all hope from those quarters is utterly vain; for Gilgal shall go into captivity, and Beth-el be brought to nought. There is a play or paronomasia on the letters and words in this clause. *וּבֵיתֵי אֱלֹהֵי יִשְׂרָאֵל הָיָה לְבַעַל הַגִּלְגָל ha-gilgal galeh yigleleh, u-beith el yehyeh le-beal*. "This Gilgal shall go captive into captivity; and Beth-el (the house of God) shall be for Beth-aven, the house of iniquity."

Verse 6. *Seek the Lord, and ye shall live*] Repeated from verse 4.

In the house of Joseph] The Israelites of the ten tribes, of whom Ephraim and Manasseh, sons of Joseph, were the chief.

Verse 7. *Ye who turn judgment to wormwood*] Who pervert judgment; causing him who obtains his suit, to mourn sorely over the expenses he has incurred in gaining his right.

Verse 8. *That maketh the seven stars and Orion*] Or, *Hyades and Arcturus, Kimah, and Kesil*. See my Notes on Job ix, 9, and xxxviii, 32, where the subject of this verse is largely considered.

Turneth the shadow of death into the morning] Who makes day and night, light and darkness.

Calleth for the waters of the sea] Raising them up by evaporation, and collecting them into clouds.

And poureth them out] Causing them to drop down in showers upon the face of the earth. Who has done this? JEHOVAH is his name.

Verse 9. *That strengtheneth the spoiled*] Who takes the part of the poor and oppressed against the oppressor; and, in the course of His providence, sets up the former, and degrades the latter.

Verse 10. *They hate him that rebuketh in the gate*] They cannot bear an upright magistrate, and will not have righteous laws executed.

Verse 11. *Your treading is upon the poor*] You tread them under your feet, they form the road on which ye walk; and yet it was by oppressing and impoverishing them, that ye gained your riches.

Ye take from him burdens of wheat] Ye will have his bread, for doing him justice.

Verse 12. *I know your manifold transgressions*] I have marked the multitude of your smaller crimes as well as your mighty offences. Among their greater offences was—1. Their afflicting the righteous. 2. Taking bribes to blind their eyes in judgment. And, 3. Refusing to hear the poor, who had no money to give them.

Verse 15. *The prudent shall keep silence*] A wise man

14 **Seek good, and not evil, that ye may live:** and so the LORD, the God of hosts, shall be with you, ^{as ye have spoken.}

15 ^{Hate the evil, and love the good, and establish judgment in the gate:} it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.

16 Therefore the LORD, the God of hosts, the Lord, saith thus; **Wailing shall be in all streets;** and they shall say in all the highways, **Alas! alas!** and they shall call the husbandman to mourning, and ^{such as are skilful of lamentation} to wailing.

17 **And in all vineyards shall be wailing:** for ^{I will pass through thee, saith the LORD.}

18 ^{Woe unto you that desire the day of the LORD!} to what end is it for you? ^{the day of the LORD is darkness, and not light.}

19 ^{As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.}

20 **Shall not the day of the LORD be darkness,**

w Mic. 3. 11.—x Psa. 34. 14. & 97. 10. Rom. 12. 9.—y Exod. 32. 30. 2 Kings 16. 4. Job. 6. 14.—z Jer. 9. 17.—a Exod. 12. 13. Numb. 1. 12.—b Isa. 6. 13. Jer. 17. 15. Ezek. 12. 22. 27. 3. Psa. 3. 4.—c Jer. 30. 7. Job. 2. 3. Zeph. 1. 16.—d Jer. 23. 44. v Prov. 21. 27. Isa. 1. 11.—f Jer. 6. 23. Hos. 6. 13.—g Lev. 26. 31.

will consider that it is useless to complain. He can have no justice without bribes; and he has no money to give: consequently, in such an evil time, it is best to keep silence.

Verse 14. *Seek good, and not evil*] Is there a greater mystery in the world than that a man, instead of seeking good, will seek evil, knowing that it is evil?

And so the LORD] As God is the Fountain of good, so they who seek the supreme good, seek Him: and they who seek shall find Him; for the Lord, the God of hosts, will be with him.

Verse 15. *Hate the evil, and love the good*] What ruins you,—avoid; what helps you,—cleave to. And, as a proof that you take this advice, purify the seats of justice; and then expect God to be gracious to the remnant of Joseph,—to the posterity of the ten tribes.

Verse 16. *They shall call the husbandman to mourning*] Because the crops have failed, and the ground has been tilled in vain.

Such as are skilful of lamentation] See the Note on Jer. ix. 17.

Verse 17. *And in all vineyards shall be wailing*] The places where festivity especially used to prevail.

I will pass through thee] As I passed, by the ministry of the destroying angel, through Egypt; not to spare, but to destroy.

Verse 18. *Woe unto you that desire the day of the LORD*] The prophet had often denounced the coming of God's day; that is, of a time of judgment: and the unbelievers had said,—*Let his day come, that we may see it.* Now the prophet tells them that that day would be to them darkness,—calamity; and not light,—nor prosperity.

Verse 19. *As if a man did flee from a lion, and a bear met him*] They shall go from one evil to another. He who escapes from the lion's mouth shall fall into the bear's paws.

Incidi in Syllam, captum vitare Charybden.

The Israelites, under their king Menahem, wishing to avoid a civil war, called in Pul, king of Assyria, to help them. This led to a series of evils, inflicted by the Syrian and Assyrian kings, till at last Israel was ravaged by Salmanser, and carried into captivity. Thus, in avoiding one evil, they fell into another still more grievous.

Leaned his hand on the wall, and a serpent bit him.] Snakes and venomous animals are fond of taking up their lodging in walls of houses, where they can either find or make holes; and it is dangerous to sit near them, or lean against them. In the East Indies they keep the faithful mongoos, a species of ichneumon, in their houses, for the purpose of destroying the snakes that infest them.

Verse 21. *I hate, I despise your feast days*] I abominate those sacrificial festivals where there is no piety; and I despise them, because they pretend to be what they are not. This may refer to the three annual festivals which were still observed in a certain way among the Israelites.

Verse 22. *The peace offerings of your fat beasts.*] מריעצמ merieyem probably means buffaloes;—and so Bochart.

Verse 23. *The noise of thy songs—the melody of thy viols.*] They had both vocal and instrumental music in those sacrificial festivals; and God hated the noise of the one, and shut his ears against the melody of the other. In the first there was nothing but noise, because their

and not light? even very dark, and no brightness in it?

21 ^{I hate, I despise your feast days, and I will not smell in your solemn assemblies.}

22 ^{Though ye offer me burnt offerings and your meat offerings, I will not accept them:} neither will I regard the ^{peace offerings of your fat beasts.}

23 **Take thou away from me the noise of thy songs;** for I will not hear the melody of thy viols.

24 ^{But let judgment run down as waters, and righteousness as a mighty stream.}

25 ^{Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?}

26 ^{But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.}

27 **Therefore will I cause you to go into captivity beyond Damascus,** saith the LORD, ^{whose name is The God of hosts.}

g Or, smell your holy days.—h Isa. 66. 3. Mic. 6. 7.—i Or, thank offerings. j Hos. 2. 6. Mic. 6. 9.—k Heb. rollam. Deut. 32. 17. Jer. 34. 14. Ezek. 20. 4. 16. St. Acts 7. 42, 43. See Isa. 62. 24.—l Or, Situate your King.—m 1 Kings 11. 32. p 2 Kings 17. 6.—q Ch. 4. 12.

hearts were not right with God; and in the latter there could be nothing but (זמור zimrath) cutting and scraping, because there was no heart—no religious sense in the thing, and nearly as little in them that used it. See on chap. vi. 5.

Verse 24. *Let judgment run down*] Let the execution of justice be everywhere like the showers that fall upon the land to render it fertile: and let righteousness in heart and life be like a mighty river, or the Jordan, that shall wind its course through the whole nation, and carry every abomination into the Dead sea. Let justice and righteousness prevail everywhere, and sweep their contraries out of the land.

Verse 25. *Have ye offered unto me sacrifices*] Some have been led to think that "during the forty years which the Israelites spent in the wilderness, between Egypt and the Promised Land, they did not offer any sacrifices; as, in their circumstances, it was impossible;—they offered none because they had none." But such people must have forgotten that when the covenant was made at Sinai, there were burnt-offerings and peace-offerings of oxen, sacrificed to the Lord, Exod. xxiv. 5; and at the setting up of the tabernacle, the twelve princes of the twelve tribes offered each a young bullock, a ram, and a lamb, for a burnt-offering; a kid for a sin-offering; two oxen, five rams, five he-goats, and five lambs, for a peace-offering, Numb. vii. 12, &c., which amounted to an immense number of victims offered in the course of the twelve days during which this feast of the dedication lasted. At the consecration of priests, bullocks and rams to a considerable number were offered, see Lev. viii. 1, &c.: but they were not offered so regularly, nor in such abundance, as they were after the settlement in the Promised Land. Learned men, therefore, have considered this verse as speaking thus:—Did ye offer to me, during forty years in the wilderness, sacrifices in such a way as was pleasing to me? Ye did not; for your hearts were divided, and ye were generally in a spirit of insurrection or murmuring.

Verse 26. *But ye have borne*] The preceding verse spoke of their fathers; the present verse speaks of the Israelites then existing, who were so grievously addicted to idolatry, that they not only worshipped at stated public places the idols set up by public authority; but they carried their gods about with them everywhere.

The tabernacle of your Moloch] Probably a small portable shrine, with an image of their god in it,—such as Moloch; and the star, or representative, of their god Chiun. For an ample exposition of this verse, see the Note on Acts vii. 42; to which let me add, that from Picart's Religious Ceremonies, Vol. III. p. 199, we find that there was an idol named Choun worshipped among the Peruvians from the remotest antiquity.

Verse 27. *Will I cause you to go into captivity beyond Damascus*] That is, into Assyria, the way to which, from Judea, was by Damascus.

But St. Stephen says, Acts vii. 43,—*Beyond Babylon*; because the Holy Spirit that was in him chose to extend the meaning of the original Text to that great and final captivity of the Jews in general, when Zedekiah, their last king, and the people of Judea, were carried into Mesopotamia, Armenia, and Media; see 2 Kings xvii. 7, 24. This captivity happened after the time of Amos.

CHAPTER VI.

The Prophet reproves his people for idolizing themselves in luxurious ease, and forming alliances with their powerful kinsmen neighbours...

WOE to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came!

2 Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: be they better than these kingdoms?

3 Ye that put far away the evil day, and cause the seat of violence to come near;

4 That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 That chant to the sound of the viol, and invent to themselves instruments of music, like David;

6 That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.

7 Therefore now shall they go captiue with the first that go captiue, and the banquet of them that stretched themselves shall be removed.

8 The Lord God hath sworn by himself, saith the Lord the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein.

9 And it shall come to pass, if there remain ten men in one house, that they shall die.

10 And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that is by the sides of the house, Is there yet any with thee? and he shall say, No. Then shall he say, Hold thy tongue; for we may not make mention of the name of the Lord.

11 For behold, the Lord commandeth, and he will smite the great house with breaches, and the little house with clefs.

1. Luke 6. 26.—b Or, are secure.—c Exod. 18. 5.—d Or, first fruits.—e Jer. 2. 10. f Isa. 2. 2.—g Thine art 704.—h 2 Kings 18. 24.—i Job. 11. 22. l Sam. 6. 5. m 2 Chron. 26. 6.—n Nah. 2. 4.—k Ezek. 12. 27.—l Chap. 5. 18. & 9. 10.—m Ch. 5. 12. Ver. 12. n Psa. 61. 20.—o Or, habitation.—p Or, abounded with superstition.

q Isa. 5. 12.—r Or, quaver.—s 1 Chron. 23. 5.—t Or, in bowls of wine.—u Gen. 27. 25.—v Heb. break.—w Jer. 21. 14. x Job. 6. 12. y Psa. 37. 17. Ezek. 31. 2. Ch. 2. 7.—y Heb. the fulness thereof.—z Ch. 5. 13.—a Ch. 3. 2.—b Or, they will not, or, have not.—c Isa. 55. 11.—d Ch. 2. 15.—e Or, droppings.

NOTES ON CHAPTER VI.

Verse 1. Woe to them that are at ease in Zion For ha-shaananim, who dwell at ease, it has been proposed to read, shaananim ha-shaananim, who confidently lean,—the two words differing only in one letter, an y ain for an aleph. They leaned confidently on Zion; supposing that, notwithstanding their iniquities, they should be saved for Zion's sake. Thus, the former clause will agree better with the latter,—“leaning upon Zion,”—and “(trusting in the mountain of Samaria.)” Those that are at ease, may mean those who have no concern about the threatened judgments, and they who have no deep concern for the salvation of their own souls. Houbigant would read, Woe to them who despise Zion, and trust in Samaria. So the Septuagint; reading sanaim, hating, instead of shaananim, being at rest, tranquil. Calmet first proposed this conjecture;—Houbigant follows him.

Are named chief] Neucome renders, that are named after the chief of the nations. And observes, that the Hebrew word nekubey, is an allusion to marking a name or character by punctures. See on Isa. xlv. 5. They call themselves not after their religious ancestors, but after the chief of the idolatrous nations with whom they intermarry contrary to the law.

Perhaps the words here rather refer to the mountains and their temples, than to the people. The mountain of Zion, and the mountain of Samaria, were considered the chief, or most celebrated, among the nations, as the two kingdoms to which they belonged were the most distinguished on the earth.

Verse 2. Pass ye unto Calneh] That is, says Calmet, the Ctesiphon, on the river Tigris.

Hamath] The same as Emesa. Hamath was a city on the Orontes, in Syria.

Gath] A well known town, and head of one of the five seigniories of the Philistines.

Be they better] You have no more reason to expect exemption from the consequences of your sins, than they had. They have been punished; so shall you. Why then will you trust in their gods, that could not save their own cities?

Verse 3. Ye that put far away the evil day] Woe to you who will not consider the day of approaching vengeance; but continue in your iniquity, and harden your hearts. Ye bring your iniquities nearer, and still suppose your punishment to be at a greater distance.

Verse 4. That lie upon beds of ivory] The word in hoc, woe, is understood at the beginning of each of these verses, first, third, fourth, fifth, and sixth. The beds mentioned here, may be either sofas to recline on at table, or beds to sleep on: and these among the ancients were ornamented with ivory inlaid. They were called lectos eburatos, by Plautus; lectos eburnos, by Horace. Probably those ornamented with shells, or mother of pearl, may be intended. Several works of this kind may be still seen in Palestine and other places. I have before me a cross brought from Jerusalem, all encrusted over with mother of pearl, and various figures chased on it.

There must have been a great deal of luxury and effeminacy among the Israelites at this time; and, consequently, abundance of riches. This was in the time of Jeroboam the second, when the kingdom had enjoyed a long peace. The

description in the fourth, fifth, and sixth verses, is that of an Asiatic court even in the present day.

Verse 5. And invent to themselves instruments of music, like David] See the Note on 1 Chron. xxiii. 5; and see especially the Note on 2 Chron. xxix. 25. I believe that David was not authorized by the Lord to introduce that multitude of musical instruments into the Divine worship, of which we read: and I am satisfied that his conduct in this respect is most solemnly reprehended by this prophet; and I farther believe that the use of such instruments of music, in the Christian church, is without the sanction, and against the will, of God;—that they are subversive of the spirit of true devotion; and that they are sinful. If there was a woe to them who invented instruments of music, as did David, under the law, is there no woe, no curse, to them who invent them, and introduce them into the worship of God in the Christian church? I am an old man, and an old minister; and I here declare that I never knew them productive of any good in the worship of God; and have had reason to believe that they were productive of much evil. Music, as a science, I esteem and admire: but instruments of music in the house of God I abominate and abhor. This is the abuse of music.

The word ha-poretim, which we render chant, and the Margin quaver, signifies to dance, to skip, &c. In the sight of such a Text, fiddlers, drummers, waltzers, &c. may well tremble, who perform to execrable detestable passions.

Verse 6. That drink wine in bowls] Perhaps the costliness of the drinking vessels, more than the quantity drank, is that which is here reprehended by the prophet. Drinking vessels of the most costly materials, and of the most exquisite workmanship, are still in use; and as to precious ointments and perfumes among the Jews, we have a proof that the contents of one small box was worth three hundred denarii, at least seven pounds ten shillings of our money. See the case in the Gospels, John xii. 5, and the Note there.

Verse 7. With the first that go captiue] The house of Israel shall be carried into captivity before the house of Judah.

Verse 8. The Lord God hath sworn by himself] be-nepheaho, by His soul, His being, existence.

Verse 9. Ten men—they shall die.] ALL shall be cut off by the sword, or captivity, or by famine.

Verse 10. A man's uncle shall take him up] Bp. Neucome says, this obscure verse seems to describe the effects of famine and pestilence during the siege of Samaria. The carcass shall be burnt; and the bones removed with no ceremony of funeral rites, and without the assistance of the nearest kinsman. Solitude shall reign in the house: and if one is left, he must be silent, (see chap. viii. 3,) and retired, lest he be plundered of his scanty provision! Burning the body, and then collecting the ashes, and putting them into an urn, was deemed the most honourable mode of burial.

Verse 11. He will smite the great house with breaches] The great and small shall equally suffer, no distinction shall be made; rich and poor shall fall together: death has got his commission, and he will spare none. Horace has a sentiment precisely like this, Carm. l. i. Od. iv. v. 13.

Pallida mors aequo pulsat pede pauperum tabernae. Regumque turras. With equal pace impartial fate Knocks at the palace as the cottage gate.

12 Shall horses run upon the rock? will one plow there with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock:

13 Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?

14 But, behold, I will raise up against you a nation, O house of Israel, saith the Lord the God of hosts; and they shall afflict you from the entering in of Hamath unto the river of the wilderness.

CHAPTER VII.

In this Chapter God represents to Amos by three several visions the judgments He is about to bring on Israel. The first is a plague of locusts threatening to cut off the hopes of the harvest, by attacking it in time of the second growth; the first locusts of the crop being probably mowed for the king's horses, 1-3. The next vision threatens a judgment by fire, which would consume a great part, 4-6; and the third a total overthrow of Israel, leveling it as it were by a sea, 7-9. The rest of the Chapter is a denunciation of many judgments against Amaziah, priest of Beth-el, who had brought an accusation to the king against the Prophet, 10-17.

Amo U. C. 34. An. Byl. Reg. A. B. cir. an. 10. **T**HUS hath the Lord God shewed unto me; and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, it was the latter growth after the king's mowings.

2 And it came to pass, that when they had made an end of eating the grass of the land, then I said, O Lord God, forgive, I beseech thee: by whom shall Jacob arise? for he is small.

3 The Lord repented for this: It shall not be, saith the Lord.

4 Thus hath the Lord God shewed unto me:

vr Rom. 14. Ch. 5. 7-11 Jer. 5. 16-y Numb. 34. 8. 1 Kings 8. 65-z Or, scallier, a Or, green worms.-b Im. 51. 18. Ver. 5.-c Or, who of (or, for) Jacob shall stand?-d Deut. 32. 36. Ver. 6. Jonah 3. 10. Jam. 5. 16.

Verse 12. *Shall horses run upon the rock?*] First, they could not do it, because they were unshod; for the shoeing of horses with iron was not then known. Secondly, if they did run on the rock, it would be useless to their owner, and hurtful to themselves. Thirdly, And it would be as useless to plow on the rock with oxen; for there it would be impossible to sow with any advantage. Fourthly, Just as useless and injurious would it be to put gall in the place of judgment, and hemlock in the place of righteousness. You have not only been labouring in vain for yourselves, but you have also been oppressive to others; and for both ye shall suffer.

Verse 13. *Ye which rejoice in a thing of nought*] In your idols: for an idol is nothing in the world.

Have we not taken to us horns] We have arrived to power and dignity by our strength. Horns were the symbols of power and authority. So Horace,—

Vina parant animos: tum pascor cornua nemus.
"Wine repairs our strength, and furnishes the poor with horns."

At such times they think themselves as great as the greatest.

Verse 14. *I will raise up against you a nation*] The Assyrians, under Pul, Tiglath-pileser, and Salmanser, who subdued the Israelites various times; and at last carried them away captive in the days of Hoshea, the last king of Israel, in Samaria.

From the entering in of Hamath (on the north,) unto the river of the wilderness—Besor, which empties itself into the sea, not far from Gaza, and was in the southern part of the tribe of Simeon.

NOTES ON CHAPTER VII.

Verse 1. *Behold, he formed grasshoppers*] *gobai*, is generally understood here to signify locusts. See the notes on Joel i. and ii.

The shooting up of the latter growth] The early crop of grass had been already mowed and housed. The second crop, or rowing, as it is called in some places, was not yet begun. By the king's mowings, we may understand this first crop; a portion of which the king probably claimed, as being the better hay: but the words may signify simply the prime crop; that which is the best of the whole. *Houbigant* thinks the shearing of the king's sheep is meant.

Verse 2. *By whom shall Jacob arise?*] The locusts, the symbols of the many enemies that had impoverished Jerusalem, having devoured much of the produce of the land, were proceeding, till, at the intercession of the prophet, they were removed. Then, seeing in the light of prophecy the nation in every sense brought low, he cries, *By whom shall Jacob arise? for he is small.* *Catmet* justly remarks,—After the death of Jeroboam the Second the kingdom, so flourishing and powerful before, was reduced to such weakness that it was obliged to have recourse to strangers for support. *Menahem* applied to Pul, king of Assyria, whence arose the final misery of the state.

and, behold, the Lord God called to contend by fire, and it devoured the great deep, and did eat up a part.

5 Then said I, O Lord God, cease, I beseech thee: by whom shall Jacob arise? for he is small.

6 The Lord repented for this: This also shall not be, saith the Lord God.

7 Thus he shewed me: and, behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand.

8 And the Lord said unto me, Amos, what seest thou? And I said; A plumbline. Then said the Lord, Behold; I will set a plumbline in the midst of my people Israel: I will not again pass by them any more:

9 And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.

10 Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

12 Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there:

v Ver. 2, 3.—f See 2 Kings 21. 13. Isa. 36. 17. & 34. 11. Lam. 2. 5.—g Ch. 11. Mic. 7. 18.—h Beersheba, Gen. 26. 25. & 46. 1. Ch. 5. 5. & 8. 14.—i Kings 14. 2. & 1 Kings 12. 32.—l 2 Kings 14. 23.

Verse 3. *The Lord repented*] Changed His purpose of destroying them by the locusts. See ver. 6.

Verse 4. *The Lord God called to contend by fire*] Permitted war, both civil and foreign, to harass the land after the death of Jeroboam the Second. These wars would have totally destroyed it had not the prophet interceded.

It devoured the great deep, and did eat up a part.] We are here to understand the partially destructive wars which afterwards took place; for the Lord causes all these things to pass before the eyes of Amos in the vision of prophecy; and intimates that, at the intercession of his prophets, total ruin should be prevented.

Verse 7. *With a plumbline in his hand.*] This appears to be intended as an emblem of strict justice; and intimates that God would now visit them according to their iniquities.

Verse 8. *I will set a plumbline*] I will visit them by justice, without any mixture of mercy.

Verse 9. *And the high places of Isaac shall be desolate*] Their total destruction is at hand. The high place of Isaac was Beersheba, where Isaac had built an altar to the Lord, Gen. xxvi. 25. This high place, which had been abused to idolatrous uses, was demolished by Josiah, king of Judah, as we read in 2 Kings xxiii. 8, for he defiled all the high places from Geba to Beersheba.

I will rise against the house of Jeroboam] The Lord had promised to Jehu, the ancestor of Jeroboam, that his family should sit on the throne of Israel to the fourth generation. Zechariah, the son of Jeroboam, was the fourth in order after Jehu: and on him the threatening in this verse fell; for he was murdered by Shallum after he had reigned six months, and in him the family became extinct. See 2 Kings x. 30, and xv. 8-10.

Verse 10. *Amaziah the priest of Beth-el*] The idolatrous priest who had been established by the king to maintain the worship of the golden calves which Jeroboam the elder had set up at this place.

Amos hath conspired against thee] This was truly a lying prophet: there is not one word of truth in this message which he sent to Jeroboam. Amos had not conspired against the king,—had not said that Jeroboam should die by the sword,—and had not said that Israel should be carried away captive; though this last was implied in God's threatenings, and afterwards delivered by this prophet; see ver. 17.

Verse 12. *O thou seer*] He pretends kindness to the prophet; and counsels him to go into Judah, and prophesy there and be safe; even in the time that he had accused him of high treason against Jeroboam. Hireling priests of this kind have ever been the great enemies of the true prophets of God; and, when they could bring no charge of false doctrine or immorality against them, have accused them of conspiring against the government; and, because

13 But ^a prophesy not again any more at Beth-el: ^b for it is the king's ^c chapel, and it is the ^d king's court.

14 Then answered Amos, and said to Amaziah, I was no prophet, neither was I ^a a prophet's son; ^b but I was a herdman, and a gatherer of ^c sycamore fruit:

15 And the LORD took me ^a as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel.

16 Now therefore hear thou the word of the LORD: Thou sayest, Prophesy not against Israel, and ^a drop not thy word against the house of Isaac.

17 ^a Therefore thus saith the LORD; ^b Thy wife shall be a harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.

CHAPTER VIII.

This Chapter begins with a fourth vision denoting the ostentatious and nearness of the destruction of Israel, 1-3. The Prophet then proceeds to reprove their oppression and injustice, 4-7. Strong and beautiful figures by which is represented the complete desolation of the Israelitish polity, 8-10. The people threatened with a most awful judgment: a famine of the word of God, 11-14.

Amos U. C. 34. Ann. Syn. Reg. 4th. cir. an. 10. **THUS** hath the Lord God shewed unto me: and behold a basket of summer fruit.

in Ch. 2. 12.—n 1 Kings 13. 22. & 13. 1.—o Or, sanctuary.—p Heb. house of the singers.—q 1 Kings 20. 28. 2 Kings 2. 5. & 4. 25. & 6. 1.—Ch. 1. 1. Zech. 13. 5. & Cr. add Ag.—r Heb. from behind.—s Ezek. 31. 2. Micah 2. 8.—t See Jer. 23. 12. & 29. 21, 23, 31, 32.—w Isa. 12. 16. Lam. 5. 11. Hos. 4. 13. Zech. 14. 2.

2 And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the LORD unto me, ^a The end is come upon my people of Israel; ^b I will not again pass by them any more.

3 And ^a the songs of the temple ^b shall be howlings in that day, saith the LORD God; ^c there shall be many dead bodies in every place; ^d they shall cast them forth with silence.

4 Hear this, O ye that ^a swallow up the needy, even to make the poor of the land to fail,

5 Saying, When will the ^a new moon be gone, that we may sell corn? and ^b the sabbath, that we may ^c set forth wheat, ^d making the ephah small, and the shekel great, and ^e falsifying the balances by deceit?

6 That we may buy the poor for ^a silver, and the needy for a pair of shoes; ^b yea, and sell the refuse of the wheat?

7 The LORD hath sworn by ^a the excellency of Jacob, Surely ^b I will never forget any of their works.

8 ^a Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, ^b as by the flood of Egypt.

a Ezek. 7. 2.—b Ch. 7. 8.—c Ch. 5. 23.—d Heb. shall howl.—e Ch. 6. 9, 10.—f Heb. be silent.—g Jer. 14. 4. Prov. 23. 14.—h Hos. 13. 15, 16.—i Heb. open.—j Min. 5. 10, 11.—k Heb. perverting the balances of deceit, Hos. 12. 7. Ch. 2. 6.—l Ch. 5. 3.—m Hos. 4. 13. & 9. 2.—n Hos. 4. 3.—o Ch. 9. 5.

they have preached against sin, have held them up as exciting insurrection among the people.

Verse 13. But prophesy not—at Beth-el] He must not speak against idolatry, because that was the king's religion; and he who speaks against the king's religion must be an enemy to the state. This was the doctrine held here by Popish James II. and his insidious Jesuit hiringling priests; till God, in His mercy, put this pitiful tyrant down; and with him his false prophets, and the degrading superstition which they endeavoured to establish in these lands.

Verse 14. I was no prophet] I am an extraordinary messenger of God. I am not called to the prophetic office but for this occasion. I have no message to Judah; and, therefore, need not go there. I have a message to Israel alone, and I must faithfully deliver it.

For the account which Amos gives here of himself, see the Introduction.

Verse 16. Now therefore hear thou the word of the LORD] While he was speaking in his own vindication, God seems to have inspired him with the awful prediction which he immediately delivers.

Verse 17. Thy wife shall be a harlot] As this was the word of the Lord, so it was fulfilled: but, as we have no farther account of this idolatrous priest, so we cannot tell in what circumstances these threatenings were executed. 1. His wife was to be a public prostitute: she was probably such already privately in the Temple, as the wife of an idolatrous priest. 2. His sons and daughters were to fall by the sword. 3. Their inheritance was to be taken by strangers. 4. And himself was to die a captive in a heathen land.

Israel shall surely go into captivity] He now declares fully what he had not declared before, though Amaziah had made it a subject of accusation. This particular was probably revealed at this instant; as well as those which concerned Amaziah and his family.

NOTES ON CHAPTER VIII.

Verse 1. A basket of summer fruit.] As summer fruit was not proper for preserving, but must be eaten as soon as gathered; so the Lord intimates by this symbol that the kingdom of Israel was now ripe for destruction, and that punishment must descend upon it without delay. Some think the prophet means the fruits at the end of autumn. And, as after the autumn no fruit could be expected; so Israel's summer is gone by, her autumn is ended, and she shall yield no more fruit. Or, the autumn of her iniquity is come; the measure is filled up, and now she shall gather the fruit of her sin in the abundance of her punishment.

Verse 2. A basket of summer fruit] כלי קי kelub kayits: The end is come—כא בא הא-קץ: here is a paranomasia, or play upon the words;—kayits, fruit; and kets, the end, both coming from the same root. See the note on Ezek. vii. 2, where there is a similar play on the same word.

I will not again pass by them any more] I will be no longer their Guardian.

Verse 3. The songs of the temple] Instead of שירים

shiroth, songs, Houbigant reads, שירי שורoth, the singing women; and Newcome follows him,—“And the singing women of the palace shall howl in that day.” Instead of joyous songs they shall have nothing but lamentation.

They shall cast them forth with silence.] Every place shall be filled with the dead, and a dreadful silence shall reign universally; the few that remain being afraid either to speak or complain, or even to chant a funeral dirge for the most respectable among the dead.

Verse 4. Hear this, O ye that swallow up the needy] Ye that bruise the poor,—exact from them, and tread them under foot.

Verse 5. When will the new moon be gone] This was kept as a kind of holy day, not by Divine command, but by custom. The sabbath was strictly holy; and yet so covetous were they that they grudged to give to God, and their own souls, this seventh portion of time. But bad and execrable as they were, they neither set forth their corn, nor their wheat, nor any other kind of merchandise, on the sabbath. They were saints then when compared to multitudes called Christians, who keep their shops either partially or entirely open on the Lord's day, and buy and sell without any scruple of conscience. Conscience! alas! they have none; it is seared as with a hot iron. The strong man armed, in them, is quiet; for all his goods are in peace.

Making the ephah small, and the shekel great] Giving short measure, and taking full price: or, buying with a heavy weight, and selling with one that was light.

Falsifying the balances] Having one scale light, and the other weighty; one end of the beam long, and the other short. A few months ago I detected a knave with such balances;—with a slip of his finger along the beam he altered the centre, which made three ounces short weight in every pound. He did it so dexterously that, though I knew he was cheating, or, as the prophet expresses it, was falsifying the balances by deceit, it was some time before I could detect the fraud; and not till I had been several times cheated by this accomplished knave. So we find that though the knaves of ancient Israel are dead, they have left their successors behind them.

Verse 6. That we may buy the poor for silver] Buying their services for such a time, with just money enough to clear them from other creditors.

And the needy for a pair of shoes] See on chap. ii. 6. And sell the refuse of the wheat] Selling bad wheat and damaged flour to poor people, as good; knowing that such cannot afford to prosecute them.

Verse 7. By the excellency of Jacob] By the state of eminence to which He had raised the descendants of Jacob; or, by the excellent ORN of Jacob, that is HISSELF. The meaning is,—“As surely as I have raised you to such a state of eminence, so surely will I punish you in proportion to your advantages and your crimes.”

Verse 8. Shall not the land tremble for this] It is supposed that an earthquake is here intended; and that the rising up and subsiding as a flood refers to that

8 Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saying that I will not utterly destroy the house of Jacob, saith the Lord.

9 For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.

10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

11 In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

12 That they may possess the remnant of

Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this.

13 Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

14 And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.

v Ver. 4.—Jer. 30. 11. & 31. 25, 28. Obad. 16, 17.—w Heb. cause to move. x Heb. stone.—y Ch. 6. 3.—z Acts 15. 17, 17.—a Heb. hedge, or, wall.—Obad. 19. c Num. 21. 15.

d Heb. upon whom my name is called.—e Lev. 26. 6.—f Heb. drosseth forth. g Joel 3. 13.—h Or, new wine.—i Jer. 33. 3.—j Am. 6. 4. & 6. 21. Ezek. 36. 35—38. k Isa. 60. 21. Jer. 32. 41. Ezek. 34. 26. Joel 3. 20.

Verse 7. The children of the Ethiopians] Or Chushites. Chus was the son of Ham, Gen. x. 6; and his descendants inhabited a part of Arabia Petrea and Arabia Felix. All this stock was universally despised. See Bochart.

The Philistines from Caphtor] The island of Crete, the people of which were the Cherethim. See 1 Sam. xxx. 14; Ezek. xxv. 16; Zeph. ii. 5.

The Syrians from Kir?] Perhaps a city of the Medes, Isa. xxii. 6. Aram, from whom Syria had its name, was the son of Shem, Gen. x. 22. Part of his descendants settled in this city, and part in Aram Naharaim, "Syria of the two rivers," viz. Mesopotamia, included between the Tigris and the Euphrates.

The meaning of the verse is this:—Do not presume on my having brought you out of the land of Egypt and house of bondage, into a land flowing with milk and honey? I have brought other nations, and some of your neighbours, who are your enemies, from comparatively barren countries, into fruitful territories; such, for instance, as the Philistines from Caphtor, and the Syrians from Kir.

Verse 8. The eyes of the Lord God are upon the sinful kingdom] The kingdom of Israel, peculiarly sinful; and, therefore, to be signally destroyed by the Assyrians.

I will not utterly destroy the house of Jacob] The race shall not become extinct: I will reserve them as monuments of my justice; and, finally, of my mercy.

Verse 9. I will sift the house of Israel among all nations] I will disperse them over the face of the earth; and yet I will so order it, that the good shall not be lost; for though they shall be mixed among distant nations, yet there shall be a general restoration of them to their own land.

The least grain] חרץ tsor, little stone, pebble, or gravel. Not one of them, howsoever little or contemptible, when the time comes, shall be left behind. All shall be collected in Christ, and brought into their own land.

Verse 10. All the sinners of my people] Those who are the boldest and most incredulous; especially they who despise my warnings, and say the evil day shall not overtake nor prevent us; they shall die by the sword. It is no evidence of a man's safety, that he is presumptuously fearless. There is a blessing to him, who trembles at God's word.

Verse 11. Will I raise up the tabernacle of David] It is well known that the kingdom of Israel, the most profane and idolatrous, fell first; and that the kingdom of Judah continued long after, and enjoyed considerable prosperity under Hezekiah and Josiah. The remnant of the Israelites that were left by the Assyrians became united to the kingdom of Judah; and of the others, many afterwards joined them: but this comparatively short prosperity and respite previously to the Babylonish captivity, could not be that, as Calmet justly observes, which is mentioned here. This could not be called closing up the breaches, raising up the ruins, and building it as in the days of old: nor has any state of this kind taken place since: and, consequently, the prophecy remains to be fulfilled. It must therefore refer to their restoration under the gospel, when they shall receive the Lord Jesus as their Messiah, and be by him restored to their own land. See these words quoted by James, Acts xv. 17. Then indeed it is likely that they shall possess the remnant of Edom, and have the whole length and breadth of Immanuel's land, ver. 12. Nor can it be supposed that the victories gained by the Amosians could be that intended by the prophet, and which he describes in such lofty terms. These victories procured only a short respite, and a very imperfect re-establishment of the tabernacle of David; and could not warrant the terms of the prediction in these verses.

Verse 12. That they may possess the remnant of Edom] Bp. Newcome translates this clause as follows:—That the residue of MEN may seek Jehovah, and all the heathen who are called by my name. Here, instead of אדם Edom, he reads אדם Adam, men or mankind, which is the reading of the Arabic, and some MSS. of the Syriac, and of Acts xv. 17.

The Pachomian MS. of the Septuagint adds here οὐκ ἐκάρησεν με, that they may seek me. And the Arabic has (رب) the Lord; and instead of ירששו yirshshu, "they shall possess," the learned Bishop seems to have read ירשו yirshshu, "they may seek;" and thus the Text resembles the quotations by St. James, Acts xv. 17, That the residue of men might seek after the Lord. It is strange that not one of the MSS. collated by Kennicott and De Rossi, nor any of my own, favours or countenances any of these alterations. I am of opinion, therefore, that we must dismiss all these conjectural emendations, and take the Hebrew Text as we find it. That it speaks of the conversion of the Jews, in gospel times, we have the authority of the New Testament as above to prove; and if we cannot make the words, as they stand there, entirely to agree with the words here, the subject is not affected by it. The Jews shall be converted and restored, and this Text in both Covenants is a proof of it.

Verse 13. The plowman shall overtake the reaper] All the seasons shall succeed in due and natural order: but the crops shall be so copious in the fields and in the vineyards, that a long time shall be employed in gathering and disposing of them; so that the season of plowing, sowing, gathering the grapes, treading the wine-press, &c. shall press on the heels of each other; so vast will be the abundance, and so long the time necessary to gather and cure the grain and fruits. We are informed by travellers in the Holy Land, Barbary, &c. that the vintage at Aleppo lasts from the fifteenth of September to the middle of November; and that the sowing season begins at the close of October, and lasts through all November. Here, then, the plowman, sower, grape-gatherer, and operator at the wine-press, not only succeed each other, but have parts of these operations going on at the same time. But great fertility in the land, abundance in the crops, and regularity of the seasons, seem to be the things which the prophet especially predicts. These are all poetical and prophetic images, by which happy times are pointed out.

Verse 14. They shall plant vineyards, and drink the wine] When threatened with great evils, chap. v. 11, it is said, They shall plant pleasant vineyards, but shall not drink the wine of them. Previously to their restoration, they shall labour for others; after their restoration, they shall labour for themselves.

Verse 15. I will plant them upon their land] They shall receive a permanent establishment there.

And they shall no more be pulled up] Most certainly this prophecy has never yet been fulfilled. They were pulled out by the Assyrian captivity, and by that of Babylon. Many were planted in again, and again pulled out by the Roman conquest and captivity; and were never since planted in, but are now scattered among all the nations of the earth. I conclude, as the word of God cannot fail, and this has not yet been fulfilled, it therefore follows, that it will and must be fulfilled to the fulness of its spirit and intention. And this is established by the conclusion:—Saith the Lord thy God. He is JEHOVAH, and cannot fail; He is TRU God, and will do it. He will do it, because He is JEHOVAH; and He will do it, because He is TRU God. Amen.



THE BOOK OF THE PROPHET OBADIAH.

Chronological Notes relative to this Book, upon the supposition that it was written about five hundred and eighty-seven years before the commencement of the Christian era.

Year from the Creation, according to Archbishop Usher, 2411.—Year of the Jewish era of the world, 3174.—Year since the Flood, 1761.—Year from the woe of Achan, 1853.—Year from the foundation of Solomon's temple, 425.—Year since the division of Solomon's monarchy into the kingdoms of Israel and Judah, 592.—Year of the era of Epiphan, 524.—Second year of the Forty-eight Olympiad.—Year from the building of Rome, according to the Varroian or generally received computation, 101.—Year from the building of Rome, according to the Fasti Consularis, 105.—Year from the building of Rome, according to Fabius Pictor, 101.—Year since the overthrow of the kingdom of Israel by Shalmaneser, king of Assyria, 135.—Year since the destruction of the kingdom of Judah by Nebuchadnezzar, king of Babylon, 5.—Year of the Julian Period, 4157.—Year of the era of Nabonassar, 161.—Year before the birth of Christ, 58.—Year before the vulgar era of Charlet's annals, 557.—Cycle of the sun, 11.—Cycle of the moons, 4.—Thirtieth year of Turpinian Fraxea, the fifth king of the Romans.—Thirty-ninth year of Craxara, or Craxara, the fourth king of Media.—Nineteenth year of Agastius, king of Laconia, of the family of the Proclides.—Twenty-first year of Leon, king of Laconia, of the family of the Euristhenidae.—Thirty-third year of Alyattes II. king of Lydia.—Sixteenth year of Aegeus, the seventh king of Macedonia.—Fifth year of Apries, king of Egypt; the same with the celebrated Pharaoh-hophra.—Ninth year of Baal, king of the Tyrians.—Twentieth year of Nebuchadnezzar, king of Babylon.

CHAPTER I.

God is here represented as summoning the nations against Edom, and declaring that his strong holds should not save him, &c.; that not a remnant, not a gleaming, should be left of him, &c.; that the enemy would search out his people, and totally destroy them; and that none of their allies should stand by them, &c. He then rebukes on their partitioner offence, and threatens them with a speedy recompense, &c. The Babylonians accordingly subdued the Edomites; and expelled them from Arabia Petraea, of which they never afterwards recovered possession. The remaining verses contain a prophecy of the restoration of the Jews from the Babylonish captivity, and of their victory over all their enemies, 17-21. Some commentators think that these last verses were fulfilled by the conquests of the Maccabees over the Edomites. See 1 Mac. v. 2-5, 95, &c.

THE vision of Obadiah. Thus saith the Lord God concerning Edom; **1** We have heard a rumour from the Lord, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.

2 Behold, I have made thee small among the heathen: thou art greatly despised.

3 The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock,

whose habitation is high; **4** that saith in his heart, Who shall bring me down to the ground?

4 Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord.

5 If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grape-gatherers came to thee, would they not leave some grapes?

6 How are the things of Euan searched out! how are his hidden things sought up!

7 All the men of thy confederacy have brought thee even to the border: the men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread have laid a wound under thee: there is none understanding in him.

a Ps. 21. 11. & 24. 5. Ezech. 28. 12, 13, 14. Joel 2. 12. Mal. 1. 3. b Jer. 49. 14, &c. c 2 Kings 14. 7. d Isa. 14. 13, 14. Rev. 18. 7. e Job 20. 6. Jer. 49. 16. & 51. 38. Amos 2. 2. f Isa. 14. 12. Nah. 2. 14. Hab. 2. 4.

g Jer. 49. 3. h Dent. 24. 21. Isa. 17. 6. & 24. 13. i Or, gleanings. k Hab. 2. 4. l Gen. 49. 12. m Jer. 50. 32. n Heb. the mass of thy bread. o Isa. 12. 11, 12. o Or, of it.

NOTES ON THE BOOK OF OBADIAH.

Who was this prophet?—where born?—of what country?—at what time did he prophesy?—who were his parents?—when, and where did he die?—are questions which have been asked from the remotest antiquity; and which, to this day, have received no answer worthy of recording. There is a multitude of opinions concerning these points;—and their multitude and discrepancy are the strongest proofs of their uncertainty. All that seems probable is, that as he prophesied concerning the destruction of Edom, that he flourished a little before, or a little after, the taking of Jerusalem by Nebuchadnezzar, which happened about five hundred and eighty-eight years before Christ; and the destruction of Idumea by the same monarch, which took place a short time after: probably between 588 B. C. and 575 B. C., in the interval of the thirteen years which Nebuchadnezzar employed in the siege of Tyre, which he undertook immediately after the capture of Jerusalem.

Obadiah foretells the subducion of the Idumeans by the Chaldeans; and finally by the Jews, whom they had used most cruelly when brought low by other enemies. These prophecies have been literally fulfilled; for the Idumeans, as a nation, are totally extinct.

Whoever will be at the trouble to collate this short prophecy with the forty-ninth chapter of Jeremiah, will find a remarkable similarity, not only in the sentiments and words, but also in whole verses. In the above Chapter Jeremiah predicts the destruction of the Idumeans. Whether he copied Obadiah, or Obadiah him, cannot be determined: but it would be very strange if two prophets, unacquainted with each other, should speak of the same event precisely in the same terms. See the parallel texts in the Margin, and the Notes on Jer. xlix. 1, &c.

Verse 1. *We have heard a rumour*] See Jer. xlix. 14, where the same expressions are found. The prophet shews that the enemies of Idumea had confederated against it, and that Jehovah is now summoning them to march directly against it.

Verse 2. *I have made thee small among the heathen*] God ever attributes to Himself the rise and fall of nations.

If they be great and prosperous, it is by God's providence; if they be low and depressed, it is by His justice. Compared with the Assyrians, Chaldeans, Egyptians, Syrians, Arabs, and other neighbouring nations, the Idumeans were a small people.

Verse 3. *The pride of thine heart*] St. Jerom observes that all the southern part of Palestine, from Eleutheropolis to Petra and Aialath, was full of caverns hewn out of the rocks, and that the people had subterranean dwellings similar to ovens. Here they are said to dwell in the clefts of the rock, in reference to the caverns above mentioned. In these they conceived themselves to be safe, and thought that no power brought against them could dislodge them from those fastnesses. Some think that by *yo sell, rock, Petra*, the capital of Idumea, is intended.

Verse 4. *Though thou exalt thyself as the eagle*] Though like this bird thou get into the highest cliff of the highest rock, it will not avail thee. To defend thee when Jehovah has determined thy destruction, thy deepest caves and highest rocks will be equally useless. See Jer. xlix. 16.

Verse 5. *If thieves come to thee*] That is, if thieves entered thy dwellings, they would not have taken every thing; they would have laid hold on thy wealth, and carried off as much as they could escape with conveniently;—if grape-gatherers entered thy vineyards, they would not have taken every bunch; some gleanings would have been left. But the Chaldeans have stripped thee bare;—they have searched out all thy hidden things, (ver. 6.)—they have left thee nothing. *How art thou cut off!* Thou art totally and irretrievably ruined! The prophet speaks of this desolation as if it had already taken place.

Verse 7. *All the men of thy confederacy*] The Chaldeans are here intended, to whom the Idumeans were attached, and whose agents they became in exercising cruelties upon the Jews.

Have brought thee even to the border] Have hemmed thee in on every side, and reduced thee to distress. Or, they have driven thee to thy border,—cast thee out of thy own land into the hands of thine enemies.

The men that were at peace with thee] The men of thy covenant, with whom thou hadst made a league.

8 ^p Shall I not in that day, saith the Lord, even destroy the wise men out of Edom, and understanding out of the mount of Esau?

9 And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau, may be cut off by slaughter.

10 For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever.

11 In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them.

12 But thou shouldst not have looked on the day of thy brother in the day that he became a stranger; neither shouldst thou have rejoiced over the children of Judah in the day of their destruction; neither shouldst thou have spoken proudly in the day of distress.

13 Thou shouldst not have entered into the gate of my people in the day of their calamity; yea, thou shouldst not have looked on their affliction in the day of their calamity, nor have laid hand on their substance in the day of their calamity.

14 Neither shouldst thou have stood in the

crossway, to cut off those of his that did escape; neither shouldst thou have delivered up those of his that did remain in the day of distress.

15 For the day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

16 For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink and they shall swallow down, and they shall be as though they had not been.

17 But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.

18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it.

19 And they of the south shall possess the mount of Esau; and they of the plain of the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin shall possess Gilead.

20 And the captivity of this host of the children of Israel shall possess that of the Canaan-

^p Job 5. 12. 18. Is. 52. 14. Jer. 49. 7. — ^q Ps. 76. 5. Amos 2. 16. — ^r Jer. 49. 7. Gen. 27. 11. Ps. 137. 7. Ezek. 25. 12. & 36. 5. Amos 1. 11. — ^s Ezek. 25. 9. Mal. 1. 4. — ^t Or, carried away his substance. — ^u Joel 3. 3. Nah. 3. 10. — ^v Or, do not behold. — ^w Ps. 22. 11. & 54. 7. & 29. 10. Mic. 4. 11. & 7. 10. — ^x Ps. 37. 13. & 137. 7. — ^y Job 31. 28. Mic. 7. 8. Prov. 17. 5. & 24. 17, 18.

^a Heb. enquired thy mouth. — ^b Or, forces. — ^c Or, shut up. Ps. 31. 8. — ^d Ezek. 20. 3. Joel 2. 14. — ^e Ezek. 35. 15. Hab. 2. 8. — ^f Jer. 25. 26, 28. & 49. 12. Joel 3. 17. 1. Pet. 4. 17. — ^g Or, sup upon. — ^h Joel 2. 28. — ⁱ Amos 9. 8. — ^k Or, they that receive. 1. Cor. 14. shall be holy. Joel 3. 17. — ^l Is. 10. 17. Zech. 12. 6. — ^m Amos 9. 12. & Zeph. 2. 7.

That eat thy bread] That professed to be thy firmest friends,—have all joined together to destroy thee.

Have laid a wound] Placed a snare, or trap, under thee. See Newcome.

There is none understanding in him] Private counsels and public plans are all in operation against thee; and yet thou art so foolish and infatuated as not to discern thy own danger.

Verse 8. Shall I not—destroy the wise men] It appears from Jer. xlix. 7, that the Edomites were remarkable for wisdom, counsel, and prudence. See on the above place.

Verse 9. Thy mighty men, O Teman] This was one of the strongest places in Idumea; and is put here, as in Amos i. 2, and elsewhere, for Idumea itself.

Mount of Esau] Mount Seir.

Verse 10. For thy violence against thy brother Jacob] By this term the Israelites in general are understood; for the two brothers,—Jacob, from whom sprang the Jews,—and Esau, from whom sprang the Idumeans, or Edomites, are here put for the whole people, or descendants of both. We need not look for particular cases of the violence of the Edomites against the Jews. Esau, their founder, was not more inimical to his brother Jacob, who deprived him of his birthright, than the Edomites uniformly were to the Jews. See 2 Chron. xxviii. 17, 18. They had even stimulated the Chaldeans, when they took Jerusalem, to destroy the Temple, and level it with the ground. See Ps. cxxxvii. 7.

Verse 11. Thou stoodest on the other side] Thou not only didst not help thy brother when thou mightest, but thou didst assist his foes against him.

And cast lots] When the Chaldeans cast lots on the spoils of Jerusalem, thou didst come in for a share of the booty: thou wast as one of them.

Verse 12. Thou shouldst not have looked] It shews a malevolent heart to rejoice in the miseries of those who have acted unkindly or wickedly towards us. The Edomites triumphed when they saw the judgments of God fall upon the Jews. This the Lord severely reprehends in verses 12—15. If a man have acted cruelly toward us, and God punish him for this cruelty, and we rejoice in it, we make his crime our own; and then as we have done, so shall it be done unto us; (see ver. 15.) All these verses point out the part the Edomites took against the Jews when the Chaldeans besieged and took Jerusalem, destroyed the Temple, and divided the spoils.

Verse 14. Neither shouldst thou have stood in the crossway] They are represented here as having stood in the passes and defiles to prevent the poor Jews from escaping from the Chaldeans. By stopping these passes, they threw the poor fugitives back into the teeth of their enemies. They had gone so far in this systematic cruelty as to deliver up the few that had taken refuge among them.

Verse 15. The day of the Lord is near] God will not associate thee with Him in the judgments which He inflicts. Thou also art guilty, and shalt have thy punishment in due course with the other sinful nations.

Verse 16. For as ye have drunk] This address is to the Jews. As ye have been visited and punished upon my holy mountain in Jerusalem, so shall other nations be punished in their respective countries. See Jer. xlix. 12.

Verse 17. But upon mount Zion shall be deliverance] Here is a promise of the return from the Babylonish captivity. They shall come to Zion, and there they shall find safety: and it is remarkable that after their return they were greatly befriended by the Persian kings, and by Alexander the Great and his successors; so that, whilst they ravaged the neighbouring nations, the Jews were unmolested. See Calmet.

And there shall be holiness] They shall return to God, separate themselves from their idols, and become a better people than they were when God permitted them to be carried into captivity.

The house of Jacob shall possess] They were restored to their former possessions. But this may refer also to their future restoration under the Gospel, when they shall be truly converted, and become holiness to the Lord; for salvation and holiness shall be the characteristics of Zion, the Christian church, for ever.

Verse 18. The house of Jacob shall be a fire] After their return from captivity, the Jews, called here the house of Jacob and the house of Joseph, did break out as a flame upon the Idumeans: they reduced them into slavery; and obliged them to receive circumcision, and practise the rites of the Jewish religion. See 1 Macc. v. 3, &c.; 2 Macc. x. 15—23; and Joseph. Antiq. lib. xiii. c. 17.

There shall not be any remaining] As a people, and a nation, they shall be totally destroyed. This is the meaning: it does not signify that every individual shall be destroyed.

Verse 19. They of the south] The Jews, who possessed the southern part of Palestine, should render themselves masters of the mountains of Idumea which were contiguous to them.

They of the plain] From Eleutheropolis to the Mediterranean sea. In this and the following verse the prophet shews the different districts which should be occupied by the Israelites after their return from Babylon.

The fields of Samaria] Alexander the Great gave Samaria to the Jews; and John Hyrcanus subdued the same country after his wars with the Syrians. See Joseph. Contra App. lib. ii., and Antiq. lib. xiii. c. 18.

Benjamin shall possess Gilead] Edom lay to the south;—the Philistines to the west;—Ephraim to the north;—and Gilead to the east. Those who returned from Babylon were to extend themselves every where. See Newcome; and see, for the fulfilment, 1 Macc. v. 9, 35, 45; and ix. 35, 36.

Verse 20. Zarephath] Sarepta, a city of the Sidonians, 1 Kings xviii. 9. That is, they should possess the whole city of Phœnicia, called here that of the Canaanites.

Which is in Sepharad] This is a difficult word. Some think the Boeophorus is meant;—others, Spain;—others, France;—others, the Euphrates; others, some district in

ites, even unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south.

21 And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's.

p 1 Kings 17. 9, 10.—q Or, shall possess that which is in Sepharad.—r Jer. 23. 44. s 1 Tim. 4. 10. Jam. 5. 20.

t Psa. 22. 28. Dan. 2. 44. & 7. 14, 27. Zech. 14. 9. Luke 1. 23. Rev. 11. 15. & 12. 6.

Chaldea; for there was a city called Siphora, in Mesopotamia, above the division of the Euphrates. Dr. Lightfoot says it was a part of Edom. Those who were captives among the Canaanites should possess the country of the Canaanites; and those whom the Edomites had enslaved should possess the cities of their masters. See Newcome and Lowth.

Verse 21. And saviours shall come up] Certain persons whom God may choose to be deliverers of His people; such as Zerubbabel, Ezra, Nehemiah, and the Maccabees.

Some think these saviours, מושיעים mo-shaiim, mean the apostles of our Lord. Several MSS. have מושיעים mo-shaiim, the preserved; those that are saved, i. e. they who were delivered from the captivity; and those of mount Zion shall judge, that is, shall execute judgment on the Edomites. And as the Asmonean princes joined the priesthood to the state, it might be what the prophet means

when he says, the kingdom shall be the Lord's,—the high priest having both the civil and ecclesiastical power in his own hands. And these actually were masters of Edom, and judged and governed the mountain of Esau. And thus this prophecy appears to have had a very literal fulfilment.

But if we take the whole as referring to the times of the Gospel, which, I believe, is not its primary sense, it may signify the conversion and restoration of the Jews,—and that under Jesus Christ the original theocracy shall be restored; and thus, once more, in the Promised Land, it may be said,—

הממלכה ליהוה יהיה
hammelechah laihovah ye-haiyetah

"And the kingdom shall belong to Jehovah."

END OF THE NOTES ON THE BOOK OF THE PROPHET OBADIAH.

INTRODUCTION

TO THE BOOK OF

THE PROPHET JONAH.

JONAH, the son of Amittai, the *fifth* of the small Prophets, was a Galilean, a native of Gath-hepher, which is believed to be the same as Jotapata, celebrated for the siege which Josephus the historian there maintained against the Roman army, a little before the destruction of Jerusalem. Gath-hepher was situated in the land of Zebulon, where was the canton of Ophir or Hopher. St. Jerom places it *two* miles from Sepphoris, in the way towards Tiberias. Some Rabbins are of opinion that Jonah was the widow's son of Sarepta, restored to life by Elijah.

What we know with certainty of Jonah is, that God having commanded him to go to Nineveh, and there proclaim, that the cry of the inhabitants' sins was come up to heaven, and they were threatened with approaching ruin; instead of obeying these orders, he resolved to fly away, and go to Tarsus in Cilicia. To this purpose he embarked at Joppa; but the Lord having sent a violent tempest while he was upon the sea, the mariners, with great fear, cried each of them to his god. In the mean time, Jonah slept in the hold; whereupon the pilot wakened him; and they who were in the ship cast lots to know how this tempest was occasioned. The lot falling upon Jonah, they asked him who he was, and what he had done to bring upon them such a storm? He told them he was a Hebrew; that he worshipped the God of heaven; was one of His prophets; and fled from His presence to avoid going to Nineveh, whither he was sent. They asked him what was to be done to secure them from shipwreck? He replied: *Throw me into the sea, and the tempest will cease.*

God prepared a great fish to swallow up Jonah. This fish, according to some, was a whale; or, as others say, the lamia, *canis carcharias*, or the sea-dog. The Prophet continued in the fish *three days and three nights*. He cried unto the Lord, and the Lord heard him; and commanded the fish to cast him upon the shore, as it is believed, at the foot of a mountain which projects a great way into the sea, between Berytus and Tripoli. Others think it was upon the coast of Cilicia, *two* leagues north from Alexandretta.

After this the word of the Lord came a second time to Jonah, and directed him to go to Nineveh. When he came into the city, which was three days' journey in extent, about twenty-five leagues in circumference, Jonah walked up and down a whole day, crying out, In forty days Nineveh shall be destroyed. The Ninevites believed his word: they appointed a public fast to be observed;—and, from the meanness of the people to the greatest, covered themselves with sackcloth. The king of Nineveh, supposed to have been *Sardanapalus*, known in profane authors by the name of *Anacyndaraxa*, or *Anabaxarus*, descended from his throne, and covered himself with sackcloth, and sat down upon ashes. God suffered himself to be moved with their repentance, and did not execute the sentence which He had pronounced against them.

Jonah was afflicted at this; and complained to God, saying, that he had always questioned whether, as being a God of clemency and mercy, He would not be flexible to their prayers.

After this, in all probability, Jonah returned from Nineveh into Judea.

The Greeks have for a long time expressed their veneration for Jonah. There was a church dedicated to this prophet in the sixth age.

We do not know when it was that Jonah foretold how Jeroboam II., king of Israel, should restore the kingdom of Samaria to its former extent, from the entrance of Hamath to the Dead sea. Whether this was before, or after, his going to Nineveh, we cannot tell.

Our Saviour makes frequent mention of Jonah in the Gospels. He says that the Ninevites shall one day rise in judgment against the Jews, and condemn them, because they repented at the preaching of Jonah, and the Jews would not hearken to Him who was greater than Jonah. And when the Pharisees required a sign of Him to prove His mission, He said He would give them no other than that of the prophet Jonah, that is to say, of His resurrection, which would complete all His miracles, and render the Jews inexcusable in their hardness of heart. For a discussion of the question concerning the *three days and three nights* which Jonah lay in the belly of the fish, see Matt. xii. 40, and the Notes there. And for Oriental and Jewish legends, and *fabulous relations*, relative to the history of this Prophet, see *Calmet*, in his Preface to this Book.

That there are *difficulties* in this Book every man must allow: and that learned men have differed greatly in their mode of interpreting the Book, and explaining these difficulties, is well known. Some have considered it an *allegory*; referring entirely to Manasseh, and what was done *before, during, and after*, the war with Earhaddon, king of Assyria. Manasseh being taken prisoner by the Assyrians, and thrust into a *dungeon*; where, having lain *three days and three nights*, on his earnest prayer to God in the dungeon, he was delivered, &c. Others have thought, that instead of a *fish*, a *ship* is meant, which had the image of a *whale* on the *stern*, and might be called *Kyros*, or the *Whale*. Others have thought that the whole of the account of Jonah's being swallowed by a great fish,—his praying in its belly,—being cast on dry land,—was a *dream* which he had while *fast asleep* in the ship. See chap. i. 5. And others state that the whole Book is a *parable*, intending to point out God's *justice and mercy*; and how prevalent *repentance* is to turn aside the threatened stroke of Divine wrath.

There is a *fable*, most probably of Phœnician origin, which, bearing some similitude to the history of Jonah, may have been taken from this book. Laomedon, king of Troy, having displeased Neptune, to appease him, was required to expose his daughter *Hesione* to be devoured by a *sea-monster*. She was chained to a rock, and was awaiting her fate at the next flux of the tide. In the interim *Hercules* slew the sea-monster, and delivered the princess. To this *Lycophron*, in his *Cassandra*, ver. 33, &c. is supposed to allude:—

Τρισηπερον λεωτρος, εν ποτε γναβοις
Τριτωος ηλιαταις καρχαρος κωω.

"Of the lion the offspring of three nights, which the fierce dog of Triton swallowed down greedily."

The Scholiasts explain this in the following manner:—While the princess was standing chained to the rock, expecting the greedy dog, (*καρχ αποσκευας*, the *shark*), to come and devour her, Hercules stood by ready armed; and, when the monster came forward with open mouth, he jumped directly down his throat, and spent *three days* in cutting and hacking his entrails; and afterwards *came out of the monster*, with the loss of all the hair on his head. *Cyril*, in his Comment, says this was occasioned by the *incredible heat of the monster's stomach*.

This *fable* might have been easily taken from the *true history*; though some have been ready enough to intimate, that the history of the prophet was taken from the *fable*.

The appeal made to the *main facts* of this history, by our Lord, proves that we are to admit of no *allegorical* exposition of these facts. 1. There was such a person as Jonah. 2. He was swallowed by a sea-monster, in whose belly he was miraculously preserved three days and three nights. 3. This same prophet preached to the Ninevites; and they repented, and turned from their sins, under his ministry. This testimony puts an end to all mythological, allegorical, and hypothetical interpretations of those great facts. And in its literal sense alone, I undertake the interpretation of this Book.

THE BOOK OF THE PROPHET JONAH.

Chronological Notes relative to this Book, upon the supposition that the repentance of the Ninevites happened in the twenty-third year of the reign of Jehu, king of Israel.

Year from the Creation, according to Archbishop Usher, 3141.—Year of the Julian Period, 3922.—Year since the Flood, 1698.—Year from the foundation of Solomon's temple, 108.—Year since the division of Solomon's monarchy into the kingdoms of Israel and Judah, 114.—Year before the First Olympiad, 98.—Year before the building of Rome, according to the Varronian computation, 109.—Year before the birth of Jesus Christ, 853.—Year before the vulgar era of Christ's nativity, 922.—Twelfth year of Charlemagne, king of Lacedaemon, of the family of the Proclidae.—Fifty-second year of Archelaus, king of Lacedaemon, of the family of the Eurybonidae.—Second year of Ptolemy, perpetual scribe of the Athenians.—Fourteenth year of Alaudius Syllius, king of the Albans.—Twenty-third year of Jehu, king of Israel.—Seventeenth year of Josiah, king of Judah.

CHAPTER I.

Jonah sent to Nineveh, seen to Tarshish, 1-3. He is overtaken by a great tempest, 4-14; thrown into the sea, 15, 16; and swallowed by a fish, in the belly of which he is miraculously preserved nine three days and three nights, 17.

A. M. cir. 3142.
B. C. cir. 922.
ANNO D. M. C. 109.
A. D. 853.
A. D. 922.
A. D. 1092.

NOW the word of the LORD came unto ^aJonah ^bthe son of Amitai, saying,

2 Arise, go to Nineveh, that ^cgreat city, and cry against it; for ^dtheir wickedness is come up before me.

3 But Jonah ^erose up to flee unto ^fTarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went

down into it, to go with them unto Tarshish ^gfrom the presence of the LORD.

4 But ^hthe LORD ⁱsent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship ^jwas like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and ^kcast forth the wares that ^lwere in the ship into the sea, to lighten ^mit of them. But Jonah was gone down ⁿinto the sides of the ship; and he lay, and was fast asleep.

6 So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise,

^a 2 Kings 14. 25.—^b Called, Matt. 12. 39. *Jonas*.—^c Gen. 10. 11, 12. Ch. 3. 2, 3. ^d & 4. 11.—^e Gen. 10. 10, 11. ^f Ezra 6. 4. ^g Jer. 18. 5.—^h Rev. 18. 5.—ⁱ Camp. 5. 2. ^j 1 Kings 10. 22.

^k Josh. 10. 25. ^l 2 Chron. 2. 16. ^m Acts 2. 35.—ⁿ Gen. 4. 16. Job 1. 12. & 2. 7. ^o 1 Sam. 17. 25.—^p Heb. cast forth.—^q Heb. thought to be broken.—^r In So. Acts 27. 18, 19, 33.—^s 1 Sam. 24. 3.

NOTES ON CHAPTER I.

Verse 1. *Now the word of the Lord came unto Jonah*] All that is certainly known about this prophet has already been laid before the Reader. He was of Gath-hepher in the tribe of Zabulon, in Lower Galilee, Josh. xix. 13; and he prophesied in the reigns of Jeroboam the Second, and Joash, kings of Israel. Jeroboam came to the throne *eight hundred and twenty-three* years before the Christian era, and reigned in Samaria *forty-one* years, 2 Kings xiv. 23—25. As a prophet, it is likely that he had but this one mission.

Verse 2. *Go to Nineveh*] This was one of the most ancient cities of the world, Gen. x. 10; and one of the largest, as it was *three days journey in circumference*. Ancient writers represent it as *oblong*; being in length *one hundred and fifty stadia*, and *ninety* in breadth, the compass being *four hundred and eighty stadia*. Now, as the *stadium* is allowed to have been equal to our *furlong*, eight of which make a mile, this amounts to *fifty-four* English miles: see on chap. iii. 3. But we must not suppose that all this *space* was covered with compact streets and buildings; it took in a considerable space of country,—probably all the cultivated ground necessary to support all the inhabitants of that district. *Catmet* computes the measurement of the circumference to be equal to *twenty-five* French leagues. It is reported to have had *walls one hundred feet high*, and *so broad that three chariots might run abreast upon them*. It was situated on the *Tigris*, or a little to the *west*, or on the *west side* of that river. It was well peopled; and had at this time *one hundred and twenty thousand* persons in it reputed to be in a state of infancy, which on a moderate computation would make the whole number *six hundred thousand* persons. But some supposing that persons not being able to distinguish their right hand from their left must mean *children under two years of age*, and reckoning *one* such child for every *twenty* persons from that age upwards, make the population amount to *two millions five hundred thousand*. Nor can this be considered an exaggerated estimate when we know that London, not one-tenth of the size of ancient Nineveh, contains a population of upwards of *one million*. But calculations of this kind, relative to matters of such remote antiquity, are generally precarious, and not very useful: and ancient authors, though the only guides, are not always safe conductors.

Verse 2. *Their wickedness is come up before me.*] This is a *personification* of evil. It ascends from earth to heaven; and stands before the Supreme Judge to bear

witness against its own delinquency, and that of the persons whom it has seduced.

Verse 3. *To flee unto Tarshish*] Some say *Tartessus*, in Spain, near the Straits of Gibraltar; others *Tarsus*, in *Cilicia*; and others *Taprobana*, or the island of *Ceylon*, formerly called *Taprobani*; and *Tuprobatha* in *Sanscrit*, to the present day.

And went down to Joppa] This place is celebrated as that where *Andromeda*, daughter of *Cepheus*, was chained to a rock, and exposed to be devoured by a sea-monster, from which she was delivered by the valour of *Perseus*. It is the nearest port to Jerusalem on that side of the Mediterranean.

And he found a ship] The Phœnicians carried on a considerable trade with *Tartessus*, Ezek. xxvii. 12; and it was probably in one of their ships that *Jonah embarked*. *He paid the fare thereof*] He paid for his passage. This shews that there was *traffic* between the two places; and that each passenger paid a stated fare.

From the presence of the Lord] He considered that God was peculiarly resident in Judæa; and, if he got out of that land, the Lord would most probably appoint another prophet to carry the message; for *Jonah* appears to have considered the enterprise as difficult and dangerous, and therefore wished to avoid it.

Verse 4. *A great wind*] They were overtaken with a storm, which appears from the sequel to have come by the immediate direction of God.

Like to be broken] They had nearly suffered shipwreck.

Verse 5. *Cried every man unto his god*] The ship's crew were all Heathens; and it is probable, *Heathens* who had each a different object of religious worship.

Cast forth the wares] Threw the lading overboard to lighten the ship, hoping the better to *ride out* the storm.

Jonah was gone down] Most probably into the hold, or cabin, under the deck; or where they had beds for passengers, in the sides of the ship; something in the manner of our *packets*.

Was fast asleep] Probably quite exhausted and overcome with distress, which in many cases terminates in a deep sleep. So the disciples in the garden of Gethsemane.

Verse 6. *The shipmaster*] Either the *captain*, or the *pilot*.

Arise, call upon thy God] He supposed that *Jonah* had his god, as well as they had theirs; and that as the danger was imminent, every man should use the influence he had, as they were all equally involved in it.

call upon thy God, if so be that God will think upon us, that we perish not.

7 And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.

8 Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation? and whence comest thou? what is thy country? and of what people art thou?

9 And he said unto them, I am a Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry land.

10 Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.

11 Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous.

12 And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you.

13 Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them.

14 Wherefore they cried unto the LORD, and

o Psa. 107. 28.— Joel 2. 14.— Job 7. 14, 16. 1 Sam. 10. 20, 21. & 14. 41, 42. Prov. 16. 33. Act. 1. 25.— Job 7. 19. 1 Sam. 14. 45.— Or, JEHOVAH.— Psa. 106. 6. Act. 17. 24.— Heb. with great fear.— Heb. may be silent from us. Or, grow more and more tempestuous.— Heb. went.— y John 11. 50.— z Heb. cried.— Psa. 71. 20.— b Deut. 31. 8.— c Psa. 115. 2.

Verse 7. Come, and let us cast lots] This was a very ancient mode of endeavouring to find out the mind of Divine Providence; and in this case, it proves that they supposed the storm to have arisen on account of some hidden crime of some person aboard.

A philosopher being at sea in a violent storm, when the crew began to call earnestly on the gods for safety, he said—"Be silent, and cease your prayers; for should the gods know that you are here, we shall all be lost."

[The lot fell upon Jonah.] In this case God directed the lot.

Verse 8. Tell us,—for whose cause] A very gentle method of bringing the charge home to himself; and the several questions here asked gave the utmost latitude to make the best of his own case.

Verse 9. I fear the LORD] In this Jonah was faithful. He gave an honest testimony concerning the God he served, which placed Him before the eyes of the sailors as infinitely higher than the objects of their adoration; for the God of Jonah was the God of heaven, who made the sea and the dry land, and governed both. He also honestly told them that he was fleeing from the presence of this God, whose honourable call he had refused to obey. See ver. 10.

Verse 11. What shall we do unto thee] In these poor men there was an uncommon degree of humanity and tender feeling.

Verse 12. I know that for my sake] I am not worthy to live; throw me overboard. God will not quiet the storm till I am cast out of the ship. Here was deep compunction;—an honest avowal of sin;—and a justification of the displeasure which God had now manifested.

Verse 13. The men rowed hard] Were very unwilling to proceed to this extremity; and thought they would risk every thing rather than cast this disobedient prophet into the great deep.

Verse 14. They cried unto the LORD] Under a conviction that He was the self-existing Being, the Maker of the heavens and the earth, and the Author of the present storm, they put up their prayers to Him.

[Let us not perish for this man's life] They were now about to cast him overboard: but seemed to call God to witness that it was with the utmost reluctance, and only in obedience to His command. There is a parallel passage in the Argonautics which has been quoted to illustrate this:—

Ολλια δε περιηριζον ενι φρεσι κενταυριμωσι
Η μιν αποφθισωσι, και εχθροι κυρμα βαλλωσιν
Διολαχη Μηδειαν, αποτρεφωσι δ' Εριγνον. Ύμ. 117.

* And much they doubted, in their prodigious minds,
Whether to kill and cast a prey to fishes
Wretched Medea; and avert their fate."

said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee.

15 So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging.

16 Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows.

17 Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

CHAPTER II.

This Chapter (except the first verse and the last, which makes a part of the narrative,) contains a beautiful prayer, or hymn, formed of those devout thoughts which Jonah had in the belly of the great fish, with a thanksgiving for his miraculous deliverance.

THEN Jonah prayed unto the LORD his God out of the fish's belly,

2 And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice.

3 For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me.

4 Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.

5 The waters compassed me about even to

d Psa. 88. 9. Luke 8. 24.— Heb. stood.— Mark 4. 41. Act. 5. 11.— Heb. sacrificed a sacrifice unto the LORD, and vowed vows.— Matt. 12. 40. & 16. 4. Luke 11. 30.— Heb. bowels.— Psa. 130. 1. & 130. 1. & 162. 1. Lam. 3. 55. 98.— Or, out of mine affliction.— Psa. 65. 2.— n Or, the grave, Job 14. 9.— o Psa. 88. 6. Psa. 130. 1.— q Psa. 63. 7.— r Ps. 51. 62.— s 1 Kings 2. 38.— t Psa. 69. 1. Lam. 3. 54.

Verse 16. Then the men feared the LORD exceedingly, and offered a sacrifice] The first perhaps ever offered aboard a vessel, since the ark floated on the waters of the great deluge; and it is most probable that these heathens, witnessing what was done, became sincere converts to the true God.

Verse 17. Now the LORD had prepared a great fish] נדון דג גדול dag gadol. This could not have been a whale, for the throat of that animal can scarcely admit a man's leg; but it might have been a shark, which abounds in the Mediterranean, and whose mouth and stomach are exceedingly capacious. In several cases, they have been known to swallow a man, when thrown overboard. See the Note on Matt. xii. 40, where the whole subject of this verse is considered at large. That days and nights do not, among the Hebrews, signify complete days and nights of twenty-four hours, see Esch. iv. 16, compared with chap. v. 1; Judg. xiv. 17, 18. Our Lord lay in the grave one natural day, and part of two others; and it is most likely that this was the precise time that Jonah was in the fish's belly.

NOTES ON CHAPTER II.

Verse 1. Then Jonah prayed—out of the fish's belly] This verse makes the first of the second Chapter in the Hebrew Text.

It may be asked,—“How could Jonah either pray or breathe in the stomach of the fish?” Very easily, if God so willed it. And let the Reader keep this constantly in view: the whole is a miracle; from Jonah's being swallowed by the fish, till he was cast ashore by the same animal. It was God that had prepared the great fish. It was the Lord that spake to the fish, and caused it to vomit Jonah upon the dry land. ALL is miracle.

Verse 2. Out of the belly of hell] Among the Hebrews שוא שחל, means the grave,—any deep pit,—the place of separate spirits, &c. Here the prophet represents himself as in the bottom of the sea; for so שחל must be understood in this place.

Verse 3. All thy billows and thy waves passed over me.] This may be understood literally: while the fish, in whose belly he was, sought its pleasure or sustenance in the paths of the deep, the waves and billows of the sea were rolling above. This line seems borrowed from Ps. xlii. 7.

Verse 4. I am cast out of thy sight] See Psa. xxxi. 22. Thy holy temple.] Then Jerusalem was not yet destroyed, for the Temple was standing.

Verse 5. The waters compassed me about even to the soul] So as to seem to deprive me of life. I had no hope left.

[The weeds were wrapped about my head.] This may be understood literally also. He found himself in the fish's stomach, together with sea weeds, and such like marine substances which the fish had taken for its aliment.

CHAPTER III.

the soul: the depth closed me round about, the weeds were wrapped about my head.

6 I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O Lord my God.

7 When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple.

8 They that observe lying vanities forsake their own mercy.

9 But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord.

10 And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.

Jonah is again sent to Nineveh, a city of three days' journey, (being sixty miles in circumference according to Diodorus Siculus.) 1-4. The inhabitants, in consequence of the Prophet's preaching, repent in dust and ashes. 5-2. God seeing that they were deeply humbled on account of their sin, and that they turned away from all their iniquities, repents of the evil with which he had threatened them, 10.

AND the word of the Lord came unto Jonah the second time, saying,

2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

3 So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey.

4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

u Heb. cutting off.—v Psa. 16. 10.—w Or, the pit.—x Psa. 18. 6.—y 2 Kings 17. 15. Psa. 31. 6. Jer. 10. 4. & 16. 19. s Psa. 50. 14, 22 & 116. 17, 18. Heb. 14. 2. Heb. 12. 18.—a Psa. 3. 8.—b Heb. of God: So Gen. 29. 3. Psa. 28. 6 & 90. 10.—c See Dent. 12. 22.

Verse 6. I went down to the bottoms of the mountains] This also may be literally understood. The fish followed the floating base of the mountains, till they terminated in a plain, at the bottom of the great deep.

The earth with her bars] He represents himself as a prisoner in a dungeon, closed in with bars which he could not remove; and which at first appeared to be for ever, i. e. the place where his life must terminate.

Yet hast thou brought up my life] The substance of this poetic prayer was composed while in the fish's belly: but afterwards he appears to have thrown it into its present poetic form, and to have added some circumstances such as that before us; for he now speaks of his deliverance from this imminent danger of death. Thou hast brought up my life from corruption.

Verse 7. When my soul fainted] When I had given up all hope of life.

My prayer came in unto thee] Here prayer is personified; and is represented as a messenger going from the distressed, and entering into the Temple of God, and standing before Him! This is a very fine and delicate image. This clause is one of those which I suppose the prophet to have added, when he penned this prayer.

Verse 8. They that observe lying vanities] They that trust in idols, follow vain predictions, permit themselves to be influenced with foolish fears, so as to induce them to leave the path of obvious duty.—Forsake their own mercy. In leaving that God who is the Fountain of mercy, they abandon that measure of mercy which He had treasured up for them.

Verse 9. But I will sacrifice unto thee] I will make a sincere vow, which, as soon as my circumstances will permit, I will faithfully execute; and therefore he adds, I will pay that which I have vowed.

Salvation is of the Lord.] All deliverance from danger, preservation of life, recovery from sickness, and redemption of the soul from the power, guilt, and pollution of sin, are from Jehovah. He alone is the Saviour, He alone is the Deliverer; for all safety is from the Lord.

Verse 10. And the Lord spake unto the fish] That is, by His influence, the fish swam to the shore, and cast Jonah on the dry land. So the whole was a miracle from the beginning to the end; and we need not perplex ourselves to find out literal interpretations:—such as—"When Jonah was thrown overboard, he swam for his life, earnestly praying God to preserve him from drowning; and by His Providence he was thrown into a place of fish, a fishing cove, where he was for a time entangled among the weeds, and hardly escaped with his life; and, when safe, he composed this poetic prayer in metaphorical language, which some have wrongly interpreted, by supposing that he was swallowed by a fish; when נִדָּג, should have been understood as a place of fish, or fishing creek, &c." Now, I say, the original has no such meaning in the Bible: and this gloss is plainly contrary to the letter of the Text; to all sober and rational modes of interpretation; and to the express purpose for which God appears to have wrought this miracle, and to which Jesus Christ Himself applies it. For as Jonah was intended for a sign to the Jews of the resurrection of Christ, they were to have the proof of this semiosis, in His lying as long in the heart of the earth, as the prophet was in the belly of the fish; and all interpretations of this kind go to deny both the sign and the thing signified. Some men, because they cannot work a miracle themselves, can hardly be persuaded that God can do it.

The Text, and the use made of it by Christ, most plainly teach us, that the prophet was literally swallowed by a fish, by the order of God; and that by the Divine power he was preserved alive, for what is called three

days and three nights, in the stomach of the fish; and at the conclusion of the above time that same fish was led by the unseen power of God to the shore, and there compelled to eject the prey that he could neither kill nor digest. And how easy is all this to the almighty power of the Author and Sustainer of life, who has a sovereign, omnipresent, and energetic sway in the heavens and in the earth. But foolish man will affect to be wise; though, in such cases, he appears as the recent born stupid offspring of the wild ass. It is bad to follow fancy, where there is so much at stake. Both ancients and moderns have grievously trifled with this prophet's narrative; merely because they could not rationally account for the thing, and were unwilling (and why?) to allow any miraculous interference.

NOTES ON CHAPTER III.

Verse 1. And the word of the Lord] The same oracle as that before given; and, from what he had felt and seen of the justice and mercy of the Lord, he was now prepared to obey.

Verse 2. And preach unto it the preaching] נִדְבַר קוֹרָאן וְקוֹרָאן וְקֶרָא וְקֶרָא et ha-keriah, "And cry the cry that I bid thee." Be my herald, and faithfully deliver my message. The word קוֹרָאן in Greek, answers to the Hebrew קוֹרָאן kōrē; both signifying a crier, a herald, a preacher; one that makes proclamation with a loud and earnest cry. Such was John Baptist, Isa. xl. 3; such was Jesus Christ, John vii. 18—37; and such were all His apostles. And such earnestness becomes a ministry that has to do with immortal souls, asleep and dead in sin, hanging on the brink of perdition, and insensible of their state. The soft speaking, gentle-toned, unmoved preacher is never likely to awaken souls. As we preach, so the people hear; scarcely receiving any counsels that appear to have no importance by the manner in which they are delivered. But this earnestness is widely different from that noisy, blustering, screaming rant, that manifests more of the turbulence of disorderly passions, than of the real inspired influence of the Spirit of God.

Verse 3. Nineveh was an exceeding great city of three days' journey.] See on chap. i. 2. Strabo says, lib. xvi. πολὺ μείζων ἢ τῆς Βαβυλώνας, "it was much larger than Babylon;" and Ninus, the builder, not only proposed to make it the largest city of the world, but the largest that could be built by man. See Diodor. Sic. Bib. l. ii. And as we find, from the lowest computation, that it was at least fifty-four or sixty English miles, in circumference, would take the prophet three days to walk round upon the walls, and announce from them the terrible message—"Yet forty days, and Nineveh will be destroyed!"

Verse 4. Yet forty days] Both the Septuagint and Arabic read three days. Probably some early copyist of the Septuagint, from whom our modern editions are derived, mistook the Greek numerals μ forty, for γ three; or put the three days' journey in preaching, instead of the forty days mentioned in the denunciation. One of Kennicott's MSS. instead of ארבעים arbdim, forty, has שלשים sheloshim, thirty; but the Hebrew Text is undoubtedly the true reading; and it is followed by all the ancient Versions, the Septuagint and Vulgate excepted. Thus God gives them time to think, reflect, take counsel, and return to Him. Had they had only three days' space, the denunciation would have so completely confounded them, as to excite nothing but terror, and prevent repentance and conversion.

Verse 5. The people of Nineveh believed God] They had no doubt that the threatening would be fulfilled, unless their speedy conversion prevented it: but, though not expressed, they knew that the threatening was conditional. "The promises and threatenings of God, which are merely personal, either to any particular man or number of

CHAPTER IV.

5 So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes.

7 And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:

8 But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands.

9 Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

10 And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

Jonah, dreading to be thought a false prophet, repines at God's mercy in sparing the Ninevites; whose destruction he seems to have expected, from his retiring to a place without the city about the close of the forty days. But how does he glorify that mercy which he intends to blame! And what an amiable picture does he give of the compassion of God! 1-5. This attribute of the Deity is still further illustrated by His tenderness and compassion to the Prophet himself; who with all his spiritual gifts, had much of human infirmity, 6-11.

BUT it displeased Jonah exceedingly, and he was very angry.

2 And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

3 Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live.

4 Then said the Lord, Doest thou well to be angry?

5 So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

6 And the Lord God prepared a gourd, and

Ante U. C. 109. All. Syl. Reg. Alb. cr. an. 14.

c Matt. 12. 41. Luke 11. 32.—d Job 2. 8.—e 2 Chron. 20. 3. Joel 2. 15.—f Heb. said. g great man.—h Isa. 58. 6.—i Isa. 58. 6.—k 3 Sam. 12. 22. Joel 2. 14.—l Jer. 18. 8.

Amos 7. 3, 6.—m Ch. 1. 8.—n Exod. 24. 6. Ps. 68. 5. Joel 2. 13.—o 1 Kings 19. 4. p Ver. 8.—q Or, Art thou greatly angry!—r Or, palm-tree.—s Heb. Kikajon.

men, are always conditional, because the wisdom of God hath thought fit to make these depend on the behaviour of men." Dr. S. Clarke's Sermons, Vol. I.

Proclaimed a fast! And never was there one so general, so deep, and so effectual. Men and women, old and young, high and low, and even the cattle themselves, all kept such a fast as the total abstinence from food implies.

Verse 6. Word came unto the king. This, some think, was Pul, king of Assyria, who flourished in the reign of Jeroboam the Second, but it seems more probable that the monarch here alluded to was a king of Assyria contemporary with Joash, king of Judah. It was by the decree of the king that the fast was instituted, and became general.

Verse 8. Let man and beast be covered. This was done that every object which they beheld might deepen the impression already made; and cause them to mourn after a godly sort. Virgil tells us that the mourning for the death of Julius Cæsar was so general, that the cattle neither ate nor drank:—

Non sili pastos illis agere diebus
Frigida, Daphni, boves ad flumina: nulla neque amnem
Libani quadrupes, nec graminiis autigit herbas. Æc. v. 24.

"The swains forgot their sheep, nor near the brink
Of running waters brought their herds to drink.
The thirsty cattle of themselves abstained
From water, and their gray furs daisied out." Dryden.

And that they sometimes changed or reversed the harness and ornaments of cattle, as indicative of mourning, we have a proof in Virgil's description of the funeral procession in honour of Pallas, slain by Turnus, Æn. xi. v. 89.

Post bellator equas, postille iugibus, Ethon
Il lacrimans, guttisque humectat grandibus ora.

"Surpp'd of his trappings, and his head declin'd,
Ethon, his generous warrior-horse, behind
Moves with a solemn, slow, majestic pace;
And the big tears came rolling down his face." Trapp.

Verse 9. Who can tell if God will turn and repent! There is at least a peradventure for our salvation. God may turn towards us, change His purpose, and save us alive. While there is life, there is hope: God has no pleasure in the death of sinners,—He is gracious and compassionate. Himself has prescribed repentance; if we repent, and turn to Him from our iniquities, who knows then whether God will not turn, &c.

Verse 10. And God saw their works. They repented, and brought forth fruits meet for repentance: works which shewed that they did most earnestly repent. He changed, therefore, His purpose; and the city was saved. The purpose was,—If the Ninevites do not return from their evil ways, and the violence that is in their hands, within forty days, I will destroy the city. The Ninevites did return, &c.; and, therefore, escaped the threatened judgment. Thus, we see that the threatening was conditional.

NOTES ON CHAPTER IV.

Verse 1. But it displeased Jonah exceedingly! This hasty and inconsiderate prophet, was vexed because his prediction was not fulfilled. He had more respect to his high sense of his own honour, than he had to the goodness and mercy of God. He appeared to care little whether six hundred and twenty thousand persons were destroyed or not, so he might not pass for a deceiver, or one that denounced a falsity.

And he was very angry. Because the prediction was not literally fulfilled; for he totally lost sight of the condition.

Verse 2. I know that thou art a gracious God! See the Note on Exod. xxiv. 6.

Verse 3. Take, I beseech thee, my life from me! נפ נשתי נפשך נא et naphshi, take, I beseech thee, even my soul. Do not let me survive this disgrace. Thou hast spared this city. I thought Thou wouldst do so, because Thou art merciful and gracious: and it was on this account that I refused to go at first; as I knew that Thou mightest change Thy purpose, though Thou hadst commanded me to make an absolute denunciation of judgment. God has left this example on record, to shew that an inconsiderate man is not fit to be employed in His work: and He chose this one example, that it might serve as an endless warning to His church to employ no man in the work of the ministry that is not Scripturally acquainted with God's justice and mercy.

Verse 4. Doest thou well to be angry? הן הריני נא ha-heitib harah lac, Is anger good for thee?—No, anger is good for no man: but an angry preacher, minister, bishop, or prophet, is an abominable man. He who, in denouncing the word of God against sinners, joins his own passions with the Divine threatenings, is a cruel and bad man; and should not be an overseer in God's house. A surly bishop, a peevish, passionate preacher, will bring neither glory to God, nor good to man. Dr. Taylor renders the clause, Art thou very much grieved? A man may be very much grieved that a sinner is lost: but who but he who is of a fiendish nature will be grieved because God's mercy triumphs over judgment.

Verse 5. So Jonah went out of the city! I believe this refers to what had already passed; and I therefore agree with Bp. Newcome, who translates, Now Jonah had gone out of the city, and had sat, &c.; for there are many instances where verbs in the preter form have this force, the *vau* here turning the future into the preter. And the passage is here to be understood thus:—When he had delivered his message, he left the city, and went and made himself a tent, or got under some shelter on the east side of the city; and there he was determined to remain, till he should see what would become of the city. But when the forty days had expired, and he saw no evidence of the Divine wrath, he got angry, and expostulated with God as above. The fifth verse should be read in a parenthesis, or be considered as beginning the Chapter.

Verse 6. And the Lord God prepared a gourd! I believe this should be rendered in the preterperfect tense, The Lord had prepared—this plant קיקיון kikajon. It had in the course of God's providence been planted and grown up in that place, though perhaps not yet in full leaf; and Jonah made that his tent. And its thick branches and large leaves made it an ample shelter for him; and because it was such, he rejoiced greatly on the account. But what was the kikajon? The best judges say, the ricinus or palma Christi, from which we get what is vulgarly called castor oil, is meant. It is a tree as large as the olive, has leaves which are like those of the vine, and is also quick of growth. This, in all probability, was the plant in question, which had been already planted; though it had not attained its proper growth, and was not then in full leaf. Celus, in his Hierobot., says, it grows to the height of an olive tree; the trunk and branches are hollow like a kex, and the leaves sometimes as broad as the brim of a hat. It must be of a soft or spongy substance, for it is said to grow surprisingly fast. See Taylor under pp Root. 1670.

made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah ^b was exceedingly glad of the gourd.

7 But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

8 And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, ^cIt is better for me to die than to live.

^b Heb. rejoiced with great joy.—^c Or, silent.—^k Ver. 2.—^l Or, Art thou greatly angry.—^m Or, I am greatly angry.

But it is evident there was something *supernatural* in the growth of this plant, for it is stated to *have come up in a night*; though the Chaldee understands the passage thus.—It was here last night, and is withered this night. In one night it might have blown, and expanded its leaves considerably; though the plant had existed before, but not in full bloom till the time that Jonah required it for a shelter.

Verse 7. *But God prepared a worm*] By being eaten through the root, the plant, losing its nourishment, would soon wither; and this was the case in the present instance.

Verse 8. *A vehement east wind*] Which was of itself of a parching withering nature; and the sun, in addition, made it intolerable. These winds are both searching and suffocating in the East, for deserts of burning sand lay to the east or south-east; and the easterly winds often brought such a multitude of minute particles of sand on their wings, as to add greatly to the mischief. I believe these, and the sands they carry, are the cause of the *ophthalmia* which prevails so much both in Egypt and India.

Verse 9. *I do well to be angry, even unto death.*] Many persons suppose that the *gifts of prophecy and working miracles* are the highest that can be conferred on man; but they are widely mistaken, for these gifts *change not the heart*. Jonah had the gift of prophecy; but had not received that grace which destroys the *old man*, and creates the *soul anew in Christ Jesus*. This is the love of which St. Paul speaks; which if a man have not, though he had the gift of prophecy, and could miraculously remove mountains, yet in the sight of God, and for any good himself might reap from it, it would be as sounding brass, and a tinkling cymbal. Jonah was a prophet; and yet had all his old bad tempers in him, in a shameful predominancy. *Balaam* was of the same kind. So we find that God gave the *gift of prophecy*, even to *graceless men*. But many of the prophets were sanctified in their nature before their call to the prophetic office, and were the most excellent of men.

Verse 10. *Which came up in a night*] St. Jerom speaking of this plant, the *hekaton*, assigns to it an extraordinary rapidity of growth. It delights in a sandy soil; and in a few days, what was a *plant*, grows into a *large shrub*. But he does not appear to have meant the *ricinus*: this, however, is the most likely. The expressions *coming up in a night, and perishing in a night*, are only metaphorical to express *speedy growth, and speedy decay*; and so, as we have seen, the Chaldee interprets it, *היה כלילי דיון, ויהי כלילי אחרת* "which existed this night, but in the next night perished;" and this, I am satisfied, is the true import of the Hebrew phrase.

Verse 11. *And should not I spare Nineveh*] In ver. 10, it is said, *thou hast had pity on the gourd*, *אתה אתה אלהי חסד* *attah chesed*; and here the Lord uses the same word *חסד* *attah ve-ani lo achus*, "And shall not I have pity upon Nineveh?" How much is the *city* better than the *shrub*? But, besides this, there are in it *one hundred and twenty thousand persons*! And shall I destroy them rather than thy *shade* should be withered, or thy *word* apparently fail! And, besides, these persons are *young*, and have *not offended*; for they know not the difference between their *right hand and their left*. And should not I feel *more pity* for those innocents, than thou dost for the fine *flowering plant* which is withered in a night, being itself exceedingly *short-lived*? Add to all this, they have now turned from all those sins, which induced me to denounce judgments against them. And should I destroy them who are now *fasting and afflictive their souls*; and, covered with sackcloth, are lying in the dust before me, bewailing their offences, and supplicating for mercy! Learn then from this, that it is the incorrigibly wicked on whom my judgments must fall; and against whom they are threatened. And know, that to that man will I look who is of a broken and contrite spirit, and who trembles at my word. Even the *dumb beasts* are objects of my compassion; I will spare them for the sake of their penitent owners; and remember with the rest, *That the Lord careth for oxen*.

The great number of *cattle* to which reference is here made were for the support of the inhabitants; and probably,

9 And God said to Jonah, *Doest thou well to be angry for the gourd?* And he said, *I do well to be angry, even unto death*.

10 Then said the Lord, *Thou hast had pity on the gourd, for the which thou hast not laboured, neither made it grow; which came up in a night, and perished in a night:*

11 And should not I spare Nineveh, ^a that great city, wherein are more than sixscore thousand persons ^b that cannot discern between their right hand and their left hand; and also much ^c cattle?

^a Or, spared.—^b Heb. was the son of the night.—^c Chap. 1. 2 & 3. 2, 2.—^d Dent. 1. 28.—^e Gen. 30. 6 & 148. 2.

at this time, the Ninevites gathered in their cattle from the champagne pasture, expecting that some foe coming to besiege them might seize upon them for their forage, while they within might suffer the lack of all things.

No doubt that ancient Nineveh was like ancient Babylon, of which *Quintus Curtius* says, the buildings were not close to the walls, there being the space of an acre left between them; and in several parts there were within the walls portions of cultivated land, that, if besieged, they might have provision to sustain the inhabitants.

And I suppose this to be true of all large ancient cities. They were more *cantons or districts*, than cities such as now are; only all the different inhabitants had joined together to wall in the district, for the sake of mutual defence.

This last expostulation of God, it is to be hoped, produced its proper effect on the mind of this irritable prophet; and that he was fully convinced that in this, as in all other cases, God had done all things well.

From this short prophecy many useful lessons may be derived. The Ninevites were on the verge of destruction; but on their repentance were respited. They did not, however, continue under the influence of good resolutions. They relapsed; and, about *one hundred and fifty years* afterwards, the prophet *Nahum* was sent to predict the miraculous discomfiture of the Assyrian army under *Senacherib*, an event which took place about 710 B. C.; and also the total destruction of Nineveh by *Cyaxares* and his allies, which happened about 606 B. C. Several of the ancients, by allegorizing this Book, have made *Jonah* declare the *Divinity, humanity, death, and resurrection*, of Christ. These points may be found any where in which *fancy* may seek them: but he who seeks not for them, will never find them here. *Jonah* was a type of the resurrection of Christ: nothing farther seems revealed in this prophet relative to the mysteries of Christianity.

In conclusion, while I have done the best I could to illustrate the very difficult prophet through whose work the Reader has just passed, I do not pretend to say I have removed every difficulty. I am satisfied only of one thing, that I have conscientiously endeavoured to do it; and believe that I have generally succeeded: but am still doubtful that several are left behind, which, though they may be accounted for from the briefness of the narrative of a great transaction, in which so many surprising particulars are included, yet, for general apprehension, might appear to have required a more distinct and circumstantial statement. I have only to add, that as several of the facts are evidently *miraculous*, and by the prophet stated as such; others may be probably of the same kind. On this ground all difficulty is removed; for God can do what He pleases. As His power is *unlimited*, it can meet with no impossibilities. He who gave the *commission* to *Jonah* to go and preach to the *Ninevites*, and prepared the *great fish* to swallow the disobedient prophet, could maintain his life for *three days and three nights* in the belly of this marine monster; and cause it to *eject him*, at the termination of the appointed time, on *any seacoast* which He might choose; and afterwards the Divine power could carry the deeply contrite and now faithful prophet over the intervening distance between that and *Nineveh*, be that distance greater or less. Whatever, therefore, cannot be accounted for on mere natural principles in this Book, may be referred to this *supernatural agency*; and this, on the ostensible principle of the prophecy itself, is at once a mode of interpretation, as easy, as it is rational. God gave the *commission*: He raised the storm; He prepared the fish which swallowed the prophet; He caused it to cast him forth on the dry land; He gave him a fresh *commission*, carried him to the place of his destination, and miraculously produced the sheltering gourd, that came to perfection in a night, and withered in a night. This God, therefore, performed the other facts for which we cannot naturally account, as He did those already specified. This concession, for the admission of which both common sense and reason plead, at once solves all the real or seeming difficulties to be found in the *Book of the prophet Jonah*.

INTRODUCTION

TO THE BOOK OF

THE PROPHET MICAH.

MICAH, the Morasthite, or of Moresa, a village near the city Eleutheropolis, in the southern part of Judah, is the *sixth* in order of the *twelve* Lesser Prophets. He prophesied under Jotham, Ahaz, and Hezekiah, kings of Judah, for about *fifty* years. Some have confounded him with Micaiah, son of Imlah, who lived in the kingdom of the *ten* tribes, under the reign of Ahah.

The spurious Dorotheus says, that Micah was buried in the burying place of the Anakim, whose habitation had been at Hebron, and round about it. This Prophet appeared almost at the same time with Isaiah; and has even borrowed some expressions from him. Compare Isa. ii. 2, with Micah iv. 1; and Isa. xli. 15, with Micah iv. 13.

The prophecy of Micah contains but *seven* Chapters. He foretells the calamities of Samaria, which was taken by Salmanser, and reduced to a heap of stones. Afterwards he prophesies against Judah, and declares the troubles that Sennacherib should bring upon it under the reign of Hezekiah. Then he exclaims against the iniquities of Samaria. He foretells the captivity of the *ten* tribes, and their return into their own country. The *third* Chapter contains a pathetic invective against the princes of the house of Jacob, and the judges of the house of Israel; which seems levelled against the chief of the kingdom of Judah, the judges, the magistrates, the priests, the false prophets, &c. He upbraids them with their avarice, their injustice, and falsehood; and tells them they will be the occasion that Jerusalem shall be reduced to a heap of rubbish, and the mountain of the Temple shall be as a forest. We are informed, Jer. xxvi. 18, 19, that this prophecy was pronounced in the reign of Hezekiah; and that it saved Jeremiah from death.

After these terrible denunciations, Micah speaks of the reign of the Messiah, and of the establishment of the Christian church. And as the peaceable times which succeeded the return from the Babylonian captivity, and which were a figure of the reign of the Messiah, were disturbed by a tempest of a short continuance, Micah foretold it in such a manner as agrees very well with what Ezekiel says of the war of Gog against the Jews. Micah speaks in particular of the birth of the Messiah; that he was to be born at Bethlehem, and that his dominion was to extend to the utmost parts of the earth. He says that God should raise *seven* shepherds who should reign by the sword over Assyria, and in the land of Nimrod; which Calmet explains of Darius, son of Hystaspes; and of the *seven* confederates that killed the Magian, and who possessed the empire of the Persians, after the extinction of the family of Cyrus. The *fifth* Chapter, from ver. 7, to the end, describes the flourishing estate of the Jews in their own country, from the reign of Darius, and after the Maccabees; yet in such a manner, that he mingles several things in it that can apply only to the church of Jesus Christ.

The two last Chapters of Micah contain, first, a long invective against the iniquities of Samaria: then he foretells the fall of Babylon; the re-establishment of the cities of Israel; the greatness of the country possessed by the Israelites; their happiness; the graces wherewith God will favour them; and all this in such lofty terms that they chiefly agree with the Christian church. St. Jerom says, that Micah was buried at Morasthi, ten furlongs from Eleutheropolis; and Sozomenes says that his tomb was revealed to Zebennus, bishop of Eleutheropolis, under the reign of Theodosius the Great. He calls the place of his burial Beretsate, which is probably the same as Morasthi, ten furlongs from Eleutheropolis.

Bishop Newcoms observes that Micah was of the kingdom of Judah, as he only makes mention of kings who reigned over that country. It is supposed that he prophesied farther on in the reign of Hezekiah than Hosea did; although chap. v. 5, was written before the captivity of the ten tribes, which happened in the *sixth* year of Hezekiah. It is plain from chap. i. 1, 5, 9, 12, 13, that he was sent both to Israel and Judah. Like Amos and Hosea, he reproves and threatens, with great spirit and energy, a corrupt people. See chap. ii. 1, 2, 3, 8, 9, 10; iii. 2, 3, 4, 6. 10—16; vii. 2, 3, 4. And, like Hosea, he inveighs against the princes and prophets with the highest indignation; see chap. iii. 5—7, 9—12; vii. 3. The Reader will observe that these similar topics are treated of by each prophet with remarkable variety, and copiousness of expression.

Some of his prophecies are distinct and illustrious ones, as chap. ii. 12, 13; iii. 12; iv. 1—4, 10; v. 2, 3, 4; vi. 13; vii. 8, 9, 10.

We may justly admire the beauty and elegance of his manner:—

- Chap. ii. 12.—“I will surely gather, O Jacob, all of thee:
I will surely assemble the residue of Israel.
I will put them together as sheep of Bozrah,
As a flock in the midst of their fold:
They shall make a tumult from the multitude of men.
13.—He that forceth a passage is come up before them:
They have forced a passage, and have passed through the gate; and are gone forth by it:
And their King passeth before them, even Jehovah at the head of them.”
- Chap. iv. 1.—“But it shall come to pass, in the latter days,
That the mountain of the temple of Jehovah shall be
Established on the top of the mountains,
And it shall be exalted above the hills;
And the people shall flow into it.
2.—And many nations shall go, and shall say:—
Come, let us go up unto the mountain of Jehovah.
And unto the temple of the God of Jacob:
That He may teach us of His ways, and that we may walk in His paths.
For from Zion shall go forth a law,
And the word of Jehovah from Jerusalem.
3.—And he shall judge between many people,
And he shall convince strong nations afar off:
And they shall beat their swords into ploughshares,
And their spears into pruninghooks:
Nation shall not lift up sword against nation,
Neither shall they any longer learn war.”

His animation,—chap. i. 5, lines 3, 4.

- “What is the transgression of Jacob?—is it not that of Samaria?
And what are the high places of Judah?—are they not those of Jerusalem?”
- Chap. iv. 9.—“And now why dost thou cry out loudly?
Is there no king in thee?
Hath thy counsellor perished?
For pangs have seized thee, as a woman in travail.”

INTRODUCTION TO THE BOOK OF THE PROPHET MICAH.

There are few beauties or elegances of composition examples of which may not be found in this prophet. And for *sublime* and *impressive* diction in several places, he is unrivalled. The *Lord's controversy*, chap. vi. 1—8, is equal to any thing, even in the prophet Isaiah. It has a powerful effect on every attentive Reader.

His strength of expression.

- Chap. i. 6.—“Therefore will I make Samaria a heap of the field, a place for the plantings of a vineyard:
And I will pour down her stones into the valley, and I will discover her foundations.”
- iii. 2.—“Ye who hate good and love evil:
Who pluck their skin from off them,
And their flesh from off their bones.
- 3.—“Who also have eaten the flesh of my people,
And have flayed their skin from off them,
And have broken their bones:
And have divided them asunder, as flesh in the pot;
And as meat within the caldron.”
- vii. 1.—“Woe is me; for I am become
As the gatherers of late figs, as the gleaners of the vintage.
There is no cluster to eat;
My soul desireth the first ripe fig.
- 2.—“The good man is perished from the land,
And there is none upright among men.
All of them lie in wait for blood;
They hunt every man his brother for his destruction.”

His pathos.

- Chap. i. 16.—“Make thee bald, and cut off thine hair, for thy delicate children;
Enlarge thy baldness as the eagle;
For they are gone into captivity from Thee.”
- ii. 4.—“In that day shall a proverb be taken up against you;
And a grievous lamentation shall be made:
Saying, ‘We are utterly laid waste:
‘He hath changed the portion of my people:
‘How hath he departed from me,
‘To bring again him that divided our fields!’”

His sublimity.

- Chap. i. 2.—“Hear, O ye people, all of you:
Hearken, O land, and all that are therein.
And let the Lord Jehovah be Witness against you;
Even the Lord from His holy temple.
- 3.—“For, behold, Jehovah will go forth from His place;
And He will come down, and will tread upon the high places of the earth.
- 4.—“And the mountains shall be motten under Him;
And the valleys shall cleave asunder;
As wax before the fire,
As waters poured down a steep place.”
- Chap. vi. 1.—“Hear ye now what Jehovah saith:
Arise, contend thou before the mountains;
And let the hills hear thy voice.”
- vii. 16.—“The nations shall see, and shall be confounded because of all their might:
They shall lay their hand upon their mouth; their ears shall be deaf.
- 17.—“They shall lick the dust as the serpent;
As the creeping things of the earth, they shall tremble from their close places:
Because of Jehovah our God, they shall stand in awe; and they shall fear because of Thee.”

THE BOOK OF THE PROPHET MICAH.

Chronological Notes relative to this Book.

Year from the Creation according to Archbishop Usher, 3254.—Year of the Julian Period, 3961.—Year since the Flood, 1508.—Year from the vocation of Abram, 1171.—Year since the first celebration of the Olympic games in Elis by the Idæi Dæryli, 704.—Year from the destruction of Troy, according to the general computation of chronologists, 1331.—Year since the commencement of the kingdom of Israel, by the Divine appointment of Saul to the royal dignity, 346.—Year from the foundation of Solomon's Temple, 302.—Year since the division of Solomon's monarchy into the kingdoms of Israel and Judah, 226.—Year since the restoration of the Olympic games at Elis by Lycorgus, Iphitus, and Cleostratus, 135.—Year from the foundation of the kingdom of Macedonia by Caranus, 65.—Year from the foundation of the kingdom of Lydia by Argyus, 49. All before this reign concerning Lydia is entirely fabulous.—Year since the conquest of Corinth at Olympia, usually called the First Olympiad, 71.—Third year of the seventh Olympiad.—Year from the building of Rome, according to the Varroian computation, 4.—Year from the building of Rome, according to Cato and the Fasti Consulares, 3.—Year from the building of Rome, according to Polybius the historian, 4.—Year before the building of Rome, according to Fabius Pictor, 3.—Year before the commencement of the æra of Nabonassar, 2.—Year before the birth of Christ, 745.—Year before the vulgar æra of Christ's nativity, 750.—Cycle of the Sun, 16.—Cycle of the Moon, 12.—Twenty-first year of Theopompus, king of Lacedæmon, of the family of the Proclides.—Twenty-seventh year of Polydorus, king of Lacedæmon, of the family of the Eurytanides.—Twelfth year of Alyattes, king of Lydia.—Fifth year of Charops, the first decemviral archon of the Athenians.—Fourth year of Romulus, the first king of the Romans.—Tenth year of Peah, king of Israel.—Ninth year of Jotham, king of Judah.

CHAPTER I.

The Prophet begins with calling the attention of all people to the awful descent of Jehovah, coming to execute His judgments against the kingdoms of Israel and Judah, 1-5; first against Samaria, whose fate the Prophet laments in the dress of mourners, and with the doleful cries of the fox or ostrich, 6-8; and then against Jerusalem, which is threatened with the invasion of Sennacherib. Other cities of Judah are likewise threatened; and their danger represented to be so great as to oblige them to have recourse for protection even to their enemies the Philistines, from whom they desired at first to conceal their situation. But all resources are declared to be vain; Israel and Judah must go into captivity, 9-16.

THE WORD OF THE LORD THAT CAME TO MICAH THE MORASTHITE IN THE DAYS OF JOTHAM, AHAZ, AND HEZEKIAH, KINGS OF JUDAH, WHICH HE SAW CONCERNING SAMARIA AND JERUSALEM.

2 Hear, all ye people; d hearken, O earth, and e all that therein is: and let the Lord God f be Witness against you, the Lord from g his holy temple.

3 For, behold, h the Lord cometh forth out of his i place, and will come down, and tread upon the k high places of the earth.

4 And l the mountains shall be molten under him, and the valleys shall be cleft, as wax

before the fire, and as the waters that are poured down m a steep place.

5 For the transgression of Jacob is all this, and for the sins of the house of Israel. What is the transgression of Jacob? is it not Samaria? and what are the high places of Judah? are they not Jerusalem?

6 Therefore I will make Samaria as a heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will o discover the foundations thereof.

7 And all the graven images thereof shall be beaten to pieces, and all the p hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered it of the hire of a harlot, and they shall return to the hire of a harlot.

8 Therefore q I will wail and howl, r I will go stripped and naked: s I will make a wailing like the dragons, and mourning as the t owls.

a Jer. 26. 18.—b Amos 1. 1.—c Heb. Hear, ye people, all of them.—d Deut. 32. 1. Im. 1. 2.—e Heb. the fulness thereof.—f Ps. 50. 7. Mal. 3. 5.—g Ps. 11. 4. Jonah 2. 7. Hab. 2. 20.—h Im. 26. 21.—i Ps. 115. 3.—k Deut. 32. 13. & 33. 29. Amos 4. 13.

NOTES ON CHAPTER I.

Verse 1. *The word of the Lord that came to Micah the Morasthite*] For all authentic particulars relative to this prophet, see the Preface.

In the days of Jotham, Ahaz, and Hezekiah] These three kings reigned about threescore years; and Micah is supposed to have prophesied about forty or fifty years; but no more of his prophecies have reached posterity than what are contained in this Book; nor is there any evidence that any more was written. His time appears to have been spent chiefly in preaching and exhorting; and he was directed to write those parts only that were calculated to profit succeeding generations.

Verse 2. *Hear, all ye people*] The very commencement of this prophecy supposes preceding exhortations and predictions.

Hearken, O earth] *אָרֶץ אַרְעֵי* here should be translated land, the country of the Hebrews being only intended.

And let the Lord God be Witness] Let Him who has sent me with this message be Witness that I have delivered it faithfully; and be a Witness against you, if you take not the warning.

The Lord from his holy temple] The place where He still remains as your King, and your Judge; and where you profess to pay your devotions. The Temple was yet standing, for Jerusalem was not taken for many years after this; and these prophecies were delivered before the captivity of the ten tribes, as Micah appears to have been sent both to Israel and Judah. See ver. 6-9, 12, 13.

Verse 3. *For, behold, the Lord cometh forth*] See this clause Amos iv. 13. He represents Jehovah as a mighty Conqueror, issuing from His pavilion, stepping from mountain to mountain, which rush down and fill the valleys before Him; a consuming fire accompanying Him, that melts and confounds every hill and dale, and blends all in universal confusion. God is here represented as doing that *Himself*, which other conquerors do by the multitude of their hosts. Levelling the mountains; filling some valleys; and digging for waters in others, and pour-

ing them from hills and dales for the use of the conquering armies, by pipes and aqueducts.

And why is all this mighty movement! Verse 5. *For the transgression of Jacob is all this, and for the sins of the house of Israel.*

What is the transgression of Jacob?] Is it not something extremely grievous? Is it not that of Samaria? Samaria and Jerusalem, the chief cities, are infected with idolatry. Each has its high places, and its idol worship, in opposition to the worship of the true God. That there was idolatry practised by the elders of Israel, even in the temple of Jehovah, see Ezek. viii. 1, &c. As the royal cities in both kingdoms gave the example of gross idolatry, no wonder that it spread through the whole land, both of Israel and Judah.

Verse 6. *I will make Samaria*] I will bring it to desolation; and, instead of being a royal city, it shall be a place for vineyards. Newcome observes, that Samaria was situated on a hill, the right soil for a vineyard.

I will discover the foundations thereof] I will cause its walls and fortifications to be razed to the ground.

Verse 7. *All the hires thereof shall be burned*] Multitudes of women gave the money they gained by their public prostitution at the temples for the support of the priesthood, the ornamenting of the wells, altars, and images. So that these things, and perhaps several of the images themselves, were literally the hire of the harlots; and God threatens here to deliver all into the hands of enemies, who should seize on this wealth, and literally spend it in the same way in which it was acquired—so, that to the hire of a harlot these things should return.

Verse 8. *I will make a wailing like the dragons*] Newcome translates:—

I will make a wailing like the foxes, (or jackals,) and mourning like the daughters of the ostrich.

This beast, the jackal, or shiagal, we have often met with in the prophets. Travellers inform us, that its howlings by night are most lamentable. and as to the ostrich, it is remarkable for its fearful shrieking and agonising

9 For *her wound is incurable; for *it is come unto Judah; he is come unto the gate of my people, even to Jerusalem.

10 * Declare ye it not at Gath, weep ye not at all: in the house of * Aphrah * roll thyself in the dust.

11 Pass ye away, * thou * inhabitant of Saphir, having thy * shame naked: the inhabitant of * Zaanan came not forth in the mourning of * Beth-ezel; he shall receive of you his standing.

12 For the inhabitant of Maroth * waited carefully for good: but * evil came down from the Lord unto the gate of Jerusalem.

13 O thou inhabitant of * Lachish, bind the chariot to the swift beast: she is the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee.

14 Therefore shalt thou * give presents * to Moresheth-gath: the houses of * Achzib * shall be a lie to the kings of Israel.

15 Yet will I bring an heir unto thee, O inhabitant of * Mareshah: * he shall come unto * Adullam the glory of Israel.

16 Make thee * bald, and poll thee for thy * delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee.

9 Or, she is grievously sick of her wounds.—v 9 Kings 18 13. Isa. 6. 7, 8. v 10. 1 Sam. 1. 20.—x That is, dust.—y Jer. 6. 26.—z Or, show that thou art a fairer. [Lachish.—1 Isa. 20. 4 & 17. 33. Jer. 18. 22. Hab. 3. 6.—a Or, the country of Achzib.—d Or, place near.—e Or, was grieved.—f Amos 3. 6.—g Kings 18. 14, 17.—h 2 Sam. 5. 2. 2 Kings 12. 14, 15, 18.—i Or, for.—k That is, a lie.

groanings after night. Dr. Shaw says he has often heard them groan as if they were in the greatest agonies.

Verse 9. Her wound is incurable] Nothing shall prevent their utter ruin; for they have filled up the measure of their iniquity.

He is come unto the gate of my people, even to Jerusalem] The desolation and captivity of Israel shall first take place: that of Judah shall come after.

Verse 10. Declare ye it not at Gath] Do not let this prediction be known among the Philistines, else they will glory over you.

House of Aphrah] Or, Beth-aphrah. This place is mentioned Josh. xviii. 23, as in the tribe of Benjamin. There is a paranomasia, or play on words, here: כְּבִישׁ אֶפְרַיִם be-beth le-aphrah, apher, Roll thyself in the dust, in the house of dust.

Verse 11. Inhabitant of Saphir] Sopher, Sephoria, or Sephora, was the strongest place in Galilee.—Calmet. It was a city in the tribe of Judah, between Eleutheropolis and Ascalon.—Houbigant.

Zaanan] Another city in the tribe of Judah, Josh. xv. 13. Beth-ezel] A place near Jerusalem, Zech. xiv. 5. Some think that Jerusalem itself is intended by this word.

Verse 12. The inhabitant of Maroth] There was a city of a similar name in the tribe of Judah, Josh. xv. 59.

Verse 13. Inhabitant of Lachish] This city was in the tribe of Judah, Josh. xv. 39, and was taken by Sennacherib when he was coming against Jerusalem, 2 Kings xviii. 13, &c.; and it is supposed that he wished to reduce this city first, that, possessing it, he might prevent Hezekiah's receiving any help from Egypt.

She is the beginning of the sin] This seems to intimate that Lachish was the first city in Judah which received the idolatrous worship of Israel.

Verse 14. Give presents to Moresheth-gath] Calmet says that Moresa, or Morashiti, and Achzib, were cities not far from Gath. It is possible that when Ahaz found himself pressed by Pekah, king of Israel, he might have sent to these places for succour, that by their assistance he might frustrate the hopes of the king of Israel;—and this may be the meaning of The houses of Achzib shall be a lie to the kings of Israel. In these verses there are several instances of the paranomasia. So ver. 10, אֶפְרַיִם apher, dust, and אֶפְרַיִם apher, the name of the city. Ver. 11, זַאנָן zaanan, the city, and זַאנָן yatsah, to go out. Ver. 13, לַחִישׁ lachish, the city, and רַכֵּשׁ rekesh, the swift beast. Ver. 14, אַחֲזִיב achzib, the city, and אַחֲזִיב achzab, a lie. Such paranomasias were reputed ornaments by all the prophets. They occur in Isaiah with great effect. See Isa. v. 7.

Verse 15. Yet will I bring an heir unto thee, O—Mareshah] Here is another instance,—חַיְיֵרֶשׁ hayyeresh, to bring an heir, and מַרְשֵׁה מַרְשָׁה mareshah, the city; the name of which signifies heirship. And so of the above proper names.

CHAPTER II.

Here the Prophet denounces a war against the plotters of wickedness, the covetous, and the oppressor, 1, 2. God is represented as devising their ruin, 3. An Israelite is then introduced as a mourner, personating his people, and lamenting their fate, 4. Their total expulsion is now threatened on account of their very numerous offences, 5—10. Great indignation of the people in favour of those preachers to Divine inspiration who prophesied to them peace and plenty, 11. The Chapter concludes with a gracious promise of the restoration of the posterity of Joseph from captivity; possibly alluding to their deliverance from the Chaldean yoke, an event which was about two hundred years in maturity at the delivery of this prophecy, 12, 13.

WOE to them * that devise iniquity, * and * work evil upon their beds! when the morning is light, they practise it, because * it is in the power of their hand.

2 And they covet * fields, and take them by violence; and houses, and take them away: so they * oppress a man and his house, even a man and his heritage.

3 Therefore thus saith the Lord: Behold, against * this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: * for this time is evil.

4 In that day shall one * take up a parable against you, and * lament * with a doleful lamentation, and say, We be utterly spoiled: * he hath changed the portion of my people: how hath he removed it from me! * turning away he hath divided our fields.

5 Therefore thou shalt have none that shall cast * a cord by lot in the congregation of the Lord.

1 Josh. 15. 44.—2 Josh. 15. 44.—3 Or, the glory of Israel shall come, &c.—4 2 Chron. 11. 7.—5 Job 1. 20. Isa. 15. 2 & 22. 12. Jer. 7. 33 & 18. 6 & 47. 5 & 48. 29. Lam. 4. 5.—6 Hos. 7. 6.—7 Ps. 36. 4.—8 Gen. 38. 28.—9 Isa. 5. 8.—10 Or, defrauded.—11 Jer. 5. 2.—12 Amos 5. 12. Eph. 5. 16.—13 Hab. 2. 6.—14 2 Sam. 1. 17.—15 Heb. with a lamentation of lamentations.—b Ch. 12. 1.—c Or, instead of resting.—d Deut. 32. 8, 9.

Adullam the glory of Israel.] This was a fenced city in the south of Judah, (see 2 Chron. xi. 7,) towards the Dead sea.

There is much obscurity in the concluding verses of this Chapter. They undoubtedly refer to the captivity of Israel, and to circumstances of distress, &c., which are not mentioned in any of the historical Books; and therefore their reference and meaning can only be conjectured.

Verse 16. Make thee bald] Cutting off the hair was a sign of great distress; and was practised on the death of near relatives, see Amos viii. 10. The desolation should be so great that Israel should feel it to her utmost extent; and the mourning like that of a mother for the death of her most delicate children.

Enlarge thy baldness as the eagle] Referring to the moulting of this bird, when, in casting its feathers and breeding new ones, it is very sickly, and its strength wholly exhausted.

They are gone into captivity] This is a prediction of the captivity by Shalmaneser. Samaria, the chief city, is called on to deplore it, as then fast approaching.

NOTES ON CHAPTER II.

Woe to them that devise iniquity] Who lay schemes and plans for transgression; who make it their study to find out new modes of sinning; and make these things their nocturnal meditations, that having fixed their plan, they may begin to execute it as soon as it is light in the morning.

Because it is in the power of their hand.] They think they may do whatever they have power and opportunity to do.

Verse 2. They covet fields] These are the rich and mighty in the land; and, like Ahab, they will take the vineyard or inheritance of any poor Naboth on which they may fix their covetous eye: so that they take away even the heritage of the poor.

Verse 3. Against this family (the Israelites) do I devise an evil] You have devised the evil of plundering the upright;—I will devise the evil to you of punishment for your conduct: you shall have your necks brought under the yoke of servitude. Tiglath-pileser ruined this kingdom, and transported the people to Assyria, under the reign of Hezekiah, king of Judah; and Micah lived to see this catastrophe. See on ver. 9.

Verse 4. Take up a parable against you] Your wickedness and your punishment shall be subjects of common conversation; and a funeral dirge shall be composed and sung for you as for the dead. The lamentation is that which immediately follows:—We be utterly spoiled; and ends.—Are these his doings? Ver. 7.

Verse 5. None that shall cast a cord] You will no more have your inheritance divided to you by lot, as it was to your fathers;—ye shall neither have fields nor possessions of any kind.

6 * Prophecy ye not, say they to them that prophesy: they shall not prophesy to them, that they shall not take shame.

7 O thou that art named the house of Jacob, is the Spirit of the Lord straitened? are these his doings? do not my words do good to him that walketh uprightly?

8 Even of late my people is risen up as an enemy: ye pull off the robe with the garment from them that pass by securely as men averse from war.

9 The women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever.

10 Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you even with a sore destruction.

11 If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

12 I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men.

13 The breaker is come up before them: they

have broken up and have passed through the gate, and are gone out by it: and their king shall pass before them, and the Lord on the head of them.

CHAPTER III.

In this Chapter the Prophet inveighs with great boldness and spirit against the priests and prophets of Judah; and foretells the destruction of Jerusalem as the consequence of their iniquity, 1-12. The last verse was fulfilled to a certain extent by Nebuchadnezzar; but most fully and literally by the Romans under Titus. See Josephus.

AND I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; Is it not for you to know judgment?

2 Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;

3 Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

4 Then shall they cry unto the Lord, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

5 Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and make them that put teeth not into their mouths, they even prepare war against him:

o Or, Prophecy not as they prophesy.—p Heb. Drop, &c. Ezech. 21. 2.—q Isa. 30. 10. Amos 2. 12. & 7. 16.—r Or, shortened.—s Heb. upright.—t Heb. yesterday. u Heb. over against a garment.—v Or, since.—w Deut. 12. 9.—x Lev. 13. 26, 27. Jer. 2. 2.—y Or, walk with the blind, and tie falsely.—z Ezech. 13. 3.

a Ezech. 4. 6, 7.—b Jer. 31. 10.—c Ezech. 36. 37.—d Hos. 2. 5.—e Isa. 62. 12.—f Jer. 2. 4.—g Psa. 14. 4.—h Ezech. 11. 3. 7.—i Psa. 18. 41. Prov. 1. 23. Isa. 1. 15. Ezech. 8. 13. Zach. 7. 13.—j Isa. 62. 10, 11. Ezech. 12. 10. & 22. 35.—k Ezech. 3. 11. Matt. 7. 15.—m Ezech. 13. 18, 19.

Verse 6. Prophecy ye not] Do not predict any more evils,—we have as many as we can bear. We are utterly ruined,—shame and confusion cover our faces. The original is singular, and expressive of sorrow and sobbing. Literally, Do not cause it to rain;—they will cause it to rain;—they cannot make it rain sooner than this;—confusion shall not depart from us. To rain, often means to preach, to prophesy, Ezek. xx. 46; xxi. 2; Amos vii. 16; Deut. xxxiii. 2; Job xxix. 22; Prov. v. 3, &c.

The last line Bp. Newcome translates,—For he shall not remove from himself reproaches;—and paraphrases, "The true prophet will subject himself to public disgrace by exercising his office."

Verse 7. Is the Spirit of the Lord straitened? This is the complaint of the Israelites, and a part of the lamentation. Doth it not speak by other persons as well as by Micah?—Doth it communicate to us such influences as it did formerly?—It is true that these evils are threatened by that Spirit?—Are these His doings? To which Jehovah answers, Do not my words do good to him that walketh uprightly? No upright man need fear any word spoken by me: my words to such yield instruction and comfort; never, dismay. Were ye upright, ye would not complain of the words of my prophets. The last clause might be translated, Walking with him that is upright. The upright man walks by the word; and the word walks with him who walks by it.

Verse 8. My people is risen up as an enemy] Ye are not only opposed to me, but ye are enemies to each other. Ye rob and spoil each other. Ye plunder the peaceable passenger; depriving him both of his upper and under garment: ye pull off the robe from those who, far from being spoilers themselves, are averse from war.

Verse 9. The women of my people] Ye are the cause of the women and their children being carried into captivity,—separated from their pleasant habitations, and from my temple and ordinances,—and from the blessings of the covenant, which it is my glory to give, and theirs to receive. These two verses may probably relate to the war made on Ahaz, by Rezin, king of Syria, and Pekah, king of Israel. They fell suddenly upon the Jews; killed in one day one hundred and twenty thousand, and took two hundred thousand captive; and carried away much spoil. Thus, they rose up against them as enemies, when there was peace between the two kingdoms; spoiled them of their goods, carrying away men, women, and children, till, at the remonstrances of the prophet Oded, they were released. See 2 Chron. xxviii. 6, &c. Micah lived in the days of Ahaz, and might have seen the barbarities which he here describes.

Verse 10. Arise ye, and depart] Prepare for your captivity; ye shall have no resting place here: the very land is polluted by your iniquities, and shall vomit you out, and it shall be destroyed; and the destruction of it shall be great and sore.

Some think this is an exhortation to the godly, to leave a land that was to be destroyed so speedily.

Verse 11. If a man walking in the spirit and falsehood] The meaning is: if a man who professes to be divinely inspired, do lie by prophesying of plenty, &c.; then such a person shall be received as a true prophet by this people. It not unfrequently happens that the Christless worldling, who has got into the priest's office for a maintenance, and who leaves the people undisturbed in their unregenerate state, is better received than the faithful pastor, who proclaims the justice of the Lord, and the necessity of repentance and forsaking sin, in order to their being made partakers of that holiness, without which no man shall see God.

Verse 12. I will surely assemble] This is a promise of the restoration of Israel from captivity. He compares them to a flock of sheep rushing together to their fold, the hoofs of which make a wonderful noise or clatter. So when one hundred sheep run, eight hundred toes or divisions of these bifid animals make a clattering noise. This appears to be the image.

Verse 13. The breaker is come up] He who is to give them deliverance, and lead them out on the way of their return. He who takes down the hurdles, or makes a gap, in the wall, or hedge, to permit them to pass through. This may apply to those human agents that shall permit and order their return. And Jehovah being at their head, may refer to their final restoration, when the Lord Jesus shall become their Leader, they having returned unto Him as the Shepherd and Bishop of their souls; and they and the Gentiles forming one fold under one Shepherd, and to go no more out into captivity for ever. Lord, hasten the time!

NOTES ON CHAPTER III.

Verse 1. Hear—O heads of Jacob] The metaphor of the flock is still carried on. The chiefs of Jacob and the princes of Israel, instead of taking care of the flocks, defending them, and finding them pasture, oppressed them in various ways. They are like wolves who tear the skin of the sheep, and the flesh off their bones. This applies to all unjust and oppressive rulers.

Suetonius tells us, in his life of Tiberius, that when the governors of provinces wrote to the emperor, entreating him to increase the tributes, he wrote back:—"It is the property of a good shepherd to shear his sheep, not to skin them."—Paxidivus onerandas tributo provincias suadentibus recipiit: BONI PASTORIS esse TONDERE pecus, non DELIBERARE. This is a maxim which many rulers of the earth do not seem to understand.

Verse 4. Then shall they cry] When calamity comes upon these oppressors, they shall cry for deliverance; but they shall not be heard; because, in their unjust exactions upon the people, they went on ruthlessly, and would not hear the cry of the oppressed.

Verse 5. That bite with their teeth] That out to the

CHAPTER IV.

In the commencement of this Chapter we have a glorious prophecy of the establish- ment and prosperity of Messiah's kingdom; its peaceful character, increasing spiritual and political influence, ultimate universality, and everlasting duration, 1-4. Then break in a chorus of His people declar- ing their peculiar happiness in being members of His kingdom, 5. The Prophet resumes the subject; predicts the restoration and future prosperity of Israel, 6-9; and exhibits them not to be dis- couraged at their approaching captivity, as they should in due time not only be delivered from it, but likewise be victorious over all their enemies, 9-12. These last verses, which evidently contain a prediction of the final triumph of Christianity over every adversary, have been applied to the conquest of the Macedonians; but the character and beneficial results of their military exploits, as far as we have any account of them, correspond but in a very faint degree to the beautiful and highly wrought up terms of the prophecy. The first 4 vs. versus of this Chapter are very similar to the commencement of the second Chapter of Isaiah; and the fourth, for the beauty of imagery and elegance of expression, is not unworthy of him.

6 Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.

7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God.

8 But truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

10 They build up Zion with blood, and Jerusalem with iniquity.

11 The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us.

12 Therefore shall Zion for your sake be plowed as a field; and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

BUT in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

2 And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways; and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift

h Isa. 8. 20, 22. Ezek. 13. 23, 24. Zech. 13. 4.—1 Heb. from a vision.—2 Heb. from divining.—3 Amos 3. 2.—4 Heb. upper lip.—5 Ps. 74. 8. Amos 3. 11.—6 Isa. 58. 1.—7 Jer. 52. 13.—8 Ezek. 22. 27. Hab. 2. 12. Zeph. 3. 3.—9 Heb. blood.

a Isa. 1. 9. Ezek. 22. 12. Hos. 4. 18. Ch. 2. 3.—4 Jer. 6. 13.—5 Amos 4. 2. Jer. 7. 2. Rom. 2. 17.—6 Heb. saying.—7 Jer. 38. 18. Chap. 1. 6.—8 Ps. 78. 1.—9 Ch. 4. 2. a Isa. 2. 2, &c. Ezek. 17. 22, 23.—b Isa. 14. 23.—c Isa. 2. 4. Joel 2. 10.—d Ch. xxxviii.

full; that are well provided for, and as long as they are so, prophecy smooth things, and cry, peace! i. e. ye shall have nothing but peace and prosperity. Whereas the true prophet, who putteth not into their mouths, who makes no provision for their evil propensities, they prepare war against him. קידשו עלי כלומר kideshu elai milchamah, "They sanctify a war against him." They call on all to help them to put down a man who is speaking evil of the Lord's people; and predicting the destruction of His Temple, and Israel His inheritance.

Verse 6. Night shall be unto you] Ye shall have no spiritual light; nor will God give you any revelation of His will.

The sun shall go down over the prophets] They prospered for a while, causing the people to err: but they shall also be carried into captivity, and then the sun of their prosperity shall go down for ever; and the very day that gives light and comfort to others, shall be darkness and calamity to them.

Verse 7. Shall the seers be ashamed] For the false visions of comfort and prosperity which they pretended to see.

And the diviners confounded] Who pretended to foretell future prosperity; for they themselves are now thrall'd in that very captivity which the true prophets foretold, and which the false prophets said should not happen.

Verse 8. But—I am full of power] Here is the character of the true prophet.—He is filled, all his soul is occupied with power, כח coach, with heavenly energy;—by the Spirit of the Lord, the Fountain of all truth and might;—and of judgment, which enables him to make a proper discernment between the precious and the vile;—and of might, גבורה gaburah, prevalent power, against which vice shall not be able to prevail, and before which iniquity shall not be able to stand: but all shall fall together, and be confounded.

Verse 9. Hear this] An appeal similar to that ver. 1.

Verse 10. They build up Zion with blood] They might cry out loudly against that butchery practised by Pekah, king of Israel; and Pul, coadjutor of Resin, against the Jews. See on chap. ii. 9. But these were by no means clear themselves; for if they strengthened the city, or decorated the Temple, it was by the produce of their exactions and oppressions of the people.

I do not know a Text more applicable to slave-dealers than this. Those who have made their fortunes by such wrongs as affect the life of man; especially the former, who by the gains of this diabolical traffic have built houses, &c.; for, following up the prophet's metaphor, the timbers, &c. are the bones of the hapless Africans, and the mortar the blood of the defenceless progeny of Ham. What an account must all those who have any hand in, or profit from this detestable, degrading, and inhuman traffic, give to Him who will shortly judge the quick and dead!

Verse 11. The heads thereof judge for reward] This does not mean the regular law officers, who have their proper salaries for giving up their whole time and attention to the conscientious discharge of the duties of their

office: but to those who take a reward, that take bribes, for the perversion of justice; who will decide in favour of those from whom they get the greatest reward.

The prophets—divine for money] These are evidently the false prophets; for none, professing to be sent by God, used any kind of dissimulation.

Yet will they lean upon the Lord] They will prescribe fasts and public thanksgivings, while not one sin is repented of or forsaken, and not one public grievance is redressed.

Is not the Lord among us? Here is His Temple, here His ordinances, and here are His people. Will He leave these? That be far from Him? Yes, He will abandon the whole, because all are polluted.

Verse 12. Therefore shall Zion—be plowed as a field] It shall undergo a variety of reverses and sackages, till at last there shall not be left one stone on the top of another, that shall not be pulled down: and then a plough shall be drawn along the site of the walls, to signify an irreparable and endless destruction. Of this ancient custom Horace speaks, Odar. lib. i. Od. 16, ver. 18.

Atte arduus ultimas Sidera cœsus cur parvulus Furditus, imperimereus muris Hostile aratrum, exercitus insolens.

"From hence proud cities date their utter fall; When, insolent in ruin, o'er their walls The warlike sorkler drags the hostile plough, That haughty mark of total overthrow."

Francis.

Thus did the Romans treat Jerusalem, when it was taken by Titus. Turnus Rufus, or as he is called by St. Jerom, Titus Arminius Rufus, or Terentius Rufus, according to Josephus, caused a plough to be drawn over all the courts of the Temple, to signify that it should never be rebuilt, and the place only serve for agricultural purposes. See the Note on Matt. xxiv. 2. Thus Jerusalem became heaps, an indiscriminate mass of ruins and rubbish; and the mountain of the house, mount Moriah, on which the Temple stood, became so much neglected, after the total destruction of the Temple, that it soon resembled the high places of the forest. What is said here may apply also, as before hinted, to the ruin of the Temple by Nebuchadnezzar, in the last year of the reign of Zedekiah, the last king of the Jews.

As the Masorets, in their division of the Bible, reckon the twelve minor prophets but as one Book; so they mark this verse (twelfth of chap. iii.) the middle verse of these prophets.

NOTES ON CHAPTER IV.

Verse 1-4. But in the last days it shall come to pass] These four verses contain, says Bp. Newcome, a prophecy which was to be fulfilled by the coming of the Messiah, when the Gentiles were to be admitted into covenant with God; and the apostles were to preach the gospel, beginning at Jerusalem, Luke xxiv. 47; Acts ii. 14, &c.; when Christ was to be the spiritual Judge and King of many people,—was to convince many nations of their errors and vices, and was to found a religion which had the strongest tendency to promote peace. Bp. Lowth thinks, that "Micah took this passage from Isaiah;" or the Spirit may

up a sword against nation, neither shall they learn war any more.

4 But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.

5 For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever.

6 In that day, saith the Lord, I will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

7 And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever.

8 And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

9 Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies.

11 Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.

12 But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor.

13 Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth.

CHAPTER V.

This Chapter begins, according to the opinion of some commentators, with a prophecy concerning the siege of Jerusalem by Nebuchadnezzar, and the great indignities which Zedekiah should suffer from the Babylonians. I have next a most famous prediction concerning the triumph of the Messiah, whose going forth have been from old, from ecclesiastical. See Matt. i. 2. The Jews obstinately persisting in their opposition to the Messiah, God will therefore give them up into the hands of their enemies till the times of the Gentiles be fulfilled; and then all the prophecies of Jacob, both Israel and Judah, shall be converted to the faith of our Lord Jesus Christ; and, along with the Gentiles, be brought into the large and peaceful pastures of the Great Shepherd of the sheep. 3. After this illustrious prophecy, the Prophet goes on to foretell the downfall of the Assyrians; by whom are meant the enemies of the church in general, the type being generally put for the substance. The miraculous discomfiture of the great Assyrian army in the reign of Sennacherib strongly shadowing forth the glorious and no less miraculous triumph of Christianity in the latter times, 5, 6. See Isa. xl. 15. Some understand this prophecy of Antiochus and the seven famous Maccabees, with their right royal successors, from Artababius to Antigonus; and it is not impossible that these people may be also intended, for we have often had occasion to remark that a prophecy of the Old Testament Scriptures has frequently more than one aspect. The seventh verse was fulfilled by the Jews spreading the knowledge of the true God during their captivity, and so paving the way for the Gospel; but will be more signally fulfilled after their conversion and restoration. See Rom. xi. 15-16. The remaining verses contain a prophecy of the final overthrow of all the enemies of pure and undefiled religion, and of the thorough purification of the church of God from the corruptions of Antichrist, 9-15.

Now gather thyself in troops, O daughter of troops: he hath laid

A. U. C. cl. 44. Num. Pom. Reg. Rom. cl. en. 6.

o Ps. 72. 7.—i Kings. 4. 25. Zech. 3. 10.—g Jer. 2. 11.—h Zech. 10. 12. 1. Ezek. 34. 16. Zeph. 3. 19.—k Ps. 137. 2. Rom. 31. 13. & 37. 21.—l Chap. 12. 2. & 5. 4, 7. & 7. 15.—m Isa. 6. 6. & 24. 23. Dan. 7. 14, 27. Luke 1. 33. Rev. 11. 15.

n Or, Edar: Gen. 26. 21.—o Jer. 8. 19.—p Isa. 13. 8. & 21. 3. Jer. 30. 6 & 50. 42. q Lam. 2. 16.—r Gen. 12. 10.—s Chap. 7. 10.—t Isa. 55. 8. Rom. 11. 33.—u Isa. 37. 12. Isa. 41. 16. 17. Jer. 61. 33.—v Dan. 2. 44.—w Isa. 15. 7. & 33. 18. & 60. 6, 3. x Zech. 4. 14. & 6. 5.

have inspired both prophets with this prediction; or both may have copied some common original, the words of a prophet well known at that time. The variations (few and of little importance) may be seen in the notes on the parallel passage, Isa. ii. 2, &c. to which the Reader is requested to refer.

Verse 4. *Under his vine and under his fig-tree*] A proverbial expression indicative of perfect peace, security, and rural comfort. See on Isa. ii. 1. This verse is an addition to the prophecy as it stands in Isaiah.

Verse 5. *Every one in the name of his god*] This shall be the state of the Gentile world; when, after the captivity, the Jews walked in the name of Jehovah alone; and acknowledged no other object of religious worship to the present day.

Verse 6. *Will I assemble her that halteth—driven out—afflicted*] Under these epithets, the state of the Jews, who were to be gathered into the Christian church, is pointed out. They halted between the true God and idols. They were driven out into captivity, because of this idolatry; and they were variously afflicted, because they would not return unto the Lord that bought them.

Verse 7. *Her that halted a remnant*] I will preserve them as a distinct people after their return from captivity, for the farther purposes of my grace and mercy.

And the Lord shall reign over them in mount Zion] The Chaldee is remarkable here, and positively applies the words to the Messiah. "But thou, O Messiah of Israel, who art hidden because of the sins of the congregation of Zion, the kingdom shall come unto thee."

Verse 8. *O tower of the flock*] I think the Temple is meant, or Jerusalem; the place where the flock, the whole congregation of the people, assembled to worship God. *Newcome* retains the Hebrew word *צד* *zeder*, a tower in or near *Bethlehem*, Gen. xxxv. 21; or, as some think, a tower near the *sheep gate* in Jerusalem. I believe Jerusalem, or the Temple, or both, are meant; which was the strong hold of the daughter of Zion, the fortress of the Jewish people.

Even the first dominion] What was this? The Divine theocracy under Jesus Christ; this former, this first, dominion was to be restored. Hence the angel called him *Immanuel*, God with us; ruling among us.

Verse 9. *Is there no king in thee?* None. And why? Because thou hast rejected Jehovah thy King.

Is thy counsellor perished? No; but thou hast rejected the words and advices of the prophets.

Pangs have taken thee] He is speaking of the desolations that shall take place, when the Chaldeans should come against the city; and hence he says, *Thou shalt go to Babylon*;—ye shall be cast out of your own land, and sent slaves to a foreign country. He represents the people under the notion of a woman in travail.

Verse 10. *There shalt thou be delivered*] There God shall meet thee; and by redeeming thee from thy captivity, bringing thee back to thy own land, and finally converting thee unto Himself, will deliver thee from the burden of grief and woe which thou now bearest, and under which thou dost groan.

Verse 11. *Many nations are gathered against thee*] The Chaldeans, which were composed of many nations. Also, we may add, all the surrounding nations were their enemies; and rejoiced when the Chaldean army had overthrown Jerusalem, destroyed the Temple, and led the people away captive.

Let her be defiled] This was their cry and their wish: let Jerusalem be laid as low as she can be; like a thing defiled and cast away with abhorrence, that their eyes might look upon Zion with scorn, contempt, and exultation.

Verse 12. *But they know not the thoughts of the Lord*] These think that God has utterly rejected His people, and they shall have a troublesome neighbour no more; but this is not His design; He will afflict them for a time; but these the enemies of His people, He will gather as sheaves into the threshing floor, there to be trodden, and the wheel to go over them. This is the counsel, the purpose of God, which these do not understand. The persons here referred to are not only the Chaldeans which were threshed by the Persians and Medes; but the Idumeans, Ammonites, Moabites, and Philistines, which the Jews afterwards subdued.

Verse 13. *Arise and thresh, O daughter of Zion*] This refers to the subject of the preceding verse. When God shall have gathered together all thy enemies, as into the threshing floor, He will give thee commission and power to get a complete victory over them, and reduce them to servitude. And that thou mayest be able to do this, He will be on thy side as a powerful Helper; here signified by the metaphors, *iron horns* and *brzen hoofs*. Thou shalt have power, authority, and unconquerable strength; for thy enemies shall be no more against thee than the corn against oxen shod with brass, or a puny animal against the horn of a fierce bull tipped with iron.

I will consecrate their gain unto the Lord] What they have taken from thee in the way of spoil shall be restored; and again consecrated unto the service of Him who will shew Himself to be the Lord, the Supreme Governor, of the whole earth. Was not this prediction fulfilled, when Cyrus gave the Jews permission to return to their own land, and gave them back the sacred vessels of the Temple which Nebuchadnezzar had carried away? The Maccabees and their successors recovered much of the booty of which the neighbouring nations had deprived the Jews; and the treasure taken was devoted to Jehovah. The first verse of the next Chapter should conclude this.

siege against us: they shall smite the judge of Israel, with a rod upon the cheek.

2 But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting.

3 Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

4 And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.

5 And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.

6 And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

7 And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

8 And the remnant of Jacob shall be among

a Lam. 3. 30. Matt. 5. 39 & 77. 30.—b MAIL. 2. 6. John 7. 62.—c 1 Sam. 23. 23. d Exod. 18. 25.—e Gen. 49. 10. Isa. 9. 6.—f Ps. 90. 2. Prov. 8. 24, 23. John 1. 1. g Heb. the days of eternity.—h Ch. 4. 10.—i Ch. 4. 7.—k Or, rule.—l Isa. 40. 11. & 49. 10. Ezek. 34. 23. Ch. 7. 14.

m Ps. 72. 3. Isa. 92. 13. Zech. 9. 10. Luke 1. 32.—n Ps. 72. 7. Isa. 2. 6. Zech. 9. 10. Luke 2. 14. Ephes. 2. 14.—o Heb. princes of men.—p Heb. not up.—q Gen. 10. 4, 10, 11.—r Or, with her own naked sword.—s Luke 1. 71.—t Ver. 8.—u Dan. 32. 2. Ps. 72. 6. & 116. 2.

NOTES ON CHAPTER V.

Verse 1. O daughter of troops] The Chaldeans, whose armies were composed of troops from various nations.

He (Nebuchadnezzar) hath laid siege against us (Jerusalem); they shall smite the judge of Israel (Zedekiah) with a rod upon the cheek.] They shall offer him the greatest indignity. They slew his sons before his face; and then put out his eyes, loaded him with chains, and carried him captive to Babylon.

Verse 2. But thou, Beth-lehem Ephratah] I have considered this subject in great detail in the Notes on Matt. ii. 6, to which the Reader will be pleased to refer. This verse should begin this Chapter; the first verse belongs to the preceding Chapter.

Beth-lehem Ephratah, to distinguish it from another Bethlehem which was in the tribe of Zebulon, Josh. xix. 15.

Thousands of Judah] The tribes were divided into small portions called thousands; as in our country certain divisions of counties are called hundreds.

Whose goings forth have been from of old.] In every age, from the foundation of the world, there has been some manifestation of the Messiah. He was the hope, as He was the salvation, of the world, from the promise to Adam in Paradise, to His manifestation in the flesh, four thousand years after.

From everlasting.] מִיָּמֵי עוֹלָם mi-yemey Olam, "From the days of all time;" from time as it came out of eternity. That is; there was no time in which He has not been going forth, coming in various ways to save men. And He that came forth the moment that time had its birth, was before that time in which He began to come forth to save the souls that He had created. He was before all things. As He is the Creator of all things, so He is the Eternal, and no part of what was created. All being but God has been created. Whatever has not been created is God. But Jesus is the Creator of all things; therefore, He is God: for He cannot be a part of His own work.

Verse 3. Therefore will he give them up] Jesus Christ shall give up the disobedient and rebellious Jews into the hands of all the nations of the earth. Till she who travaileth hath brought forth; that is, till the Christian church, represented Rev. xii. 1, under the notion of a woman in travail, shall have had the fulness of the Gentiles brought in. Then the remnant of his brethren shall return, the Jews also shall be converted unto the Lord; and thus all Israel shall be saved, according to Rom. xi. 26.

Unto the children of Israel.] Taking in both families, that of Judah and that of Israel. The remnant of the ten tribes, wherever they are, shall be brought in under Christ; and though now lost among the nations of the earth, they will then not only be brought in among the fulness of the Gentiles, but most probably be distinguished as Jews.

On this verse Abp. Newcome says:—The sense is,—God will not fully vindicate and exalt His people, till the Virgin Mother shall have brought forth her son; and till Judah and Israel, and all the true sons of Abraham among their brethren the Gentiles, be converted to Christianity.

Verse 4. He shall stand and feed] The Messiah shall remain with His followers, supporting and governing them in the strength and majesty of the Lord; with all the miraculous interferences of His power, and all the glories of His grace.

And they shall abide] After this the Jews shall no more go astray; but shall remain one people with the Gentiles, under the one Bishop and Shepherd of all souls.

Newcome translates, They shall be converted; for, instead of נִשְׁבָּעוּ veyashabu, he reads נִשְׁבָּעוּ veyashabu, which gives him the translation above. This is the reading of three MSS. of Kennicott and De Rossi, with the Syriac, Chaldee, and Vulgate.

For now shall he be great] The Messiah shall be great, as bringing salvation to the ends of the earth. All nations shall receive His religion, and He shall be universal King.

Verse 5. And this man shall be the peace] This clause should be joined to the preceding verse, as it finishes the prophecy concerning our blessed Lord, who is the Author and Prince of Israel; and shall finally give peace to all nations, by bringing them under His yoke.

When the Assyrian shall come] This is a new prophecy, and relates to the subversion of the Assyrian empire.

Then shall we raise against him seven shepherds] Supposed to mean the seven Maccabees—Mattathias, and his five sons, and Hyrcanus, the son of Simon.

Eight principal men.] Eight princes, the Armonian race; beginning with Aristobolus, and ending with Herod, who was married to Mariamne.—Sharpe. Perhaps seven and eight are a definite for an indefinite number, as Eccl. xi. 2; Job v. 19. The prophet means the chiefs of the Medes and Babylonians, the prefects of different provinces who took Nineveh, whose number may have been what is here specified.—Newcome.

Calmet considers this as referring to the invasion of Judea by Cambyses, when the Lord raised up against him the seven Magi. He of them who passed for king of the Persians, was the Smerdis of Herodotus,—the Urospasta of Trogus,—and the Artaxerxes of Ezra. These Magi were put to death by seven Persian chiefs; who, having delivered the empire from them, set one of themselves, Darius, the son of Hystaspes, upon the throne.

Verse 6. The land of Nimrod] Assyria, and Nineveh its capital; and Babylon, which was also built by Nimrod, who was its first king, Gen. x. 11, 12, in the Margin.

In the entrances thereof] At its posts or water-gates; for it was by rendering themselves masters of the Euphrates, that the Medes and Persians took the city, according to the prediction of Jeremiah, chap. li. 32, 36.

Calmet thinks that this refers to the deliverance of the land from Cambyses by his death, and the insurrection of the eight princes mentioned above; who made themselves masters of the whole Babylonian empire, &c. Perhaps it is best to refer it to the invasion of Judea by Nebuchadnezzar; and the final destruction of the Babylonish empire by Cyrus, who took Babylon, slew Belshazzar, and possessed himself of the kingdom.

Verse 7. The remnant of Jacob] From the reign of Darius Hystaspes, (Ahasuerus, husband of Esther,) the Jews were greatly favoured. Those who continued in Persia and Chaldea were greatly honoured under the protection of Mordecai and Esther.—Calmet. But others consider this as applying to the Maccabees.

As a dew from the Lord] Even during their captivity many of the Jews were the means of spreading the knowledge of the one true God, see Dan. ii. 47; iii. 29; iv. 34; vi. 26. This may be the dew from the Lord mentioned here. When the Messiah appeared, the gospel was preached by them; and it shall again be propagated by their future glorious restoration, Rom. xi. 12, 25.

The grass, that tarrieth not for man] Which grass springs up without the attention and culture of man; עֵשְׂבִיב le-ish, even the best and most skilful of men.

Nor waiteth for the sons of men.] לִבְנֵי אָדָם libney adam, for the sons of Adam, the first transgressor. The dew and the showers descend on the earth, and water it, in order to render it fruitful; and the grass springs up independently either of the worth or wickedness of man. All comes through God's bounty, who causes his sun to shine on the just and the unjust, and His rain to descend on the evil and the good.

Verse 8. As a lion] In this and the following verses the victories of the Maccabees are supposed to be foretold.

the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9 Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

10 And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:

11 And I will cut off the cities of thy land, and throw down all thy strong holds:

12 And I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers.

13 Thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt have no more worship the work of thine hands.

14 And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities.

15 And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.

v Or, galls.—w Zech. 9. 10.—x Isa. 2. 6.—y Zech. 13. 2.—z Or, statues.—a Isa. 2. 8.—b Or, enemies.—c Psa. 149. 7. Ver. 8. 2 Thms. 1. 8.—d Or, with.—e Deut. 32. 1. Psa. 50. 1, 4. Isa. 1. 2.—f Hos. 12. 2.—g Isa. 1. 18. & 5. 3, 4. & 43. 36. Hos. 4. 1.

Verse 9. All thine enemies shall be cut off.] The Assyrians, who had destroyed Israel; and the Babylonians, who had ruined Judah.

Verse 10. I will cut off thy horses] Thou shalt have no need of cavalry in thine armies. God will fight for you.

Verse 11. I will throw down all thy strong holds] Thou shalt have no need of fortified cities, I will be thy defence.

Verse 12. I will cut off witchcrafts] Thou shalt seek help only in Jehovah thy God. They have had neither soothsayers, images, groves, nor high places, from the captivity to the present day.

Verse 13. Thy graven images also will I cut off.] Thou shalt no more be an idolatrous people.

Verse 15. I will execute vengeance—upon the heathen] And He did so; for the empires of the Assyrians, Chaldeans, and others, the sworn enemies of the Jews, have long since been utterly destroyed.

NOTES ON CHAPTER VI.

Verse 1. Arise, contend thou] This Chapter is a sort of dialogue between God and the people. God speaks the five first verses; and convicts the people of sin, righteousness, and judgment. The people, convinced of their iniquity, deprecate God's judgments, in the sixth and seventh verses. In the eighth verse, God prescribes the way in which they are to be saved: and then the prophet, by the command of God, goes on to remonstrate from the ninth verse to the end of the Chapter.

Verse 2. Hear ye, O mountains] Micah, as God's advocate, summons this people into judgment, and makes an appeal to inanimate creation against them. He had spoken to the priests, to the princes, to the people. He had done every thing that was necessary to make them wise, and holy, and happy; they had uniformly disobeyed, and were ever ungrateful. It was not consistent with either the justice or mercy of God, to permit them to go on without reprehension and punishment. He now calls them into judgment; and such was the nature of their crimes that, to heighten the effect, and shew what reason He had to punish such a people, he appeals to inanimate creation. Their ingratitude and rebellion are sufficient to make the mountains, the hills, and the strong foundations of the earth, to hear, tremble, and give judgment against them. This then is the Lord's controversy with His people, and thus He will plead with Israel.

Verse 3. O my people, what have I done unto thee?] They are called to shew why God should not pronounce sentence upon them. This condescension is truly astonishing! God appears to humble Himself to His creatures. You have acted basely, treacherously, and ungratefully, to me; this had already been proved by the prophets. What cause have I given you for such conduct? I have required a religious service from you:—but have I wearied you by a fatiguing round of difficult duties? If I have, now testify against me; and you shall be first heard, and your plea be received, if it be reasonable and good.—They are silent.—And God proceeds; and states what He has done for them.

Verse 4. I brought thee up out of the land of Egypt]

CHAPTER VI.

This Chapter reproves and threatens. The manner of raising the attention by calling on man to urge his plea in the face of all nature, and on the inanimate creation to bear the expostulation of Jehovah with His people, is awakening and sublime. The words of Jehovah follow, 3-5. And God's mercies having been set forth to His people, one of them is introduced, in a beautiful dramatic form, asking what has done to towards so gracious a God? The answer follows in the words of the Prophet, 8: who goes on to uphold the people of his charge with their injustice and idolatry, to which he sacrifices want of success in their lawful undertakings, and those heavy calamities which were now impending, 9-15.

HEAR ye now what the LORD saith; Arise, contend thou before the mountains, and let the hills hear thy voice.

2 Hear ye, O mountains, the LORD's controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel.

3 O my people, what have I done unto thee? and wherein have I wearied thee? testify against me.

4 For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the LORD.

6 Wherewith shall I come before the LORD,

h Jer. 2. 5, 31.—i Exod. 12. 51. & 14. 30. & 30. 2. Deut. 4. 20. Amos 2. 16. k Numb. 22. 5. & 28. 7. & 31. 11. Deut. 32. 4. 5. Josh. 24. 9, 10. Rev. 2. 14. l Numb. 25. 1. & 33. 49. Josh. 4. 19. & 5. 10.—m Judg. 5. 11.

Where you were slaves, and grievously oppressed; from all this I redeemed you. Was this a small benefit! I sent before thee MOSES, my chosen servant; and instructed him that he might be your leader and lawgiver. I sent with him AARON, that he might be your priest, and transact all spiritual matters between myself and you, in offerings, sacrifices, and atonements. I sent MIRIAM, to whom I gave the spirit of prophecy, that she might tell you things to come, and be the director of your females. To this sense the Chaldee, "I have sent three prophets before you; Moses, that he might teach you the tradition of judgments; Aaron, that he might make atonement for the people; and Miriam, that she might instruct the females."

Verse 5. Remember now what Balak king of Moab consulted] He sent for Balaam to curse your fathers: but, by my influence, he was obliged to bless them. See Numb. xxii. and xxiii. and the Notes there, where this subject is largely considered.

From Shittim unto Gilgal] From the encampment at Shittim, Numb. xxv. 1, on the way to that of Gilgal, Josh. iv. 19. Balaam gave different answers in the interval between these places. We may suppose that the encampments of Israel advanced slowly to that part of Jordan which was opposite to Gilgal. The Chaldee has, "Were there not wonderful things done in your behalf from the valley of Shittim to the house of Gilgal?" See Josh. iii. 1; iv. 20. Thus there will be a reference to the miraculous passage over Jordan. See Neumece.

That ye may know the righteousness] The just, equitable, and merciful dealing of the Most High. Recollect those things, that ye may have a proper impression of this. There are many interpretations given of this rather obscure clause: what I have proposed seems to me the most simple.

This is the sum of the address; and here the case of the Plaintiff terminates, the prisoners being called to shew why the sentence of the law should not be pronounced. I make no apology for using any forensic terms, as the passages before us refer to a case brought into a court to be judged, and the terms in the original are all such as are proper for a court of justice: and the thing itself is called the Lord's controversy, ריב יהוה, Jehovah's suit at law. And hence it is said, He will plead, litigate, with Israel.

Verse 6. Wherewith shall I come before the LORD] Now the people, as defendants, appear: but instead of vindicating themselves, or attempting to dispute what has been alleged against them, they seem at once to plead guilty; and now anxiously enquire how they shall appease the wrath of the Judge, how they shall make atonement for the sins already committed.

Bow myself before the high God] They wish to pray, and to make supplication to their Judge:—but how shall they come before Him? They have no right to come into His presence. Some offering must be brought:—but of what kind or of what value? Their sin is unprecedented, and usual methods of access will not avail. They are distracted in their minds; and make a variety of proposals to themselves, some rational, some absurd and impossible, and some even sinful.

and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?

7 Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?

8 He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

9 The Lord's voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it.

k Heb. sons of a year 7-1. Psa. 50. 9. & 51. 16. Isa. 1. 11. -m Job 29. 6. -n 2 Kings 18. 2. & 21. 6. & 22. 10. Jer. 7. 31. & 19. 5. Ezek. 20. 21. -o Heb. belly -p Deut. 10. 12. 1 Sam. 15. 22. Hos. 6. 6. & 12. 6. -q Gen. 18. 19. Isa. 1. 17. -r Heb. Asumble thyself to walk. -s Deut. 16. 5. & 26. 17. & 28. 1. & 30. 10.

Shall I come before him with burnt-offerings? This is reasonable, and according to the law: but this will be insufficient.

Verse 7. Will the Lord be pleased with thousands of rams? These might be procured, though with difficulty: but conscience says, neither will these do.

With ten thousands of rivers of oil? This is absurd and impossible: but, could even these be procured, could they all make atonement for such guilt and ingratitude, and rebellion?

Shall I give my first-born for my transgression? This was sinful and wicked: but such offerings had been made by the Phœnicians, and their successors the Carthaginians; and this very custom was copied by the corrupt Israelites. See some cases of such offerings, 2 Kings iii. 27; Lev. xx. 27.

The fruit of my body for the sin of my soul? This clause is an explanation of the former. Shall I take the first-born, the best and goodliest of my children, נפשו חלאת, a SIN-OFFERING for my soul? And thus the original is used in a multitude of places.

When they had put all these questions to their reason and conscience, they found no satisfaction; their distraction is increased, and despair is about to take place; when Jehovah, the Plaintiff, in His mercy interposes:—

Verse 8. He hath shewed thee, O man, what is good? All the modes of expiation which ye have proposed are, in the sight of God, unavailable: they cannot do away the evil, nor purify from the guilt, of sin. He Himself has shewn thee what is good; that which is profitable to thee, and pleasing to Himself. And what is that? Answer. Thou art—

I. To do justly: to give to all their due.

1. To God his due: thy heart, thy body, soul and spirit; thy wisdom, understanding, judgment. "To love Him with all thy heart, soul, mind, and strength, and thy neighbour as thyself." This is God's due and right from every man.

2. Thou art to give thy neighbour his due: to do to him as thou wouldest that he should do to thee, never working ill to him.

3. Thou art to give to thyself thy due: not to deprive thy soul of what God has provided for it; to keep thy body in temperance, sobriety, and chastity; avoiding all excesses, both in action and passion.

II. Thou art to love mercy: not only do what justice requires; but also what mercy, kindness, benevolence, and charity require.

III. But how art thou to do this? Thou art to walk humbly with thy God; יראתו hateneh, to humble thyself to walk. This implies to acknowledge thy iniquity, and submit to be saved by His free mercy, as thou hast already found that no kind of offering or sacrifice can avail. Without this humiliation of soul, there never was, there never can be, any walking with God: for without His mercy no soul can be saved; and He must be thy God, before thou canst walk with Him. Many when they hear the nature of sin pointed out, and the way of salvation made plain through the blood of the Lamb, have shut their eyes both against sin, and the proper sacrifice for it; and parried all exhortation, threatening, &c. with this Text:—"God requires nothing of us, but to do justly, love mercy, and walk humbly with Him." Now I ask any man, Art thou willing to stand or fall by this Text?—And it would cost me neither much time nor much pains to shew, that on this ground no soul of man can be saved. Nor does God say that this doing justly, &c. shall merit eternal glory. No. He shews that in this way all men should walk; that this is the duty of every rational being: but He well knows that no fallen soul can act thus, without especial assistance from Him; and that it is

10 Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable?

11 Shall I count them pure with the wicked balances, and with the bag of deceitful weights?

12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.

13 Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins.

14 Thou shalt eat, but not be satisfied; and thy casting down shall be in the midst of thee; and thou shalt take hold, but shalt not deliver;

l Or, thy name shall see that which is.—m Or, Is there yet unto every man a house of the wicked, &c.—n Heb. measure of leanness, Amon 8. 5.—o Deut. 15. 13-16. Prov. 11. 1. & 20. 10. 23.—x Or, Shall I be pure with, &c.—y Hos. 12. 1. Jer. 9. 8. & 6, 8.—a Lev. 26. 18. 107. 17, 18.—b Lev. 26. 38. Hos. 4. 10.

only the s, e, g, e, r, e, m, a, n, the man who has found redemption through the blood of the cross, and has got God to be HIS God, that can thus act and walk. Salvation is of the mere mercy of God alone; for by the works of the law shall no flesh be justified.

The manner of raising attention, says Bp. Newcome, in ver. 1, 2, by calling a man to urge his plea in the face of all nature, and on the inanimate creation, to hear the expostulation of Jehovah with His people, is truly awakening and magnificent. The words of Jehovah follow in ver. 3, 4, 5. And God's mercies having been set before the people, one of them is introduced in a beautiful dramatic form, asking what his duty is towards so gracious a God, ver. 6, 7. The answer follows in the words of the prophet, ver. 8. Some think we have a sort of dialogue between Balak and Balaam, represented to us in the prophetic way. The king of Moab speaks, ver. 6. Balaam replies by another question, in the two first hemistichs of ver. 7. The king of Moab rejoins in the remaining part of the verse; and Balaam replies, ver. 8. Bps. Butler and Lowth favour this. I cannot agree.

Verse 9. The Lord's voice crieth unto the city? No man is found to hear: but the man of wisdom will hear תושיהו tushiah; a word frequent in the writings of Solomon and Job, signifying wisdom, wealth, substance, reason, essence, happiness; any thing that is complete. Or that which is substantial, in opposition to vanity, emptiness, mere show, unsubstantiality. When God speaks, the man of common sense, who has any knowledge of God or his own soul, will see Thy name: but instead of יראה yirah, will see, the Septuagint, Syriac, Vulgate, and Arabic, have read with twelve of Kennicot's and De Rossi's MSS. יראה yirah, they shall see. The Vulgate reads: Et salus erit inveniendus nomen tuum.

"And thou shalt be salvation to them that fear Thy name." The Septuagint—Και σωσει φοβουμενους το ονομα σου. And he shall save those who fear his name.—This the Arabic copies.

The Targum has—"And the teachers shall fear the name." That is, יהוה yehovah.

The French Bible is very strange:—"Car ton nom voit comme il se de tout." "For thy name sees how every thing goes."

The word תושיהו tushiah, mentioned above, which occasions all the difficulty, has been read with an y air, by the Vulgate and Septuagint, as coming from the root ישׁו yashah, be saved; and it is very likely that this was the original reading. The two last letters in the word, y, might have been easily mistaken in a MS. for the letter f, where I may suppose the word stood thus yfah, shall be saved; and as several MSS. read יראה yirah, they who fear, instead of יראה yirah, he shall see, the whole clause might have been just what it appears in the Vulgate and Septuagint. It is also necessary to remark, that the word in dispute has various forms in some MSS, which is a strong presumption against its authenticity. See Kennicot and De Rossi.

Verse 10. Are there yet the treasures of wickedness? Such as false balances, and deceitful weights. See on Hos. xii. 7. This shews that they were not done justly. They did not give to each his due.

Verse 12. For the rich men thereof are full of violence? This shews that they did not love mercy.

The inhabitants thereof have spoken lies? This shews they did not humble themselves to walk with God.

Verse 13. Will I make thee sick in smiting thee? Perhaps better, I also am weary with smiting thee, in making thee desolate for thy sins. They were corrected, but to no purpose; they had stroke upon stroke, but were not amended.

Verse 14. Thou shalt eat, but not be satisfied? All thy

8 ° Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD shall be a light unto me.

9 ° I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness.

10 ° Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the LORD thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets.

11 In the day that thy walls are to be built, in that day shall the decree be far removed.

12 In that day also he shall come even to thee from Assyria and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain.

13 ° Notwithstanding the land shall be desolate

late because of them that dwell therein, for the fruit of their doings.

14 ° Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old.

15 ° According to the days of thy coming out of the land of Egypt, will I shew unto him marvellous things.

16 The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf.

17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee.

18 ° Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.

o Prov. 24. 17. Lam. 4. 21. — p. Sam. 37. 34. Prov. 24. 16. — q. Ps. 37. 1. — r. Lam. 3. 30. — s. Ps. 37. 2. — t. Or. And thou wilt see her that is mine enemy, and cover her with shame. — u. Ps. 35. 26. — v. Ps. 42. 3, 10 & 74. 10 & 118. 2. Joel 2. 17. — w. Ch. 4. 11. — x. Heb. she shall be for a treading down. — y. Sam. 22. 43. Zech. 10. 2 & Amos 9. 11, &c. — z. Isa. 11. 16 & 19. 23, &c. & 37. 15. Hos. 11. 11.

b Or. even so. — c Or. After that it hath been. — d Jer. 31. 14. Ch. 2. 12. — e Or. Rule, Ps. 32. 8. Chap. 6. 4. — f. — g. — h. — i. — j. — k. — l. — m. — n. — o. — p. — q. — r. — s. — t. — u. — v. — w. — x. — y. — z. — aa. — ab. — ac. — ad. — ae. — af. — ag. — ah. — ai. — aj. — ak. — al. — am. — an. — ao. — ap. — aq. — ar. — as. — at. — au. — av. — aw. — ax. — ay. — az. — ba. — bb. — bc. — bd. — be. — bf. — bg. — bh. — bi. — bj. — bk. — bl. — bm. — bn. — bo. — bp. — bq. — br. — bs. — bt. — bu. — bv. — bw. — bx. — by. — bz. — ca. — cb. — cc. — cd. — ce. — cf. — cg. — ch. — ci. — cj. — ck. — cl. — cm. — cn. — co. — cp. — cq. — cr. — cs. — ct. — cu. — cv. — cw. — cx. — cy. — cz. — da. — db. — dc. — dd. — de. — df. — dg. — dh. — di. — dj. — dk. — dl. — dm. — dn. — do. — dp. — dq. — dr. — ds. — dt. — du. — dv. — dw. — dx. — dy. — dz. — ea. — eb. — ec. — ed. — ee. — ef. — eg. — eh. — ei. — ej. — ek. — el. — em. — en. — eo. — ep. — eq. — er. — es. — et. — eu. — ev. — ew. — ex. — ey. — ez. — fa. — fb. — fc. — fd. — fe. — ff. — fg. — fh. — fi. — fj. — fk. — fl. — fm. — fn. — fo. — fp. — fq. — fr. — fs. — ft. — fu. — fv. — fw. — fx. — fy. — fz. — ga. — gb. — gc. — gd. — ge. — gf. — gg. — gh. — gi. — gj. — gk. — gl. — gm. — gn. — go. — gp. — gq. — gr. — gs. — gt. — gu. — gv. — gw. — gx. — gy. — gz. — ha. — hb. — hc. — hd. — he. — hf. — hg. — hh. — hi. — hj. — hk. — hl. — hm. — hn. — ho. — hp. — hq. — hr. — hs. — ht. — hu. — hv. — hw. — hx. — hy. — hz. — ia. — ib. — ic. — id. — ie. — if. — ig. — ih. — ii. — ij. — ik. — il. — im. — in. — io. — ip. — iq. — ir. — is. — it. — iu. — iv. — iw. — ix. — iy. — iz. — ja. — jb. — jc. — jd. — je. — jf. — jg. — jh. — ji. — jj. — jk. — jl. — jm. — jn. — jo. — jp. — jq. — jr. — js. — jt. — ju. — jv. — jw. — jx. — jy. — jz. — ka. — kb. — kc. — kd. — ke. — kf. — kg. — kh. — ki. — kj. — kl. — km. — kn. — ko. — kp. — kq. — kr. — ks. — kt. — ku. — kv. — kw. — kx. — ky. — kz. — la. — lb. — lc. — ld. — le. — lf. — lg. — lh. — li. — lj. — lk. — ll. — lm. — ln. — lo. — lp. — lq. — lr. — ls. — lt. — lu. — lv. — lw. — lx. — ly. — lz. — ma. — mb. — mc. — md. — me. — mf. — mg. — mh. — mi. — mj. — mk. — ml. — mn. — mo. — mp. — mq. — mr. — ms. — mt. — mu. — mv. — mw. — mx. — my. — mz. — na. — nb. — nc. — nd. — ne. — nf. — ng. — nh. — ni. — nj. — nk. — nl. — nm. — no. — np. — nq. — nr. — ns. — nt. — nu. — nv. — nw. — nx. — ny. — nz. — oa. — ob. — oc. — od. — oe. — of. — og. — oh. — oi. — oj. — ok. — ol. — om. — on. — oo. — op. — oq. — or. — os. — ot. — ou. — ov. — ow. — ox. — oy. — oz. — pa. — pb. — pc. — pd. — pe. — pf. — pg. — ph. — pi. — pj. — pk. — pl. — pm. — pn. — po. — pp. — pq. — pr. — ps. — pt. — pu. — pv. — pw. — px. — py. — pz. — qa. — qb. — qc. — qd. — qe. — qf. — qg. — qh. — qi. — qj. — qk. — ql. — qm. — qn. — qo. — qp. — qq. — qr. — qs. — qt. — qu. — qv. — qw. — qx. — qy. — qz. — ra. — rb. — rc. — rd. — re. — rf. — rg. — rh. — ri. — rj. — rk. — rl. — rm. — rn. — ro. — rp. — rq. — rr. — rs. — rt. — ru. — rv. — rw. — rx. — ry. — rz. — sa. — sb. — sc. — sd. — se. — sf. — sg. — sh. — si. — sj. — sk. — sl. — sm. — sn. — so. — sp. — sq. — sr. — ss. — st. — su. — sv. — sw. — sx. — sy. — sz. — ta. — tb. — tc. — td. — te. — tf. — tg. — th. — ti. — tj. — tk. — tl. — tm. — tn. — to. — tp. — tq. — tr. — ts. — tu. — tv. — tw. — tx. — ty. — tz. — ua. — ub. — uc. — ud. — ue. — uf. — ug. — uh. — ui. — uj. — uk. — ul. — um. — un. — uo. — up. — uq. — ur. — us. — ut. — uu. — uv. — uw. — ux. — uy. — uz. — va. — vb. — vc. — vd. — ve. — vf. — vg. — vh. — vi. — vj. — vk. — vl. — vm. — vn. — vo. — vp. — vq. — vr. — vs. — vt. — vu. — vv. — vw. — vx. — vy. — vz. — wa. — wb. — wc. — wd. — we. — wf. — wg. — wh. — wi. — wj. — wk. — wl. — wm. — wn. — wo. — wp. — wq. — wr. — ws. — wt. — wu. — wv. — ww. — wx. — wy. — wz. — xa. — xb. — xc. — xd. — xe. — xf. — xg. — xh. — xi. — xj. — xk. — xl. — xm. — xn. — xo. — xp. — xq. — xr. — xs. — xt. — xu. — xv. — xw. — xx. — xy. — xz. — ya. — yb. — yc. — yd. — ye. — yf. — yg. — yh. — yi. — yj. — yk. — yl. — ym. — yn. — yo. — yp. — yq. — yr. — ys. — yt. — yu. — yv. — yw. — yx. — yy. — yz. — za. — zb. — zc. — zd. — ze. — zf. — zg. — zh. — zi. — zj. — zk. — zl. — zm. — zn. — zo. — zp. — zq. — zr. — zs. — zt. — zu. — zv. — zw. — zx. — zy. — zz.

these things are so, I will trust in the Lord more firmly, wait for Him more patiently; and more confidently expect to be supported, defended, and saved.

Verse 8. Rejoice not against me, O mine enemy] The captive Israelites are introduced as speaking here, and in the preceding verse. The enemy, are the Assyrians and Chaldeans; the fall, is their idolatry and consequent captivity; their darkness, the calamities they suffered in that captivity; their rise and light, their restoration and consequent blessedness.

The rejoicing over the fall or miseries of any man betrays a malignant heart. I have known several instances, where people professing to hold a very pure and Christian creed, having become unfaithful and fallen into sin, their opponents, who held a very impure and unchristian creed, have exulted with "Ha! ha! so would we have it!" And have shewn their malignity more fully, by giving all possible publicity and circulation to such accounts. Perhaps, in the sight of God, this was worse than the poor wretch's fall in which they exulted as having taken place in one who held a creed different from their own. But these arose again from their fall, while those jesters at holiness continued in their gall of bitterness, and bonds of inward corruption.

Verse 9. I will bear the indignation of the Lord] The words of the penitent captives, acknowledging their sins, and praying for mercy.

Until he plead my cause] And woe to the slanderers when God undertakes to plead for the fallen who have returned to Him with deep compunction of heart, seeking redemption in the blood of the cross.

Verse 10. Then she that is mine enemy] This may refer particularly to the city of Babylon.

Shall she be trodden down] Literally fulfilled in the sackage of that city by the Persians, and its consequent total ruin. It became as mire: its walls formed of brick kneaded with straw, and baked in the sun, becoming exposed to the wet, dissolved, so that a vestige of the city remains not, except in a few bricks digged from under the rubbish, several pieces of which now lie before me, and shew the perishing materials of which the head of this proud empire was composed.

Verse 11. In the day that thy walls are to be built] This refers to Jerusalem; the decree, to the purpose of God to deliver the people into captivity. This shall be far removed—God having purposed their return, I cannot think, with some commentators, that this verse contains threatenings against Jerusalem, and not promises. See the first Chapter of Haggai, where the subject is similar; and the restoration of Jerusalem is certainly what the prophet describes.

Verse 12. In that day also he shall come] Bp. Newcome translates:—

"And in that day they shall come unto thee From Assyria and the fenced cities; And from Egypt even unto the river."

Calmet translates:—

"They shall come to thee from Assyria even unto Egypt; And from Egypt even to the river (Euphrates); And from one sea to another, and from one mountain to another."

This, says he, gives an easy sense; whereas we cannot tell where to find those fortified cities spoken of by other translators. The Israelites were to return from their captivity, and reoccupy their ancient country from Assyria to

Egypt; that is, from the river Euphrates to the river Nile; and from the Mediterranean sea to the Ocean; and from mount Libanus to the mountains of Arabia Petraea, or mount Seir. See Amos viii. 12. This prediction was literally fulfilled under the Assyrians. The Jewish nation was greatly extended, and very powerful, under Herod, at the time that our Lord was born. See Calmet.

Verse 13. Notwithstanding the land shall be desolate] This should be translated in the preter tense, Though the land had been desolate—That is, the land of Israel had been desolate during the captivity, which captivity was the fruit of the evil doings of them that had dwelt therein.

Verse 14. Feed thy people with thy rod] מִשְׁבֵּטֶךָ be-shibetecha, "with thy crook." The shepherd's crook is most certainly designed, as the word flock immediately following shews. No rod of correction or affliction is here intended; nor does the word mean such.

Solitarily] They have been long without a shepherd or spiritual governor.

In the midst of Carmel] Very fruitful in vines. Bashan and Gilead] Proverbially fruitful in pasturages.

Verse 15. According to the days] This is the answer to the prophet's prayer: and God says He will protect, save, defend, and work miracles for them, in their restoration, such as He wrought for their fathers in their return from Egypt to the Promised Land.

Verse 16. The nations shall see and be confounded] Whether the words in these verses (15, 16, and 17), be applied to the return from the Babylonian captivity, or to the prosperity of the Jews under the Maccabees, they may be understood as ultimately applicable to the final restoration of this people, and their lasting prosperity under the gospel.

Verse 18. Who is a God like unto thee, &c.] Here is a challenge to all idol worshippers, and to all those who take false views of the true God, to shew His like. See His characters—they are immediately subdued.

1. He pardoneth iniquity. This is the prerogative of God alone; of that Being who alone has power to save, or to destroy.

2. He passeth by transgression. He can heal backsliding, and restore them that are fallen.

3. He retaineth not his anger for ever. Though justly displeased because of sin, He pours out His judgments upon the wicked; yet, when they return to Him, He shews that He retaineth not his anger for ever, but is indescribably ready to save them.

4. He delighteth in mercy. Judgment is His strange work: He is ever readier to save than He is to destroy. Nothing can please Him better than in having the opportunity, from the return and repentance of the sinner, to shew him that mercy without which he must perish everlastingly.

5. Because He is such a God,—1. He will turn again. His face has been long turned from us, because of our sins. 2. He will have compassion upon us, pity our state, and feel for our sorrows. 3. He will subdue our iniquities. Though they have been mighty, He will bring them down, and bruise them under our feet. 4. He will cast all their sins into the depths of the sea. Will fully pardon them, and never more remember them against us. Instead of

19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

a Luke i. 72, 73.

חַטּוֹת *chattotam*, THEIR sins, five MSS. of Kennicott and De Rossi, with the Septuagint, Syriac, Vulgate, and Arabic, read חַטּוֹת *chatoteynu*, OUR sins. He will plunge them into eternal oblivion, never more to come into sight or remembrance, than a stone dropped into the depths of the sea.

Verse 20. *Thou wilt perform the truth to Jacob*] The promises which He has made to Jacob and his posterity. Not one of them can ever fall to the ground. *And the mercy to Abraham, which thou hast sworn.* That, in his Seed, all the families of the earth should be blessed. That the Messiah shall come from ABRAHAM, through his son ISAAC, by JACOB and DAVID; be a light to lighten the Gentiles, and the glory of His people Israel. And this promise, and this oath, God has most signally fulfilled by the incarnation of Christ, who was sent to bless us by turning every one of us away from his iniquities; and for this purpose He was delivered for our offences, is risen again for our justification; and repentance and remission of sins are preached in His name to all nations; and the proclamation was first made at Jerusalem. That the prophet refers to *this* is evident, from the use made of these

20 *Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

t Ps. 105. 9, 10.

words by Zacharias, the father of John the Baptist, when, under the full afflatus of the Spirit of God, he quoted this prophecy of Micah, as fulfilled in the incarnation of Christ, Luke i. 72, 73. The Chaldees paraphrases this last verse with spirit and propriety. "Thou wilt give the truth to Jacob his son, as Thou hast promised by oath to him in Beth-el. And the mercy to Abraham, and to his seed after him, as Thou didst swear to him amidst the divisions. Thou wilt be mindful of us on account of the binding of Isaac, who was bound upon the altar before Thee. And Thou wilt do us that good which, from the most ancient days, Thou hast promised to our fathers by an oath." *Between the divisions*, refers to the covenant made between God and Abraham, Gen. xv. 9, 10, 11, 17, 18. Well might the prophet exult in his challenge to earth and hell. WHO IS A GOD LIKE UNTO THEE! Hell is speechless, earth is dumb. Infidels dare not open their mouths!!! Hallelujah! מִי כָמוֹתִי *mi el camoat?*—JESUS is the mighty God and Saviour, pardoning iniquity, transgression, and sin, and saving to the uttermost all that come unto God through Him. Blessed be God! Reader, lay this to heart.

END OF THE NOTES ON THE BOOK OF THE PROPHET MICAH.

INTRODUCTION

TO THE BOOK OF

THE PROPHET NAHUM.

NAHUM, the seventh of the Twelve Lesser Prophets, was a native of Elkoshai, a little village of Galilee, whose ruins were still in being in the time of St. Jerom. However, there are some who think that Elkoshai is rather the name of his father; and that the place of his birth was Bethabor, or Bethabara, beyond Jordan. They used to shew the tomb of the Prophet at a village called Beth-gabre, now called Gibbin, near Emmaus. The Chaldees call him Nahum of Beth-koshi, or of Beth-kitsi; but the situation of this place is as much unknown as that of Elkoshai.

The particular circumstances of the life of Nahum are altogether unknown. His prophecy consists of *three* Chapters, which make up but *one* Discourse, wherein he foretells the destruction of Nineveh. He describes it in so lively and pathetic a manner, that he seems to have been upon the spot to declare to the Ninevites the destruction of their city.

Opinions are divided as to the time in which he prophesied. Josephus will have it that he foretold the fall of Nineveh *one hundred and fifteen* years before it happened, which will bring the time of Nahum to that of king Ahaz. The Jews say that he prophesied under Manasseh. We are inclined to be of St. Jerom's opinion, that he foretold the destruction of Nineveh in the time of Hezekiah; and after the war of Sennacherib in Egypt, mentioned by Berossus. Nahum speaks plainly of the taking of No-Ammon, a city of Egypt; of the haughtiness of Rabshekah; of the defeat of Sennacherib; and he speaks of them as of things that were past. He supposes that Judah was still in their own country, and that they there celebrated their festivals. He speaks of the captivity, and of the dispersion of the *ten* tribes. All these evidences convince us, that Nahum cannot be placed before the *fifteenth* year of Hezekiah, since the expedition of Sennacherib against this prince was in the *fourteenth* year of his reign.

This prophet gives us a fine description of the destruction of Nineveh. He says that this city should be ruined by a deluge of waters, which should overflow it and demolish its walls.

Diodorus Siculus and *Athenæus* relate, that during the time this city was besieged by Belesis and by Arbaces, under Sardanapalus, the river Tigris swelled so as to overthrow twenty furlongs of the walls of Nineveh. But, as the siege mentioned by Nahum was long after the taking of Nineveh under Sardanapalus, it must needs be that the same thing happened to Nineveh at the second and last siege, under Nebuchadnezzar and Astyages. Probably the besiegers at this second siege determined the course of the waters, and brought on the same fate to the city by the same means as at the first siege.

The time of the Prophet's death is not known. The Greek menologies and the Latin martyrologies place his festival on the first of December. *Petrus Natalis* places it on the twenty-fourth of the same month, which he says was the day of his death; without acquainting us whence he had learned this circumstance.

The conduct and imagery of this prophetic poem are truly admirable.

The exordium sets forth with grandeur the justice and power of God, tempered by lenity and goodness, chap. i. 1—8.

A sudden address to the Assyrians follows: and a prediction of their perplexity and overthrow, as devisers of evil against the true God, ver. 9—11. Jehovah Himself then proclaims freedom to His people from the Assyrian yoke, and the destruction of the Assyrian idols, ver. 12—14. Upon which the prophet, in a most lively manner, turns the attention of Judah to the approach of the messenger who brings such glad tidings; and bids her celebrate her festivals and offer her thank-offerings, without fear of so powerful an adversary, ver. 15.

Chap. ii. In the next place, Nineveh is called on to prepare for the approach of her enemies, as instruments in the hand of Jehovah: and the military array and muster of the Medes and Babylonians; their rapid approach to the city; the process of the siege; the capture of the place; the captivity, lamentation, and flight, of the inhabitants; the sacking of the wealthy city; and the consequent desolation and terror; are described in the true spirit of eastern poetry, and with many pathetic, vivid, and sublime images, ver. 1—10.

A grand and animated allegory succeeds this description, ver. 11, 12; which is explained and applied to the city of Nineveh in ver. 13.

Chap. iii. The prophet denounces a woe against Nineveh for her perfidy and violence; and strongly places before our eyes the number of her chariots and cavalry, her burnished arms, and the great and unrelenting slaughter which she spread around her, ver. 1—3.

He assigns her idolatries as one cause of her ignominious and unpitied fall, ver. 4—7.

He foretells that No-Ammon, her rival in populousness, confederacies, and situation, should share a like fate with herself, ver. 8, 9, 10, 11; and beautifully illustrates the ease with which her strong holds should be taken, ver. 12; and her pusillanimity during the siege, ver. 13.

He pronounces that all her preparations, ver. 14, 15, her numbers, her opulence, her multitude of chief men, would be of no avail, ver. 15—17.

He foretells that her tributaries would desert her, ver. 18.

He concludes with a proper epiphonema; the topics of which are, the greatness and incurableness of her wound; and the just triumph of others over her on account of her extensive oppressions, ver. 19.

To sum up all, with the decisive judgment of an eminent critic; "None of the minor prophets equals the sublimity, genius, and spirit, of Nahum. Besides, his prophecy is a perfect poem. The *exordium* is exceedingly majestic. The *apparatus* for the destruction of Nineveh, and the description of that catastrophe, are painted in the most glowing colours, and are admirably clear and powerful." *Louth*, Prælect. Heb. xxi. p. 282.

It must be farther observed, that this prophecy was highly interesting to the Jews; as the Assyrians had often ravaged their country; and, I suppose, had recently destroyed the kingdom of Israel. See *Calmes*.

THE BOOK OF THE PROPHET NAHUM.

Chronological Notes relative to this Book, upon the supposition that it was written about seven hundred and thirteen years before the commencement of the Christian era.

Year from the Creation according to Archbishop Usher, 329.—Year of the Julian Period, 461.—Year since the Flood, 1635.—Year from the vocation of Abram, 1008.—Year since the first celebration of the Olympic games in Elis by the Miles Dactyli, 711.—Year from the destruction of Troy, according to the general computation of chronologists, 11.—Year since the commencement of the kingdom of Israel, by the Divine appointment of Saul to the regal dignity, 383.—Year from the foundation of Solomon's temple, 299.—Year since the division of Solomon's monarchy into the kingdoms of Israel and Judah, 263.—Year since the restoration of the Olympic games at Elis by Lyceorgus, Iphitus, and Cleosthenes, 172.—Year from the foundation of the kingdom of Macedonia by Caranus, 102.—Year from the commencement of the reign of Artaxerxes Longimanus, 465.—Year since the conquest of Corinth by Olympias, usually called the First Olympiad, 61.—Fourth year of the sixteenth Olympiad.—Year from the building of Rome, according to the Varroian computation, 41.—Year from the building of Rome, according to Cato and the Fasti Consulares, 46.—Year from the building of Rome, according to Polybius the historian, 36.—Year from the building of Rome, according to Fabius Pictor, 35.—Year of the era of Nabonassar, 35.—Year since the destruction of the kingdom of Israel by Shalmaneser, king of Assyria, 9.—Year before the birth of Christ, 709.—Year before the vulgar era of Christ's nativity, 713.—Cycle of the Sun, 35.—Cycle of the Moon, 11.—Eleventh year of Zoroastrianism, king of Lacolimonon, of the family of the Froelias.—Twelfth year of Eurycrates, king of Lacolimonon, of the family of the Eurycrates.—Sixth year of Gyges, king of Lydia.—Tenth year of Hippocrates, decennial archon of the Athenians.—Second year of Caricacus, governor of the Medes, according to some chronologists.—Seventeenth year of Perdiccas, king of Macedonia.—Third year of Numa Pompilius, the second king of Rome.—Fourteenth year of Hezekiah, king of Judah.

CHAPTER I.

This Chapter opens the prophecy against the Assyrians and their metropolis with a very magnificent description of the infinite justice, tender compassion, and uncontrollable power of God, 1—8. To this succeeds an address to the Assyrians; with a lively picture of their sudden overthrow, because of their evil device against Jerusalem, 9—11. Then appears Jehovah Himself proclaiming deliverance to His people from the Assyrian yoke, and the destruction of the Assyrian kingdom, 12—14; upon which the Prophet, with great emphasis, directs the attention of Judah to the approach of the messenger who brings such glad tidings; and exultingly bids his people to celebrate their solemn feasts, and perform their vows, as a merciful Providence would not suffer these enemies of the Jewish state to prevail against them.

A. M. cir. 329.
B. C. cir. 713.
O. C. cir. XVI. 4.
Num. Pom. Reg.
Rom. cir. an. 4.

THE burden * of Nineveh. The book of the vision of Nahum the Elkoshite.

2 ^b God is ^c jealous, and ^d the LORD revengeth; the LORD revengeth, and ^e is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies.

3 The LORD is ^f slow to anger, and ^g great in power, and will not at all acquit the wicked: ^h the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.

^a Zeph. 2. 13.—^b Or, The LORD is a jealous God, and a Revenger, &c. ^c Exod. 30. 5 & 34. 14. ^d Deut. 4. 24. ^e Josh. 24. 19.—^f Deut. 32. 25. ^g Ps. 94. 1. ^h Exod. 18.—ⁱ Heb. that hath fury.—^j Exod. 34. 6, 7. ^k Neh. 9. 17. ^l Ps. 108. 8. ^m Josh. 4. 2. ⁿ Job 9. 4.—^o Psa. 18. 7, &c. & 97. 2. ^p Hab. 3. 5, 11, 12.

NOTES ON CHAPTER I.

Verse 1. *The burden of Nineveh.*] *burden* *massa* not only signifies a burthen, but also a thing lifted up, pronounced, or proclaimed; also a message. It is used by the prophets to signify the revelation which they have received from God, to deliver to any particular people: the oracle,—the prophecy. Here it signifies the declaration from God relative to the overthrow of Nineveh, and the commission of the prophet to deliver it.

As the Assyrians under Pul, Tiglath-pileser, and Shalmaneser, three of their kings, had been employed by a just God for the chastisement of His disobedient people; the end being now accomplished by them, God is about to burn the rod wherewith he corrected Israel; and Nineveh, the capital of the Assyrian empire, is to be destroyed. This prediction appears to have been accomplished a short time after this by Nebuchadnezzar and Cyaxares, the Ahasuerus of Scripture.

Nahum (נחום Nachum) signifies comforter. The name was very suitable, as he was sent to comfort the people, by shewing them that God was about to destroy their adversaries.

Verse 2. *God is jealous*] For His own glory. *And—avengeth*] His justice,—by the destruction of His enemies.

And is furious] So powerful in the manifestations of His judgments, that nothing can stand before Him.

He reserveth wrath] Though they seem to prosper for a time, and God appears to have passed by their crimes without notice, yet He reserveth, treasureth up, wrath for them; which shall burst forth in due time.

Verse 3. *The Lord is slow to anger*] He exercises much long-suffering towards His enemies, that this may lead them to repentance. And it is because of this long-suffering that vengeance is not speedily executed on every evil work.

Great in power] Able at all times to save, or to destroy. *The Lord hath his way in the whirlwind and in the storm*] These are the effects of his power; and when they appear unusual, they may be considered as the immediate effects of His power: and although He be in them to punish and destroy, He is in them to direct their course, to determine their operations, and to defend His

4 ⁱ He rebuketh the sea, and maketh it dry, and drieth up all the rivers: ^j Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

5 ^k The mountains quake at him, and ^l the hills melt, and ^m the earth is burned at his presence, yea, the world, and all that dwell therein.

6 Who can stand before his indignation? and who can ⁿ abide in the fierceness of his anger? ^o his fury is poured out like fire, and the rocks are thrown down by him.

7 ^p The LORD is good, a ^q strong hold in the day of trouble; and ^r he knoweth them that trust in him.

8 ^s But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

9 ^t What do ye imagine against the LORD? ^u he will make an utter end: affliction shall not rise up the second time.

ⁱ Ps. 108. 9. ^j Isa. 60. 2. ^k Matt. 8. 26.—^l Isa. 33. 8.—^m Ps. 68. 8.—ⁿ Jer. 5. 6. ^o Rev. 16. 1. ^p 1 Chron. 16. 24. ^q Ps. 100. 5. ^r Jer. 33. 11. ^s Lam. 5. 25.—^t Or, strength.—^u Ps. 1. 6. ^v 2 Tim. 2. 19.—^w Dan. 9. 26. & 11. 10, 22, 40.—^x 2. 1.—^y 1 Sam. 3. 12.

followers from being injured by their violence. The pestilential wind which slew one hundred and eighty-five thousand of the Assyrians did not injure one Israelite. See 2 Kings xix. 35.

The clouds are the dust of his feet] This is spoken in allusion to a chariot and horses going on with extreme rapidity:—they are all enveloped in a cloud of dust. So Jehovah is represented as coming through the circuit of the heavens as rapidly as lightning; the clouds surrounding Him as the dust does the chariot and horses.

Verse 4. *He rebuketh the sea*] The Red sea, and the rivers; probably, an allusion to the passage of the Red sea and Jordan.

The description of the coming of Jehovah, from the third to the sixth verse, is dreadfully majestic. He is represented as controlling universal nature. The sea and the rivers are dried up,—the mountains tremble,—the hills melt,—and the earth is burnt at His presence. *Bashan, Carmel, and Lebanon*, are withered and languish: streams of fire are poured out, and the rocks, are cast down to make Him a passage. If, then, the sea, the rivers, the mountains, the hills, the rocks, and the earth itself, fall before Him, or flee from His presence,—how shall Nineveh and the Assyrian empire stand before Him!

Verse 7. *The Lord is good*] In the midst of judgments He remembers mercy; and among the most dreadful denunciations of wrath He mingles promises of mercy. None that trust in Him need be alarmed at these dreadful threatenings; they shall be discriminated in the day of wrath, for the Lord knoweth them that trust in him.

Verse 8. *But with an overrunning flood*] Bishop Newcome thinks this may refer to the manner in which Nineveh was taken. The Euphrates overflowed its banks, deluged a part of the city, and overturned twenty stadia of the wall, in consequence of which the descending king burnt himself, his palace, and his treasures.—*Diodor. Sic.* Edit. Wessel. p. 140, lib. ii. sect. 27.

Darkness shall pursue] Calamity. All kinds of calamity shall pursue them till they are destroyed.

Verse 9. *Affliction shall not rise up the second time*] There shall be no need to repeat the judgment;—with one blow will God make a full end of the business.

10 For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.

11 There is one come out of thee, that imagineth evil against the Lord, a wicked counsellor.

12 Thus saith the Lord; Though they be quiet, and likewise many, yet thus shall they be cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more.

13 For now will I break his yoke from off thee, and will burst thy bonds in sunder.

14 And the Lord hath given a commandment concerning thee, that no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile.

15 Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.

CHAPTER II.

Nineveh is now called upon to prepare for the approach of her enemies, the instruments of Jehovah's vengeance, 1; and the military array and onset, the very arms and dress, of the Medes and Babylonians in the reign of Cyrus and Sennacherib: their rapid approach to the city; the process of the siege, and the invasion of the river; the capture of the place; the captivity, instrument, and flight, of the inhabitants; the sack of this impregnable, wealthy, and exceedingly populous city; and the consequent desolation and terror; are all described in the pathetic, vivid, and sublime imagery of Hebrew poetry, 2-10. This description is succeeded by a very beautiful and expressive allegory, 11, 12; which is immediately explained, and applied to the city of Nineveh, 13. It is thought by some commentators, that the metropolitan city of the Assyrian empire is also intended by the tender and beautiful simile, in the seventh verse, of a great princess led captive, with her maids of honour attending her, bewailing her and their own condition, by beating their breasts, and by other expressions of sorrow.

HE that dasheth in pieces is come up before thy face: keep

1 2 Sam. 22. 6, 7.—1 Ch. 2. 11.—Mal. 4. 1.—n 2 Kings 18. 24, 25.—o Heb. a counsellor of Babel.—p Or, if they would have been at peace, so should they have been merry, and so should they have been slain, and he should have passed away. q 2 Kings 19. 25. 27.—r Heb. slain.—s Isa. 8. 2. Dan. 11. 10.—t Jer. 2. 33. & 20. 3. u 2 Kings 18. 37.—v Isa. 22. 7. Rom. 10. 16.—w Heb. sent.—x Heb. Babel. y Ver. 11, 12.—z Ver. 14.—a Or, The dispenser, or, hammer.—b Jer. 50. 22.—c Jer. 6. 11, 12. Ch. 3. 14.—d Isa. 10. 12. Jer. 25. 28.

Verse 10. While they be folden together] However united their counsels may be, they shall be as drunken men,—perplexed and unsteady in all their resolutions; and before God's judgments they shall be as dry thorns before a devouring fire.

Verse 11. Imagineth evil against the Lord] Such were Pul, 2 Kings xv. 19; Tiglath-pileser, 2 Kings xv. 29; Salmanser, 2 Kings xvii. 6; and Sennacherib, 2 Kings xviii. 17, and xix. 23.

A wicked counsellor.] Sennacherib and Rabshakeh.

Verse 12. Though they be many] Sennacherib invaded Judea with an army of nearly two hundred thousand men.

Thus shall they be cut down] The angel of the Lord (a suffocating wind) slew of them in one night one hundred and eighty-five thousand, 2 Kings xix. 35.

Verse 13. Now will I break his yoke from off thee] This refers to the tribute which the Jews were obliged to pay to the Assyrians, 2 Kings xvii. 14.

Verse 14. No more of thy name be sown] No more of you shall be carried away into captivity.

I will make thy grave; for thou art vile.] I think this is an address to the Assyrians, and especially to Sennacherib. The text is no obscure intimation of the fact. The house of his gods is to be his grave: and we know that while he was worshipping in the house of his god Nisroch, his two sons Adrammelech and Sharezer smote him there that he died, 2 Kings xix. 37.

Verse 15. Behold upon the mountains] Borrowed probably from Isa. lii. 7, but applied here to the messengers who brought the good tidings of the destruction of Nineveh. Judah might then keep her solemn feasts,—for the wicked Assyrian should pass through the land no more; being entirely cut off, and the imperial city razed to its foundations.

NOTES ON CHAPTER II.

Verse 1. He that dasheth in pieces] Or scattereth.—The Chaldeans and Medes.

Keep the munition] Guard the fenced places. From this to the end of the fifth verse, the preparations made at Nineveh to repel their enemies are described. The description is exceedingly picturesque.

Watch the way] By which the enemy is most likely to approach.

Make thy loins strong] Take courage.

Fortify thy power] Muster thy troops; call in all thy allies.

the munition, watch the way, make thy loins strong, fortify thy power mightily.

2 For the Lord hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches.

3 The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken.

4 The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings.

5 He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof and the defence shall be prepared.

6 The gates of the rivers shall be opened, and the palace shall be dissolved.

7 And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead her as with the voice of doves, tabering upon their breasts.

8 But Nineveh is of old like a pool of water: yet they shall flee away. Stand, stand, shall they cry; but none shall look back.

9 Take ye the spoil of silver, take the spoil of gold: for there is none end of the store and glory out of all the pleasant furniture.

10 She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness.

e Or, the pride of Jacob as the pride of Israel.—f Isa. 32. 12. Hos. 11. 1. g Isa. 62. 1, 2.—h Or, dyed scarlet.—i Or, fiery torches.—k Heb. their chariots.—l Or, galleys.—m Heb. covering, or, coverer.—n Or, molten.—o Or, that shall come established, or, there was a stand made.—p Or, discovered.—q Isa. 38. 14. & 50. 11.—r Or, from the days that she hath been.—s Or, cause them to weep.—t Or, and their infinite store, &c.—u Heb. vessels of brass.—v Isa. 47. 1, & Dan. 5. 6.—x Jer. 30. 9.—y Joel 2. 6.

Verse 2. For the Lord hath turned away] Bishop Newcome reads—for the Lord restoreth, by a slight alteration in the Text. I do not see that we gain much by this. The Lord has been opposed to Jacob, and the enemy has prevailed against him.

Emptied them out] Brought them from their own land into captivity. This was the emptying!

Verse 3. The shield of his mighty men is made red] These things may refer to the warlike preparations made by the Ninevites: they had red shields, and scarlet or purple clothing; their chariots were finely decorated, and proceeded with amazing rapidity.

The fir trees shall be terribly shaken] This may refer to the darts, arrows, and javelins, flung with destructive power.

Verse 4. The chariots shall rage] Those of the besiegers and the besieged, meeting in the streets, producing universal confusion and carnage.

Verse 5. He shall recount his worthies] Muster up his most renowned warriors and heroes.

Shall make haste to the wall] Where they see the enemies making their most powerful attacks, in order to get possession of the city.

Verse 6. The gates of the rivers shall be opened] I have already referred to this, see the Note on chap. i. ver. 8: but it will be necessary to be more particular. The account given by Diodorus Siculus, lib. ii. is very surprising. He begins thus,—Ἦν δ' αὐτοῦ λογιῶν παραδοξότατον, κτ' ἐπισημῶν, κ. τ. λ.—“There was a prophecy received from their forefathers, that Nineveh should not be taken till the river first became an enemy to the city. It happened in the third year of the siege, that the Euphrates (qy. Tigris,) being swollen with continued rains, overflowed part of the city, and threw down twenty stadia of the wall. The king then imagining that the oracle was accomplished, and that the river was now manifestly become an enemy to the city, casting aside all hope of safety, and lest he should fall into the hands of the enemy, built a large funeral pyre in the palace, (εἰς τοὺς βασιλευσίου) and having collected all his gold and silver, and royal vestments, together with his concubines and eunuchs, placed himself with them in a little apartment built in the pyre; burnt them, himself, and the palace together. When the death of the king (Sardanapalus) was announced by certain deserters, the enemy entered in by the breach which the waters had made, and took the city.”

Thus the prophecy of Nahum was literally fulfilled;

11 Where is the dwelling of the lions, and the feeding place of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid?

12 The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.

13 Behold, I am against thee, saith the LORD of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions; and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

CHAPTER III.

The Prophet denounces a woe against Nineveh for her perfidy and violence. He mentions up before our eyes the number of her chariots and cavalry; points to her burnished arms, and to the great and unrelenting slaughter which she spreads around her, 1-3. Because Nineveh is a city wholly given up to the grossest oppression, and is an instructor of other nations in her abominable rite; therefore she shall come to a most ignominious and unpitied end, 3-7. Her final ruin shall be similar to that of No, a famous city of Egypt, 8-11. The Prophet then beautifully describes the great ease with which the strong holds of Nineveh should be taken, 12, and her judicial punitiveness during the siege, 13; declares that all her preparations, her numbers, opulence, and chivalry, would be of no avail in the day of the Lord's vengeance, 14-17; and that her tributaries would desert her, 18. The whole concludes with stating the incurable nature of her madness, and the dreadful destruction consequently awaiting her; and with introducing the nations which she had oppressed as exulting at her fall, 19.

Ol. ch. XVI. 4. Num. Post. Reg. Rom. ch. an. 3.

WOE to the bloody city! it is all full of lies and robbery; the prey departeth not;

x Job 4 10, 11. Ezek 19 2-7. -y Ezek 29 3 & 33 3 & 39 1. Chap. 3. 5. s 2 Kings 13 17, 19. & 19. 9, 23. -a Heb. city of blood. -b Ezek 22 2, 3 & 24 6, 9. Hab. 2 12. -c Jer. 47 3. -d Heb. the flame of the sword, and the lightning of the spear.

2 The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots.

3 The horseman lifteth up both the bright sword and the glittering spear; and there is a multitude of slain, and a great number of carcasses; and there is none end of their corpses; they stumble upon their corpses:

4 Because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.

5 Behold, I am against thee, saith the LORD of hosts; and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame.

6 And I will cast abominable filth upon thee, and I make thee vile, and will set thee as a gazingstock.

7 And it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee?

8 Art thou better than populous No, that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea?

e Isa. 47 9, 12. Rev. 19 2, 3. -f Ch. 2 13. -g Isa. 47 2, 3. Jer. 13 22, 26. Ezek. 16 77. Mic. 1 11. -h Hab. 2 16. -i Mal. 2 9. -k Heb. 10 23. -l Rev. 18 10. m Jer. 15 5. -n Amos 6 2. -o Or, ourishing. -p Heb. No Amon. -q Jer. 46 25, 26. Ezek. 30 11-16.

the gates of the river were opened, and the palace dissolved, i. e. burnt.

Verse 7. And Huzzab shall be led away captive] Perhaps Huzzab means the queen of Nineveh, who had escaped the burning mentioned above by Diodorus. As there is no account of the queen being burnt, but only of the king, the concubines, and the eunuchs, we may, therefore, naturally conclude that the queen escaped; and is represented here as brought up and delivered to the conqueror; her maids at the same time bewailing her lot. Some think that Huzzab signifies Nineveh itself.

Verse 8. But Nineveh is of old like a pool of water] כנה מימין, from days. Bp. Newcome translates the line thus: And the waters of Nineveh are a pool of waters. There may be reference here to the fact given in the preceding Note, the overflowing of the river by which the city was primarily destroyed.

Stand, stand] Consternation shall be at its utmost height, the people shall flee in all directions; and though quarter is offered, and they are assured of safety, if they remain, yet not one looketh back.

Verse 9. Take ye the spoil] Though the king burnt his treasures, vestments, &c., he could not totally destroy the silver and the gold. Nor did he burn the riches of the city: these fell a prey to the conquerors; and there was no end of the store of glorious garments, and the most costly vessels and furniture.

Verse 10. She is empty, and void, and waste] The original is strongly emphatic: the words are of the same sound; and increase in their length as they point out great, greater, and greatest desolation.

כהה וככהה וככהה
Bukah, u-mebukah, u-mebul'akah.
She is void, empty, and desolate.

Verse 11. Where in the dwelling of the lions] Nineveh the habitation of bold, strong, and ferocious men.

The feeding place of the young lions] Whither her victorious and rapacious generals frequently returned to consume the produce of their success. Here they walked at large, and none made them afraid. Whosoever they turned their arms, they were victors; and all nations were afraid of them.

Verse 12. The lion did tear] This verse gives us a striking picture of the manner in which the Assyrian conquests and depredations were carried on. How many people were spoiled to enrich his whelps; his sons, princes, and nobles!—How many women were stripped and slain, whose spoils went to decorate his lionesses;—his queen, concubines, and mistresses! And they had even more than they could consume: their holes and dens,—treasure houses, palaces, and wardrobes, were filled with ravin, the riches which they got by the plunder of towns, families, and individuals. This is a very fine allegory; and admirably well supported.

Verse 13. Behold, I am against thee] Assyria, and Nineveh, its capital. I will deal with you, as you have dealt with others.

The voice of thy messengers] Announcing thy splendid victories, and the vast spoils taken,—shall no more be heard. Thou and thy riches, and ill-got spoils, shall perish together.

NOTES ON CHAPTER III.

Verse 1. Woe to the bloody city] Nineveh: the threatenings against which are continued in a strain of invective, astonishing for its richness, variety, and energy. One may hear and see the whip crack, the horses prancing, the wheels rumbling, the chariots bounding after the galloping steeds; the reflection from the drawn and highly polished swords, and the hurled spears, like flashes of lightning, dazzling the eyes, the slain lying in heaps, and horses and chariots stumbling over them! O, what a picture, and a true representation, of a battle, when one side is broken, and all the cavalry of the conqueror fall in upon them, heaving them down with their swords, and trampling them to pieces under the hoofs of their horses!

Verse 4. Because of the multitude of the whoredoms] Above the Ninevites were represented under the emblem of a lion tearing all to pieces: here they are represented under the emblem of a beautiful harlot or public prostitute, enticing all men to her, inducing the nations to become idolatrous; and, by thus perverting them, render them also objects of the Divine wrath.

Mistress of witchcrafts, that selleth nations through her whoredoms] Using every means to excite to idolatry; and being by menace or wiles successful in all.

Verse 5. I will discover thy skirts upon thy face] It was an ancient, though not a laudable custom, to strip prostitutes naked, or throw their clothes over their heads, and expose them to public view, and public execration. This verse alludes to such a custom.

Verse 6. I will cast abominable filth upon thee] I will set thee as a gazingstock. This was a punishment precisely like our pillory. They put such women in the pillory as a gazingstock; and then, children and others threw mud, dirt, and filth of all kinds, at them.

Verse 7. Who will bemoan her?] In such cases, who pities the delinquent? She has been the occasion of ruin to multitudes, and now she is deservedly exposed and punished. And so it should be thought concerning Nineveh.

Verse 8. Art thou better than populous No] No-Ammon, or Diospolis, in the Delta, on one branch of the Nile. This is supposed to be the city mentioned by Nahum; and which had been lately destroyed, probably by the Chaldeans.

The waters round about it] Being situated in the Delta, it had the fork of two branches of the Nile to defend it by land; and its barrier or wall was the sea, the Mediterranean, into which these branches emptied themselves: so that this civ, and the place it stood on, were wholly surrounded by the waters.

9 Ethiopia and Egypt were her strength, and it was infinite; Put and Lubim were thy helpers.

10 Yet was she carried away, she went into captivity; her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains.

11 Thou also shalt be drunken: thou shalt be hid, thou also shalt seek strength because of the enemy.

12 All thy strong holds shall be like fig trees with the firstripe figs: if they be shaken, they shall even fall into the mouth of the eater.

13 Behold, thy people in the midst of thee are women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars.

14 Draw thee waters for the siege, fortify

r Heb. in thy help.—p Ps. 137. 9. Isa. 13. 16. Hos. 13. 16.—l Lam. 2. 19.—a Joel 2. 2. Obad. 11.—v Jer. 25. 17, 27. Ch. 1. 10.—w Rev. 6. 13.—z Jer. 38. 37. & 51. 20. y Ps. 147. 13. Jer. 61. 30.—a Ch. 2. 1.

Verse 9. *Æthiopia and Egypt were her strength*] The land of Cush, not far from *Diopolis*; for it was in Arabia, on the Red sea.

Put and Lubim] A part of Africa and Libya, which were all within reach of forming alliances with *No-Ammon*, or *Diopolis*.

Verse 10. *They cast lots for her honourable men*] This refers still to the city called *populous No*. And the custom of casting lots among the commanders, for the prisoners which they had taken, is here referred to.

Great men were bound in chains] These were reserved to grace the triumph of the victor.

Verse 12. *Thy strong holds*] The effects of the consternation into which the Ninevites were cast by the assault on their city are here pointed out by a very expressive metaphor:—the *firstripe figs*, when at full maturity, fell from the tree with the least shake; and so, at the first shake or consternation, all the fortresses of Nineveh were abandoned; and the king, in despair, burnt himself and household in his own palace.

Verse 13. *Thy people—are women*] They lost all courage, and made no resistance. *O verè Phrygia, neque enim Phryges*.—"Verily, ye are Phrygian women, not Phrygian men." So said *Numanus* to the *Trojans*. *Virg. Æn. ix.*

Verse 14. *Draw thee waters for the siege*] The Tigris ran near to Nineveh; and here they are exhorted to lay in plenty of fresh water, lest the siege should last long; and lest the enemy should cut off this supply.

Go into clay, and tread the mortar] This refers to the manner of forming bricks anciently in those countries: they digged up the clay, kneaded it properly by treading, mixed it with straw or coarse grass, moulded the bricks, and dried them in the sun. I have now some of the identical bricks, that were brought from this country, lying before me; and they shew all these appearances. They are compact and very hard: but wholly soluble in water. There were however others without straw, that seem to have been burnt in a kiln as ours are. I have also some fragments or bats of these from Babylon.

Verse 15. *Make thyself many as the canker-worm*] On the locusts, and their operations in their various states, see the Notes on Joel ii. The multitudes, successive swarms, and devastation occasioned by locusts, is one of the most expressive similes that could be used, to point out the successive armies, and all destroying influences of the enemies of Nineveh. The account of those destroyers, inserted Joel ii. from Dr. *Shaw*, will fully illustrate these verses which speak of the locusts.

Verse 16. *Thou hast multiplied thy merchants*] Like Tyre, this city was a famous resort for merchants: but the multitudes which were there previously to the siege, like the locusts, took the alarm, and fled away.

Verse 17. *Thy crowned are as the locusts*] Thou hast numerous princes, and numerous commanders.

Which camp in the hedges in the cold day] The locusts are said to lie in shelter about the hedges of fertile spots, when the weather is cold, or during the night: but as soon as the sun shines out and is hot, they come out to their forage, or take to their wings.

Verse 18. *Thy shepherds slumber*] That is, the rulers and tributary princes; who, as *Herodotus* informs us, deserted Nineveh in the day of her distress, and came not forward to her succour.

Diodorus Siculus says, lib. ii. when the enemy shut up the king in the city, many nations revolted; each going

thy strong holds: go into clay and tread the mortar, make strong the brickkiln.

15 There shall the fire devour thee: the sword shall cut thee off, it shall eat thee up like the canker-worm: make thyself many as the canker-worm, make thyself many as the locusts.

16 Thou hast multiplied thy merchants above the stars of heaven: the canker-worm spoileth and fleeth away.

17 Thy crowned are as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, but when the sun ariseth they flee away, and their place is not known where they are.

18 Thy shepherds slumber, O king of Assyria: thy nobles shall dwell in the dust: thy people is scattered upon the mountains, and no man gathereth them.

19 There is no healing of thy bruise; thy

a Joel 1. 4.—b Or, oppresseth himself.—c Rev. 9. 7.—d Exod. 15. 16. Ps. 76. 6. e Jer. 52. 12. Ezek. 31. 3, 2c.—f Or, without ones.—g 1 Kings 22. 17.—h Heb. writhing.—i Mic. 1. 8.

over to the besiegers, for the sake of their liberty; that the king dispatched messengers to all his subjects, requiring power from them to succour him; and that he thought himself able to endure the siege, and remained in expectation of armies which were to be raised throughout his empire, relying on the oracle that the city would not be taken till the river became its enemy. See the Note on chap. ii. 6.

Verse 19. *There is no healing of thy bruise*] Thou shalt never be rebuilt.

All that hear the bruit of thee] The report or account. *Shall clap the hands*] Shall exult in thy downfall.

For upon whom hath not thy wickedness passed] Thou hast been a universal oppressor; and, therefore, all nations rejoice at thy fall and utter desolation.

Bp. *Newton* makes some good remarks on the fall and total ruin of Nineveh.

"What probability was there, that the capital city of a great kingdom; a city which was sixty miles in compass; a city which contained so many thousand inhabitants; a city which had walls a hundred feet high, and so thick, that three chariots could go abreast upon them, and which had one thousand five hundred towers, of two hundred feet in height;—what probability was there that such a city should ever be totally destroyed? And yet so totally was it destroyed, that the place is hardly known where it was situated. What we may suppose helped to complete its ruin and devastation, was *Nebuchadnezzar's* enlarging and beautifying *Babylon*, soon after *Nineveh* was taken. From that time no mention is made of *Nineveh* by any of the Sacred writers; and the most ancient of the Heathen authors, who have occasion to say any thing about it, speak of it as a city that was once great and flourishing, but now destroyed and desolate. Great as it was formerly, so little of it is remaining, that authors are not agreed even about its situation. From the general suffrage of ancient historians and geographers, it appears to have been situated upon the Tigris; though others represent it as placed upon the Euphrates. *Bochart* has shewn that *Herodotus*, *Diodorus Siculus*, and *Ammianus Marcellinus*, all three speak differently of it; sometimes as if situated on the Euphrates, sometimes as if on the Tigris; to reconcile whom he supposes that there were two *Ninevehs*; and Sir *John Marsham*, that there were three;—the Syrian upon the Euphrates, the Assyrian on the Tigris, and a third built afterwards upon the Tigris by the Persians, who succeeded the Parthians in the empire of the east, in the third century; and were subdued by the Saracens in the seventh century after Christ. But whether this latter was built in the same place as the old *Nineveh*, is a question that cannot be decided.

"There is a city at this time called *Mosul*, situate upon the western side of the Tigris; and on the opposite eastern shore are ruins of great extent, which are said to be those of *Nineveh*.

"Dr. *Prideaux*, following *Thevenot*, observes that *Mosul* is situated on the west side of the Tigris, where was anciently only a suburb of the old *Nineveh*; for the city itself stood on the east side of the river, where are to be seen some of its ruins of great extent even to this day. Even the ruins of old *Nineveh*, as we may say, have been long ago ruined and destroyed; such an utter end hath been made of it, and such is the truth of the Divine predictions!

"These extraordinary circumstances may strike the reader more strongly, by supposing only a parallel in-

wound is grievous: ¹ all that hear the bruit of thee shall clap the hands over thee: for upon

whom hath not thy wickedness passed continually?

¹ Lam. 2 15. Zeph. 2

¹⁵ See Isa. 14 9, &c.

stance. Let us then suppose, that a person should come in the name of a prophet, preaching repentance to the people of this kingdom, or otherwise denouncing the destruction of the capital city within a few years. *With an overflowing flood will God make an utter end of the place thereof; he will make an utter end: its place may be sought, but it shall never be found.* I presume we should look upon such a prophet as a madman; and shew no farther attention to his message, than to deride and despise it. And yet such an event would not be more strange and incredible than the destruction and devastation of Nineveh; for Nineveh was much the larger, stronger, and older city, of the two. And the Assyrian empire had subsisted and flourished more ages than any form of government in this country; so there is no objecting the in-

stability of eastern monarchies in this case. Let us then, since this event would not be more improbable and extraordinary than the other, suppose again, that things should succeed according to the prediction; that the floods should arise, and the enemy should come; the city should be overthrown and broken down, be taken and pillaged, and destroyed so totally, that even the learned could not agree about the place where it was situated. What would be said or thought in such a case? Whoever of posterity should read and compare the prophecy and event together, must they not by such an illustrious instance be thoroughly convinced of the providence of God, and of the truth of His prophet; and be ready to acknowledge, *Verily this is the word which the Lord hath spoken; verily, there is a God who judgeth the earth?*"—See Bp. Newton, Vol. I. Diss. 9.

END OF THE NOTES ON THE BOOK OF THE PROPHET NAHUM,

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THE BOOK OF THE PROPHET HABAKKUK.

Chronological Notes relative to this Book, upon the supposition that it was written a little before the destruction of Jerusalem, about six hundred years before the commencement of the Christian era.

Year from the Creation, according to Archbishop Usher, 3401.—Year of the Julian period, 4114.—Year since the Flood, 1748.—Year since the vocation of Abram, 1200.—Year from the foundation of Solomon's temple, 412.—Year since the division of Solomon's monarchy into the kingdoms of Israel and Judah, 378.—First year of the Persian Juba (Hystaspes).—Year since the destruction of the kingdom of Israel by Shalmaneser, king of Assyria, 131.—Year before the birth of Jesus Christ, 585.—Year before the vulgar era of Christ's nativity, 801.—Cycle of the Sun, 36.—Cycle of the Moon, 10.—Third year of Acropas, king of Macedon.—Twentieth year of Alyattes II. king of Lydia.—Twenty-sixth year of Cyaxares, or Cyaxares, king of Media.—Sixth year of Agassiles, king of Lacedaemon, of the family of the Prochilae.—Eighth year of Lamos, king of Lacedaemon, of the family of the Eurypachidae.—Seventh year of Nebuchadnezzar, king of Babylon.—Seventeenth year of Tarquinius Priscus, King of the Romans.—Eleventh year of Jehoiakim, king of Judah.

CHAPTER I.

The Prophet enters very abruptly on his subject, his spirit being greatly indignant at the rapid progress of vice and impiety, 1-4. Upon which God is introduced threatening very awful and sudden judgments, to be inflicted by the ministry of the Chaldeans, 5-10. The Babylonians attribute their wonderful successes to their idols, 11. The Prophet then, making a sudden transition, expostulates with God (probably personating the Jews) for permitting a nation much more wicked than themselves, as they supposed, to oppress and devour them as fowls and fowls do their prey, 12-17.

A. M. ch. 2400.
B. C. ch. 600.
Ch. XLV. 1.
Tat. Fried. Reg.
Rom. cir. an. 17.

THE burden which Habakkuk the prophet did see.

1 O LORD, how long shall I cry,
and thou wilt not hear! even cry out
unto thee of violence, and thou wilt not save!
2 Why dost thou shew me iniquity, and cause
me to behold grievance? for spoiling and violence
are before me: and there are that raise up
strife and contention.
3 Therefore the law is slacked, and judgment
doth never go forth: for the wicked doth com-

1 Zach. 1. & 12. 1. Mal. 1. 1.—Lam. 3. 8.—c Job 21. 7. Psa. 94. 3. Ec. Jer. 12. 1.—1 Cr. xxxviii.—Isa. 59. 14. Acts 13. 41.—Dant. 35. 49, 50. Jer. 6. 15. g. Fulfilled 9 Chron. 36. 6.

We know little of this prophet; for what we find in the ancients concerning him is evidently fabulous, as well as that which appears in the *Apocrypha*. He was probably of the tribe of *Stimon*, and a native of *Bethzacar*. It is very probable that he lived after the destruction of Nineveh, as he speaks of the *Chaldeans*, but makes no mention of the *Assyrians*. And he appears also to have prophesied before the Jewish captivity, see chap. i. 5; ii. 1; iii. 2, 16-19; and, therefore, Abp. Newcome thinks he may be placed in the reign of Jehoiakim, between the years 606 B. C. and 593 B. C.

As a poet, Habakkuk holds a high rank among the Hebrew prophets. The beautiful connexion between the parts of his prophecy; its diction, imagery, spirit, and sublimity, cannot be too much admired: and his Hymn, chap. iii. is allowed by the best judges to be a masterpiece of its kind. See *Louth's Prælect.* xxi., xxviii.

NOTES ON CHAPTER I.

Verse 1. *The burden*] *מַשָּׁנָה ha-massa* signifies, not only the *burdensome* prophecy; but the prophecy or *revelation* itself which God presented to the *mind* of Habakkuk, and which he *saw*, clearly perceived in the light of prophecy, and then faithfully declared, as this Book shews. The word signifies an *oracle*, or *revelation* in general; but chiefly, one relative to *future calamities*.

Verse 2. *O LORD, how long shall I cry*] The prophet feels himself strongly excited against the vices which he beheld; and which, it appears from this verse, he had often declaimed against, but in vain:—the people continued in their vices, and God in his long suffering.

Habakkuk began his prophecy under a similar feeling, and nearly in similar words, as *Juvenal* did his Satires:—

Semper ego audior tantum? Numquamne reponam?
Fœtus toties rousci Thœsides Codri? Sat. l. 1.

"Shall I always be a hearer only?—Shall I never reply? So often versed."

Of violence] The most unlawful and outrageous acts.

Verse 3. *And cause me to behold grievance*] *מַשָּׂא פָּנַי* *amal*, labour, toil, distress, misery, &c. the common fruits of sin.

Verse 4. *The law is slacked*] They pay no attention to it; it has lost all its vigour,—its restraining and correcting power; it is not executed; right judgment is never pronounced; and the poor righteous man complains in vain that he is grievously oppressed by the *wicked*, and by those in power and authority. That the utmost depravity

pass about the righteous; therefore ^d wrong judgment proceedeth.

5 Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you.

6 For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling-places that are not theirs.

7 They are terrible and dreadful: their judgment and their dignity shall proceed of themselves.

8 Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat.

b Heb. breadths.—1 Cr. from them shall proceed the judgment of these, and the captivity of these.—1 Heb. sharp.—1 Ezech. 22. 27. Jer. 5. 6. Zeph. 3. 3. m Jer. 4. 12.

prevailed in the land of Judah is evident from these verses;—and can we wonder then that God poured out such signal judgments upon them! When judgment doth not proceed from the seat of judgment upon earth, it will infallibly go forth from the throne of judgment in heaven.

Verse 5. *Behold ye among the heathen*] Instead of *בָּרוּךְ bagoyim*, among the nations, or heathen, some critics think we should read *בְּרוּךְ bogadim*, transgressors: and to the same purpose the *Septuagint*, *Syriac*, and *Arabic*, have read; and thus it is quoted by *St. Paul*, Acts xiii. 41. But neither this, nor any tantamount reading, is found in any of the MSS. yet collated. *Newcome* translates, "See, ye transgressors, and behold a wonder, and perish."

I will work a work in your days] As he is speaking of the desolation that should be produced by the *Chaldeans*, it follows, as *Bishop Newcome* has justly observed, that the *Chaldeans* invaded Judah whilst those were living whom the prophet addressed.

Which ye will not believe] Nor did they, after all the declarations of various prophets. They still supposed that God would not give them up into the hands of their enemies, though they continued in their abominations!

It is evident that *St. Paul*, in the above place, accommodates this prediction to his own purpose. And possibly this sense might have been in the intention of the Divine Spirit when He first spoke the words to the prophet: for, as God works in reference to eternity, so He speaks in reference to the same; and therefore there is an infinity of meaning in His word. These appear to be the words of God in answer to the prophet, in which He declares He will entirely ruin this wicked people by means of the *Chaldeans*.

Verse 6. *That bitter and hasty nation*] Cruel and oppressive in their disposition; and prompt and speedy in their assaults and conquests.

Verse 7. *Their judgment—shall proceed of themselves.*] By revolting from the *Assyrians*, they have become a great nation. Thus, their judgment and excellence were the result of their own valour. Other meanings are given to this passage.

Verse 8. *Their horses also are swifter than the leopards*] The Chaldean cavalry were proverbial for swiftness, courage, &c. In *Jeremiah*, chap. iv. 13, it is said, speaking of *Nebuchadnezzar*, "His chariots are as a whirlwind; his horses are swifter than eagles."

9 They shall come all for violence: * their faces shall sup up as the east wind, and they shall gather the captivity as the sand.

10 And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.

11 Then shall his mind change, and he shall pass over, and offend, P imputing this his power unto his god.

12 Art thou not from everlasting, O Lord my God, mine Holy One? We shall not die. O Lord, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.

13 Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?

14 And makest men as the fishes of the sea, as the creeping things, that have no ruler over them?

15 They take up all of them with the angle, they catch them in their net, and gather them

in their drag; therefore they rejoice and are glad.

16 Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plentifulous.

17 Shall they therefore empty their net, and not spare continually to slay the nations?

CHAPTER II.

The Prophet, waiting for a return to his expatriation, is answered by God that the time for the destruction of the Jewish polity by the Chaldeans is not only fixed in the Divine counsel, but is actually near; and he is therefore commanded to write down the vision relative to this appalling subject in the most legible characters, and to exercise an unwearied faith in the declaration of God respecting the violent invasion of the ungodly Babylonians, may flow from the impending vengeance, &c. The fall of the Chaldeans, and of their sanguinary monarch, is then predicted 9-10; and, by a strong and forcible personification, the very stones and wood of those magnificent buildings, which the Babylonians had built raised by oppression and idolatry, pronounce his doom, and in responsive language upbraid him, 11, 12. The Prophet then essentially sets forth the absolute impotence of every effort, however well concerted, which is not in concert with the Divine counsel; for though his wicked rage, and threaten the utter extermination of the people of God's yet, when the act first to favour Zion is come, the destroyers of God's heritage shall themselves be destroyed, and the earth shall be filled with the knowledge of the glory of God as the waters cover the sea, 13, 14. See Ps. cii. 13-16. For the map of slavery which Babylon has given to many nations, she will receive of the Lord's hand the cup of fury by the intervention of mighty enemies (the Medes and Persians) rushing like a wild beast to destroy her, 15. In the midst of this denunciation the Prophet very appropriately alludes to the destruction of the Babylonians had profited by their idols, and the absurdity of trusting in them, and calls upon the whole world to stand in awe of the everlasting Jehovah, 16-18.

I WILL stand upon my watch, and set me upon the tower, and

Oh. XLV. 1. Tar. Priest, Reg. Rom. cir. an. 17.

a Or, the supping up of their faces, &c., or, their faces shall look toward the east.—b Heb. the opposition of their faces toward the east.—c Dan. 5. 4.—d Ps. 20. 2. & 23. 2. Lam. 5. 18.—e 2 Kings 19. 25. Ps. 17. 13. Isa. 10. 5, 6, 7. Ezek. 30. 25.

* Heb. rock, Deut. 32. 4.—d Heb. founded.—a Ps. 5. 6.—e Or, entrance. w Jer. 12. 1.—x Or, moving.—y Jer. 16. 16. Amos 4. 2.—z Or, flue nat.—a Deut. 8. 17. Isa. 10. 13. & 29. 23.—b Or, dainty.—c Heb. fad.—d Isa. 21. 11.—e Heb. fered place.—f Ps. 55. 8.

Oppian, speaking of the horses bred about the Euphrates, says, "They are by nature war-horses, and so intrepid that neither the sight nor the roaring of the lion appals them; and, besides, are astonishingly fleet."

The leopard, of all quadrupeds, is allowed to be the swiftest.

The evening wolves] The wolf is remarkable for his quick sight. Elian says, Οὐρανιστῶν ἐστὶ ζῶον, καὶ μύητοι, καὶ ἄγριος οὐκ οὐσὴν δέει ορα. The wolf is a very fleet animal; and besides, it can see by night, even when there is no moonlight." Some think the hyena is meant: it is a swift, cruel, and untameable animal. The other prophets speak of the Chaldeans in the same way. See Deut. xxviii. 49; Jer. xlvi. 40; xlix. 22; Ezek. xvii. 5; Lam. iv. 19.

Verse 9. Their faces shall sup up as the east wind] This may be an allusion to those electrical winds which prevail in that country. Mr. Jackson, in his overland journey from India, mentions his having bathed in the Tigris. On his coming out of the river, one of those winds passed over him; and, in a moment, carried off every particle of water that was on his body and in his bathing dress. So, the Chaldeans shall leave no substance behind them;—their faces, their bare appearance, is the proof that nothing good shall be left.

Shall gather the captivity as the sand.] They shall carry off innumerable captives.

Verse 10. They shall scoff at the kings] No power shall be able to stand before them. It will be only as pastime to them to take the strongest places. They will have no need to build formidable ramparts;—by sweeping the dust together, they shall make mounts sufficient to pass over the walls and take the city.

Verse 11. Then shall his mind change] This is thought to relate to the change which took place in Nebuchadnezzar, when a beast's heart was given to him, and he was driven from the dwellings of men. And this was because of his offendings,—his pride and arrogance; and his attributing all his success, &c. to his idols.

Verse 12. Art thou not from everlasting] The idols change, and their worshippers change and fail: but thou, Jehovah, art eternal; thou canst not change,—and they who trust in Thee are safe. Thou art infinite in Thy mercy; therefore, we shall not die,—shall not be totally exterminated.

Thou hast ordained them for judgment] Thou hast raised up the Chaldeans to correct and punish us: but Thou hast not given them a commission to destroy us totally.

Instead of נָמוּת לֹא נָמוּת, we shall not die, Houbigant and other critics, with a little transposition of letters, read נָמוּת לֹא נָמוּת, God of truth; and then the verse will stand thus: "Art thou not from everlasting, O Jehovah my God, my Holy One? O Jehovah God or האלהים, thou hast appointed them for judgment." But this emendation, however elegant, is not supported by any MS.; nor, indeed, by any of the ancient Versions, though

the Chaldee has something like it. The common reading makes a very good sense.

Verse 13. Thou art of purer eyes] Seeing thou art so pure, and canst not look on iniquity it is so abominable,—how canst thou bear with them who deal treacherously, and hold thy tongue when the wicked devour the righteous! All such questions are easily solved by a consideration of God's ineffable mercy, which leads Him to suffer long and be kind. He has no pleasure in the death of a sinner.

Verse 14. Makest men as the fishes of the sea] Easily are we taken and destroyed. We have no leader to guide us, and no power to defend ourselves. Nebuchadnezzar is here represented as a fisherman, who is constantly casting his nets into the sea, and enclosing multitudes of fishes; and, being always successful, he sacrifices to his own net, attributes all his conquests to his own power and prudence; not considering that he is only like a net that, after having been used for a while, shall at last be thrown by as useless, or burnt in the fire.

Verse 16. They sacrifice unto their net] He had no God; he cared for none; and worshipped only his armour and himself. King Mezentius, one of the worst characters in the Æneid of Virgil, is represented as invoking his own right hand and his spear in battle.—Æn. x. 773.

Destra mihi Deus, et idem quod missile libro Nunc addidit.

"My strong right hand and sword, assert my stroke, Those only gods Mezentius will invoke. Dryden.

And Capaneus, in Statius, gives us a more decisive proof of this self-idolatry. Thebaid, lib. x.

Ador. O mihi deusera tantum Tu prope bell, et inevitabile Nomen. Tu socio, is solium Superum contempler adoro.

"Only thou my right hand be my aid, I content the gods, and adore thee as the chief in battle, and the irrelative deity."—The poet tells us, that for his impiety, Jupiter slew him with thunder.

This was an ancient idolatry in this country, and has existed till within about a century. There are relics of it in different parts of Europe; for when military men bind themselves to accomplish any particular purpose, it is usual to lay their hand upon their sword: but formerly they kissed it, when swearing by it. With most heroes, the sword is both their Bible and their God.

Verse 17. And not spare continually to slay the nations?] They are running from conquest to conquest; burning, slaying, sacking and slaughtering. Like the fishermen, who throw cast after cast while any fish are to be caught, so Nebuchadnezzar is destroying one nation after another. This last sentence explains the allegory of the net.

NOTES ON CHAPTER II.

Verse 1. I will stand upon my watch] The prophets are always represented as watchmen, watching constantly for the comfort, safety, and welfare, of the people: and watching also to receive information from the Lord; for the prophetic influence was not always with them, but was granted only at particular times, according to the will of

will watch to see what he will say ^d unto me, and what I shall answer ^e when ^f I am reproved.

2 And the Lord answered me, and said, ^g Write the vision, and make it plain upon tables, that he may run that readeth it.

3 For ^h the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will ⁱ surely come, it will not tarry.

4 Behold, his soul ^{which} is lifted up is not upright in him: but the ^k just shall live by his faith.

5 ^l Yea also, because he transgresseth by wine, ^{he} is a proud man, neither keepeth at home, who enlargeth his desire ^m as hell, and ⁿ is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

6 Shall not all these ^o take up a parable against him, and a taunting proverb against him, and say, ^p Woe to him that increaseth that ^{which} is

d Or, in me.—e Or, when I am argued with.—f Heb. upon my reproof, or, arguing.—g Isa. 8. 1. & 20. 8.—h Dan. 10. 14. & 11. 27, 33.—i Heb. 10. 37.—k John 8. 23.—l Rom. 1. 17. Gal. 3. 11. Heb. 10. 33.—l Or, slow much more.—m Prov. 27. 24 & 28. 18.—n Mic. 2. 4.

God. When, in doubtful cases, they wished to know what God was about to do with the country, they retired from society, and gave themselves to meditation and prayer, waiting thus upon God to hear what He would say in them.

What he will say unto me] ψ bi, in me;—in my understanding and heart.

And what I shall answer when I am reproved.] What I shall say to God in behalf of the people; and what the Lord shall command me to say to the people. Some translate, "And what He will answer for my conviction." Or, *what shall be answered to my pleading.*

Verse 2. *Write the vision.*] Take all that I shall say carefully down.

Make it plain upon tables.] Write in a full, plain legible hand.

That he may run that readeth it.] That he may make speed to save his life from the irruption of the Chaldeans, by which so many shall be cut off. The prophet does not mean that the words are to be made so plain, that a man running by may easily read and catch their meaning. Though this interpretation has been frequently given: and it has been inauspiciously applied to the whole of the Bible,—“God’s book is so plain, that he that runs may read.” This is very foolish; God never intends that his words shall be understood by the careless. He that reads, studies, meditates, and prays, shall understand every portion of this Sacred Book that relates immediately to his own salvation. But no trifler can understand it. Again, if the contents of a play bill were to be read, as many read the Bible; they would know just as much of the one as they do of the other.

Verse 3. *The vision is yet for an appointed time.*] The Chaldeans, who are to ruin Judea, shall afterwards be ruined themselves: but they must do this work before they receive their wages; therefore, the vision is for an appointed time. But at the end it shall speak. When his work of devastation is done, his day of retribution shall take place.

Though it tarry.] Though it appear to be long, do not be impatient; it will surely come; it will not tarry longer than the prescribed time, and this time is not far distant. Wait for it.

Verse 4. *Behold, his soul which is lifted up.*] He that presumes on his safety without any special warrant from God, is a proud man; and whatever he may profess, or think of himself, his mind is not upright in him. But he that is just by faith, shall live: he that believes what God hath said relative to the Chaldeans besieging Jerusalem, shall make his escape from the place, and consequently shall save his life. The words in the New Testament are accommodated to the salvation which believers in Christ shall possess. Indeed the just, the true Christians, who believed in Jesus Christ’s words relative to the destruction of Jerusalem, when they found the Romans coming against it, left the city, and escaped to Pella, in Cælogyria; and did live, their lives were saved; while the unbelieving Jews, to a man, either perished, or were made slaves. One good sense is,—he that believes the promises of God, and has found life through believing, shall live by his faith.

Verse 5. *Because he transgresseth by wine.*] From the present translation it is not easy to see either reason or meaning in the first clause of this verse. Newcome translates, “Moreover as a mighty man transgresseth through

not his! how long? and to him that ladeth himself with thick clay!

7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

8 ^q Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; ^r because of men’s ^s blood, and for the violence of the land, of the city, and of all that dwell therein.

9 Woe to him that ^t coveteth ^{an} evil covetousness to his house, that he may ^u set his nest on high, that he may be delivered from the ^v power of evil!

10 Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul.

11 For the stone shall cry out of the wall, and the ^w beam out of the timber shall ^x answer it.

12 Woe to him that buildeth a town with ^y blood, ^z and stablisheth a city by iniquity!

o Or, Ho, ha.—p Isa. 33. 1.—q Jer. 17.—r Heb. blood.—s Jer. 22. 13.—t Or, gaineth an evil gain.—u Jer. 49. 16. Obad. 4.—v Heb. palm of the hand.—w Or, place, or, fastening.—x Or, witness against it.—y Jer. 22. 13. Ezek. 28. 3. Mic. 3. 10. Hab. 3. 1.—z Heb. blood.

wine, he is proud, and remaineth not at rest.” *Houbigant* thus:—“For he, though he be a despiser, and powerful, and proud, yet shall he not have rest.”

Nebuchadnezzar is here represented in his usual character, proud, haughty, and ambitious; inebriated with his successes, and determined on more extensive conquests; and, like the grass, can never have enough: yet, after the subjugation of many peoples and nations, he shall be brought down, and become so despicable, that he shall be a proverb of reproach, and be taunted and scorned by all those whom he had before enslaved.

And cannot be satisfied.] When he has obtained all that is within his reach, he wishes for more; and becomes miserable, because any limits are opposed to his insatiable ambition. It is said of Alexander,—

*Unus Pelæus fœdus non sufficit orbis;
Eratæ infelix angustæ limite mundi.* Juv. Sat. 2. 108.

One world sufficed not Alexander’s mind;
Cov’d up, he seem’d on earth and seas confined.

And the poet justly ridicules him, because at last the sarcophagus was found too large for his body!

Verse 6. *Shall not all these take up a parable against him?*] His ambition, derangement, and the final destruction of his mighty empire by the Persians, shall form the foundation of many sententious sayings among the people. “He who towered so high, behold how low he is fallen!” “He made himself a god; behold, he herds with the beasts of the field!” “The disturber of the peace of the world, is now a handful of dust!”

Verse 7. *Shall they not rise up suddenly?*] Does not this refer to the sudden and unexpected taking of Babylon by Cyrus, whose troops entered into the city through the bed of the Euphrates, whose waters they had diverted by another channel; so that the Babylonians knew nothing of the matter till they saw the Persian soldiers rise up as in a moment, in the very heart of their city.

Verse 8. *For the violence of the land.*] Or, for the violence done to the land of Judea, and to the city of Jerusalem.

Verse 9. *An evil covetousness to his house.*] Nebuchadnezzar wished to aggrandise his family, and make his empire permanent; but both family and empire were soon out off by the death of his son Belshazzar, and the consequent destruction of the Chaldean empire.

Verse 10. *Hast sinned against thy soul.*] Thy life is forfeited by thy crimes.

Verse 11. *The stone shall cry out of the wall, and the beam out of the timber shall answer it.*] This appears to refer to the ancient mode of building walls; two or three courses of stone, and then one course of timber. See 1 Kings vi. 36; this was the palace of Solomon built. The splendid and costly buildings of Babylon have been universally celebrated. But how were these buildings erected? By the spoils of conquered nations, and the expense of the blood of multitudes; therefore, the stones and the timber are represented as calling out for vengeance against this ruthless conqueror.

Verse 12. *Woe to him that buildeth a town with blood.*] At the expense of much slaughter. This is the answer of the beam to the stone. And these things will refer to the vast fortunes gained, and buildings erected, by means of the slave trade; where, to a considerate and humane mind, the walls appear as if composed of the bones of negroes, and cemented by their blood! But the towns or

13 Behold, is it not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?

14 For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

15 Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness!

16 Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the LORD's right hand shall be turned unto thee, and shameful spewing shall be on thy glory.

17 For the violence of Lebanon shall cover thee, and the spoil of beasts, which made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

18 What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols?

19 Woe unto him that saith to the wood,

a Jer. 51. 58.—q Or, in vain.—r Or, by knowing the glory of the LORD.—l Im. 11. 2.—h Gen. 7. 2.—f Gen. 8. 22.—g Or, more with shame than with glory.—h Jer. 23. 26, 27. & 21. 57.—i Ver. 8.—k Im. 44. 9. 10. & 46. 2.—l Jer. 10. 8, 14. Zech. 10. 2.—m Heb. the fashioner of his fashion.

houses established by this iniquity come soon to ruin; and the fortunes made have, in most cases, become as chaff and dust before the whirlwind of God's indignation. But where are the dealers in the souls and bodies of men? Ask him who has them in his keeping. He can tell.

Verse 13. The people shall labour in the very fire] All these superb buildings shall be burnt down. See the parallel passage, Jer. li. 58, and the Note there.

Shall weary themselves for very vanity?] For the gratification of the wishes of ambition, and in buildings which shall be brought to nought.

Verse 14. For the earth shall be filled] This is a singular and important verse. It may be first applied to Babylon. God's power and providence shall be widely displayed in the destruction of this city and empire, in the humiliation of Nebuchadnezzar, Dan. iv. 37, and in the captivity and restoration of his people. See Newcome, and see Isa. xi. 9.

Secondly, It may be applied to the glorious days of the Messiah. The land of Judea should, by His preaching, and that of His disciples, be filled with the knowledge of God. God's great design fully discovered; and the scheme of salvation amply explained.

Thirdly, It may be applied to the universal spread of the gospel over the habitable globe; when the fulness of the Gentiles shall be brought in, and the Jews gathered in with that fulness. The earth cannot perish till every continent, island, and inhabitant, is illuminated with the light of the gospel.

Verse 15. Woe unto him that giveth his neighbour drink] This has been considered as applying to Pharaoh-hophra, king of Egypt, who enticed his neighbours, Jehoiachin and Zedekiah, to rebel against Nebuchadnezzar, whereby the nakedness and imbecility of the poor Jews was soon discovered; for the Chaldeans soon took Jerusalem, and carried its kings, princes, and people, into captivity.

Verse 16. The cup of the LORD's right hand] Among the ancients, all drank out of the same cup; it was passed from hand to hand, and each drank as much as he chose. The Chaldeans gave to the neighbouring nations the cup of idolatry, and of deceitful alliances; and in return they received from the Lord the cup of his fury. So Grotius.

Verse 17. For the violence of Lebanon] Or, the violence done to Lebanon, to men, to cattle, to Judea, and to Jerusalem. See the note on the parallel place, ver. 8. This may be a threatening against Egypt, as the former was against Chaldea.

Verse 18. What profiteth the graven image] This is against idolatry in general, and every species of it; as well as against those princes, priests, and people, who practise it, and encourage others to do the same. See on the parallel passages in the Margin.

Dumb idols?] עִלְמִים עִלְמִים עִלְמִים, "dumb nothings." This is exactly agreeable to St. Paul, 1 Cor. viii. 4, who says, An idol is nothing in the world. What signify the idols worshipped by the Chaldeans, Tyrians, and Egyptians? They have not been able to save their worshippers.

Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it.

20 But the LORD is in his holy temple: let all the earth keep silence before him.

CHAPTER III.

The Prophet, being apprised of the calamities which were to be brought on his country by the ministry of the Chaldeans, and the punishments which awaited the Chaldeans themselves, partly struck with terror, and partly relieved with hope and confidence in the Divine mercy, beseeches God to hasten the redemption of His people, &c. Such a petition would naturally lead his thoughts to the astonishing deliverances which God vouchsafed to the same people of old; and the inference from it was obvious, that he could with the same ease deliver their posterity now. But, hurried on by the fire and impetuosity of his spirit, he declines to walk the process of connecting these ideas, and bounds at once into the midst of his subject: "God came from Teman," &c. 3. He goes on to describe the majesty and might which God displayed in conducting His people to the Land of Promise; selecting the most remarkable circumstances, and clothing them in the most lofty language. As he goes along, his fancy becomes more glowing, till at length he is transported to the scene of action, and becomes an eyewitness of the wonders he describes. "I beheld the tents of Cushan in affliction," &c. 4.—6. After having touched on the principal circumstances of that deliverance which he celebrates, he returns to what passed before them in Egypt; his enthusiasm having led him to begin in the midst of his subject, 7.—15. And at last he ends the hymn as he began it, with expressing his awe of the Divine judgments, and his firm trust in the mercy and goodness of God while under them; and that in terms of such singular beauty, elegance, and sublimity, as to form a very proper conclusion to this admirable piece of Divinely inspired composition, 16.—19. It would seem from the title, and from the note annexed to the end, that it was set to music, and sung in the service of the Temple.

A PRAYER of Habakkuk of Shigionoth.

2 O LORD, I have heard thy speech, and was afraid: O LORD, revive thy work in the midst

a Psa. 115. 5. 1 Cor. 12. 19. 2.—b Psa. 135. 17.—c Psa. 111. 4.—d Heb. be silent all the earth before him.—e Zeph. 1. 7. Zech. 2. 13.—f Psa. 7. 21.—g Or, according to variable songs, or, tunes, called, in Hebrew, Shigionoth.—u Heb. thy report, or, thy hearing.—v Or, preserve alive.—w Psa. 55. 6.

Verse 19. Woe unto him] How foolish and contemptible to worship a thing formed by the hand of man, out of wood, stone, gold, or silver. The meanest brute is superior to them all: it breathes and lives, but they have no breath in them. However, they are said above, to be teachers of lies. That is, they appeared to give out oracles: but these were lies; and were not given by the status, but by the priest.

Verse 20. The LORD is in his holy temple] Jehovah has His Temple, the place where He is to be worshipped: but there there is no image. Oracles, however, are given forth; and every word of them is truth, and is fulfilled in its season. And this Temple and its worship are holy, no abomination can be practised there; and every thing in it leads to holiness of heart and life.

Let all the earth keep silence before him.] Let all be dumb. Let none of them dare to open their mouths in the presence of Jehovah. He alone is Sovereign. He alone is the Arbitrer of life and death. Let all hear His commands with the deepest respect, obey them with the promptest diligence, and worship Him with the most profound reverence. When an Asiatic sovereign goes to the mosque on any of their great festivals, such as the Bairham, the deepest silence reigns among all his retinue, visitors, foreign ambassadors, &c. They all bow respectfully before him: but no word is spoken, no sound uttered. It is to this species of reverence that the Prophet alludes; and with this he concludes the prophetic part of this Book. What God has threatened or promised, that He will fulfil. Let every soul bow before Him, and submit to His authority.

NOTES ON CHAPTER III.

Verse 1. A prayer of Habakkuk—upon Shigionoth.] See the Note on the Title of Psalm the Seventh, where the meaning of Shigionoth is given. The Vulgate has pro ignorantibus, for ignorances, or sins committed in ignorance; and so it is understood by the Chaldees. The Syriac has nothing but merely, A Prayer of Habakkuk. And the Septuagint, instead of Shigionoth, have para odes, with a hymn, which is copied by the Arabic.

I suspect that the Title here given is of a posterior date to the prophecy. It appears to interrupt the connexion between this, and termination of the preceding verse. See them together.

Chap. ii. 20. "But the Lord is in His Holy Temple:

- Be silent before Him, all the earth.
1. O Lord, I have heard Thy speech:
I have feared, O Lord, thy work:
As the years approach Thou hast shown;
As the years approach thou makest known.
In wrath thou rememberest mercy."

The Prophet may here refer to the speech which God had communicated to him, chap. i. 5—11; ii. 4—20; and the terror with which he was struck, because of the judgments denounced against Jerusalem. I have followed the version of Abp. Newcome in this first verse. The critica reader may consult his notes, and the various readings of Kennicott and De Rossi.

Verse 2. In the midst of the years] בְּקִרְבֵּי שָׁנִים be-koreb shanim, "As the years approach." The nearer the time, the clearer and fuller is the prediction; and the signs of

of the years, in the midst of the years make known; in wrath remember mercy.

3 God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

4 And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power.

5 Before him went the pestilence, and burning coals went forth at his feet.

6 He stood, and measured the earth: he beheld, and drove asunder the nations; and the

[Or, the south—g Deut. 33. 2. Jer. 5. 4. Ps. 63. 7.—h Or, bright beams out of his side.—i Nah. 1. 3.—k Or, burning diseases. Deut. 32. 24.—l Ps. 138. 6, 12. Job. 6. 6. & 47. 14.—m Nah. 1. 5.—n Gen. 49. 26.—o Ps. 139. 24.

times shew, that the complete fulfilment is at hand. But as the judgments will be heavy, and they are not greater than we deserve; yet, Lord, in the midst of wrath,—inflation of punishment, remember mercy, and spare the souls that return unto Thee with humiliation and prayer.

Verse 3. God came from Teman] Bp. Lowth observes:—"This is a sudden burst of poetry, in the true spirit of the Ode; the concealed connexion being, that God, who had formerly displayed such power in delivering the Israelites from Egyptian slavery, might succour their posterity in a like wonderful manner." Hence the Prophet selects the most striking facts of that first deliverance; and, to decorate and render them impressive, brings forth all the powers of his genius, in all the strength and elegance of his language. "What crowns the sublimity of this piece," says Bp. Lowth, "is the singular elegance of the close; and were it not that antiquity has here and there thrown its veil of obscurity over it, there could not be conceived a more perfect and masterly poem of its kind." See for more particulars, his twenty-eighth Preflection.

I shall endeavour to shew the facts in the deliverance from Egypt, to which the Prophet refers.

Teman] This was a city, the capital of a province of Idumea, to the south of the land of Canaan. Numb. xx. 21; Jer. xlix. 7.

Paran] Was a city which gave its name to a province in Arabia Petrea. Gen. xxi. 21; Deut. xxiii. 2.

Selah] Not well known; probably a pause or alteration in the music. See it in the Psalms, and its explanation there.

His glory covered the heavens] His glory when He descended on mount Sinai, and in the pillar of fire by night.

The earth was full of his praise.] All the land was astonished at the magnificence of His works in behalf of His people. Instead of praise, some translate splendour. The whole land was illuminated by His glory.

Verse 4. He had horns coming out of his hands] קרני קרנאيم, kerna'im, rays. His hand, His power, was manifested in a particular place, by the sudden issuing out of pencils of rays, which diverged in coruscations of light, so as to illuminate the whole hemisphere. Yet there was the hiding of his power.—His Majesty could not be seen, nor any kind of image, because of the insufferable splendour. This may either refer to the lightnings on mount Sinai; or to the brightness which occasionally proceeded from the shekinah, or glory of God between the cherubim, over the mercy seat. See Capellus and Newcome. If lightnings are intended, the dense cloud from which they proceeded may be meant by the hiding of his power: for when the lightnings burst forth, His power and energy became manifest.

Probably from this, the Jupiter Keraanos, or Jupiter Brontes, of the Heathens was borrowed; who is always represented with forked or zigzag lightnings in his hand.

Verse 5. Before him went the pestilence] This plague was several times inflicted on the disobedient Israelites in the wilderness. See Numb. xi. 33; xiv. 37; xvi. 46. And was always the proof that the just God was then manifesting His power among them.

Burning coals went forth at his feet.] Newcome translates, "And flashes of fire went forth after him." The disobedient Israelites were consumed by a fire that went out from Jehovah, see Lev. x. 2; Numb. xi. 1; xvi. 35. And the burnt-offering was consumed by a fire which came out from before Jehovah, Lev. xi. 24.

Verse 6. He stood, and measured the earth] עמד וצמד, emed, the land; He divided the Promised Land among the twelve tribes. This is the allusion; and this the prophet had in his eye. God not only made a general assignment of the land to the Hebrews; but He even divided it into

everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting.

7 I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble.

8 Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation?

9 Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah. Thou didst cleave the earth with rivers.

[Or, Ethiopia—q Or, under affliction, or, vanity.—r Deut. 33. 22. Ps. 64. & 104. 3. Ver. 13.—s Or, thy chariots were salvation.—t Or, Thou didst cause the rivers of the earth.—u Ps. 75. 15, 16. & 105. 41.

such portions as the different families required. Here were both power and condescension. When a conqueror had subdued a country, he divided it among his soldiers. Among the Romans, those among whom the conquered lands were divided were termed beneficiarii; and the lands beneficia, as being held on the beneficence of the sovereign.

He beheld, and drove asunder the nations] The nations of Canaan, the Hittites, Hivites, Jebusites, &c. and all who opposed His people. Even His look dispersed them. He came, He saw, He conquered.

The everlasting mountains were scattered] Or, broken asunder: This may refer to the convulsions on mount Sinai; and to the earthquake, which announced the descent of the Most High. See Exod. xix. 18. "God occupied the summit of the eternal mount Sinai; and led His people over the eternal mountains of Arabia Petrea; and this sense is preferable to the figurative one, that His ways or doings are predetermined from everlasting."

Newcome. The epithets εὐδαι and αἰώνιον, eternal, and everlasting, are applied to mountains and immense rocks, because no other parts of nature were less subject to decay or change, than these immense masses of earth and stone. This is a figurative description of the passage of the Israelites through the deserts of Arabia, over mountains, rocks, and through the trackless wilderness; over and through which God, by His power and providence, gave them a safe passage.

The following beautiful piece from the Fragments of Eschylus will illustrate the preceding description, and please the learned Reader.

Χωρίς θνητων τον Θεον, και μη δοκει
Ομοιον αυτου σαρκινον καθεσθαι
'Ομοιοσθα δ' αυτου' ποτε μεν ως περ φαίνεται
Αλλαστων ορημ' ποτε δ' ἔδωρ, ποτε δε γροφος.
Και θηραιν αυτου γινεται παρεφερειν,
Ανεμο, νεβρι τε, κατραση, βρονη, βροχη.
Υπερτει δ' αυτου θαλασσα, και πετρα,
Και πασα πηλη, χ' ὄπισθον συνηματα
Τρεμει δ' ορη και γαια και πελωριες
Βυθος θαλασσης, κωρυων ἕψας μεγα,
Ὅταν επιβληθῃ γοργων ορημ ὀπισθον. Eschylus Fragm.

Confound not God with man: nor madly deem His form is mortal, and of flesh like thine. Thou know'st His not. Senseless like Art He gives in wrath avenging: sometimes at softer flows in brooding darkness now His power condescends; And then in brutes that mighty power reveals. In clouds tempestuous we the Goddess find; He mounts the storm, and rides the winged wind; In vivid lightnings flashes from on high; In rattling thunders rends the lowering sky; Mountains and rivers, sea and floods obey, And ocean's deep abyss yields to His sway. The mountains tremble, and the hills sink down, Crumpled to dust by the Almighty's frown. When God unfolds the terrors of His eye, All things with horror quake, and in confusion lie. J. B. B. Clarke.

Verse 7. I saw the tents of Cushan in affliction] Cush is Arabia. The Arabians dwelt in tents, hence they were called Scenitae. When the Lord appeared on mount Sinai, the Arabs of the Red sea abandoned their tents, being terror-struck; and the Midianites also were seized with fear. See the desolation wrought among this people by Phineas, Numb. xxxi. 1, &c., on account of their having enticed the Israelites to idolatry, Numb. xxv. 1, &c. Either Cush and Midian lay contiguous to each other; or, these names are poeticaly used to express the same place.

Verse 8. Was the Lord displeased against the rivers? Floods: here is a reference to the passage of the Red sea. The Lord is represented as heading His troops, riding in His chariot, and commanding the sea to divide that a free passage might be left for His army to pass over.

Verse 9. Thy bow was made quite naked] That is, it was drawn out of its case: as the arrows had their

10 The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high.

11 The sun and moon stood still in their habitations; and at the light of thine arrows they went, and at the shining of thy glittering spear.

12 Thou didst march through the land in indignation, thou didst thresh the heathen in anger.

13 Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah.

14 Thou didst strike through with his staves

v Exod. 16. 18. Judg. 5. 4, 5. Psa. 68. 8. & 77. 18. & 114. 4.—w Exod. 14. 22. Josh. 8. 16.—x Josh. 10. 12. 15.—y Or, thine arrows walked in the light, &c.—z Josh. 10. 11. Psa. 18. 14. & 77. 17, 18.

quiver, so the bows had their cases. A fine oriental bow and bow-case, with quiver and arrows, are now before me; and shew with what propriety Jehovah is represented as taking His bow out of its case, in order to set His arrow upon the cord, to shoot at His enemies. It is not the drawing out, or making bare the arrow, that is mentioned here; but the taking the bow out of its case, to prepare to shoot.

This verse appears to be an answer to the questions in the preceding: Was the Lord displeased, &c. The answer is, All this was done according to the oaths of the tribes; the covenant of God, frequently repeated and renewed, which He made with the tribes, to give them the land of the Canaanites for their inheritance.

Thou didst cleave the earth with rivers.] Or, "Thou didst cleave the streams of the land." Or, "Thou cleavedst the dry land into rivers." This may be a reference to the passage of Jordan, and transactions at Arnon and the brook Jabbok. See Numb. xxi. 13—15.

In this verse we have Selah again, which, as before, may signify a pause, or some alteration in the music.

Verse 10. The mountains saw thee.] This is the continued answer to the question in ver. 8. These are figures highly poetic, to shew with what ease God accomplished the most arduous tasks in behalf of His people. As soon as the mountains saw Him, they trembled, they were in pangs. When He appeared, the sea fled to right and left, to give Him a passage. It uttered its voice.—The separation of the waters occasioned a terrible noise. And it lifted up its hands on high.—Its waters being separated, stood in heaps on the right hand and left. These heaps or waves are poetically represented here as the hands of the sea.

Verse 11. The sun and moon stood still.] This was at the prayer of Joshua, when He fought against the Amorites. See Josh. x. 11, 12, and the Notes there.

At the light of thine arrows they went.] I think we should translate,—

By their light, thine arrows went abroad; By their brightness, the lightning of thy spear.

Calvin very justly remarks, that the arrows and spears of the Israelites are called those of God, under whose auspices the people fought:—the meaning is, that by the continuation of the light of the sun and moon, then stayed in their course, the Israelites saw how to continue the battle, till their enemies were all defeated.

Verse 12. Thou didst march through the land.] This refers to the conquest of Canaan. God is represented as going at the head of His people as general-in-chief; and leading them on from conquest to conquest:—which was the fact.

Thou didst thresh the heathen in anger.] Thou didst tread them down, as the oxen do the sheaves on the threshing floor.

Verse 13. Thou wentest forth for the salvation of thy people.] Their deliverance would not have been effected, but through Thy interference.

For salvation with thine anointed.] That is, with Joshua, whom God had anointed, or solemnly appointed to fill the place of Moses, and lead the people into the Promised Land. If we read, with the common Text, משיחא, meshi-cha,—"Thy anointed," in the singular number, Joshua is undoubtedly meant, who was God's instrument to put the people in possession of Canaan: but if, with several MSS., and some copies of the Septuagint, we read משיחא, meshi-cha,—"Thy anointed ones," the Israelites must be intended. They are frequently called God's anointed, or God's saints. The sense is very far fetched, when applied to Jesus Christ.

Thou woundedst the head out of the house of the wicked.]

the head of his villages: they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly.

15 Thou didst walk through the sea with thine horses, through the heap of great waters.

16 When I heard, my belly trembled; my lips quivered at the voice; rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops.

17 Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls:

a Jer. 51. 33. Amos 1. 3. Mic. 4. 13.—b Josh. 10. 24 & 11. 8, 12. Psa. 68. 21. c Heb. making naked.—d Heb. seers tempestuous.—e Ver. 8. Psa. 77. 19.—f Or, mud. g Psa. 119. 120. Jer. 23. 8.—h Or, cut them in pieces.—i Heb. its.

This alludes to the slaying the first-born through all the land of Egypt. These were the heads of the houses or families.

By discovering the foundation unto the neck.] The general meaning of this clause is sufficiently plain: the government of these lands should be utterly subverted; the very foundations of it should be razed. But what means unto the neck נשך עד לעצו? Several critics read נשך עד לעצו, "Unto the neck," that on which the house is founded: and this very intelligible reading is obtained by the omission of a single letter א aleph, from the word נשך. This conjecture has been adopted by Newcome, though unsupported either by MS. or Version. But is the conjecture necessary? I think not: read the verse as it ought to be read, and all will be plain. Thou hast wounded the head even unto the neck, in the house of the wicked, by laying bare the foundation. The whole head, neck, and all, are cut off. There was no hope left to the Egyptians, because the first-born of every family was cut off, so that the very foundation was laid bare, no first-born being left to continue the heirship of families.

Verse 14. Thou didst strike through.] The Hebrew will bear this sense: "Thou hast pierced amidst their tribes the head of their troops," referring to Pharaoh and his generals, who came like a whirlwind to fall upon the poor Israelites, when they appeared to be hemmed in by sea, and no place for their escape. If we follow the common reading, it seems to intimate that the troops of Pharaoh, in their confusion, (for God shone out upon them from the cloud,) fell foul of each other; and with their staves, or weapons, slew one another: but the head of the villages, or towns, i. e. Pharaoh, was drowned with his army, in the Red sea.

Verse 15. Thou didst walk through the sea.] There was no occasion to hurry across; all was safe, for God had divided the waters: and His terrible cloud had removed from before, and stood behind them: so that it was between them and the Egyptians. See Exod. xiv. 19, 20.

Verse 16. When I heard, my belly trembled.] The prophet having finished his account of the wonders done by Jehovah, in bringing their fathers from Egypt, into the Promised Land, now returns to the desolate state of his countrymen, who are shortly to be led into captivity, and suffer the most grievous afflictions: and although he had a sure word of prophecy that they should be ultimately delivered, yet the thoughts of the evils they must previously endure, filled his soul with terror and dismay; so that he wishes to be removed from earth before this tribulation should come, that his eyes might not behold the desolations of his country.

When he (Nebuchadnezzar) cometh up unto the people, (the Jews) he will invade them (overpower, and carry them away captive,) with his troops.

Verse 17. Although the fig-tree shall not blossom.] תפוחי תיפרח, shall not flourish; shall not put forth its young figs, for the fig-tree does not blossom. The young figs appear as soon as the old ones are ripe, as I have had often occasion to observe.

This verse most nervously paints the desolate state of the land of Judea during the captivity. In its hemistich form, it may be translated thus:—

For the fig-tree shall not flourish, And there shall be no fruit on the vines; The fruit of the olive shall fall, And the fields shall supply no food: The flocks shall be cut off from the fold, And no herds shall be found in the stalls: Yet in Jehovah will I exult; I will joy in the God of my salvation.

The Vulgate has,—

Yet I in the Lord will rejoice, And will exult in Jesus my God.

18 'Yet I will' rejoice in the LORD, I will joy in the God of my salvation.
19 The LORD God is 'my strength, and he will

make my feet like 'hinds' feet, and he will make me to 'walk upon mine high places. To the chief singer on my 'stringed instruments.

† Job 13. 15.—| Isa. 41. 16. & 61. 10.—m Ps. 37. 1.—n 2 Sam. 22. 34. Ps. 12. 33.

o Dent. 32. 13. & 33. 23.—p Heb. *neginoth*, Ps. 4, 6th.

The *Targum* countenances this version:—אנא במימרא אבא עס-אנא *be-meimra dayai abud*, "But in the WORD of the Lord will I rejoice," i. e. the *personal, substantial* Word of Jehovah.

These two verses give the finest display of *resignation* and *confidence* that I have ever met with. He saw that evil was at hand, and *unavoidable*; he *submitted* to the dispensation of God, whose Spirit enabled him to paint it in all its calamitous circumstances. He knew that God was merciful and gracious. He trusted to His promise, though all appearances were against its fulfilment; for he knew that the word of Jehovah could not fail, and therefore his *confidence* is unshaken.

No paraphrase can add any thing to this hymn, which is full of inexpressible *dignity* and *elegance*, leaving even its unparalleled *piety* out of the question.

Verse 19. *The LORD God is my strength*] This is an imitation, if not a quotation, from *Psa. xviii. 32, 33*, where see the *Notes*.

Will make me to walk upon mine high places] This

last verse is spoken in the person of the people, who seem to anticipate their restoration; and that they shall once more rejoice in the hills and mountains of Judea.

To the chief singer on my stringed instruments.] This line, which is evidently a *epitaph*, leads me to suppose that when the prophet had completed this short ode, he folded it up, with the *above direction* to the master singer, or leader of the choir, to be sung in the temple service. Many of the *Psalms* are directed in the same way. "To the master singer;" or, "chief musician;" to be sung, according to their nature, on *different kinds* of instruments, or with particular *airs* or *tunes*.

Neginoth, נגינות; which we translate *stringed instruments*, means such as were struck with a *plectrum*, or excited by some kind of *friction* or *pulsation*; as *violins* and *cymbals*, or *tambourines*, are. I do not think that the line makes any part of the prophecy; but merely the *subscription* or *direction* of the work when it was finished. The ending will appear much more dignified, this line being separated from it.

END OF THE NOTES ON THE BOOK OF THE PROPHET HABAKKUK.

THE BOOK OF THE PROPHET ZEPHANIAH.

Chronological Notes relative to this Book, upon the supposition that it was written in the twelfth year of the reign of Josiah, king of Judah.

Year from the Creation, according to Archbishop Usher, 3754.—Year of the Julian Period, 4694.—Year since the Flood, 1718.—Year from the vocation of Abram, 1291.—Year from the foundation of Solomon's Temple, 365.—Year from the division of Solomon's monarchy into the kingdoms of Israel and Judah, 345.—Year since the conquest of Corinth at Olympia, usually called the First Olympiad, 471.—Third year of the thirty-sixth Olympiad.—Year from the building of Rome, according to the Varroian computation, 126.—Year of the era of Nabonassar, 118.—Year since the destruction of the kingdom of Israel by Shalmanassar, king of Assyria, 92.—Year before the birth of Christ, 685.—Year before the vulgar era of Christ's nativity, 630.—Cycle of the Sun, 54.—Cycle of the Moon, 18.—Eighteenth year of Pharaoh, king of Media. This monarch is supposed by some to have been the Arphaxad of the Apocrypha.—Eleventh year of Philip I. king of Macedonia.—Twenty-second year of Archidamus, king of Laconia, of the family of the Proetidae.—Fifteenth year of Eurycrates II. king of Laconia, of the family of the Eurytarchidae.—Twenty-ninth year of Cypselus, who had seized upon the government of Corinth.—Forty-second year of Psammetichus, king of Egypt, according to Helvicus.—Tenth year of Kinniladach, king of Babylon, according to the same chronologer.—This monarch was the immediate predecessor of Nabopolassar, the father of Nebuchadnezzar.—Second year of Bagratius, king of Lydia.—Eleventh year of Ancus Marcius, the fifth king of the Romans.—Twelfth year of Josiah, king of Judah.

CHAPTER I.

This Chapter begins with denouncing God's judgments against Judah and Jerusalem, 1-3. Idolatry, and sinners of several denominations, are then particularly threatened; and their approaching visitation enlarged on, by the enumeration of several circumstances which tend greatly to heighten its terrors, 4-18.

A. M. cir. 3754.
B. C. cir. 630.
Olymp. cir.
XXXVII. 3.
A. U. C. cir. 154.

THE word of the LORD which came unto Zephaniah, the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah.

2 I will utterly consume all things from off the land, saith the LORD.

3 I will consume man and beast, I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the land, saith the LORD.

4 I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this

place, and the name of the Chemarims with the priests;

5 And them that worship the host of heaven upon the house-tops; and them that worship and that swear by the LORD, and that swear by Malcham;

6 And them that are turned back from the LORD; and those that have not sought the LORD, nor enquired for him.

7 Hold thy peace at the presence of the LORD God: for the day of the LORD is at hand: for the LORD hath prepared a sacrifice, he hath bid his guests.

8 And it shall come to pass in the day of the LORD's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel.

9 In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit.

a. Heb. By taking away I will make an end.—b. Heb. the face of the land. c. Hos. 4. 3.—d. Ezek. 7. 19. & 14. 3, 4, 7. Matt. 13. 41.—e. Or, idols.—f. Fulfilled, cir. 624. 2 Kings 23. 4, 5.—g. Hos. 10. 5.—h. 2 Kings 23. 12. Jer. 19. 13.—i. Kings 18. 21. 2 Kings 17. 33, 41.

k. Isa. 48. 1. Hos. 4. 15.—l. Or, to the LORD.—m. Josh. 24. 7. 1 Kings 11. 33. n. Isa. 1. 4. Jer. 2. 13, 17. & 15. 6.—O. Hos. 7. 7.—p. Hab. 2. 30. Zech. 2. 13.—q. Isa. 13. 6.—r. Isa. 24. 6. Jer. 26. 11. Ezek. 26. 17. Rev. 18. 17.—s. Heb. sancti (sac), or, prepared.—t. Heb. visit upon.—u. Jer. 26. 6.

NOTES ON CHAPTER I.

Verse 1. *The word of the LORD which came unto Zephaniah*] Though this prophet has given us so large a list of his ancestors, yet little concerning him is known, because we know nothing certain relative to the persons of his family whose names are here introduced. We have one *chronological note* which is of more value for the correct understanding of his prophecy than the other could have been, how circumstantially soever it had been delivered, viz. that he prophesied in the days of Josiah, son of Amon, king of Judah; and, from the description which he gives of the disorders which prevailed in Judea in his time, it is evident, that he must have prophesied before the reformation made by Josiah, which was in the eighteenth year of his reign. And as he predicts the destruction of Nineveh, chap. ii. 13, which, as Calmet remarks, could not have taken place before the sixteenth of Josiah, allowing with Berosus, twenty-one years for the reign of Nabopolassar over the Chaldeans; we must therefore place this prophecy about the beginning of the reign of Josiah, or from B. C. 640, to B. C. 609.

Verse 2. *I will utterly consume all things*] All being now ripe for destruction, I will shortly bring a universal scourge upon the land. He speaks particularly of the idolaters.

Verse 3. *I will consume man and beast*] By war, and by pestilence. Even the waters shall be infected, and the fish destroyed; the air become contaminated, and the fowls die.

Verse 4. *I will cut off the remnant of Baal*] I think he refers here, partly at least, to the reformation which Josiah was to bring about. See the account, 2 Kings xxiii. 5.

The Chemarims] The black-robed priests of different idols. See the Note on 2 Kings xxiii. 5. These were put down by Josiah.

Verse 5. *The host of heaven*] Sun, moon, planets, and stars. This worship was one of the most ancient, and the most common, of all species of idolatry; and it had a greater semblance of reason to recommend it. See 2 Kings xxiii. 5, 12; Jer. xix. 13; xxxii. 29.

That swear by the LORD, and that swear by Malcham] Associating the name of an idol with that of the Most High. For Malcham, see on Hos. iv. 15, and Amos v. 26.

Verse 6. *Them that are turned back*] Who have forsaken the true God, and become idolaters.

Nor enquired for him.] Have not desired to know His will.

Verse 7. *Hold thy peace at the presence of the Lord God*] or has, the same as hush, hie, among us. Remonstrances are now useless. You had time to acquaint yourselves with God;—you would not: you cry now in vain,—destruction is at the door.

The Lord hath prepared a sacrifice] A slaughter of the people.

He hath bid his guests.] The Babylonians, to whom He has given a commission to destroy you. In all festival sacrifices,—1. The victims were offered to God, and their blood poured out before the altar. 2. The people who were invited feasted upon the sacrifice. See on Isa. xxxiv. 6.

Verse 8. *I will punish the princes, and the king's children*] After the death of Josiah the kingdom of Judah saw no prosperity, and every reign terminated miserably; until, at last, king Zedekiah and the king's children were cruelly massacred at Riblah, when he had taken Jerusalem.

Strange apparel.] I really think this refers more to their embracing idolatrous customs and heathen usages, than to their changing their dress. They acquired new habits, as we would say; customs, that they used as they did their clothing;—at all times,—and in every thing.

Verse 9. *That leap on the threshold*] Or, that leap over the threshold. It is most probable that the Philistines are here meant. After the time that Dagon fell before the ark, and his hands were broken off in the threshold of his temple, his worshippers would no more set a foot upon the threshold, but stepped or leaped over it, when they entered into his temple. The Chaldees understand this of the Philistines, without giving this reason for it. Some understand it of haughtiness and pride: others think that leaping on the threshold refers to the customs of the Arabs,

the evening: for the Lord their God shall visit them, and turn away their captivity.

8 I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border.

9 Therefore as I live, saith the Lord of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and salt-pits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them.

10 This shall they have for their pride, because they have reproached and magnified themselves against the people of the Lord of hosts.

11 The Lord will be terrible unto them: for he will famish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen.

12 Ye Ethiopians also, ye shall be slain by my sword.

13 And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness.

14 And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the

windows; desolation shall be in the thresholds: for he shall uncover the cedar work.

15 This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, and wag his hand.

CHAPTER III.

The Prophet reproves Jerusalem, and all her guides and rulers, for their obstinate perseverance in impiety, notwithstanding all the warnings and corrections which they had received from God, 1-7. They are encouraged, however, after they shall have been chastised for their iniquity, and cured of it, to look for mercy and restoration, 8-13; and excited to joy at the glorious prospect, 14-17. After which the Prophet concludes with large promises of favour and prosperity in the days of the Messiah, 18-30. We take this extensive view of the concluding verses of this Chapter; because an apostle has expressly assured us that in every prophetic book of the Old Testament Scriptures, are contained prebitions relative to the Gospel dispensation. See Acts 13: 27.

Woe to her that is filthy and polluted, to the oppressing city.

2 She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God.

3 Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow.

4 Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law.

5 The just Lord is in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not: but the unjust knoweth no shame.

x Cr. when, &c.—y Ezek. 4: 21. Lobe 1: 88.—z Psa. 138: 1. Jer. 29: 14. Ch. 2: 50. a Jer. 49: 37. Ezek. 26: 8.—b Jer. 25: 3, 6.—c Jer. 49: 1.—d Isa. 15: Jer. 49: Ezek. 25: 2. Amos 2: 1.—e Amos 1: 13.—f Gen. 19: 25. Deut. 29: 23. Isa. 13: 18 & 24: 15. Jer. 49: 18 & 50: 40.—g Jer. 7: 1.—h Isa. 16: 6. Jer. 49: 39.—i Heb. makr laan.—k Mal. 2: 11. John 4: 21.—l Gen. 10: 5.—m Isa. 13: 1 & 20: 4. Jer. 49: 3. Ezek. 30: 3.—n Psa. 17: 123.—o Isa. 10: 12. Ezek. 31: 3. Nah. 1: 1 & 2: 10 & 3: 15, 23.—p Ver. 6.—q Isa. 13:

21, 22.—r Or, pelican.—s Isa. 24: 11, 14.—t Or, knops, or, chapters.—u Or, when he hath uncovered.—v Jer. 22: 14.—w Isa. 47: 8.—x Rev. 18: 7.—y Job 37: 23. Lam. 2: 18. Ezek. 22: 30.—z Nah. 3: 18.—a Or, phutrooses.—b Heb. crase.—c Jer. 32: 22. d Jer. 5: 3.—e Or, instruction.—f Ezek. 27: 12. Mic. 2: 10, 11.—g Hab. 1: 8.—h Jer. 23: 11, 32. Lam. 2: 14. Hos. 7: 1.—i Ezek. 22: 2.—k Deut. 32: 4.—l Ver. 15, 17. See Mic. 3: 11.—m Heb. morning by morning.—n Jer. 2: 2 & 9: 15 & 8: 12.

finally accomplished all that was predicted by the prophets against this invariably wicked people. They lost their polity, and were at last obliged to receive circumcision.

Verse 8. I have heard the reproach of Moab] God punished them for the cruel part they had taken in the persecutions of the Jews; for when they lay under the displeasure of God, these nations insulted them in the most provoking manner. See on Amos 1: 13, and the parallel texts in the Margin.

Verse 9. The breeding of nettles] That is, their land shall become desolate, and be a place for nettles, thorns, &c. to flourish in, for want of cultivation.

Verse 10. Because they have reproached] See on ver. 8. Verse 11. He will famish all the gods of the earth] They shall have no more sacrifices, their worship shall be entirely destroyed. Idolaters supposed that their gods actually fed on the fumes and spirituous exhalations that arose from the burnt-offerings which they made unto their idols. It is in reference to this opinion that the Lord says, He will famish all the gods of the land.

Verse 12. Ye Ethiopians also] Nebuchadnezzar subdued these. See Jer. xlii. 2, 9; Ezek. xxx. 4, 10. See also on Amos ix. 7.

Verse 13. He will destroy Assyria] He will overthrow the empire; and Nineveh, their metropolitan city. See on Jonah and Nahum.

Verse 14. And flocks shall lie down in the midst of her] Nineveh was so completely destroyed, that its situation is not at present even known. The present city of Mossoul is supposed to be in the vicinity of the place where this ancient city stood.

The cormorant, rmp kaath, and the bittern, rmp kip-pod—These Newcome translates, The pelican and the porcupine.

Their voice shall sing in the windows] The windows shall be all demolished: wild fowls shall build their nests in them, and shall be seen coming from their sills; and the fine cedar ceilings shall be exposed to the weather, and by and by crumble to dust. See the note on Isa. xxxiv. 11, 14, where nearly the same terms are used.

I have in another place introduced a remarkable couplet quoted by Sir W. Jones, from a Persian poet, which speaks of desolation in nearly the same terms.

بوند داري ميگند در قصر بصر عجب
بومي نوبت ميگند بر كنيد از اسباب

"The spider holds the veil in the palace of Caesar: The owl stands sentinel in the watchtower of Afrasiab."

Verse 15. This is the rejoicing city] The city in which mirth, jocularity, and pleasure, reigned without interruption. Vol. II.—121

And wag his hand.] Will point her out as a mark and monument of the Divine displeasure.

NOTES ON CHAPTER III.

Verse 1. Woe to her that is filthy] This is a denunciation of Divine judgment against Jerusalem.

Verse 2. She obeyed not the voice] Of conscience, of God, and of His prophets.

She received not correction] Did not profit by His chastisements; was uneasy and ill-tempered under her afflictions, and derived no manner of good from these chastisements.

She trusted not in the Lord] Did not consider Him as the Fountain whence all help and salvation should come; and rather sought for support from man and herself, than from God.

She drew not near to her God] Did not worship Him; did not walk in His ways; did not make prayer and supplication to Him.

Verse 3. Her princes—are roaring lions] Tearing all to pieces without shadow of law, but merely their own despotic power.

Her judges are evening wolves] Being a little afraid of the lionlike princes, they practise their unjust dealings from evening to morning, and take the day to find their rest.

They gnaw not the bones till the morrow.] They devour the flesh in the night; and gnaw the bones, and extract the marrow afterwards. They use all violence and predatory oppression, like wild beasts; they slay the light, and turn day into night by their revellings.

Verse 4. Her prophets are light and treacherous persons] They have no seriousness, no deep conviction of the awful nature of their office, no concern for the immortal souls of the people. Treacherous persons—They betray the souls of the people for the sake of worldly honour, pleasure, and profit. Even in our own enlightened country, we find prophets who prefer hunting the hare or the fox, and pursuing the partridge and pheasant, to visiting the sick, and going after the strayed lost sheep of the house of Israel. Poor souls! they know neither God nor themselves; and if they did visit the sick, they could not speak to them to exhortation, edification, or comfort. God never called them to His work; therefore, they know nothing of it. But O, what an account have these pleasure-taking false prophets, to render to the Shepherd of souls!

They have done violence to the law.] They have forced wrong constructions on it, in order to excuse themselves, and lull the people into spiritual slumber. So we find that it was an ancient practice to wrest the Scriptures to men's own destruction.

Verse 5. The just Lord is in the midst thereof] He sees, marks down, and will punish, all these wickednesses.

6 I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

7 I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them; but they rose early, and corrupted all their doings.

8 Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

9 For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.

10 From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering.

11 In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in their pride,

and thou shalt no more be haughty because of my holy mountain.

12 I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord.

13 The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid.

14 Sing, O daughter of Zion; shout, O Israel, be glad and rejoice with all the heart, O daughter of Jerusalem.

15 The Lord hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more.

16 In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack.

17 The Lord thy God is in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.

18 I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden.

Or, corners.—p So Jer. 2.—q Gen. 6. 12.—r Psa. 27. 14. & 27. 34. Prov. 28. 22. Job 4. 2.—s Jer. 2. 18.—t Isa. 13. 18.—u Heb. How high above thee?—v Psa. 21. 16.—w Isa. 13. 7. & 40. 4. & Mal. 1. 11. Jer. 2. 27.—x Jer. 7. 4. Mic. 3. 11. Matt. 3. 9.—y Heb. in my holy.—z Isa. 14. 22. Zech. 11. 11. Matt. 5. 2. 1 Cor. 1. 27. 2 Cor. 1. 2.—b Mic. 1. 7. Ch. 2. 7.

c Isa. 60. 21.—d Jer. 62. 6. Rev. 14. 5.—e Ezek. 34. 23. Mic. 4. 4. & 7. 14.—f Isa. 28. 6. & 54. 1. Zech. 2. 10. & 8. 3.—g John 1. 9.—h Ver. 5. 17. Ezek. 42. 21. Jer. 13. 12.—i Or, /saint.—m Ver. 13. & Deut. 30. 3. Isa. 62. 5. & 65. 18. Jer. 22. 41.—n Hebrew, As will be stated p Lam. 2. 2.—q Heb. the burden upon it was reproach.

Every morning doth he bring his judgment to light] The sense is, says Ep. Newcome,—“Not a day passes, but we see instances of His goodness to righteous men; and of His vengeance on the wicked.”

Verse 6. I have cut off the nations] Syria, Israel, and those referred to, Isa. xxxvi. 18, 20. Newcome.

Verse 7. Surely thou wilt fear me] After so many displays of my sovereign power and judgments.

But they rose early] And instead of returning to God, they practised every abomination. They were diligent to find out times and places for their iniquity. This is the worst state of man.

Verse 8. Wait ye upon me] Expect the fulfilment of all my promises and threatenings: I am God, and change not.

For all the earth] All the land of Judah.

Verse 9. Will I turn to the people] This promise must refer to the conversion of the Jews under the gospel.

That they may all call] That the whole nation may invoke God by Christ, and serve Him with one consent: not one unbeliever being found among them.

The pure language ברויח נשוא שפאחא ברורא, may here mean the form of religious worship. They had been before idolaters; now God promises to restore His pure worship among them. The word has certainly this meaning in Psa. lxxxii. 6; where, as God is the Speaker, the words should not be rendered, I heard a language which I understood not: but, I heard a religious confession, which I approved not. See Isa. xix. 18; Hos. xiv. 3; and see Joel ii. 28, where a similar promise is found.

Verse 10. From beyond the rivers of Ethiopia] This may denote both Africa and the southern Arabia. Borchart thinks that Arabia Chusæa is meant; and that the rivers are Besor, which flows into the Mediterranean; Rhinocorura, which flows into the lake Sirbonis; Trajanus Amnis, which flows into the Red sea; and the river Corys. Calmet thinks that these rivers mean the Nile, which by seven mouths falls into the Mediterranean. The Nile comes from Ethiopia, properly so called; and runs through all Egypt, and falls into the sea at that part of Arabia, which the Scripture calls Cush, or Ethiopia.

My dispersed] The Jews scattered through different parts of the world. Shall bring mine offering. Shall acknowledge my mercy in sending them the Messiah, to bless them, by turning every one of them away from their iniquities.

Verse 11. Shalt thou not be ashamed] Thy punishment shall cease, for God shall pardon thy sin.

For then I will take away out of the midst of thee] The wicked Jewish priests and scribes, who blasphemed Christ, and would not come under His yoke.

Because of my holy mountain.] Thou wilt no more boast in my temple, but become meek and lowly in following Him who is meek and lowly in heart, that ye may obtain rest to your souls.

Verse 12. An afflicted and poor people] In such a state will the Jews be found when they shall hear the universal call, and believe in Christ Jesus. Indeed, this is the gen-

eral state of the Jews in the present day; except a few that are called Jews, who are very rich; and who believe just as much in the God of Jacob, as they do in Jesus Christ.

Verse 13. The remnant of Israel shall not do iniquity] O what a change! And then, how different shall they be from their present selves! Iniquity, lying, and deceit, shall not be found among them! A Jew once said to me, “There are some of you Christians who are making wonderful efforts to convert the Tatars, (Jews.) Ah, dare I not none but Gott Almighty dat can convert a Tatars.” Truly I believe him. Only God can convert any man; and if there be a peculiar difficulty to convert any soul, that difficulty must lie in the conversion of the Jew.

Verse 14. Sing, O daughter of Zion] Here is not only a gracious prophetic promise of their restoration from captivity, but of their conversion to God through Christ.

Verse 15. The King of Israel, even the Lord, is in the midst of thee] They have never had a king since the death of Zedekiah, and never shall have one till they have the King Messiah to reign among them; and this promise refers to that event.

Verse 16. Fear thou not] Thou shalt have no more captivities, nor national afflictions.

Let not thine hands be slack.] This may refer, first, to the rebuilding of the Temple of God, after the return from Babylon; and, secondly, to their diligence and zeal in the Christian church.

Verse 17. The Lord thy God] יהוה אלהינו יהוה אלהינו, “The self-existent and eternal Being, who is in covenant with you:”—the character of God in reference to the Jews when standing in the nearest relation to them.

Is mighty] גבור gibbor, is the prevailing One, the all conquering Hero. The character which is given to Christ, Isa. ix. 6. His name shall be called גבור אל gibbor, the prevailing Almighty God.

He will save] Deliver thee from all the power, from all the guilt, and from all the pollution, of all sins; and when thus saved, he will rejoice over thee with joy, with peculiar gladness. He will rest in his love—he will renew his love. He will shew the same love to you that He did of old to Abraham, Isaac, and Jacob.

He will joy over thee with singing.] The conversion of the Jews will be a subject of peculiar delight and exultation to God Himself! There will be a more than ordinary joy in heaven, when the Jews return to God through Christ. This event cannot be at a great distance: they are as wretched and as ungodly as they can well be. The arms of Christians are open to receive them; and all things are now ready!

Verse 18. I will gather—sorrowful] This may refer to those who, during the captivity, mourned for their former religious assemblies; and who were reproached by their enemies, because they could not enjoy their religious solemnities. See Psa. cxxxvii. By the rivers of Babylon, there we sat down; yea, we wept, when we remembered Zion. For them they that carried us away captive re-

19 Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.

r Ezek. 34. 16. Mic. 4. 6, 7.—e Heb. *I will set them for a praise.*—f Heb. *of their*

quited of us a song, &c. This very circumstance may be the reference here.

Verses 19. *I will undo all that afflict thee*] They who have persecuted you shall be punished for it. It shews much malignity and baseness of mind, to afflict or reproach those who are lying under the chastising hand of God. This was the conduct of the Edomites, Moabites, and Ammonites, when the Jews were in adversity: and how severely did the Lord punish them for it! And he gave this as the reason for the severity of the punishment.

The first clause here is translated thus by Abp. Newcome: *Behold I will work with thee for thy sake at that time.* The original is obscure: and it may bear the above sense.

I will save her that halteth] See Micah iv. 6, where there is a parallel place.

And gather her that was driven out] By captivity. The reference may be to renewing the covenant with the Jews, who were considered as an unfaithful spouse, divorced by her husband. I will bring her back to my house.

20 At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth when I turn back your captivity before your eyes, saith the Lord.

shame.—i Isa. 11. 12. & 37. 12. & 55. 9. Ezek. 35. 25. & 34. 13. & 37. 21. Amos 9. 14.

I will get them praise and fame in every land] They shall become a great, a good, and a useful people. And as they are now a proverb of reproach, full of base wiles, and degrading selfishness; they shall lose this character, and be totally changed; and they shall be as eminent for excellence, as they were before for baseness, in those countries where they had sojourned.

Verses 20. *At that time*] First, when the seventy years of the Babylonish captivity shall terminate. *I will bring you again to your own land*: and this restoration shall be a type of their redemption from sin and iniquity; and at this time, and at this only, will they have a name and praise among all the people of the earth, not only among the Jews, but the Gentiles.

Before your eyes] Some read *before THEIR eyes*; that is, the eyes of all people. On their conversion to Christianity, they shall become as eminent as they ever were in the most illustrious days of their history. Lord, hasten the conversion of Israel! Amen.

END OF THE NOTES ON THE BOOK OF THE PROPHET ZEPHANIAH.

THE BOOK OF THE PROPHET HAGGAI

Chronological Notes relative to this Book.

Year from the Creation according to Archbishop Usher, 3484.—Year of the Julian Period, 4191.—Year from the Flood, 1925.—Year from the vocation of Abram, 1811.
 Year since the first celebration of the Olympic games in Elis, by the Eled Dactyls, 561.—Year since the foundation of the monarchy of the Israelites by the Divine appointment of Saul to the regal dignity, 576.—Year from the foundation of the temple, 492.—Year from the division of Solomon's monarchy into the kingdoms of Israel and Judah, 486.—Year since the re-establishment of the Olympic games in Elis by Lycorgus, Iphitus, and Cleostratus, 365.—Year since the conquest of Corinth by Olympia, usually called the First Olympiad, 267.—First year of the sixty-fifth Olympiad.—Year from the building of Rome, according to the Varroian, or generally received computation, 294.—Year from the building of Rome according to Livy and the Fasti Consularis, 288.—Year from the building of Rome, according to Polybian the historian, 292.—Year from the building of Rome, according to Polyanus Pictor, 298.—Year of the era of Nabonassar, 328.—Year since the destruction of the kingdom of Israel by Shalmaneser, king of Assyria, 592.—Year since the destruction of the kingdom of Judah by Nebuchadnezzar, king of Babylon, 605.—Year since the destruction of the Chaldean empire by the Persians, 18.—Year before the birth of Christ, 516.—Year before the vulgar era of Christ's nativity, 520.—Cycle of the Sun, 321.—Cycle of the Moon, 14.—Second year of Darius I., king of Persia.—Twenty-eighth year of Amyntas, king of Macedonia.—Seventh year of Demetrius, king of Macedonia, of the family of the Phocidæ.—Eleventh year of Cleomenes, king of Lacedæmon, of the family of the Eurythendæ.—Fifteenth year of Tarquinus Superbus, the last king of the Romans. This was about twelve years before the abolition of the regal government of the Romans by the expulsion of the Tarquins.—Confucius, the celebrated Chinese philosopher, is supposed to have flourished about this time.

CHAPTER I.

The prophet reproves the people, and particularly their ruler and high priest, for negligence and delay in rebuilding the Temple; and tells them that this neglect was the cause of their having been visited with unfruitful seasons, and other marks of the Divine displeasure, 1.—11. He encourages them to set about the work; and, on their doing so, promises that God will be with them, 12.—15.

A. M. 3484.
 B. C. 520.
 OL. LXXV. 1.
 An. Tar. Super.
 Reg. Rom. 16.

IN the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying,

2 Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built.

3 Then came the word of the LORD by Haggai the prophet, saying,

4 Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?

5 Now therefore thus saith the LORD of hosts; Consider your ways.

6 Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye

are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes.

7 Thus saith the LORD of hosts; Consider your ways.

8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.

9 Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the LORD of hosts. Because of mine house that is waste, and ye run every man unto his own house.

10 Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

12 Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest,

a Ezra 4. 24. & 5. 1. Zech. 1. 1.—b Heb. by the hand of Haggai.—1 Chron. 3. 17. 18. Ezra 3. 2. Matt. 1. 12. Luke 3. 37.—d Or, captain.—e Ezra 3. 2. & 5. 2. f 1 Chron. 6. 15.—g Ezra 4. 1.—h 2 Sam. 7. 2. Psa. 124. 3, &c.—i Heb. Set your heart on your ways.

h Lam. 3. 40. Yer. 7.—i Deut. 28. 28. Hos. 4. 10. Mic. 6. 14. 15. Ch. 2. 16 n Zech. 3. 10.—n Heb. pierced through.—o Ch. 2. 16.—p Ch. 2. 17.—q Or, how it decay.—r Lev. 26. 18. Deut. 28. 28. 1 Kings 8. 35.—s 1 Kings 17. 1. 2 Kings 1. 1. Ch. 2. 17.—t Ezra 5. 2.

We know nothing of the parentage of Haggai. He was probably born in Babylon, during the captivity; and appears to have been the first prophet sent to the Jews after their return to their own land. He was sent particularly to encourage the Jews to proceed with the building of the Temple, which had been interrupted for about fourteen years. Cyrus, who had published an edict empowering the Jews to return to Jerusalem, and rebuild their city and Temple, revoked this edict in the second year of his reign, through the evil advice of his courtiers, and other enemies of the Jews. After his death, Cambyses renewed the prohibition; but after the death of Cambyses, Darius, the son of Hytaspes, renewed the permission; and Haggai was sent to encourage his countrymen to proceed with the work. Darius came to the throne about the year B. C. 521; and published his edict of permission for the Jews to rebuild the city and Temple in the second year of his reign, which was the sixteenth of their return from Babylon.

NOTES ON CHAPTER I.

Verse 1. *In the sixth month*] Called *Eltul* by the Hebrews. It was the sixth month of the ecclesiastical year, and the last of the civil year; and answered to a part of our September.

Zerubbabel the son of Shealtiel] Who was son of Jeconiah, king of Judah, and of the family of David; and exercised the post of a governor among the people, but not over them; for both he and they were under the Persian government: but they were permitted to have Zerubbabel for their own governor, and Joshua for their high priest; and these regulated all matters relative to their peculiar political and ecclesiastical government. But it appears from Ezra v. 3. that *Tatnai*, the governor on this side the river, had them under his cognizance. None of their own governors was absolute. The Persians permitted them to live under their own laws and civil regulations; but they always considered them as a colony, over which they had a continual superintendance.

Joshua the son of Josedech] And son of Seraiah, who was high priest in the time of Zedekiah, and was carried into captivity by Nebuchadnezzar, 1 Chron. vi. 15. But

Seraiah was slain at Riblah, by order of Nebuchadnezzar, 2 Kings xxv. 18—21.

Verse 2. *The time is not come*] They thought that the seventy years spoken of by Jeremiah was not yet completed, and it would be useless to attempt to rebuild until that period had arrived. But Abp. Ussher has shewn that, from the commencement of the last siege of Jerusalem unto this time, precisely sixty-nine years had been completed.

Verse 4. *Is it time for you*] If the time be not come to rebuild the Temple, it cannot be come for you to build yourselves comfortable houses;—but ye are rebuilding your houses; why then do ye not rebuild the house of the Lord? The foundation of the Temple had been laid fourteen years before, and some considerable progress made in the building; and it had been lying waste, in that unfinished state, to the present time.

Verse 5. *Consider your ways*.] Is it fit that you should be building yourselves elegant houses, and neglect a place for the worship of that God who has restored you from captivity?

Verse 6. *Ye have sown much*] God will not bless you in any labour of your hands, unless you rebuild His Temple and restore His worship. This verse contains a series of proverbs; no less than *six* in the compass of a few lines.

Verse 8. *Go up to the mountain, and bring wood*] Go to Lebanon and get timber. In the second year of the return from the captivity, they had procured cedar trees from Lebanon, and brought them to Joppa; and had hired masons and carpenters from the Tyrians and Sidonians; but that labour had been nearly lost by the long suspension of the building; Ezra iii. 7.

Verse 9. *Ye looked for much*] Ye made great pretensions at first; but they are come to nothing. Ye did a little in the beginning;—but so scantily and unwillingly that I could not but reject it.

Ye run every man unto his own house.] To rebuild and adorn it: and God's house is neglected!

Verse 10. *Therefore the heaven over you is stayed from dew*] It appears from the following verse that God had sent a drought upon the land, which threatened them with scarcity and famine.

with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD.

13 Then spake Haggai the LORD's messenger in the LORD's message unto the people, saying, 'I am with you, saith the LORD.

14 And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts, their God,

15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

CHAPTER II.

When this prophecy was uttered (about four years before the Temple was finished, and sixty-eight after the former one was destroyed.) it appears that some old men among the Jews were greatly dispirited on account of its being so much inferior in magnificence to that of Solomon. Compare Ezra iii. 12. To raise the spirit of the people, and encourage them to proceed with the work, the Prophet assures them that the glory of the second Temple should be greater than that of the first, alluding perhaps to the glorious doctrines which should be preached in it by Jesus Christ and His apostles, 1-9. He then shows the people that the oblations brought by their priests could not sanctify them while they were unconcerned for the neglect of the Temple; and, to convince them that the difficult times that they had experienced during that neglect, proceeded from this cause, he promises fruitful seasons from that day forward, 10-19. The concluding verses contain a prediction of the mighty revolutions that should take place by the setting up of the kingdom of Christ, under the type of Zerubbabel, 20-23. As the time which elapsed between the date of the prophecy and the dreadful conquest of the nations is termed in ver. 6, a little while, the words may likewise have reference to some temporal revolutions that near, and as the commencement of Babylon in the reign of Darius, the Macedonian conquests in Persia, and the wars between the successors of Alexander; but the aspect of the prophecy is more directly to the amazing victories of the Romans, who in the time of Haggai and Zerubbabel were on the very eve of their successful career, and in the lapse of a few centuries subjugated the whole habitable globe; and, therefore, in a very good sense, God may be said by these people to have shaken "the heavens, and the earth, and the sea, and the dry land;" and thus to have prepared the way for the opening of the Gospel dispensation. See Heb. xii. 25-28. Others have referred this prophecy to the period of our Lord's second advent, in which there is a very good sense. God may be said by these people to have shaken "the heavens, and the earth, and the sea, and the dry land;" and thus to have prepared the way for the opening of the Gospel dispensation. See Heb. xii. 25-28. Others have referred this prophecy to the period of our Lord's second advent, in which there is a very good sense. God may be said by these people to have shaken "the heavens, and the earth, and the sea, and the dry land;" and thus to have prepared the way for the opening of the Gospel dispensation. See Heb. xii. 25-28.

IN the seventh month, in the one and twentieth day of the month, came

v. Matt. 23. 28. Rom. 8. 21. - w. 2 Chron. 35. 22. Ezra i. 1. - x. Ch. 2. 21. - y. Ezra 5. 2. - z. a. Heb. by the hand of. - b. Ezra 3. 12. - c. Zech. 4. 10. - d. Zech. 8. 2. e. Exod. 23. 45. Heb.

Verse 12. Then Zerubbabel The threatening of Haggai had its proper effect. The civil governor, the high priest, and the whole of the people, united together to do the work. When the authority of God is acknowledged, His words will be carefully obeyed.

Verse 13. Then spake Haggai He was the Lord's messenger, and he came with the Lord's message; and, consequently, he came with authority. He is called מלאך יהוה malak yehovah, the angel of Jehovah, just as the pastors of the seven Asiatic churches are called ANGELS of the churches, Rev. i. 2.

I am with you, saith the LORD. Here was high encouragement. What may not a man do when God is his Helper!

Verse 14. And the LORD stirred up the spirit It is not only necessary that the judgment should be enlightened, but the soul must be invigorated by the Spirit of God, before any good work can be effectually done.

Verse 15. In the four and twentieth day Haggai received his commission on the first day of this month; and by the twenty-fourth day he had so completely succeeded, that he had the satisfaction to see the whole people engaged heartily in the Lord's work: they left their own houses to build that of the Lord. Here was a faithful reproof, and he found obedient ears; and the Lord's work was done, for the people had a mind to work.

NOTES ON CHAPTER II.

Verse 1. In the seventh month This was a new message; and intended to prevent discouragement, and excite them to greater diligence in their work.

Verse 3. Who is left among you that saw this house in her first glory? Who of you has seen the Temple built by Solomon? The foundation of the present house had been laid about fifty-three years after the destruction of the Temple built by Solomon; and though this prophecy was uttered fifteen years after the foundation of this second Temple, yet there might still survive some of those who had seen the Temple of Solomon.

Is it not in your eyes? Most certainly the Jews at this time had neither men nor means to make any such splendid building as that erected by Solomon. The present was as nothing when compared with the former.

Verse 4. Yet now be strong Do not let this discourage you. The chief glory of the Temple is not its splendid building, but my presence; and as I covenanted to be with you when ye came out of Egypt, so I will fulfil my covenant, for my Spirit remaineth among you, fear not; ver. 5. What is the most splendid cathedral, if God be not in it, influencing all by His presence and Spirit! But

the word of the LORD by the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

3 Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?

4 Yet now, be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I am with you, saith the LORD of hosts:

5 According to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you: fear ye not.

6 For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;

7 And I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the LORD of hosts.

8 The silver is mine, and the gold is mine, saith the LORD of hosts.

9 The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

10 In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

11 Thus saith the LORD of hosts; Ask now the priests concerning the law, saying,

f. Neh. 2. 20. Isa. 63. 11. - g. Isa. 7. 4. - h. Ver. 21. Heb. 12. 28. - i. Joel 2. 16. - k. Gen. 22. 16. Mal. 3. 1. - l. John 1. 14. - m. Psa. 58. 3, 2. L. - n. 2. 14. Eph. 2. 14. - o. Levit. 16. 16. 11. Deut. 32. 16. Mal. 2. 7.

he will not be in it unless there be a messenger of the Lord there, and, unless he deliver the Lord's message.

Verse 6. Yet once, it is a little while, and I will shake the heavens When the Law was given on Mount Sinai, there was an earthquake that shook the whole mountain, Exod. xix. 18. "The political or religious revolutions which were to be effected in the world, or both, are here," says Abp. Newcome, "referred to; compare ver. 21, 22; Matt. xxiv. 29; Heb. xii. 26-28. The political ones began in the overthrow of the Persian monarchy by Alexander, within two centuries after this prediction: and, if the Messiah's kingdom be meant, which is my opinion, this was erected in somewhat more than five centuries after the second year of Darius; a short period of time, when compared with that which elapsed from the creation to the giving of the Law; or, from the giving of the Law to the coming of the Messiah's kingdom. It must be understood that the word נאח achath, once, has a clear sense, if understood of the evangelical age; for many political revolutions succeeded, as the conquest of Darius Codomanus, and the various fortunes of Alexander's successors; but only one great and final religious revolution." - Newcome.

Verse 7. And the desire of all nations shall come The present Hebrew Text is as follows, וְכָל הַגּוֹיִם יִשְׁתַּחֲוּוּ לְיְהוָה This is a difficult place if understood of a person: but חֶמְדָּתָה chemdath, desire, cannot well agree with כָּל הַגּוֹיִם, they shall come. It is true that some learned men suppose that חֶמְדָּתָה chemdath, desirable things, may have been the original reading: but this is supported by no MS., nor is כָּל found in the singular number in any. It is generally understood of the desirable or valuable things which the different nations should bring into the Temple; and it is certain that many rich presents were brought to this Temple. All are puzzled with it. But the principal difficulty lies in the verb יִשְׁתַּחֲוּוּ u-bau, they shall come. If we found חֶמְדָּתָה יִשְׁתַּחֲוּוּ u-baah chemdath, in the singular, then it would read as in our Text. And the desire of all nations shall come: but no such reading appears in any MS.; nor is it fairly acknowledged except by the Vulgate, which reads Et veniet desideratus cunctis gentibus, "And that which is desired;" or, "the desired Person shall come to all nations." In ver. 7, God says He will shake or stir up all nations, that these nations shall bring their desirable things; that the house shall be filled with God's glory; that the silver and gold which these nations are represented as bringing by way of gifts are the Lord's; and that the glory of this latter house shall exceed the former. Bp. Chandler labours to vindicate the present translation; but he makes rash assertions, and is abandoned by the

12 If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

13 Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.

14 Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord; and so is every work of their hands; and that which they offer there is unclean.

15 And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the Lord:

16 Since those days were, when one came to a heap of twenty measures, there were but ten: when one came to the press-fat for to draw out fifty vessels out of the press, there were but twenty.

17 I smote you with blasting and with mildew and with hail in all the labours of your hands; yet ye turned not to me, saith the Lord.

18 Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, consider it.

19 Is the seed yet in the barn? or yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless you.

20 And again the word of the Lord came unto Haggai in the four and twentieth day of the month, saying,

21 Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth;

22 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

23 In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet; for I have chosen thee, saith the Lord of hosts.

o Numh. 18. 11.—q Thim. 1. 15.—r Ch. 1. 5.—s Ch. 1. 6. 8. Zech. 8. 18.—t Dent. 22. 22. 1. Kings 2. 27. Ch. 1. 8. Amos 4. 8.—u Ch. 1. 11.—v Jer. 5. 2. Amos 4. 6. 9. 2. 16. 11.—w Zech. 8. 8.

v Zech. 8. 12.—x Ch. 1. 14.—y Jer. 6. 7. Hab. 2. 22.—z Dan. 2. 44. Matt. 24. 1.—a Mic. 6. 16. Zech. 4. 6. 8. 9. 10.—b Cant. 8. 6. Jer. 22. 24. Ezekiel. 42. 12. 1. Isa. 42. 1. 4. 2. 10.

Hebrew Text. That כָּבֵה, to come, is often used in the sense of bring, and that חֶמְדָּה chemdah, desire, may be considered as the plural for חֶמְדָּה, or the point, hole, instead of the פֶּה, and thus mean desirable things, will not be denied by those who are acquainted with the genius and construction of the Hebrew language. Bp. Chandler thinks that כָּבֵה come, cannot be used of things, but of persons only. Here he is widely mistaken, for it is used of days perpetually; and of the ark, 2 Sam. vi. 9; and of mountains coming against Jerusalem, Jer. xxxii. 24; and of trees coming to adorn the Temple, Isaiah lx. 13; and of silver and gold coming into the Temple, Josh. vi. 19; and Jer. vi. 20. Why doth incense come to me? See Abp. Secker's Notes. I cannot see how the words can apply to Jesus Christ, even if the construction were less embarrassed than it is; because I cannot see how He could be called the DESIRE of ALL NATIONS. The whole seems to be a metaphorical description of the church of Christ; and of His filling it with all the excellencies of the Gentile world, when the fullness of the Gentiles shall be brought in.

Verse 9. And in this place will I give peace] *shalom*, a peace-offering, as well as peace itself; or Jesus Christ, who is called the Prince of peace, through whom peace is proclaimed between God and man, between man and his fellows; and through whom peace is established in the disconsolate soul. And at this Temple, this peace was first promulgated and proclaimed.

But it is said that the glory of this latter house shall be greater than of the former. Now this cannot be said, because Jesus Christ made His personal appearance in that Temple, or rather in that built by Herod: for though we allow that Jesus Christ is equal with God, we do not grant that he is greater. Now the first Temple was the dwelling place of God: here He manifested His glory between the cherubim, and it was His constant residence for more than four hundred years. But the glory of this latter house was greater, because that, under it, the grand scheme of human salvation was exhibited, and the redemption price paid down for a lost world. As all probably applies to the Christian church, the real house of God, its glory was most certainly greater than any glory which was ever possessed by that of the Jews. See on ver. 22, 23.

Verse 10. In the four and twentieth day of the ninth month] Three months after they had begun to rebuild the Temple, Haggai is ordered to go and put two questions to the priests. 1. If one bear holy flesh in the skirt of his garment, and he touch any thing with his skirt,—is that thing made holy? The priests answered, No! ver. 12. 2. If one has touched a dead body, and thereby became unclean,—does he communicate his uncleanness to whatever he may touch? And the priests answered, Yes! ver. 13.

Verse 14. Then answered Haggai—so is this people] As an unclean man communicates his uncleanness to every thing he touches, so are ye unclean; and whatever ye have hitherto done is polluted in the sight of God. For your neglect of my Temple has made you unclean, as if you had contracted legal pollution by touching a dead body.

Verse 16. Since those days were] I have shewn my

displeasure against you, by sending blasting and mildew; and so poor have been your crops, that a heap of corn which should have produced twenty measures, produced only ten; and that quantity of grapes which in other years would have produced fifty measures, through their poverty, smallness, &c. produced only twenty. And this has been the case ever since the first stone was laid in this Temple: for your hearts were not right with me, and therefore I blasted you in all the labours of your hands; and yet ye have not turned to me, ver. 17.

Verse 18. Consider now from this day] I will now change my conduct towards you: from this day that ye have begun heartily to rebuild my Temple, and restore my worship, I will bless you. Whatever you sow, whatever you plant, shall be blessed; your land shall be fruitful, and ye shall have abundant crops of all sorts.

Verse 20. Again the word of the Lord came] This was a second communication in the same day.

Verse 21. I will shake the heavens and the earth] Calmet supposes that the invasion of Cambyses, and his death, are what the prophet has in view, by this shaking of the heavens and the earth: but this invasion and defeat happened three years before they had begun to work at the Temple;—and how could it be made a matter of interest to Zerubbabel. Calmet answers this by translating the words in the past tense; and shews that the fact was recalled to Zerubbabel's attention, to fix his confidence in God, &c. Bp. Newcome says, we may well understand this and the twenty-second verse of the calamity undergone by Babylon in the reign of Darius; of the Macedonian conquests in Persia; and of the wars which the successors of Alexander waged against each other: and others understand it of the Romans.

Verse 23. In that day, saith the Lord] Some think, says this same learned writer, that Zerubbabel is put here for his people and posterity: but it may well be said that the commotions foretold began in the rebellion of Babylon, which Darius besieged and took: and exercised great cruelties upon its inhabitants. Herod. lib. iii. sect. 220. Justin. i. 10. Prideaux places this event in the fifth year of Darius; others, with more probability, in the eighth year. Compare Zech. ii. 9.

And will make thee as a signet] I will exalt thee to high dignity, power, and trust, of which the seal was the instrument or sign in those days. Thou shalt be under my peculiar care, and shalt be to me very precious. See Jer. xxii. 24; Cant. viii. 6; and see the Notes on these two places.

For I have chosen thee] He had an important and difficult work to do, and it was necessary that he should be assured of God's especial care and protection during the whole.

On the three last verses of this prophecy a sensible and pious correspondent sends me the following illustration, which I cheerfully insert. Though in many respects different from that given above, yet I believe that the kingdom of Christ is particularly designed in this prophecy.

"I think there is an apparent difficulty in this passage, because the wars of the Persians and Babylonians were not so interesting to the rising commonwealth of the Jews, as many subsequent events of less note in the world, but which were more directly levelled at their own national

prosperity; and yet neither the one nor the other could be termed 'a shaking of the heavens and the earth, and an overthrow of the throne of kingdoms.'

"I know not if the following view may be admitted as an explanation of this difficult passage. I take 'the shaking of the heavens and earth' here, (as in ver. 6,) to have a more distant and comprehensive meaning than can belong to Zerubbabel's time, or to his immediate posterity; and that it extends not only to the overthrow of kingdoms then existing, but of the future great monarchies of the world; and not excepting even the civil and ecclesiastical establishment of the Jews themselves. For I take 'the heavens' in the prophetic language uniformly to design the true church, and never the superstitions and idols of the nations.

"What then are we to understand by the promise made to Zerubbabel, 'I will make thee as a signet.' In the first place, the *restitution* of the religious and civil polity of the people of Israel, conformably to the promises afterwards given in the *four* first chapters of Zechariah. And, secondly, as the royal signet is the instrument by which kings give validity to laws, and thereby unity and consistency to their empire; so Jehovah, the God and King of Israel, condescends to promise He will employ Zerubbabel as his instrument of gathering and uniting the people again as a distinguished nation; and that such should be the *permanency* of their political existence, that whilst other nations and mighty empires should be overthrown, and their very names blotted out under heaven, the Jews should ever remain a distinct people, even in the wreck of their own government, and the loss of all which rendered their religion splendid and attractive.

"In confirmation of this interpretation, I would refer to the threatening denounced against Jeconiah (called Coniah, Jer. xxii.) the last reigning king of Judah, and the

progenitor of Zerubbabel. I apprehend I may be authorized to read Jer. xxii. 24, thus:—'As I live, saith the Lord, though Coniah the son of Jehoiakim, king of Judah, be the signet upon my right-hand, yet will I pluck thee thence, and I will give thee into the hand of them that seek thy life,' &c.

"If it be considered that the kings of Judah were in an *especial* and peculiar manner the delegates of Jehovah, governing in His name and by His authority; a peculiar propriety will appear in their being resembled to *signets*, (or royal seals contained in rings.) Compare Gen. xli. 42; Esther iii. 10, 12; chap. viii. 2, 8; Daniel vi. 7. And the promise to Zerubbabel will be equivalent to those which clearly predict the preservation of the Jewish people by the Divine command, see Zech. chap. ii; and the faithfulness of God to His covenant concerning the Messiah, who should be born of the seed of Abraham, and in the family of David, of whose throne He was the rightful Proprietor.

"According to this view, by the promise 'In that day,—I will make thee as a signet,' &c. must be understood that the preservation of the Jews as a distinct people, when all the great empires of the heathen were overthrown, would manifest the honour now conferred on Zerubbabel, as the instrument of their restoration after the Babylonish captivity. Thus the promise to Abraham, Gen. xii.—'I will make of thee a great nation,—and in thee shall all families of the earth be blessed,' evidently referred to a very distant future period; and the honour connected with it could not be enjoyed by Abraham during his mortal life.

M. A. B."

I think, however, that we have lived to see the spirit of this prophecy fulfilled. The earth has been shaken; another shaking, and time shall be swallowed up in eternity.

INTRODUCTION

TO THE BOOK OF

THE PROPHET ZECHARIAH.

ZECHARIAH, the eleventh of the Twelve Lesser Prophets, was son of Berechiah, and grandson of Iddo. He returned from Babylon with Zerubbabel; and began to prophesy in the second year of the reign of Darius, son of Hystaspes, in the year of the world 3484; before Christ, 516; before the vulgar era, 520; in the eighth month of the holy year; and two months after Haggai had begun to prophesy.

These two prophets, with united zeal, encouraged at the same time the people to go on with the work of the Temple, which had been discontinued for some years.

The time and place of the birth of Zechariah are unknown. Some will have him to have been born at Babylon, during the captivity; others think he was born at Jerusalem, before the tribes of Judah and Benjamin were carried away. Some maintain that he was a priest: but others affirm that he was no priest. Many say he was the immediate son of Iddo; others believe, with much more reason, that he was son of Berechiah, and grandson of Iddo.

He has been confounded with one Zechariah, the son of Barachiah, who lived in the time of Isaiah; and with Zachariah, the father of John the Baptist; which opinion is plainly incongruous. Lastly, he has been thought to be Zechariah the son of Barachiah, whom our Saviour mentions, and says he was killed between the Temple and the altar; though no such thing is any where said of our prophet. A tomb is shewn to this day at the foot of the Mount of Olives which, it is pretended, belongs to the prophet Zechariah. *Dorotheus* maintains that he was buried in a place called Bethariah, one hundred and fifty furlongs from Jerusalem.

Zechariah is the longest and the most obscure of all the Twelve Lesser Prophets. His style is interrupted, and without connexion. His prophecies concerning the Messiah are more particular and express than those of the other prophets. Some modern critics, as *Mede* and *Hammond*, have been of opinion that the ninth, tenth, and eleventh Chapters of this prophet were written by Jeremiah; because in Matthew, chap. xxvii. 9, 10, under the name of Jeremiah, we find quoted Zechariah (chap. xi. 12;) and as the aforesaid Chapters make but one continued Discourse, they concluded from thence that all three belonged to Jeremiah. But it is much more natural to suppose that by some unlucky mistake the name of Jeremiah has slipped into the Text of St. Matthew instead of that of Zechariah.

The Prophet Zechariah exactly foretold the siege of Babylon by Darius, son of Hystaspes. This prince laid siege to this rebellious city at the beginning of the fifth year of his reign, and reduced it at the end of twenty months. The prophets Isaiah and Jeremiah had foretold this calamity, and had admonished the Jews that inhabited there to make their escape when they perceived the time draw nigh. Isaiah says to them, *Go ye forth of Babylon, see from the Chaldeans; with a voice of singing, declare ye, tell this, utter it even to the end of the earth; say ye, the Lord hath redeemed his servant Jacob.* And Jeremiah says, *Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks.* And elsewhere, *Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity: for this is the time of the Lord's vengeance, He will render unto her a recompense.* Lastly, Zechariah, a little before the time of her fall, writes thus to the Jews, that were still in this city: *Ho! ho! come forth and flee from the land of the north, saith the Lord; for I have spread you abroad as the four winds of heaven, saith the Lord. Deliver thyself, O Sion, that dwellest with the daughter of Babylon. For thus saith the Lord of hosts, after the glory hath he sent me unto the nations which spoiled you, for he that toucheth you, toucheth the apple of His eye. For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants; and ye shall know that the Lord of hosts hath sent me.*

It is probable that the Jews took advantage of these admonitions, and returned from Babylon into their own country; or, at least, withdrew into a place of more security till the city was taken. We do not hear, either from the history or the prophecies, that they suffered any thing by this siege, or that Darius, son of Hystaspes, bore them any grudge for the revolt of Babylon; which seems to indicate that they had no part in it.

The Mohammedans do not distinguish between the prophet Zechariah, and Zachariah, the father of John the Baptist. Some of them make him to be descended from David, and others from Levi. By an anachronism that is still more insupportable, these confound Mary, the mother of Jesus Christ, with Mary, or Miriam, the sister of Moses, which they derive even from the Koran itself.

The Author of *Tarik Montekhib* relates, that when Jesus Christ was born of the Virgin, the prophet Zechariah could not believe that a child could be born without a father; and that, declaring his sentiments upon this point, the Jews entertained a suspicion of him, and obliged him to betake himself to flight. He withdrew; and hid himself in a hollow oak, which the Jews sawed in two.

Such is the ignorance of the Mussulmans in the history both of the Old and New Testaments.

THE BOOK OF THE PROPHET ZECHARIAH.

Chronological Notes relative to this Book.

Year from the Creation, according to Archbishop Usher, 3934.—Year of the Julian Period, 4194.—Year of the Jewish era of the world, 3211.—Year from the Flood, 1828.—Year from the western of A.D., 50, 2401.—Year since the first celebration of the Olympic games in Elis, by the Idæi Dacryli, 551.—Year since the destruction of Troy according to the general account, 954.—Year since the foundation of the monarchy of the Israelites by the Divine appointment of Saul to the royal dignity, 576.—Year from the foundation of Solomon's temple, 1027.—Year from the division of Solomon's monarchy into the kingdoms of Israel and Judah, 432.—Year since the re-establishment of the Olympic games in Elis by Lyceus, Iphitus, and Cleostratus, 303.—Year since the conquest of Ctesiphon at Olympia, usually called the First Olympiad, 27.—First year of the sixty-fourth Olympiad.—Year from the building of Rome, according to the Varroian or generally received computation, 234.—Year from the building of Rome, according to Cato and the Fasti Comitiarum, 231.—Year from the building of Rome, according to Polybius the historian, 234.—Year from the building of Rome, according to Fabius Pictor, 235.—Year of the era of Nabonassar, 225.—Year since the destruction of the kingdom of Israel by Shalmaneser, king of Assyria, 524.—Year since the destruction of the kingdom of Judah, by Nebuchadnezzar, king of Babylon, 585.—Year since the destruction of the Chaldeans empire by the Persians, 539.—Year before the birth of Christ, 515.—Year before the vulgar era of Christ's nativity, 520.—Cycle of the Sun, 21.—Cycle of the Moon, 11.—Second year of Darius I. king of Persia.—Twenty-eighth year of Amyntas, king of Macedonia.—Seventh year of Demetrius, king of Macedonia, of the family of the Phocæans.—Eleventh year of Clodius, king of Macedonia, of the family of the Eurythæulæ.—Fiftieth year of Tarquinius Superbus, the last king of the Romans. This was about twelve years before the commencement of the consular government.—According to some chronologists this was the age of Confucius.

CHAPTER I.

The Prophet earnestly exhorts the people to repentance, that they may escape such punishments as had been inflicted on their fathers, 1-6. The vision of the *Angel*, with the signification, 7-11. The angel of the *Lord* successfully intercedes in behalf of Jerusalem, 12-17. The vision of the *four horns*, and of the *four carpenters*, 18, 21.

IN the eighth month, * in the second year of Darius, came the word of the LORD ^{unto} Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

2 The LORD hath been sore displeased with your fathers.

3 Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

4 Be ye not as your fathers, * unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the LORD.

5 Your fathers, where are they? and the prophets, do they live for ever?

6 But * my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways,

and according to our doings, so hath he dealt with us.

7 Upon the four and twentieth day of the eleventh month, which is the month *Sebat*, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

8 I saw by night, and behold * a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white.

9 Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be.

10 And the man that stood among the myrtle trees answered and said, * These are they whom the LORD hath sent to walk to and fro through the earth.

11 * And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and behold, all the earth sitteth still, and is at rest.

12 Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation * these threescore and ten years?

* Ezra 4. 24. Hag. 1. 1.—b Para 5. 1. Matt. 23. 35.—c Heb. with displeasure. d Jer. 25. 6. & 28. 15. Mic. 7. 18. Mal. 3. 7. Luke 15. 20. Jam. 4. 8.—e 2 Chron. 36. 15, 16.—f Jer. 31. 6. Jer. 2. 12. & 16. 11. Ezek. 18. 30. Hos. 14. 1.

g Lam. 5. 1.—h Or, overtake.—i Lam. 1. 18. & 2. 17.—k Josh. 5. 13. Rev. 6. 4. l Chap. 6. 2, 7.—m Or, boy.—n Heb. 1. 14.—o Psa. 103. 20, 21.—p Psa. 102. 13. Rev. 8. 10.—q Jer. 25. 11, 12. Dan. 9. 2. Ch. 7. 5.

NOTES ON CHAPTER I.

Verse 1. *In the eighth month, in the second year of Darius*] This was *Darius Hystaspes*; and from this date we find that Zechariah began to prophesy, just two months after *Haggai, son of Iddo*. There are a number of various readings on this name, *ויי ידו*, *ויי ידו*, both in MSS. and in Editions: but they are only different ways of writing the same name.

Verse 2. *The LORD hath been sore displeased with your fathers*.] For their ingratitude, idolatry, iniquity, and general rebellion.

Verse 3. *Turn ye unto me*] This shews that they had power to return, if they would but use it.

And I will turn unto you] I will shew you mercy, and grant you salvation, if you will use the grace I have already given you. Men are lost, because they turn not unto God: but no man is lost because he had not power to return. God gives this, and He will require it. See ver. 1.

Verse 5. *Your fathers, where are they?*] Israel has been destroyed and ruined in the bloody wars with the *Assyrians*; and *Judah* in those with the *Chaldeans*.

The prophets, do they live for ever?] They also, who spoke unto your fathers, are dead: but their predictions remain; and the events, which have taken place according to those predictions, prove that God sent them.

Verse 6. *Did they not take hold of your fathers?*] Every thing happened according to the predictions, and they were obliged to acknowledge this; and yet they would not turn from their evil way.

Verse 7. *Upon the four and twentieth day of the eleventh month*] This revelation was given about three months after the former, and two months after they had recommenced the building of the Temple.

Sebat] Answers to a part of our February. See Hag. ii. 18.

Verse 8. *I saw by night*] The time was emblematical of the affliction under which the Jews groaned.

A man] An angel in the form of a man;—supposed to have been the *Lord Jesus*; who seems to have appeared often in this way, as a prelude to His incarnation; see Jer. v. 13; Ezek. i. 26; Dan. vii. 13, and x. 5. The same probably that appeared to Joshua with a drawn sword, as the *Captain of the Lord's host*. Josh. v. 13—15.

A red horse] An emblem of war and bloodshed.

Among the myrtle trees] This tree was an emblem of peace; intimating that all war was shortly to end. But some think these trees are here the emblem of the true followers of Christ.

And behind him were there red horses] Probably pointing out the different orders of angels in the heavenly host, which are employed by Christ in the defence of His church. The different colours may point out the gradations in power, authority, and excellence, of the angelic natures which are employed between Christ and men.

Verse 9. *O my Lord, what are these?*] The angel here mentioned was distinct from those mentioned in the eighth verse;—he who talked with the prophet, ver. 13.

Verse 10. *The man that stood among the myrtle trees*] The Angel of the covenant, as above, ver. 11.

Whom the Lord hath sent] Who are constituted guardians of the land.

Verse 11. *All the earth sitteth still, and is at rest.*] There is general peace through the Persian empire, and other states connected with Judea: but the Jews are still in affliction; their city is not yet restored, nor their Temple built.

Verse 12. *Then the angel of the Lord*] He who was among the myrtles,—the Lord Jesus.

O LORD of hosts, how long] Jesus Christ was not only the *Lamb slain from the foundation of the world*, but was always the sole *Mediator* and *Intercessor* between God and man.

These threescore and ten years?] This cannot mean

CHAPTER II.

13 And the LORD answered the angel that talked with me with good words and comfortable words.

14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy.

15 And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction.

16 Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.

17 Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.

18 Then lifted I up mine eyes, and saw, and behold four horns.

19 And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem.

20 And the LORD shewed me four carpenters.

21 Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.

The vision with which this Chapter opens, portended great increase and prosperity to Jerusalem. Accordingly Josephus tells us (Wars V. iv. 2.) that "the city, overflowing with inhabitants, extended beyond its walls," (as predicted in the fourth verse, and acquired fresh glory during the time of the Maccabees, although these promises, and particularly the sublime image in the fifth verse, has certainly a still more pointed reference to the glory and prosperity of the Christian church as the latter days, 1-5. See Rev. xxi., xlii.) In consequence of these promises the Jews, still inhabiting Babylon and the regions round about, are called upon to hasten home, that they might not be left in the face of their enemies, who were destined to fall a prey to the nations which they had formerly subdued; God's great love and care for His people moving Him to glorify them by bounding all their adversities, 6-8. The most gracious promises of God's presence with His church, and her consequent increase and prosperity set forth in the remaining verses, 10-12, were to a certain extent fulfilled in the great number of proselytes made to Judaism after the return from the captivity; but shall be more fully accomplished after the restoration of the Jews in the favour of God under the Gospel. "For if the coming away of the natural Israel be the reconnoitring of the world, what shall the coming of them be but life from the dead?"

I LIFTED up mine eyes again, and looked, and behold a man with a measuring line in his hand.

2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.

3 And, behold, the angel that talked with me went forth, and another angel went out to meet him,

4 And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein:

5 For I, saith the LORD, will be unto her, a wall of fire round about, and will be the glory in the midst of her.

6 Ho, ho, come forth, and flee from the land

Jer. 20. 10.— Joel 2. 12. Ch. 3. 2.— 1 Sam. 47. 6.— Isa. 12. 1. & 54. 8. Ch. 2. 10. & 3. 2.— Ch. 2. 1. 2.— Heb. good.— x. 1 Sam. 51. 3.— y. 14. 1. Ch. 2. 12. & 3. 2. & Ezra 4. 1, 4. & 5. 2.

1 Sam. 75. 4. 5.— Esth. 8. 3.— Rev. 11. 1. & 21. 16.— Jer. 31. 31. Esth. 36. 10. 11.— Isa. 26. 1. Ch. 3. 2.— f. 1 Sam. 60. 19. Rev. 21. 23.— g. 1 Sam. 43. 29. & 31. 11. Jer. 1. 10. & 50. 2. & 51. 6. 45.

the duration of the captivity, for that was nearly twenty years past. It must mean simply the time that had elapsed from the destruction of the Temple to the time in which the angel spoke. As the Temple was destroyed in the nineteenth year of Nebuchadnezzar, and this vision took place in the second year of Darius, the term of seventy years was completed, or nearly so, between these two periods.

Verse 13. The LORD answered the angel] And the angel told the prophet that the answer was gracious and comfortable. This answer is given in the next verse.

Verse 14. I am jealous for Jerusalem] I have for them a strong affection; and indignation against their enemies.

Verse 15. I was but a little displeased] I was justly displeased with my people, and I gave their enemies a commission against them: but they carried this far beyond my design by oppression and cruelty; and now they shall suffer in their turn.

Verse 16. I am returned to Jerusalem with mercies] Before, He came to them in judgments: and the principal mercy is,—the house of the Lord shall be rebuilt, and the ordinances of the Lord re-established.

And a line shall be stretched forth] The circuit shall be determined, and the city built according to the line marked out.

Verse 17. My cities—shall yet be spread abroad] The whole land of Judea shall be inhabited, and the ruined cities restored.

Verse 18. And behold four horns.] Denoting four powers, by which the Jews had been oppressed: the Assyrians, Persians, Chaldeans, and Egyptians. Or, these enemies may be termed four, in reference to the four cardinal points of the heavens, whence they came:—

- 1. NORTH. The Assyrians and Babylonians.
- 2. EAST. The Moabites and Ammonites.
- 3. SOUTH. The Egyptians.
- 4. WEST. The Philistines. See Martin.

Verse 20. Four carpenters] Four other powers who should defeat the powers intended by the horns. These are the same as the four chariots mentioned chap. vi. 1, 2, 3, 6, 7. The first was NABOPOLASSAR, father of Nebuchadnezzar, who overturned the empire of the Assyrians. The second was CYRUS, who destroyed the empire of the Chaldeans. The third was ALEXANDER the Great, who destroyed the empire of the Persians. And the fourth was PROBLEMY, who rendered himself master of Egypt. Some of these had already been cast down;—the rest were to follow. Calmet gives this interpretation, and vindicates it at length.

Verse 21. These are come to fray them] To break, pound, and reduce them to powder. Fray, from the French, frayer, to rub. חרשים charashim signifies either carpenters or smiths; probably the latter are here intend-

ed, who came with hammers, files, and such like, to destroy these horns, which no doubt seemed to be of iron.

From a sensible correspondent I have received the following note:—

"The word we translate carpenters, (חרשים charashim) is a root which, according to Mr. Parkhurst, denotes silent thought, or attention; and in kal and hiphal, to contrive, devise secretly, or in silence; hence applied as a noun to an artificer of any kind, and to any work which disposes to silent attention. Thus, to pollers'-wars, Lev. vi. 25; Job ii. 8: and in many other places. So also to ploughing, Deut. xxii. 10; Prov. xx. 4; which requires constant attention to make 'the right-lined furrow.' Let it be remembered that in ancient times such works were more esteemed than the useless ones we have learned to admire. So again in Gen. xxiv. 21, and elsewhere, it implies to be silent, as in deep thought, or great attention.

"Now, it is evident that the purport of this vision is the same with the gracious declarations which precede it, viz. to express the return of the protecting mercies of God to His people,—delivering them from their enemies. I should therefore be inclined to render חרשים charashim, here, watchers, or inspectors, in the sense which our translators have rendered the Chaldee, ראי ר, a watcher, in the fourth chapter of Daniel, ver. 13; understanding thereby spirits of the heavens, which go forth from standing before the Lord of all the earth, Zech. vi. 5; and are described in the first vision as sent to walk to and fro through the earth. This gives to the whole narrative a sublime and important sense, affording us some glimpse of the Divine government by the ministration of angels, such as Jacob was favoured with in his vision at Bethel, and which our Saviour Himself informed Nathanael constituted part of the glory of His mediatorial kingdom. M. A. B."

NOTES ON CHAPTER II.

Verse 1. A man with a measuring line in his hand.] Probably a representation of Nehemiah, who got a commission from Artaxerxes Longimanus to build up the walls of Jerusalem; for hitherto it had remained without being enclosed.

Verse 4. Run, speak to this young man] Nehemiah must have been a young man when he was סאקע, sakké, or cup-bearer, to Artaxerxes.

As towns without walls] It shall be so numerous inhabited as not to be contained within its ancient limits. Josephus, speaking of this time, says, WAB, V. 4, 2, "The city, overflowing with inhabitants, by degrees extended itself beyond its walls."

Verse 5. I—will be unto her a wall of fire] Her safety shall consist in my defence. I shall be as fire round about her: no adversary shall be permitted to touch her. Much of this must refer to the New Jerusalem.

Verse 6. Flee from the land of the north] From

of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD.

7 Deliver thyself, O Zion, that dwellest with the daughter of Babylon.

8 For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.

9 For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

10 Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD.

11 And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.

12 And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

Dent. 28: 64. Ezek. 17: 21.—Rev. 18: 4.—1 Dent. 28: 10. Ps. 17: 5. 2 Thim. 1: 8.—1 Jm. 11: 15. & 19: 16.—Ch. 4: 9.—1 Jm. 15: 8 & 54. 1. Zeph. 3: 14.—Lev. 26: 12. Ezek. 37: 37. Ch. 8: 3. John 1: 11. 2 Cor. 6: 16.—1 Jm. 2: 2, 3, & 29: 22. & 29: 3, &c. Ch. 8: 24, 23.—p Ch. 3: 10.—1 Jm. 12: 49.—1 Ezek. 33: 33. Ver. 2.

Chaldea, Persia, and Babylon, and where several of the Jews still remained. See ver. 7.

Verse 8. [After the glory] After your glorious deliverance from the different places of your dispersion; He hath sent me unto the nations which spoiled you, that they may fall under grievous calamities, and be punished in their turn. On Babylon a great calamity fell, when besieged and taken by the Persians.

The following Note I received from a sensible pious correspondent:—

5. "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.

8. "For thus saith the Lord of hosts, who hath sent me, the future glory, (or the glory which is to come,) unto the nations which spoiled you; for he that toucheth you, toucheth the apple of His eye. Behold I will shake mine hand upon them, and they shall be a spoil to their servants; and ye shall know that the Lord of hosts hath sent me. Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah His portion in the Holy Land, and shall choose Jerusalem again.

"If in the eighth verse, כבוד אלהים may be rendered the future, or the glory that is to come, it will harmonize with the context as a prophecy of the Messiah; whereas in our English translation the words after the glory are unintelligible. And so the Seventy.

"It is evident the Person speaking is distinguished from the Lord of hosts, as being sent by Him; yet this Person sent is also called Jehovah; and the nations who shall be joined to Jehovah in that day are called His people; and He (the Person sent) will dwell in the midst of thee, (i. e. Zion) and shall inherit Judah his portion, &c.

"In confirmation of my view of the eighth verse, I think Exod. xxxiii. may be compared with it. Moses besought God that he would shew him His glory. Upon which it was said to him, 'Whilst my glory passeth by, I will put thee in a cleft of the rock, and will cover thee with my hand whilst I pass by; and I will take away my hand, and thou shalt see my rear.' Now as this was a fulfilment of Moses's request, who intreated to behold the glory, it follows that this אלהים was the Divine glory which alone he was capable of seeing.

"No man hath seen God at any time, the only begotten Son, (the Lord Jesus Christ) which is in the bosom of the Father, he hath declared Him." M. A. B.

Toucheth the apple of his eye] כבוד אלהים bebabath Eyno, the babeth of his eye. This is a remarkable expression. Any person, by looking into the eye of another, will see his own image perfectly expressed, though in extreme miniature, in the pupil. Does our English word babble or baby come from this? And does not the expression mean that the eye of God is ever on His follower; and that his person is ever impressed on the eye, the notice, attention, providence, and mercy, of God?

Verse 9. I will shake mine hand upon them] I will threaten first, and then stretch out my hand of judgment against them.

13 Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.

CHAPTER III.

While the Jews were rebuilding their Temple, their adversaries endeavoured to stop the work, Ezra v. This vision is therefore calculated to give them the strongest encouragement that God, after plucking them as brands out of the fire (or captivity of Babelian), would now give them up, but would continue to prosper and favour them; and that notwithstanding the interruptions they should meet with, the work should be finished under the gracious superintendance of Providence; and their high priest, clothed in his pontifical robes, would soon officiate in the holy of holies, &c. The subject is then, by an easy transition, applied to a much greater future deliverance and restoration, of which Joshua and his companions, delivered now, are declared to be figures or types; for that the Messiah or Branch, the great High priest typified by Joshua, would be manifested; and, like the principal stone represented in the vision, become the chief corner stone of His church; that the all-seeing eye of God would constantly guard it; and that by His atonement He would procure for it peace and pardon, &c.—10.

AND he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?

3 Now Joshua was clothed with filthy garments, and stood before the angel.

1 Dent. 28: 9.—1 Ch. 1: 17.—Hab. 2: 20. Zeph. 1: 7.—Psa. 68: 5. Jm. 57: 15. 1 Heb. 2: the habitation of his holiness, Dent. 28: 15. Jm. 23: 15.—Ezra. 1: 6.—Ps. 109: 6. Rev. 12: 10.—That is, an adversary.—1 Heb. to be his adversary.—Jude 9. f Ch. 1: 17. Rom. 8: 33.—g Amos 4: 11. Rom. 11: 5. Jude 23.—1 Jm. 64: 6.

A spoil to their servants] To those whom they had formerly subjected to their sway. As the Babylonians to the Medes and Persians; and so of the rest in the subversion of empires.

Verse 10. I will dwell in the midst of thee, saith the LORD] This must chiefly refer to the Christian church, in which God ever dwells by the power of His Spirit, as He had done by the symbol of His presence in the first Jewish Temple.

Verse 11. Many nations shall be joined to the LORD] This most certainly belongs to the Christian church. No nation or people ever became converts to the Jewish religion: but whole nations have embraced the faith of our Lord Jesus Christ.

Verse 12. The LORD shall inherit Judah his portion in the holy land] This is a promise of the final restoration of the Jews; and that they should be God's portion in their own land.

Verse 13. Be silent, O all flesh] Let all the nations of the world be astonished at this. God will arise and deliver this ancient people, and bring them into the glorious liberty of the sons of God.

NOTES ON CHAPTER III.

Verse 1. And he shewed me Joshua the high priest] The Angel of the Lord is the Messiah, as we have seen before; Joshua, the high priest, may here represent the whole Jewish people; and Satan, the grand accuser of the brethren. What the subject of dispute was, we perhaps learn from Jude 9. Michael and Satan disputed about the body of Moses. This could not refer to the natural body of the Jewish lawgiver, which had been dead about one thousand years; it must therefore refer to that body of laws given to the Jews by Moses, for the breach of which Satan, who was their tempter to disobedience, now comes forward as their accuser; that, exciting the justice of God against them, they may be all brought to perdition. There is a paranomasia here.

Satan standing at his right hand to resist him.] שטן Satan, signifies an adversary. שטן le-sitema, to be his adversary, or accuser.

Verse 2. Is not this a brand plucked out of the fire?] The Jews were nearly destroyed because of their sins; a remnant of them is yet left, and God is determined to preserve them. He has had mercy upon them, and forgiven them their sins. Wouldest thou have them destroyed? It is God that hath justified them,—who art thou that condemnest them? The Lord rebuke thee! God confound thee for what thou hast done, and for what thou desirest farther to do. It is evident that Jude 9 relates to this circumstance, being the very same phraseology as found here. See the Notes on Jude 9, where the subject is largely considered. With difficulty has this remnant escaped; and God will not permit fresh evils to fall upon them, by which they might be totally consumed. This was Satan's design, who accuses the followers of God day and night. See Rev. xii. 10.

Verse 3. Joshua was clothed with filthy garments] The Jewish people were in a most forlorn, destitute, and to all human appearance, despicable condition; and, besides all, they were sinful, and the priesthood defiled by idolatry; and nothing but the mercy of God could save them.

4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

6 And the angel of the LORD protested unto Joshua, saying,

7 Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

8 Hear now, O Joshua the highpriest, thou and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH.

9 For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

10 In that day, saith the LORD of hosts, shall

ye call every man his neighbour under the vine and under the fig tree.

CHAPTER IV.

The Prophet, overpowered by his last vision, is roused by the angel to behold another, 1; intervals also to assure the Jews of the success of Judah and Zerubbabel in building the Temple and overcoming every obstacle in the way; 12 as length, by the good providence of God, it should be finished, assist the joyful acclamations of the spectators, 3-10. The angel's explanation of the golden candlesticks, and of the two olive trees, 11-14.

AND the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep,

2 And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof:

3 And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

4 So I answered and spake to the angel that talked with me, saying, What are these, my lord?

5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

6 Then he answered and spake unto me, saying, This is the word of the LORD unto Zerub-

1. Isa. 61. 10. Rev. 18. 8. Luke 15. 22.—Exod. 28. 6. Ch. 6. 11.—Lev. 6. 25. 1 Kings 2. 3. Ezek. 44. 16.—m Or, ordinance.—n Dent. 17. 9. Mal. 2. 7.—o Heb. waken.—p Ch. 4. 16. & 6. 5.—q Psa. 71. 7. Isa. 6. 18. & 20. 3.—r Heb. men of wonder, or, signs, as Isa. 12. 11. & 24. 24.—s Jer. 22. 1. & 23. 5. & 28. 11. Ezek. 40. 25. 31.—t Isa. 4. 2. & 11. 1. Jer. 23. 6. & 33. 15. Ch. 6. 12. Luke 1. 75.

a Psa. 118. 22. Isa. 28. 16.—v Ch. 4. 10. Rev. 5. 6.—w Jer. 31. 26. & 32. 15. Mic. 7. 18. 19. Chap. 13. 1.—x Chap. 2. 11. Isa. 2. 11. & 24. 1. & 24. 2. & 24. 3. & 24. 4. & 24. 5. & 24. 6. & 24. 7. & 24. 8. & 24. 9. & 24. 10. & 24. 11. & 24. 12. & 24. 13. & 24. 14. & 24. 15. & 24. 16. & 24. 17. & 24. 18. & 24. 19. & 24. 20. & 24. 21. & 24. 22. & 24. 23. & 24. 24. & 24. 25. & 24. 26. & 24. 27. & 24. 28. & 24. 29. & 24. 30. & 24. 31. & 24. 32. & 24. 33. & 24. 34. & 24. 35. & 24. 36. & 24. 37. & 24. 38. & 24. 39. & 24. 40. & 24. 41. & 24. 42. & 24. 43. & 24. 44. & 24. 45. & 24. 46. & 24. 47. & 24. 48. & 24. 49. & 24. 50. & 24. 51. & 24. 52. & 24. 53. & 24. 54. & 24. 55. & 24. 56. & 24. 57. & 24. 58. & 24. 59. & 24. 60. & 24. 61. & 24. 62. & 24. 63. & 24. 64. & 24. 65. & 24. 66. & 24. 67. & 24. 68. & 24. 69. & 24. 70. & 24. 71. & 24. 72. & 24. 73. & 24. 74. & 24. 75. & 24. 76. & 24. 77. & 24. 78. & 24. 79. & 24. 80. & 24. 81. & 24. 82. & 24. 83. & 24. 84. & 24. 85. & 24. 86. & 24. 87. & 24. 88. & 24. 89. & 24. 90. & 24. 91. & 24. 92. & 24. 93. & 24. 94. & 24. 95. & 24. 96. & 24. 97. & 24. 98. & 24. 99. & 24. 100.

Verse 4. Take away the filthy garments] The Jews were sackcloth in times of public calamity; probably, the filthy garments refer to this. Let their clothing be changed. I have turned again their captivity; I will fully restore them, and blot out all their iniquities.

Verse 5. A fair mitre upon his head] To signify that he had renewed to him the office of the high priesthood, which had been defiled and profaned before. The mitre was the bonnet which the high priest put on his head, when he entered into the sanctuary, Exod. xxviii. 4, &c.

Clothed him with garments] Referring to the vestments of the high priest. The true High Priest, which is over the house of God, will establish His office among them, when they shall acknowledge Him as their Messiah, and seek redemption in the blood of the sacrifice which He has offered for their sins; and not for theirs only, but for the sins of the whole world.

Verse 7. If thou wilt walk in my ways] If ye, Israelites, priests and people, now restored to your own land, will walk in my ways, &c., ye shall be a part of my family; and have places, mansions in an eternal glory, with all them that are sanctified.

Verse 8. O Joshua—thou, and thy fellows] Thy countrymen, who have now returned from your captivity, in a very wonderful manner. מִשְׁפַּחַת אֲנֹשֶׁת מוֹפֶת, figurative men, men whose office and ministration prefigured the Lord Jesus Christ; and therefore it is immediately added;—I will bring forth my servant the BRANCH. Abp. Newcome thinks this means Zerubbabel, so called because he was the grandson of Jehoiakim or Jeconiah, king of Judah, Matt. i. 12, and heir to the throne of Judah. The Chaldee has, My Servant the Messiah. See the Note on Isa. iv. 2. I think the word cannot apply to Zerubbabel, except as a type of Christ; in that sense it may be understood of Him. See chap. vi. 11, 12.

Verse 9. For behold, the stone that I have laid] Alluding no doubt to the foundation stone of the Temple: but this represented Christ Jesus. "Behold I lay in Zion for a foundation stone, a tried stone, a precious corner stone, a sure foundation." Isa. xxviii. 16. This means Christ, and none other; on Him His whole church rests, as a building does on its foundation.

Upon one stone shall be seven eyes] This is supposed to mean the providence of God, as under it all the work should be completed.

There may be an allusion to the seven counsellors which stood always about the persons of the Asiatic sovereigns; and those who were the governors of provinces were termed the eyes of the king. To this there is an allusion in Rev. i. 4. In Christ there is a plenitude of wisdom, power, goodness, mercy, truth, love, and compassion, to direct, protect, save, uphold, purify, govern, and preserve, all the souls that trust in Him.

I will engrave the graving thereof] This is an allusion to engraving precious stones; in which the ancients

greatly excelled. Heads, animals, and various devices, were the subjects of those engravings. But what was this engraving? Was it not the following words? "I will remove the iniquity of that land in one day;"—and was not this done when Jesus Christ expired upon the cross? This was the grand, the only atonement, satisfaction, and sacrifice, for the sins of the whole world. Does not our Lord refer to this place, John xi. 27, *Forasmuch as my Father sealed; and the inscription there was, This is my beloved Son, in whom I am well pleased.* See the Note on the above passage.

Verse 10. Shall ye call every man his neighbour] See on Isa. xxxv. 16. Every one shall be inviting and encouraging another to believe on the Lord Jesus Christ; and thus taste and see that God is good. See on Isa. ii. 2, 3. And there shall be the utmost liberty to preach, believe on, and profess the faith of our Lord Jesus Christ.

NOTES ON CHAPTER IV.

Verse 1. The angel—came again, and waked me] Abp. Newcome considers this vision as represented on the same night, chap. i. 8, with the preceding ones. See the latter part of ver. 10, compared with chap. iii. 9. After some interval the Prophet, overpowered with the vision which had been presented to him, was awakened from his prophetic trance as from a sleep.

Verse 2. A candlestick all of gold] This candlestick is formed in some measure after that of the sanctuary, Exod. xxvi. 31, 32; but in that of the sanctuary there was no bowl, nor seven pipes, nor seven lamps, nor the two olive trees. The two olive trees were to supply the bowl with oil; the bowl was to communicate the oil to the seven pipes; and the seven pipes were to supply the seven lamps. In general; the candlestick, its bowl, pipes, lamps, and olive trees, are emblems of the pure service of God, and the grace and salvation to be enjoyed by His true worshippers. The candlestick may however represent the whole Jewish state, ecclesiastical and civil; the oil, producing the light, the grace and mercy of God; and the two olive trees, the Source of infinite love, whence that grace proceeds. The pipes may signify all means of grace; and the seven lamps, the perfection and abundance of the light and salvation provided. Some may take them in the following way:—1. The olive trees,—the Divine goodness, yield the oil from the olive berry, which is its fruit. 2. From each comes a pipe to convey the oil to the bowl. 3. This oil is collected in the bowl, which is supposed to represent Jesus, the great Mediator, through whom alone all grace and mercy descend to man. 4. The seven pipes,—the various means of grace,—reading, hearing, prayer, sacraments, &c. through which Christ dispenses His grace and blessing to His followers. 5. The seven lamps,—the Spirit of God in its plenitude of graces, gifts, and light, dispensed to the Christian church.

Verse 6. This is the word of the LORD unto Zerubbabel]

babel, saying, 'Not by ¹ might, nor by power, but by my Spirit, saith the LORD of hosts.

7 Who art thou, ² O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth ¹ the headstone thereof ² with shoutings, crying, Grace, grace unto it.

8 Moreover the word of the LORD came unto me, saying,

9 The hands of Zerubbabel ¹ have laid the foundation of this house; his hands ² shall also finish it; and ³ thou shalt know that the ⁴ LORD of hosts hath sent me unto you.

10 For who hath despised the day of ¹ small things? ² for they shall rejoice, and shall see the ³ plummet in the hand of Zerubbabel with those seven; ⁴ they are the eyes of the LORD, which run to and fro through the whole earth.

11 Then answered I, and said unto him, What are these ¹ two olive trees upon the right side of the candlestick and upon the left side thereof?

12 And I answered again, and said unto him, What be these two olive branches which ¹ through the two golden pipes ² empty ³ the golden oil out of themselves?

13 And he answered me and said, Knowest thou not what these be? And I said No, my lord.

14 Then said he, ¹ These are the two ² anointed ones, ³ that stand by ⁴ the LORD of the whole earth.

CHAPTER V.

The vision of the large flying roll with the angel's explanation, 1-4. The vision of the ephah and of the woman sitting on it, with the signification, 5-11.

OL. cir. LXX. 2. Tur. Super. R. Rom. cf. an. 11. **T**HEN I turned and lifted up mine eyes, and looked, and beheld a flying ^d roll.

2 And he said unto me, What seest thou?

h Hos. 1. 7-4. Or, army.—k Jer. 51. 25. Matt. 21. 21.—l Psa. 118. 22.—m Ezra 3. 11, 12.—n Ezra 3. 16.—o Ezra 6. 16.—p Ch. 2. 9, 11. & 6. 15.—q Isa. 66. 18. Ch. 2. 8. r Hag. 2. 3.—s Or, since the seven eyes of the LORD shall rejoice.—t Heb. stone of an. u 3 Chron. 16. 8. Prov. 15. 3. Ch. 3. 2.—v Ver. 3.—w Heb. by the hand.—x Or, empty

This prince was in a trying situation, and he needed especial encouragement from God; and here it is:—

Not by might (of thy own) nor by power, (authority from others) but by my Spirit! The providence, authority, power, and energy, of the Most High. In this way shall my Temple be built; in this way shall my church be raised and preserved. No secular arm, no human prudence, no earthly policy, no suits at law, shall ever be used for the founding, extension, and preservation, of my church. But the spirit of the world says,—“These are all means, to which we must have recourse; otherwise the cause of God may be ruined.” Satan, thou liest!

Verse 7. O great mountain? The hindrances which were thrown in the way; the legal prohibition to discontinue the building of the Temple.

Before Zerubbabel—a plain The sovereign power of God shall remove them. March on, Zerubbabel; all shall be made plain and smooth before thee. I have given thee the work to do, and I will remove all hindrances out of thy way.

He shall bring forth the headstone As he has laid the foundation stone, so shall he put on the headstone; as he has begun the building, so shall He finish it.

With shoutings The universal acclamation of the people.

Grace, grace unto it. How beautiful is this structure! May the favour of God ever rest upon it; and be manifested in it.

Verse 10. Who hath despised the day of small things? The poverty, weakness, and unfriended state, of the Jews. It was said, What do these feeble Jews? Will they build, &c.? No. But God will build by them, and perfect His building too.

And shall see the plummet in the hand of Zerubbabel He is master builder under God, the Grand Architect.

Those seven—are the eyes of the Lord Either referring to His particular and especial providences; or to those ministering spirits, whom he had employed in behalf of the Jews, to dispense the blessings of that Providence.

Verse 11. What are these two olive-trees? See on ver. 2.

Verse 12. What be these two olive branches? That is, two boughs laden with branches of olive berries.

Verse 14. These are the two anointed ones] Joshua, the high priest; and Zerubbabel, the governor. These are anointed,—appointed by the Lord; and stand by him—the one to minister in the ecclesiastical, the other in the civil state.

Probably we may not be able to comprehend the whole

And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits.

3 Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it.

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

5 Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth.

6 And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their resemblance through all the earth.

7 And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah.

8 And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

out of themselves oil into the gold.—y Heb. the gold.—z Rev. 11. 4.—a Heb. sons of oil. b Ch. 2. 7. Luke 1. 15.—c See Josh. 2. 11, 12. Chap. 6. 5.—d Ezek. 2. 2.—e Mal. 4. 6. f Or, every one of these people that stealeth holdeth himself guiltless, as it doth g Lev. 19. 15. Ch. 3. 17. Mal. 3. 5.—h See Lev. 14. 45.—i Or, ugly piece.

of this hieroglyphical vision; for even the interpreting angel does not choose to answer the question relative to this, which were put to him by the Prophet. See ver. 4, and 11. But though the particulars are hard to be understood; yet the general meaning has, I hope, been given.

NOTES ON CHAPTER V.

Verse 1. Behold, a flying roll.] This was twenty cubits long, and ten cubits broad; the Prophet saw it expanded, and flying. Itself was the catalogue of the crimes of the people; and the punishment threatened by the Lord. Some think the crimes were those of the Jews; others, those of the Chaldeans.

Verse 3. Every one that stealeth—and every one that sweareth] It seems that the roll was written both on the front and back: stealing and swearing are supposed to be two general heads of crimes; the former, comprising sins against men; the latter, sins against God. It is supposed that the roll contained the sins and punishments of the Chaldeans.

Verse 4. Into the house of him] Babylon, the house or city of Nebuchadnezzar, who was a public plunderer, and a most glaring idolater.

Verse 6. This is an ephah that goeth forth] This, among the Jews, was the ordinary measure of grain. The woman in the ephah is supposed to represent Judea, which shall be visited for its sins; the talent of lead on the ephah, within which the woman was inclosed,—the wrath of God, bending down this culprit nation, in the measure of its sins; for the angel said, This is wickedness; that is, the woman represents the mass of iniquity of this nation.

Verse 9. There came out two women] As the one woman represented the impurity of the Jewish nation; so these two women who were to carry the ephah, in which the woman iniquity was shut up, under the weight of a talent of lead, may mean the desperate UNBELIEF of the Jews in rejecting the Messiah; and that IMPURITY, or universal corruption of manners, which was the consequence of their unbelief, and brought down the wrath of God upon them. The strong wings, like those of a stork, may point out the power and swiftness with which Judea was carried on to fill up the measure of her iniquity, and to meet the punishment which she deserved.

Between the earth and the heaven.] Sins against God and MAN; sins which heaven and earth contemplated with horror.

Or the Babylonians and Romans may be intended by the two women, who carried the Jewish ephah to its final

11 And he said unto me, ' To build it a house in ' the land of Shinar : and it shall be establish- ed, and set there upon her own base.

CHAPTER VI.

The vision of the four chariots drawn by several sorts of horses, 1-8. The other vision in this Chapter may refer, in its primary sense, to the establishment of the civil and religious polity of the Jews under Joshua and Zerubbabel; but relates, in a fuller sense, to the Messiah, and to that spiritual kingdom of which He was to be both King and Highpriest. In Him all these types and figures were verified: in Him all the promises are yea and amen, 9-15.

OL. cir. 1, X.V. 2
Tar. Super. Reg.
Rom. cir. an. 16

AND I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains: and the mountains were mountains of brass.

2 In the first chariot were ^a red horses; and in the second chariot ^b black horses;

3 And in the third chariot ^c white horses; and in the fourth chariot grised and ^d bay horses.

4 Then I answered ^e and said unto the angel that talked with me, What *are* these, my lord?

5 And the angel answered and said unto me, ' These *are* the four ^f spirits of the heavens, which go forth from ^g standing before the Lord of the earth.

6 The black horses which *are* therein go forth into ^h the north country; and the white go forth after them; and the grised go forth toward the south country.

7 And the bay went forth, and sought to go

that they might ^h walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and spake unto me, saying, Behold these that go toward the north country have quieted my ⁱ spirit in the north country.

9 And the word of the Lord came unto me, saying,

10 Take of *them* of the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah.

11 Then take silver and gold, and make ^m crowns, and set *them* upon the head of Joshua the son of Josedech the highpriest;

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold ⁿ the man whose name is The ^o BRANCH; and he shall ^p grow up out of his place, ^q and he shall build the temple of the Lord.

13 Even he shall build the temple of the LORD; and he ^r shall bear the glory, and shall sit and rule upon his throne; and ^s he shall be a priest upon his throne; and the counsel of peace shall be between them both.

Jer. 20. 6, 23.—Gen. 10. 10.—Ch. 1. 8. Rev. 6. 4.—b Rev. 6. 4.—o Rev. 6. 2 d (Fr. strong.—Ch. 3. 10.—f Pam. 101. 4. Heb. 1. 7, 14.—g Or, winds.—h 1 Kings 22. 19. Dan. 7. 18. Ch. 4. 16. Luke 1. 19.—i Jer. 1. 16.—g Gen. 13. 17. Ch. 1. 10.

punishment. The Chaldeans ruined Judea before the advent of our Lord; the Romans, shortly after.

Verse 11. *To build it a house in the land of Shinar*] The land of Shinar means Babylon; and Babylon means Rome, in the Apocalypse. The building the house for the woman imprisoned in the ephah may signify, that there should be a long captivity under the Romans, as there was under that of Shinar or Babylon, by which Rome may here be represented. That house remains to the present day: the Jewish woman is still in the ephah; it is set on its own base, continues still as a distinct nation; and the talent of lead, God's displeasure, is still on the top. O Lord, save thy people, the remnant of Israel!

NOTES ON CHAPTER VI.

Verse 1. *There came four chariots*] Four monarchies or empires. This is supposed to mean the same with the vision of the four horns, in chap. i.

Mountains of brass.] The strong barriers of God's purposes, which restrained those powers within the times and limits appointed by Jehovah.

Verse 2. *In the first chariot were red horses*] The empire of the Chaldeans, which overthrew the empire of the Assyrians.

The second chariot, black horses] The empire of the Persians, founded by Cyrus, which destroyed the empire of the Chaldeans.

Verse 3. *The third chariot, white horses*] The empire of the Greeks, founded by Alexander the Great, which destroyed the empire of the Persians.

The fourth chariot, grised and bay horses.] That is, party-coloured horses; or with horses, some grised and some bay. The empire of the Romans, or of the Greeks. Greeks divided after the death of Alexander; one part pointing out the Lagida, who attacked and subdued Egypt; and the other, the Seleucida, who subdued Syria under Seleucus.

Verse 5. *The four spirits of the heavens*] Ministers of God's wrath against the sinful nations of the world.

Verse 6. *The black horses*] This refers to the second chariot; of the first the angel makes no mention, because the empire designed by it had ceased to exist. This had red horses—to shew the cruelty of the Chaldeans towards the Jews, and the carnage they committed in the land of Judea.

The black] Cyrus, at the head of the Persians and Medes, bringing devastation and death among the Chaldeans, calling the north in many parts of Scripture.

The white] Alexander, who was splendid in his victories, and mild towards all that he conquered.

The grised] The Lagida or Ptolemies, who founded an empire in Egypt; of these some were good, some bad, some despotic, some moderate, some cruel, and some mild; represented by the party-coloured horses.

Verse 7. *And the bay went forth*] The Seleucida, who conquered Syria and the upper provinces, and who wished to extend their conquests, and sought to go that they might walk to and fro throughout the earth—were

of unbounded ambition, and sought universal empire; such as Antiochus the Great. So they walked to and fro—did extend their conquests; and harassed many countries by their vexatious, and almost continued wars. Some think the Romans are meant, who carried their conquests hither and thither, just as the Divine Providence permitted them.

Verse 8. *Have quieted my spirit in the north country.*] They have fulfilled my judgments on Assyria and Chaldaea. Nabopolassar and Cyrus first, against the Assyrians and Chaldeans; and Alexander next, against the Persians. On this vision Abp. Newcome remarks:—

The black horses seem to denote the Persian empire; which by subduing the Chaldeans, and being about to inflict a second heavy chastisement on Babylon, quieted God's Spirit with respect to Chaldaea; a country always spoken of as lying to the north of the Jews.

The white horses seem to be the Macedonian empire; which, like the Persian, overcame Chaldaea.

The spotted bay horses seem to be the Roman empire. This description suits it, because it was governed by kings, consuls, dictators and emperors. It penetrated southward to Egypt and Africa. The Roman empire is mentioned twice, ver. 6, 7, under each epithet given it, v. 3.

Verse 10. *Take of them of the captivity*] The names that follow were probably those to whom the silver and golden vessels of the Temple were intrusted; and who might have had bullion of silver and gold, for particular purposes, about the ornaments of the Temple.

The house of Josiah] Probably, an artificer in silver, gold, &c.

Verse 11. *Make crowns*] כִּרְמֵי אֶתְרוֹת: but seven MSS. of Kennicott and De Rossi, and one ancient of my own, with the Syriac and Chaldaic, have כִּרְמֵי אֶתְרוֹת, a crown, or tiara. And as Joshua the highpriest is alone concerned here, I think one crown only is intended.

Verse 12. *Behold, the man whose name is The BRANCH!*] I cannot think that Zerubbabel is here intended; indeed, he is not so much as mentioned in chap. iii. 8. Joshua and his companions are called אַנְשֵׁי מוֹפֶת, figurative or typical men; the crowning therefore, of Joshua in this place, and calling him the BRANCH, was most probably, in reference to that glorious Person, the Messiah, of whom he was the type or figure. The Chaldaic has, "whose name is my MESSIAH," or CHRIST.

And he shall grow up out of his place] That is; out of David's root, tribe, and family.

And he shall build the temple of the Lord] This cannot refer to the building of the Temple then in hand, for Zerubbabel was its builder; but to that temple, the Christian church, that was typified by it: for Zerubbabel is not named here; and only Joshua, or Jesus, (the name is the same,) is the Person who is to be crowned, and to build this spiritual Temple.

Verse 13. *Even he shall build the temple*] Joshua, not Zerubbabel.

He shall bear the glory] Have all the honour of it; for

14 And the crowns shall be to Helem, and to Tobiah, and to Jedaiiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD.

15 And they that are far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the LORD your God.

CHAPTER VII.

Some Jews being sent from those who remained at Babylon to enquire of the priests and prophets at Jerusalem whether they were all bound to observe those fasts which had been appointed on occasion of the destruction of Jerusalem, and kept during the captivity, the Prophet is commanded to take this opportunity of enforcing upon them the weightier matters of the law, judgment and mercy, that they might not incur such calamities as befall their fathers. He also intimates that in their former fasts they had regarded themselves more than God; and that they had rested too much on the performance of external rites, although the former prophets had largely insisted on the superior excellence of moral duties, 1-14.

A. M. 3486. B. C. 518. O. LXXV. 3. An. Thar. Supp. Reg. Rom. 17.

AND it came to pass in the fourth year of king Darius, that the word of the LORD came unto Zechariah in the fourth day of the ninth month, even in Chisleu;

2 When they had sent unto the house of God Sherezzer and Regemmelech, and their men to pray before the LORD,

3 And to speak unto the priests which were in the house of the LORD of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?

4 Then came the word of the LORD of hosts unto me, saying,

5 Speak unto all the people of the land, and to the priests, saying, When ye fasted and

mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me?

6 And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves?

7 Should ye not hear the words which the LORD hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain?

8 And the word of the LORD came unto Zechariah, saying,

9 Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother:

10 And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

11 But they refused to hearken, and pulled away the shoulder, and stopped their ears that they should not hear.

12 Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his Spirit by the former prophets: therefore came a great wrath from the LORD of hosts.

13 Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts:

14 But I scattered them with a whirlwind among all the nations whom they knew not.

1 Exod. 12. 14. Mark 14. 9.—a Isa. 57. 13. & 60. 10. Eph. 2. 13, 18.—y Ch. 2. 9. & 4. 9.—z Heb. to entrust the face of the LORD: 1 Sam. 13. 12. Ch. 3. 21.—b Deut. 17. 9, 10, 11. & 33. 10. Mal. 2. 7.—c Jer. 32. 13. Ch. 8. 13.—d Isa. 58. 5.—e Jer. 4. 1. Ch. 8. 13.—f Ch. 1. 12.—g Jer. 14. 4.—h Or, be not ye they that, &c.—i Or, Are not these the words—k Heb. by the hand of, &c.—l Jer. 17. 26.—m Isa. 58. 6, 7. Jer. 7. 23. Mic. 6. 8. Ch. 8. 14. Matt. 23. 23.

n Heb. Judge judgment of truth.—o Exod. 22. 21, 22. Deut. 24. 17. Isa. 1. 17. Jer. 5. 28.—p Psa. 36. 4. Mic. 2. 1. Ch. 8. 17.—q Neh. 9. 20. Jer. 7. 24. Hos. 4. 16. r Heb. they gave a backsliding shoulder.—s Heb. made heavy.—t Acts 7. 57. u Ezek. 11. 18. & 38. 26.—y Neh. 9. 29, 30.—z Heb. by the hand of.—a 2 Chron. 36. 16. Dan. 9. 11.—y Prov. 1. 21—32. Isa. 1. 15. Jer. 11. 11. & 12. 12. Mic. 3. 4. z Deut. 4. 27. & 28. 64. Ezek. 36. 19. Ch. 2. 6.—a Deut. 32. 33.

none can do this but Himself. The Messiah is still intended.

And shall sit and rule upon his throne] For the government of the church shall be upon his shoulder.

And he shall be a priest upon his throne] He shall, as the great highpriest, offer the only available offering and atone ment; and so He shall be both King and Priest, a royal King, and a royal Priest; for even the priest is here stated to sit upon his throne.

And the counsel of peace shall be between them both.] Who? Zerubbabel and Joshua! Certainly not Zerubbabel, for he is not mentioned in this prediction: but as the Messiah is intended, the counsel of peace, the purpose to establish peace between heaven and earth, must be between the Father and the Son.

Verse 14. And the crown shall be] One of my MSS. has כתרין ātaroth, crowns, corrected into כתר אֶתְרַי āterath, crown; and so the Septuagint, Syriac, and Arabic. The Chaldee has, And praise shall be, &c. The meaning appears to be this, that the crown made for Joshua should be delivered to the persons mentioned here, and in ver. 10, to be laid up in the Temple of the Lord, as a memorial of this typical transaction.

Verse 15. And they that are far off shall come] The Gentiles shall come to the Saviour of the world; and build,—become a part of this new Temple; for they, as living stones, shall become a Holy Temple, a habitation of God through the Spirit.

Ye shall know that the LORD of hosts hath sent me] These predictions, relative to the regal and sacerdotal offices of the Messiah, shall be so circumstantially fulfilled, that ye, Jews, shall be obliged to acknowledge that the LORD of hosts hath sent me with this message.

And this shall come to pass] Your own Temple shall be rebuilt, and God shall dwell among you now, if ye will diligently obey the voice of Jehovah your God.

NOTES ON CHAPTER VII.

Verse 1. The fourth year of King Darius] Two years after they began to rebuild the Temple, see chap. i. l, A. M. 3486.

The ninth month, even in Chisleu] This answers to a part of our November and December.

Verse 2. When they had sent—Sherezzer and Regemmelech] To inquire whether the fasts should be continued, which they had hitherto observed on account of their ruined Temple; and the reason why they inquired, was that they were rebuilding that Temple; and were likely to bring it to a joyful issue.

Verse 5. When ye fasted and mourned in the fifth-month] This they did in remembrance of the burning of the Temple, on the tenth day of that month: and on the seventh month, on the third of which month they observed a fast for the murder of Gedaliah, and the dispersion of the remnant of the people which were with him. See Jer. xli. 1, and 2 Kings xxv. 25.

Verse 6. And when ye did eat] They had not observed those fasts as they should have done. They deplored the loss of their Temple, and its riches, &c., but they did not humble themselves because of those iniquities which had brought about the displeasure of God upon them, their Temple, and their city.

Verse 7. The words which the LORD hath cried by the former prophets] נבואים רחוקים Nebiim ha-rishonim is the title which the Jews give to Joshua, Judges, the two Books of Samuel, and the two Books of Kings.

The latter prophets נבואים אחרונים Nebiim acheronim are Isaiah, Jeremiah, Ezekiel, and the Twelve Minor Prophets.

The Hagiographa, כתובים kethubim, Holy Writings, are the Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and the two Books of Chronicles. But the above words, the former prophets, seem to apply to Isaiah, Jeremiah, and Ezekiel.

The south and the plain?] From Eleutheropolis to the sea, Obad. 19. The south was the wilderness and mountainous parts of Judea; and the plain, the Plains of Jericho.

Verse 9. Execute true judgment] See the parallel texts in the margin.

Verse 10. Evil against his brother in your heart.] Do not indulge an unfavourable opinion of another;—do not envy him;—do not harbour an unbrotherly feeling towards him.

Verse 11. Pulled away the shoulder] From under the yoke of the Law;—like an unbroken or restive bullock in the plough.

Verse 12. Made their hearts as an adamant stone] שמי שמייר shamir, may mean the granite. This is the hardest stone with which the common people could be acquainted. Perhaps the corundum, of which emery is a species, may be intended. Bochart thinks it means a stone used in polishing others. The same name, in Hebrew, applies to different stones.

Verse 14. I scattered them with a whirlwind] This refers to the swift victories and cruel conduct of the Chaldeans towards the Jews: they came upon them like a whirlwind; they were tossed to and fro, and up and down; every where scattered and confounded.

Thus * the land was desolate after them, that no man passed through nor returned: for they laid ^v the ^a pleasant land desolate.

CHAPTER VIII.

In this Chapter God promises the continuance of His favour to those who are returned from the captivity; so that, upon the removal of His judgments, the fasts they had observed during the captivity may be now converted to so many occasions of rejoicing. He likewise promises in due time a general restoration of His people, and the enlargement of the church by the accession of the Gentiles, 1-20. The conclusion of the Chapter intimates further that the Jews, after their restoration will be instrumental in converting many other nations, 21-23. Compare Rom. xi. 15, 16.

Or, LXV. 3
An. Tur. Super.
Reg. Rom. 17.

A GAIN the word of the LORD of hosts came to me, saying,

2 Thus saith the LORD of hosts; * I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

3 Thus saith the LORD: ^b I am returned unto Zion, and ^c will dwell in the midst of Jerusalem: and Jerusalem ^d shall be called a city of truth: and ^e the mountain of the LORD of hosts, ^f the holy mountain.

4 Thus saith the LORD of hosts: ^g There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand ^h for very age.

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

6 Thus saith the LORD of hosts; If it be ⁱ marvellous in the eyes of the remnant of this people in these days, ^j should it also be marvellous in mine eyes? saith the LORD of hosts.

7 Thus saith the LORD of hosts; Behold, ^k I will save my people from the east country, and from ^l the west country;

8 And I will bring them, and they shall dwell in the midst of Jerusalem: ^m and they shall be my people, and I will be their God, ⁿ in truth and in righteousness.

9 Thus saith the LORD of hosts; ^o Let your hands be strong, ye that hear in these days these words by the mouth of ^p the prophets, which ^q were in ^r the day that the foundation of the house of the LORD of hosts was laid, that the temple might be built.

10 For before these days ^s there was no ^t hire

for man, nor any hire for beast; ^u neither ^v was there any peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour.

11 But now I will not be unto the residue of this people as in the former days, saith the LORD of hosts.

12 * For the seed shall be ^w prosperous; the vine shall give her fruit, and ^x the ground shall give her increase, and ^y the heavens shall give their dew; and I will cause the remnant of this people to possess all these things.

13 And it shall come to pass, that as ye were ^z a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ^{aa} ye shall be a blessing: fear not, but ^{ab} let your hands be strong.

14 For thus saith the LORD of hosts; ^{ac} As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, ^{ad} and I repented not:

15 So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.

16 These are the things that ye shall do; ^{ae} Speak ye every man the truth to his neighbour; ^{af} execute the judgment of truth and peace in your gates:

17 ^{ag} And let none of you imagine evil in your hearts against his neighbour; and ^{ah} love no false oath: for these are things that I hate, saith the LORD.

18 And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts; ^{ai} The fast of the fourth month, ^{aj} and the fast of the fifth, ^{ak} and the fast of the seventh, ^{al} and the fast of the tenth, shall be to the house of Judah ^{am} joy and gladness, and cheerful ^{an} feasts: ^{ao} therefore love the truth and peace.

20 Thus saith the LORD of hosts; ^{ap} It shall yet come to pass, that there shall come people, and the inhabitants of many cities:

x Lev. 25. 22.—y Dan. 8. 9.—z Heb. land of desire.—aa Nah. 1. 2. Ch. 1. 14. b Chap. 1. 16.—c Chap. 2. 10.—d Isa. 1. 21. 26.—e Jer. 2. 2. 3.—f Jer. 31. 23.—g 2 Sam. 1. 21. 1 Sam. 2. 31. Lam. 2. 20. 22.—h Lam. 2. 20. 22.—i 114.—j Heb. for multitude of days.—k Or, heard, or, did hear.—l Gen. 18. 14. Luke 1. 57. & 18. 27. Rom. 4. 24. 1 Tim. 11. 11, 12. & 23. 5. 2 Tim. 3. 21. Amos 9. 14, 15.—m Heb. the country of the going down of the sun: See Gen. 1. 5. & 113. 3. Mal. 1. 11.—n Jer. 30. 22. & 31. 1, 23. Ch. 12. 9.—o Jer. 4. 2.—p Hag. 2. 4. Ver. 12.—q Ezra 3. 1, 2.—r Hag. 2. 18.

s Or, the hire of man became nothing, &c.—t Hag. 1. 6, 9, 10. & 2. 16.—u 2 Chron. 15. 6.—v Hos. 2. 21, 22. Joel 2. 22. Hag. 2. 19.—w Rich. of peace.—x 2 Sam. 67. 6. y See Hag. 1. 10.—z Jer. 32. 18.—aa Gen. 12. 5. Ruth 4. 11, 12. 1 Sam. 13. 25. Zeph. 3. 20. Hag. 2. 19.—b Ver. 9.—c Jer. 31. 24.—d 2 Chron. 26. 16. Ch. 1. 6.—e Ch. 7. 3. Ver. 19. Eph. 4. 25.—f Heb. Judge truth, and the judgment of peace.—g Prov. 3. 20. Ch. 7. 10.—h Ch. 5. 3, 4.—i Jer. 52. 7.—j Jer. 32. 12, 13. Ch. 7. 3, 5.—k 2 Kings 25. 25. Jer. 41. 1, 2.—l Jer. 32. 4.—m Ezra 8. 17. 1 Sam. 35. 10.—n Or, solemn, or, set times.—p Ver. 16.

NOTES ON CHAPTER VIII.

Verse 2. I was jealous] Some refer this to the Jews themselves. They were as the spouse of Jehovah: as they were unfaithful, and God punished them as an injured husband might be expected to punish an unfaithful wife. Others apply it to the enemies of the Jews. Though I gave them a commission to afflict you, yet they exceeded their commission; I will therefore deal with them in fury, in vindictive justice.

Verse 3. I am returned unto Zion] I have restored her from her captivity. I will dwell among them. The Temple shall be rebuilt, and so shall Jerusalem; and, instead of being false, unholy, and profigate, it shall be the city of truth, and my holy mountain. Turn shall dwell in it.

Verse 4. There shall yet old men and old women] In those happy times the followers of God shall live out all their days, and the hoary head be always found in the way of righteousness.

Verse 5. The streets of the city shall be full of boys and girls] The progeny shall be numerous, healthy, and happy. Their innocent gambols and useful exercises shall be a means of health, and a proof of happiness. To be healthy, children must have exercise. But they cannot take exercise except in the way of play and diversion: ergo, such playfulness cannot be sinful. Let them be kept from evil words, lying, swearing, and scurrility; and all the rest may be innocent.

Verse 6. If it be marvellous] You may think that this is impossible, considering your present low condition: but suppose it be impossible in your eyes, should it be so in mine, saith the Lord of hosts.

Verse 7. I will save my people from the east country, and from the west] From every land in which any of them may be found. But these promises principally regard the Christian church; or, the bringing in the Jews with the fullness of the Gentiles.

Verse 9. By the mouth of the prophets] The day or time of the foundation was about two years before; as this

discourse of the prophet was in the fourth year of Darius. After this God raised up prophets among them.

Verse 10. For before these days there was no hire for man] Previously to this, ye had no prosperity; ye had nothing but civil divisions and domestic broils. I abandoned you to your own spirits, and to your own ways.

Verse 12. For the seed shall be prosperous] Ye shall be a holy and peaceable people; and God will pour down His blessing on yourselves, your fields, and your vineyards.

Verse 13. As ye were a curse] Instead of being execrated among the people, ye shall be blessed; instead of being reproached, ye shall be commended. Ye shall be a blessing to all the nations round about. All these promises we may expect to be completely fulfilled when the Jews acknowledge their Messiah:

O house of Judah, and house of Israel] The restoration shall be complete, when both Israel and Judah are brought back.

Verse 16. Speak ye every man the truth] See chap. vii. 9, 10.

Verse 19. The fast of the fourth month] To commemorate the taking of Jerusalem; 2 Kings xxv. 3; Jer. xxxix. 2, and lii. 6, 7.

The fast of the fifth] In memory of the ruin of the temple, 2 Kings xxv. 8; Jer. lii. 12, 13.

The fast of the seventh] For the murder of Gedaliah, Jer. xli. 1—17.

The fast of the tenth] In commemoration of the siege of Jerusalem, which began on the tenth day of the tenth month, 2 Kings xxv. 1; Jer. lii. 4; Ezek. xxiv. 1, 2; and see on chap. vii. 3, 5.

Cheerful feasts] Ye shall find all your evils so completely redressed, that these mournful fasts shall be turned into joyful feasts.

Verse 20. There shall come people] Similar promises to those in Isa. ii. 3, and in Mic. iv. 1, 2. Many Gentiles, as well as Jews, will then be found devoting themselves to the Lord.

21 And the inhabitants of one city shall go to another, saying, 'Let us go' speedily to pray before the Lord, and to seek the Lord of hosts: I will go also.

22 Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.

23 Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

CHAPTER IX.

Syria, Phœnicia, and Palestine, were conquered by Nebuchadnezzar, and afterwards by Alexander. Some apply the beginning of this Chapter (1-7), to the one event, and some to the other. The close of the seventh verse relates to the number of Philistines that should become proselytes to Judaism; see Joseph. Antiq. xiv. 15, 4; and the eighth to the wretched providence of God over the Temple in those troublesome times. From this the Prophet passes on to that most eminent instance of God's goodness to His church and people, the sending of the Messiah, with an account of the possible tenacity and great extent of His Kingdom, 9, 10. God then declares that He has ratified His covenant with His people, delivered them from their captivity, and restored them to favour, 11, 12. In consequence of this, victory over their enemies is granted them in large and lofty terms, with every other kind of property, 13-17. Judas Maccabeus gained several advantages over the troops of Antiochus, who was of Grecian or Macedonian descent. But without excluding these events, it must be allowed that the terms of this prophecy are much too strong to be confined to them; their ultimate fulfilment must therefore be referred to Christ's times.

A. M. CIR. 3417. B. C. CIR. 587. OL XLVIII. 2. THE burden of the word of the LORD in the land of Hadrach, and Damascus shall be the rest thereof:

q Isa. 2. 3. Mic. 4. 1, 2.—Or, continually.—Heb. going.—Heb. to intrust the face of the LORD, Chap. 7. 2.—1 Isa. 60. 3, &c. & 66. 22.—v. 1m. 8. 6 & 4. 1. Jer. 1. 1. Jer. 31. 23.—Jer. 31. 23.—Amos 1. 3.—2 Chron. 20. 12. Psa. 145. 15. d Jer. 49. 22.

Verse 21. I will go also.] This is the answer of the person invited. It is a good work. We must have God for our Friend. We cannot expect this unless we seek Him: and, as we know not what an hour may bring forth, let us go speedily.

Verse 22. And strong nations.] This may refer to the conversion of the Mohammedan tribes; especially to those in the vicinity of Palestine. Perhaps, even the Egyptians, inhabitants of Arabia Petraea, of Syria, &c.

Verse 23. Ten men—shall take hold of the skirt of him that is a Jew.] The converts from among the Gentiles shall be to the Jews as ten to one. But ten may here signify a great number, without comparison. And from this Scripture it appears as if the Jews, converted to God, should be the instruments of converting many Gentiles. See on Isa. iii. 6. Catching hold of the skirt is a gesture naturally used to entreat assistance and protection. This and the three foregoing verses, says Abp. Newcome, refer to the great accession of converts which the Jewish church received between the captivity and the coming of Christ; to the number of Christian disciples which the Jewish preachers made; and to the future conversions of which the restoration of the Jews will be an eminent cause.

NOTES ON CHAPTER IX.

Verse 1. The burden of the word of the Lord.] The oracle contained in the word which Jehovah now speaks.

This is a prophecy against Syria, the Philistines, Tyre, and Sidon, which were to be subdued by Alexander the Great. After this the prophet speaks gloriously concerning the coming of Christ, and redemption by Him.

Most learned men are of opinion that this and the succeeding chapters are not the work of Zechariah; but rather of Jeremiah, Hosea, or some one before the captivity. It is certain that chap. xi. 12, 13, are quoted Matt. xxvii. 9, 10, as the words of Jeremiah the prophet. The first eight chapters appear by the introductory parts to be the prophecies of Zechariah: they stand in connexion with each other,—are pertinent to the time when they were delivered,—are uniform in style and manner, and constitute a regular whole. But the six last chapters are not expressly assigned to Zechariah, and are unconnected with those that precede:—the three first of them are unsuitable in many parts to the time when Zechariah lived; all of them have a more adorned and poetical turn of composition than the eight first chapters, and they manifestly break the unity of the prophetic Book.

I conclude, from internal marks, that these three chapters (ix. x. xi.) were written much earlier than the time of Jeremiah, and before the captivity of the ten tribes. They seem to suit Hosea's age and manner; but whoever wrote them, their Divine authority is established by the two quotations from them, chap. ix. 9, and xi. 12, 13. See below.

The twelfth, thirteenth, and fourteenth chapters form a distinct prophecy, and were written after the death of Josiah, chap. xii. 11; but whether before, or after the captivity, and by what prophet, is uncertain; although I incline to think that the author lived before the destruction

when 'the eyes of man, as of all the tribes of Israel, shall be toward the Lord.

2 And Hamath also shall border thereby; Tyrus, and Sidon, though it be very wise.

3 And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

4 Behold, the Lord will cast her out, and he will emit her power in the sea; and she shall be devoured with fire.

5 Ashkelon shall see it, and fear; Gaza also shall see it, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines.

7 And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, shall be for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.

8 And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now shall I seen with mine eyes.

q Isa. 23. Ezek. 26 & 27, & 28. Amos 1. 3.—1 Kings 17. 9. Ezek. 26. 21. Obad. 16. Ezek. 26. 3, &c.—4 Job 27. 16. Ezek. 26. 4, 5.—1 Isa. 33. 1.—1 Ezek. 26. 17.—1 Jer. 47. 1, 6. Zeph. 2. 4.—Amos 1. 8.—Hab. Moode.—Psa. 34. 7. Chap. 2 & 3. Isa. 60. 15. Ezek. 26. 24—q Erod. 3. 7.

of Jerusalem by the Babylonians. See on chap. xiii. 2-6. They are twice quoted in the New Testament, chap. xii. 10, and xiii. 7.—Newcome.

My own opinion is, that these chapters form not only a distinct work, but belong to a different author. If they do not belong to Jeremiah, they form a thirteenth Book in the Minor Prophets: but the inspired writer is unknown.

The land of Hadrach.] The valley of Damascus, or a place near to Damascus. Alexander the Great gained possession of Damascus, and took all its treasures: but it was without blood; the city was betrayed to him.

Damascus shall be the rest thereof.] The principal part of this calamity shall fall on this city. God's anger rests on those whom He punishes, Ezek. v. 13; xvi. 42; xxiv. 13. And His rod, or His arm, rests on His enemies, Psa. cxxv. 3; Isa. xxx. 23. See Newcome.

When the eyes of man.] Newcome translates thus:—"For the eye of Jehovah is over man, And over all the tribes of Israel."

This is an easy sense, and is followed by the Versions.

Verse 2. And Hamath also shall border thereby.] Hamath, on the river Orontes; and Tyre and Sidon, notwithstanding their political wisdom, address, and cunning, shall have a part in the punishment.

These prophecies are more suitable to the days of Jeremiah than to those of Zechariah: for there is no evidence (although Alexander did take Damascus, but without bloodshed), that it was destroyed from the times of Zechariah to the advent of our Lord. And as Tyre and Sidon were lately destroyed by Nebuchadnezzar, it is not likely that they could soon undergo another devastation.

Verse 3. And Tyrus did build herself.] The rock on which Tyre was built was strongly fortified; and that she had abundance of riches has been already seen, Ezek. xxviii. 1, &c.

Verse 4. Will smite her power in the sea.] See Ezek. xxvi. 17. Though Alexander did take Tyre, Sidon, Gaza, &c. yet it seems that the prediction relative to their destruction was fulfilled by Nebuchadnezzar. See Amos 1. 6-8; Zeph. ii. 4, 7.

Verse 5. Ashkelon shall see it, and fear.] All these prophecies seem to have been fulfilled before the days of Zechariah; another evidence that these last chapters were not written by him.

Her expectations shall be ashamed.] The expectation of being succoured by Tyre.

Verse 6. A bastard shall dwell in Ashdod.] This character would suit Alexander very well, who most certainly was a bastard; for his mother, Olympia, said that Jupiter Ammon entered her apartment in the shape of a dragon, and begat Alexander! Could her husband Philip believe this? The word signifies a stranger.

Verse 7. I will take away his blood out of his mouth.] The Philistines, when incorporated with the Israelites, shall abstain from blood, and every thing that is abominable. And Ekron as a Jebusite.] As an inhabitant of Jerusalem. Many of the Philistines became proselytes to

9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.

11 As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.

12 Turn you to the strong hold, ye prisoners of hope: even to-day do I declare that I will render double unto thee;

13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

14 And the Lord shall be seen over them, and his arrow shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south.

15 The Lord of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar.

16 And the Lord their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land.

1. In. 42. 11. Ch. 2. 10. Matt. 21. 5. John 12. 15.—Jer. 32. 5. & 30. 2. John 1. 49. Luke 19. 38.—Or, *riding himself*.—Hos. 1. 7. & 2. 18. Mic. 5. 10. Hag. 2. 22.—Eph. 3. 14, 17.—Psa. 72. 8.—1 Cor. 10. 16. Exod. 24. 8. Heb. 10. 20. & 13. 20.

1. In. 42. 7. & 51. 14. & 61. 1.—2. In. 49. 8.—1. In. 61. 7.—Psa. 19. 14. & 77. 17. & 144. 6.—1. In. 21. 1.—d Or, *subdue the stones of the sling*.—Or, *about* All both the bowls, &c.—Lev. 1. 18, 25. Deut. 12. 27.—g Isa. 62. 2. Mal. 2. 12. 5. Isa. 11. 12.

Judaism; and particularly the cities of Gaza and Ashdod. See *Joseph*. Antiq. lib. xiii. c. 15, s. 4.

Verse 8. *I will encamp about mine house*] This may apply to the conquests in Palestine by Alexander, who, coming with great wrath against Jerusalem, was met by Jaddua the high priest and his fellows in their sacred robes, who made intercession for the city and the temple; and, in consequence, Alexander spared both, which he had previously purposed to destroy. He shewed the Jews also much favour; and remitted the tax every seventh year, because the Law on that year forbade them to cultivate their ground. See this extraordinary account in *Joseph*. Antiq. lib. xi. c. 8, s. 5. Bishop Newcome translates,—“I will encamp about my house with an army, so that none shall pass through or return.”

Verse 9. *Rejoice greatly, O daughter of Zion*] See this prophecy explained on Matt. xxi. 5.

Behold, thy King cometh] Not Zerubbabel, for he was never king; nor have they had a king, except Jesus the Christ, from the days of Zedekiah to the present time.

He is just] The righteous One, and the Fountain of righteousness.

Having salvation] He alone can save from sin, Satan, death, and hell.

Lowly] Without worldly pomp or splendor; for neither His kingdom, nor that of His followers, is of this world.

Riding upon an ass] God had commanded the kings of Israel not to multiply horses. The kings who broke this command were miserable themselves, and scourgers to their people. Jesus came to fulfil the Law. Had He in His title of King rode upon a horse, it would have been a breach of a positive command of God; therefore, He rode upon an ass, and thus fulfilled the prophecy, and kept the precept unbroken. Hence it is immediately added,—

Verse 10. *I will cut off the chariot from Ephraim, and the horse from Jerusalem*] No wars shall be employed to spread the kingdom of the Messiah; for it shall be founded and established, not by might nor by power, but by the Spirit of the Lord of hosts, chap. iv. 6.

Verse 11. *As for thee also, (Jerusalem,) by the blood of thy covenant*] The covenant made with Abraham, Isaac, Jacob, and the Israelites in general, and ratified by the blood of many victims; until the time should come in which the Messiah should shed His blood, as typified by the ancient sacrifices.

I have sent forth thy prisoners] Those who were under the arrest of God's judgments; the human race, fast bound in sin and misery; and who, by the pitifulness of His tender mercy, were loosed,—He dying in their stead.

Verse 12. *Turn you to the strong hold*] Ye who feel your sins, and are shut up under a sense of your guilt, look to Him who was delivered for your offences, and rose again for your justification. Ye have hope: let that hope lead you to faith, and that faith to the blood of the covenant; and, through that blood, to God, the Father of all.

I will render double unto thee] Give thee an abundance of peace and salvation.

Verse 13. *When I have bent Judah*] Judah is the bow, and Ephraim is the arrows: and these are to be shot against the Greeks. I am inclined, with Bishop Newcome, to consider that the language of this prophecy is too strong to point out only the trifling advantage which the Maccabees gained over Antiochus, who was of Macedonian descent: and it is probable that these prophecies remain to be fulfilled against the present possessors of Javan or Greece, Macedonia, and a part of Asia Minor.

Verse 14. *The Lord shall be seen over them*] Shadowing and refreshing them, as the cloud did the camp in the wilderness.

His arrow shall go forth as the lightning] They shall be conquered in a way that will shew that God fights for His followers.

The description here is very sublime; we have a good imitation of it in Nonnus:—

Και τότε γαίαν άπασαν επεκλυσεν βετιος Ζεως, Πικρατος νεφασσιν βλον πολων' ορανη γαρ Βροχταισι παραγοισι Διως μηκισατο σαλπιγγ'.
Nonn. Dionys. lib. 6, ver. 200.

“When heaven's dread trumpet, sounding from on high,
Breaks forth in thunders through the darkened sky;
The pregnant clouds to floods of rain give birth,
And stormy Jove o'erwhelms the solid earth.”

J. B. B. C.

In these two verses there is a fine image, and an allusion to a particular fact, which have escaped the notice of every commentator. I must repeat the verses.—13. When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. 14. And the Lord shall be seen over them, and his arrow shall go forth like lightning. The reader will consult what is said on Hos. vii. 16, relative to the oriental bow, which resembles a C in its quiescent state, and must be recurved in order to be strung. Here, Judah is represented as the recurved bow; Ephraim as an arrow placed on the string, and then discharged against the Javanites or Greeks, with the momentum of lightning; the arrow kindling in its course through the air, and thus becoming the bolt of death to them against whom it was directed.

Folet Mar. et incendit unda,
Et quot non habuit, sub molibus traverit ignes.
“A fine space; and heating mounts on high,
Glews in its course, and burse along the sky.”

Verse 15. *The Lord of hosts shall defend them*] He alone is the sure trust of His church.

Subdue with sling-stones] This was an ancient and powerful instrument in the hands of the Hebrews. See the Note on Judg. xx. 16.

They shall drink] After the victory gained as above, thy people shall hold a feast, and drink and be filled with wine. There is no intimation here that they shall drink the blood of their enemies, as some barbarous nations were accustomed to do. When they have gained the victory, they shall banquet abundantly on the spoils taken from the enemy.

As the corners of the altar] They shall pour out libations of wine at the foot of the altar, as the priests were accustomed to pour out the blood of the victims.

Verse 16. *Shall save them in that day*] They are His flock, and He is their Shepherd; and, as His own, He shall save and defend them.

As the stones of a crown] ἀβηναι λίθοι ἀβηναι abeny nezer mithnosoth, crowned stones erecting themselves; i. e. being set up by themselves, as monuments of some deliverance, they seem to be lifting themselves up; offering themselves to the attention of every passenger. It may however refer to stones anointed with oil; a sort of temporary altars set up to the Lord for a victory gained. The same word is used, Lev. xxi. 12. “Because the crown (is) nesar, of the anointing oil of His God is upon him.” Perhaps most of those upright stones, standing in circles, which pass for druidical monuments, were erected to commemorate victories, or to grace the tomb of an illustrious chief. These verses may refer to some final victory over the enemies of God's people.

17 For how great is his goodness, and how great is his beauty! Corn shall make the young men cheerful, and new wine the maids.

CHAPTER X.

The promise of prosperity and plenty in the close of the preceding Chapter leads the Prophet to direct next the means of obtaining them; applications to Jehovah, and not to idols, whose worship had already proved a fertile source of calamities, 1-3. The rest of the Chapter (like the preceding) promises to the Jews a restoration to their own land under rulers and governors, victory over their enemies, and much increase and prosperity; and this in a manner so miraculous, that it is described, 4-12, by allusion to the deliverance from Egypt.

Ol. XLVIII. 2. Tar. Prael. Reg. Rom. cir. ao. 30. Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field.

2 For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because there was no shepherd.

3 Mine anger was kindled against the shepherds, and I punished the goats: for the Lord of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle.

4 Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.

5 And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the Lord is with them, and the riders on horses shall be confounded.

a Psa. 31. 19.-y Joel 3. 18. Amos 9. 14.-z Or, grow, or, speak.-Jer. 14. 22. b Deut. 11. 14. Job 28. 22. Jer. 10. 13.-Jer. 10. 8. Hab. 2. 18.-Heb. scarpkin, Jer. 17. 5.-g Job 18. 4.-h Or, answered that, &c.-i Ezek. 34. 5.-k Ezek. 34. 17.-l Heb. visited upon.-m Luke 1. 68. n Cant. 1. 2.

Verse 17. How great is his goodness] In Himself, and towards them.

And how great is his beauty!] His comeliness, holiness, and purity, put in and upon them.

Corn shall make the young men cheerful] They shall be gladdened and strengthened by plenty of food; and they shall speak aloud of God's mercies in their harvest home.

An d new wine the maids.] Who shall prepare the wine from an abundant vintage.

NOTES ON CHAPTER X.

Verse 1. Ask ye of the Lord rain] Rain, in the due seasons,—1. to impregnate the seed when sown; and, 2. to fill the ear near the time of harvest;—was so essential to the fertility of the land, and the well-being of the people, that it stands well among the chief of God's mercies; and the promise of it here, shews that God designs to insure the prosperity promised, by using those means by which it is promoted.

Verse 2. The idols have spoken vanity] This is spoken of the Jews; and must refer to the idolatry practised before the captivity, for there were no idols after.

Therefore they went their way] They were like a flock that had no shepherd, shifting from place to place, and wandering about in the wilderness, seeking for pasture, wherever they might find it. Some think that the idols and diviners were those of the Seleucidæ Greeks, who excited their masters with promises of success against the Maccabees. Others think, that the Babylonish captivity is foretold; for a determined future event is frequently spoken of by the prophets as past.

Verse 3. Mine anger was kindled against the shepherds] Bad kings and bad priests. I will punish the goats—These were the wicked priests, who were shepherds by their office, and goats by the impurity of their lives.

As his goodly horse in the battle.] The honourable war horse, or the horse that carried the general's equipage. In the unaccountable variation of interpreters on these Chapters, this, among other things, is thought to be spoken of Matthias and Judas Maccabæus, who assembled the people from all quarters, as a shepherd gathers his sheep together; and led them against the sons of Greece, the Seleucidæ Greeks. Others refer every thing here to times before the captivity.

Verse 4. Out of him came forth the corner] This is spoken of the tribe of Judah; all strength, counsel, and excellence, came from that tribe. The corner stone—the ornament and completion of the building; the nail—by which the tents were fastened, and on which they hung their clothes, armour, &c.; the battle bow—the choicest archers.

Every oppressor together.] Those heroes and generals by whom, under God, their foes should be totally routed.

6 And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them.

7 And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the Lord.

8 I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased.

9 And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again.

10 I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them.

11 And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

12 And I will strengthen them in the Lord: and they shall walk up and down in his name, saith the Lord.

o Numb. 24. 17. 1 Sam. M. 22. Isa. 19. 13.-p Psa. 18. 42.-q Or, they shall make the riders on horses naked.—r Jer. 2. 13. Ezek. 37. 21.-s Hos. 1. 7.-t Ch. 13. 9.-u Psa. 104. 15. Ch. 9. 15.-w Isa. 5. 26.-x Isa. 49. 19. Ezek. 36. 37.-y Hos. 2. 23.-z Dent. 30. 1.-a Isa. 11. 11, 16. Hos. 11. 11.-b Isa. 48. 20. c Isa. 11. 15, 16.-d Isa. 14. 15.-e Ezek. 30. 13.-f Mic. 4. 5.

Newcome translates, every ruler together. Perhaps all this is spoken of the Messiah.

Verse 5. They shall be as mighty men] The Maccabees and their successors.

Riders on horses] The Macedonians, who opposed the Maccabees, and had much cavalry; whereas the Jews had none, and even few weapons of war, yet they overcame these horsemen.

Verse 6. I will strengthen the house of Judah] I doubt whether the sixth, seventh, eighth and ninth verses are not to be understood of the future in-gathering of the Jews in the times of the gospel. See Jer. iii. 14; xxiii. 6; Hosea i. 2; vi. 11.

Verse 7. Ephraim shall be like a mighty man] This tribe was always distinguished for its valour.

Verse 8. I will hiss for them] אהרהקא esherekah, I will shriek for them; call them with such a shrill strong voice, that they shall hear me, and find that it is the voice of their redemption.

Verse 9. I will sow them among the people] Wherever they have been dispersed, my voice in the preaching of the gospel shall reach them. And they shall remember me, and they and their children shall turn again to the Lord, through Messiah their King.

Verse 10. Out of the land of Egypt] I will bring them out of all the countries where they have been dispersed, and bring them back to their own land; and they shall be so numerous, that they shall scarcely find there, in all its length and breadth, a sufficiency of room. If all the Jews that are now scattered over the face of the earth were gathered together, they would make a mighty nation. And God will gather them together. As a wonderful Providence has preserved them in every place, so a wondrous Providence will collect them from every place of their dispersion. When the great call comes, not one soul of them shall be left behind.

Verse 11. And he shall pass through the sea] Here is an allusion to the passage of the Red sea, on their coming out of Egypt; and to their crossing Jordan, when they went into the Promised Land: the waves or waters of both were dried up; thrown from side to side, till all the people passed safely through. When they shall return from the various countries in which they now sojourn, God will work, if necessary, similar miracles to those which he formerly worked for their forefathers; and the people shall be glad to let them go, however much they may be profited by their operations in the state. Those that oppose, as Assyria and Egypt formerly did, shall be brought down, and their sceptre broken.

Verse 12. I will strengthen them in the Lord] I, the God of Israel, will strengthen them in their Lord Jesus, the Messiah; and thus indeed the Chaldee—I will strengthen

CHAPTER XI.

The commencement of this Chapter relates to the destruction of Jerusalem and the Jewish polity, probably by the Babylonians; at least, in the first instance, as the fourth verse speaks of the people thus threatened as the Prophet's charge, 1-4. The Prophet then gives an account of the manner in which he discharged his office, and the little value that was put on his labours. And this he does by symbolical actions, a common mode of instruction with the ancient Prophets, 7-14. After the Prophet, on account of the unsuccessfulness of his labours, had broken the two crooks which were the true bulwarks of the pastoral office, (to denote the annulling of God's covenant with them, and their consequent divisions and dispersions,) he is directed to take instruments calculated to hurt and destroy, perhaps an iron crook, spear, and stone, to express by emblem the judgments which God was about to inflict on them by wicked rulers and guides who should first destroy the flock, and in the end be destroyed themselves, 15-17. Let us now view this prophecy in another light, as we are authorized to do by Scripture, (Matt. xxvii. 7.) In this view the Prophet, in the Person of the Messiah, sets forth the ungrateful returns made to him by the Jews, when he undertook the office of a Shepherd in guiding and governing them;—how they rejected Him, and valued Him and His labours at the mean and contemptible price of thirty pieces of silver, the paltry sum for which Judas betrayed Him. Upon which He threatens to destroy their city and temple, and to give them up to the hands of such guides and governors as should have no regard to their welfare.

Ch. XLVIII. 2.
Thar. Priest, Rag.
Kam. ch. an. 20

OPEN thy doors, O Lebanon, that the fire may devour thy cedars.

2 Howl, fir tree; for the cedar is fallen; because the mighty is spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down.

3 There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled.

4 Thus saith the LORD my God; Feed the flock of the slaughter;

5 Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed be the LORD; for I am rich: and their own shepherds pity them not.

a Ch. 10. 10-b Or, gallanah—a Isa. 32. 18-d Or, the defenceless forest.—e Ver. 7. f Jer. 2. 3. & 50. 7.—g Deut. 20. 19. Hos. 12. 8-h Heb. 5-8 to be found. i Ver. 4-k Or, verily the poor.—l Zeph. 2. 12. Matt. 11. 5-m Or, Builders. n Hos. 5. 7.

them *הַבְּשֵׂרִים* *be-meyzra dayai*, in or by the WORD of Jehovah, the same personal Word which we so often meet with in the Chaldee paraphrases or Targums.

They shall walk up and down in his name] In the name of the Messiah. Saith the LORD—God speaks here not of Himself, but concerning His Christ. The Jews shall have complete liberty; they shall appear every where as a part of the flock of Christ, and no difference be made between them and the converted Gentiles. They shall be all one fold, under one Shepherd and Bishop of all souls.

NOTES ON CHAPTER XI.

Verse 1. *Open thy doors, O Lebanon*] I will give Mr. Joseph Mede's Note upon this verse:

"That which moveth me more than the rest, is in chap. xi. which contains a prophecy of the destruction of Jerusalem, and a description of the wickedness of the inhabitants; for which God would give them to the sword, and have no more pity upon them. It is expounded of the destruction by Titus; but methinks such a prophecy was nothing seasonable for Zachary's time, (when the city yet for a great part lay in her ruins, and the Temple had not yet recovered hers) nor agreeable to the scope of Zachary's commission; who, together with his colleague Haggai, was sent to encourage the people, lately returned from captivity, to build their Temple, and inaurate their commonwealth. Was this a fit time to foretell the destruction of both, while they were yet but a-building? And by Zachary too, who was to encourage them? Would not this better befit the desolation by Nebuchadnezzar?" I really think so. See Mr. J. Mede's LXI. Epistle.

Lebanon signifies the Temple, because built of materials principally brought from that place.

Verse 2. *Howl, fir-tree*] This seems to point out the fall and destruction of all the mighty men.

Verse 3. *Young lions*] Princes and rulers. By shepherds, kings or priests may be intended.

Verse 4. *Feed the flock of the slaughter*] This people resemble a flock of sheep fattened for the shambles; feed,—instruct this people who are about to be slaughtered.

Verse 5. *Whose possessors*] Governors and false prophets—slay them, by leading them in to those things that will bring them to destruction.

And they that sell them] Give them up to idolatry; and bless God, strange to tell, that they get secular advantage by the establishment of this false religion.

Verse 6. *For I will no more pity*] I have determined to deliver them into the hands of the Chaldeans.

Verse 7. *And I will feed the flock of slaughter*] I shewed them what God had revealed to me relative to the evils coming upon the land; and I did this the more especially, for the sake of the poor of the flock.

Two staves] Two shepherd's crooks. One I called Beauty,—that probably by which they marked the sheep; dipping the end into vermilion, or some red liquor. And

6 For I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king; and they shall smite the land, and out of their hand I will not deliver them.

7 And I will feed the flock of slaughter, even you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.

8 Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me.

9 Then said I, I will not feed you: that that dieth, let it die: and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.

10 And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and so the poor of the flock that waited upon me knew that it was the word of the LORD.

12 And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.

13 And the LORD said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD.

o Heb. was straitened for them.—p Jer. 15. 2 & 43. 11.—q Heb. of his fellow, or, neighbour.—r Or, the poor of the flock, &c., certainly known.—s Zeph. 2. 12. Ver. 7.—t It is to be good in your eyes.—u Matt. 26. 15. See Exod. 21. 32.—v Matt. 27. 5, 12.

this was done when they were to mark every tenth sheep, as it came out of the fold, when the tithe was to be set off for the Lord.

The other I called Bands] Probably that with the hook or crook at the head of it; by which the shepherd was wont to catch the sheep by the horns, when he wished to bring any to hand.

And I fed the flock.] These two rods shew the beauty and union of the people, while under God as their Shepherd. It was the delight of God to see them in a state of peace and harmony.

Verse 8. *Three shepherds also I cut off in one month*] Taking this literally, some think the three Shepherds mean the three Maccabees; Judas, Jonathan, and Simon.

Others, the three wicked highpriests, Jason, Alcimus, and Menelaus; others, the three last princes of the Ammonite race, Alexander, Hyrcanus, and Antigonus.

Perhaps three orders may be intended;—1. The priesthood. 2. The dictatorship, including the Scribes, Pharisees, &c. 3. The magistracy, the great Sanhedrin, and the smaller councils. These were all annihilated by the Roman conquest.

Verse 9. *I will not feed you*] I shall instruct you no longer: some of you are appointed to death by famine; others to be cut off by the sword; and others of you to such desperation, that ye shall destroy one another.

Verse 10. *I took my staff—Beauty, and cut it asunder*] And thus I shewed that I determined no longer to preserve them in their free and glorious state. And thus I brake my covenant with them, which they had broken on their part already.

Verse 11. *So the poor of the flock*] The pious, who attended to my teaching, saw that this was the word, the design, of God.

Verse 12. *If ye think good, give me my price*] "Give me my hire." And they rated it contemptuously; thirty pieces of silver being the price of a slave, Exod. xxi. 32.

Verse 13. *And the LORD said unto me, Cast it unto the potter*] Jehovah calls the price of His prophet His own price; and commands that it should not be accepted, but given to a potter, to foreshadow the transaction related Matt. xxvii. 7.

"Earthen vessels were useful in the Temple; and we may suppose that some Levites were employed within the sacred precincts to furnish them. To these, the humblest of His ministers in the Temple, God commands that the degrading price should be cast." This is the substance of the notes on these two verses, given by Abp. Newcome.

We may look at it in another light, Give me my price? *הַבְּשֵׂרִים* *habu sieri*, bring my price, or give him my price; that is, give the money to Judas which you have agreed to give him: for he can neither betray me, nor you crucify me, but by my own permission. But if not, forbear:—take time to consider this bloody business, and in time for-

14 Then I cut asunder mine other staff, *even* Bands, that I might break the brotherhood between Judah and Israel.

15 And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd.

16 For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

17 Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

CHAPTER XII.

The first part of this Chapter (with several passages in chap. xiv.) relate to an invasion that shall be made on the inhabitants of Judah and Jerusalem in the latter ages of the world, some time after the restoration and settlement of the Jews in their own land. It also describes, in very magnificent terms, the slight interposition of God in their favour. From this the Prophet proceeds in the latter part of the Chapter, 10-14, to describe the spiritual mercies of God in converting His people; and gives a very pathetic and affecting account of the deep sorrow of that people, when brought to a sense of their great sin in crucifying the Messiah, comparing it to the sorrow of a parent for his first-born and only son, or to the lamentations made for Josiah in the valley of Megiddon (2 Chron. xxxv. 24, 25). A deep and sorrowful, which will render the mourners for a season insensible to all the comforts and enjoyments of the most endearing society.

OT XLVIII. 2. THE burden of the word of the LORD for Israel, saith the LORD,

1 which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

2 Behold, I will make Jerusalem a cup of trembling unto all the people round about,

u Or, Binders.—v Ezek. 24. 2, 4.—w Or, Adden.—x Or, beer.—y Jer. 21. 1. Ezek. 24. 2. John 10. 12, 13.—z Ps. 10. 5.—a Isa. 62. 5. & 44. 24. & 45. 12, 13. & 46. 13.—b Numb. 16. 22. Ezek. 12. 7. Isa. 57. 15. Hab. 1. 2.—c Isa. 51. 17, 22, 23. d Or, slumber, or, poison.

hear. For though I permit you to do it, yet remember that the permission does not necessitate you to do it; and the salvation of the world may be effected without this treachery and murder.

See my Notes on this place, Matt. xxvii. 9, where I have examined the evidence for the reading of "Zechariah the prophet," instead of "Jeremiah."

Verse 14. That I might break the brotherhood] I cannot, says Newcome, explain this passage, without supposing that the kingdom of Israel subsisted when the Prophet wrote it; and that either the wars between Judah and Israel are referred to, see 2 Kings xvi. 5, or the captivity of the ten tribes, when the brotherly connection between these kingdoms ceased.

Verse 15. The instruments of a foolish shepherd.] Such as a bag without bread, a scrip without measure, and a staff without a hook, &c.; things that were needless or of no use; to point out the Jewish pastors who took no care of the flock, but devoured them, or ruled them with force and with cruelty.

Verse 16. I will raise up a shepherd in the land] Some wicked king; and Newcome supposes Hoshea may be meant. See 2 Kings xvii. 1, 2; and to such an abominable sovereign the prophecy may well apply.

Verse 17. Woe to the idol shepherd] וְהָאֵלֹהִים רֹדֵף הַשֹּׁפֵר הַשֵּׁמֶרֶת, the worthless, or good for nothing shepherd. The shepherd in name and office, but not performing the work of one. See John x. 11.

The sword shall be upon his arm] Punishment shall be executed upon the wicked Jews, and especially their wicked kings and priests. See ver. 16.

Arm—the secular power; right eye—the ecclesiastical state.

His arm shall be clean dried up] The secular power shall be broken, and become utterly inefficient.

His right eye shall be utterly darkened.] Prophecy shall be restrained; and the whole state, ecclesiastical and civil, shall be so completely eclipsed, that none of their functions shall be performed. This may refer to the worthless and wicked governor mentioned in the preceding verse.

There are several things in this Chapter that are very obscure, and we can hardly say what opinion is right. Nor is it at all clear whether they refer to a very early or late period of the Jewish history.

NOTES ON CHAPTER XII.

Verse 1. The burden of the word of the LORD] This is a new prophecy. It is directed both to Israel and Judah, though Israel alone is mentioned in this verse.

Which stretcheth forth the heavens] See on Isa. xlii. 5. Formeth the spirit of man within him.] Then it is not the same substance with his body. It is a spirit within him.

* when they shall be in the siege both against Judah and against Jerusalem.

3 And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

4 In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

5 And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the LORD of hosts their God.

6 In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.

7 The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.

8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them.

9 And it shall come to pass in that day, that

e Or, and also against Judah shall be which shall be in siege against Jerusalem.—f Ver. 4, 6, 8, 9, 11. & Ch. 12. 1. & 14. 4, 6, 8, 9, 12.—g Matt. 21. 44.—h Ps. 26. 8. Ezek. 33. 4.—i Or, There is, strength to the end to the inhabitants, &c. Joel 3. 15.—k Ovad. 18.—l Joel 3. 10.—m Or, object.—n Heb. fallen.

Verse 2. Jerusalem a cup of trembling] The Babylonians who captivated and ruined the Jews, shall in their turn be ruined.

I incline to think that what is spoken in this Chapter about the Jews and Jerusalem belongs to the glory of the latter times.

Shall be in the siege] This may refer to some war against the church of Christ, such as that mentioned, Rev. xx. 9.

Verse 3. A burdensome stone] Probably referring to that stone which was thrown on the breast of a culprit, (who was adjudged to lose his life by stoning,) by which the whole region of the thorax, heart, lungs, liver, &c. were broken to pieces.

Verse 4. I will smite every horse] Some apply this to the wars of the Maccabees with the Syrians: but it is more likely to be a prophecy not yet accomplished. The terms are too strong for such petty and evanescent victories as those of the Maccabees.

Verse 5. The governors of Judah] This supposes a union between the two kingdoms of Israel and Judah.

Verse 6. Jerusalem shall be inhabited again] This seems to refer to the future conversion of the Jews, and their return to their own land.

Verse 7. The LORD also shall save the tents of Judah first] This, I suppose, refers to the same thing. The gospel of Christ shall go from the least to the greatest. Eminent men are not the first that are called; the poor have the gospel preached to them. And this is done in the wise providence of God, that the glory of the house of David, &c.—that secular influence may appear to have no hand in the matter; and that God does not send His gospel to a great man, because he is such.

Verse 8. He that is feeble among them—shall be as David] Here is a marked difference between Judaism and Christianity. So clear, full, and efficient, shall be the salvation of believers under the gospel, that the feeblest among them shall be as strong, as full of courage, and as successful, as David, when he went against Goliath. The least in the kingdom of heaven was greater than John the Baptist.

And the house of David—as the angel of the LORD] The family, the church of the true David, the Lord Jesus, shall be as the angel of the LORD; shall stand in the Divine presence like Gabriel; for Christ hath said, Blessed is the pure in heart, for they shall see God. So "we all with open face, beholding as in a glass the glory of the LORD, are changed from glory into glory, by the Spirit of the LORD." Thus the house of David, the true Christians, shall here walk with, after, and before God.

Verse 9. I will seek to destroy all the nations] When this time shall arrive, all nations that will not receive the

I will seek to destroy all the nations that come against Jerusalem.

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.

11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

12 And the land shall mourn every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

14 All the families that remain, every family apart, and their wives apart.

CHAPTER XIII.

After the conversion and baptism of the Jews, foretold in the preceding Chapter, they are here promised the full pardon of their sins, and a deliverance from idolatry and false prophets, 1-4. Prophecy concerning the death of the Messiah, and the persecution of his disciples, 7. The remaining verses may refer to those Jewish converts to Christianity who survived the calamities which their country suffered from the Romans, 8, 9.

IN that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

1. Hag. 2. 22. Ver. 2. Jer. 31. 9. & 50. 4. Ezek. 36. 25. Joel 2. 28. John 19. 34. 37. Rev. 1. 7. Jer. 6. 28. Amos 8. 10. Acts 2. 37. Kings 23. 29. 2 Chron. 35. 24. Matt. 23. 34. Rev. 1. 7. Heb. (Judith), (Judas), 2 Sam. 6. 14. Luth. 3. 1. Or. of Simon, at LXX. Ch. 12. 9. Heb. 9. 14. 1 Pet. 1. 19. Rev. 1. 5. Heb. separation for uncleanness.

faith of our Lord Jesus shall be destroyed, when the long-suffering of God shall no longer wait upon them. This seems to belong to a period yet very remote.

Verse 10. I will pour upon the house of David] This is the way in which the Jews themselves shall be brought into the Christian church. 1. They shall have the spirit of grace;—God will shew them, that He yet bears favour to them. 2. They shall be excited to fervent and continual prayer for the restoration of the Divine favour. 3. Christ shall be preached unto them; and they shall look upon and believe in Him whom they pierced, whom they crucified at Jerusalem. 4. This shall produce deep and sincere repentance: they shall mourn, and be in bitterness of soul, to think that they had crucified the Lord of life and glory, and so long continued to contradict and blaspheme, since that time.

Verse 11. A great mourning] A universal repentance. As the mourning of Hadadrimmon] They shall mourn as deeply for the crucified Christ, as their forefathers did for the death of Josiah, who was slain at Hadadrimmon in the valley of Megiddo. See 2 Chron. xxxv. 24, 25.

Verse 12. Every family apart] The meaning of the word apart, which recurs here so often, may be this: their sorrow shall be so deep and distressing, that every one will endeavour to avoid another, and vent his grief and distress of soul in private. And even husbands and wives shall separate from each other, in this general mourning, as they were obliged to do by the law in certain circumstances. See 1 Cor. vii. 5, and the note there.

NOTES ON CHAPTER XIII.

Verse 1. In that day there shall be a fountain opened] This Chapter is a continuation of the preceding, and should not have been separated from it.

A fountain] The source of mercy in Christ Jesus; perhaps referring to the death He should die; and the piercing of his side, when blood and water issued out.

To the house of David] To David's family, and such like persons as it included. See the history of David and his sons; and then learn for whom Christ shed His blood.

Inhabitants of Jerusalem] Such like persons as the Jews were, in every part of their history, and in their last times, when they clamoured for the blood of Christ, and pursued him unto death! Learn from this also, for whom Christ died! These were the worst of the human race; and if He died for them, none need despair. They rejected, betrayed, crucified, slew, and blasphemed Christ; and afterwards persecuted His followers. For these he died! Yes: and He tasted death for EVERY MAN.

For sin and for uncleanness] For the removal of the guilt of sin, and for the purification of the soul from the uncleanness or pollution of sin.

Verse 2. I will cut off the names of the idols] There shall not only be no idolatry, but the very names of the

2 And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

3 And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord: and his father and his mother that begat him shall thrust him through when he prophesieth.

4 And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive:

5 But he shall say, I am no prophet, I am a husbandman; for man taught me to keep cattle from my youth.

6 And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

7 Awake, O sword, against my Shepherd, and against the man that is my Fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

8 And it shall come to pass, that in all the

d Exod. 23. 13. Job. 32. 7. Ps. 16. 4. Ezek. 20. 12. Hos. 2. 17. Mic. 5. 12. 1 Pet. 2. 1. Deut. 12. 6, 8 & 13. 20. Mic. 2. 6, 7. 1 Kings 1. 2. Jan. 23. 2. Matt. 3. 4. Heb. a garment of hair. 1. Heb. to hit. 1. Amos 7. 14. Am. 28. 11. Ezek. 34. 28. John 10. 6 & 14. 10. 11. Phil. 2. 6. Matt. 23. 31. Mark 14. 27. p. Matt. 15. 10, 14. Luke 12. 32.

idols shall be forgotten; or be held in such abhorrence, that no person shall mention them. This prophecy seems to be ancient, and to have been delivered while idolatry had prevalence in Israel and Judah.

I will cause the prophets] All false teachers.

And the unclean spirit] That which leads to impurity, the spirit of dissipation; the lust of the flesh, and of the eye, and the pride of life. Satan shall have neither a being in, nor power over, the hearts of sincere believers in Christ.

Verse 3. When any shall yet prophesy] Falsely; such shall be the horror of such an evil, that there shall be no toleration for it. Itself, and they who practise it, shall be every where destroyed.

Verse 4. Neither shall they wear a rough garment] A rough garment, made of goats' hair, coarse wool, or the coarse pile of the camel, was the ordinary garb of God's prophets. And the false prophets wore the same: for they pretended to the same gifts, and the same spirit; and therefore they wore the same kind of garments. John Baptist had a garment of this kind.

Verse 5. But he shall say, I am no prophet] This must be the case of a false prophet or diviner, who had been obliged to give up his infamous practice, and become even a labourer in the land. But having been known to be such, he is questioned by the people, to see if he still were addicted in heart to the same practices. He declares he is no prophet, neither true nor false; that he is now a husbandman, and was brought up a herdsman.

Verse 6. What are these wounds in thine hands?] Marks which he had received in honour of his idols. But he shall excuse himself by stating that he had received these marks in his own family; when, most probably, they had been dedicated to some of those idols. See the Note on Isa. xlv. 5. I do not think that these words are spoken at all concerning Jesus Christ. I have heard them quoted in this way: but I cannot hear such application of them without horror. In quoting from the Old Testament in reference to the New, we cannot be too cautious. We may wound the truth, instead of honouring it.

Verse 7. Awake, O sword, against my Shepherd] This is generally understood of Jesus Christ. The sword is that of Divine justice, which seemed to have been long asleep; and should long ago have struck either MAN, or his SUBSTITUTE, the Messiah. Jesus is here called God's Shepherd, because He had appointed Him to feed and govern, as well as to save, the whole lost world. This is a prosopopoeia, and the address to the sword is very poetic. There is a fine passage in Ecchyllus to the same effect:

Ενος δε κληροσ ενταυμα,
Χαλβος Σκιδων ακοικος,
Κταων χρηματοδουρας
Πικρος, ωσθηρον σιδαρως,

9 And the LORD shall be King over all the earth: in that day shall there be one LORD, and his name one.

10 All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses.

11 And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

12 And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day, that a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

14 And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of

all the beasts that shall be in these tents, as this plague.

16 And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

17 And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

18 And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

20 In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD's house shall be like the bowls before the altar.

21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts; and all they that sacrifice shall come and take of them, and see the therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

¹ Dan. 2. 44. Rev. 11. 15.—² Eph. 4. 5. 6.—³ Or, compassed.—⁴ 1m. 40. 4. 7. Ch. 17. 6.—⁵ Or, shall abide.—⁶ Neh. 2. 1. & 12. 20. Jer. 21. 22.—⁷ Jer. 31. 40. 2. Jer. 32. 6.—⁸ Or, shall abide.—⁹ 1 Sam. 14. 15. 30.—¹⁰ Judg. 7. 32. 2 Chron. 30. 23. Esth. 3. 21.—¹¹ Or, thou also, O Judah, shalt.—¹² Or, against.

¹ Ezek. 20. 17, &c.—² Ver. 12.—³ 1m. 60. 6, 7, 9 & 65. 22.—⁴ Lev. 23. 34, 42. Dent. 16. 12, 16. Neh. 8. 14. 1m. 12. 8. John 7. 2.—⁵ 1m. 60. 12.—⁶ Heb. upon whom there is not.—⁷ Dent. 11. 10. Or, sign.—⁸ Or, bridge.—⁹ 1m. 23. 12.—¹⁰ 1m. 26. 8. Joel 3. 17. Rev. 21. 27. & 22. 15.—¹¹ 2. Eph. 2. 16, 21, 22.

Verse 9 *And the LORD shall be King*] When this universal diffusion of Divine knowledge shall take place. Wherever it goes, the law of God shall be acknowledged; and, consequently, He be King over the whole earth.

One LORD, and his name one] There shall be in those blessed days only one religion, and one form of religion. There shall not be gods many, and lords many. All mankind shall be of one religion, the essence of which is,—“Thou shalt love the LORD thy God with all thy heart, soul, mind, and strength; and thy neighbour as thyself.”

Verse 10. *All the land shall be turned as a plain*] Or, rather, He shall encompass the whole land as a plain. He shall cast His defence all around it; from Geba, in Benjamin, north of Jerusalem, (Josh. xxi. 17,) to Rimmon in Judah, to the south of Jerusalem, Josh. xv. 32. *It shall be lifted up*] The city shall be exalted.

And inhabited in her place] Jerusalem shall be rebuilt in the very place in which it originally stood. From Benjamin's gate, which was probably on the north side of Jerusalem; unto the place of the first gate, supposed to be that called the old gate, Neh. iii. 6; xii. 39, placed by Lightfoot towards the south-west.

Unto the corner gate] See 2 Kings xiv. 13.

The tower of Hananeel] This tower and the corner gate seem to be placed as two extremities of the city.

Unto the king's winepresses.] Near to the king's gardens—southward.—See Newcome.

Verse 11. *There shall be no more utter destruction*] After this final restoration of Jerusalem it shall never more be destroyed; but as it was the first city of the living God upon earth, so it shall be the last; it shall be safely inhabited. It shall see war no more.

Verse 12. *And this shall be the plague*] All her enemies shall be destroyed.

Their flesh shall consume away] These are the effects of famine which are described in this verse.

Verse 13. *A great tumult from the LORD*] Among those enemies of His church;—who shall engage and destroy each other.

Verse 14. *And Judah also shall fight*] They shall have little else to do than take the spoil,—the wealth of all the heathen round about; gold, silver, and apparel.

Verse 15. *So shall be the plague of the horse, and the mule*] There shall be plagues on the substance of the enemies of the church, as there were on the cattle and goods of the Egyptians.

Verse 16. *Shall even go up from year to year*] The Jews had three grand original festivals which characterized different epochs in their history, viz.

1. The feast of the Passover, in commemoration of their departure from Egypt.

2. The feast of Pentecost, in commemoration of the giving of the Law upon mount Sinai.

3. The feast of Tabernacles, in commemoration of their wandering forty years in the wilderness.

This last feast is very properly brought in here to point out the final restoration of the Jews, and their establishment in the light and liberty of the Gospel of Christ, after their long wandering in vice and error.

Verse 17. *Upon them shall be no rain.*] Those who do not worship God shall not have His blessing; and those who do not attend Divine ordinances cannot have the graces and blessings which God usually dispenses by them. On such slothful idle Christians there shall be no rain!

Verse 18. *If the family of Egypt*] This may allude to those Jews who, flying from the persecution of Antiochus Epiphanes, settled in Egypt, and built a temple at Heliopolis, under the direction of Onias, son of the high-priest. Joseph. Antiq. lib. xiii. c. 6; and War, lib. vii. c. 36. If these do not rejoin their brethren, they shall have no rain—no interest in the favour of God.

Verse 19. *This shall be the punishment of all nations that come not up*] God will have His public worship established every where; and those who do not worship Him, shall lie under His curse.

Verse 20. *Upon the bells of the horses*] They appear to have had bells formerly on horses, camels, &c. as we have now, to amuse the animals, and encourage them in their work. In some very fine Asiatic paintings now before me, I see bells both on horses, mules, and camels; little bells tied to their legs, and larger about their necks. The margin reads *bridles*.

HOLINESS UNTO THE LORD] As the Gospel is a holy system, preaching holiness, and producing holiness in those who believe; so all without, as well as within, shall bear this impress; and even a man's labour shall be begun, and continued, and ended, in the Lord; yea, and the animals he uses, and the instruments he works with, shall be all consecrated to God, through Christ.

The pots] “The meanest utensil in the house of God, Neh. x. 29, shall be as the vessels of silver and gold used in solemn sacrifice; they shall be like the bowls before the altar.”—See Newcome.

Verse 21. *Yea, every pot in Jerusalem*] “The utensils of the Jews shall be treated as holy; and the worshippers shall use them reverently. The idea of preparing food in them, (they that see the therein) is taken from the custom of feasting after sacrifice. And no trafficker, see Ezek. xvii. 4, shall pollute the house of God; as was the custom when our blessed Lord cleaned the Temple.”—See Newcome. This is what is called the Canaanite in the house of God. The Canaanite is the merchant; and where such are tolerated in a place dedicated to Divine worship, that is not the house of the Lord of hosts. In churches and chapels no collections should be made but for the simple purpose of supporting or extending the worship of Jehovah. Amen.

THE BOOK OF THE PROPHET MALACHI.

Chronological Notes relative to this Book.

Years from the Creation, according to Archbishop Usher, 3997.—Year from the vocation of Abram, 1991.—Year since the destruction of Troy, 757.—Year since the commencement of the kingdom of Israel by the Divine appointment of Saul to the regal dignity, 685.—Year from the division of Solomon's monarchy into the kingdoms of Israel and Judah, 578.—Fourth year of the *ministry* of the Olympiad.—Year from the building of Rome, according to the Varroian computation, 665.—Year before the vulgar era of Christ's nativity, 397.—Cycle of the Sun, 4.—Cycle of the Moon, 4.

CHAPTER I.

This Chapter begins with shewing the great and free favour which God had manifested to the Israelites, above what he had done to the Edomites, who are threatened with further marks of the Divine displeasure; alluding perhaps to the calamities which they suffered from Judas Maccabeus and John Hyrcanus. See 1 Macc. v. 65, and Joseph. Antiq. xiii. 9, 1-5. God then reproaches His people, and especially their priests, for their ungrateful returns to His distinguished goodness, &c. They are particularly charged with sacrificing the refuse of beasts, 7-9, for which God threatens to reject them, 10, and choose other nations who will show more reverence to His name and worship, 11-14.

A. M. cir. 3997.
B. C. cir. 397.
O. cir. XCV. 4.
Urbis Condita
cir. annum 366.

THE burden of the word of the Lord to Israel, by Malachi.

1 I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, 2 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

3 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and the people against whom the Lord hath indignation for ever.

4 Your eyes shall see, and ye shall say, The Lord will be magnified from the border of Israel.

a Heb. by the hand of Malachi.—b Deut. 7. 8. & 10. 15.—c Rom. 9. 13.—d Jer. 68. 18. Ezek. 35. 3, 4, 7, 9, 14, 15. Obad. 10, &c.—e Psa. 35. 97.—f Or, upon.—g Heb. from upon.—h Eccl. 30. 12.—i Luke 6. 46.—k Chap. 2. 14, 17. & 3. 7, 8, 12.—l Or, bring unto, &c.

NOTES ON CHAPTER I.

Verse 1. *The burden of the word of the Lord to Israel by Malachi.* This prophet is undoubtedly the last of the Jewish prophets. He lived after Zechariah and Haggai; for we find that the Temple, which was begun in their time, was standing complete in his. See chap. iii. 10. Some have thought that he was contemporary with Nehemiah; indeed, several have supposed that Malachi is no other than Ezra under the feigned name of angel of the Lord, or my angel. John the Baptist was the link that connected Malachi with Christ. According to Abp. Ussher he flourished B. C. 416; but the Authorized Version, which we have followed in the Margin, states this event to have happened nineteen years later. Both the Hebrew language and poetry had declined in his days.

Israel—Here means the Jewish people in general. Verse 2. Was not Esau Jacob's brother? Have I not shewn a greater partiality to the Israelites than I have to the Edomites?

I loved Jacob My love to Jacob has been proved by giving him greater privileges and a better inheritance than what I have given to Esau.

Verse 3. And I hated Esau I have shewn him less love, Gen. xxix. 30, 31. I comparatively hated him by giving him an inferior lot. And now, I have not only laid waste the dwelling-place of the Edomites, by the incursions of their enemies; but (ver. 4.) they shall remain the perpetual monuments of my vengeance. On the subject of loving Jacob and hating Esau, see the Notes on Gen. xxvii., and Rom. ix. 13. Let it be remembered,—1. That there is not a word spoken here concerning the eternal state of either Jacob or Esau. 2. That what is spoken concerns merely their earthly possessions. And, 3. That it does not concern the two brothers at all, but the posterity of each.

Verse 4. They shall build, but I will throw down We VOL. II.—124

6 A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

7 Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible.

8 And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts.

9 And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the Lord of hosts.

10 Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand.

11 For from the rising of the sun even unto

m Deut. 15. 21.—n Ezek. 41. 22. Ver. 12.—o Lev. 22. 22. Deut. 15. 21. Ver. 14. p Heb. to sacrifice.—q Job 42. 8.—r Heb. the face of God.—s Hos. 13. 2.—t Heb. from your hand.—u 1 Cor. 9. 13.—v Isa. 1. 11. Jer. 6. 20. Amos 5. 22.—w Psa. 113. 3. Isa. 58. 19.

have already seen enough of the wickedness of the Edomites to justify the utmost severity of Divine justice against them. The pulling down predicted here was by Judas Maccabeus; see 1 Macc. v. 65; and by John Hyrcanus; see Joseph. Antiq. lib. xiii. c. 9, s. 1.

They shall call them, The border of wickedness A wicked land. Among this people scarcely any trace of good could ever be noted.

Verse 5. Your eyes Ye Israelites shall see in your succeeding generations that—

The Lord will be magnified By His kindness in Israel, and His judgments beyond it.

Verse 6. A son honoureth his father I am your Father,—where then is my honour? Where your filial obedience?

If I be a Master, where is my fear? The respect due to me.

Verse 7. Ye offer polluted bread The priests, probably to ingratiate themselves with the people, took the refuse beasts, &c., and offered them to God; and thus the sacrificial ordinances were rendered contemptible.

Verse 8. Offer it now unto thy governor and pechath, a word signifying a lieutenant, or viceroy, among the Chaldeans, Syrians, and Persians; for neither at this time, nor ever after, was there a king in Israel.

Verse 9. Beseech God There were evident marks of God's displeasure in the land, and it was occasioned by these pollutions through the priests. And now he exhorts them to pray to God that they may be pardoned: for, if this practice be persisted in, God will not accept any offering made by them.

Verse 10. Who is among you From this we learn that there was not one sincere or honest priest among them. They were selfish and worldly; and so basely so that not one of them would even kindle a fire on the hearth of the altar unless he were paid for it.

Verse 11. From the rising of the sun The total abo-

the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts.

12 But ye have profaned it, in that ye say, The table of the Lord is polluted; and the fruit thereof, even his meat, is contemptible.

13 Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the Lord of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the Lord.

14 But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen.

CHAPTER II.

The priests reproved for their unfaithfulness in their office, for which they are threatened to be deprived of their share of the sacrifices (the shewbread) and rewarded only with ignominy and odour, 1-3. The degeneracy of the order is then complained of, and they are again threatened, 4-8. The rest of the Chapter reproves the people for marrying strange and idolatrous women, and multiplying divorces, with all their consequent distress, in order to make way for such illicit alliances, 10-17. See Mat. x. 30, and ill. 38, &c.

Or. cir. XCV. 4. Uribis Condition cir. anemum 308. AND now, O ye priests, this commandment is for you.

2 If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you,

q Lev. 26. 3, 5.—John 4. 21, 23. 1 Tim. 2. 8.—a Rev. 3. 2.—1 Lam. 10. 19, 20. b Ver. 7.—Or, whosoever ye might have blessed, it curse.—c Lev. 22. 20, &c.—2 Ver. 3. y Or, in whose flock is.—d Ps. 47. 2. 1 Tim. 6. 15.—e Lev. 26. 14, &c. Deut. 28. 15, &c.—f 2 Pat. 2. 14.—g Or, reprove.—d Heb. scatter.—e Or, it shall take you away to it.—1 Kings 14. 10.—g Numb. 25. 12. Eccl. 34. 33. & 37. 38.

lition of the Mosaic sacrifices, and the establishment of a spiritual worship over the whole earth, is here foretold. The incense of praise, and the pure offering of the Lamb without spot,—and, through Him, a holy loving heart,—shall be presented every where among the Gentiles; and the Jews and their mock offerings be rejected.

Verse 12. Ye have profaned it] Ye have desecrated God's worship;—is it any wonder that God should cast you off, and follow you with His judgments?

Verse 13. Ye have snuffed at it] A metaphor taken from cattle which do not like their fodder. They blow strongly through their nose upon it; and after this neither they nor any other cattle will eat it.

Ye brought that which was torn, and the lame, and the sick] There had never been such abominations in the Divine worship before. What was of no worth in itself, and what could not be used by its owner, was brought to God's altar, and offered for sacrifice! Was not the punishment of these wretches less than their crimes?

Verse 14. Cursed be the deceiver] Those who act thus, as they cannot escape God's notice, so neither shall they His curse.

And voweth, and sacrificeth—a corrupt thing] The history of Ananias and Sapphira, Acts v. 1, &c., is a complete comment on this. It was high time to break up this corrupt service; and after this time God does not appear to have paid any regard to it, for He sent them no other prophet.

NOTES ON CHAPTER II.

Verse 2. If ye will not hear]—What I have spoken, lay to heart, and let it sink down into your souls.

Give glory unto my name] That honour that is due to me as a Father, and that fear that belongs to me as a Master. Chap. i. 6.

I will even send a curse upon you] I will dispense no more good.

I will curse your blessings] Even that which ye have already shall not profit you. When temporal blessings are not the means of leading us to God and heaven, they will infallibly lead us to hell.

Ye, I have cursed them already] This may refer, generally, to unfruitful seasons; or, particularly, to a dearth that appears to have happened about this time. See Haggai i. 6—11.

Verse 3. Behold, I will corrupt your seed] So as to render it unfruitful. Newcoms translates,—“I will take away from you the shoulder.” This was the part that belonged to the priest, Lev. vii. 32; Deut. xviii. 3.

Spread dung upon your faces] Instead of receiving a sacrifice at your hands, I will throw your offerings back into your faces. Here God shews His contempt for them and their offerings.

Verse 4. This commandment] That in the first verse;—to drive such priests from His presence and His service.

and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart.

3 Behold I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it.

4 And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts.

5 My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

7 For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.

8 But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts.

9 Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.

10 Have we not all one Father? hath not

h Deut. 32. 9.—i Deut. 33. 10.—k Jer. 22. 22. Jam. 5. 20.—l Deut. 17. 9, 10. & 24. 3. Lev. 10. 11. Ezra 7. 10. Jer. 18. 18. Hag. 2. 11. Ezr.—m Gal. 4. 14.—n 1 Sam. 2. 17. Jer. 18. 15.—o Or, fall in the law.—p Neh. 13. 29.—q 1 Sam. 2. 36.—r Or, lifted up the face against.—s Heb. accepted faces.—t 1 Cor. 8. 6. Eph. 4. 6. u Gen. 1. 27. Deut. 4. 38. Job 31. 13.

That my covenant might be with Levi] I gave the priesthood and the service of my altar to that tribe.

Verse 5. My covenant was with him of life and peace] These are the two grand blessings given to men by the New Covenant, which was shadowed by the Old. To man, out of the peace of God, and sentenced to death because of sin, God gave *life*, a covenant sacrifice, and this secured *life*, exemption from the death deserved by transgressors;—communication of that inward spiritual life given by Christ, and issuing in that eternal life promised to all His faithful disciples. And, as it secured life, so it gave peace, prosperity, and happiness: peace between God and man, between man and man, and between man and his own conscience.

Verse 6. The law of truth was in his mouth] See the qualifications of Levi: 1. He feared me;—he was my sincere worshipper. 2. He was afraid;—he acted as in the presence of a just and holy God; and acted conscientiously in all that he did. 3. My law of truth was ever in his mouth;—by this he directed his own conduct and that of others. 4. No iniquity;—nothing contrary to justice and equity ever proceeded from his lips. 5. He walked with me in peace;—he lived in such a way as to keep up union with me. 6. He did turn many away from iniquity;—by his upright administration, faithful exhortations, and pious walk, he became the instrument of converting many sinners. This character suits every genuine minister of God. And as the priest's lips should preserve knowledge, so the people should seek the law at his mouth; for he is the messenger of the Lord of hosts, ver. 7.

Verse 8. But ye are departed out of the way] Ye are become impure yourselves, and ye have led others into iniquity.

Verse 9. Therefore have I also made you contemptible] The people despised you because they saw that you acted contrary to your functions. This has happened repeatedly since, to several classes of priests. Not maintaining, by purity of life and soundness of doctrine, the dignity of the ministerial function, they became contemptible before the people: their meagre preaching was disregarded, and their persons at last cast out as a general loathing to the universe! See what happened to the truly abominable priesthood of France and Rome, 1796—8. They were the sole cause of that infidelity, that brought about the Revolution. They are now partially restored; and are endeavouring to supply by grimace, paltry superstitution, and jesuitical cunning, what they want in purity of morals, soundness of doctrine, and unction from God. They must mend, or look for another revolution. Mankind will no longer put up with the chaff of puerile and fanatical ceremonies, in place of the wheat of God's word and worship.

Verse 10. Have we not all one Father? From this to ver. 16, the prophet censures the marriages of Israelites

one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

11 Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god.

12 The LORD will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts.

13 And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand.

14 Yet ye say, Wherefore? Because the LORD hath been Witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant.

15 And did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

16 For the LORD, the God of Israel, saith that he hateth putting away: for one covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

v Or, ought to love.—w Ezra 9. 1. & 10. 2. Neh. 13. 23.—x Or, him that weareth, and him that covereth.—y Neh. 13. 23.—z Prov. 6. 18.—a Prov. 2. 17.—b Matt. 19. 4, 6.—c Or, adultery.—d Heb. a seed of God.—e Ezra 9. 2. 1 Cor. 7. 14. f Or, unfaithfully.—g Deut. 24. 1. Matt. 5. 32. & 19. 8.—h Or, if he hate her, put

with strange women, which the Law had forbidden, Deut. vii. 3. And also divorces, which seem to have been multiplied, for the purpose of contracting these prohibited marriages.—Newcomer.

Why do we deal treacherously? Gain the affections of the daughter of a brother Jew; and then profane the covenant of marriage, held sacred among our fathers, by putting away this same wife and daughter! How wicked, cruel, and inhuman!

Verse 11. Daughter of a strange god.] Of a man who worships an idol.

Verse 12. The master and the scholar.] He who teaches such doctrine, and he who follows this teaching, the Lord will cut off both the one and the other.

Verse 13. Covering the altar of the Lord with tears.]—Of the poor women who, being divorced by cruel husbands, come to the priests, and make an appeal to God at the altar: and ye do not speak against this glaring injustice.

Verse 14. Ye say, Wherefore? Is the Lord angry with us? Because ye have been witness of the contract made between the parties; and when the lawless husband divorced his wife, the wife of his youth, his companion, and the wife of his covenant; ye did not execute on him the discipline of the law. They kept their wives till they had passed their youth; and then they put them away, that they might get young ones in their place.

Verse 15. And did not he make one? ONE of each kind, Adam and Eve. Yet had he the residue of the Spirit.—He could have made millions of pairs, and inspired them all with living souls. Then wherefore one?—He made one pair from whom all the rest might proceed, that He might have a holy offspring; that children being a marked property of one man and one woman, proper care might be taken that they should be brought up in the discipline of the Lord. Perhaps the holy or godly seed, צרבה פני זרעו אלוהים, a seed of God, may refer to the MESSIAH. God would have the whole human race to spring from one pair, that Christ, springing from the same family, might in His sufferings taste death for every man; because He had that nature that was common to the whole human race. And had there been several heads of families in the beginning, Jesus must have been incarnated from each of those heads, else His death could have availed for those only who belonged to the family of which He was incarnated.

Take heed to your spirit! Scrutinize the motives before God which induce you to put away your wives.

Verse 16. For the Lord hateth putting away.] He abominates all such divorces; and him that makes them.

Covereth violence with his garment! And he also notes those who frame idle excuses to cover the violence they have done to the wives of their youth, by putting them

17 Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them; or, Where is the God of judgment.

CHAPTER III.

In allusion to the custom of sending pioneers to prepare the way for the march of an Eastern monarch, the coming of Christ's forerunner is described, and then the coming of Christ Himself, 1; with the scribble judgments which were to accompany that event in order to refine and purify His people and His priests, 2-6. The following verses represent them for withholding the legal titles and offerings, with large promises in case of their repentance and amendment, 7-12. The Prophet expostulates with the people for their hard and profane speeches against the conduct of Providence; and declares God will one day make a fearful and final distinction between the righteous and the wicked, whose different characters are in the mean time carefully recorded, 13-15.

BEHOLD, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the Messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

Ol. chr. XCV. 4. Uria Conditio. chr. annum 888.

2 But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap.

3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former days.

5 And I will come near to you to judgment;

ber away.—1 Heb. to put away.—2 Isa. 63. 24. Amos 2. 13. Chap. 3. 13, 14, 15. 1 Matt. 11. 10. Mark 1. 2. Luke 1. 76. & 7. 37.—3 Isa. 40. 3.—4 Hag. 2. 7.—5 Chap. 4. 1.—6 Rev. 6. 17.—7 See Isa. 4. 4. Matt. 2. 16, 11, 12.—8 Isa. 1. 25. Zeck. 13. 9.—1 1 Pet. 2. 6.—2 Ch. 1. 11.—3 Or, ancient.

away, and taking others in their place, whom they now happen to like better, when their own wives have been worn down in domestic services.

Verse 17. Ye have wearied the LORD.] He has borne with you so long, and has been provoked so often, that He will bear it no longer. It is not fit that He should.

Every one that doeth evil! Ye say that it is right in the sight of the Lord to put away a wife, because she has no longer found favour in the sight of her husband. And because it has not been signally punished hitherto, ye blaspheme and cry out, Where is the God of judgment? Were He such as He is represented, would He not speak out? All these things shew that this people were horribly corrupt. The priests were bad; the prophets were bad; the Levites were bad: and no wonder that the people were irreligious, profane, profligate, and cruel.

NOTES ON CHAPTER III.

Verse 1. Behold, I will send my messenger.] מלאכי Malachi, the very name of the Prophet. But this speaks of John the Baptist. I, the Messiah, the Seed of God, mentioned above, will send my messenger, John the Baptist.

He shall prepare the way.] Be as a pioneer before me; a corrector of civil abuses, and a preacher of righteousness.

And the LORD, whom ye seek.] The Messiah whom ye expect from the account given by the Prophet Daniel, in his seventy weeks, chap. ix. 24.

Shall suddenly come to his temple.] Shall soon be presented before the Lord in this Temple; cleanse it from its defilement, and fill it with His teaching and His glory.

The Messenger of the covenant.] He that comes to fulfil the great design, in reference to the covenant made with Abram, that in his seed all the families of the earth should be blessed. See the parallel Texts in the Margin, and the Notes on them.

Verse 2. But who may abide the day of his coming? Only they who shall believe on His name: for they that will not, shall be blinded; and the unbelieving nation shall be destroyed by the Romans.

Like fuller's soap.] כבוי כבוי ke-borith, from כבא barah, to cleanse, any thing that deterges. Kali, or fern ashes, or such things. I doubt whether the composition which we call soap, was known in ancient times.

Verse 3. He shall sit as a refiner.] Alluding to the case of a refiner of metals, sitting at his fire; increasing it when he sees necessary, and watching the process of his work.

The sons of Levi.] Those who minister in their stead under the New Covenant, for the Old Levitical institutions shall be abolished; yet, under the preaching of our Lord, a great number of the priests became obedient to the faith, Acts vi. 7. And the others that did not believe, this Great Refiner threw them as dross into the Roman fire, that consumed both Jerusalem and the Temple.

and I will be a swift Witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

6 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

7 Even from the days of your fathers ye are gone away from mine ordinances and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

8 Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? in tithes and offerings.

9 Ye are cursed with a curse: for ye have robbed me, even this whole nation.

10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your

ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

12 And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts.

13 Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken so much against thee?

14 Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?

15 And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.

16 Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

17 And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

in Zech. 5. 4. Jam. 5. 4. 12.—Or, defused.—Num. 23. 19. Rom. 11. 29. Jam. 1. 17.—p. Lam. 3. 32.—q. Acts 1. 51.—Zech. 1. 3.—Ch. 1. 6.—Neh. 13. 10. 12.—Prov. 2. 9. 10.—1 Chro. 22. 9. 2 Chro. 31. 11. Neh. 10. 38. & 12. 12.—Gen. 7. 11. 2 Kings 7. 2.—2 Heb. eweys out.—7 3 Chro. 31. 10.—2 Amos 4. 3.—2 Heb. corrupt. b. Dan. 2. 3.—Ch. 2. 17.

d Job 21. 14, 15. & 22. 17. Psa. 73. 13. Zeph. 1. 12.—1 Heb. his observation. f Heb. in black.—g Psa. 73. 12. Ch. 2. 17.—h Heb. are built.—i Psa. 95. 3.—k Psa. 66. 16. Ch. 4. 3.—l Heb. 3. 13.—m Psa. 68. 8. Isa. 63. 8. Rev. 20. 12.—n Ezeck. 19. 5. Deut. 7. 6. Psa. 125. 4. Th. 2. 14. 1 Pet. 2. 9.—o Or, special treasure. p Isa. 62. 3.—q Psa. 103. 13.—r Psa. 55. 11.

Verse 5. *I will come near to you to judgment*] And what fearful cases does He get to judge! Sorcerers, adulterers, false swearers, defrauders of the wages of the hireling, oppressors of widows and orphans, and perverters of the stranger and such as do not fear the Lord. A horrible crew, and the land at that time was full of them. Several were converted under the preaching of Christ and His apostles; and the rest the Romans destroyed, or carried into captivity.

Verse 6. *I am the Lord, I change not*] The new dispensation of grace and goodness, which is now about to be introduced, is not the effect of any change in my counsels: it is, on the contrary, the fulfilment of my everlasting purposes; as is also the throwing aside of the Mosaic ritual, which was only intended to introduce the great and glorious gospel of my Son.

And because of this ancient covenant ye Jews are not totally consumed; but ye are now, and shall be still, preserved as a distinct people; monuments both of my justice and mercy.

Verse 7. *Gone away from mine ordinances*] Never acting according to their spirit and design.

Return unto me] There is still space to repent.

Wherein shall we return?] Their consciences were seared, and they knew not that they were sinners.

Verse 8. *Will a man rob God?*] Here is one point on which ye are guilty;—ye withhold the tithes and offerings from the temple of God, so that the Divine worship is neglected.

Verse 9. *Ye are cursed with a curse*] The whole nation is under my displeasure. The curse of God is upon you.

Verse 10. *Bring ye all the tithes*] They had so withheld these that the priests had not food enough to support life; and the sacred service was interrupted. See Neh. xiii. 10. *And prove me now herewith*] What ye give to God shall never lessen your store. Give as ye should; and see whether I will not so increase your store by opening the windows of heaven,—giving you rain and fruitful seasons, that your barns and granaries shall not be able to contain the abundance of your harvests and vintage.

Verse 11. *I will rebuke the devourer*] The locusts, &c. shall not come on your crops; and those that are in the country I will disperse and destroy.

Neither shall your vine cast her fruit] Every blossom shall bear fruit, and every bunch of grapes come to maturity.

Verse 12. *All nations shall call you blessed*] They shall see that a peculiar blessing of God rests upon you; and your land shall be delightful,—like Paradise, the garden of the Lord.

Verse 13. *Your words have been stout against me*] He speaks here to open infidels and revilers.

What have we spoken?] They are ready either to deny the whole, or impudently to maintain and defend what they had spoken!

Verse 14. *Ye have said, It is vain to serve God*] They strove to destroy the Divine worship:—they asserted that it was vanity;—that, if they performed acts of worship, they should be nothing the better; and, if they abstained, they should be nothing the worse. This was their teaching to the people.

Walked mournfully] Even repentance they have de-

clared to be useless. This was a high pitch of ungodliness: but see what follows; behold the general conclusions of these reprobates,—

Verse 15. *And now we call the proud happy*] Proud and insolent men are the only happy people,—for they domineer every where, and none dares to resist them.

They that work wickedness are set up] The humble and holy are depressed and miserable; the proud and wicked are in places of trust and profit. Too often it is so.

They that tempt God are even delivered.] Even those who despise God, and insult His justice and providence, are preserved in and from dangers; while the righteous fall by them.

Verse 16. *Them that feared the Lord*] There were a few godly in the land, who, hearing the language, and seeing the profigacy of the rebels above, concluded that some signal mark of God's vengeance must fall upon them; they, therefore, as the corruption increased, cleaved the closer to their Maker. There are three characteristics given of this people, viz:—

1. *They feared the Lord.* They had that reverence for Jehovah that caused them to depart from evil, and to keep His ordinances.

2. *They spake often one to another.* They kept up the communion of saints. By mutual exhortation they strengthened each others' hands in the Lord.

3. *They thought on his name.* His name was sacred to them: it was a fruitful source of profound and edifying meditation. The name of God is God Himself in the plenitude of His power, omniscience, justice, goodness, mercy, and truth. What a source for thinking and contemplation! See how God treats such persons:—*The Lord hearkened to their conversation,—heard the meditations of their hearts; and so approved of the whole that a book of remembrance was written before the Lord*—all their names were carefully registered in heaven. Here is an allusion to records kept by kings, Esth. vi. 1, of such as had performed signal services, and who should be the first to be rewarded.

Verse 17. *They shall be mine*] I shall acknowledge them as my subjects and followers; in the day, especially, when I come to punish the wicked, and reward the righteous.

When I make up my jewels] יהוה segullah, my peculium, my proper treasure; that which is a man's own, and most prized by him. Not jewels; for in no part of the Bible does the word mean a gem or precious stone of any kind. The interpretations frequently given of the word in this verse, comparing saints to jewels, are forced and false.

I will spare them] When I come to visit the wicked, I will take care of them. I will act towards them as a tender father would act towards his most loving and obedient son.

Verse 18. *Then shall ye return*] To your senses, when perhaps too late; and discern,—see the difference which God makes between the righteous and the wicked,—which will be most marked and awful.

Between him that serveth God] Your obedience to whom, ye said would be unprofitable to you.

And him that serveth him not.] Of whom ye said, his disobedience would be no prejudice to him.—You will find the former received into the kingdom of glory; and the

CHAPTER IV.

God's awful judgments on the wicked, 1. Great blessings of the righteous, 2, 3. The Prophet then, with a solemnity becoming the last of the prophets, closes the Sacred Canon with enjoining the strict observance of the Law, (the forerunner already promised, should appear, in the spirit of Elijah, to introduce the Messiah, and bring a new and everlasting dispensation, &c.)

Q. cir. N. V. 4. Uria Conditio cir. annum 376. **F**OR, behold, the day cometh, that shall burn as an oven: and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

a Joel 2. 31. Ch. 3. 2 Pat. 3. 7.—b Ch. 5. 12.—c Obad. 18.—d Amos 2. 9.—e Ch. 3. 16. f Luke 1. 78. Eph. 5. 14. 2 Pet. 1. 19. Rev. 2. 28.—g 2 Sam. 9. 43. Mic. 7. 10. Zech. 10. 5.

3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts.

4 Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

h Exod. 24. 3, &c.—i Deut. 4. 10.—k Psa. 147. 19.—l Matt. 11. 14. & 17. 11. Mark 9. 11. Luke 1. 17.—m Joel 2. 31.—n Eccles. 48. 10.—o Zech. 14. 12.—p Zech. 5. 3.

latter, with yourselves, thrust down into the bitter pains of an eternal death. Reader, ponder these things.

In the great day of the Lord, at least, if not long before, it will be fully discovered who have been the truly wise people; those who took up their cross and followed Christ,—or, those who satisfied the flesh, with its affections and desires, following a multitude to do evil.

NOTES ON CHAPTER IV.

Verse 1. Behold, the day cometh, that shall burn as an oven] The destruction of Jerusalem by the Romans.

And all the proud] This is in reference to ver. 15, of the preceding Chapter.

The day that cometh shall burn them up] Either by famine, by sword, or by captivity; all those rebels shall be destroyed.

It shall leave them neither root nor branch.] A proverbial expression for total destruction. Neither man nor child shall escape.

Verse 2. You that fear my name] The persons mentioned in the sixteenth verse of the preceding Chapter: ye that look for redemption through the Messiah.

The Sun of Righteousness] The Lord Jesus,—the promised Messiah; the Hope of Israel.

With healing in his wings] As the sun, by the rays of light and heat, revives, cheers, and fructifies the whole creation, giving, through God, light and life every where; so Jesus Christ, by the influences of His grace and Spirit, shall quicken, awaken, enlighten, warm, invigorate, heal, purify, and refine, every soul that believes in Him: and, by His wings, or rays, diffuse these blessings from one end of heaven to another; every where invigorating the seeds of righteousness, and withering and drying up the seeds of sin. The rays of this Sun are the truths of His Gospel, and the influences of His Spirit. And at present these are universally diffused.

And ye shall go forth] Ye who believe on His name shall go forth out of Jerusalem when the Romans shall come up against it. After Cestius Gallus had blockaded the city for some days, he suddenly raised the siege. The Christians who were then in it, knowing, by seeing Jerusalem encompassed with armies, that the day of its destruction was come,—when their Lord commanded them to flee unto the mountains,—took this opportunity to escape from Jerusalem and go to Pella, in Cœloxyria; so that no Christian life fell in the siege and destruction of this city.

But these words are of more general application and meaning:—ye shall go forth in all the occupations of life, but particularly in the means of grace; and—

Grow up as calves of the stall] Full of health, of life, and spirits; satisfied and happy.

Verse 3. Ye shall tread down] This may be the commission given to the Romans:—Tread down the wicked people, tread down the wicked place; set it on fire, and let the ashes be trodden down under your feet.

Verse 4. Remember ye the law of Moses] Where all these things are predicted. The Septuagint, Arabic, and Coptic, place this verse the last.

Verse 5. Behold, I will send you Elijah the prophet] This is meant alone of John the Baptist, as we learn from Luke i. 17, (where see the Note) in whose spirit and power he came.

Verse 6. And he shall turn (convert) the heart of the fathers (by al writa) the children] Or, together with the children;—both old and young. Lest I come, and finding them unconverted, smite the land with a curse, and cherem, utter extinction. So we find that, had the Jews turned to God, and received the Messiah at the preaching of John the Baptist and that of Christ and His apostles, the awful cherem of final excision and execration would not have been executed upon them. However, they filled up the cup of their iniquity, and were reprobated, and the Gentiles elected in their stead. Thus, the last was first, and the first was last. Glory to God for His unspeakable gift.

There are three remarkable predictions in this Chapter:—1. The advent of John Baptist, in the spirit and authority of Elijah. 2. The manifestation of Christ in the flesh, under the emblem of the Sun of Righteousness. 3. The final destruction of Jerusalem; represented under the emblem of a burning oven, consuming every thing cast into it. These three prophecies, relating to the most important facts that have ever taken place in the history of the world, announced here nearly four hundred years before their occurrence, have been most circumstantially fulfilled.

In most of the Masoretic Bibles the fifth verse is repeated after the sixth,—Behold, I send unto you Elijah the prophet, before the great and terrible day of Jehovah come; for the Jews do not like to let their sacred book end with a curse: and hence, in reading, they immediately subjoin the above verse, or else the fourth,—Remember ye the law of Moses my servant.

In one of my oldest MSS. the fifth verse is repeated, and written at full length; in another, only these words are added,—Behold, I will send you Elijah. It is on this ground that the Jews expect the re-appearance of Elijah the prophet; and at their marriage feasts always set a chair and knife and fork for this prophet, whom they suppose to be invisibly present. But we have already seen that John the Baptist, the forerunner of our Lord, was the person designed; for he came in the spirit and power of Elijah, (see on ch. iii. 1.) and has fulfilled this prophetic promise. John is come; and the Lord Jesus is come also,—has shed His blood for the salvation of a lost world,—has ascended on high,—has sent forth His Holy Spirit,—commissioned His ministers to proclaim to all mankind redemption in His blood,—is ever present with them, and is filling the earth with righteousness and true holiness. Hallelujah! The kingdoms of this world are about to become the kingdoms of God and our Lord Jesus: and now, having just arrived at the end of my race in this work, and seeing the wonderful extension of the work of God in the earth, my heart prays,—

O Jesus ride on, till all are subdued,
Thy mercy make known, and sprinkle Thy blood;
Dispel Thy evil, and send the new song;
To every nation, and people, and tongue!

In most MSS. and printed masoretic Bibles there are only three Chapters in this prophet, the fourth being joined to the third, making it twenty-four verses.

In the Jewish reckonings the Twelve Minor Prophets make but one Book; hence there is no Masoretic Note found at the end of any of the preceding prophets, with accounts of its verses, sections, &c.: but, at the end of Malachi we find the following Table, which, though it gives the number of verses in each Prophet, yet gives the total sum, middle verse, and sections, at the end of Malachi, thereby shewing that they consider the whole twelve as constituting but one Book.

MASORETIC NOTES ON THE TWELVE MINOR PROPHETS.

Hosea has 197 verses; Joel 73; Amos 146; Obadiah 21; Jonah 48; Micah 105; Nahum 67; Zephaniah 53; Habakkuk 56; Haggai 33; Zechariah 211; Malachi 55—total, 1060.

The sum of all the Verses of the Twelve Minor Prophets is 1060. The Middle Verse is Micah, chap. iii. ver. 12. Number of Sections, 21.

TO GOD THE FATHER, SON, AND HOLY GHOST, BE ETERNAL PRAISES. AMEN.

I have this day completed this Commentary, on which I have laboured above thirty years; and which when I began, I never expected to live long enough to finish. May it be a means of promoting glory to God in the highest; and peace and goodwill among men upon earth. Amen, Amen. ADAM CLARKE.

Haydon Hall, Middlesex,
Monday, March, 23, A. D. 1825.

A TABLE

Of the several places of the OLD TESTAMENT cited in the NEW, which are taken from the Hebrew or Septuagint, from both, or neither.

In this Table, V stands for the *Old Testament*; H for *Hebrew*; G for the *Greek Version or Septuagint*; and N for *neither, or doubtful*.

Chap. Ver.	MATTHEW.		Chap. Ver.	G and N	
i. 23,	from Isa. vii. 14.	V	18, 19,	from Isa. lxi. 1, 2.	V
ii. 6,	from Mic. v. 2.	N	vi. 4,	from 1 Sam. xxii. 6.	V
15,	from Hos. xi. 1.	H	vii. 27,	from Mal. iii. 1.	V
18,	from Jer. xxxi. 15.	H	x. 27,	from Deut. vi. 5. and Lev. xix. 18.	V
33,	from Judg. xiii. 5.	N	xix. 46,	from Isa. lvi. 7. and Jer. vii. 11.	V
iii. 3,	from Isa. xl. 3.	G	xx. 17,	from Psa. cxviii. 22.	V
iv. 4,	from Deut. viii. 3.	G	37,	from Exod. iii. 6.	V
6,	from Psa. xci. 11, 12.	N	42, 43,	from Psa. cx. 1.	V
7,	from Deut. vi. 16.	G	xxii. 37,	from Isa. liii. 12.	V
10,	from Deut. vi. 13.	N	JOHN.		
15, 16,	from Isa. ix. 1, 2.	N	i. 23,	from Isa. xl. 3.	V
v. 21,	from Exod. xx. 13. Lev. xxiv. 21.	N	ii. 17,	from Psa. lxxix. 10.	V
31,	from Deut. xxiv. 1.	V	vii. 42,	partim from Mic. v. 2. partim.	V
33,	from Numb. xxx. 2.	N	from 1 Sam. xvi. 1. partim.	V	
38,	from Exod. xxi. 24.	V	viii. 5,	from Lev. x. 10.	V
43,	from Lev. xix. 18.	N	17,	from Deut. xvii. 6.	V
viii. 17,	from Isa. liii. 4.	H	x. 34,	from Psa. lxxxii. 6.	V
ix. 13,	from Hos. vi. 6.	H	xii. 15,	from Zech. ix. 9.	V
xi. 10,	from Mal. iii. 1.	H and N	38,	from Psa. liii. 1.	N
14,	from Mal. xiv. 5.	H	40,	from Psa. vi. 10.	N
xii. 4,	from 1 Sam. xxi. 6.	V	xxiii. 18,	from Psa. xli. 10.	N
5,	from Numb. xxviii. 9.	V	xix. 24,	from Psa. xxii. 18.	V
18,	&c. from Isa. xlii. 1.	G and N	28, 29,	from Psa. lx. 22.	N
xiii. 15,	from Isa. i. 6, 9, 20.	G	36,	from Exod. xxii. 46.	N
35,	from Psa. lxxviii. 2.	G and N	37,	from Zech. xii. 10.	H
xv. 4,	from Exod. xx. 12; xxi. 17.	V	ACTS.		
8, 9,	from Isa. xxix. 13.	G	i. 20,	partim from Psa. lxxix. 26, partim.	N
xix. 4,	from Gen. i. 27.	V	from Psa. cix. 8, partim.	N	
5,	from Gen. ii. 24.	V	ii. 17,	&c. from Joel ii. 28, &c.	G
7,	from Deut. xxiv. 1.	V	26,	&c. from Psa. xvi. 8, &c.	G
xxi. 5,	from Zech. ix. 9.	N	34, 35,	from Psa. cx. 1.	V
9,	from Psa. cxviii. 25, 26.	V	iii. 23,	from Deut. xviii. 15, 18, 19.	N
13,	from Isa. lvi. 7, partim } from Jer. vii. 11, partim }	N	25,	from Gen. xxii. 18.	N
16,	from Psa. viii. 2.	V	iv. 25, 26,	from Psa. ii. 1, 2.	V
42,	from Psa. cxviii. 22, 23.	V	vii. 42, 43,	from Amos v. 25, 26, 27.	N
xxii. 24,	from Deut. xxv. 5.	V	49, 50,	from Isa. lxxvi. 1, 2.	V
32,	from Exod. iii. 6.	V	viii. 32, 33,	from Isa. liii. 7, 8.	G
37,	from Deut. vi. 5.	N	xiii. 23,	from Psa. ii. 7.	V
39,	from Lev. xix. 18.	V	34,	from Isa. lv. 3.	V
44,	from Psa. cx. 1.	V	35,	from Psa. xvi. 10.	V
xxiv. 15,	from Dan. xii. 11.	G	41,	from Hab. i. 5.	G
29,	from Isa. xiii. 10.	N	47,	from Isa. xlix. 6.	V
xxvii. 9, 10,	from Zech. xi. 13.	V and N	xv. 16, 17,	from Amos ix. 11, 12.	G
35,	from Psa. xxii. 18.	V	xxiii. 5,	from Exod. ii. 28.	V
46,	from Psa. xxii. 1.	V	xxviii. 26, 27,	from Isa. vi. 9, 10.	V
MARK.			i. 17,	from Hab. ii. 4.	V
2,	from Mal. iii. 1.	V	iii. 10, 11, 12,	from Psa. li. 4.	N
3,	from Isa. xl. 3.	V	10, 11, 12,	from Psa. xiv. 1, 2, 3.	G
ii. 26,	from 1 Sam. xxii. 6.	N	13,	from Pa. v. 10; Pa. cxl. 4	} from Psa. } xiv. 1, 2 } 3, juxta } lxx. }
iv. 12,	from Isa. vi. 9.	V	14,	from Psa. x. 7.	
vii. 6,	from Isa. xxix. 13.	V	15,	from Prov. i. 16.	
x. 8,	from Gen. ii. 24.	V	16, 17,	from Isa. lix. 7, 8.	
xi. 9, 10,	from Psa. cxviii. 22, 23.	V	18,	from Psa. xxxvi. 12.	V
17,	from Isa. lvi. 7. and Jer. vii. 11.	V	iv. 3,	from Gen. xv. 6.	V
xii. 10, 11,	from Psa. cxviii. 22, 23.	V	17,	from Gen. xvii. 6.	V
19,	from Deut. xxv. 5.	V	18,	from Gen. xv. 5.	V
25,	from Exod. iii. 6.	V	viii. 36,	from Psa. xli. 23.	V
29, 30,	from Deut. vi. 4, 5.	V	ix. 9,	from Gen. xviii. 10.	V
xxi. 31,	from Lev. xix. 18.	V	12,	from Gen. xxv. 23.	V
36,	from Psa. cx. 1.	V	13,	from Mal. i. 2.	V
xiii. 14,	from Dan. xii. 11.	V	15,	from Exod. xxxiii. 9.	V
xiv. 27,	from Zech. xiii. 7.	H and N	17,	from Exod. ix. 16.	H
xv. 28,	from Isa. liii. 12.	V	26,	from Hos. ii. 23.	V
34,	from Psa. xxii. 1.	V	26,	from Hos. i. 10.	V
LUKE.			27, 28,	from Isa. x. 22, 23.	V
ii. 23,	from Exod. xiii. 2; Numb. viii. 17.	N	29,	from Isa. i. 9.	V
24,	from Lev. xii. 8.	V	33,	from Isa. viii. 14. and xxviii. 16.	H
24,	from Isa. viii. 14.	N	x. 5,	from Lev. xviii. 5.	V
iv. 4,	from Deut. viii. 3.	V	6,	from Deut. xxx. 12.	V
8,	from Deut. vi. 13.	V	8,	from Deut. xxx. 14.	V
10, 11,	from Psa. xci. 11, 12.	V	11,	from Isa. xxviii. 16.	G
12,	from Deut. vi. 6.	V	13,	from Joel ii. 32.	H
			15,	from Isa. liii. 7.	V
			16,	from Isa. liii. 1.	H

Table of passages of the Old Testament cited in the New.

Chap.	Ver.		Chap.	Ver.	
	18, from Psa. xix. 5.	V	x.	5, 6, 7, from Psa. xl. 6, 7, 8.	G
	19, from Deut. xxxii. 21.	V	16, 17, from Jer. xxxi. 32, 34.	V	V
	20, 21, from Isa. lrv. 1, 2.	N	30, from Deut. xxxii. 35, 36.	V	V
xi.	3, from 1 Kings xix. 10.	V	37, 38, from Hab. ii. 3, 4.	G and N	G
	4, from 1 Kings xix. 18.	H	xi.	5, from Gen. v. 24.	V
	8, from Isa. xxix. 9, and vi. 9.	N	18, from Gen. xxi. 12.	V	V
	9, 10, from Psa. lxxix. 23, 24.	N	22, from Gen. xlvii. 31.	G	V
	26, from Isa. lix. 20.	N	xii.	5, 6, from Prov. iii. 11, 12.	V
	27, from Isa. xxvii. 9.	N	16, from Gen. xxv. 33.	V	V
	34, from Isa. xl. 13.	V	18, from Exod. xix. 16.	V	V
	35, from Job xli. 2, or 10.	H	20, from Exod. xix. 19.	V	V
xii.	19, from Deut. xxxii. 35.	H	28, from Hag. ii. 6.	V	V
	20, from Prov. xxv. 21, 22.	V	29, from Deut. iv. 24.	V	V
xiv.	11, from Isa. xlv. 23.	N	xiii.	5, from Deut. xxxi. 6, 8, and Josh. i. 5.	V
xv.	3, from Psa. lix. 10.	V	6, from Psa. cxviii. 6.	V	V
	9, from Psa. xviii. 50.	V		JAMES.	
	10, from Deut. xxxii. 43.	V	i.	12, from Job v. 17.	N
	11, from Psa. cxvii. 1.	V	ii.	8, from Lev. xix. 18.	V
	12, from Isa. xi. 10.	V	23, partim from Gen. xv. 16, partim from 2 Chron. xx. 7, partim.	V	V
	1, from Isa. lii. 15.	V	iv.	5, from Gen. vi. 3, 5.	N
	1 CORINTHIANS.		6, from Prov. iii. 34.	G	V
	i.	G and N		1 PETER.	
	19, from Isa. xxix. 14.	V	i.	16, from Lev. xi. 44.	V
	31, from Jer. ix. 24.	V	25, from Isa. xl. 6, 7.	G	V
ii.	9, from Isa. lxiv. 4.	N	ii.	6, from Isa. xxviii. 16.	V
	16, from Isa. xl. 13.	V	7, from Psa. cxviii. 22, and Isa. viii. 14.	V	V
iii.	19, from Job v. 13.	H	22, from Isa. liii. 9.	V	V
	20, from Psa. xciv. 11.	N	24, 25, from Isa. liii. 5, 6.	V	V
vi.	16, from Gen. ii. 24.	V	iii.	6, from Gen. xviii. 12.	V
ix.	9, from Deut. xxv. 4.	V	10, 11, 12, from Psa. xxxiv. 12, 13, 14, 15, 16.	V	V
x.	7, from Exod. xxxii. 6.	V	iv.	18, from Prov. xi. 31.	N
	26, from Psa. xxiv. 1.	V	v.	5, from Prov. iii. 34.	V
xiv.	24, from Isa. xxviii. 11, 12.	N		2 PETER.	
xv.	45, from Gen. ii. 7.	V	ii.	22, from Prov. xxvi. 11.	V
	64, from Isa. xxv. 8.	H	iii.	8, from Psa. xc. 4.	V
	2 CORINTHIANS.		9, from Ezek. xxxiii. 11.	V	V
	iv.	V		JUDE.	
	13, from Psa. cxvi. 10.	V	9, from Zech. iii. 2.	H	V
vi.	2, from Isa. xlix. 8.	V		APOCALYPSE.	
	16, from Lev. xxvi. 11, 12, and Ezek. xxxvii. 27.	V	i.	7, from Zech. xii. 10.	H
	17, from Isa. lii. 11.	V	ii.	23, from Psa. vii. 10.	V
	18, from Jer. xxxi. 1, 9.	V	27, from Psa. ii. 10.	V	V
viii.	15, from Exod. xvi. 18.	V	iii.	7, from Isa. xxii. 22.	V
ix.	9, from Psa. cxii. 9.	V	19, from Prov. iii. 12.	V	V
xiii.	1, from Deut. xvii. 6.	V	iv.	8, from Isa. vi. 3.	V
	GALATIANS.		v.	5, from Gen. xlix. 9.	V
	iii.	V	11, from Dan. vii. 10.	V	V
	8, from Gen. xii. 3, and xviii. 18.	V	vi.	14, from Isa. xxxiv. 4.	V
	10, from Deut. xxvii. 26.	V	16, from Isa. ii. 19, and Hos. x. 8.	V	V
	11, from Hab. ii. 4.	V	vii.	3, from Ezek. ix. 4.	V
	12, from Lev. xviii. 5.	V	17, from Isa. xxv. 8.	V	V
	13, from Deut. xxi. 23.	V	x.	5, from Dan. xii. 7.	V
	16, from Gen. xvii. 7.	V	9, from Ezek. iii. 3.	V	V
iv.	22, from Gen. xvi. 15 and 21.	V	xi.	4, from Zech. iv. 3.	V
	27, from Isa. liv. 1.	V	xii.	5, from Psa. ii. 9.	V
	30, from Gen. xxi. 10.	V	xiii.	10, from Gen. ix. 6.	V
	EPHESIANS.		xiv.	5, from Psa. xxxii. 2.	V
	iv.	N	8, from Isa. xxi. 9.	V	V
	8, from Psa. lxxviii. 19.	V	10, from Psa. lxxv. 8.	V	V
v.	31, from Gen. ii. 24.	V	xv.	4, from Jer. x. 7.	V
vi.	2, 3, from Exod. xx. 12; Deut. v. 16.	G	8, from Exod. xl. 34.	V	V
	1 TIMOTHY.		xviii.	2, from Isa. xliii. 21, 22.	V
	v.	V	4, from Isa. xlvi. 20, and Jer. l. 8.	V	V
	18, from Deut. xxv. 4.	V	6, from Psa. cxxxvii. 8.	V	V
	HEBREWS.		7, from Isa. xlvi. 7, 8.	V	V
	i.	V	11, from Ezek. xxvii. 35, 36.	V	V
	5, from Psa. ii. 7; 2 Sam. vii. 14.	G	17, &c. from Ezek. xxix. 29, &c.	V	V
	6, from Psa. xcvi. 7.	V	21, from Jer. li. 64.	V	V
	7, from Psa. civ. 4.	V	23, from Jer. xxv. 10.	V	V
	8, 9, from Psa. xiv. 6, 7.	V	xix.	15, from Isa. lxiii. 2, 3.	V
	10, 11, 12, from Psa. cii. 25, 26, 27.	V	xx.	8, from Ezek. xxxviii. 2; xxxix. 1.	V
	13, from Psa. cx. 1.	V	xxi.	1, from Isa. lrv. 17.	V
ii.	6, 7, 8, from Psa. lviii. 4, 5, 6.	V	4, from Isa. xxv. 8.	V	V
	12, from Psa. xxii. 22.	V	15, from Ezek. xl. 3.	V	V
	13, from 2 Sam. xxii. 3, and Isa. viii. 18.	V	23, from Isa. lx. 19.	V	V
iii.	7, 8, 9, 10, 11, from Psa. xc. 7, 8, 9, 10, 11.	V	26, from Isa. lx. 20.	V	V
iv.	4, from Gen. ii. 2.	V	27, from Isa. xxxv. 8.	V	V
v.	5, from Psa. ii. 7.	V	xxii.	5, from Isa. lx. 19, 20.	V
	6, from Psa. cx. 4.	V			
vi.	14, from Gen. xxii. 17.	V			
vii.	1, from Gen. xiv. 18.	V			
	17, from Psa. cx. 4.	V			
viii.	5, from Exod. xxv. 40.	V			
	8, 9, 10, 11, 12, from Jer. xxxi. 31, 32, 33, 34.	N			
ix.	20, from Exod. xxiv. 8.	V			

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. The above Table was printed by Mr. E. Lorenz, for his *Critica Sacra*. I have made a few corrections and additions.

TABLE I.

Of passages collected from the OLD TESTAMENT, as a testimony to the New; not indeed in the same words, but having the same meaning.

GENESIS.

- Chap. Ver.
 i. 1. By faith we know that the worlds were made, Heb. xi. 3.
 The heavens were of old, 2 Pet. iii. 5.
 27. Adam was first formed, 1 Tim. ii. 13.
 ii. 22. But the man is not of the woman, 1 Cor. xi. 8.
 iii. 4. But the serpent deceived Eve by his subtilty, 2 Cor. xi. 3.
 6. Adam was not deceived, 1 Tim. ii. 14.
 iv. 4. By faith Abel offered unto God a more excellent sacrifice than Cain, Heb. xi. 4.
 8. From the blood of righteous Abel, Matt. xxiii. 35.
 Not as Cain, who was of that wicked one, 1 John iii. 12.
 Woe to them, for they have gone in the way of Cain, Jude 12.
 v. 24. By faith Enoch was translated, Heb. xi. 5.
 vi. 12. When once the long-suffering of God waited, 1 Pet. iii. 20.
 13. By faith Noah was warned, Heb. xi. 7.
 22. Noah, the eighth person, a preacher of righteousness, 2 Pet. ii. 5.
 vii. 4. For as the days that were before the flood, Matt. xxiv. 32.
 ix. 6. All they that take the sword, shall perish by the sword, Matt. xxvi. 52; Rev. xiii. 10.
 xii. 4. By faith Abraham when he was called, Heb. xi. 8.
 xiv. 18. For this Melchisedek, Heb. vii. 1.
 xvi. 15. Abraham had two sons, the one by a bond maid, Gal. iv. 22.
 xvii. 11. And gave him the covenant of circumcision, Acts vii. 8; Rom. iv. 8.
 xviii. 10. By faith Sarah herself received strength, Heb. xi. 11.
 12. As Sarah obeyed Abraham, 1 Pet. iii. 6.
 xix. 26. And the cities of Sodom and Gomorrah, 2 Pet. ii. 6.
 As Sodom and Gomorrah, Jude 7.
 26. Remember Lot's wife, Luke xvii. 32.
 For as it was in the days of Lot, they eat, they drank, they bought, Luke xvii. 27.
 xxi. 1. Abraham had a son by the free-woman, Gal. iv. 23.
 xxii. 1. By faith, Abraham, when he was tried, Heb. xi. 17.
 9. Abraham offered his son upon the altar, James ii. 21.
 16. As he spake unto our fathers, Luke i. 55.
 xxv. 22. Rebecca also conceived by one, our father Isaac, Rom. ix. 10.
 31. Lest there be a fornicator or profane person, as was Esau, who, for one mess of pottage, sold his birthright, Heb. xii. 16.
 xxvii. 28. By faith he blessed them concerning things to come, Heb. xi. 20.
 xxviii. 15. By faith, Jacob, when he was dying, Heb. xi. 21.
 xxix. 10. Of whom Moses wrote in the law, John i. 45.
 i. 24. By faith, Joseph, when he died, Heb. xi. 22.
 EXODUS.
 ii. 2. By faith, Moses, when he was born, Heb. xi. 23.
 11. By faith, Moses, when he was come to years, Heb. xi. 24.
 Moses, seeing one of them suffering wrong, Acts vii. 24.
 iii. 2. And when forty years were expired, Acts vii. 30.
 xii. 11. Through faith he kept the passover, Heb. xi. 28.
 xiv. 22. They were baptised unto Moses in the cloud, 1 Cor. x. 2.
 By faith they passed through the Red sea, Heb. xi. 29.
 xvi. 15. Our fathers ate manna in the wilderness, John vi. 49.
 He gave them bread from heaven, John vi. 31.
 They did all eat that spiritual meat, 1 Cor. x. 3.
 xvii. 6. For they drank of that spiritual rock which followed them, 1 Cor. x. 4.
 xix. 6. A holy nation, a peculiar people, 1 Pet. ii. 9.
 12. And if a beast touch the mountain, Heb. xii. 20.
 16. Ye are not come unto the mountain, Heb. xii. 18.

- Chap. Ver.
 xxiv. 8. When Moses had spoken every precept, Heb. ix. 19.
 xxvi. 1. For there was a tabernacle made, the first, Heb. ix. 2.
 xxxii. 6. Be not ye idolaters, as were some of them, 1 Cor. x. 7.
 xl. 4. Wherein was the candlestick, Heb. ix. 2.
 LEVITICUS.
 xii. 3. Ye on the sabbath circumcise a man, John vii. 22.
 When eight days were fulfilled, Luke ii. 21.
 4. When the days of their purification, Luke ii. 22.
 6. And to offer a sacrifice according to the law, Luke ii. 24.
 xiv. 4. Bring the gift which Moses hath commanded, Matt. viii. 4; Mark i. 44.
 xvi. 14. If the blood of bulls and goats, Heb. ix. 13.
 17. The whole multitude of the people were without worshipping, Luke i. 10.
 xix. 15. Not with respect to persons, James ii. 1.
 17. If thy brother sin against thee, Matt. xviii. 15; Luke xvii. 3.
 xx. 10. Moses in the law commanded such to be stoned, John viii. 5.
 NUMBERS.
 viii. 16. Every male that openeth the womb, Luke ii. 23.
 ix. 18. All our fathers were under the cloud, 1 Cor. x. 1.
 xi. 7. He gave them bread from heaven to eat, John vi. 31.
 xii. 7. Moses was faithful in all his house, Heb. iii. 2.
 xiv. 37. Whose carcasses fell in the wilderness, Heb. iii. 17.
 xvi. 1. They have perished in the gainsaying of Norah, Jude 11.
 xix. 3. For the bodies of the beasts whose blood is brought, Heb. xiii. 12.
 xx. 10. They drank of that spiritual rock that followed them, 1 Cor. x. 4.
 xxi. 5. Neither let us tempt Christ, 1 Cor. x. 9.
 9. As Moses lifted up the serpent in the wilderness, John iii. 14.
 xxii. 23. The dumb ass speaking with a man's voice, 2 Pet. ii. 16.
 39. Following the way of Balaam, 2 Pet. ii. 15; Jude 11.
 xxiv. 14. They hold the doctrine of Balaam, who taught Balak, Rev. ii. 14.
 xxv. 6. Let us not commit adultery as some of them, 1 Cor. x. 8.
 xxvi. 64. Whose bodies fell in the wilderness, 1 Cor. x. 5.
 xxviii. 8. The priests profane the sabbath in the Temple, Matt. xii. 5.
 DEUTERONOMY.
 i. 16, 17. Have not respect of persons, James ii. 1, 9.
 x. 17. For there is no respect of persons with God, Rom. ii. 11; Acts x. 34; Col. iii. 5; Eph. vi. 9.
 xxii. 6. He that despised Moses' law, Heb. x. 28.
 xviii. 1. Do ye not know that they who minister in holy things, 1 Cor. ix. 13.
 xxiv. 1. Whosoever shall put away his wife, Matt. v. 31; xix. 7; Mark x. 4.
 JOSHUA.
 ii. 1. Likewise Rahab the harlot, James ii. 25.
 vi. 28. By faith the walls of Jericho fell down, Heb. xi. 30.
 By faith Rahab the harlot, Heb. xi. 31.
 1 SAMUEL.
 xxi. 6. Do ye not know what David did when he was hungry, Matt. xii. 3; Mark ii. 25; Luke vi. 4.
 1 KINGS.
 ii. 10. Let me speak freely concerning the patriarch David, Acts ii. 29; xiii. 36.
 x. 1. The queen of the south, Matt. xii. 42; Luke xi. 31.
 xvii. 1. The heavens were shut for the space of three years, Luke iv. 25.
 Elijah was a man of like passions with us, James v. 17.
 2 KINGS.
 iv. 29. Salute no man by the way, Luke x. 4.
 v. 13. Many lepers were in Israel, Luke iv. 27.
 1 CHRONICLES.
 xxiii. 13. But no man receiveth this honour to himself, but he that was called, as was Aaron, Heb. v. 4.

Table of passages of the Old Testament cited in the New.

JOB.

- Chap. Ver.
 i. 21. For we brought nothing into this world, 1 Tim. vi. 7.
 v. 17. Blessed is the man that endureth temptation, James i. 12.
 xxxiv. 19. For God is no respecter of persons, Acts x. 34.
PSALMS.
 xli. 10. But the son of man goeth, Matt. xxvi. 24; Mark xiv. 21; Luke xxii. 22.
 xxxiii. 5. David desired to find a tabernacle for the God of Jacob, Acts vii. 46.
PROVERBS.
 xi. 31. If the righteous scarcely be saved, 1 Pet. iv. 18.
 xvii. 27. Let every one be swift to hear, James i. 19.
 xx. 9. If we say we have no sin, 1 John i. 8.
 xxiv. 13. Have not the faith, with respect of persons, James ii. 1.
 xxv. 6. Sit not down in the chief seat, Luke xiv. 8.
ISAIAH.
 vii. 14. Behold this is set for the fall and rising again, Luke ii. 34.
 xiii. 10. After the tribulation of those days, the sun shall be darkened, Matt. xxiv. 29; Mark viii. 24.
 xli. 8. He hath holpen his servant Israel, Luke i. 54.
 liv. 1. Blessed are the barren, Luke xxiii. 29.

Chap. Ver.

- lviii. 7. I was hungry and ye gave me meat, Matt. xxv. 35.
 lxiii. 2. Clothed with a garment dipped in blood, Rev. xix. 13.
JEREMIAH.
 ii. 21. A man that was a householder, Matt. xxi. 33; Mark xii. 1; Luke xx. 9.
 xviii. 6. Shall the thing formed say to him who formed it, Rom. ix. 20.
EZEKIEL.
 xii. 21. Where is the promise of his coming, 2 Pet. iii. 4.
 xviii. 7. I was hungry and ye gave me meat, Matt. xxv. 35.
 xxxix. 2. And when the thousand years shall be finished, Rev. xx. 7.
DANIEL.
 vii. 10. And thousands of thousands, Rev. v. 11.
 xii. 7. And the angel which I saw standing on the sea, Rev. x. 5.
JOEL.
 iii. 15. The sun shall be darkened, Matt. xxiv. 29; Mark xiii. 24.
MICAH.
 ii. 10. Here we have no continuing city, Heb. xiii. 14.
 iv. 7. He shall reign over the house of Jacob, Luke i. 33.

TABLE II.

Of passages collected from the OLD TESTAMENT, as a testimony to the New; not indeed in the same words, but having the same meaning.

GENESIS.

- Chap. Ver.
 i. 27. He made them male and female, Matt. xix. 4.
 ii. 2. And God rested the seventh day, Heb. iv. 4.
 7. And the first man Adam was, 1 Cor. xv. 47.
 24. Therefore shall a man leave father and mother, Matt. xix. 5; Mark x. 7; 1 Cor. vi. 16; Eph. v. 31.
 And they two shall be one flesh, Matt. xix. 5; Mark x. 7; 1 Cor. vi. 16; Eph. v. 31.
 xii. 1, 5, 6. Go out of thy country, Acts vii. 3.
 In thy seed shall all the kindreds of the earth be blessed, Acts iii. 25.
 xv. 5. So shall be thy seed, Rom. iv. 18.
 6. And Abraham believed, Rom. iv. 18; James ii. 23; Gal. iii. 6.
 13, 16. Thy seed shall sojourn, Acts vii. 6.
 xvii. 4. Thou shalt be a father of many nations, Rom. iv. 17.
 xviii. 10. I will return, according to the time of life, Rom. ix. 9.
 xxi. 10. Cast out the bondwoman and her son, Gal. iv. 30.
 In Isaac shall thy seed be called, Rom. ix. 7.
 xxii. 17. In blessing will I bless thee, Heb. vi. 14.
 18. In thy seed shall all the nations of the earth be blessed, Gal. iii. 8; Acts iii. 25.
 xxv. 23. The elder shall serve the younger, Rom. ix. 12.
EXODUS.
 iii. 6. I am the God of Abraham, Matt. xxii. 32; Mark xii. 26; Luke xx. 37; Acts vii. 32.
 ix. 16. For this cause have I raised thee up, Rom. ix. 17.
 xii. 46. A bone of him shall not be broken, John xix. 36.
 xiii. 2. Every male that openeth the womb, Luke ii. 23.
 xvi. 18. He that gathered much had nothing over, 2 Cor. viii. 15.
 xx. 12. Honour thy father and mother, Matt. xv. 4; Eph. vi. 2.
 13. Thou shalt not kill, Matt. v. 21.
 14. Thou shalt not commit adultery, Matt. v. 27.
 15. Thou shalt not steal, &c. Rom. xiii. 9.
 17. Thou shalt not covet, Rom. vii. 7.
 xxii. 17. He that curseth his father or mother, Matt. xv. 4; Mark vii. 10.
 24. Eye for eye, tooth for tooth, Matt. v. 38.
 28. Thou shalt not speak evil of the ruler of thy people, Acts xxxiii. 5.
 xxiv. 8. Behold the blood of the covenant, Heb. ix. 20; xiii. 20; 1 Pet. i. 2.
 xxv. 40. Look that thou make all after the pattern, Heb. viii. 5; Acts vii. 44.
 xxxii. 1. Make us gods that may go before us, Acts vii. 40.

Chap. Ver.

- xxxiii. 19. I will be gracious to whom I will be gracious, Rom. ix. 15.
 xxxiv. 33. Moses put a veil on his face, 2 Cor. iii. 13.
LEVITICUS.
 xi. 44. Ye shall be holy, for I am holy, 1 Thess. iv. 7; 1 Pet. i. 15, 16.
 xviii. 5. Which if a man do, he shall live in them, Luke x. 28; Rom. x. 5.
 xix. 12. Ye shall not swear by my name falsely, Matt. v. 33; James v. 12.
 18. Thou shalt love thy neighbour as thyself, Matt. v. 43; xxii. 39; Gal. v. 14; Jam. ii. 8.
 xx. 9. Every one that curseth father or mother, Matt. xv. 4.
 xxiv. 20. Eye for eye, tooth for tooth, Matt. v. 38.
 xxvi. 11. I will dwell among you, 2 Cor. vi. 16.
NUMBERS.
 ix. 12. Nor break any bone of it, John xix. 36.
DEUTERONOMY.
 iv. 24. The Lord thy God is a consuming fire, Heb. xii. 29.
 v. 16. Honour thy father and thy mother, Matt. xv. 4; Mark vii. 10; Eph. vi. 2.
 17. Thou shalt not kill, Matt. v. 21.
 18. Thou shalt not commit adultery, Luke xviii. 20.
 19. Thou shalt not steal, Luke xviii. 20; Rom. xiii. 9.
 20. Thou shalt not bear false witness, Luke xviii. 20; Rom. xiii. 9.
 21. Thou shalt not covet, Rom. vii. 7.
 vi. 4. Hear, O Israel, the Lord our God is one Lord, Mark xii. 29.
 5. Thou shalt love the Lord, Matt. xxii. 37; Mark xii. 30; Luke x. 27.
 13. Thou shalt fear the Lord thy God, and serve him, Matt. iv. 10; Luke iv. 8.
 16. Ye shall not tempt the Lord your God, Matt. iv. 7; Luke iv. 12.
 viii. 3. Man doth not live by bread only, Matt. iv. 4; Luke iv. 4.
 x. 17. God accepteth not persons, Acts x. 34; Rom. ii. 11; Gal. ii. 6; Eph. vi. 9; 1 Pet. i. 17.
 xviii. 15. A prophet shall the Lord raise up unto thee, John i. 45; Acts iii. 22; vii. 37.
 xix. 15. At the mouth of two witnesses, Matt. xviii. 10; John viii. 17; 2 Cor. xiii. 1; 1 Tim. v. 19; Heb. x. 28.
 21. An eye for an eye, tooth for tooth, hand for hand, Matt. v. 38.
 xxi. 23. He that is hanged is accursed, Gal. iii. 13.
 xxv. 4. Thou shalt not muzzle the ox, 1 Cor. ix. 9; 1 Tim. v. 18.

Table of passages of the Old Testament cited in the New.

- Chap. Ver.
 xxv. 5. If a man's brother die, Matt. xxii. 24; Mark xii. 19; Luke xx. 28.
 xxvii. 26. Cursed is he who confirmeth not all the words of this law, Gal. iii. 10.
 xxx. 12. Who shall go up for us to heaven, Rom. x. 6, &c.
 14. But the word is very nigh unto thee, Rom. x. 6, &c.
 xxxii. 21. I will move them to jealousy, Rom. x. 19.
 35. To me belong vengeance and recompense, Rom. xii. 19; Heb. x. 30.
 JOSEPH:
 i. 5. I will not fail thee, Heb. xiii. 5.
 2 SAMUEL.
 vii. 14. I will be his father, Heb. i. 5.
 1 KINGS.
 xix. 10. They have slain thy prophets, Rom. xi. 3.
 18. I have left me seven thousand in Israel, Rom. xi. 4.
 JOB.
 v. 13. He taketh the wise in their own craftiness, 1 Cor. iii. 19.
 PSALMS.
 ii. 1. Why do the heathen rage, Acts iv. 25.
 7. Thou art my Son, this day have I begotten thee, Acts xiii. 33; Heb. i. 5; v. 3.
 9. Thou shalt break them with a rod of iron, Rev. ii. 27; xii. 5; xix. 15.
 iv. 4. Stand in awe, and sin not, Eph. iv. 26.
 v. 9. Their throat is an open sepulchre, Luke xi. 44; Rom. iii. 13.
 vi. 8. Depart from me, ye workers of iniquity, Matt. vii. 23; xxv. 45; Luke xiii. 27.
 viii. 2. Out of the mouths of babes and sucklings, Matt. xi. 25; xxi. 16; 1 Cor. i. 27.
 4. What is man that thou art mindful of him, Heb. ii. 6.
 6. Thou hast put all things under his feet, 1 Cor. xv. 27; Heb. ii. 8.
 x. 7. His mouth is full of cursing, Rom. iii. 14.
 xiv. 3. There is none that doeth good, Rom. iii. 10.
 xvi. 8. I have set the Lord always before me, Acts ii. 25.
 10. Thou wilt not suffer thy Holy One to see corruption, Acts ii. 31; xiii. 35.
 xviii. 2. My God, in whom I will trust, Heb. ii. 13.
 49. I will give thanks unto thee among the heathen, Rom. xv. 9.
 xix. 4. Their line is gone out through all the earth, Rom. x. 18.
 xxii. 1. My God, my God, why hast thou forsaken me, Matt. xxvii. 46; Mark xv. 34.
 18. They part my garments among them, Luke xxiii. 34; John xix. 23, 24.
 22. I will declare thy name to my brethren, Heb. ii. 12.
 xxiv. 1. The earth is the Lord's, 1 Cor. x. 26, 28.
 xxxi. 5. Into thy hand I commit my spirit, Luke xxiii. 46; Acts vii. 59.
 xxxiv. 12. What man is he that desireth life, 1 Pet. iii. 10.
 xxxv. 19. They hated me without a cause, John xv. 25.
 xl. 6. Sacrifice and offering thou didst not desire, Matt. xii. 7; Heb. x. 5.
 xli. 9. He who did eat of my bread, John xiii. 18.
 xliv. 22. For thy sake are we killed all the day, Rom. viii. 36.
 xlv. 6. Thy throne, O God, is for ever and ever, Heb. i. 8.
 li. 4. That thou mightest be justified when thou speakest, Rom. iii. 4.
 liv. 22. Cast thy burden upon the Lord, 1 Pet. v. 7.
 lxii. 12. Thou renderest to every man according, Matt. xvi. 27; Rom. ii. 6; Cor. iii. 8.
 lxxviii. 18. Thou hast ascended on high and led captivity captive, Eph. iv. 8.
 lxxix. 9. The zeal of thy house hath eaten me up, John ii. 39.
 The reproaches of them that reproached thee, Rom. xv. 3.
 22. Let their table become a snare, Rom. xi. 9, 10.
 25. Let their habitation be desolate, Acts i. 20.
 lxxviii. 2. I will open my mouth in parables, Matt. xiii. 35.
 24. He gave them bread from heaven, John vi. 31; 1 Cor. x. 3.
 lxxxii. 6. I have said, Ye are gods, John x. 34.
 lxxxix. 20. I have found David my servant, Acts xiii. 22.
 xci. 11. He will give his angels charge concerning thee, Matt. iv. 6; Luke iv. 10.

- Chap. Ver.
 xciv. 11. The Lord knoweth the thoughts of man, 1 Cor. iii. 20.
 xc. 7. To-day, if ye will hear his voice, Heb. iii. 7; iv. 7.
 11. Unto whom I swear in my wrath, Heb. iv. 3.
 cii. 25. Thou, Lord, in the beginning hast laid, Heb. i. 10.
 civ. 4. Who maketh his angels spirits, Heb. i. 7.
 cix. 20. His bishopric let another take, Acts i. 20.
 cx. 1. The Lord said unto my Lord, Matt. xxii. 44; Mark xii. 42; Acts i. 34; 1 Cor. xv. 25.
 Until I make thine enemies thy footstool, 1 Cor. xv. 25.
 4. Thou art a priest for ever, Heb. v. 6; vii. 17, 21.
 The Lord hath sworn, and will not repeat, Heb. vii. 17.
 cxii. 9. He hath dispersed abroad, 2 Cor. ix. 9.
 cxvi. 10. I believed; therefore have I spoken, 2 Cor. iv. 13.
 11. I said in my haste, All men are liars, Rom. iii. 4.
 cxvii. 1. Praise the Lord, all ye nations, Rom. xv. 11.
 cxviii. 6. The Lord is on my side, Heb. xiii. 6.
 22. The stone which the builders rejected, Matt. xxi. 42; Mark xii. 10; Luke xx. 17; Acts iv. 11; 1 Pet. ii. 4, 7.
 25, 26. Save now, I beseech thee,—Blessed is he that cometh, Matt. xxi. 9.
 cxxxii. 11. Of the fruit of thy body, Luke i. 69; Acts ii. 30.
 cxl. 3. Adder's poison is under their lips, Rom. iii. 13.
 PROVERBS.
 iii. 7. Be not wise in thy own eyes, Rom. xii. 16.
 11. My son, despise not the chastening of the Lord, Heb. xii. 5.
 12. For whom the Lord loveth he chasteneth, Rev. iii. 19.
 x. 12. Love covereth all sins, 1 Pet. iv. 8.
 xvii. 15. Whoso rewardeth evil for good, 1 Thess. v. 15; 1 Pet. iii. 9.
 xx. 20. Whoso curseth his father, Matt. xv. 4.
 xxv. 21. If thine enemy be hungry, give him bread, Matt. v. 44; Rom. xii. 20.
 xxvi. 11. As a dog returneth to his vomit, 2 Pet. ii. 22.
 ISAIAH.
 i. 9. Except the Lord had left us a very small remnant, Rom. ix. 29.
 v. 1, &c. My well-beloved hath a vineyard, Matt. xxi. 33; Mark xii. 1; Luke xx. 9.
 vi. 3. Holy, holy, holy, Rev. iv. 8.
 9. Hear ye indeed, but understand not, Matt. xiii. 14; Mark iv. 12; Luke viii. 10; John xii. 40; Acts xxviii. 26; Rom. xi. 8.
 viii. 14. Behold, a virgin shall conceive, Matt. i. 23; Luke i. 31.
 viii. 18. Behold, I and the children, Heb. ii. 13.
 ix. 1. The land of Zebulun and the land of Naphtali, Matt. iv. 16.
 x. 22. Yet a remnant of them shall return, Rom. ix. 27.
 xi. 4. With the breath of his lips shall he slay the wicked, 2 Thess. ii. 8; Rev. i. 16.
 xxi. 9. Babylon is fallen, is fallen, Rev. xiv. 8; xviii. 2.
 xxii. 13. Let us eat and drink, for to-morrow we die, 1 Cor. xv. 32.
 22. He shall open, and none shall shut, Rev. iii. 7.
 xxv. 8. The Lord will wipe away tears from all faces, Rev. vii. 17.
 xxviii. 11. For with stammering lips and another tongue, 1 Cor. xiv. 21.
 16. Behold I lay in Zion for a foundation, Matt. xxi. 42; Acts iv. 11; Rom. ix. 33; Eph. ii. 20; 1 Pet. ii. 6—8.
 xxix. 13. This people draw near me with their mouth, Matt. xv. 8, 9; Mark vii. 6.
 14. The wisdom of their wise shall perish, 1 Cor. i. 19.
 xxxiii. 18. Where is the wise, where is the receiver, 1 Cor. i. 20.
 xl. 3. The voice of him that crieth in the wilderness, Matt. iii. 3; Mark i. 3; Luke iii. 4; John i. 23.
 6. All flesh is grass, Jam. i. 10; 1 Pet. i. 24.
 13. Who hath directed the Spirit of the Lord, Rom. xi. 34; 1 Cor. ii. 16.
 xli. 4. I the Lord, the first, and with the last, Rev. i. 17.
 xlii. 1. Behold my servant whom I uphold, Matt. xii. 18.
 xliiii. 19. Behold, I will do a new thing, 2 Cor. v. 17; Rev. xxi. 5.
 xlv. 6. I am the first, and I am the last, Rev. xxii. 13.

Table of passages of the Old Testament cited in the New.

Chap. Ver.	Chap. Ver.
xlv. 9. Shall the clay say to him that fashioneth it, Rom. ix. 20.	31. Behold, the days come—that I will make a new covenant, Heb. viii. 8; x. 10.
23. Unto me every knee shall bow, Rom. xiv. 11; Phil. ii. 10.	li. 8. Babylon is suddenly fallen, Rev. xiv. 8; xviii. 2.
xlix. 6. I will give thee for a light to the Gentiles, Luke ii. 32; Acts xiii. 47; xxvi. 8.	EZEKIEL.
8. In an acceptable time have I heard thee, 2 Cor. vi. 2.	iii. 1—3. Eat this roll, Rev. x. 9.
10. They shall not hunger nor thirst, Rev. vii. 16.	xx. 11, 13, 21. Which if a man do he shall even live in them, Rom. x. 5; Gal. iii. 12.
1. 6. I hid not my face from shame and spitting, Matt. xxvi. 67; xxvii. 26.	xxxii. 8. All the bright lights of heaven will I make dark, Matt. xxiv. 29.
lii. 7. How beautiful upon the mountains, Rom. x. 15.	xxxvi. 23. I will sanctify my great name which was profaned, Rom. ii. 24.
5. My name continually every day is blasphemed, Rom. ii. 24.	DANIEL.
lii. 11. Depart ye, depart ye, touch no unclean thing, 2 Cor. vi. 17; Rev. xviii. 4.	ix. 27. The overspreading of abominations, Matt. xxiv. 15; Mark xiii. 14; Luke xxi. 20.
lii. 15. For that which had not been told them, Rom. xv. 21.	HOSEA.
liiii. 1. Who hath believed our report, John xii. 38; Rom. x. 16.	i. 10. In the place where it was said unto them, Rom. ix. 25.
4. Surely he hath borne our griefs, Matt. viii. 17.	ii. 23. I will say unto them that were not my people, Rom. ix. 26; 1 Pet. ii. 10.
5. He was bruised for our iniquities, Rom. iv. 25; 1 Cor. xv. 3; 1 Pet. ii. 24.	vi. 6. For I desired mercy, and not sacrifice, Matt. ix. 13; xii. 7.
7. He is brought as a lamb to the slaughter, Acts viii. 32.	x. 8. They shall say unto the mountains, cover us, Luke xxiii. 30; Rev. vi. 16; ix. 6.
9. He did no violence, neither was deceit found in his mouth, 1 Pet. ii. 22.	xi. 1. I called my son out of Egypt, Matt. ii. 15.
12. He was numbered with the transgressors, Mark xv. 28; Luke xxii. 37.	xiii. 14. O death, I will be thy plague, 1 Cor. xv. 54, 55.
liv. 1. Sing, O barren, thou that didst not bear, Gal. iv. 27.	JOEL.
13. All thy children shall be taught of the Lord, John vi. 45; 1 Cor. ii. 10.	ii. 28. It shall come to pass in the last days, Acts ii. 17.
lv. 1. Ho, every one that thirsteth, John iv. 14; vii. 37; Rev. xxi. 6; xxii. 17.	32. Whosoever shall call on the name of the Lord, Rom. x. 13.
3. I will give you the sure mercies of David, Acts xiii. 34.	AMOS.
lvii. 7. For my house shall be called a house of prayer, Matt. xxi. 13; Mark xi. 17; Luke xix. 46.	v. 25. Have ye offered to me sacrifices, Acts vii. 42.
lix. 7. Wasting and destruction are in their paths, Rom. iii. 15.	vi. 1. Woe to them that are at ease in Zion, Luke vi. 24.
17. He put on righteousness as a breastplate, Eph. vi. 14, 17; 1 Thesa. v. 8.	ix. 11. I will raise up the tabernacle of David, Acts xv. 16, 17.
20. The Redeemer shall come to Zion, Rom. xi. 26.	JONAH.
lx. 11. Thy gates shall be open continually, Rev. xxi. 25.	ii. 17. Jonah was in the belly of the fish three days and three nights, Matt. xii. 40; xvi. 4; Luke xi. 30.
19. The sun shall be no more thy light, Rev. xxi. 23; xxii. 5.	iii. 4—9. The people of Nineveh repented, Matt. xii. 41; Luke xi. 32.
lxi. 1. The Spirit of the Lord is upon me, Luke iv. 18.	MICAH.
lxii. 11. Say ye to the daughter of Zion, Matt. xxi. 5; John xii. 15.	v. 2. Thou, Beth-lehem Ephratah, Matt. ii. 6; John vii. 42.
lxiv. 4. Men have not seen nor perceived by the ear, 1 Cor. ii. 9.	vii. 6. The son dishonoureth his father, Matt. x. 21, 35, 36; Luke xii. 63; xxi. 16.
lxv. 1. I am sought of them that asked not for me, Rom. ix. 24—26; x. 20; Eph. ii. 13.	NAHUM.
2. I have spread out my hands all the day, Rom. x. 21.	i. 15. Behold upon the mountains the feet, Rom. x. 15.
17. I create new heavens and a new earth, 2 Pet. iii. 13; Rev. xxi. 1.	HABAKKUK.
lxvi. 1. Heaven is my throne, Acts vii. 48, 49; xvii. 24.	i. 5. Behold ye among the heathen,—and wonder, Acts xiii. 41.
24. Their worm shall not die, neither shall their fire, Mark ix. 44—48.	ii. 4. But the just shall live by his faith, John xiii. 36; Rom. i. 17; Gal. iii. 11; Heb. x. 38.
JEREMIAH.	HAGGAI.
vii. 11. Is this house become a den of robbers, Matt. xxi. 17; Luke xix. 46.	ii. 6. I will shake the heavens and the earth, Heb. xii. 26.
ix. 24. But let him that glorieth glory in this, 1 Cor. i. 31; 2 Cor. x. 17.	ZECHARIAH.
x. 7. Who would not fear thee, O king of nations, Rev. xv. 4.	viii. 16. Speak every man truth to his neighbour, Eph. iv. 25.
xvii. 10. I the Lord search the heart and try the reins, Rom. viii. 27; Rev. ii. 23.	ix. 9. Behold thy King cometh, Matt. xxi. 5; John xii. 15.
xxx. 9. I will be a father to Israel, 2 Cor. vi. 18; Rev. xxi. 7.	xi. 11, 12. So they weighed for my price thirty pieces of silver, Matt. xxvi. 15; xxvii. 9, 10.
15. A voice was heard in Ramah, Matt. ii. 17, 18.	xii. 10. They shall look upon me whom they have pierced, John xix. 34, 37; Rev. i. 7.
	xiii. 7. I will smite the Shepherd, Matt. xxvi. 31; Mark xiv. 27.
	MALACHI.
	i. 2, 3. I loved Jacob, and hated Esau, Rom. ix. 13.
	iii. 1. Behold, I send my messenger, Matt. xi. 10; Mark i. 2; Luke i. 76; vii. 27.
	iv. 5. Behold, I will send you Elijah the prophet, Matt. xi. 14; xvii. 11; Mark ix. 11; Luke i. 17.
	6. He shall turn the hearts of the fathers to the children, Luke i. 17.

THE END OF THE OLD TESTAMENT.

EPITOME OF THE JEWISH HISTORY,

FROM THE TIME OF NEHEMIAH AND MALACHI TO THE BIRTH OF CHRIST, FILLING UP THE CHASM BETWEEN THE OLD AND NEW TESTAMENTS.

As many have wished to see an Epitome of the Jewish history from the days of the prophet Malachi to the advent of Christ, in order to connect the History of the Old and New Testaments, the following in such a work as this, is as much as should be expected.

On all hands Malachi is allowed to have been the last prophet under the Old Testament; and he flourished about four hundred and nine years before the coming of Christ, according to the commonly received account; and Nehemiah, who was contemporary with him, was the last of those civil governors appointed by God Himself. His last act of reformation is fixed by Frédeux B.C. 409; soon after which it is supposed that he died, as at this time he could not be less than seventy years of age. For the administration of affairs in his times and those of Ezra, whom he succeeded in the government of Judea, the Reader is referred to the Notes on Ezra, Nehemiah, and Daniel.

We have seen, in the book of Nehemiah, that on the return of the Jews from the Chaldean captivity, many of them brought strange wives and a spurious offspring with them, who refusing to put them away, and being banished by Nehemiah, went and settled in Samaria. Among those exiles there was a son of Jehoiada, the high-priest, named Manasseh, who had married the daughter of Sanballat the Horonite, and put himself under the protection of his father-in-law, who was governor of the place. After the death of Nehemiah, Sanballat obtained a grant from Darius to build a temple on Mount Gerizim, near Samaria, of which he made Manasseh his son-in-law high-priest. This Temple was begun to be built B. C. 408.

From the building of this temple, Samaria became the refuge of all refractory Jews. And though by this means the old superstition of the land was reformed to the worship of the God of Israel; they of Jerusalem would never consider the Samaritan Jews otherwise than apostates. On the other hand, the Samaritans maintained that mount Gerizim was the only proper place for the worship of God. This people rejected all traditions, and adhered only to the written word contained in the five books of Moses.

Nehemiah's death was also attended with a change of the Jewish government at Jerusalem. Judea had no longer a governor of its own. It was united to the prefecture of Syria; the rulers of which committed the administration of both civil and ecclesiastical affairs to the high-priest for the time being.

By this means the high-priesthood became an office under the heathen; and towards the latter end of Artaxerxes Mnemon's reign, B. C. 405, who succeeded his father Darius Nothus, B. C. 423, the office was conferred by the governor of Syria and Phœnicia. For Bagoses, the governor, took upon himself to displace Johanan the high-priest, in favour of the said priest's brother Joshua. Which nomination (though it did not take place, for Johanan slew his brother Joshua in the inner court of the temple, as he endeavoured by force to usurp the high-priest's office by virtue of the governor's commission, B. C. 366,) was attended with this bad consequence, that Bagoses, hearing of this murder, came in great wrath to Jerusalem, and laid a heavy fine upon the nation, which lasted seven years, or during the whole of his government.

Artaxerxes Mnemon died B. C. 359, with grief at the brutality of his son Ochus, who had so terrified his eldest brother Artaspes that he poisoned himself, and had his younger brother Harpates assassinated. So that Ochus succeeded to the dignity and empire of his father.

In the third year of Ochus, about 356 before Christ, Alexander the Great was born at Pella in Macedonia. Ochus having reigned twenty-one years was poisoned by his favourite Bagoses, in hopes of getting the whole government into his own hands; and to put the crown on the head of Arses his youngest son; whom also he poisoned soon after; and raised Codomannus, a distant relation of the late king, to the throne. This new king took the name of Darius, and when Bagoses had also prepared a poisonous draught for him, he obliged Bagoses to drink it himself; by which means he saved his own life, and punished the traitor.

It was about the year B. C. 336 that Alexander the Great succeeded to the kingdom of Macedon, on the death

of his father Philip, who was slain by the noble Macedonian Pausanias, as he celebrated the marriage of his daughter with Alexander, king of Epirus, before he set out upon the Grecian expedition against Persia, being chosen captain-general of the united forces of Greece.

Alexander also succeeded to that command by a new election. In one campaign he overran all Asia Minor; vanquished Darius in two battles; took his mother, wife, and children prisoners; and subdued all Syria as far as Tyre, B. C. 332.

During the siege of Tyre, he demanded the submission of the neighbouring provinces of Galilee, Samaria, and Judea. The two former submitted to him; but Judea would not renounce their allegiance to Darius, so long as he lived. This brought upon them the wrath of the conqueror, who having taken Tyre by carrying a bank from the continent through the sea to the island on which the city stood, and burned it down to the ground, destroyed and slew all the inhabitants in a barbarous manner, both in the sackage of the town, and afterwards in cold blood, and then marched to Jerusalem to wreak his vengeance upon the Jews. Upon his approach, and the report of his having crucified two thousand of the Tyrian prisoners, the high-priest Jaddua and all the city were under dreadful apprehensions. They had nothing but God's protection to depend upon. They fasted and prayed; and God in a vision directed the high-priest to go in his pontifical robes, attended with the priests in their proper habits, and all the people in white garments, and meet Alexander out of the city.

As soon as Alexander saw this procession moving towards him, and the high-priest in the front, he was overawed, drew near, bowed down, and saluted him in a religious manner; alleging, that he did so in regard to that God, whose priest he was: adding moreover, that the high-priest so habited had appeared to him in a dream at Dio in Macedonia, assuring him of success against the Persians.

Jaddua conducted him into the city; and, having offered sacrifices in the temple, shewed him the prophecies of Daniel, concerning the overthrow of the Persian empire by a Grecian king.

Alexander was well satisfied with his reception at Jerusalem; and, at his departure, granted the Jews a toleration of their religion, and an exemption from tribute every seventh year. And the Jews were so well pleased with the conqueror's behaviour, that upon his signifying that he would receive as many of them as would enlist into his service, great multitudes entered under his banner, and followed him in his other expeditions.

The Samaritans met him with great pomp and parade, as he left Jerusalem, and invited him to their city. But Alexander deferred both their invitation, and petition for certain privileges, till his return from Egypt; and left his favourite Andromachus governor of Syria and Palestine.

Andromachus, coming some time after to Samaria upon business, was burned to death in his house, as it was thought on purpose by the Samaritans, in revenge of the slight which they apprehended Alexander had shewn them. But as soon as Alexander heard it, he caused those to be put to death who had acted any part in the murder, banished all the other inhabitants from Samaria, planted therein a colony of Macedonians, and gave the residue to the Jews.

Upon the ruin of the Persians, Alexander had erected the Grecian or Macedonian monarchy. But coming to Babylon, after the conquest of the most part of the then known world, he gave himself up so much to drunkenness and gluttony, that he soon put an end to his life, B. C. 323.

Here it cannot be amiss to observe that Alexander was of a bold and enterprising spirit; but more full of fire than discretion. His actions, though successful, were furious, and extravagantly rash. His few virtues were obscured with more and greater vices. Vain glory was his predominant passion; and the fables of the ancient Greek heroes were the only charts by which he steered his conduct. His dragging Balis round Gaza, his expedition into India, his drunken procession through Caramania, and taking to himself the name of the son of Jupiter, are so many vouchers of this assertion. And, were all his actions

duly considered and estimated, he would be properly characterized the great *cut-throat* of the age in which he lived; as all they are who delight in bloodshed, and will forfeit ALL to obtain *universal monarchy*; whereas they only are the true *heroes*, who most benefit the world, by promoting the peace and welfare of mankind.—In a righteous cause, or a just defence of a man's country, all actions of valour are worthy of praise: but in *all other cases victory and conquest* are no more than *murder and robbery*. Therefore *Alexander's* heroism is to be avoided, and not to be followed, as the truest way to honour and glory.

Alexander was no sooner dead, than *Ptolemy Soter* seized upon *Egypt*; and having in vain endeavoured to gain *Syria, Phœnicia, and Judea, from Laomedon*, whom *Alexander* had appointed governor instead of *Andromachus*, that was burnt, invaded them by sea and land, took *Laomedon* prisoner, and got possession of those provinces also, except *Judea*; which upon the account of their allegiance to the surviving governor, refusing to yield, felt the severity of the conqueror; who understanding that the *Jews* would not so much as defend themselves on the *Sabbath-day*, stormed *Jerusalem*, took it without resistance on that day, and carried above one hundred thousand of them captives into *Egypt*.

From this time we may date the *Jews'* subjection to the kings of *Egypt*. And it was in the *fifth* year of this *Ptolemy's* reign, that *Onias* the *Jewish* high-priest died; and was succeeded by his son *Simon the Just*, whose praise is in *Ecclesi. l. i. &c. B. C. 292*.

Simon the Just was high-priest *nine* years; and is supposed to have completed the canon of the Old Testament, by adding the books of *Ezra, Nehemiah, Esther, Malachi*, and the two books of *Chronicles*, with the aid and assistance of the great *synagogue*. He was succeeded by his brother *Eleazar*, his son *Onias* being a minor, *B. C. 291*.

Ptolemy Soter was succeeded by his son *Ptolemy Philadelphus*, *B. C. 286*, who completed the college or museum of learned men, and the famous library at *Alexandria* in *Egypt*, which was begun by his father, and contained *seven hundred thousand* volumes; and placed in that library an authentic translation of the book of the *law*. This translation was finished under the inspection of *Eleazar* the high-priest; and is called the *Septuagint*, on account of the joint labour of *seventy-two* translators employed in it, *B. C. 254*.

Ptolemy Philadelphus died in the *thirty-ninth* year of his reign, and in the *sixty-third* of his age, *B. C. 247*. He was a learned prince, and a great patron of learning; so that the men of learning flocked to his court from all parts, and partook of his favour and bounty. Amongst these were the poets *Theocritus, Callimachus, Lycophron, and Aratus*; and *Manetho*, the *Egyptian* historian.

B. C. 247, Ptolemy Evergetes succeeded his father *Ptolemy* in *Egypt*. He found *Onias*, the son of *Simon the Just*, in the *Pontificate* at *Jerusalem*, who was very old, weak, inconsiderate, and covetous. And *Evergetes*, perceiving that the high-priest had for many years kept back the annual tribute, sent one *Athenion*, an officer at court, to *Jerusalem* to demand it, being a very large sum, with threats of sending an army to dispossess them of the country, upon refusal.

This demand and threatening threw the whole nation into great confusion. And one *Joseph*, the high-priest's nephew by his sister's side, rebuked his uncle sharply for his injustice and ill management of the public interest; proposed *Onias's* journey to *Alexandria* as the best expedient; and, upon his uncle's refusal, offered to go in person to pacify the king's wrath, which was accepted by the high-priest, and approved by the people, *B. C. 226*.

Joseph all this time had entertained *Athenion* in a most elegant manner at his own house; and, at his departure, loaded him with such valuable gifts, that, when he arrived at *Alexandria*, he found the king prepared much in his favour to receive him; and made himself more acceptable, by informing him concerning the revenues of *Cœlosyria* and *Phœnicia*, whose value he had enquired more perfectly from their *farmers*, with whom he had travelled to court part of the way; and was thereupon admitted the king's receiver-general of *Cœlosyria, Phœnicia, Judea, and Samaria*. He immediately satisfied the king for his uncle's arrears with *five hundred* talents he borrowed at *Alexandria* on the credit of his new office, which he enjoyed *twenty-two* years; though he met with great opposition at his first collecting, till he had brought some of the ring-leaders to exemplary punishment.

B. C. 221. All things were again composed at *Jerusalem*: and *Philopator* having succeeded his father *Ptolemy Evergetes* in *Egypt*, and defeated the army of *Antiochus the Great*, he in the *fifth* year of his reign took the tour of *Jerusalem*, while he visited his conquests. But this was very unfortunate for the *Jews*. For *Philopator*, being led

by a vain curiosity to enter into the *Sanctuary* and the *Holy of Holies*, (on the great day of expiation) *B. C. 217*, where no one but the high-priest was allowed to enter, he was opposed by the deprecations and lamentations of the people. And, when he would still advance beyond the inner court, he was seized with such a terror and consternation, that he was obliged to be carried back in a manner half dead. He recovered: but when he left the city he vowed revenge. And accordingly, he was no sooner returned to *Alexandria* than he degraded the *Jews* from all their rights and privileges; ordered them to be stigmatized with a burn, representing an *ivy leaf*, under pain of death, in honour of his god *Bacchus*; and excluded all persons from his presence that would not sacrifice to the god he worshipped. Then he commanded as many *Jews* as he could seize in *Egypt* to be brought and shut up in the *Hippodrome*, or place for horse-races, at *Alexandria*, to be destroyed by elephants. But God turned the wild beasts upon those that came to see the dreadful massacre; by which numbers of the spectators were slain; and so terrified the king and his subjects with other tokens of his displeasure and power, that *Philopator* immediately not only released the *Jews* from the *Hippodrome*, but restored the whole nation to their privileges, reversed every decree against them, and put those *Jews* to death who for fear of persecution had apostatized from their religion.

Ptolemy Philopator was succeeded *B. C. 204*, by his son *Ptolemy Epiphane*s, then only five years old. This minority gave *Antiochus the Great* an opportunity to regain *Cœlosyria* and *Palestine*. In which expedition the *Jews* had shewn so much favour to *Antiochus*, that he granted them many favours, a liberty to live according to their own laws and religion, a prohibition to strangers to enter within the *sept* of the temple, &c. But as soon as *Ptolemy* was marriageable, he made peace with him, and gave him his daughter, with *Cœlosyria* and *Palestine* for her portion. On this occasion, *Joseph*, who had been *Ptolemy's* receiver-general in those provinces, and displaced by *Antiochus*, was restored.

Ptolemy in a short time had a son; and it being customary on such occasions for all the great officers of state to congratulate the king and queen, and to carry them presents, *Joseph*, whose age would not permit him to take so long a journey, sent his son *Hyrcaeus*, *B. C. 187*, who upon an unlimited credit given him by his father, when he was arrived at *Alexandria*, borrowed a *thousand talents*, or *two hundred thousand pounds* sterling, with which, buying a hundred beautiful boys for the king, and as many beautiful young maids for the queen, at the price of a talent per head, and presenting them with each a talent in their hands, and disposing of the remaining sum among the courtiers and great officers, he so obliged the king and queen and all the court, that he found it easy to supplant his father, and obtained the king's commission for collecting of the royal revenues in all the country beyond *Jordan*.

Hyrcaeus having thus abused his trust, went with a strong guard to execute his office; and, being met by his brothers, killed two of them. He came to *Jerusalem*; but his father would not admit him to his presence; and he was shunned by every body. Upon the death of his father, which happened soon after, he endeavoured by force of arms to oust his brethren from the *paternal* estate. This disturbed the peace of *Jerusalem* for a while; till at last his brothers, being assisted by the high-priest and the generality of the people, drove him over *Jordan*, where he lived in a strong castle, till he fell upon his own sword and killed himself, to avoid the punishment with which *Antiochus Epiphane*s, upon his succeeding to the throne of *Syria*, threatened him, *B. C. 175*.

Antiochus the Great, being slain by the inhabitants of *Elymais*, as he attempted by night to plunder the temple of *Jupiter Belus*, thereby to pay the *Romans*, according to his agreement; his son *Seleucus Philopator* succeeded him in the provinces of *Syria, Judea, &c.* and resided at *Antioch*.

Seleucus, at his first advancement to the dominion of these provinces, continued his father's favours to the *Jews*: but being afterwards informed by one *Simon a Benjamite*, that there was great treasure in the temple, he sent one *Heliodorus* to seize it, and to bring all the riches he could find therein to *Antioch*. *Heliodorus* attempted to execute his commission: but he was so terrified at the sight of an armed host of angels, that appeared to defend the entrance of the sacred treasury, that he fell speechless to the ground; nor did he recover till the high-priest interceded to God for him.

This same *Heliodorus* poisoned his sovereign, *Seleucus*, hoping to obtain the kingdom; but his design was frustrated by *Eumenes*, king of *Pergamus*, and his brother *Attalus*, who set *Antiochus Epiphane*s, another son of *Antiochus the Great*, on the throne of *Syria*.

Epitome of the Jewish History from the time of

*Epiphane*s, at his accession to the throne, finding himself hard pressed by the *Romans*, endeavoured to raise their heavy tribute by all manner of exactions. Amongst other means he deposed the good and pious high-priest *Onias*, and sold the pontificate to his brother *Jason* for the yearly sum of *three hundred and sixty talents*; and afterwards he deposed *Jason*, and sold it to his brother *Meneleus* for *three hundred talents* more, B. C. 174.

Meneleus, having invaded the pontificate by these unjust means, and finding himself straitened to raise the annual payment according to contract, by the means of *Lysimachus*, another of his brothers, he robbed the temple of many gold vessels, which being turned into money, he paid the king, and bribed *Andronicus*, the governor of *Antioch*, to murder his brother *Onias*, lest at any time he should stand in his way. It is true, that at the instance of the people, *Andronicus* was seized and executed for his villainy and murder; and *Lysimachus* was put to death by the mob at *Jerusalem*. Yet *Meneleus* found means by bribery, not only to acquit himself, but to obtain sentence against, and even the execution of the *three* delegates that went from *Jerusalem* to prosecute him in the name of the *Sanhedrim*.

But while *Antiochus* was engaged in the *Egyptian* war, *Jason*, on a false report that the king was dead, marched with a thousand men, surprised the city of *Jerusalem*, drove *Meneleus* into the castle, and cruelly put to the sword, and to other kinds of death, all those that he thought were his adversaries.

The news of this revolution and massacre no sooner reached *Antiochus*, but he hastened to reduce the *Jews* to their obedience. And in his way, being informed that the inhabitants of *Jerusalem* had made great rejoicings at the report of his death, he was so provoked, that, having taken it by storm, B. C. 170, he slew *forty thousand* persons, and sold as many more for slaves to the neighbouring nations. He entered the *Holy of Holies*, sacrificed a sow upon the altar of burnt-offerings, and caused the broth or liquor thereof to be sprinkled all over the temple. He plundered the temple of as much gold and furniture as amounted to *eight hundred talents* of gold. Then, returning to *Antioch*, he made one *Philip*, a most barbarous and cruel man, governor of *Judea*; *Andronicus*, as bad a man, governor of *Samaria*; and continued *Meneleus*, the worst of all, in the pontificate. And, as if this was not sufficient to satisfy his rage, he not long after sent an army of *two and twenty thousand* men, under *Apollonius* his general, with commission to put all the men of *Jerusalem* to the sword, and to make slaves of the women and children: which was rigorously executed on a sabbath-day, so that none escaped, but such as could hide themselves in caves, or reach the mountains by flight.

This cruelty soon after pursued the *Jews*, wherever dispersed. For by a general decree to oblige all people in his dominions to conform to the religion of the king, one *Athaneus*, a *Grecian* idolater, was pitched upon to receive and instruct all the *Jews* that would turn idolaters, and to punish with the most cruel deaths those who refused. It was at this time that the temple was dedicated to *Jupiter Olympius*; the books of the law were burned; and women accused of having their children circumcised, were led about the streets with these children tied about their necks, and then both together cast headlong over the steepest part of the wall, B. C. 167. For many of them chose rather to die, than to renounce their God; as the holy seal and religious fortitude of the very aged and pious *Eleazar*, a chief doctor of the law, and of the heroine *Salomona* and her seven sons, do testify; whom neither the instruments of death could terrify, nor the allurements of the tyrant could persuade, to forfeit their interest with the Almighty, either by idolatry or dissimulation.

Matthias, great grandson of *Amonæus*, and a priest of the first course, retired with his five sons, *John*, *Simon*, *Judas*, *Eleazar*, and *Jonathan*, from the persecution at *Jerusalem*, to a little place called *Modin*, in the tribe of *Dan*. But as soon as they were discovered, *Antiochus* sent one *Apelles* to that place, to oblige all the inhabitants, on pain of death to turn idolaters.—This officer delivered his commission in such a manner to persuade *Matthias* to embrace idolatry, by tendering to him the king's favour, and promising him great riches: which the good priest not only scornfully rejected, but slew the first *Jew* that dared to approach the idolatrous altar; and then, turning upon the king's commissioner, he despatched him and all his attendants, with the assistance of his sons, and those that were with them. After this he put himself at the head of as many *Jews* as he could collect; and having broken down the idols and the altars of the heathens, retired with them into the mountains. Here, as he took measures for their defence, he was joined by a great party of *Assidæans*,

a valiant people, who practised greater hardships and mortifications, and were resolved to lay down their lives for the recovery of the temple. By these and the accession of great numbers of other *Jews*, *Matthias* found himself in a capacity to take the field; but as their mistaken notion, about resting on the sabbath-day had been one great cause of their being surprised by their enemies, and brought many great misfortunes upon them, because they would not defend themselves on that day from their enemies; he caused it to be unanimously agreed and decreed, that it was lawful, and that they should defend themselves, and repel force by force on the sabbath-day should they be attacked.

After this decree had passed, with the approbation of the priests and elders, *Matthias* left his lurking-places, marched round the cities of *Judah*, pulled down the heathen altars, restored the true worship and circumcision; and cut off both the apostates and persecutors, that fell in his way, till death summoned him to immortality, in the *hundred and forty-seventh* year of his age.

When he found death approaching, he exhorted his five sons to persevere in the cause of God, as he had begun: and he appointed his son *Judas* his successor in the command of the army; and *Simson* to be their counsellor, B. C. 166. He was buried at *Modin* with great lamentation of all *Israel*.

Judas, who had signalized himself on former occasions for his great valour, was distinguished by the title *Maccabæus*; and having taken the command of his people upon him, he prosecuted the good work of reformation begun by his father; and took all the measures he was able, by fortifying towns, building castles, and placing strong garrisons, to maintain the liberty and religion of his country against all opposition.

Apollonius was sent by *Antiochus* to march an army of *Samaritans* against him: but he was killed, and his troops defeated and entirely routed, after a great slaughter, by our young general, who, finding *Apollonius's* sword among the spoils, took it for his own use, and generally fought with it ever after.

This news having reached *Calosyria*, *Saron*, deputy-governor of that province, marched with all the forces he could collect to revenge the death of *Apollonius*: but he met with the same fate.

Antiochus was so enraged at these defeats, that he immediately ordered *forty thousand* foot, *seven thousand* horse, and a great number of auxiliaries, made up of the neighbouring nations and apostate *Jews*, to march against *Judea*, under the command of *Ptolemy Macron*, *Nicanor*, and *Georgias*, three eminent commanders, B. C. 162.

Upon their advancing as far as *Emmaus*, about *seven miles* from *Jerusalem*; *Judas*, who may be supposed at that time besieging or at least blocking up *Jerusalem*, then in the hands of the heathen, retired to *Mizpeh*. Here the whole army addressed themselves to God. *Judas* exhorted them most pathetically to fight for their religion, laws, and liberties: but at last giving those leave to withdraw from his army that had built houses, or betrothed wives within the year, or that were in any degree fearful, he presently found himself at the head of no more than *three thousand* men.

However, he was resolved to give the enemy battle. In the mean time God ordained him an easy victory: for while *Georgias* was detached with *five thousand* foot and *one thousand* horse to surprise his little army by night, *Judas*, being informed of the design, marched by another way, fell upon the camp in the absence of *Georgias*, killed *three thousand* men, put the rest to flight, and seized the camp. *Georgias*, not finding the *Jews* in their camp, proceeded to the mountains, supposing they were fled thither for safety. But, not meeting with them there, he was much surprised on his return at what had happened in his absence. And his army, hearing that *Judas* waited to give them a warm reception in the plains, flung down their arms and fled. *Judas* in the pursuit killed *six thousand* more, and wounded and maimed most of the rest. This victory opened to him the gates of *Jerusalem*, where he and his army celebrated the next day, which was a sabbath, with great devotion and thanksgiving.

Timotheus and *Bacchides*, governors or lieutenants under *Antiochus*, marched immediately to the assistance of *Georgias*: but they fell a sacrifice to the valour and conduct of *Judas*, who, by the spoils taken from the enemy, was enabled the better to carry on the war.

This defeat was succeeded by another of *Lysias*, the governor of all the country beyond *Euphrates*. He had penetrated as far as *Bethzura*, a strong fortress about *twenty miles* from *Jerusalem*, threatening to destroy the country with an army of *sixty thousand* foot and *five thousand* horse. But he was defeated also by *Judas* with *ten thousand* men only.

Nehemiah and Malachi to the Birth of Christ.

This victory gave him some respite; and accordingly he restored the temple to the true worship of God, removed all the profanations, built an altar of *unhewn stones*, and replaced the furniture that *Antiochus* had carried away, out of the gold and other rich spoils taken in this war. Thus he dedicated the temple again; and ordained that a feast of *dedication* should be kept *annually*, in commemoration thereof for ever, about the 20th of *November*.

His next care was to subdue the fortress on mount *Acra*, which *Apollonius* had erected to command the temple; and being yet in the power of the Heathens, gave them great opportunities to annoy the *Jews* that went to worship in the temple. But not having men enough to spare to form a blockade, he silenced it by another fortification, which he erected on the mountain of the temple.

When this revolt and success of the *Jews* reached *Antiochus*, in his expedition into *Persia*, he threatened utterly to destroy the whole nation, and to make *Jerusalem* the common place of burial to all the *Jews*. But God visited him with a sudden and sore disease. He at first was afflicted with grievous torments in his bowels: his *privy parts* were ulcerated, and filled with an innumerable quantity of vermin; and the *smell* was so offensive, that he became nauseous to himself and all about him. Then his mind was so tormented with such direful spectres and apparitions of evil spirits; the remorse of his wicked life and profanations, gnawed him so grievously, that he at last acknowledged the justice of God in his punishment, and offered up many vows and promises of a full reparation in case he recovered. But God would not hear him: therefore, when his body was almost half consumed with abominable ulcers, he died under the most horrid torments of body and mind, in the twelfth year of his reign.

Judas Maccabeus began now to consider how the government should be fixed; and, therefore, in a general assembly held at *Maspha*, he revived the ancient order, and appointed rulers over thousands, hundreds, fifties, and tens. And it is also probable, that he constituted the high court of *Sanhedrim*, in which was a settled *Nasi*, president or prince, who was the high-priest for the time being; an *Abbeth-din*, or father of the house of judgment, who was the president's deputy; and a *Chacam*, or the wise man, who was *sub-deputy*. The other members were called *elders* or *senators*, men of untainted birth, good learning, and profound knowledge in the law, both priests and laymen. And they in particular were empowered to decide all private difficult controversies, all religious affairs, and all important matters of state.

This was properly the senate or great council of the nation, which grew into great power under the administration of the *Asmonean* princes; and was in great authority in the days of our Saviour's ministry.

Lysias, who had been so shamefully routed by *Judas*, having the care of *Antiochus's* son, who was called *Antiochus Eupator*, and only nine years old, set him on the throne, and seized the government and tuition of the young king into his own hands; and immediately combined with the neighbouring *Idumeans* and other nations, enemies to *Judah*, to unite in an attempt utterly to destroy and extirpate the whole race of *Israel*.

When *Judas* was informed of this confederacy, he resolved to prevent their intentions, and to carry the war into *Idumea*. Thus he entered their country by *Acrobates*, a canton of *Judea*, near the southern extremity of the *Dead Sea*, and slew there *twenty thousand* of them. Then falling upon the children of *Baan*, another tribe of the *Idumeans*, he killed *twenty thousand* more, routed their army, and took their strong holds. Hence passing over *Jordan* into the land of the *Ammonites*, he defeated them in several engagements; slew great numbers of them; and took the city *Jahazah*, at the foot of mount *Gilead*, near the brook *Jazah*. And so returned home.

After his return into *Judea*, one *Timotheus*, a governor in those parts, pretended to follow him with a numerous army. But *Judas* fell upon him; and, having overthrown him with a very great slaughter, pursued him to the city *Gazara*, in the tribe of *Ephraim*, which he took; and he slew both *Timotheus* and his brother *Cheroas*, governor of that city, and *Apollonius*, another great captain of the *Syrian* forces.

This success stirred up the jealousy of the Heathen nations about *Gilead*, who fell upon the *Jews* in the land of *Tob*; and having slain *one thousand*, took their goods and carried their wives and children captives, and drove the residue to seek for refuge and security in the strong fortress *Dathema*, in *Gilead*. But *Timotheus*, the son of him slain at *Gazara*, shut them up with a great army, and besieged them, while the inhabitants of *Tyre*, *Sidon*, and *Ptolemais*, were contriving to cut off all the *Jews* that lived in *Gallilee*.

Judas, in this critical juncture, by and with the advice of the *Sanhedrim*, dividing his army into three parts, he and his brother *Jonathan* marched with *eight thousand* men to the relief of the *Gileadites*: his brother marched with *three thousand* into *Gallilee*; and his brother *Joseph* was left with the command of the remainder to protect *Jerusalem* and the country round, and to remain wholly on the defensive, till *Judas* and *Simon* should return.

In their march to *Gilead*, *Judas* and *Jonathan* attacked *Bossorah*, a town of the *Edomites*, slew all the males, plundered it, released a great number of *Jews*, reserved to be put to death as soon as *Dathema* should be taken, and burned the city. When they arrived before *Dathema*, which was by a forced march in the night, the brothers gave *Timotheus* so sudden and violent an assault that they put his army to flight, and slew *eight thousand* in the pursuit. And wherever he came and found any *Jews* oppressed or imprisoned, he released them in the same manner as he did at *Bossora*.

At the same time *Simon* defeated the enemy several times in *Gallilee*, drove them out of the country, and pursued them with very great slaughter to the gates of *Ptolemais*. But *Joseph*, contrary to his orders, leaving *Jerusalem*, was put to flight by *Gorgias*, governor of *Syria*, and lost *two thousand* men in that ill-projected expedition against *Jamnia*, a seaport on the *Mediterranean*.

Lysias by this time having assembled an army of *eight hundred thousand* men, *eighty elephants*, and all the horse of the kingdom, marched in person against the *Hebrews* conqueror. *Judas* met him at the siege of *Bethzura*, gave him battle, slew *eleven thousand* foot, *one thousand six hundred* horse, and put the rest to flight.

This victory was happily attended with a peace between *Judas* and *Lysias*, in the name of the young king; by which the Heathen decree of uniformity made by *Epiphanes* was rescinded, and the *Jews* permitted to live according to their own laws.

However, this peace was soon broke by the people of *Joppa* and *Jamnia*: but *Judas* no sooner was informed that they had cruelly treated and murdered the *Jews*, that lived amongst them, but he fell upon *Joppa* by night, burned their shipping, and put all to the sword that had escaped the fire; and he set fire to the haven of *Jamnia*, and burned all the ships in it.

Timotheus also, that had fled before this conqueror, was discontented with the peace, and gathered an army of *one hundred and twenty thousand* foot, and *two thousand five hundred* horse, in order to oppress the *Jews* in *Gilead*. But when the news of this armament reached *Judas*, he marched against him; and, after he had defeated a strong party of wandering *Arabs*, and made peace with them; taken the city *Caspis*, which was *Hebron* in the tribe of *Reuben*; slain the inhabitants; destroyed the place; taken *Caraca* also, and put its garrison of *ten thousand* men to the sword, he came up with *Timotheus* near *Raphon* on the river *Jabboc*, gave him battle, slew *thirty thousand* of his men, took him prisoner, pursued the remains of his army to *Carnion*, in *Arabia*, took that city also, and slew *twenty-five thousand* more of *Timotheus's* forces: but gave him his life and liberty, on promise that he would release all the *Jews* captives throughout his dominions.

As he returned to *Jerusalem*, he stormed the strong city of *Ephron*, well garrisoned by *Lysias*, put *twenty-five thousand* people to the sword, plundered it, and razed it to the ground; because the people refused to grant him a passage through it. This campaign was concluded with a day of thanksgiving in the temple at *Jerusalem*.

Thus *Judas*, finding himself disengaged from the treaty of peace by these hostilities, carried the war into the south of *Idumea*; dismantled *Hebron*, the metropolis thereof; passed into the land of the *Philistines*, took *Azotus* or *Ashdod*, destroyed their idols, plundered their country, and returned to *Judea*, to reduce the fortress of *Acra*, still in the hands of the king of *Syria*, and become very troublesome in time of war to those that resorted to the temple.

Judas prepared for a regular siege: but *Antiochus*, being informed of his distress, marched to its relief with an army of *one hundred and ten thousand* foot, *twenty thousand* horse, *thirty-two elephants* with castles on their backs full of archers, and *three hundred armed* chariots of war. In his way through *Idumea*, he laid siege to *Bethzura*, which at last was forced to surrender, after *Judas*, who had marched to its relief, had killed *four thousand* of the enemy by surprise in the night, lost his brother *Eleazar* in battle, crushed to death by an elephant that he had stabbed, and was forced to retreat and shut himself and his friends up in the temple.

The king and *Lysias* were both present in his army of the *Syrians*; and would have compelled *Judas* to surrender, had not *Philip*, whom *Epiphanes* had upon his

death appointed guardian of his son, taken this opportunity of their absence to seize upon Antioch, and to take upon him the government of the Syrian empire.

Upon this news, *Lysias* struck up a peace immediately with *Judas*, upon honourable and advantageous terms to the Jewish nation. But, though it was ratified by oath, *Eupator* ordered the fortifications of the temple to be demolished.

It was in this war that *Mendelaus*, the wicked high-priest, fell into disgrace with *Lysias*, while he was prompting the Heathen barbarity to destroy his own people. For, being accused and convicted of being the author and fomentor of this Jewish expedition, *Lysias* ordered him to be carried to *Barhas*, a town in *Syria*; and there to be cast into a high tower of ashes, in which there was a wheel, which continually stirred up and raised the ashes about the criminal, till he was suffocated, and died. This was a punishment among the *Persians* for criminals in high life. This wicked high-priest was succeeded at the promotion of *Antiochus Eupator*, by one *Alcimus*, a man altogether as wicked as his immediate predecessor.

Eupator returned home; and, by an easy battle, killed the usurper *Philip*, and quelled the insurrection in his favour. But it was not so with *Demetrius*, the son of *Seleucus Philopater*, who, being now come to maturity, claimed the kingdom in right of his father, elder brother to *Epiphaneus*.

Demetrius had been sent to *Rome* as a hostage, in exchange for his uncle *Antiochus Epiphaneus*, in the very year that his father died. *Antiochus*, returning in the very nick of time, was declared king, in prejudice to the right of the minor *Demetrius*. And though *Demetrius* had often solicited the assistance of the Roman senate, under whom he was educated, to restore him to his kingdom, reasons of state swayed with them rather to confirm *Eupator*, a minor, in the government, than to assert the right of one of a mature understanding. Yet, though he failed in this application, *Demetrius* resolved to throw himself upon Providence. To which end, leaving *Rome incog*. *Demetrius* got safe to *Tripolis*, in *Syria*; where he gave out that he was sent, and would be supported by the *Romans*, to take possession of his father's kingdom. This stratagem had its desired effect: every one deserted from *Eupator* to *Demetrius*; and the very soldiers seized on *Eupator* and *Lysias*, and would have delivered them into his hands. But *Demetrius* thought it more politic not to see them; and, having ordered them to be put to death, was presently settled in the possession of the whole kingdom.

During this interval the *Jews* enjoyed a profound peace: but having refused to acknowledge *Alcimus* the high-priest, because he had apostatized in the time of the persecution, *Alcimus* addressed the new king *Demetrius*, implored his protection against *Judas Maccabeus*, and so exasperated him against the whole body of his party by false representations, that *Demetrius* ordered *Bacchides* to march an army into *Judea*, and to confirm *Alcimus* in the pontificate.

Alcimus was also commissioned with *Bacchides* to carry on the war in *Judea*; who, upon the promise of a safe conduct, having got the scribes and doctors of the law into their power, put sixty of them to death in one day. *Bacchides* left him in possession with some forces for his support; with which he committed many murders, and did much mischief; and at last obtained another army from *Demetrius*, under the command of *Nicanor*, to destroy *Judas*, to disperse his followers, and the more effectually to support the said *Alcimus* in his post of high-priest.

Nicanor, who had experienced the valour of *Judas*, proposed a compromise: but *Alcimus* expecting more advantage to himself by a war, beat the king off it; so that *Nicanor* was obliged to execute the first order. The war was carried on with various success, till *Nicanor* was slain in a pitched battle near a village called *Bethoron*; and his whole army of thirty-five thousand men casting down their arms were, to a man, cut off in the flight.

This victory was followed with a day of thanksgiving, which was established to be continued every year under the name of the anniversary day of solemn thanksgiving.

Judas, observing that the *Syrians* paid no regard to any treaties, thought that by making a league with the *Romans*, his nation would be much better secured against such a perfidious people.—Therefore he sent *Jason* and *Eupolemus* to *Rome*, who soon obtained the ratification of a league of mutual defence between them, and a letter to *Demetrius*, requiring him upon the peril of having war denounced against him, to desist from giving the *Jews* any more uneasiness and trouble.

This however proved of no service. For, while this league was negotiating, *Demetrius* sent *Bacchides* and *Alcimus* a second time into *Judea* with a numerous army

to revenge the defeat and death of *Nicanor*.—At this time *Judas* had no more than three thousand men to oppose them; and of these all but eight hundred deserted their general, at the report of the number and strength of their enemies. Yet *Judas* refused to yield up the cause of God; and, being followed by that handful of brave men, he charged and broke the right wing, where *Bacchides* commanded in person, and pursued them as far as the mountains of *Azotus*; and must have gained a complete victory, had not his little army been followed and encompassed by the left wing. But being surrounded with an exceeding great force, the *Jews* sold their lives at a dear rate; *Judas* was killed, and then such as survived him were forced to flee away.

His body was carried off by his brothers, *Simon* and *Jonathan*; and buried in the sepulchres of his ancestors, at *Modin*, with great funeral honour, as he deserved.

Bacchides, after this success, seized on the whole country, and used the adherents of the *Maccabees* so inhumanly, that *Jonathan* was necessitated to retire at the head of his distressed countrymen to the wilderness of *Tekoa*. This little army encamped with a morass on one side, and the river *Jordan* on the other. *Bacchides* pursued them; secured the pass of their encampment; and, though he attacked them on the sabbath-day, he lost a thousand men in the assault, before the *Maccabees* broke; and then, being overpowered by numbers, they threw themselves into the river, and escaped by swimming to the other side, without being pursued.

About this time, (B. C. 160,) *Alcimus*, the wicked pontiff, died suddenly of a palsy; and *Demetrius* having received the Senatorian letter from *Rome*, commanding him to desist from vexing the *Jews*, recalled *Bacchides*: so that *Jonathan* found himself in a condition to bring his affairs into better order. But this state of rest lasted only for two years; for the malcontents invited *Bacchides* to return with his army, under a promise to support his enterprise, and to seize *Jonathan*. But before this association could take place *Jonathan* had information of it, seized fifty of the principal conspirators, and put them to death. And when *Bacchides* arrived with his great army, *Jonathan* and his brother *Simeon* gave him such uneasiness, and so artfully distressed and harassed his army, without giving him any pitched battle, that *Bacchides* grew weary of his undertaking, put several of those that invited him to that expedition to death, and at last made peace with the *Maccabees*, restored all his prisoners, and swore never more to molest the *Jews*, B. C. 163.

When *Jonathan* found himself in quiet possession of *Judea*, and that there was no more to fear from *Bacchides*, he punished the apostate *Jews* with death, reformed the church and state, and rebuilt the walls about the temple and city of *Jerusalem*. And soon after, (the high-priesthood having been vacant seven years) he put on the pontifical robe, at the nomination of *Alexander*, who, by the assistance of the Roman senate, and the management of one *Heraclides*, claimed the crown of *Syria* in right of his pretended father, *Antiochus Epiphaneus*.

Jonathan, though *Demetrius* made him more advantageous offers, suspecting that these promises were not real, but only to serve the present purpose, accepted *Alexander's* proposals. Which was so acceptable to the new king, that when he had beat and slain *Demetrius*, and was become master of the whole Syrian monarchy, he invited *Jonathan* to his marriage with *Cleopatra*, daughter of *Ptolemy*, king of *Egypt*; and, besides great personal honours, conferred on him the post of general of all his forces in *Judea*, and chief sewer of his household, B. C. 153.

However, this prosperity was soon disturbed by *Apollonius*, governor of *Celosyria*, who, taking part with *Demetrius*, the son of *Demetrius*, the late king, who had concealed himself with his brother *Antiochus* in *Creta*, during the late troubles, was now landed in *Cilicia* with an army of mercenaries, marched with an army as far as *Jamnia*, and challenged *Jonathan* to give him battle. *Jonathan* marched out with a body of ten thousand men; took *Joppa* in sight of the enemy; gave *Apollonius* battle; beat him and pursued his broken forces to *Azotus*, where he destroyed eight thousand men, the temple of *Dagon*, and the city with fire and sword, which engaged *Alexander's* affections so much, that he gave him the golden buckle, (a distinguished mark of the royal family of *Persia*.) and the city and territories of *Econ*.

After this succeeded a surprising revolution in *Syria*. *Alexander* had called to his assistance his father-in-law *Ptolemy Philometor*, who, upon a jealousy that his son *Alexander* had conspired his death, carried off his daughter *Cleopatra*; gave her to *Demetrius*, *Alexander's* competitor; and, turning his arms upon *Alexander*, settled *Demetrius* upon the throne of his ancestors; and, after gain-

ing a complete victory, forced him to flee into *Arabia*; where *Zabdiel*, the king of the country, cut off his head, and sent it to *Ptolemy*, B. C. 146.

This *Demetrius* took the style of *Nicanor*, or Conqueror; and, though he summoned *Jonathan* to appear before him to answer certain accusations, the high-priest found means to gain his favour; and not only a confirmation of former, but a grant of more privileges. Which, and the promise to withdraw the Heathen garrison from *Acra*, so recommended him to *Jonathan*, that when *Demetrius* was in danger of being murdered by the inhabitants of *Antioch*, he marched *three thousand* men to the king's assistance, burned a great part of the city, slew *one hundred thousand* of the inhabitants with fire and sword, and obliged the rest to throw themselves upon the king's mercy. Yet this service, and his promise also, was presently forgot by *Demetrius*, when he thought the storm was blown over; and he would, on the contrary, have certainly obliged him, under pain of military execution, to pay the usual taxes and tribute paid by his predecessors, had he not been prevented by the treason of a discontented courtier, whose name was *Tryphon*.

Tryphon (B. C. 144,) at first declared for, and set *Antiochus Theos*, the son of the late *Alexander*, on the throne of *Syria*, after he had vanquished *Demetrius*, and forced him to retire into *Seleucia*.—*Jonathan* for his own interest declared for the new king; by which he obtained a confirmation of the pontificate, &c. and his brother *Simon* was made commander of all his forces from *Tyre* to *Egypt*.

As soon as *Demetrius* heard of *Jonathan's* revolt, he marched to chastise him for it: but it turned to his loss. For he was repulsed twice, and lost *Gaza*, with all the country as far as *Damascus* and *Joppa* in the land of the *Philistines*.

Tryphon intended now to pull off the mask: but not daring to attempt so foul a crime, till *Jonathan* could be removed, prevailed with him to disband his army, and to accompany him with *one thousand* men only to *Ptolemais*; where he was no sooner entered, but his men were put to the sword, and *Jonathan* put under an arrest. Then, marching his army into *Judea*, he proposed to restore him, on condition of *one hundred* talents; and that his two sons should be given for hostages of their father's fidelity. *Jonathan* was persuaded to comply with this demand: but the villain not only caused them and their father to be put to death; but having also murdered *Antiochus* privately, he assumed the title of king of *Syria*.

Simon (B. C. 143,) hearing that his brother was murdered, and buried at *Bascama* in *Gilead*, sent and brought him from thence, and buried him under a curious monument of white, wrought, and polished marble, at *Modin*. And after he was admitted governor in his stead, he offered his service to *Demetrius*, then at *Laodicea*; who, on condition that the *Jews* would assist him in the recovery of his crown, conceded to him the high-priesthood and principality, and granted the people many privileges.

But *Demetrius* being about this time persuaded to head the *Elymaean*, *Parthian*, and *Bactrian* revolvers against *Mithridates*, king of *Parthia*, *Simon* applied himself to fortifying his cities; and reduced the fortress of *Acra*; which he not only took, but even levelled the mount on which it was built.

Mithridates, B. C. 141, vanquished *Demetrius*; and, after he had taken him prisoner, gave him his daughter *Rhodaguna* in marriage. Which so exasperated his wife *Cleopatra*, then shut up in *Seleucia*, that she offered herself and the kingdom to *Antiochus*, his brother, B. C. 139, then in *Creta*. *Antiochus* accepted the proposal; and upon his landing in *Syria* with an army of mercenaries, he was so strengthened with deserters from *Tryphon's* forces, that he drove him into *Apamea*, near the mouth of the *Orontes*, and took him and put to death.

Thus *Antiochus* became possessed of his father's throne; though not without the assistance of *Simon*, whom he had promised to reward with many new privileges. But he no sooner found himself delivered from all opposition, but he forgot his promises; and on the contrary demanded the restoring of *Joppa* and *Gazara*, &c. or a *thousand* talents in lieu of them.

Simon refused to comply; and *Antiochus* sent *Cendebeus* with an army to force him. *Simon*, now very old, attended by his sons *Judas* and *John Hyrcanus*, put him to flight at the first onset, and killed a great number of the enemy in the pursuit. After this, *Simon*, and his sons *Judas* and *Mattathias*, B. C. 135, being perfidiously murdered by *Ptolemy*, *Simon's* son-in-law, whom he had made governor of the plains of *Jericho*, at an entertainment prepared for them in the castle of *Jericho*, with a design to usurp the government of *Judea* to himself, sent a party to *Gazara* to seize *John Hyrcanus* also. But he

was informed, and so prepared to receive them, that he despatched the intended murderers; and hastening to *Jerusalem*, secured both the city and the temple, where he was declared his father's successor in the pontificate and principality of the *Jews*.

Antiochus thought to serve himself of these distractions; and accordingly marched a large army into *Judea*; and after he had driven *Hyrcanus* into *Jerusalem*, obliged him to accept of a peace upon the hard terms of delivering up their arms, dismantling *Jerusalem*, paying a tribute for *Joppa*, &c. held by the *Jews* out of *Judea*, and *five hundred* talents to buy off the rebuilding of *Acra*.

Hyrcanus accompanied *Antiochus* to the *Parthian* war, in which he signalized himself with great renown. He returned home at the end of the year. But *Antiochus*, who chose to winter in the east, was with his whole army destroyed in one night by the natives, who, taking the advantage of their separate quarters all over the country, rose on them, and cut their throats in cold blood: so that *Antiochus* himself was slain, and out of *four hundred thousand* persons, of which his army consisted, scarce a man escaped to carry home the news of this massacre.

Phraortes, the king of *Parthia*, having suffered much by this invasion of *Antiochus*, endeavoured to get quit of him by sending his prisoner *Demetrius Nicanor* into *Syria*, to recover his own kingdom; so that when the news came of *Antiochus's* death, he was without more delay reinstated on the throne. But his tyrannical proceedings presently raised him up a new pretender to the crown, B. C. 127, one *Alexander Zabina*, the pretended son of *Alexander Balas*, who, by the assistance of *Ptolemy Physcon*, king of *Egypt*, defeated him in the field; and, taking him prisoner in *Tyre*, put him to death.

Zabina being raised to the throne of *Syria* by the king of *Egypt*, *Ptolemy* expected that he should hold it in homage from him; and, upon his refusal, gave his daughter *Tryphæna* to *Antiochus Gryphus*, the son of *Nicanor*, whom he made king of *Syria*, and pursued *Zabina* till he got him into his hands, and put him to death.

Hyrcanus, in the midst of these revolutions, shook off the *Syrian* yoke. He built the famous tower of *Baris* upon a steep rock. He took several cities on the borders of *Judea*, among which was *Shechem*, the chief seat of the *Samaritans*, B. C. 130, and destroyed the temple on mount *Gerizim*. He extended his conquest over the *Idumeans*, B. C. 129, who were prevailed on to embrace the *Jewish* religion; so that from this time they exchanged the name of *Idumeans* or *Edomites* for that of *Jews*. He renewed the alliance with the senate of *Rome*, and obtained greater privileges and advantages than his nation ever had before; and concluded his military operations with the siege and utter destruction of *Samarria*, under the conduct of his sons *Aristobulus* and *Antigonus*.

After these great actions, *Hyrcanus* enjoyed full quiet from all foreign wars; and had nothing to trouble him at home, but the false insinuation of the Pharisee *Eleazar*, who declared that his mother was a captive taken in the wars; and that, therefore, he was incapable of holding the high-priesthood. *Hyrcanus* had been educated in this sect; but one *Jonathan*, an intimate friend of his, and a *Sadducee*, took this opportunity to draw him over to his own sect; which he effected so sincerely, that *Hyrcanus* renounced the Pharisees for ever, abrogated their traditional constitutions, and made it penal for any one to observe them. Yet he was an excellent governor; and, dying in the thirtieth year of his administration, left *five* sons: but the high-priesthood and sovereignty he left to *Judas Aristobulus*, his eldest son, B. C. 107.

Aristobulus (B. C. 107,) was the first since the captivity that put on the diadem, and assumed the title of king. But he was of that suspicious and cruel disposition, that he cast his own mother into prison, and starved her to death, imprisoned all his brethren except *Antigonus*, whom at last he ordered to be murdered in a fit of jealousy, B. C. 106. Of which however he repented; and gave up the ghost in great anxiety of mind, after a reign of no more than one year; though in that time *Antigonus* had reduced the *Idumeans* to his obedience, and forced them to conform to the religion of the *Jews*. At this time *Pompey* and *Cicero* were born.

Alexander Jannæus, his third brother, was released from his confinement by *Salome*, *Aristobulus's* widow. The like favour was also extended to his two other brothers. But as soon as *Jannæus* was settled on the throne, he put one of them to death under a suspicion of treason, and he took *Abalom* the younger into his favour.

This *Alexander* (B. C. 105,) attempted to extend his dominions by new conquests. But in his attempts against *Ptolemais* and *Ptolemy Lathyrus*, who came to the assistance of *Zoilus* and the *Gazæans*, he lost a fine army, and

was reduced to sue for protection from *Cleopatra*, who had seized upon *Egypt*, and obliged her son *Lathyrus* to be contented with the island of *Creta*.

Cleopatra, at first, was inclined to take advantage of *Alexander's* misfortunes, and to seize upon him and his dominions: but *Ananias*, one of her generals, by birth a *Jew*, and relation to *Alexander*, dissuaded her from so unjust a design, and obtained her protection for him.

Nevertheless *Alexander's* martial spirit sought out new employments. His country being clear of foreign forces, he attacked and took *Gadara* and *Amathus* in *Syria*. But being followed by *Theodorus*, prince of *Philadelphia*, who had laid up his treasure at *Amathus*, he lost his plunder, ten thousand men, and all his baggage, B. C. 101.

This did not deter him from attempting the reduction of *Gaza*; which however he could not have taken, had it not been treacherously surrendered to him by *Lysimachus*, the governor's brother. Here *Alexander*, ordering his soldiers to kill, plunder, and destroy, was the author of a sad scene of barbarity; and reduced that ancient and famous city to ruin and desolation.

After his return from this carnage he was grossly insulted by a mob at home, while he was offering the usual sacrifices on the *Fest of Tabernacles*. But he made the people pay dearly for it, for he fell upon them with his soldiers, and slew six thousand. And from this time he took into his pay six thousand mercenaries from *Pisidia* and *Cilicia*, who always attended his person, and kept off the people while he officiated.

B. C. 101. All being again quiet at home, *Alexander* marched against the *Moabites* and *Ammonites*, and made them tributaries. In his return he took possession of *Amathus*, which *Theodorus* had evacuated: but he lost most of his army; and had like to have lost his own life in an ambuscade which *Thedus*, an Arabian king, had laid for him near *Gadara*. This raised fresh discontents among his subjects, and new troubles at home; which were attended with the most unheard-of barbarities. They were not able to overpower him: but his wickedness had so provoked them that nothing but his blood could satisfy them; and at length, being assisted by *Demetrius Eucharus*, king of *Damascus*, they entirely routed him, so that he was forced to consult his own safety by fleeing to the mountains.

His misfortune was the cause of six thousand of his rebel subjects deserting him; which, when *Demetrius* perceived, he withdrew and left the revolvers to fight their own battle. After this separation *Alexander* gained several advantages; and at last, having cut the major part off in a decisive battle, he took eight hundred of the rebels in *Bethome*, whom he carried to *Jerusalem*; and having first killed their wives and children before their faces, he ordered them all to be crucified on one day, before him and his wives and concubines, whom he had invited to a feast at the place of execution. Then, resolving to revenge himself on the king of *Damascus*, he made war on him for three years successively, and took several places: when, returning home, he was received with great respect by his subjects.

His next expedition was against the castle of *Ragaba*, in the country of the *Gerasens*, where he was seized with a quartan ague, which proved his death, B. C. 79. His queen *Alexandra*, by his own advice, concealed it till the castle was taken; and then, carrying him to *Jerusalem*, she gave his body to the leaders of the Pharisees, to be disposed of as they should think proper; and told them, as her husband had appointed her regent during the minority of her children, she would do nothing in the administration without their advice and help.

This address to the Pharisees so much gained their esteem, that they not only settled the queen dowager in the government, but were very lavish in their encomiums on her deceased husband, whom they honoured with more than ordinary pomp and solemnity at his funeral.

The Pharisees having now the management of the queen regent, and of *Hyrcanus* and *Aristobulus*, her sons by *Alexander*, had all the laws against Pharisaism repealed and abolished, recalled all the exiles, and demanded justice against those that had advised the crucifixion of the eight hundred rebels.

The queen made her eldest son *Hyrcanus* high-priest. But *Aristobulus* was not contented to live a private life; and therefore, as soon as his mother seemed to decline, he meditated in what manner he might usurp the sovereignty from his brother, at her decease: and he had taken such measures beforehand, that upon the death of his mother he found himself strong enough to attempt the crown, though *Alexandra* had declared *Hyrcanus* her successor. The two armies met in the plains of *Jericho*: but *Hyrcanus* being deserted by most of his forces, was obliged to

reign his crown and pontificate to *Aristobulus*, and promise to live peaceably upon his private fortune.

This resignation was a subject of great discontent to some of *Hyrcanus's* courtiers, among whom was *Antipater* father to *Herod the Great*; who persuaded *Hyrcanus* to fly to *Arctas*, king of *Arabia*, who, on certain conditions, supplied him with fifty thousand men, with which *Hyrcanus* entered *Judea*, and gained a complete victory over *Aristobulus*. But while he besieged him in the Temple, *Aristobulus*, with the promise of a large sum of money, engaged *Pompey*, the general of the Roman army, then before *Damascus*, to oblige *Arctas* to withdraw his forces: but *Aristobulus*, though he was for the present delivered from his brother's rage, prevaricated so with *Pompey*, that he at last confined *Aristobulus* in chains, took *Jerusalem* sword in hand, retrenched the dignity and power of the principality, destroyed the fortifications, ordered an annual tribute to be paid to the Romans, and restored *Hyrcanus* to the pontificate, and made him prince of the country, but would not permit him to wear the diadem.

Pompey, having thus settled the government of *Judea*, returned in his way to *Rome* with *Aristobulus*, his sons *Alexander* and *Antigonus*, and two of his daughters, to adorn his triumph.

Alexander found means to escape by the way, and about three years after arrived in *Judea*, and raised some disturbances: but he was defeated in all his attempts by *Gabinus*, the Roman governor in *Syria*; who, after this, coming to *Jerusalem*, confirmed *Hyrcanus* in the high-priesthood, but removed the civil administration from the *Sanhedrim* into five courts of justice of his own erecting, according to the number of five provinces, into which he had divided the whole land.

When *Aristobulus* had lain five years prisoner at *Rome*, he, with his son, escaped into *Judea*, and endeavoured to raise fresh trouble: but *Gabinus* soon took them again; and, being remanded to *Rome*, the father was kept close confined, but the children were released.

It was about this time (B. C. 43.) that the civil war between *Pompey* and *Cæsar* broke out; and when *Aristobulus* was on the point of setting out by *Cæsar's* interest, to take the command of an army in order to secure *Judea* from *Pompey's* attempts, he was poisoned by some of *Pompey's* party.

When *Cæsar* was returned from the *Alexandrian* war, he was much solicited to depose *Hyrcanus* in favour of *Antigonus*, the surviving son of *Aristobulus*: but *Cæsar* not only confirmed *Hyrcanus* in the high-priesthood and principality of *Judea*, and his family in a perpetual succession; but he abolished the form of government lately set up by *Gabinus*, restored it to its ancient form, and appointed *Antipater* procurator of *Judea* under him.

Antipater, who was a man of great penetration, made his son *Phasael* governor of the country about *Jerusalem*; and his son *Herod* governor of *Galilee*.

Soon after this appointment, *Herod*, who was of a boisterous temper, having seized upon one *Hezekiah*, a ringleader of a gang of thieves, and some of his men that infested his territories, he put them to death. This was presently looked upon as a breach of duty to the *Sanhedrim*, before whom he was summoned to appear. But, lest the sentence of that court should pass upon him, he fled to *Sextus Cæsar*, the Roman prefect of *Syria* at *Damascus*; and, having with a sum of money obtained of him the government of *Caesarea*, where having raised an army, he marched into *Judea*, and would have revenged the indignity which he said the *Sanhedrim* and high-priest had cast upon him, had not his father and brother prevailed with him to retire for the present.

While *Julius Cæsar* lived, the Jews enjoyed great privileges: but his untimely death, (B. C. 44.) by the villainous and ungrateful hands of *Brutus*, *Cassius*, &c. in the senate-house, as he was preparing for an expedition against the *Parthians* to revenge his country's wrong, delivered them up as a prey to every hungry general of *Rome*. *Cassius* immediately seized upon *Syria*, and exacted above seven hundred talents of silver from the Jews. And the envy and villany of *Malicus*, who was a natural Jew, and the next in office under *Antipater*, an *Idumean*, rent the state into horrid faction. *Malicus* bribed the high-priest's butler to poison his friend *Antipater*, to make way for himself to be the next in person to *Hyrcanus*. *Herod*, making sure of *Cassius*, by obtaining his leave and assistance to revenge his father's death, took the first opportunity to have him murdered by the Roman garrison at *Tyre*.

The friends of *Malicus*, having engaged the high-priest and *Felix* the Roman general at *Jerusalem* on their side, resolved to revenge his death on the sons of *Antipater*.

Nehemiah and Malachi to the Birth of Christ.

All *Jerusalem* was in uproar; *Herod* was sick at *Damascus*; so that the whole power and fury of the assailants fell upon *Phasael*, who defended himself very strenuously, and drove the tumultuous party out of the city. As soon as *Herod* was able, the two brothers presently quelled the faction; and had not *Hyrcanus* made his peace by giving *Herod* his grand-daughter *Mariamne* in marriage, they certainly would have shewn their resentment of the high-priest's behaviour with more severity.

Again, this faction was not so totally extinguished, but that several principal persons of the Jewish nation, upon the defeat of *Brutus* and *Cassius*, accused *Phasael* and *Herod* to the conqueror, *Mark Anthony*, of usurping the government from *Hyrcanus*. But the brothers had so much interest with the conqueror that he rejected the complaints of the deputies, made them both tetrarchs, and committed all the affairs of *Judea* to their administration: and, to oblige the *Jews* to obey his decision in this affair, he retained fifteen of the deputies as hostages for the people's fidelity, and would have put them to death had not *Herod* begged their lives.

The *Jews*, however, when *Anthony* arrived at *Tyre*, sent one thousand deputies with the like accusations; which he, looking upon as a daring tumult, ordered his soldiers to fall upon them, so that some were killed and many wounded. But upon *Herod's* going to *Jerusalem* the citizens revenged this affront in the same manner upon his retinue; the news whereof so enraged *Anthony*, that he ordered the fifteen hostages to be immediately put to death, and threatened severe revenge against the whole faction. But after that *Mark Anthony* was returned to *Rome*, the *Parthians*, at the solicitation of *Antigonus* the son of *Aristobulus*, who had promised them a reward of a thousand talents and eight hundred of the most beautiful women in the country, to set him on the throne of *Judea*, entered that country, and being joined by the factious and discontented *Jews*, (B. C. 37,) took *Jerusalem* without resistance, took *Phasael* and *Hyrcanus*, and put them in chains: but *Herod* escaped under the cover of night, and deposited his mother, sister, wife, and his wife's mother, with several other relations and friends in the impregnable fortress *Massada*, near the lake *Asphaltites*, under the care of his brother *Joseph*, who was obliged to go to *Rome* to seek protection and relief.

In the mean time *Antigonus* remained in possession of all the country, and was declared king of *Judea*. The *Parthians* delivered *Hyrcanus* and *Phasael* to *Antigonus*; upon which *Phasael*, being so closely hand-cuffed and ironed that he foresaw his ignominious death approaching, dashed his own brains out against the wall of the prison. *Antigonus* cut off the ears of *Hyrcanus*, to incapacitate him from the high-priesthood, and returned him again to the *Parthians*, who left him at *Seleucia*, in their return to the East.

Herod on this occasion served himself so well on the friendship which had been between his father and himself with the Roman general *Mark Anthony*, and the promise of a round sum of money, that he in seven days' time obtained a senatorial decree, constituting him king of *Judea*, and declaring *Antigonus* an enemy to the Roman state. He immediately left *Rome*, landed at *Ptolemais*, raised forces, and being aided with Roman auxiliaries, by order of the senate, he reduced the greater part of the country, took *Joppa*, relieved *Massada*, stormed the castle of *Ressa*, and must have taken *Jerusalem* also had not the Roman commanders who were directed to assist him been bribed by *Antigonus*, and treacherously obstructed his success. But when *Herod* perceived their collusion, he, for the present, satisfied himself with the reduction of *Galilee*; and hearing of *Anthony's* besieging *Samosata* on the *Euphrates*, went to him in person to represent the ill-treatment he had met with from the generals *Ventidius* and *Silo*, whom he had commanded to serve him.

Upon his departure, *Herod* left the command of his forces to his brother *Joseph*, with charge to remain upon the defensive. But *Joseph*, contrary to orders, attempting to reduce *Jericho*, was slain, and most of his men were cut to pieces. And thus *Herod* again lost *Galilee* and *Idumea*.

M. Anthony granted all he requested; and though at first the army which *Anthony* had spared him, was roughly handled, and he himself wounded as he approached *Jerusalem* to revenge his brother's death, he afterwards slew *Pappus*, *Antigonus's* general, and entirely defeated his army; and in the next campaign, after a siege of several months, *Herod*, assisted by *Socius*, the Roman general, took it by storm. The soldiers expecting the spoils of the city as their due, and being exasperated by the long resistance of the citizens, spared neither men, women, nor children, and would certainly have utterly destroyed every thing and person with rapine and devastation, death and

slaughter, had not *Herod* redeemed them with a large sum of money.

Antigonus surrendered himself to *Socius*, who carried him in chains to *Anthony*; and he, for a good sum of money, was bribed to put him to death, that in him the *Amonæan* family, which had lasted one hundred and twenty-nine years, might be extinct.

By this event *Herod* found himself once more in full power, and at liberty to revenge himself upon his enemies. He began his reign with the execution of all the members of the great *Sanhedrim*, except *Pollio* and *Sameas*, who are also called *Hillel* and *Shammai*. Then he raised one *Ananel*, born of the pontifical family at *Babylon*, to the place of high-priest; but *Mark Anthony*, at the intercession of *Cleopatra*, queen of *Egypt*, who was solicited thereto by *Alexandra*, *Mariamne's* mother, and the entreaties of his own beloved *Mariamne*, in behalf of her young brother, prevailed with him to annul this nomination, and to prefer *Aristobulus* to the pontificate. But as *Hyrcanus* was yet alive, and the *Jews*, in the place of his exile, paid him all the honours and reverence due to their king and high-priest, *Herod*, under a pretence of gratitude and friendship to that author of all his fortunes, prevailed with the old prince to desire it, and with *Phraortes*, king of *Parthia*, to permit his return to *Jerusalem*, with an intention to cut him off at a proper opportunity; which he soon after did on a pretence of his holding treasurable correspondence with *Malchus* king of *Arabia*. But in the mean time *Alexandra*, valuing herself upon the interest she had with *Cleopatra*, laid a scheme to obtain the regal dignity for her son *Aristobulus*, by the same means that she had got him the pontificate. But this intrigue ended in the death of *Aristobulus*, and her own close confinement at first, and afterwards in her own and her daughter *Mariamne's* death; though this tragic scene was at several times acted under disguise. *Aristobulus* was drowned at *Jericho*, as it were accidentally, (B. C. 29,) in a fit of jealousy; *Mariamne* was adjudged to die; and *Alexandra* was ordered for execution, (B. C. 28,) on a supposition that she wished his death; which unjust sentence pursued his very innocent children, *Alexander* and *Aristobulus*, for expressing their dislike of their father's cruelty to their mother *Mariamne*. But it is very probable that he himself had fallen a sacrifice to *Octavius* after the battle, and the total loss of *Mark Anthony* at *Actium*, (fought B. C. 31,) had he not hastened to the conqueror at *Rhodes*, and in an artful speech appeased him, and with a promise to support his faction in those parts, obtained from him a confirmation of his royal dignity.

The cruelties, however, which he exercised to his own flesh and blood, filled his mind with agonies of remorse, which brought him into a languishing condition; and what helped to increase his disorder, was the conspiracy of *Antipater*, his eldest son by *Doris*, born to him whilst he was a private man. But *Herod* having discovered the plot, accused him thereof before *Quintilius Varus*, the Roman governor of *Syria*, and put him to death also; which occasioned that remarkable exclamation of the emperor *Octavianus*, that "it was better to be *Herod's* hog than his son."

The great pleasure that *Herod* took (B. C. 25,) in obliging his protector *Octavianus*, and the dread he had of being dethroned for his cruelties, prompted him to compliment him with the names of two new cities, the one to be built on the spot where *Samaria* stood before *Hyrcanus* destroyed it, (B. C. 22,) which he called *Sebaste*, the Greek word for *Augustus*: the other was *Cæsarea*, once called the *Tower of Straton*, on the sea-coast of *Phœnicia*. And after this he built a theatre and amphitheatre in the very city of *Jerusalem*, to celebrate games and exhibit shows in honour of *Augustus*; set up an image of an eagle, the Roman ensign, over one of the gates of the temple; and at last carried his flattery so far as idolatrously to build a temple of white marble in memory of the favours he had received from *Octavianus Augustus*.

These advances to idolatry were the foundation of a conspiracy of ten men, who bound themselves with an oath to assassinate him in the very theatre. But being informed thereof in time, *Herod* seized the conspirators, and put them to death with the most exquisite torments; and, to ingratiate himself with the *Jews*, he formed a design to rebuild the Temple, (B. C. 17,) which now, after it had stood five hundred years, and suffered much from its enemies, was fallen much into decay. He was two years in providing materials; and it was so far advanced, that Divine service was performed in it in nine years and a half more, though a great number of labourers and artificers were continued to finish the outworks till several years after our Saviour's ascension: for when *Gestius Florus* was appointed governor of *Judea*, he discharged eighteen

Conclusion.

thousand workmen from the Temple at one time. And here it should be observed, that these, for want of employment, began those mutinies and seditions which at last drew on the destruction both of the Temple and Jerusalem, in A. D. 70.

Thus I have finished that brief connection of the affairs of the Jews from the death of *Nehemiah*, and conclusion of the Old Testament, to the coming of *Christ*, where the New Testament begins; which, from the creation of the world, according to the most exact computation, is the year 4000.

The general state of the Heathen world was in profound peace under the Roman emperor *Augustus*, to whom all the known parts of the earth were in subjection when *Christ* was born. This glorious event took place in the year of the Julian Period 4709, and the fifth before the vulgar era of *Christ*, commonly noted A. D., Anno Domini, or the year of our Lord. See the learned Dr. *Prideaux's* connected History of the Old and New Testaments.

I need not add here the years from the birth of *Christ* to the end of the New Testament history, as these are regularly brought down in a *Table of Remarkable Eras*, immediately succeeding the Acts of the Apostles, and terminating at A. D. 100.

For the desolation that took place when the Temple was taken and destroyed, see the Notes on Matt. xxiv. 31.

The general history of the Jews, especially from the destruction of their Temple, A. D. 70, to the end of the sixteenth century, has been written by Mr. *Basnage*, intitled *Histoire des Juifs, depuis Jesus Christ, jusqu'à present; pour servir de continuation à l'Histoire de Joseph*; the best edition of which was printed at the Hague, 1716, 12mo. in *fifteen* vols. The first edition was translated into English by T. Taylor, A. M. Lond. 1708. fol.; but the author has greatly enlarged and corrected his work in the Hague edition above mentioned. The learning and research manifested in this work are amazing; and on the subject nothing better, nothing more accurate and satisfactory, can well be expected. This work I heartily recommend to all my readers.

For the state of the Jews in the different nations of the earth, the Itinerary of *Rabbi Benjamin*, a native of *Tudela*, in the kingdom of *Navarre*, has been referred to; first translated from *Hebrew* into *Latin* by *B. A. Montanus*, and printed at *Antwerp* in 1575; and much better by *Constantine L'Empereur*, and printed at *Leyden*, 12mo. with the *Hebrew* text and notes, 1633. This work has gone

through many editions among the Jews, in *Hebrew* and in *German*. It has also been translated into *French* by *Bars-tier*, with many learned notes, Amsterdam, 1734.

But all the preceding translations have been totally eclipsed by that of the Rev. *B. Gerrans*, Lecturer of *St. Catharine* Coleman, and second master of *Queen Elizabeth's* Free Grammar School, *St. Olave*, *Southwark*, with a Dissertation and Notes, 12mo. Lond. 1794. If we can believe *Rabbi Benjamin*, (who, it appears, flourished in A. D. 1160,) he travelled over the whole world, and found the Jews in general in a most flourishing state, and living under their own laws in many places. But the work is a wretched imposition too hastily credited by some learned men; written with a view of keeping up the credit of the Jewish people, and with the tacit design to shew that the *Messiah* is not yet come; and that the *secepter* has not departed from *Judah*, nor a *lawgiver* from between his feet: but he is at such variance with himself, and with the whole geography of the globe, that, as Mr. *Gerrans* properly observes, no map could possibly be made of his travels. "Reduce," says he, "the universe to its primeval chaos; confound Asia with Africa; north with south, and heat with cold; make cities provinces, and provinces cities; people uncultivated deserts with free and independent Jews, and depopulate the most flourishing kingdoms; make rivers run when and where you please, and call them by any name but the right ones; take Arabia upon your back and carry it to the north of *Babylon*; turn the north pole south, or any other way you please; make a new ecliptic line, and place it in the most whimsical and eccentric position which the most hobby-horsical imagination can possibly conceive or describe: and such a map will better suit such an author." What, therefore, this author says of his travels and discoveries is worthy of no regard; and it is a doubt with me, (if this person ever existed,) whether he ever travelled beyond the limits of the kingdom of *Navarre*, or passed the boundaries of the city of *Tudela*. I mention these works, the first in the way of strong recommendation; the second, to put the reader on his guard against imposition; at the same time recommending these *outcasts of Israel* to his most earnest commiseration and prayers, that the God of all grace may speedily call them to eternal glory by *Christ Jesus*, that all *Israel* may be saved; and that through all their dispersions they may be soon found singing the song of *Moses* and the *Lamb!* Amen, Amen.

CONCLUSION.

In my *General Preface*, prefixed to *Genesis*, page vi. &c., I gave a succinct account of the *Plan* I pursued in preparing this Work for the press: but as this plan became necessarily extended, and led to much farther reading, examination, and discussion, I judge it necessary, now that the Work is concluded, to give my Readers a general Summary of the whole, that they may be in possession of my mode of proceeding, and be enabled more fully to comprehend the reasons why the Work has been so long in passing through the press.

My education and habits, from early youth, led me to read and study the Bible, not as a text-book to confirm the articles of a preconceived creed, but as a revelation from God to man, (of His will and purposes, in reference to the origin and designation of His human offspring,) which it was the duty and interest of all the inhabitants of the earth, deeply to study, and earnestly endeavour to understand; as it concerned their peace and happiness, and the perfection of their being in reference to both worlds.

Conscious that Translators in general must have had a particular creed, in reference to which they would naturally consider every text; and this reference, however honestly intended, might lead them to glosses not always fairly deducible from the original words; I sat down with a heart as free from bias and sectarian feeling as possible, and carefully read over, cautiously weighed, and literally translated, every word, *Hebrew* and *Chaldee*, in the Old Testament. And as I saw that it was possible, even while assisted by the best translations and best lexicographers, to mistake the import of a *Hebrew* term, and considering that the cognate Asiatic languages would be helps of great importance in such an inquiry, I collated every verse, where I was apprehensive of any difficulty, with the *Chaldee*, *Syriac*, *Arabic*, and *Persian*, and the *Ethiopic* in the Polyglot Translation, as far as the Sacred Writings are extant in these languages; and I did this with a constant reference to the Various Readings collected by *Houbigant*, *M. Michaelis*, *Kennicott*, and *De Rossi*, and to the

best editions of the *Septuagint* and *Vulgate*, which are the earliest translations of the *Hebrew* Text which have reached our times.

Nor have I been satisfied with these collections of Various Readings; I have examined and collated several ancient *Hebrew* MSS. which preceding scholars had never seen, with many ancient MSS. of the *Vulgate* equally unknown to biblical critics. This work required much time and great pains, and necessarily occasioned much delay: and no wonder, when I have often, on my plan, been obliged to employ as much time in visiting many sources and sailing down their streams, in order to ascertain a genuine reading or fix the sense of a disputed verse, as would have been sufficient for some of my contemporaries to pass whole sheets of their work through the press. Had I not followed this method, which to me appeared absolutely necessary, I should have completed my Work, such as it would have been, in less than one half of the time.

These previous Readings, Collations, and Translations, produced an immense number of Notes and Observations on all parts of the Old Testament: which, by the advice and entreaty of several learned and judicious friends, I was induced to extend in the form of a perpetual comment on every Book in the Bible. This being ultimately revised and completed as far as the Book of *Judges*, which formed, in my purpose, the boundary of my proceedings on the *Hebrew* Scriptures, I was induced to commit it to press.

Though my friends in general wished me to go forward with the *Old Testament*; yet, as several of them were apprehensive, from the then infirm state of my health, that I might not live long enough to finish the whole, they advised me strongly to omit for the present the *Old Testament*, and begin with the *New*. This was in conformity with my own feelings on the subject; having wished simply to add the *four Gospels* and *Acts of the Apostles* to the *five Books of Moses* and the Books of *Joshua* and *Judges*; as these two parcels of Divine revelation, carefully illustrated, would give a full view of the origin and

Conclusion.

final settlement of the church of the Old Covenant and the commencement and completion of that of the New. And thus I proceeded.

After having literally translated every word of the New Testament, that last best gift of God to man; comparing the whole with all the *ancient Versions*, and the most important of the *modern*; collating all the *Various Readings* collected by *Stephens, Courcel, Fell, Gherard of Maestricht, Bengell, Mill, Weistain, and Griesbach*; actually examining many MSS., either cursorily or not at all examined by *them*; illustrating the whole by quotations from ancient authors, *Rabbinical, Grecian, Roman, and Asiatic*; I exceeded my previous design, and brought down the Work to the end of the *Apocalypse*; and passed the whole through the press.

I should mention here a *previous work*, (without which any man must be ill qualified to undertake the illustration of the New Testament,) *viz.* a careful examination of the *Septuagint*. In this the phraseology of the New Testament is contained, and from this the import of that phraseology is alone to be derived. This I read carefully over to the end of the Book of Psalms, in the edition of Dr. *Grabe*, from the *Codex Alexandrinus*; collating it occasionally with editions taken from the *Vatican MS.*, and particularly that printed by *Feld*, at Cambridge, 1665, 18mo., with the *Paranetic Preface* of the learned Bishop Pearson. Without this previous work, who did ever yet properly comprehend the *idiom and phraseology* of the Greek Testament? Now, all these are parts of my labour which common readers cannot conceive; and which none can properly appreciate, as to the pains, difficulty, and time which must be expended, who have not themselves trodden this almost unfrequented path.

When the New Testament was thus prepared and finished at press, I was induced, though with great reluctance, to recommence the Old. I was already nearly worn down by my previous work, connected with other works and duties which I could not omit; and though I had gone through the most important parts of the Sacred Records, yet I could easily foresee that I had an ocean of difficulties to wade through in those parts that remained. The *Historical Books* alone, in their *chronology, arrangement of facts, concisely and often obscure phraseology*, presented not a few:—the books of *Solomon*, and those of the *Major and Minor Prophets, a multitude*. Notwithstanding all these, I hope I may say, that having obtained help of God, I am come with some success, to the conclusion; having aimed at nothing throughout the whole but the *glory of God, and the good of men*.

But still something remains to be said concerning the *modus operandi*, or particular plan of *proceeding*. In prosecuting this work I was led to attend, in the *first instance*, more to *words* than to *things*, in order to find their true ideal meaning; together with those different shades of *acceptation* to which they became subject, either in the circumstances of the speakers and those who were addressed, or in their application to matters which use, peculiarity of place and situation, and the lapse of time, had produced. It was my invariable plan to ascertain first, the *literal meaning* of every word and phrase; and where there was a *spiritual meaning*, or reference, to see how it was founded on the literal sense. He who assumes his spiritual meanings first, is never likely to interpret the words of God either to his own credit or to the profit of his readers: but in this track commentator has followed commentator, so that, in many cases, instead of a careful display of *God's words and the objects* of His providence and mercy, we have *tissues of strange doctrines, human creeds, and confessions of faith*. As I have said in another place, I speak not against *compilations* of this kind; but let them be founded on the words of God, first properly understood.

As I proceeded in my work, I met with other difficulties. I soon perceived an almost continual reference to the *Literature, Arts, and Sciences, of the Ancient World*, and of the *Asiatic nations* in particular; and was therefore obliged to make these my particular study, having found a thousand passages which I could neither illustrate nor explain, without some general knowledge at least of their *jurisprudence, astronomy, architecture, chemistry, chirurgery, medicine, metallurgy, pneumatics, &c.*, with their *military tactics*, and the *arts and trades*, (as well *ornamental as necessary*) which are carried on in common life.

In the course of all this labour, I have also paid particular attention to those *facts* mentioned in the Sacred Writ-

ings, which have been the subjects of *animadversion or ridicule* by *free thinkers and infidels* of all classes and in all times; and I hope I may say that no such passage is either designedly *passed by or superficially considered*; that the strongest objections are fairly produced and met;—that all such parts of these Divine writings are, in consequence, exhibited in their own lustre;—and, that the truth of the doctrine of our salvation has had as many *triumphs* as it has had *attacks* from the rudest and most formidable of its antagonists: and on all such disputed points I humbly hope that the Reader will never consult these volumes in vain. And if those grand doctrines which constitute what by some is called *orthodoxy*; that prove that God is loving to every man; that from His innate, infinite, and eternal goodness, He *wills* and has made *provision* for the salvation of *every human soul*, be found to be those which alone have stood the rigid test of all the above sifting and examination; it was not because these were sought for beyond all others, and the Scriptures *bent* in that way in order to favour them; but because these doctrines are essentially contained in, and established by, the *ORACLES OF GOD*.

I may add, that these doctrines and all those connected with them, (such as the defection and sinfulness of man,—the incarnation and sacrificial death of Christ,—His infinite, unoriginated, and eternal Deity; justification by faith in His blood; and the complete sanctification of the soul by the inspiration of the Holy Spirit,) have not only been shewn to be the *doctrines of the Sacred Records*, but have also been subjected to the strongest test of logical examination; and, in the *Notes*, are supported by arguments, many of them new, applied in such a way as has not been done before in any similar or theological work.

In this arduous labour I have had no assistants; not even a single week's help from an *amanuensis*: no person to look for common places, or refer to an ancient author; to find out the place and transcribe a passage of Greek, Latin, or any other language, which my memory had generally recalled, or to verify a quotation;—the help excepted which I received in the *chronological* department from my own nephew. I have laboured *alone* for nearly *twenty-five years* previously to the Work being sent to press; and *fifteen* years have been employed in bringing it through the Press to the public; and thus about *forty years* of my life have been consumed: and from this the Reader will at once perceive, that the Work, *well or ill* executed, has not been done in a *careless or precipitate* manner; nor have any means within my reach been neglected to make it in every respect, as far as possible, what the title page promises,—*A HELP TO A BETTER UNDERSTANDING OF THE SACRED WRITINGS*.

Several judicious friends have expressed their hearty desires, that I should add at least, "*A Sketch of the Jewish History from Malachi to the present times*;" [this I have done;] and also to furnish the Work with a much more ample *PROLEGOMENA*. That this latter would be a real improvement, and if well executed, very useful, there is no room to doubt: but the Work has been already too long delayed, principally in preparing the *Index*, which has been earnestly called for by many, and without which I plainly see my labours would have been much less complete, and less useful. This is now executed on such an *amplitude of scale, and minute detail of circumstances*, as I hope will leave little on this head to be further desired: and as to the *Prolegomena*, it cannot be undertaken at present, though *much has been prepared, as well on this, as on preceding subjects*.

Thus, through the merciful help of God, my labour in this field terminates; a labour, which were it yet to commence, with the knowledge I now have of its difficulty, and my (in many respects) *inadequate means*, millions, even of the gold of Ophir, and all the honours that can come from man, could not induce me to undertake. Now that it is finished, I regret not the labour; I have had the testimony of many learned, pious, and judicious friends, relative to the execution and the usefulness of the Work. It has been admitted into the very *highest ranks* in society, and has lodged in the cottages of the poor. It has been the means of doing good to the *simple of heart*; and the *wise man and the scribe, the learned and the philosopher*, according to their own generous acknowledgments, have not consulted its pages in vain.

For these, and all His other mercies to the Writer and Reader, may God, the Fountain of all good, be eternally praised!

ADAM CLARKE.

Eastcott, April 17, 1826.

A COLLECTION

OF

VARIOUS READINGS FOR THE NEW TESTAMENT;

MADE FROM ANCIENT GREEK MANUSCRIPTS.

SOME years ago a well written MS. fell into my hands containing a collection of *various readings*, made from several ancient MSS. of the Greek Testament. It appears to have been made with great care and accuracy; and judging it worthy to be appended to the Notes on the New Testament, I have caused it to be printed so as to be easily bound up with the last volume of this Work.

Of this Collection I know not the *author*, (it was once in the possession of Dr. *Thomas Mangley*, but is not in his hand-writing) nor do I know what *manuscripts* they are that are thus collated, as no description of them appears in any part of these sheets. The collector was greatly attached to the Latin Version, as in almost every case he prefers those readings which agree with the *VULGATE*.

When it was made, or where, is as difficult to be determined. The water-mark of some of the sheets is the arms of the Seven United Provinces:—a large shield, surmounted with a crown; in the centre a lion rampant, holding in his left paw a sceptre and in the right a bundle of arrows:—on the side of the throne or bench on which he stands, is the word *VRYHEYT*, and round the shield, *PRO PATRIA EJUSQUE LIBERTATE*. In other sheets, a female figure with a helmet on her head and a sceptre in her hand, before her a lion rampant, with a drawn sword in one paw and the bundle of arrows in the other. Both figures seem enclosed in a palisado, and just before the sceptre are the words *PRO PATRIA*. On other sheets, probably the right folio, there is a small circle or shield including a crown, and the letters *G. R.*

The Book of the Acts and the Epistle to the Romans are expressly declared to be from the Collation of *sixty ancient manuscripts*, and the Apocalypses from *four ancient manuscripts*: but there are two other MSS. quoted in several of the Books; so that it appears on the whole that *eight Greek MSS.* were collated in every verse, and *two others* occasionally.

A copy of the printed Text, (probably that of 1624, by the *Elzevira*.) appears to have been used by this unknown collector, with which the MSS. mentioned above were collated. Many of the readings preferred in this are preferred by *Griesbach*, and received into the Text. On the whole, I thought this Collection too valuable to be confined to a private MS., and thus to be in danger of being lost to the world.

The collection might have been made either in England or Holland, about one hundred years ago, in the reign of *George I.*

Some part of the beginning appears to have been lost, as these Collations commence with *Matth. xxiv. 2.*

MATTHÆI.

The figure or figures under the head MSS. denote the number of Manuscripts in which the approved reading was found by the unknown Collator.

CAP. XXIV.

- Ver. MSS.
 2. 3. βλέπετε ταυτα παντα, cum Vulg.
 6. 1. αλλ' ουκ ουδεως το τελος.
 14. 2. και κηρυχθησεται το ευαγγελιον.
 18. 1. μη κειριψατω δρακ, cum Vulg.
 25. 1. προειρηκα θμιν παντα.
 32. 8. εκφυη.
 36. 4. ει μη δ Πατηρ μονος, cum Vulg.
 45. 1. εις της οικειας αυτων.
 49. legatur in Text. cum MSS. 7.
 (εσθιη δε και πινη) cum Vulg.
 CAP. XXV.
 13. 3. non habent verba illa (εν η δ διος του ανθρωπου ερχεται) c. Vulg.
 16. 1. και εισρησεν αλλα, cum Vulg.

- Ver. MSS.
 29. 8. και δ εχει, αρησεται.
 31. 1. και παντες οι αγγελοι, cum Vulg.
 CAP. XXVI.
 3. 2. non legunt, και οι γραμματεις cum Vulg.
 26. 5. και ευχαριστησας εκλασε.
 26. 2. τοις μαθηταις αυτου, cum Vulg.
 28. 1. τουτο εστι το αιμα μου.
 39. 6. και προσελθων μικρον.
 48. ponatur in Text. ut legunt MSS. 10. (δ δε παραδιδους.)
 50. 4. εφ δ παρει, cum Vulg.
 52. 1. εν μαχαίρα ακολουθουται, c. Vulg.
 59. 1. non legit, και οι πρεσβυτεροι, cum Vulg.

CAP. XXVII.

- Ver. MSS.
 6. 4. κορβαναι, ut Vulg.
 29. 1. περιεβησαν επι της κεφαλης αυτου.
 35. in Textu apponatur obelus ad verba illa, ινα πληρωθη το βηθεν, &c., usque ad finem versûs; cum in MSS. 10. non legantur.
 59. 2. εν τειδουι, cum Vulg.
 64. 3. non addunt, νεκτος, cum Vulg.
 CAP. XXVIII.
 2. 3. απο της θρας του μηνησιου.
 8. 3. non legunt verbe illa (ως δε εσπορευοντο απαγγελται τοις μαθηταις αυτου) cum Vulg.

MARCI.

CAP. I.

- Ver. MSS.
 1. 1. καθως γεγραπται εν τω προφητη, cum Vulg.
 5. 1. και οι Ίεροσολιμιται παντες, και εδρατιζοντο επ' αυτου εν τω, cum Vulg.
 13. 1. και ην εν τη ερηω, cum Vulg.
 16. 1. και παραγων παρα την θαλασσαν, cum Vulg.
 24. 1. λεγων, τι θμιν και σοι, cum Vulg.
 27. 8. συζηται προς Ιανουος, cum Vulg.; et scribendum in Text. (προς ετρουσ.)
 36. 3. και κατεδιωξεν, cum Vulg.
 39. 4. εληλυθα, cum Vulg.
 45. ponatur in Textu; ut legunt MSS. 10. (αλλ' εζω εν ερημωι) cum Vulg.
 CAP. II.
 2. 2. και συνηχθησαν πολλοι, c. Vulg.
 8. 1. ουτως διαλογιζονται, c. Vulg.

- Ver. MSS.
 18. 1. και οι Φαρισαιοι νηστεουσι, cum Vulg.
 21. 1. ουδεις επιθλημα, cum Vulg.
 21. 3. το κληρωμα απ' αυτου, cum Vulg.
 CAP. III.
 4. 1. σωμα η απολασαι, cum Vulg.
 5. 1. non legit (θγιης ως η αλλη) cum Vulg.
 6. 1. πως αυτον απολεσωσι, cum Vulg.
 16. 1. τον Καναανιου.
 29. 1. αιονιου αμαρτηματος, cum Vulg.
 31. 1. και ερχονται οι αδελφοι, c. Vulg.
 32. 1. και λεγουσιν αυτω, ιδου, cum Vulg.
 32. 2. non habent (και αι αδελφαι σου) cum Vulg.
 33. 4. η μητηρ μου και οι αδελφοι μου, cum Vulg.
 CAP. IV.
 4. expungatur e Textu vox illa (σφραου) quæ deest in MSS.

- Ver. MSS.
 10. impressi cum Vulg. legunt (τα κπεινα του σφραου).
 8. ponatur in Text. ut legunt MSS. 10. (εν τριακοντα, και εν ζ. και εν ρ.)
 8. impressi cum Vulg. legunt (εν λ. και εν ζ. και εν ρ.)
 18. 1. και αλλοι εισιν οι εις τας ακανθας, cum Vulg.
 19. 1. non legit (τουτου) cum Vulg.
 24. 2. αντιμετρηθησεται, cum Vulg.
 24. 1. non habet (τοις ακουουσι) c. Vulg.
 31. legatur in Text. (ως κοκκου) ut MSS. 7. cum Vulg.
 32. 2. παντα τα πετεινα.
 36. 2. πλοια ην, cum Vulg.
 40. 1. τι δελοιο εσε; ουτω εχετε πιειν, cum Vulg.
 CAP. V.
 1. 1. των Γερσσηνων.
 3. 1. αλασειν ουκ εστι ουδεις.

VARIE LECTIONES

Ver. MSS.

13. 1. εις την θαλασσαν ὡς διαχιλιοι, cum Vulg.
13. ponatur in Text. ut MSS. 6. legunt ἦσαν δε ὡς διαχιλιοι.
14. 1. οἱ δε βοσκόντες αὐτους, cum Vulg.
15. 1. καθήμενοι, ἱματισμένοι, cum Vulg.
18. 1. αὐτον δ' ἰαθεϊς.
22. 1. non habet ἰδον, cum Vulg.
25. 3. και γυνη οὖσα, cum Vulg.
28. 1. του ἱματιου, cum Vulg.
36. 1. δ' δε Ἰησους παρακουσας.
38. 1. και ερχονται, cum Vulg.

CAP. VI.

2. 1. Καὶ οἱ πολλοι.
2. 2. ὅτι και Δυναμεις τοιαυται.
11. 1. desunt verba illa (αἰμν λεγων ἦναι, ἀνεκτοτερον εἶσαι Σαδομοις η Γομορβοις εν ἡμερα κρισεως, η τη πολει κεινη) Vulgata etiam hoc loco ea non legit. sed videtur irrepsisse in Text. Gr. ex 10. Matth.
14. 1. Ἰωαννης δ' Βαπτισης.
15. ponatur in Text. ut 7 MSS. legunt (αλλοι δε ελεγον, ὅτι Ἠλιας.) cum Vulg.
16. 1. Ἰωαννην, αὐτος ηγεθη, c. Vulg.
18. 1. τῷ Ἠρωδῳ, οὐκ εἰσετι σοι, cum Vulg.
20. 2. και ακουων αὐτου.
23. 8. δ' εαν με αιτησης.
29. ponatur in Text. ut MSS. 10. legunt (εν μηνεμειω.)
30. 1. παντα ὅσα ἐποιησαν, cum Vulg.
33. 2. και ἐπεγνωσαν πολλοι, cum Vulg.
33. 1. non legit (και ἠλθον προς αὐτον) cum Vulg.
36. 1. αγορασωσιν ἱαντοις, τι φαγωσιν.
37. 1. και ὠσωμεν αὐτοις, cum Vulg.
49. 1. και ἰδων αὐτους, cum Vulg.
51. 1. non legit (και εθανμαζον) cum Vulg.

CAP. VII.

5. 1. και ἐπερωτωσιν αὐτον, cum Vulg.
5. 1. αλλα κοινας χερσιν, cum Vulg.
14. 1. και προσκαλισαμενος καλιν τον οχλον, cum Vulg.
17. 1. οἱ μαθηται αὐτου την παραβολην, cum Vulg.
24. ponatur in Textu ut legunt MSS. 10. (και ελθων εις οικταν.)
25. 1. ἀλλ' εὐθὺς ακουσασα γυνη, cum Vulg.
25. ponatur in Textu, sicut MSS. 10. legunt (το θυγατριον αὐτης πνευμα.)
26. 3. Σοφοφονικισσα.
31. 1. εκ των ὄριων Τυρου ηλθε δια Σιδωνος προς, ut Vulg.
32. 1. κωφον και μογιαλον, cum Vulg.
33. 6. και α απολαθμενος.

CAP. I.

- Ver. MSS.
17. scribatur in Textu, ut legunt MSS. 10. (Ἠλιοι.)
 18. 4. ἀγγελον' πως εσαι τοουτο.
 35. scribatur in Textu, ut legunt MSS. 10. (και το γεννωμενον ἄγιον.)
 35. impressi cum Vulg. legunt, και το γεννωμενον εκ σου ἄγιον.
 36. 1. και αὐτη συνειληφ, cum Vulg.
 39. 1. εις την πολιν.
 49. 1. μεγαλα δ' Δυνατος, cum Vulg.
 50. 3. εις γενεαν και γενεαν. MS. 1. εις γενεας και γενεας.
 51. 3. Διανοιγας.
 64. tollenda ē Textu vox illa, quam MSS. 10. non habent, (διηρθρωθη) cum Vulg.
 66. 1. και γαρ χειρ Κυριου, cum Vulg.

CAP. VIII.

- Ver. MSS.
1. 1. καλιν πολλου οχλου οντος, cum Vulg. (MSS. 1. οχλου ελθουτος.)
 3. scribendum in Text. ut legunt MSS. 7. (μακροθεν ἤκουσι.)
 7. 2. και ταυτα ευλογησας ειπε, cum Vulg.
 12. 1. και αναστασας τῷ πνευματι λεγει, cum Vulg.
 13. 4. εις το πλοιον.
 17. 2. πως οὐπω συνιετε;
 22. 1. και ερχονται εις Βαθ. cum Vulg.
 23. 2. τας χειρας αὐτου, cum Vulg.
 25. 1. αὐτου, και διεβλεψεν.
 25. 1. και ενεβλεπε τηλαυγως ἄπαντα, cum Vulg.
 34. 1. ει τις θελει οπισω μου, c. Vulg.
 35. 2. του ευαγγελιου, σωσει αὐτην, cum Vulg.
 36. legatur in Text. ut legunt MSS. 10. (ωφελησει ανθρωπον.)

CAP. IX.

6. ponendum in Text. ut legunt MSS. 10. (εκφοβοι.)
12. 4. καθως γεγραπται.
22. ponatur in Text. ut legunt MSS. 10. (και εις ὕδατα, ἵνα) cum Vulg.
23. 2. αυτα, ει δὺκασαι.
23. 3. Δια τι ἡμεις, cum Vulg.
38. 2. ἐπι τῷ ὀνοματι σου, cum Vulg.
39. 1. non legit (ὅτι ακολουθει ἡμιν.)
40. 4. καθ' ἡμων ὕπερ ἡμων.
42. 3. ἵνα των μικρων τούτων των, cum Vulg.

CAP. X.

1. 1. της Ἰουδαϊας περαν του Ἰορδανου (MS. 1. και περαν.)
6. ponatur in Text. legunt MSS. 10. (ὁ θεος ενεκεν τούτου) cum Vulg.
17. 7. προσδραμων εις.
21. 1. non legit (αρας τον σαυρον) cum Vulg.
25. 2. της ραφιδος δειλθειν, cum Vulg.
32. 8. προαγων αὐτους.
39. 1. η το βαπτισμα, cum Vulg.
43. 1. ουχ ουτως δε εστι, cum Vulg.
44. 1. εν ἡμιν ειναι πρωτος, cum Vulg.
46. 2. ὁ υἱος Τιμαϊου. MSS. 6. legunt Βαρτιμαϊος.
50. 1. αναπήρσας ηλθε, cum Vulg.
52. ponatur in Text. ut legunt MSS. 8. (και ηκολουθει τῷ Ἰησῳ) cum Vulg.

CAP. XI.

2. 3. ἐφ' ὃν οὐπω οὐδεϊς, cum Vulg.
2. 1. λυσατε αὐτον και φερετε.
6. 1. ενετειλατο αὐτοις δ' Ἰησους.
10. 1. ευλογημενη ἡ βασιλεια του πατρος ἡμων Δαβιδ.
11. 8. και εις το Ιερου.

LUCÆ.

- Ver. MSS.
75. 2. πασαις ταις ἡμεραις ἡμων, cum Vulg.
- CAP. II.
8. scribendum in Textu, ut MSS. 10. legunt (και φυλασσουτες φυλακας.)
 12. 2. και κειμενον εν φατην, cum Vulg.
 15. 1. και οἱ ποιμενες ελαδουν προς, cum Vulg.
 20. ponatur in Textu, ut legunt MSS. 10. (και ὑπερρεψαν.)
 21. 3. τον περιτεμειν το παιδιον, cum Vulg.
 22. scribatur in Text. ut legunt MSS. 10. (τον καθαρισμον αὐτων.)
 22. impressi cum Vulg. legunt (τον καθαρισμον αὐτης.)

Ver. MSS.

11. 1. και περιβλημενος πατος.
23. 1. non legit δ' εαν ειπε, cum Vulg.

CAP. XII.

4. 2. κακεινον κεφαλιωσαν, c. Vulg.
12. 1. την παραβολην ταυτην ειπει, cum Vulg.
27. legendum in Text. ut MSS. 10. habent (οὐκ εστιν δ' θεος πατριω,) cum Vulg.
29. 1. Κυριος δ' θεος ὄμων.
31. 2. ἡ δευτερα ὁμοια αὐτη, cum Vulg.

CAP. XIII.

2. 3. ου μη ἀφεθῃ ῥαδι.
8. 1. και σουσται λιμοι' αρχαι υἰωνω ταυτα, cum Vulg.
11. 2. τι λαλησητε' ἀλλ' ὁ εαν, c. Vulg.
14. 1. non legit (το ἴδμεν ἴτω Δαυιδ τον προφητην) et videtur hic irrepsisse ex cap. Mai. 24.
32. ponendum in Textu, ut legunt MSS. 7. (κεινης, ἡ ὥρας) cum Vulg.
37. 2. δ' δε ὄμων, cum Vulg.

CAP. XIV.

2. 1. ελεγον γαρ.
2. 1. θορβοος γεννηται, cum Vulg.
5. 3. τουτο το μωρον πρῶτηται, c. Vulg.
12. 2. ἵτοιματωμεν σοι φαγειν το, cum Vulg.
19. 2. non legit (και αλλος, μητι εγω) cum Vulg.
22. 1. λαβετε' ουτοτο εστι, cum Vulg.
27. 7. non habent (εν εμοι εν τη γῆτι ταυτην.)
29. scribendum in Textu, ut legunt MSS. 9. (προστω ἡρας.)
29. 9. non legit, εν σοι.
31. 1. δ' δε εκ περιουσιου ελαλει, εαν με.
34. legendum in Textu, ut MSS. 10. (και Γρηγοριετι. Και προελθον.) cum Vulg.
45. 8. χαιρε βαββι βαββι.
51. 1. non legit (οἱ κεινισκοι) c. Vulg.
61. 1. του Θεου του ευλογητου, c. Vulg.
64. 1. τας βλασφημιας.
70. 1. non habetur και ἡ ληλια σου ὁμοιαζει, cum Vulg.
72. 2. και εὐθὺς εκ δε στερου, cum Vulg.

CAP. XV.

3. tollendum ē Text. quod deest in MSS. 9. (αὐτος δε ουδεν εσπικρινατο,) cum Vulg.
8. 1. και αναβας δ' οχλος, cum Vulg.
11. 1. ανεπεισαν τον οχλον.
13. expungendum ē Text. quod 8 MSS. non habent (και λεγειν,) cum Vulg.

CAP. XVI.

5. 2. και ελθουσαι.
8. 2. ετιχε γαρ αυτας, cum Vulg.
16. scribendum in Textu, ut legunt MSS. 10. (ὁ πιστευσας και βαπτισθεις,) cum Vulg.

- Ver. MSS.
40. 1. non addit (πνευματι) cum Vulg.
 43. 1. και ουκ εγνωσαν δι γουαις αυτην, cum Vulg.
 45. 1. και μη ἑροπτες ὑπερρεψαν εις Ἱερουσαλημ αναζητουστας αυτον, cum Vulg.
- CAP. III.
2. scribatur in Textu, ut est in MSS. 10. ετ' αρχιερωσ.
 2. impressi cum Vulg. ετι αρχιερωσ.
 4. 1. deest vox (λεγοντος) cum Vulg.
 18. 1. τῷ λαο.
 22. 1. non addit (λεγουσας) cum Vulg.

CAP. IV

1. 1. εν τη ερημω.
4. 1. non est (λεγων) cum Vulg.
7. 1. εαν πτωων προσεκηνης.

Ver. MSS.

8. 1. non addit (ἔπαγε ὀσιω με, Σατα-
να) cum Vulg.
9. ponatur in Tex. ut legunt MSS.
10. (εἰ υἱός ἐστι τοῦ Θεοῦ.)
34. 1. οἶδα, ὅτι σὺ εἰς υἱὸς τοῦ Θεοῦ.
42. legendum in Textu, ut est in
MSS. 7. (κλιζήτουκ αυτον)
cum Vulg.
43. 1. καὶ ἑτέρας πολεῖν.

CAP. V.

2. 1. κλῆνον τα δίκτωα, cum Vulg.
6. 1. addit το δίκτων αυτων (ὡστὲ μη
δυνασθαι αναγαγειν αυτου.)
15. 3. non^r legunt (ἐν^r αυτου,) cum
Vulg.
19. 6. πως εισεγγκωσιν αυτον.
19. 6. εμρροσθεν παντως.
33. 2. καὶ των Φαρισαιων, cum Vulg.
36. 1. απο ἱματιου καινου σχισιας επι-
βαλλει.

CAP. VI.

1. 1. non addit δευτεροπρωτω.
1. 1. αυτου σαχνας.
2. 1. ὁ οὐκ εζηεν εν τει σαββασιν, cum
Vulg.
4. 1. καὶ εδωκε τοις με^r αυτου, cum
Vulg.
6. scribendum in Tex. ut legunt
MSS. 7. (και εν ἑτερω σαββατω)
cum Vulg.
7. ponendum in Tex. ut est in
MSS. 10. (θεραπευσει, ἰνα)
cum Vulg.
9. 1. ὠσαυ, η απολασαι, cum Vulg.
10. 1. παντας αυτους εν οργη ειπεν αυτω.
10. 6. ὁ δε εκοιτησεν, και αποκατεςαθη ἡ.
10. 1. non addit (δύτης ὡς ἡ ἀλλῃ) cum
Vulg.
16. 1. ἔς εγενετο προδοτης, cum Vulg.
18. 1. ακαβαρθων εθεραπευοντο, cum
Vulg.
23. 1. οἱ πατερας ἔμων.
26. 2. ἕμας παντες οἱ ανθρωποι.
35. legendum in Textu, ut est in
MSS. 10. (και εισαθε υἱοι
θύψιστου.)
39. 1. εἰπε δε και παραβολην, cum Vulg.

CAP. VII.

4. 3. ὦ παρεξη τούτω, cum Vulg.
11. scribendum in Textu, ut MSS.
6. (καὶ εγενετο εν τω εζηεν) cum
Vulg.
11. 1. non est ἱκανοι, cum Vulg.
12. 2. καὶ αυτη ην χηρα, cum Vulg.
23. 2. non legitur vocem (προφητης.)
31. expungenda sunt ἐ^r Tex. verba
illa (εἰπε δε ὁ Κυριος) desunt
enim in MSS. 10.
31. 1. impressi, et Vulgata Lat. legunt
(εἰπε δε ὁ Κυριος. τινι οὐν.)
35. 1. καὶ ετιμηθη ἡ σοφια.
37. 2. καὶ ἰδου γυνη ἥτις ην εν τῃ πολει
ἀμαρτωλος, cum Vulg.
42. 2. τις οὐν αυτων πλειον αγαπησει
αυτον;

CAP. VIII.

3. 4. καὶ Σωαανα.
3. 8. διπκονουσι αυτους.
26. 1. των Γερασηνων, cum Vulg.
4. 1. σχολου παμπολλου, cum Vulg.
9. 1. non est (λεγοντες) cum Vulg.
20. 1. non habet vocem (λεγοντων) cum
Vulg.
24. 9. επισατα επισατα αυολλυμθα.
26. 1. των Γερασηνων, cum Vulg.
31. 2. καὶ παρεκαλουν αυτον, cum Vulg.
34. ponatur in Textu, ut est in
MSS. 9. (οἱ βοσκοντες το γεγε-
νημενον, εφωγον, και απεγγει-
λας,) cum Vulg.
37. 1. το πλῆθος της πολειως και περι-
χωρον.
43. 1. ὁ δε ειπεν αυτη^r Θουγατηρ, &c.
cum Vulg.
51. legatur in Textu, ut habent
MSS. 9. cum Vulg. (ελθων
δε εις την.)

Ver. MSS.

51. 1. εισελθειν συν αυτω ουδενα, cum
Vulg.
54. 1. αυτος δε κρατησας της χειρος
αυτης, cum Vulg.

CAP. IX.

3. 1. μητε ραβδον, cum Vulg.
12. 1. απολυσον τους σχολους, cum Vulg.
17. 1. καὶ ηρω το περισσυσαν αυτους.
23. 9. καὶ αρατω τον σαρον αυτου, και
ακολ.
31. 9. ελεγον την δοξαν αυτου.
47. 2. ειδως τον διαλογισμον της καρδ.
48. 1. ουτως εστι μεγας, cum Vulg.
49. ponatur in Textu, ut habent
MSS. 10. (εκαβαλλοντα δαι-
μονια.)
50. 3. καθ' ἑμων, ἑπερ ἑμων εστιν, cum
Vulg.
52. 1. εις πολιν Σαμαρειτων, cum Vulg.
54. 1. non legit (ὡς και Ηλιας εποιησεν)
cum Vulg.
55. 1. non addit (ἑρεις) cum Vulg.
59. 3. καὶ επετιμησεν αυτους, και εκοραν-
θησαν.
57. 1. deest (Κυρις) cum Vulg.
61. 1. αποταξασθε πασι τοις εις τον.

CAP. X.

1. 1. ἰδδομηκοντα δυο, cum Vulg.
11. 1. addit (εκ της πολειως ἑμων εις τους
ποδας.)
12. 5. λεγω ἑμειν, cum Vulg.
15. 1. εως αδου καταδυση, cum Vulg.
17. 1. οἱ ἰδδομηκοντα δυο, cum Vulg.
19. 1. ἰδον δεδωκα ἑμιν, cum Vulg.
21. 1. τῷ Πνευματι τῷ Ἁγιῷ ὁ ἱησους,
cum Vulg.
22. 8. addit (καὶ γραφεις προς της
μαθητας εἰπε^r Παντα μοι.)
23. 1. non legit (κατ' ἰδιαν,) cum Vulg.
25. 1. πειραζων αυτον, cum Vulg.
28. 1. τούτω ποιει, και σωζη. MS. I.
και σωση.
30. 3. οἱ και εζηεσαν αυτον, cum Vulg.
35. 1. καὶ ἐπι την αριον εκβαλων εδωκε
δυο δηναρια τῷ παραδοχει, και
ειπεν, επιμελ. cum Vulg.
39. 1. παρα τους ποσας το Κυριου, cum
Vulg.
41. 1. ειπεν αυτη ὁ Κυριος, cum Vulg.

CAP. XI.

2. 1. Πατερ, αγιασθητω το ονομα σου,
ελθετω ἡ βασιλεια σου. τον
αρτον ἡμων τον επιουσιον, cum
Vulg.
4. 1. καὶ γαρ και αυτοι αφιεμεν, cum
Vulg.
4. 1. non addit (ἀλλα φουαι ἡμας απο
του πονηρου) cum Vulg.
5. 2. καὶ ερει αυτω, Φιλε, cum Vulg.
6. 8. φιλος παρεγενετο.
11. ponendum in Tex. ut est in MSS.
10. (μη λιθον επιδωσει αυτω.)
11. corrigendum in Tex. Regiæ, ut
legatur (ἡ και εχθρον) ut MSS.
10. et Vulg.
15. 2. τῷ αρχοντι.
25. 1. ἐνρισκει σχολαζοντα, οσσαρωμενον.
29. 1. ἡ γενεα αυτη γενεα πονηρα εστι,
cum Vulg.
32. corrigendum in Tex. Regiæ, et
legendum (ὅτι μετερωσων) ut
Vulg. et MSS. 10.
34. 2. εστιν ὁ οφθαλμος ος, cum Vulg.
34. 6. καὶ ἰδον το σωμα σου.
34. 3. καὶ το σωμα σου σκετινον εσται,
cum Vulg.
42. 2. ταυτα δε εδει, cum Vulg.
44. legatur in Tex. ut est in MSS.
9. (και οἱ ανθρωποι περιπατου-
τες.)
50. 1. το εκκεχυμενον απο καταθ. cum
Vulg.
51. 1. του θνησιασθηριου και του ναου, cum
Vulg.
53. 2. δεινωσ εχειν. MSS. 7. δεινωσ
ερεχειν, cum Vulg.
53. 2. καὶ αποστομιζειν αυτου, cum Vulg.

Ver. MSS.

CAP. XII.

8. ponendum in Tex. ut legunt
MSS. 10. (ὁμολογησει εν αυτω.)
11. 1. εισεφωσιν ἑμας.
14. 1. καταστρεσε κριτην.
21. καὶ μη εις Θεον πλουτων (MSS. 3.
addunt ταυτα λεγων εφωνει. ὁ
εχων ὠτα ακουειν ακουτω.)
30. 1. χρηζετε τούτων ἀπαντων.
46. 2. μετα των ἑποκριτων θησει.
49. 2. περισσοτερον απαιτηηουσιν αυτον.

CAP. XIII.

4. 2. δοκειτε, ὅτι αυτοι οφειλεται, cum
Vulg.
15. 4. ἑποκριτα, ἱκαστος ἑμων.
24. 1. στενης θυρας.
25. 1. Κυριε, ανοιξον ἡμιν, cum Vulg.
32. 1. καὶ τῃ τριτη ἡμερα, cum Vulg.
34. ponatur in Tex. ut habent MSS.
6. (ὅν τροπον ορις την ἱαντης)
cum Vulg.
34. 1. καὶ οὐκ ηθελησας, cum Vulg.
35. 5. non legunt ερημος.

CAP. XIV.

5. 8. υἱος η βοης.
9. 1. ερει, σὺ δὸς τῶτω τοπον.
15. 1. φαγεται αρτον, cum Vulg.
21. 1. ὁ δουλος απηγγειλε, cum Vulg.
24. 4. addit (τω δεικνε. πολλοι γαρ
εισι κλητοι, ελιγοι δε εκλεκται.)
29. 4. εἰ ἑμων θλων, cum Vulg.
30. 1. ἀλλ' εἰω βαλλουσι, cum Vulg.

CAP. XV.

17. 1. λιρω ὡδε ἀπολλυμαι, cum Vulg.
19. 3. σκετι εἰμι αξιος, cum Vulg.
22. 1. ταχυ εγενεκαθε, cum Vulg.
29. 3. τῷ πατρι αυτε, cum Vulg.

CAP. XVI.

4. 9. εταν μετασταθια. MS. I. εταν
μετατεθιο, cum Vulg.
6. 1. ἱκατον καδοι, cum Vulg.
15. scribendum in Textu, ut legunt
MSS. 7. (ενωσιον το Θεου.)
15. 3. του Θεου εστιν, cum Vulg.
19. 1. καὶ ὁ ἀπολελυμην, cum Vulg.
25. ὅτι ἀπιδας τα αγαθα σὺ, cum
Vulg.
26. 1. μηδε εκειθεν προς ἡμας, cum Vulg.

CAP. XVII.

4. 9. επισρεψη λεγων.
7. 1. ἔς ελθοντι εκ του αγρου, cum Vulg.
7. 2. ερει αυτω εἰτωσις, cum Vulg.
12. 1. οἱ ανεστησαν πορρωθε
16. 1. ενχαριστην τῷ Θεω,
22. scribendum in Textu, ut legunt
MSS. 10. (εἰπε δε προς τους
μαθητας) cum Vulg. (Sic et
impressi.)
23. 1. ἄριστοι καθως εγενετο εν ταις, cum
Vulg.
33. 2. ζουσιτοιζει αυτον.
36. 9. desunt verba illa δυο εσονται εν
τω αγρω ὁ εις παραληθησεται,
και ὁ ετερος αφηθησεται.
37. 2. εβη το πτωμα.

CAP. XVIII.

1. 6. προστεχεσθαι αυτους.
4. 3. καὶ οὐκ ηθελον ἐπι χρονον, cum
Vulg.
7. 1. την εκδικησιν των βοωντων.
7. 1. καὶ μακροθυμει ἐπ^r αυτους.
9. ponendum in Textu, ut legunt
MSS. 10. (λεγω ἡμιν ὅτι) cum
Vulg.
9. 1. καὶ εζουθενουτας τους πολλους.
14. corrigendus error in Tex. Regiæ,
et legend. (ἡ εκεινος.)
14. 1. ἄνθρω παρ' εκεινον, cum Vulg.
15. 1. εκετιμων αυτους, cum Vulg.
22. 1. καὶ δὸς πτωχοις, cum Vulg.
25. 1. βασιδος διεδιδου, cum Vulg.

VARIÆ LECTIONES.

CAP. XIX.

- Ver. MSS.
 2. 1. ονοματι Ζαχαριαις, cum Vulg.
 4. ponendum in Text. ut legunt MSS. 9. και προδρομων, cum Vulg.
 4. corrigendus error in Text. Regiæ, et legendum *δτι δὲ* κεινῶν.
 15. ponendum in Text. ut legunt MSS. 9. και ειπε φωνηθηται, cum Vulg.
 23. ponendum in Textu, ut legunt MSS. 9. το αργυριον μου επι τραπεζαν, cum Vulg.
 34. 3. οὐ δε ειπον, *δτι* δ Κυριος, cum Vulg.
 46. 2. γεγραπται, *δτι* οικος μου, cum Vulg.

CAP. XX.

19. 4. και εφοδηθησαν τον λαον εγνωσαν γαρ, cum Vulg.
 20. 4. αυτου λογον.
 24. 3. δηναριον. οὐ δε εδειξαν. και ειπεν, τινος εχει, &c.
 28. 1. ατεκνος η, cum Vulg.
 33. 3. τινος αυτων εσαι γυνη, cum Vulg.
 35. 8. ουτε εκγαμιζονται.
 46. 1. και των θελοντων.

CAP. I.

- Ver. MSS.
 16. 1. *δτι* εκ του πληρωματος.
 28. 1. ταυτα εν Βηθαβαρα.
 41. scribendum in Text. ut legunt MSS. 10. (μεθερμηνησομενος Χριστος.)
 41. 1. ουτος πρωτον τον, cum Vulg.

CAP. II.

12. 1. μετα ταυτα κατεβη.
 17. 1. καταφαγε με, cum Vulg.
 22. ponendum in Textu, ut legunt MSS. 10. (τουτα ελεγειν' και επιστευσαν,) cum Vulg.
 24. 3. γινωσκειν παντα.
 25. 9. μετα Ιουδαϊα.

CAP. III.

9. εγγω δ Κυριος, *δτι*.
 3. 9. και απηλθεν εις την Γαλιλαιαν.
 27. 1. και εθανυμαζον, *δτι*, cum Vulg.
 35. scribendum in Text. ut legunt 8. (*δτι* επι τετραμηνος,) cum Vulg.
 41. ponendum in Text. ut MSS. 10. legunt (επιστευσαν δια τον λογον αυτου).
 impressi et Vulgata Lat. legunt (επιστευσαν εις αυτον δια.)

CAP. IV.

42. 1. non addit, δ Χριστος, cum Vulg.
 47. corrigendus error in Regia, ut legatur (και ισαηται αυτου τον υιον) MSS. 10. cum Vulg.

CAP. V.

2. 1. 'Εβραϊς: Βηθσαϊδα, cum Vulg.
 4. 1. αγγελος γαρ Κυριου, cum Vulg.
 5. 1. εν τη ασθενεια αυτου, cum Vulg.
 30. 1. non addit, πατρος, cum Vulg.

CAP. VI.

10. 2. ανεκπουσιν ον οι ανθρωποι. ανδρες.
 11. 1. ελαβεν ον τους αρτους δ Ιησους, και ευχαριστησας διεδωκε τοις ανακειμενοις, cum Vulg.
 14. 1. δ εκποιησ σημεια.
 15. 4. βασιλευα, ανεχωρησεν.
 22. 1. ειδον *δτι* κλειαριον, cum Vulg.
 22. 1. non legit verba illa (κεينو, εις δ ερεθισαν οι μαθηται αυτου) cum Vulg.
 23. scribendum in Text. ut legunt MSS. 9. (τι ποιωμεν) cum Vulg.
 45. 4. πας δ ακουσας παρα τον Πατρος, cum Vulg.
 51. 1. σαριζ μου εστιν υπερ της του κοσμου ζωης, cum Vulg.
 52. 1. την σαρκα αυτου φαγειν, cum Vulg.
 55. 1. αληθης εστι θρωπις, και το αιμα μη αληθης εστι ποσις.
 58. 2. δ τραγων μου τουτον τον αρτον.
 63. 1. δ εγω λελαληκα υμιν, cum Vulg.

CAP. XXI.

- Ver. MSS.
 4. 3. post εβαλον, addunt ταυτα λεγων ερωει, δ εχων ωτα ακουειν, ακετω. Και τινων.
 19. 1. κητισσθε τας ψυχας, cum Vulg.
 26. 1. αποφυουσωντων.
 26. legendum in Textu, ut habent MSS. 10. (δον επιερχομενων τη οικουμενη,) cum Vulg.
 30. 1. *δτι* εγγυς το θερος, cum Vulg.

CAP. XXII.

6. 1. αυτον απ' οχλου, cum Vulg.
 16. 1. ου μη φαγω αυτου, cum Vulg.
 18. 2. ου μη πιω απο τυ νυν απο τα.
 30. 6. *επι* της τραπεζης μη, και καθισοσθε.
 36. 2. πολισατω το ιματιον αυτου και αγορασατω, cum Vulg.
 42. 5. παρενεγκε το ποτηριον, cum Vulg.
 47. 3. των δωδεκα προηγεν αυτους.
 52. 7. επ' αυτον αρχιερεις.
 55. 1. και περικαθισαυτων, cum Vulg.
 57. 4. δ δε ηρησατο λεγων.
 61. 2. φωνησαι σημερον, απαρν.
 66. 6. και ανηγαγον αυτου.
 68. 1. εαν δε εσπερωθησω.
 69. 1. απο του νου δε εσαι, cum Vulg.

JOANNIS.

- Ver. MSS.
 69. 1. *δτι* ον ει δ αγιος του Θεου.

CAP. VII.

22. scribendum in Text. ut legunt MSS. 10. (εκ του Μωσως εστιν.)
 26. 6. *δτι* ουτος εστιν αληθως δ Χριστος.
 31. 7. σημεια τουτων ποιησει.
 39. 1. ην Πνευμα 'Αγιον δεδομενον, cum Vulg.
 40. 2. ακουσαυτες τον λογον τουτου, cum Vulg.

CAP. VIII.

- Duo Codd. pretermittunt undecim integros versus viii capituli, videlicet ab illis verbis, Ιησους δε εσπερευθη, usque ad illa, απο του νυν μηκει αμαρτανε.
 2. 1. ορθρου δε παλιν βαθεος ηλθεν δ Ιησους εις το ιερον, και πας δ οχλος ηρχ-
 3. 3. αγωσει δε οι Φαρισαιοι γυναικα.
 4. 3. λεγωνσιν αυτου πειραζοντες, διδασκαλε.
 5. 4. η γυνη ειληπται επ' αυτοφωρω μοιχευομενη.
 5. 4. εν δε τω νομω Μωσως ενετειλατο ημιν τας τοιαυτας λιθαζειν, cum Vulg.
 6. 3. ινα οχωσει καθη. cum Vulg.
 6. 2. καταγραφεν εις την γην.
 6. 5. desunt verba illa (μη προσποιου-
 7. 2. εσπερωυτες.
 7. 1. αναθεψας ειπεν αυτοις.
 9. 4. non legit verba illa (και υπο της συνευθησεως ελεγχομενοι,) cum Vulg.
 9. 2. non legitur (ιως των εσχατων, cum Vulg.
 10. 4. non addunt και μηδενα θεασαμενος πλην της γυναικος, cum Vulg.
 10. 5. ειπεν αυτη γυναι, που εισιν οι καταγχοροι σου, cum Vulg.
 11. 2. ειπε δε δ Ιησους, ουδε εγω σε κρινω. πορευου, και μηκει αμαρτανε.
 14. 4. η που επαγω.
 21. 1. και ζητησθε με, και οσυχ ευρησθε με, και εν τη αμ.
 23. 1. και ελεγειν αυτοις' υμεις, cum Vulg.
 26. 3. ταυτα λαλω εις τον κοσμον, cum Vulg.

42. scribendum in Text. ut legunt MSS. 7. (ειπεν ον αυτοις δ Ιησους) cum Vulg.
 53. scribendum in Text. ut MSS. 7. (τινα σεαυτον ποιεις) cum Vulg.
 57. 1. πεσοτακοντα ετη.
 59. 1. omitit illa postrema verba (διελ-
 6. 1. αυτον απ' οχλου, cum Vulg.
 16. 1. ου μη φαγω αυτου, cum Vulg.
 18. 2. ου μη πιω απο τυ νυν απο τα.
 30. 6. *επι* της τραπεζης μη, και καθισοσθε.
 36. 2. πολισατω το ιματιον αυτου και αγορασατω, cum Vulg.
 42. 5. παρενεγκε το ποτηριον, cum Vulg.
 47. 3. των δωδεκα προηγεν αυτους.
 52. 7. επ' αυτον αρχιερεις.
 55. 1. και περικαθισαυτων, cum Vulg.
 57. 4. δ δε ηρησατο λεγων.
 61. 2. φωνησαι σημερον, απαρν.
 66. 6. και ανηγαγον αυτου.
 68. 1. εαν δε εσπερωθησω.
 69. 1. απο του νου δε εσαι, cum Vulg.

CAP. XXIII.

- Ver. MSS.
 2. 5. το εθνος ημων, cum Vulg.
 2. 1. και λεγοντα, cum Vulg.
 8. 1. εξ Ικανω χρονου, cum Vulg.
 8. corrigendum mendum in Reg. et legendum ut MSS. 10. (και ηηπιζε τι σημειον.)
 14. 3. ως διασπρεφοντα τον γασον.
 20. 1. προσφωνησεν, cum Vulg.
 23. 1. deest vox (και των αρχιερευων) cum Vulg.
 27. 1. εκποτηντο, cum Vulg.
 35. 2. εξεμυθηριζον δε αυτον και, c. Vulg.
 44. 1. και ην ηση ωσει ωρα ιερα.
 46. 2. παρατιθεμαι το πν. cum Vulg.

CAP. XXIV.

1. 1. non est (και τινος εν αυταις) οικος Vulg.
 4. 1. εν εσθητι αυστρακτηση, cum Vulg.
 11. 1. ληροτα δ ρηματα ταυτα, cum Vulg.
 28. 1. προστοιησατο, cum Vulg.
 29. 1. και και κελικεν ηδη η ημ.
 36. scribendum in Text. ut legunt MSS. 9. (αλλουστων, αυτος δ Ιησους) cum Vulg.
 49. 1. εν τη πολιει, ιως του, cum Vulg.

CAP. IX.

- Ver. MSS.
 9. 1. αλλοι δε οσχι, αλλ' ομοιος αυτω εστιν, cum Vulg.
 11. 1. δ ανθρωπος λεγομενος, cum Vulg.
 16. 1. και σχισματα ην εν αυτοις.
 26. 1. ειπον ον αυτη, τι εκποιησ σοι, cum Vulg.
 28. ponendum in Textu ut legunt MSS. 10. (ελαιοδωρησαν αυτου.)
 28. in impressis et Vulg. Lat. legitur, ελειδο ρησαν ον αυτου.

CAP. X.

8. 4. καιτες δοσι ηλθον προ εμου, κλειται.
 14. 1. και γινωσκω τα εμα, και γινωσκου με τα εμ, cum Vulg.
 34. 1. *δτι* εγω ειπα, θεοι εσθε, cum Vulg.
 38. 1. καγω εν τω Πατρι, cum Vulg.
 39. 1. εκ των χειρων αυτων, cum Vulg.

CAP. XI.

19. ponendum in Textu ut legunt MSS. 10. (προς τας περι Μαρ-
 31. 2. δοξαστες, *δτι* επαγει.
 41. 1. non legit (οηην τοδακως κειμενο.)
 45. scribendum in Textu, ut legunt MSS. 9. (και θεασαμενοι δ εκποιησαν) cum Vulg.

CAP. XII.

5. 1. διακοσιων.
 6. 1. εχων τα βαλλομενα εδωκ, cum Vulg.
 7. 1. ινα εις την ημεραν τον ενταφιασμον μου τηρηση αυτο, cum Vulg.
 19. 1. *δτι* ονκ ωφελεει ουδεκ, cum Vulg.
 31. ponendum in Textu, ut legitur in MSS. 10. (ονν κρισις εστι του κοσμου τωτ.)
 31. impressi, et Vulg. Lat. legit, τα κοσμη, nec addit τατα.
 35. 1. το φως εν υμιν εστι, cum Vulg.
 47. 1. των ρηματων, και μη φολαζη, cum Vulg.

CAP. XIII.

2. 1. εις την καρδιαν, ινα παραδη αυτον Ιυδας Σιμωνος Ισκαριωτα, cum Vulg.
 24. 1. Σιμων Πιτρος, και λεγει εσθη, ειπε, τις εστιν, περι η λεγει.
 25. 5. εκαινος οδυτος εστι το σθηθος.
 31. 1. *δτε* ονν εζηλας, cum Vulg.

CAP. XIV.

2. 1. *δτι* πορευομαι, cum Vulg.
 12. 3. προς τον Πατερα πορευομαι, cum Vulg.
 17. 2. *δτι* εν υμιν μενη, και εν υμιν εστι.
 22. 1. Κυριε, τι γεγονεκε, cum Vulg.

VARIÆ LECTIONES.

Vr. MSS.

6. 7. παρα θαλασσαν. ὡς δε ἀπὸ θηθεν.
MS. 1. παρα θαλασσαν δε λα-
λησει ῥήματα προς σε, εν οἰς
σὺθησιν συ και πας ὁ οἶκος σου.
7. 2. ὁ λαλῶν στω, cum Vulg.
11. 1. και καταβαινον σκευος, ὡς οὐ' μεγ.
τεσσαριον αρχαις καβειμμον επι
της γης.
12. 1. παντα τα τετραποδα και ἔρπειτα της
γης, και κετεινα, &c. cum Vulg.
16. 1. και εὐθὺς ἀνεληθη, το σκευος, cum
Vulg.
17. 1. ἰδου οἱ ἀνδρες οἱ, cum Vulg.
17. scribendum in Textu, ut legunt
MSS. 8. (διερωτησαντες την
οικίαν) cum Vulg.
19. 7. ἰδου ἀνδρες ζητοι οἱ.
21. legendum in Text. ut MSS. 6.
(προς τους ἀνδρας εἰπε' ἰδου εγω
εἰμι) cum Vulg.
22. corrigendum in Textu mendum
Regim: (ὄνο βλῶν του εἰδονος των)
ut MSS. 8. et Vulg.
23. 1. τη δε εσπαριον ἀναστας ἔζηλε,
cum Vulg.
23. 3. τη δε εσπαριον εἰσηλθεν.
25. 4. ἐγένετο του εἰσελθῆν του πετ. cum
Vulg.
30. 1. ἡμεν την ἐνατην ὥραν προσευχόμε-
νος, cum Vulg.
32. 1. desunt verba illa (ὁς παραγενο-
μένος λαλῆσει σοι) cum Vulg.
45. 1. πιστοι, οἱ συνηθον, cum Vulg.
48. 2. εν τῷ ὀνοματι Ἰησοῦ Χρι. MSS. 2.
εν τῷ ὀνοματι τῷ Κυριῳ.
CAP. XI.
7. 1. δε και φωνης, cum Vulg.
13. 4. ἀπηγγειλε δε, cum Vulg.
13. legendum in Textu, ut MSS. 5.
(εις Ἰοσηπ, και μετακιμψαι)
cum Vulg.
17. legend. in Textu, ut MSS. 5.
(εγω τις ἡμεν) cum Vulg.
21. legendum ut MSS. 8. in Text.
(μετ' αυτων. πολυς τε ἀριθμος)
cum Vulg.
22. legendum in Text. ut MSS. 8.
(διελαβειν ὡς Ἀντιοχειας) cum
Vulg.
23. 1. προσμενει εν τῷ Κυριῳ, c. Vulg.
26. 3. ἠγαγεν εις Ἀντιοχειαν, cum Vulg.
CAP. XII.
5. 1. εκτενος γινομενη, cum Vulg.
12. legendum in Text. ut MSS. 8.
(συνθηραρισμενοι και προσευχόμε-
νοι) cum Vulg.
25. 2. ἔπεστρεψαν εις ἰλημ πληρωσαντες.
25. 2. ἔπεστρεψεν εις Ἀντιοχειαν.
25. 1. ἔπεστρ. ἀπο Ἰερουσαλημ, πληρ.
cum Vulg.
CAP. XIII.
1. 1. ἦσαν δε εν Ἀντιοχεια, cum Vulg.
6. 2. δε ὄλην την νησον, cum Vulg.
6. 3. εφρον ἀνδρα τινα μεγαν ψευδοπροφ.
10. 2. οὐ καπη διασεφωων, cum Vulg.
15. 1. ει τις εστ' ἄλογος εν ἡμιν, cum Vulg.
17. 7. ὁ Θεος τῷ λαῷ τῷ ἐξελεξατο.
17. 1. ὁ Θεος τῷ λαῷ τῷ Ἰσραηλ ἐξ. cum
Vulg.
17. legendum in Textu, ut MSS. 8.
(ἴψωσεν εν τῇ παροικίᾳ εν γῆ
Αἰγυπτῳ) cum Vulg.
19. 7. κατεκληρονομησεν αυτοις.
23. legendum in Text. ut MSS. 6.
(ἠγαγε τῷ Ἰσραηλ) cum Vulg.
23. 5. σωτηριαν, Ἰησὺν.
26. 6. ἐξασε' αλη.
33. 1. τοις τεκνοῖς ἡμων, ἀναστρας, cum
Vulg.
34. legendum in Text. ut MSS. 8.
(ὄπισθραφειν εις διαφθοραν) cum
Vulg.
41. ponendum in Textu, ut MSS. 5.
(και θαυμασατε, και ἀφανισθητε.)
41. 3. και θαυμασατε, και ἐπιβλεψατε, και
ἀφανισθητε.
42. 2. εἰζιόντων δε αυτων εις το μεταξυ
σαββατων, ἤσονται τα εἰδῶν.
42. 1. παρεκαλουν λυληθηται αυτοις τα
ῤήματα ταυτα.

Vr. MSS.

45. 2. λεγομενοι βλασφημουτες, cum
Vulg.
51. 2. των ποδῶν ἐπ' αυτους, cum Vulg.
52. 2. οἱ τε μαθηται ἐκληρουοντο, c. Vulg.
CAP. XIV.
2. 3. οἱ δε ἀπειθησαντες, cum Vulg.
8. 1. ἡμερος αυτα, δε ἀυδοποιε, c. Vulg.
10. legendum in Textu, ut MSS. 6.
(τη φωνῆ' ἀναστῆθι επι τους ποδας
σου,) cum Vulg.
10. 2. τη φωνῆ, σοι λεγω εν τῇ ὀνοματι
του Κυριου Ἰησοῦ Χριστῷ ανασ.
13. 1. ἔ, τε ἔρετος του Διου, cum Vulg.
17. 3. addunt (αυτοις, ἀλλα πορευεσθαι
ἐκασον εις τα ἰδια.)
18. 4. non legit, διατριβοντων δε αυτων,
και διδασκοντων, cum Vulg.
24. 1. του λογον του Κυριου, κατεβ, cum
Vulg.
28. 1. διετριβον δε χρονον, cum Vulg.
CAP. XV.
2. 7. και ζητησους οὐκ ὀλιγης.
6. 2. συνηχθησαν τε οἱ ἀποστολοι, cum
Vulg.
14. 2. λαον τῷ ὀνοματι αυτου, cum Vulg.
16. 1. και τα κατεστραμμενα, cum Vulg.
17. 2. ὁ ποιων ταυτα, cum Vulg.
17. 1. ὁ ποιων ταυτα γνωστα ἀπ' αιωνος.
διο εγω, &c.
18. ponendum in Text. ut MSS. 7.
(γνωστα ἀπ' αιωνος εστι τε Θεῳ
παντα τα εργα αυτου,) cum Vul.
18. 1. ἂ εστι γνωστα ἀπ' αιωνος αυτου.
23. 1. δια χειρος αυτων' οἱ ἀποστολοι,
cum Vulg.
23. 1. και οἱ πρεσβυτεροι ἀδελφοι τοις,
cum Vulg.
24. legendum in Textu, ut habent
MSS. 7. (ὅτι τινες ἐξ ἡμων ἐξελ-
θοντες) cum Vulg.
24. 1. ὅτι τινες ἐξελθοντες.
24. 1. non legit (λεγοντες περιτεμεσθε,
και τηρειν τον νομον) cum Vulg.
29. expungenda e Text. verba hæc,
(quæ in nullo MS. leguntur
quæ ὅσα μη θελετε ἑαυτοις γινωσ-
θαι, ἑτεροις μη ποιητε) c. Vulg.
29. scribendum in Text. ut MSS. 7.
(εν πραξι) cum Vulg.
30. 2. παθῆλθον εις Ἀντιοχ, cum Vulg.
33. 1. προς τους ἀποστειλαντας αυτους,
cum Vulg.
36. 3. τους ἀδελφους κατα πασαν, c. Vulg.
37. 2. τον επικαλουμενον Μαρκο, cum
Vulg.
CAP. XVI.
1. legendum in Text. ut MSS. 8.
(και ἰδου μαθητης τις ην κει)
cum Vulg.
7. 3. ελθοντες δε κατα την νησον. c. Vulg.
7. 3. εις την Βιθυνιαν πορευεσθαι, cum
Vulg.
9. 4. και παρακαλων αυτον και, c. Vulg.
10. 1. ἡρας ὁ Θεος, cum Vulg. MS. 1.
εὐαγγελισασθαι αυτοις, c. Vulg.
14. 2. τον Θεον, ηκουσεν, cum Vulg.
17. 3. τῷ Παυλῳ και τῷ Σιλα. MS. 1.
addit, και ἡμιν.
17. 2. καταγγελλουσιν ἡμιν, cum Vulg.
32. 1. τῷ Κυριῳ συν πασι, cum Vulg.
33. ponendum in Textu, ut legunt
MSS. 8. (και οἱ αυτου παντες
παρὰ χρημα) cum Vulg.
CAP. XVII.
5. 2. ζηλωσαντες δε οἱ ἀπειθοντες Ἰου-
δαιοι, και προσλαβομενοι των αγο-
ραιων τινας.
5. 1. ζηλωσαντες δε οἱ Ἰουδαιοι, και
προσλαβομενοι των αγοραιων
τινας, cum Vulg.
5. 3. προαγαγεν εις τον ὄμιον, c. Vulg.
7. legendum in Text. ut MSS. 8.
(ἑτερον εἶναι Ἰησὺν,) cum Vulg.
10. legendum in Text. ut MSS. 8.
(τον τε Παυλον και.)
11. legendum in Text. ut MSS. 8.
(εὐγενεστεροι των εν Θεσσαλονικῆ.)
13. 2. σαλευοντες και παρασσοντες τους
οχλους, cum Vulg.
14. 1. ἰως επι την θαλασσαν, cum Vulg.

Vr. MSS.

18. 2. συγγελλεζο αυτοις, cum Vulg.
25. 2. χειρων ἀθροιστων, cum Vulg.
25-6. 1. και προση και τα παντα' εὐαγγελ-
σετ' ἐξ ἰνος και εἰνος αν, c. Vulg.
27. 2. ζητειν τον Θεον, εις ἀραγε, c. Vulg.
27. legendum in Text. ut MSS. 8.
(και γε ν μακρῶν.)
30. 1. ταυτων ἀπαγγελλει τοις ἀθροιστων
παντας πανταχῳ μετασσεων' κα-
θοτι εσπασεν, cum Vulg.
34. 1. και ἑτεροι πολλοι συν αυτη.
CAP. XVIII.
5. 2. συνελεγε τον λογον ὁ Παυλος, cum
Vulg.
5. 4. τοις Ἰουδαιοις εἶναι τον Χριστον
Ἰησὺν, cum Vulg.
6. 3. τα ἡματια αυτα, cum Vulg.
7. 1. Τιτω Ἰουστῷ, cum Vulg.
11. 1. εκαθιστο δε ενιαυτων, cum Vulg.
15. 2. ζητηματα σοτι, cum Vulg.
15. 1. κριτης εγω τῶτων, cum Vulg.
17. 1. παντες Σωθεντη, cum Vulg.
19. 1. διελεχοντο τοις Ἰουδ. cum Vulg.
21. 1. ἀλλ' ἀποταξάμενος, και εἰπων, καλω
ἀνακαμψω προς ὑμας τε Θεον
θελοστος ἀπηχησθ. cum Vulg.
24. scribendum in Text. ut MSS. 8.
(Ἀπολλωος ὀνοματι) cum Vulg.
25. scribendum in Text. ut MSS. 5.
(τα περι τα Ἰησὺν) cum Vulg.
25. 3. τα περι εν Κυριῳ.
CAP. XIX.
1. 1. και ευρειν, &c., et ver. 2. εἰτε δε
προς, cum Vulg.
3. 1. ὁ δε εἶπεν εις τι εν, cum Vulg.
4. 1. ταπεινῶν εις τον Ἰησὺν, cum Vulg.
8. 1. και πειθων περι της βασιλειας,
cum Vulg.
9. 1. την ὁδον τε Θεο ενωπιον.
9. 1. τυρανῶν, nec addit τους.
13. 2. ὀρκιζω ὑμας, cum Vulg.
14. 1. ἦσαν δε τινος νιοι.
16. 2. και κατακριτισσας ἀμφοτερον ἰσ-
χυσεν, cum Vulg.
18. 1. τας ἀραριτας αυτων.
25. 3. ἡ εὐνοια ἡμιν εστι, cum Vulg.
27. 1. λογισθησεται, cum Vulg.
29. legendum in Textu, ut legunt
MSS. 8. (ὄλη της συγχυσεως.)
33. 1. κατασινας τη χειρι, cum Vulg.
35. 3. ἀθροιστων, δε, cum Vulg.
35. 3. της μεγαλης Ἀρτιμεριου, cum Vulg.
40. scribendum in Textu, ut legunt
MSS. 7. (αποδουσαι λογον,) cum
Vulg.
40. 5. περι της σωτηροφης ταυτης.
CAP. XX.
1. 2. και παρακαλοσας ἀσπασαμενος τε
εξηλεθ πορευεσθαι εις Μακεδ.
cum Vulg.
4. 1. συνελεγε δε αυτου Σωπατρος.
4. 3. συν δε αυτω Σωπατρος παρῷ βερ-
βαιουσι, cum Vulg.
5. ponendum in Textu, ut legunt
MSS. 5. (ὄβοτι προσελθοντες)
cum Vulg.
5. 3. ὄβοτι προσελθοντες.
7. 2. συνηγμενων ἡμων κλασαι, cum
Vulg.
13. 2. εις την θασον.
15. 1. τη τε ἑτερα ἐπεβαλλομεν, c. Vulg.
15. 2. ει Σαμων, και τη εχορηγη ἡλθομεν
εις Μιλητον, cum Vulg.
15. 1. εν στοργηλω.
16. 2. κερκει γαρ ὁ Παυλος, cum Vulg.
18. 1. ὡς δε παρεγενοντο ἡρθομαδον προς
αυτον, cum Vulg.
19. 3. ἡμερας, ης ἐκεῖνη, cum Vulg.
18. 1. ταπεινοφροσυνης και δακρυων, cum
Vulg.
21. scribendum in Text. ut legunt
MSS. 7. (και πιστιν την εις τον
Κρρ. &c.)
24. 1. ἀλλ' οὐδεος τῶτων λογον, cum
Vulg.
24. 2. την ψυχην τιμιαν.
24. 2. non addunt μετα χαρας, c. Vulg.
26. 2. καθαρως εἰμι αὐτῷ, cum Vulg.
28. 1. προσεχετε ἑαυτοις, cum Vulg.
29. 1. εγω οἶδα, ὅτι εἰσελθ. cum Vulg.

VARIAE LECTIONES.

Ver. MSS.

- 31. 2. νουθετων ενα εκαστον τμων, cum Vulg.
- 33. 1. deest vox (αδελφοι) cum Vulg.
- 33. 1. τη δυναμει θμας εποικοδομησαι.
- 35. 4. μνημονευει τε του λογου, &c. cum Vulg.

CAP. XXI.

- 3. 2. αναφανεντες δε την MS. 1. αφεντες.
- 3. 1. και καθηλομεν εις Τυρον.
- 4. 2. ανευρητες δε τους μαθητας.
- 8. 2. εξελθοντες οι περι τον Παυλον ηλθομεν εις.
- 11. 3. θμας εαντων τους ποδας.
- 13. 2. τοτε απεκριθη ο Παυλος τι.
- 13. 1. τοτε απεκριθη ο Παυλος, και ειπε τι, cum Vulg.
- 15. 1. παρακωσασαμενοι ανεβαινωμεν, cum Vulg.
- 17. 3. σπμνωσ απεδεξαντο.
- 20. 1. ανευρητες εισιν εν τοις Ιουδαιοις, cum Vulg.
- 25. 1. deunt haec verba (μηδεν τοιστουν τηρειν αυτους ει μη) cum Vulg.
- 33. 2. τοτε εγγισας δ χιλιαρχος, cum Vulg.
- 37. 4. εξεσι μοι ειπειν τι προς σε;
- 40. 2. τη χειρι τον λαον.
- 40. 4. προσεφωνα τη 'Εβραϊδι.

CAP. XXII.

- 5. ponendum in Textu, ut legunt MSS. 8. (ως και ο αρχιερεως μοι.)
- 5. impressi cum Vulg. ως δε αρχιερεως μοι.
- 9. 1. non legit (και εμβοθοι εγενοντο) cum Vulg.
- 12. 4. ανηρ ενσθεης κατα τον.
- 15. 1. μαρτορ αυτου, cum Vulg.
- 16. 2. το ονομα αυτου, cum Vulg.
- 20. 4. Στεφανου του μαρτυρος ου, cum Vulg.
- 20. 1. non legit (τη αναιρεσει αυτου) cum Vulg.
- 23. scribendum in Textu, ut legunt MSS. 6. (κραυγαζοντων δε αυτων.)
- 24. 3. εισαγασαι εις την παρεμβ. c. Vulg.
- 26. 2. λεγων, τι μελλεις ποιειν, c. Vulg.
- 27. legendum in Tex. ut MSS. 5. (ει θυ 'Ρωμαιοις ει) cum Vulg.
- 30. 1. deest vox (απο των δεσμων) cum Vulg.
- 30. 3. και εκλεχθη συνελθειν της αρχιερεως, και παν τον συνεδριον, και καταγαγει, cum Vulg.

CAP. XXIII.

- 6. 1. νιος Φαρισαιων, cum Vulg.
- 9. 2. και ανασαντες τινες του γραμματεων τυ μερως των Φαρισαιων.
- 9. 1. non legit (μη θεομαχουμεν) cum Vulg.
- 11. 1. θαροσι, nec addit, Παυλε, c. Vulg.
- 15. 2. οπως καταγαγη αυτον; cum Vulg.

Ver. MSS.

- 17. legendum in Tex. ut MSS. 8. (τον νεανιαν τυτον) cum Vulg.
- 22. corrigendum in Regia mendum, et legendum (χιλιαρχος απελευσε τον νεανιαν) cum Vulg.
- 23. 1. στρατιωτας ενουθλας διακοσις, cum Vulg.
- 27. 2. εξελομην μαθων, cum Vulg.
- 29. 2. βουλομενος τε επιγινωσκει, c. Vulg.
- 30. 2. εις τον ανδρα εισαθαι εξ αυτων, εξ.
- 34. 2. αναγνωσ δε και εσπεριτισας, c. Vulg.

CAP. XXIV.

- 1. 3. μετα πρεσβυτερων τινων και ηητορος, cum Vulg.
- 3. 2. και διορθωματαων γινόμενων, cum Vulg.
- 5. 2. σμασεις πασι, cum Vulg.
- 7. 3. μετα πολλης βιας εκ των χειρων ημων απηγαγε, κελουσας της κατηγοριωσ αυτου ερχεσθαι ει σε, παρ' ου.
- 10. 6. κριτην δικαιον τω εθνει.
- 13. 2. δυνανται σοι περι ων, cum Vulg.
- 15. 3. εισαθαι δικαιων τε και αδικων, cum Vulg.
- 16. 4. εν τωτω και αυτος ασκω, cum Vul.
- 16. 2. συνεδησιον εχειν, cum Vulg.
- 16. 1. ponendum in Textu, ut legitur in MSS. 8. (και τας ανθρωπις δια παντος) cum Vulg.
- 19. 3. τινες δε απο της Ασι. cum Vulg.
- 19. scribendum in Tex. ut MSS. 5. (οδς εδει επι τα,) cum Vulg.
- 22. 2. ανεβαλετο δε αυτοις ο Φηλις, ακριβ. cum Vulg.
- 23. 2. τηρεσθαι αυτον, cum Vulg.
- 23. 2. δηηρεσειν αυτω, η προς.
- 26. 2. non legit (πως λωση αυτον, cum Vulg.

CAP. XXV.

- 2. legendum in Tex. ut MSS. 6. (οι αρχιερεως και οι πρωτοι των) cum Vulg.
- 2. 2. ο, τε αρχιερεως και οι πρωτοι.
- 5. 2. εν τω ανδρι αποσπον, cum Vulg.
- 5. 5. εν τω ανδρι τυτω, κατηγορητισωσαν.
- 6. 2. ημερας η πλειους οκτω η δεκα, c. Vul.
- 6. 5. ημερας πλειυς η δεκα.
- 7. 2. περιεστησαν αυτον οι απο. c. Vulg.
- 7. legendum in Tex. Gr. ut MSS. 6. (αιτιαματα.)
- 7. 1. αιτιαματα καταφεροντες, α οσκ. cum Vulg.
- 8. 1. του Παυλου απολογουμενου, ετι, cum Vulg.
- 8. legendum in Tex. ut MSS. 7. (ουτε εις Καισαρα ημαρτον,) cum Vulg.
- 8. 1. ουτε εις Καισαρα ημαρτον.
- 15. 2. καθ' αυτου καταδικην, cum Vulg.
- 16. 1. ανθρωπων, πριν η δ.
- 17. 2. συνελθοντων ουν ενθαδε, cum Vul.
- 18. 2. επεινον εγω ποιηρων. MS. 1. ποιηραν, cum Vulg.

Ver. MSS.

- 20. 1. εις την περι τατων ζητησειν.
- 20. 1. ακουσαι αυριον, φησιν ακουση, &c. cum Vulg.
- 25. 2. εγω δε παρελαβωμην, cum Vulg.
- 25. 2. αποτε δε τυτω, cum Vulg.
- 25. 2. πεμπειν, παρ' ου, cum Vulg.

CAP. XXVI.

- 3. 1. και ζητηματα επισμαμενος.
- 5. 6. δεσμαι, μακροθυμων, cum Vulg.
- 7. 2. εγκλωμομαι υπο Ιουδαιων, Βασιλευσ, cum Vulg.
- 9. 4. πατερως ηρων επαγγελιας, c. Vulg.
- 12. 1. εν οις πορευομενον, cum Vulg.
- 14. 3. παντων τε καταπ. cum Vulg.
- 14. 1. λαουσων μοι τη 'Εβραϊδι διαλ. cum Vulg.
- 15. 3. ο δε Κυριος εισπε' Εγω ειμι, cum Vulg.
- 20. 5. απαγγελω μετανοειν.
- 21. 1. συλλαβουμενοι με οντα εν τω Ιερω.
- 22. scribendum in Textu, ut legunt MSS. 7. (μαρτυρομενος μικρω τε, &c.) cum Vulg.
- 25. 2. ο δε Παυλος, Ου κωιρομαι, φησι, cum Vulg.
- 29. 1. ο δε Παυλος, Ευχαριστην αν, cum Vulg.
- 29. 1. και εν ολιγω και εν μεγαλω, cum Vulg.
- 30. 1. και ανηση ο βασιλευσ και ο, cum Vulg.

CAP. XXVII.

- 2. 5. Ατραμνηση.
 - 3. 3. μελλουσι πλειν.
 - 3. scribendum in Tex. ut MSS. 7 (τη τε ετερα) cum Vulg.
 - 5. 5. καθηλομεν εις Μυρα.
 - 12. scribendum in Tex. ut MSS. 8. (βουλην ανασθησθαι εκειθεν,) cum Vulg.
 - 21. 2. πολλης τε αιτιας, cum Vulg.
 - 27. 1. οι ναυται προσανχειν τινα.
 - 34. scribendum in Tex. ut MSS. 8. (μεταλα βειν τροφης)
 - 34. 1. απο της κεφαλης απολειται, cum Vulg.
 - 39. 2. εις εν εβουλενοντα, cum Vulg.
 - 43. scribendum in Tex. ut MSS. 8. (αυτους τον βουληματος.)
- CAP. XXVIII.
- 1. 1. τοτε επεγνωμεν, ετι, cum Vulg.
 - 3. 1. φρυγαζωντι πληθος, cum Vulg.
 - 3. 4. καθηφατο της χειρωσ αυτου.
 - 8. 1. και επιθεσι τας χειρας, cum Vulg.
 - 16. 1. ετε δε ηλθομεν εις 'Ρωμην, επετραπη τω Παυλω κεινεν καθ' εαντων, &c. cum Vulg.
 - 17. 2. συγκαλεσασθαι αυτον τους οντας.
 - 23. 2. κειθωτε αυτους περι του Ιησου, cum Vulg.
 - 28. 1. τουτο το σωτηριον του Θεου, cum Vulg.
 - 29. scribendum in Tex. ut MSS. 7. (εν εαντοις συζητησειν.)

EPIST. AD ROMANOS,

Ex Collatione Codicum Manuscriptorum viii. antiquorum.

CAP. I.

Ver. MSS.

- 4. 1. του προορισθεντος, cum Vulg.
- 13. scribendum in Textu, ut legunt MSS. 8. (σχω και εν θμιν) cum Vulg.
- 16. 1. το ευαγγελιον' δυναμις γαρ, cum Vulg.
- 16. 1. Ιουδαιω τε και 'Ελληνι.
- 21. 1. διο παρεδωκεν αυτους, cum Vulg.
- 22. 2. του Θεου επιγινωσκοντες.
- 32. 1. ου μόνον αυτα ποιουντες, αλλα και συνεδοκοντες τοις.

CAP. II.

- 2. 1. οιδανεν γαρ, οτι το, cum Vulg.
- 5. 1. και αποκαλυψεωσ δικαιοκριτιας του Θεου, cum Vulg.
- 7. scribendum in Text. ut MSS. 8. (και αφθαρσιαν ζηησοσι.)

Ver. MSS.

- 17. 2. ει δε ου Ιουδαιοις, cum Vulg.
 - 17. corrigendum in Regia mendum, et scribendum ut MSS. 8. και κωχασαι εν Θεω.
- CAP. III.
- 2. 2. πρωτον μεν ετις. cum Vulg.
 - 10. 3. ετι ουκ εστι δικαιοσ, cum Vulg.
 - 28. 1. λογιζομεθα γαρ, cum Vulg.

CAP. IV.

- 16. 1. το εαντωσ οσμα νεκροκρημενον, cum Vulg.

CAP. V.

- 2. 1. εσχηκαμεν εις την χαριν ταυτην.
- 6. 1. ειγε Χριστωσ οντων ημων.

CAP. VI.

- 11. 4. αλλα και κωχωμεθα εν τω, c. Vul.
- 12. 2. εις τε επακειν ταισ επιθυμιαις αυτου, cum Vulg.

Ver. MSS.

- 17. legendum in Text. ut MSS. 7. (δηηκουσατε δε εκ καρδιας, c. Vul.
- CAP. VII.
- 4. 1. εις το γενεσθαι θμας ετερα τω εκ, cum Vulg.
 - 7. 6. ερωμεν; ο κομης αμαρτια, c. Vul.
 - 9. scribendum in Text. ut MSS. 8. (η αμαρτια ανιηρησι,) cum Vulg.
 - 20. 4. ει δε ο θελοσ, τυτω ποιω, c. Vulg.
 - 22. 1. τω νομω τε νοοσ κατα.
 - 25. 1. χαρις του Θεου δια Ιηου Χριστου.
 - 25. 1. χαρις δε τυ Θεου.

CAP. VIII.

- 6. scribendum in Text. ut MSS. 8 (το γαρ φρονηρα της.)
- 11. scribendum in Text. ut MSS. 7. δια το σνικουεν αυτω Πνευμα εν θμιν) cum Vulg.

VARIE LECTIONES.

Var. MSS.

11. 1. *ὁ* *αὐτοῦ* *ἐπισημαίνοντος* *αὐτοῦ* *Πνεύματος* *ἐν* *ἑαυτῷ*.
 23. 1. *αὐτοὶ* *ἐν* *ἑαυτοῖς* *συναναζόμενοι*.
 23. 1. *συναζόμενοι*, cum Vulg.
 26. 1. *τῆ* *ἀσθενείᾳ* *ἡμῶν*, cum Vulg.
 28. 1. *συνεργεῖ* *ὁ* *Θεὸς* *ἐν* *αἰσθητοῖς*.
 34. 1. *Χριστὸς* *Ἰησοῦς* *ὁ* *ἀπαθανάτων*, cum Vulg.
 - 34.-1. *καλλίων* *δὲ* *ἐπαρθείς*.
 34. 1. *ὁ* *ἐστιν* *ἐν* *ὀνόματι* *τῷ* *Θεῷ*, c. Vulg.
- CAP. IX.
4. 1. *καὶ* *ἡ* *διὰ* *θῆκεν*, cum Vulg.
 23. 1. *ἵνα* *γνωρίζῃ* *τοὺς* *πλοῦστον*, c. Vulg.
 23. scribendum in Textu, ut MSS. 8. (*καὶ* *καθὼς* *προειρησάν* *Ἡσαΐας*) cum Vulg.
22. 1. *ἀλλ'* *ὡς* *ἐξ* *ἐργῶν* *προσποικίαν* *γαρ*, cum Vulg.
- CAP. X.
1. 1. *ἔπει* *αὐτῶν* *ἐν* *ἑσθιαρίᾳ*, c. Vulg.
 3. 1. *καὶ* *τὴν* *ἐν* *ἐπισημαίνοντες* *στησαι*, cum Vulg.
 5. 1. *ζητεῖται* *ἐν* *αὐτῇ*, cum Vulg.
 8. 1. *ἀλλὰ* *τι* *λεγει* *ἡ* *Γραφή*; *Ἐγγύς* *σου*, cum Vulg.
 11. scribendum in Text. ut MSS. 8. (*ἡ* *Γραφή*. *Πᾶς* *ὁ* *πιστεύων*) cum Vulg.
 17. 1. *διὰ* *βήματος* *Χριστοῦ*, cum Vulg.

Var. MSS.

- CAP. XI.
2. 1. *κατὰ* *τοῦ* *Ἰσραὴλ*. *Κυρίου*, *τοῦ*, cum Vulg.
 3. 1. *τὰ* *θεοσημαστῆρια* *σου* *κατασκ*. cum Vulg.
 6. 1. *εἰ* *δὲ* *ἐξ* *ἐργῶν* *οὐκ* *ἐστὶ* *χαρὶς* *ἐπεὶ* *το* *εργον* *οὐκ* *ἐστὶ* *χαρὶς*.
- CAP. XII.
20. 1. *ἀλλ'* *εἰ* *πείνα* *ἔχθρ*. cum Vulg.
- CAP. XIII.
1. 1. *εἰ* *δὲ* *εἶπαι* *ὅτι* *τοῦ* *Θεοῦ* *τεταγ*. cum Vulg.
 3. 1. *φοβὸς* *τῶν* *ἀγαθῶν* *ἐργῶν* *ἀλλὰ* *τοῦ* *κακῶν* scribendum in Text. ut MSS. 7. (*το* *γαρ*, *ὅτι* *μοιχεύσεις*, *οὐ* *φονεύσεις*, *οὐ* *κλεψίεις*, *οὐ* *ψευδομαρτυρήσεις* *οὐκ* *ἐπιβήματα*;) cum Vulg.
 10. scribendum in Text. ut MSS. 7. (*κακῶν* *οὐκ* *εργάζεται*.)
 10. 1. *κακῶν* *οὐ* *κατεργάζεται*.
 11. scribendum in Text. ut MSS. 8. (*ὅτι* *γὰρ* *ἐγγύθι*) cum Vulg.
- CAP. XIV.
6. 1. non legit (*καὶ* *ὁ* *μη* *φρονῶν* *τὴν* *ἡμέραν* *Κυρίου* *φρονεῖ*) c. Vulg.
 11. scribendum in Text. ut MSS. 8. (*πάν* *γονο*, *καὶ* *πᾶσα* *γλώσσα*, *ἕκ.*) cum Vulg.

Var. MSS.

13. 1. *τῶ* *ἀδελφῷ* *εἰς* *σκαθίσαν*.
 14. 5. *ἐν* *Κυρίῳ* *Ἰησοῦ*, cum Vulg.
 15. 1. *εἰ* *γὰρ* *διὰ* *βρώμα*, cum Vulg.
 18. 1. *ὁ* *γὰρ* *ἐν* *ταύτῃ* *δουλεύων*, cum Vulg.
- CAP. XV.
4. 1. *ὅσα* *γὰρ* *ἐγράψθ*, *πάντα* *εἰς* *τὴν* *ἡμετέραν* *διδασκαλίαν* *ἐγράψθ*.
 8. 1. *λέγω* *γαρ*, cum Vulg.
 14. 2. *καὶ* *ἀλλήλους* *ἐνδοξεύειν*, cum Vulg.
 17. scribendum in Text. ut MSS. 8. (*τὰ* *πρὸς* *τοῦ* *Θεοῦ*.)
 18. 1. *ὁ* *γὰρ* *τολμᾷ* *τι* *λαλεῖν*, cum Vulg.
 18. legendum in Textu, ut MSS. 8. (*ἄθλιον* *λογεῖ*, *καὶ* *εργᾷ*) cum Vulg.
 19. 1. *πνευματικός*. *ὡς* *με*.
 20. 1. *ὁ* *ὄντως* *δὲ* *φιλοτιμηταί*.
 24. 1. non legit (*ἐλευσόμεθα* *πρὸς* *ἄρας*) cum Vulg.
 29. 1. *ἐλογίσθη* *Χριστὸς* *ἐλευσόμεθα*.
 31. 1. *καὶ* *ἡ* *δυσφορία* *μη* *ἔ* *ἐν* *Ἱερουσαλῶν*, cum Vulg.
- CAP. XVI.
3. 4. *Προσκᾶν* *καὶ*, cum Vulg.
 15. scribendum in Text. ut MSS. 8. (*Νορῶν* *καὶ* *τῶν*.)
 16. 2. *αἱ* *ἐκκλησίαι* *πᾶσαι* *τῷ* *Χριστῷ*, cum Vulg.

EPIST. I. AD CORINTHIOS.

Var. MSS.

- CAP. I.
9. ponem in Text. ut leg. MSS. 8. (*τοῦ* *Ἰου* *αὐτοῦ* *Ἰησοῦ* *Χριστοῦ* *τῷ* *Κυρίῳ* *ἡμῶν*) cum Vulg.
 18. legendum in Text. ut MSS. 8. (*ὁ* *λόγος* *γαρ* *ἔ* *ἐν* *σταυρῷ*.)
 22. 2. *σημεῖα* *αἰῶνος*, cum Vulg.
- CAP. II.
2. 2. *ὅτι* *νῦν* *το* *μυστήριον* *τοῦ* *Θεοῦ*.
 4. *οὐκ* *ἐν* *κείθῳ*.
 9. 1. *ὅσα* *ἠγοῦμαι* *ὁ* *Θεός*.
 11. 2. *καὶ* *τὰ* *τοῦ* *Θεοῦ* *ὁ* *ὄντως* *ἐγγνώσκ*.
 13. 1. *οὐκ* *ἐν* *διδασκατικοῖς*. *et* *in* *nox*, *ἀλλ'* *ἐν* *διδασκατικῷς*.
 13. 2. *ἀλλ'* *ἐν* *διδασκατικῷ* *πνεύματος*, *πνευματικῶς*, cum Vulg.
- CAP. III.
1. 1. *καὶ* *ἐρίς*, *οὐκ* *σαρκικοί* *εστέ*; cum Vulg.
 4. 1. *οὐκ* *ἄνθρωποι* *εστέ*; cum Vulg.
 5. 1. *τι* *οὐ* *ὄντως* *Ἀπολλῶν*; *τι* *δὲ* *εστί* *Παῦλος*; *Διακονοῖ*, *ὁ* *ὢν*.
 13. 2. *το* *πῦρ* *αὐτο* *δοκιμασεῖ*.
- CAP. IV.
6. 1. *ἔπει* *ἂ* *γεγραπταί*.
 17. 2. *ταῖς* *ἐν* *Χριστῷ* *Ἰησοῦ*, cum Vulg.
- CAP. V.
1. 1. *οὐδὲ* *ἐν* *τοῖς* *ἐθνικοῖς*, *ὡς* *τε*, cum Vulg.
 2. 2. *ἵνα* *ἀρθῇ* *ἐκ*.
 3. 1. *ἐγὼ* *μὲν* *ὡς* *ἀπῶν*.
 7. 1. *ἐκκαθάρατε* *τὴν* *καλαίαν* *ζῆν*. cum Vulg.
 10. 1. *οὐ* *πάντως* *τοῖς* *πορνοῖς*, cum Vulg.
 11. ponendum in Textu, ut MSS. 8. (*ἡ* *πορνεία*, *ἡ* *πλεονεκτεία*, *ἡ* *εἰδωλολατρεία*, *ἡ* *λοιδορία*, *ἡ* *μέθοδος*, *ἡ* *ἀρσᾶ*) cum Vulg.
 12. 1. *τι* *γὰρ* *μοι* *τὸς* *ἐξ* *κρι*. cum Vulg.
 13. legendum in Text. ut MSS. 8. (*ὁ* *Θεός* *κρινεῖ*) cum Vulg.
 13. 2. *ἐξαρταῖ* *τοῦ* *πορνῆρον*, cum Vulg.
- CAP. VI.
2. 2. *οὐ* *οὐκ* *οἶδατε*, *ὅτι*, cum Vulg. *iidem* MSS. *κρινουσι*.
 5. 1. *ὅτι* *ὄντως* *λέγω*.
 8. 2. *καὶ* *ταῦτα* *ἀδελφούς*, cum Vulg.
 14. 1. *καὶ* *ἡμᾶς* *ἐξηγείρετε* *διὰ*.
 20. 1. non legit (*καὶ* *ἐν* *τῷ* *πνευματικῷ* *ὅτι* *ὄντως* *εστί* *τοῦ* *Θεοῦ*) cum Vulg.
- CAP. VII.
3. 1. *τὴν* *οφείλων* *ἀποδόδοι*, c. Vulg.
 5. 1. *εἰ* *το* *αὐτο* *πῆρ*, *ἵνα*.
 14. 1. *ἡ* *γυνὴ* *ἡ* *ἀπιστοῦ* *ἐν* *τῷ* *ἀδελφῷ*.

Var. MSS.

17. 1. *ἐκαστῷ* *ὡς* *ἐμεριεῖν* *ὁ* *Θεός*.
 33. 1. *τῆ* *γυναικί*, *καὶ* *μεμερισταί*, cum Vulg.
 35. 5. *πρὸς* *το* *εὐσχημον* *καὶ* *εὐπροσέδρον*.
 37. 2. *ἐν* *τῇ* *καρδίᾳ* *ἄντρον*, *μη*, cum Vulg.
 38. 1. *ὡς* *τε* *καὶ* *ὁ* *γαριζῶν* *τὴν* *καρδίαν* *ἑαυτοῦ*, *καλῶς* *κοιτησεῖ* *καὶ* *μη* *γαριζῶν*, *κρείσσει* *ποιήσει*.
 39. 1. *δέδοται* *ἐφ'* *ὄσον*.
 40. 2. *δοκῶ* *γαρ* *κτ'* *γὰρ*.
- CAP. VIII.
4. 1. *καὶ* *ὅτι* *οὐδεὶς* *Θεός* *εἰ* *μη* *εἰς*, cum Vulg.
 7. 1. *τῆ* *συνθεσίᾳ* *τοῦ* *εἰδωλοῦ*. MSS. 1. *τινὲς* *γαρ* *τῆ* *συνθεσίᾳ*.
- CAP. IX.
8. legendum in Text. ut MSS. 8. (*πάντα* *λαλοῦ*;))
 10. legendum in Text. ut MSS. 8. (*οφείλει* *ὁ* *ἀροτριῶν*.) cum Vulg.
 10. 1. *καὶ* *ὁ* *ἀλων* *ἐπ'* *ἐλπίδι* *τοῦ* *μετρίων*, cum Vulg.
 13. 1. *τὰ* *ἐκ* *τοῦ* *Ἰησοῦ* *εσθίουσαν*, cum Vulg.
 18. 1. *το* *εὐαγγέλιον*, *εἰς* *το* *μη* *κατασχ*. cum Vulg.
 21. 2. *τοῖς* *ὅτι* *νομο* *ὡς* *ὅτι* *μη* *ὡν* *αὐτοῦ* *ὅτι* *νομο*, *ἵνα* *τοῦς*, cum Vulg.
 23. 2. *πάντα* *δὲ* *ποιῶ* *διὰ* *τοῦ* *Θεοῦ*, cum Vulg.
- CAP. X.
7. scribendum in Text. ut MSS. 8. (*ὁ* *λαὸς* *φαγεῖν* *καὶ* *πιεῖν*.)
 9. 2. *πάντα* *τοπικῶς* *συνεβαίνον*, cum Vulg.
 13. 3. *δυνατός* *δὲ* *ὁ* *Θεός*, *ὅς* *οὐκ*.
 14. scribendum in Textu, ut legunt MSS. 5. (*διότι* *ἀγαπητοῖ* *μη*) cum Vulg.
 16. 1. *το* *ποτήριον* *τῆς* *ευχαριστίας*.
 16. 1. *οὐκ* *κοινωνία* *τοῦ* *Χριστοῦ* *εστίν*; *et* *in* *nox*, *οὐκ* *κοινωνία* *τοῦ* *Χριστοῦ* *εστίν*.
 19. 1. *ὅτι* *εἰδωλοθῶτον* *τι* *εστίν*, *ἡ* *ὅτι* *εἰδωλον* *τι* *εστίν*; cum Vulg.
 28. 1. *τὸ* *ἱεροθῶτον* *εστίν*.
 28. 1. non addit (*τὴν* *γὰρ* *Κυρίου* *ἡ* *γῆ*, *καὶ* *το* *πλήρωμα* *αὐτῆς*) c. Vulg.
 30. legend. in Text. ut MSS. 8. (*εἰ* *ἐγὼ* *χαρίτι*) cum Vulg.
- CAP. XI.
4. 1. *καλῶμα* *κατὰ* *κεφαλῆς* *εχῶν*.
 1. 1. *ὁ* *ὄντως* *ἡ* *φύσις* *αὐτῆ* *διδασκεῖ*, c. Vulg.
 22. 1. *ἐπαινω* *ἄρας* *ἐν* *τῷ* *τῷ*, cum Vulg.
 26. 1. *καὶ* *το* *ποτήριον* *πίνθη*, c. Vulg.
 31. 1. *εἰ* *δὲ* *ἐάντις*, cum Vulg.

Var. MSS.

- CAP. XII.
2. 1. *ὡς* *ἀνηγάσθε* *ἀγᾶν*. cum Vulg.
 3. 1. *ἀναθεῖα* *ἰησῶς*, *et* *in* *nox*, *Κυρίου* *Ἰησοῦς*, cum Vulg.
 9. 1. *ἔπει* *πιστεῖς* *ἐν* *τῷ*, cum Vulg. *in* *nox*, *ισχυμάτων* *ἐν* *τῷ* *ἐν* *πιστ*. cum Vulg.
 13. 1. *καὶ* *πάντες* *ἐν* *πνεύμα* *εσποτιθ*.
 24. 1. *τῷ* *ὑποτρομασθῶ* *τι* *περισσότερον* *δοῦ*.
 31. 1. *τὰ* *χαρίσματα* *τὰ* *μεζιόντα*.
- CAP. XIII.
4. 1. *ἡ* *ἀγάπη* *ἡ* *ζῆλος*, *ἡ* *περιεργασίας*, cum Vulg.
 5. scribendum in Text. ut MSS. 7. (*ἡ* *ζητεῖ* *το* *ἑαυτοῦ*.)
 5. 1. *ὁ* *ζητεῖ* *τὰ* *ἑαυτοῦ*, cum Vulg.
 5. 1. *ὁ* *ζητεῖ* *το* *μη* *ἑαυτοῦ*.
 9. 1. *εἰ* *μέρους* *γαρ* *ἡμῶν*. cum Vulg.
 10. 1. *το* *τελειῶν*, *το* *ἐκ* *μερῶν*, c. Vulg.
 12. 1. *ἀρτι* *ὡς* *δι'* *εὐσποθῶν*.
- CAP. XIV.
7. 1. *διαστολήν* *φθόγγου* *μη*.
 10. 1. *καὶ* *ὁ* *ὄντως* *ἀφῶνον*, cum Vulg.
 19. 2. *λόγος* *τῆ* *νοῦ* *μου* *λαλεῖται*, cum Vulg.
 21. 1. *χειλεῖν* *ἑτέρων*.
 25. 2. *πάντων*. *τὰ* *κρυπτά* *τῆς* *καρδί*. cum Vulg.
 29. ponendum in Text. ut MSS. 8. (*προφήται* *δὲ* *ὄν* *ἡ* *τρεῖς*) cum Vulg.
 31. legendum in Textu, ut MSS. 8. (*καθ'* *ἵνα* *πάντες* *προφητεύουσιν*) cum Vulg.
 32. 1. *καὶ* *πνεύμα* *προφητῶν*.
 34. 2. *αἱ* *γυναῖκες* *ἐν* *ταῖς*, cum Vulg.
 39. scrib. in Text. ut legunt MSS. 5. (*ὡς* *τε* *ἀδελφοὶ* *ζηλοῦτε*) cum Vulg.
 40. 1. *πάντα* *δὲ* *ἐνημεροῦν*, cum Vulg.
- CAP. XV.
6. 1. *τινὲς* *δὲ* *ἐκοιμήθησαν*, cum Vulg.
 8. legendum in Text. ut MSS. 5. (*ὡ* *σπερεῖ* *τῆ* *ἐκτῆρ*.)
 8. 3. *ὡ* *σπερεῖ* *τῆ* *ἐκτῆρ*.
 10. 1. *ἀλλ'* *ἡ* *χαρὶς* *τοῦ* *Θεοῦ* *συν* *ἐροῖ*, cum Vulg.
 15. legendum in Text. ut MSS. 5. (*ὁ* *καὶ* *ψευδομαρτυρῶν* *τοῦ* *Θεοῦ*) cum Vulg.
 20. 1. non legit (*γίνετο*) cum Vulg.
 29. 2. *καυχήσει* *ἀδελφοὶ* *ἡμῶν*, cum Vulg.
 34. 2. *ὅτι* *ὄντως* *λέγω*.
 44. 1. *εἰ* *ἐστὶ* *σῶμα* *ψυχικόν*, *εστὶ* *καὶ* *πνευματικόν*, cum Vulg.

VARIAE LECTIONES.

Ver. MSS.
47. 1. ὁ δεύτερος ἀνθρώπος ἐξ ἑρα-
νοῦ.
49. scribendum in Textu, ut
MSS. 7. (φορεσόμεν και) cum
Vulg.

Ver. MSS.
56. 1. πού σὺ, Θανάτῃ, το νίκος; πού σου,
Θανάτῃ, το κέντρον; cum Vulg.
CAP. XVI.
2. 1. κατὰ μιαν σαββατου, cum Vulg.
2. 1. ὅ, τι ἐν εὐδοῶθῃ.

Ver. MSS.
3. 1. παραγωνῶμαι πρὸς ἡμᾶς, οὐς.
7. 1. ἐλπίως γὰρ χρονον, cum Vulg.
22. 3. τον Κυριαν ἡμων Ἰησουν Χριστον,
et mox, τον Κυριου ἡμων, cum
Vulg.

EPIST. II. AD CORINTHIOS.

CAP. I.

Ver. MSS.
5. scribendum in Textu, ut MSS.
8. (δια του Χριστου.)
8. 1. τῆς γενομένης ἐν τῃ Ἀσίᾳ, cum
Vulg.
12. 1. και οὐκ ἐν σοφίᾳ, cum Vulg.
15. 2. ἴνα δευτεραν χερῶν ἐχητε. MS. 1.
ἴνα και δευτεραν χερῶν ἐχητε.
16. scribendum in Text. ut MSS. 6.
(διελθὲν εἰς Μακεδονίαν) cum
Vulg.
17. 2. τῶτο οὐν βουλομενος, cum Vulg.
18. 1. ὁ πρὸς ἡμᾶς οὐκ ἔστι ναῦ και οὐ.
20. 1. ἐν αὐτῷ το ναί' διο και δι' αὐτου
το ἀμην τῷ Θεῷ, cum Vulg.

CAP. II.

3. legendum in Text. ut MSS. 8.
(ἴνα μη ελθὼν ληπῆν ἐχω ἀφ').
3. impressi et Vulg. legunt (ἴνα μη
ελθὼν ληπῆν ἐπι ληπῆ σῶμα.)
16. 2. ἐκ θανατου εἰς θανατον, μοχ, ἐκ
ζωῆς εἰς ζῶην.
17. legendum in Textu, ut MSS. 5.
(οὐ γὰρ ἐσμεν, ὡς δι πολλοί,)
cum Vulg.

CAP. III.

1. 2. πρὸς ἡμᾶς ἢ ἐξ ἡμῶν; ἢ ἐπιστολῃ,
cum Vulg.
4. 1. και ἐγγεγραμμένη οὐ μελανι, cum
Vulg.
9. scribendum in Text. ut MSS. 6.
(περισσεύει ἢ διακονία) c. Vulg.
14. 1. ἀχι γὰρ τῆς σημερον ἡμερας το
αυτο, cum Vulg.

CAP. IV.

6. legendum in Textu, ut MSS. 6.
(εἰκων τοῦ Θεου. οὐ γὰρ ἑαυτουσ)
cum Vulg.
10. 2. τῆν νεκρωσιν του Ἰησου, cum Vul.
14. 1. ὁ ἐγειρας του Ἰησου, cum Vulg.
14. scribendum in Text. ut MSS. 7.
(δια Ἰησὺ ἐγειρεῖ) cum Vulg.
16. 5. ἀλλ' ὁ ἑωθεν ἀνακαινοῦσαι.

Ver. MSS.

CAP. V.

5. 2. ὁ δους ἡμῖν τον, cum Vulg.
10. legendum in Textu, ut MSS. 8.
(ἕκαστος τα δια του σωματος.)
10. impressi et Vulg. Lat. legunt
τα ἰδια του σωματος.
12. legendum in Textu, ut MSS. 8.
(καυχηματος ἕπερ ἡμων.)
15. 2. τῶ ἕπερ παντων ἀποθανοντι. MS.
1. τῶ ἕπερ αυτων παντων.
16. legendum in Textu, ut MSS. 8.
(ἀλλα τῶν οὐκετι γινωσκομεν)
cum Vulg.
19. 2. ὡς δι τὸ θεος ἦν.

CAP. VI.

1. 2. συνεργουντες δε παρακαλομεν,
cum Vulg.
11. 1. ἢ γὰρ καρδία ἡμων.
41. 1. ἢ τις κοινωνία φωντι, cum Vulg.

CAP. VII.

8. 1. εἰ δε και μετεμολογη, ἔλετω, δι τὸ
ἔτε.
11. scribendum in Textu, ut legunt
MSS. 7. (κατειργασατο ἡμῖν.)
11. 1. κατειργασατο ἐν ἡμῖν, cum Vulg.
11. 2. ἀγνος εἶναι τῶ πραγματι, cum
Vulg.
12. scribendum in Textu, ut legunt
MSS. 7. (τῆν σπουδὴν ἡμων τῆν
ἕπερ ἡμων ἐνωπιον του Θεου,)
cum Vulg.
12. 1. τῆν ἕπερ ἡμων πρὸς ἡμᾶς.
12. 1. τῆν σπουδὴν ἡμων τῆν ἕπερ ἡμων
πρὸς ἡμᾶς.
14. 2. ἐν ἀληθείᾳ ἐγενήθη.

CAP. VIII.

4. 3. non legunt (δέξασθαι ἡμᾶς) cum
Vulg.
12. 1. καθὼ ἐαν ἐχθρ, εὐπροσδεκτος, cum
Vulg.
18. scribendum in Text. ut MSS. 8.
(οὐ δ σπαινος ἐπ τῶ εὐαγγ.)
19. 1. ἐν τῇ χαριτί ταυτῇ τῇ.

Ver. MSS.

21. 1. προνουμεν γὰρ καλά, cum Vulg.
22. 1. πεποιθησει δε πολλῇ τῇ.
24. 1. ἕπερ ἡμων, ἐνδείξασθέ εἰς.
CAP. IX.
4. 1. non addit (τῆς καυχῆσεως) cum
Vulg.
5. 1. τῆν προεπηγγελμενην, cum Vulg.
10. 1. χορηγησαι, και πληθύνει τοισφρον
ἑμων, και ἀνῆσσει, cum Vulg.
15. 1. χαρις τῶ Θεῷ, cum Vulg.
CAP. X.
7. 1. εἰ τις δοκεῖ πεποιθεῖναι.
7. 1. παλιν ἐφ' ἑαυτου, cum Vulg.
9. legendum in Textu, ut MSS. 7.
(ἴνα μη δοξῶ.)

CAP. XI.

9. 1. ἴνα δε μη δοξῶ, cum Vulg.
6. 1. φανερωσαντες.
13. scribendum in Text. ut MSS. 8.
(ψευδοπροφητοί.)
31. 3. τον Κυριου ἡμων Ἰησου, c. Vulg.
32. 1. non addit, θελωσ, cum Vulg.

CAP. XII.

1. 1. οὐ συμφερὼν μὲν, ἐλευσομαι δε και
εἰς.
11. 1. non addit, καυχωμενος, c. Vulg.
12. scribendum in Text. ut MSS. 8.
(κατειργασθη ἐν.)
14. 5. ἴδου τριτον ἵτοιμος.
14. scribendum in Text. ut MSS. 8.
(και οὐ καταναρῆσῶ ἡμων) cum
Vulg.

CAP. XIII.

1. 4. τριτον ἐρχομαι πρὸς ἡμᾶς.
2. 1. και ἀπον τον τοῖς προημαρτηκοσι,
cum Vulg.
4. 1. και γὰρ και ἡμεῖς ασθενουμεν, cum
Vulg.
4. 1. non addit, εἰς ἡμᾶς.
5. 6. εἰ μη τι ἀδοκίμοι.
9. 1. χαίρομεν γὰρ, δι τὸ, cum Vulg.
11. legendum in Text. ut MSS. 7. (και
ὁ Θεος τῆς ἀγάπης και εἰρήνης.)

EPIST. AD GALAT.

Ver. MSS.

CAP. I.

4. scribendum in Text. ut MSS. 4.
(ἕπερ των ἁμαρτιων ἡμων) cum
Vulg.
9. 6. εἰτις ἡμᾶς εὐαγγελίζεται.
10. 1. εἰ ἐτι ἀνθρωποις ἠσκαον, cum
Vulg.
11. 1. γνωρίζω γὰρ ἡμῖν, cum Vulg.
15. 1. εὐδοκῆσεν ὁ ἀφορισας με, cum
Vulg.
17. 1. ἡδὲ ἀπῆλθον εἰς Ἰερ.
18. 1. Ἰσραηλαί Κηφαν.
21. 1. δι τὸ ἦλθον εἰς τα κλιματα.

CAP. II.

6. scribendum in Text. ut MSS. 8.
(ἀνθρώπου οὐ λαμβανει) c. Vulg.
7. legendum in Text. ut MSS. 8.
(Πετρος τῆς περιτομῆς.)
10. legendum in Text. ut MSS. 8.
(μονον των πτωχων.)
11. 2. δι τὸ ἦλθε Κηφας.
13. 1. αὐτῶ οἱ λοιποὶ Ἰουδαῖοι, cum
Vulg.
13. legendum in Textu, ut MSS. 8.
(ὡς ται Βαρναβας,) cum Vulg.
14. 1. ἐπειν τῷ Κηφᾷ ἐμπερθεσιν, cum
Vulg.
16. 1. εἰδότες δε, δι τὸ οὐ δικαιουται, cum
Vulg.

Ver. MSS.

CAP. III.

1. 3. εὐακῆνε τῇ ἀληθείᾳ μη.
11. scribendum in Text. ut MSS. 8.
(δι τὸ ἐν νομῷ οὐδέεις.)
12. 1. αὐτα ζησεται, cum Vulg.
15. legendum in Text. ut MSS. 8.
(ἀδελφοί κατα ἀνθρωπον λεγῶ)
cum Vulg.
16. legendum in Text. ut MSS. 7.
(οὐ λεγει, και τοῖς σπερμασιν)
cum Vulg.
16. legendum in Text. ut MSS. 8.
(και τῶ σπερματι σου, δι) c. Vg.
19. 1. χαρῖν ἐτεθη, cum Vulg.
21. 1. legendum in Textu, ut MSS. 7.
(οὐτως ἀν ἐκ νομου ἦν) c. Vulg.
22. legendum in Textu, ut MSS. 8.
(ἢ γραφῆ τα παντα.)
23. legendum in Textu, ut MSS. 8.
(πρὸ του δε ελθῆν τῆν) c. Vulg.
26. legendum in Textu, ut MSS. 8.
(παντες γὰρ υἱοί.)
29. legendum in Textu, ut MSS. 8.
(εἰ δε ἡμεῖς Χριστὸ) cum Vulg.
CAP. IV.
4. corrigendum in Text. mendum
Regiæ, et scribendum ut MSS.
8. (γενόμενος ὑπο νομον) c. Vulg.

Ver. MSS.

6. scribendum in Text. ut MSS. 7.
(δι τὸ ἐστὲ υἱοί) cum Vulg.
7. 1. και κληρονομος δια Θεου, c. Vulg.
14. 1. και τὸν πειρασμον ἡμων ἐν τῇ σαρκί
μου, cum Vulg.
15. 1. πού οὐν ἦν, cum Vulg.
17. scribendum in Text. ut MSS. 8.
(ἴνα αὐτους ζῆλυτε.)
23. scribendum in Text. ut MSS. 8.
(ἀλλ' ὁ μὲν ἐκ) cum Vulg.
24. scribendum in Text. ut MSS. 8.
(ἀβται γὰρ εἰσι δύο διαθηκαί.)
25. 3. το δε Ἄγαρ Σίνα.
26. 1. μητῆρ ἡμων, cum Vulg.
CAP. V.
3. scribendum in Text. ut MSS. 6.
(τον νομον ποιησαι) cum Vulg.
3. 1. του νομου πληρωσαι.
14. scribendum in Text. ut MSS. 5.
(ὡς σεσῆτοι) cum Vulg.
18. legendum in Textu, ut MSS. 8.
(οὐκ ἐστὲ ὑπο νομον) cum Vulg.
21. legendum in Textu, ut MSS. 8.
(ἀ προλεγῶ ἡμῖν) cum Vulg.
26. 3. προκαλεσῶσι, cum Vulg.
CAP. VI.
1. scribendum in Text. ut MSS. 8.
(εὐν και προλήθη) cum Vulg.
2. 1. ἀπεκλήρωσται, cum Vulg.

VARIE LECTIONES.

EPIST. AD EPHES.

- Ver. MSS.**
CAP. I.
 1. 1. τοις ἁγίοις πασι τοις, cum Vulg.
 6. 1. ἢς ἐχαρίτωσεν.
 20. 2. και καθίσα εν δεξιά αὐτου εν τοις ουρανοῖς.
 20. 1. και καθίσα αυτου εν δεξιά εαυτου εν τοις κευρ.
CAP. II.
 1. 2. τοις παραπτωμασι και ταις επιθμιαις.
 12. 1. και ξηνοι των επαγγελιων της διαθηκης, ελπιδα.
 17. 1. και ειρηνη τοις εγγυς, cum Vul.
 19. 1. ἀδ' εσπε συμπολιται των, cum Vulg.
 21. scribendum in Tex. ut MSS. 8. (εν ω πασα οικουνη.)
CAP. III.
 1. scribendum in Tex. ut MSS. 8. (ὑπερ ἔθων των πιστων.)

- Ver. MSS.**
 6. scribendum in Tex. ut MSS. 6. (εν πνευματι. ειαι τα) c. Vulg.
 7. 1. ου ευγενωμη εγω διακ.
 8. scribendum in Tex. ut MSS. 8. (παντων ἁγιων εδοθη) cum Vul.
 15. 2. εν ουρανω και επι.
 19. 1. ινα πληρωθη παν το πληρωμα.
 21. 2. και εν Χριστω Ιησου, cum Vulg.
CAP. IV.
 4. 2. καθως εκληθητε, cum Vulg.
 6. 1. και δια παντων εν πασιν ινι δε.
 7. 3. εδοθη χαρις.
 27. scribendum in Tex. ut MSS. 8. (μηδε διδοτε.)
 28. scribendum in Tex. ut MSS. 7. (το αγαθον ταις χειρσιν.)
 28. 1. το αγαθον ταις ιδιαις χειρσιν.
 32. scribendum in Tex. ut MSS. 8. (καθως και ο θεος εν Χριστω εχαρισσατο ἡμιν) cum Vulg.

- Ver. MSS.**
CAP. V.
 5. corrigendum in Tex. ex MSS. 3. cum Vulg. (τοτο γαρ ιστι γνωσσοσταις.)
 5. 3. ο εστιν ιδωλολατρης, cum Vulg.
 9. 1. ο γαρ καρπος του φωτος, c. Vulg.
 15. 2. βλεπετε ουν ακριβως πως κριταταιτε.
 23. 1. της εκκλησιας, αυτου, Σωτηρ του εσωματος, cum Vulg.
 28. 1. οστως οφειλοσι και οι αδερφοι, cum Vulg.
 29. 2. καθως και ο Χριστος των, cum Vulg.
 2. 1. και την μητερα σου, cum Vulg.
 9. legatur in Tex. ut MSS. 7. (ἑτι και ἔθων αυτων ο Κοριος.)
 9. 1. ἑτι και ἔθων και αυτων ο Κοριος, cum Vulg.
 16. 2. εν πασιν αναλαβοντες, cum Vulg.

EPIST. AD PHILIPP.

- Ver. MSS.**
CAP. I.
 8. 2. μηπως γαρ μοι εστιν ο, cum Vul.
 11. 1. δικαιοσυνης δια Ιησου Χριστου, cum Vulg.
 14. 4. αφοδω των λεγων λαλειν.
 23. 1. πολλω γαρ κρισισου. MS. 1. πολλω γαρ μαλλον κρισισου.
 26. 2. ἔθων περισσοτη εν.
CAP. II.
 4. 1. εκαστος σκοποντες, αλλα και τα ἔτερων.
 5. 1. φρονειτε εν ἑμιν, cum Vulg.

- Ver. MSS.**
 12. scribendum in Tex. ut MSS. 8. (ὑπηκουσατε, μη ὡς εν τη παριστι με μονον, αλλα νυν πολλω μαλλον) cum Vulg.
 14. scribendum in Tex. ut MSS. 8. (χωρις γενησων και διαλογισμων) cum Vulg.
 19. scribendum in Tex. ut MSS. 8. (ινα κη γω ενιψω) cum Vulg.
 26. 3. παντας ἑμας ιδειν.
CAP. III.
 3. 1. οι πνευματι Θεω λατρευοντες, c. V.

- Ver. MSS.**
 11. 2. ει την εξαναστασιν την εκ νεκρων, cum Vulg.
 12. scribendum in Tex. ut MSS. 7. (ἕτερον τε Χριστω Ιησω) cum Vul.
 13. 5. οτω λογιζομαι καταλ.
CAP. IV.
 3. scribendum in Tex. ut MSS. 8. (ναι ερωτω και σε) cum Vulg.
 13. 1. εν τω ανδραμοντι με. πλην, cum Vulg.
 23. 1. Χριστω μετα του πνευματος ἔθων. αμη, cum Vulg.

EPIST. AD COLOSS.

- Ver. MSS.**
CAP. I.
 2. 4. τοις εν Κολοσσασις.
 7. scribendum in Tex. ut MSS. 7. (καθως και εμαθετε.)
 7. 1. καθως εμαθετε.
 10. 5. τη επιγνωσει του Θεου.
 12. 1. ω καλεσαντι ἡμας. MS. 1. ω καλεσαντι και ικανωσαντι.
 14. scribendum in Tex. ut MSS. 8. (την απολυτρωσιν δια του αιματος αυτου, την αφεσιν) cum Vulg.
 15. 1. πρωτοτοκος της κτισεως.
 13. scribendum in Tex. ut MSS. 8. (και αυτος εστιν ἡ κεφαλη.)
 20. scribendum in Tex. ut MSS. 8. (αποκαταλλαξαι τα παντα.)

- Ver. MSS.**
 26. 2. γενεων, ο νυν εφανερωθη.
 27. corrigendum in Textu, Regiamendum, et legendum (τα μνηστηριον τωτα,) ut MSS. 8.
 28. scribendum in Tex. ut MSS. 8. (και διδασκοντες παντα ανθρωπον εν παση σοφια, ινα παραστησωμεν παντα ανθρωπον τελειον εν Χριστω Ιησω) cum Vulg.
CAP. II.
 2. 1. συμβιβασθεντες, cum Vulg.
 2. 1. τε Θεο και Πατρος τὸ Χριστω.
 11. 1. εν τη απεκδοσει τῃ σαρκος, cum Vulg.
 13. 1. συνεζωποισησεν ουν αυτω, c. Vul.
 15. 1. θριαμβεσας αυτας εν.
 21. scribendum in Tex. ut MSS. 8.

- Ver. MSS.**
 (μη ἀψη, μηδε γενησ, μηδε θιγας) cum Vulg.
CAP. III.
 13. 1. και ο Κοριος εχαρισσατο, cum Vul.
 15. 1. και ἡ ειρηνη τε Χριστου, cum Vul.
 16. 1. εν ταις καρδιαις ἔθων των Θεω, cum Vulg.
 18. 6. τοις ιδιοις αδρασιν.
 21. 1. οι πατερες μη παροργιζετε τα.
 24. scribendum in Tex. ut MSS. 8. (ειδοτες, ἑτι απο Κυριου) c. Vul.
 24. 5. ληψαθε την κατασκευασιν.
CAP. IV.
 1. 1. Κοριον εν ἔρανω, cum Vulg.
 3. scribendum in Tex. ut MSS. 8. (ανοιξη ἡμιν θυραν) cum Vulg.
 2. 1. τελειοι και εκπληροφορημενοι.

EPIST. I. AD THESSALON.

- Ver. MSS.**
CAP. I.
 7. 1. τυπον πασι, cum Vulg.
 7. scribendum in Tex. ut MSS. 5. (και εν τη Αχατῃ) cum Vulg.
CAP. II.
 8. scribendum in Tex. ut MSS. 5. (αγαπητοι ἡμιν) cum Vulg.
 12. 3. εις το περικατειν ἡμας.
 15. 1. ανθρωποις εναντιωμενων, c. Vulg.
 20. scribendum in Tex. ut MSS. 8. (ἡ δοξα ἡμων και ἡ χαρα.)

- Ver. MSS.**
CAP. III.
 3. 1. τε μηδενα σαινεσθαι, cum Vulg.
CAP. IV.
 1. 2. ινα καθως παρελαβετε, &c. περισσητε μαλλον.
 9. 1. ο χριστιαν εχομεν γραφειν, cum Vulg.
 11. 2. ταις χειρσιν ἔθων, cum Vulg.
 13. 2. περι των κοιμωμενων.
 18. 1. εν τοις λογοις τυτοις του Πνευματος.

- Ver. MSS.**
CAP. V.
 1. 2. παντες γαρ ὑμεις υιοι φωτος, cum Vulg.
 15. 1. δικατε εις αλληλους και εις, cum Vulg.
 21. scribendum in Textu, ut MSS. 5. (παντα δε δοκιμαζετε) cum Vulg.
 24. scribendum in Tex. ut MSS. 7. (δε και κοιηται. αδελφοι προσεχισθε) cum Vulg.

EPIST. II. AD THESSALON.

- Ver. MSS.**
CAP. I.
 8. 1. εν φλογι πυρος, cum Vulg.
CAP. II.
 2. 2. ἡ ἡμερα του Κυριου, cum Vulg.

- Ver. MSS.**
 4. 3. τε Θεο καθισαι.
 16. scribendum in Tex. ut MSS. 8. (και δους παρακλησιν αιωνιαν) cum Vulg.

- Ver. MSS.**
CAP. III.
 4. 1. και εκποισατε και εκποισατε.

VARIAE LECTIONES.

EPIST. I. AD TIM.

<p>Ver. MSS.</p> <p>CAP. I.</p> <p>1. 3. κατ' επιταγήν Θεου Σωτηρος ἡμῶν, και Κυρίου Ἰησοῦ Χριστοῦ.</p> <p>1. 2. κατ' επιταγήν τοῦ Σωτηρος ἡμῶν Θεοῦ και.</p> <p>2. 2. ἀπο Θεοῦ Πατρὸς, και Χριστοῦ Ἰησοῦ τε, cum Vulg.</p> <p>9. scribendum in Tex. ut MSS. 6. (παρρηλοιαίς και μηρρηλοιαίς.)</p> <p>12. scribendum in Tex. ut MSS. 7. (τη ἐνδυναμοῦσαντι με Χριστῷ Ἰησοῦ) cum Vulg.</p> <p>16. scribendum in Tex. ut MSS. 7.</p>	<p>Ver. MSS.</p> <p>(πρωτῶ ἐνδείξηται) cum Vulg.</p> <p>CAP. II.</p> <p>5. scribendum in Tex. ut MSS. 4. (ἀνθρώπος Χριστὸς Ἰησοῦς) cum Vulg.</p> <p>9. scribendum in Tex. ut MSS. 7. (μη ἐν πλεγμασίῃ, ἢ χρῶσι,) cum Vulg.</p> <p>CAP. III.</p> <p>12. 1. τεκνων καλων.</p> <p>CAP. IV.</p> <p>6. 1. και τη καλη διδασκαλίῃ, ἢ, cum Vulg.</p>	<p>Ver. MSS.</p> <p>16. 1. προσεχε σεαυτω και τη, cum Vulg.</p> <p>CAP. V.</p> <p>4. scribendum in Tex. ut MSS. 5. (τυτο γαρ ἐστιν ἀποδεκτον) cum Vulg.</p> <p>14. scribendum in Tex. ut MSS. 6. (βελομαι δε νεωτερας γαρμειν.)</p> <p>14. 2. βελομαι οὐν νεωτερας, cum Vulg.</p> <p>CAP. VI.</p> <p>12. 3. εἰς ἦν και ἐληθης, και.</p> <p>16. scribendum in Textu, ut MSS. 7. (ἢ τιμη και κρατος) cum Vulg.</p>
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EPIST. II. AD TIM.

<p>Ver. MSS.</p> <p>CAP. I.</p> <p>4. scribendum in Tex. ut MSS. 6. (ἵνα χάρις πληρωθῶ.)</p> <p>CAP. II.</p> <p>14. 1. ἐνωπιον τοῦ Θεοῦ.</p> <p>CAP. III.</p> <p>9. scribendum in Tex. ut MSS. 6.</p>	<p>Ver. MSS.</p> <p>(ἀλλ' ἢ προκοψῶσιν ἐπὶ πλειον) cum Vulg.</p> <p>14. 2. ἐν οἷς ἐραθῆς και οἷς ἐπιστευθῆς) cum Vulg.</p> <p>16. 1. θεοκινεωτος ἐστιν ὠφελιμος, c. Vg.</p> <p>17. scribendum in Tex. ut MSS. 5. (ἐζηρητωμενος) cum Vulg.</p>	<p>Ver. MSS.</p> <p>CAP. IV.</p> <p>13. 2. μαλιστα δε τας μεμβραναι, cum Vulg.</p> <p>19. scribendum in Textu, ut MSS. 5. (Πρισκαν και Αιτωλων) cum Vulg.</p>
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EPIST. AD TIT.

Ver. MSS.
10. 2. εἰσι γαρ πολλοι ἀνεποτακτοι.

EPIST. AD PHILEM.

<p>Ver. MSS.</p> <p>7. 5. ἐν επιγνωσι πατρος αγαθου.</p> <p>7. scribendum in Tex. ut MSS. 7. (χαριν γαρ εχομεν.)</p>	<p>Ver. MSS.</p> <p>7. 1. χαραν γαρ εχομεν, cum Vulg.</p> <p>11. 1. νυνι δε και σοι και εμοι ενχαρ. cum Vulg.</p>	<p>Ver. MSS.</p> <p>23. scribendum in Tex. ut MSS. 6. (ὁ συναρχαλωτος μου ἐν Χριστῷ Ἰησοῦ,) cum Vulg.</p>
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EPIST. AD HEBR.

<p>Ver. MSS.</p> <p>CAP. I.</p> <p>2. scribendum in Tex. ut MSS. 7. (ἐπ' εσχατο ντων ἡμερων) cum Vulg.</p> <p>3. scribendum in Tex. ut MSS. 8. (ἐν δεξιᾷ της μεγαλοσυνης) cum Vulg.</p> <p>CAP. II.</p> <p>7. 2. desunt haec verba (και καταστησας αυτην ἐπι τα εργα των χειρων σου.)</p> <p>CAP. III.</p> <p>10. scribendum in Tex. ut MSS. 8. (και εἰπον, αἰ.)</p> <p>CAP. IV.</p> <p>2. scribendum in Textu, ut MSS. 8. (καθατερ κᾶ' κεινοι) cum Vulg.</p> <p>7. 2. καθως προειρηκεν, σημερον, εαν.</p> <p>8. corrigendum in Tex. ut legant MSS. 8. (μετα ταυτα ἡμερας) cum Vulg.</p> <p>CAP. V.</p> <p>4. 4. ἀλλ' ὁ καλοσημνος ἔπο το Θεο, cum Vulg.</p> <p>12. 1. γαλακτος, ὁ στερας τροφης, cum Vulg.</p> <p>CAP. VI.</p> <p>7. 2. τον ἐπ' αυτην πολλακις.</p> <p>CAP. VII.</p> <p>1. arponendus articulus in Tex. ut MSS. 8. (τη Θεο τυ θύιστην.)</p> <p>17. 2. μαρτυρεται καρ.</p> <p>25. legendum in Textu, ut MSS. 8. (εἰς το εντοχηανειν ὑπερ αυτων.)</p> <p>27. 1. ἱαντον προσετιγκας.</p> <p>CAP. VIII.</p> <p>6. scribendum in Tex. ut MSS. 7.</p>	<p>Ver. MSS.</p> <p>(τετενεχε λειτουργίας, δοσ και κρειττονος) cum Vulg.</p> <p>11. scribendum in Textu, ut legant MSS. 5. (ἐκαστος τον πλησιον αυτου, και ἐκαστος) cum Vulg.</p> <p>12. 1. και των ἁμαρτιων αυτων ἢ μη μνησθω ἐπι, cum Vulg.</p> <p>CAP. IX.</p> <p>1. 2. εἰχε μεν οὐν ἢ πρωτη σκηνη.</p> <p>1. 2. εἰχε μεν οὐν ἢ πρωτη δικαιωματα.</p> <p>1. 1. εἰχε μεν οὐν ἢ πρωτη διαθηκη.</p> <p>8. emendandum in Tex. et legendum (μητω πεφανερωσθαι) ut MSS. 8.</p> <p>9. scribendum in Tex. ut MSS. 8. (εἰς τον καιρον τον εσεστηκοτα) cum Vulg.</p> <p>11. 1. των γενομενων αγαθων.</p> <p>14. 4. ὅς δια Πνευματος 'Αγιου, cum Vulg.</p> <p>19. corrigendum in Tex. cum artic. (παντι το λαῳ) ut MSS. 8.</p> <p>25. 2. εἰς τα ἄγια των ἁγιων κατ' ενιαυτον.</p> <p>28. 2. ἀπεκδεχομενοις δια πιστεως εἰς Σωτηριαν.</p> <p>CAP. X.</p> <p>2. 1. ἐπει κα' ν εναυσασατο.</p> <p>9. scribendum in Tex. ut MSS. 7. (τη ποιησαι ὁ Θεος το θελημα σου. αναρει το) cum Vulg.</p> <p>10. 1. εσημεν δια της προσφορας, cum Vulg.</p> <p>17. 3. ἴσπερον λεγει. και των ἁμαρτιων, και των.</p> <p>18. scribendum in Textu, ut MSS. 8. (ὅςυ δε αφοσις τυτω) cum Vulg.</p> <p>23. 1. της πιστεως ακλινη.</p>	<p>Ver. MSS.</p> <p>25. 1. την συναγωγην ἱαντων, cum Vul.</p> <p>34. 3. ἐν ἑαυτοις κρειττονα.</p> <p>39. scribendum in Tex. ut MSS. 8. (εἰς περιποισιον ψυφης) cum Vulg.</p> <p>CAP. XI.</p> <p>4. 1. ἐτι λαλει, cum Vulg.</p> <p>5. scribendum in Tex. ut MSS. 8. (διότι μετεθηκεν.)</p> <p>8. scribendum in Tex. ut MSS. 8. (εξελεθειν εἰς τον τοπον) c. Vulg.</p> <p>9. scribendum in Tex. ut MSS. 8. (πιστει παρικησεν εἰς γην της) cum Vulg.</p> <p>11. 6. και αυτη Σαρρα δυναριν εἰς.</p> <p>29. 1. οἱ Αἰγυπτιοι καταποντισθησαν.</p> <p>39. 1. τας επαγγελιας.</p> <p>CAP. XII.</p> <p>1. scribendum in Tex. ut MSS. 8. (και την εσπεριστατων ἁμαρτιαν)</p> <p>2. 1. ἐν δεξιᾷ τε τυ Θεο.</p> <p>3. scribendum in Tex. ut MSS. 8. (αναλογισασθε γαρ τον) c. Vulg.</p> <p>7. 2. εἰς παιδειαν ἠπομιμετε.</p> <p>13. legendum in Tex. ut MSS. 8. (και τροχίαις ορθαις) cum Vulg.</p> <p>18. 1. και γωφω, και ἰσοφ, και θυλλη.</p> <p>25. 3. οἱ τον ἀπ' αυτων ἀποστρεφομενοι, cum Vulg.</p> <p>CAP. XIII.</p> <p>9. scribendum in Tex. ut MSS. 7. (μη παραφρασεθαι) cum Vulg.</p> <p>12. 1. ἐξω της καλοεις εταθαι.</p> <p>14. corrigendum in Textu, juxta MSS. 8. (αλλα τη μελλουσαν ἐπιζητημεν) cum Vulg.</p> <p>21. addendum in Textu, ut legant MSS. 7. (εἰς τας αιωνας των αιωνων. αμην.) cum Vulg.</p>
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JACOBI EPIST. CATHOL.

Ver. MSS.

3. 1. το δοκίμιον ἔμην καταργαζεται.
 13. 1. ἀπαρχην των αυτου κτισματων.
 19. 2. ιστε αδελφοι με αγαπ. cum Vulg.
 19. 1. εστω δε κας ανθρωπος, cum Vulg.
 21. scribendum in Tex. ut MSS. 7. (εν πραῖτητι.)
 23. 4. ακροατης νομι εστι.
 25. 1. και παραμεινας, ουκ ακροατης.
 26. 2. θρησκος ειναι, μη χαλιναγ. cum Vulg.

CAP. II.

4. scribendum in Tex. ut MSS. 6. (ου διεκριθητε εν εαυτοις) cum Vulg.
 10. 1. ὅλον τον νομον τελεισι.
 13. 4. ελεον κρισεως.
 13. 1. κατακαυχαται δε ελεος, cum Vul.
 18. 1. δεξιον μοι την πιστιν σου χωρις των εργαων, κῆ γω δεξω σοι εκ των εργαων με την πιστιν, cum Vulg.
 24. 2. ὁρατε, ὅτι εἰ, cum Vulg.

CAP. III.

Ver. MSS.

2. 3. δυναμιτος χαλιναγ.
 5. 1. ἰδου ἥλικον πυρ, cum Vulg.
 6. 2. της αδικιας, ἡ γλωσσα καθισταται, cum Vulg.
 10. scribendum in Tex. ut MSS. 7. (ἢ χρη αδελφοι μου ταυτα) cum Vulg.
 12. 3. οὔτως ουδε μια πηγη.
 13. legendum in Textu, ut MSS. 5. (τις σοφος και επιστημων εν ἑμιν;) cum Vulg.
 17. scribendum in Tex. ut MSS. 6. (ελεος και καρπων αγαθων) c. Vg.
 18. scribendum in Tex. ut MSS. 8. (καρπος δε δικαιοσυνης.)

CAP. IV.

6. scribendum in Tex. ut MSS. 8. (ὁ θεος ὑπερφανος αντιγασταται) cum Vulg.
 11. 2. αδελφου, η κρινων, cum Vulg.
 12. 4. ὁ νεροθετης και κριτης ὁ δυναμ. cum Vulg.

Ver. MSS.

12. 2. τις εἰ ὁ κρινων τον πλωσιον; cum Vulg.
 13. 2. σμερην η ανριον, cum Vulg.
 14. 4. απρις γαρ εστιν ἡ προς ολιγων φαινομηνη.
 14. 1. σπειτα δε αφανιζομενη. MS. 1. σπειτα και εφανις.

CAP. V.

4. scribendum in Tex. ut MSS. 8. (τας χωρας ἑμων, αειπτητηματος.)
 5. 1. εθραψατε τας σαρκας ἑμων.
 5. 1. ἑμων εν ἡμερα σφαγης, cum Vulg.
 10. scribendum in Tex. ut MSS. 5.
 10. scribendum in Tex. ut MSS. 5. (εν τῷ ονοματι Κυριου) cum Vulg.
 14. scribendum in Tex. ut MSS. 8. (προσαλασεσθω τους.)
 15. 1. αδεθησονται αυτα, cum Vulg.
 19. 2. αδελφοι με, εαν τις, cum Vulg.
 20. 2. σωσει την ψυχην αυτου εκ θανατου.

PETRI EPIST. CATHOL. I.

CAP. I.

Ver. MSS.

11. scribendum in Tex. ut MSS. 8. (προκαρτερουμενοι.)
 12. 2. ἑμας Πνευματι Ἁγιῳ, cum Vulg.
 16. scribendum in Tex. ut MSS. 7. (ἀγιοι γινουθε.)
 16. 1. ἀγιοι εσοσε, ὅτι, cum Vulg.
 22. 2. της αληθειας εις φιλαδελφιαν.
 24. 2. δοξα αυτης ὡς ανθος, cum Vulg.

CAP. II.

2. scribendum in Tex. ut MSS. 7. (αυτηθητε εις σωτηριαν) cum Vulg.
 5. 5. εις ἱερατευμα ἀγιον.
 6. scribendum in Tex. ut MSS. 5. (δοτι περιχει ἡ γραφη,) c. Vul.
 9. 1. ακιστουτας, εις ὁ και, cum Vulg.
 9. 2. τας αρετας εταγγελητε, cum Vulg.
 12. scribendum in Tex. ut MSS. 8. (εν ῶ καταλασιν) cum Vulg.
 16. scribendum in Tex. ut MSS. 8. (αλλ' ὡς δουλοι θεου.)
 17. scribendum in Tex. ut MSS. 8. (την αδελφοτητα αγαπησατε.)

Ver. MSS.

19. 1. τωτο γαρ χαρις παρα θεω.
 19. 1. εἰ δια συνειδησιν αγαθην ἔποφ.
 21. 5. εις τωτο γαρ και εκληθητε.
 24. 2. ου τῷ μωλωπι ιαθητε, cum Vulg.

CAP. III.

6. 1. ἔπηθη τῷ Ἀβρααμ, cum Vulg.
 7. scribendum in Tex. ut MSS. 6. (χαριτος ζωης) cum Vulg.
 7. scribendum in Textu, ut MSS. 5. (εις το μη εγκοπτεσθαι) cum Vulg.
 9. 1. ἵνα ευλογιας κληρονομ.
 16. 1. αλλα μετα πραῖτητος και φοβου, cum Vulg.
 16. 2. τῆ αγαθη εν Χρισῳ, αναστροφῆ.
 21. scribendum in Tex. ut MSS. 1. (ὁ αντιπτον νου) cum Vulg.
 21. 1. δι' ὄδατος και ἑμας αντιπτον νου σωζει βαπτισμα.

CAP. IV.

1. scribendum in Tex. ut MSS. 6. (ὅτι ὁ παθων σαρκι.)
 1. 2. ὅτι ὁ παθων εν σαρκι.
 1. 1. πεπαυται ἡμαρτιας.

Ver. MSS.

3. 3. αρκετος γαρ ὁ παρεληθως, cum Vulg.
 8. scribendum in Tex. ut MSS. 8. (καλυπται ἄληθος) cum Vulg.
 9. 1. κατα ανθρωπον σαρκι.
 11. legendum in Textu, ut MSS. 6. (ἡς χορηγει ὁ θεος) cum Vulg.
 12. 2. ὅτι το της δοξης και δυναμειως. και το τῷ θεῳ Πνευμα εφ' ἑμας αναπαυεται, cum Vulg.
 16. 2. τον θεον εν τῷ ονοματι τετρα, cum Vulg.
 19. 1. εν αγαθοποιαις, cum Vulg.

CAP. V.

5. 1. ἀλληλοις την ταπεινοφροσυνην, cum Vulg.
 5. legendum in Textu, ut MSS. 8. (εγκομβωσαθε.)
 8. scribendum ut MSS. 5. in Tex. (ὅτι ὁ αντιδικος ἑμων) cum Vul.
 8. 4. περιερχεται ζητων, cum Vulg.
 8. 4. τινα κατατιειν.
 12. 2. εις ἡν σπητη.
 14. 1. εν φιληματι ἀγιῳ, cum Vulg.

PETRI EPIST. CATHOL. II.

CAP. I.

Ver. MSS.

1. 5. Συμῶν Πετρος.
 5. 4. και αυτο δε τωτο.
 10. 1. σπουδασατε, ἵνα δια των καλων εργαων βεβαιαν ἑμων την, c. Vul.
 11. scribendum in Tex. ut MSS. 5. (τῷ Κυριῳ ἡμων και σωτηρος Ἰησου Χρ.) cum Vulg.
 16. 1. ἀλλ' αυτουσι γενηθεντες.
 21. 1. ελλαθων απο θεου ανθρωποι.

CAP. II.

2. 4. δι' ἧς ἡ ὁδος της αληθειας.
 3. 5. υ ποταζει.
 4. 1. εις κρισιν κολαζομενους τηρειν, cum Vulg.

Ver. MSS.

9. scribendum in Tex. ut MSS. 5. (εκ πειρασμου βουθεσαι) cum Vul.
 10. scribendum in Tex. ut MSS. 8. (και Κυριοτητας καταφρονουντας) cum Vulg.
 13. 1. (εντροφωντες εν ταις αγαπαις αυτου) cum Vulg.
 14. 1. και ακατακαυτα ἡμαρτιας, cum Vulg.
 15. 2. Βαλααμ του Βεωρ.
 17. 2. και ἡμιχλαι ὑπο λαϊλατος ελασμων.
 17. 3. εις αιωνας τετηρηται.
 17. 1. τῷ σκοτος τετηρηται, cum Vulg.
 18. scribendum in Textu, ut MSS. 5. (σαρκος ασελγιας) cum Vul.

Ver. MSS.

18. 5. τους οντως αποφυγοντας. MS. 1. αποφυγοντας, cum Vulg.
 CAP. III.
 3. 2. εν εμπαιγμοη εμπαικται, cum Vulg.
 5. 4. και δι' ὄδατος συνεστωτα.
 10. scribendum in Textu, ut MSS. 8. (και στοιχεια κασμημενα τηρεται.)
 10. impressi cum Vulg. στοιχεια δε κασμημενα λυθησονται.
 16. 2. εν ἡς εστι δουλοση.
 18. scribendum in Tex. ut MSS. 8. (και νου, και εις ἡμεραν αιωνος) cum Vulg.

JOHANNIS EPIST. CATHOL. I.

CAP. I.

Ver. MSS.

3. corrigendum in Tex. ut legunt MSS. 8. (συναγγελομεν ἑμιν) cum Vulg.
 3. 1. και ἡ κοινωνια ἡ ἡμετερα, cum Vulg.
 5. scribendum in Tex. ut MSS. 7.

Ver. MSS.

- (και εστιν ἄυτη ἡ ἀγγελια) cum Vulg.
 CAP. II.
 6. 2. και σποτος περιπατειν, cum Vulg.
 7. 2. αγαπητοι, ουκ εστολην καινη, c. Vulg.
 7. 2. ὃν ηκουσατε παλιν εν ἰλην, c. Vg.

Ver. MSS.

12. 3. συγραψα ἑμιν παιδια.
 13. scribendum in Tex. ut MSS. 8. (ὅτι εγκωκατε τον Πατερα.)
 13. impressi cum Vulg. (ὅτι εγκωκατε τον πα' αρχης.)
 13. vocem γραφει, mutandum in συγραψα, juxta MSS. 8.

VARIE LECTIONES.

- Ver. MSS.
23. 2. *ὁδὸν τὸν Πατέρα εχει. ὁ ὁμολογῶν τὸν Ὑιόν, καὶ τὸν Πατέρα εχει. ἡμεῖς ὁ προσάγει, cum Vulg.*
 27. 1. *ἀπ' αὐτοῦ, μὲνεται ἐν ἑμῖν, cum Vulg.*
 27. 1. *ἀλλ' ὡς τὸ αὐτὸ Πνεῦμα.*
 27. 1. *ἀλλ' ὡς τὸ αὐτὸ χριστῶμα, cum Vulg.*
 27. 2. *εἰδὸν ἡμᾶς μὲνεται ἐν αὐτῷ, cum Vulg.*
 29. *scribendum in Tex. ut MSS. 5. εἰ αὐτὸ γεγεννηται) cum Vulg.*
- CAP. III.
1. 2. *ἐληθῶμεν, καὶ ἐσμεν.*
 5. 2. *ἵνα τὰς ἀμαρτίας ἀρῶ.*
 14. 1. *ὁ μὴ αγαπῶν μὲνεται ἐν τῷ θανάτῳ, cum Vulg.*
 16. *scribendum in Tex. ut MSS. 8. (ἐν τῷ ἁγνοῦσθαι τὴν ἀγάπην, ὅτι ἐκείνους.)*
 16. *impressi cum Vulg. τὴν ἀγάπην τῷ Θεῷ, ὅτι.*
 17. *scribendum in Tex. ut MSS. 5. (τὰ σπλάγχθα αὐτοῦ ἀπ' αὐτοῦ) cum Vulg.*
 23. 1. *ἵνα πιστεύσωμεν τῷ Ὑίῳ αὐτοῦ Ἰησοῦ Χριστῷ.*
 23. 2. *ἐντολὴν ἡμῖν, cum Vulg.*
 24. *correctum in Textu, ut MSS. 8. (καὶ αὐτὸς ἐν αὐτῷ, καὶ ἐν) cum Vulg.*

- CAP. IV.
- Ver. MSS.
3. *scribendum in Tex. ut MSS. 8. (καὶ ταῦτο ἐστὶ τὸ τῷ Αντιχριστῷ.)*
 6. 1. *ἐν τῷ ἁγνοῦσθαι τὸ πνεῦμα, cum Vulg.*
 9. *scribendum in Tex. ut MSS. 8. (ἀποσταλέν ὁ Θεὸς εἰς τὸν.)*
 16. *scribendum in Tex. ut MSS. 6. (καὶ ὁ Θεὸς ἐν αὐτῷ ἐν τῷ) cum Vulg.*
 19. 1. *ἡμεῖς αγαπῶμεν τὸν Θεόν, ὅτι ὁ Θεὸς πρῶτος, &c. cum Vulg.*
- CAP. V.
2. 1. *καὶ τὰς ἐντολὰς αὐτοῦ ποιῶμεν, cum Vulg.*
 5. 1. *τις ἐστὶ δὲ ὁ νικῶν.*
 6. *scribendum in Tex. ut MSS. 8. ἀλλ' ἐν τῷ ἔδασι καὶ τῷ ἀμαρτί.*
 7. 8. *ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες, τὸ πνεῦμα, καὶ τὸ ὄψω καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσὶν. Εἰ.*
 7. 8. *Porro totus septimus versus hujus Capituli desideratur in 8 MSS. Codd. Græcis, scilicet, ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐν τῷ ὄψω, ὁ Πατὴρ, καὶ ὁ Λόγος, καὶ τὸ Ἅγιον Πνεῦμα· καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσὶ. Sed quia citatur a sanctis Patribus, tum ante Arianorum tempora a S. Cypriano, quem etiam citat Fulgentius, lib. Contra Aria-*

- Ver. MSS.
- nos ad 10 objectiones eorumdem, libro De Unitate Ecclesie Catholicæ, his verbis, *Et iterum de Patre, et Filio, et Spiritu Sancto, scriptum est, et hi tres unum sunt;* tum furenter passim, et devastante omnia Arianorum hæresi, a Sancto Athanasio in opusculo, cui prænotatus est titulus, *Disputatio cum Ario Nicææ habitata;* his verbis; *πρὸς δὲ τούτοις πασὶν Ἰωάννης φασκε, Καὶ οἱ τρεῖς τὸ ἐν εἰσὶν, hoc est, Præter hæc omnia Johannes inquit; Et hi tres unum sunt;* et summi Athanasius hæc verba ex 7. non 8. versus, cum expressè agat de Consubstantialitate trium Divinarum Personarum: id circo versus integer in Textu Græco relictus est, juxta veritatem Lat. Vulg. editionis, et impressos etiam Codd. Græcos.
13. 2. *ταῦτα γράψα ἔμην, ἵνα εἰδῶτε.*
 20. *scribendum in Tex. ut MSS. 7. (ἵνα γινώσκωμεν τὸν Ἀληθινόν· καὶ ἐσμεν.)*
 20. 1. *τὸν ἀληθινόν Θεόν· καὶ ἐσμεν.*
 20. *scribendum in Tex. ut MSS. 8. (καὶ ἡ ζωὴ ἡ αἰωνίος.)*

JOHANNIS EPIST. II.

- Ver. MSS.
7. 3. *ἐξήθον εἰς τὸν κόσμον, cum Vulg.*
 8. 2. *ἵνα μὴ ἀπολεσῆτε ἢ ἐργασασθεῖς,*

- Ver. MSS.
- ἀλλὰ μισθὸν πλῆρη ἀπολαβήτε, cum Vulg.

- Ver. MSS.
12. 1. *ἐπιζῶ γὰρ ἐλθεῖν πρὸς ἡμᾶς, c. Vg.*
 12. 1. *ἵνα ἡ χάρις ἡμῶν, cum Vulg.*

JOHANNIS EPIST. III.

- Ver. MSS.
4. *μειζότεραν ταύτης οὐκ.*
 5. 1. *μισθὸν ποιεῖς, ὅ ἐαν.*
 5. 2. *καὶ ταῦτο ζῆτες, cum Vulg.*

- Ver. MSS.
7. 1. *ἀπὸ τῶν ἐθνικῶν.*
 10. *correctum in Tex. ut legunt MSS. 8. (ἐπισημῶσιν αὐτοῦ τὰ) c. Vulg.*

- Ver. MSS.
12. 3. *καὶ οἶδας ὅτι, cum Vulg. MS. 1 καὶ οἶδαμεν ὅτι.*
 15. 1. *ἀσπασί τους ἀδελφῆς κατ'.*

JUDÆ EPIST. CATHOL.

- Ver. MSS.
1. 2. *Πατρὶ ἠγαπημένους, cum Vulg.*
 3. 2. *περὶ τῆς κοινῆς ἡμῶν σωτηρίας.*
 3. *scribendum in Tex. ut MSS. 8. (ἵνα ἀπαξ παραδύσειον.)*
 4. 3. *καὶ τὸν μονὸν Δεσποτὴν, καὶ Κυρίον ἡμῶν Ἰησοῦν Χρ. cum Vulg.*
 4. 5. *καὶ τὸν μονὸν Δεσποτὴν, Θεόν, καὶ Κυρίον ἡμ. &c.*
 5. 1. *εἰδὸς ἀπαξ ταῦτο, ὅτι. MS. 1.*

- Ver. MSS.
9. 1. *ὅτι Μιχαὴλ ὁ ἀρχαγγέλος τῷ διαβολῷ, cum Vulg.*
 12. *scribendum in Tex. ut MSS. 8. (συνεπινοούμενοι ἀφ' αὐτοῦ) c. Vulg.*
 15. 1. *καὶ ἐξελέγειται.*
 15. 3. *τὸς ἀσθεῖς περὶ πάντων, c. Vulg.*
 19. 2. *ἐπ' ἐσχάτου τοῦ χρόνου ἐλευσονται ἐμπαῖται, cum Vulg.*

- Ver. MSS.
- 22, 23. 1. *καὶ ὁς μὴ ἐλεγκτε διακρινόμενοι, ὁς δὲ σωζετε, ἐκ πυρὸς ἀρῶ· cum Vulg.*
 23. 2. *addunt, ὁς δὲ ἐλεεῖτε ἐν φόβῳ, μισούντες καὶ, cum Vulg.*
 25. 2. *μονὸν Θεῷ Σωτηρὶ ἡμῶν Ἰησοῦ Χρ. Κυρίῳ ἡμῶν δοξα καὶ, cum Vulg.*
 25. 1. *δοξα καὶ μεγαλοπρεπεία, cum Vulg.*

APOCALYPSIS,

Ex Collatione Manuscriptorum iv. antiquiorum.

- CAP. I.
- Ver. MSS.
1. 1. *non legit verba hæc (καὶ ἄτινα εἰσι, καὶ ὁ χρῆ γενέσθαι μετὰ ταῦτα) cum Vulg.*
 3. 1. *ὁ ἀναγινώσκων καὶ ἀκουῶν τους, cum Vulg.*
- CAP. II.
1. *legendum in Tex. ut MSS. 4. (τῷ ἀγγέλῳ τῆς ἐν Ἐφέσῳ ἐκκλησίας γραφῶν,) cum Vulg.*
 7. 1. *ὁ ἐστὶν ἐν τῷ παραδείσῳ τῷ Θεῷ μῆ, cum Vulg.*
 9. 2. *ἐκ τῶν λεγόντων Ἰουδαῖος εἶναι, cum Vulg.*
 15. 2. *τῶν Νικολαΐτων ὀμειῶς μετανοήσων ἢ, cum Vulg.*
 17. 1. *ὁσῶν ὄντα τὰ μαρὰ τὰ πεπρημένον, cum Vulg.*

- Ver. MSS.
17. *scribendum in Textu, ut MSS. 4. (ὁ οὐδεὶς οἶδεν, εἰ μὴ ὁ) cum Vulg.*
 20. 1. *ἀλλ' ἐχὼ κατὰ σου πολὺ, ὅτι.*
 22. 1. *ἐκ τῶν ἔργων αὐτῶν, cum Vulg.*
 25. 1. *ἀκρις σὲ ανοίξει.*
- CAP. III.
4. 1. *ὁ ἐκ ἐμῶν ἐρχόμενος, cum Vulg.*
 7. 1. *καὶ οὐδεὶς κλεισεῖ· καὶ ὁ κλειῶν, καὶ οὐδεὶς ανοίξει.*
 7. 1. *ὁ ανοίγων, καὶ οὐδεὶς κλεισεῖ στήνη, εἰ μὴ ὁ ανοίγων· καὶ κλειῶν, καὶ οὐδεὶς ανοίξει.*
 12. *scribendum in Textu, ut MSS. 4. (καὶ γραφῶ ἐπ' αὐτοῦ τὸ ὄνομα.)*
 19. 2. *καὶ μὴ φανερωθῆ ἡ εἰσῆλησις, cum Vulg.*

- Ver. MSS.
18. 2. *καὶ κολοῦριον, ἵνα ἐγχεῖσθ τους σφθάλ.*
 20. 1. *τὴν θύραν εἰσελευσόμεαι πρὸς, cum Vulg.*
- CAP. IV.
3. 1. *ἔρασις σμαραδίνου.*
 4. 2. *καὶ ἐπὶ τους θρόνους εἰκοσὶ τέσσαρας προθέττερος, cum Vulg.*
 6. *scribendum in Tex. ut MSS. 3. (βαλίση.)*
 7. 2. *ἐχὼν προσωπον ἀνθρώπου.*
 8. 3. *λεγοντες, ἅγιος, &c. MSS. 2. ἅγιος, ἅγιος, ἅγιος, Κύριος, cum Vulg.*
 10. *scribendum in Tex. ut MSS. 4. (καὶ βαλοῦσι τους στεφάνους.)*
 11. *scribendum in Tex. ut MSS. 4. (ἦσαν, καὶ ἐκτίσθησαν.)*

VARIE LECTIONES.

Vn. MSS.

CAP. V.

2. 2. εν φωνη μεγαλη.
5. 2. ε ανοιγων το βιβλιον, και τας ιετα.
6. scribendum in Tex. ut MSS. 4. (και ιδου εν μεσω του θρονου.)
6. impressi cum Vulg. και ιδου, και ιδου εν μεσω του θρονου.
6. corrigendum in Tex. mendum, et legendum cum MSS. 4. (ως εσφαγμενον.)
- 7,8. legendum in Textu, ut MSS. 4. (επι του θρονου. και οτε ελαβε το βιβλιον.)
10. scribendum in Tex. ut MSS. 3. (και βασιλευσονται επι της γης.)
13. 1. και παντα τα εν αυτοις, παντας ηκονσα.

CAP. VI.

- 1,2. 2. ερχου, και ιδε. Και ιδου ιππος λευκος.
- 3,4. 1. ερχου και ιδε. Και εβηθεν αλος ιππος, cum Vulg.
5. 2. ερχου και ιδε. Και ιδου ιππος μελας, cum Vulg.
- 7,8. 2. ηκουσα του τεταρτου ζωνου λεγοντος, Ερχου και ιδε. και ιδου ιππος.
8. 2. και ε δδεις ηκολουθει αυτω, cum Vulg.
9. 2. τας ψυχας των εσφαγμενων, cum Vulg.
11. scribendum in Tex. ut MSS. 4. (και εδοθη αυτοις εκαστω σπολη λευκη, και εβηθη αυτοις, ινα αναπαυσωνται επι χρονον, έως η πληρωσεται και οη) cum Vulg.
12. 1. και ιδου, οτε ηνοιξε την, cum Vulg.

CAP. VII.

1. scribendum in Tex. ut MSS. 4. (και μετα τουτο ιδου.)
1. 2. μητε επι τι δενδρον, cum Vulg.
3. corrigendum in Tex. ut legunt MSS. 5. (μη αδικησεται.)
9. 2. ιστωτας ενωπιον του θρονου. μοχ, περιδεδλημενος.
9. scribendum in Tex. ut MSS. 4. (και φοινας εν ταις.)
17. scribendum in Tex. ut MSS. 4. (ποιμανη αυτους, και οδηγη αυτους.)
17. impressi cum Vulg. ποιμανη αυτους, και δδηγησει αυτους.

CAP. VIII.

7. scribendum in Tex. ut MSS. 4. (κατεκαθ, και το τριτον των δενδρων κατεκαθ, και πας χορτος, cum Vulg.
12. 2. το τριτον αυτων, και το τριτον αυτων μη φανη, η ημερα, και η νυξ ημοιωσ.

Vn. MSS.

13. 1. και ιδου, και ηκουσα ενος αγγελου πετομενου, λεγοντος.
13. 2. φωνη μεγαλη. Ουαι, &c. c. Vulg. CAP. IX.
4. scribendum in Tex. ut MSS. 4. (και εβηθη αυταις.)
5. scribendum in Tex. ut MSS. 4. (αλλ' ινα βασανισθωσι.)
5. 5. 3. οταν παιση ανθρωπον.
6. corrigendum in Tex. ut MSS. 2. (ζητησουιν οι ανθρωποι τον θανατον) cum Vulg.
7. scribendum in Tex. ut MSS. 4. (προϊμασμενοι εις) cum Vulg.
9. 2. αρματων πολλων.
10. 1. και κεντρα εν ταις υραις αυτων' εφουσαι εχουσι, cum Vulg.
12. 1. επι δυο και. Και μετα ταυτα και ε ικτος αγγελος.
14. 1. εν τω ποταμω, cum Vulg.
15. scribendum in Tex. ut MSS. 4. (εις την ωραν, και εις την ημεραν, και μην) cum Vulg.

CAP. X.

1. scribendum in Tex. ut MSS. 4. (και η εις επι.)
4. 2. βροται' και μη αυτα γραψης, cum Vulg.
7. 2. και ετελεσθη το μυστηριον του Θεου, ως ευαγγελιστην τας.
9. 2. λεγων αυτω, δονααι μοι το βιβλιον, cum Vulg.
10. 2. και ελαβον το βιβλιον.

CAP. XI.

1. 2. non legunt illas voces (και ισταθη και ε αγγελος) cum Vulg.
2. 2. εκβαλε εζω, και μη αυτην μετρησης.
5. 1. και ειτις αυτους δελει αποκτειναι, οδτως δει αυτον.
8. 1. εασει επι της πλατειας της πολ.

CAP. XII.

10. 2. οτι εβληθη ε κατηγορος.
11. 1. της μαρτυριας αυτου, cum Vulg.

CAP. XIII.

7. 2. και πασαν φυλην, και λαον, και γλωσσαν, και, cum Vulg.
15. scribendum in Tex. ut MSS. 4. (και ποιηση, οσοι αν μη προσκυνησωσι τη εικονι) cum Vulg.
17. 3. το χαραγμα, το ονομα του θηριου.
17. 1. το χαραγμα του θηριου, η τον αριθμον.

CAP. XIV.

1. 2. και ιδου, και ιδου το αρνιον.
1. 2. και μετ' αυτου αριθμος εκατον.
4. scribendum in Tex. ut MSS. 4. (ηπου αν εταγη) cum Vulg.
6. 3. και ιδου αγγελου πετομενου.
7. 2. φοβηθητε τον Κυριον, και δοτε, cum Vulg.

Vn. MSS.

7. 2. και προσκυνησατε αυτον τον ποιησαντα τον ουραν. cum Vulg.
8. 2. ης πεποιτικε παντα τα εδθη.
9. 1. και λαμβανει το χαραγμα.
12. 2. των αγιων εστιν, οι τηροντες τας εντολας, cum Vulg.
19. 2. εις την ληρον την μεγαλην του θυμου του.

CAP. XV.

6. 2. τας ιετα πληγας εκ του νεου, οι ησαν, cum Vulg.
6. scribendum in Tex. ut MSS. 4. (λιου, καθαρον λαμπρον, και.
8. 2. αι ιετα πληγαι των ιετα αγγελων, cum Vulg.

CAP. XVI.

1. 2. εταγητε, και εχερατε, cum Vulg.
3. 2. και πασα ψυχη απθανεν.
4. 2. και ε τρίτος εχερα, cum Vulg.
4. 3. και εις τας πηγας των υδατων, cum Vulg.
7. scribendum in Tex. ut MSS. 4. (και ηκουσα του θωσιαστριου λεγοντος.)
7. impressi, και ηκουσα εκ του θωσιαστριου. λεγοντος.

14. 2. εισι γαρ πνευματα δαιμονιων, cum Vulg.
16. 1. μαγεδων.

CAP. XVII.

21. 1. μεγαλη γαλαταια.
5. 2. των πορνων και των βδελυγματων της.
8. 1. οι κατοικουντες την γην, c. Vulg.
8. 1. και ουκ εστι, και παριστιν.
11. 1. και τουτο ορθος εστι.
17. 2. αχρι τελευθωσιν οι, cum Vulg.

CAP. XVIII.

3. 2. πεπωκασι παντα τα εδθη, c. Vulg.
6. 2. και διπλωσατε τα διαβλα, ως και αυτη, και κατα τα εργα αυτης.
7. 2. βασανισμον και πενθος. οτι, cum Vulg.
9. 2. και κλαουσονται, και πεθουσιν εν' αυτη οι βαα.
17. 2. και πας ε επι τοπων κλειων, και.

CAP. XIX.

13. 2. και κεκληται το ονομα αυτου.
13. 2. και κεκληται το ονομα αυτου.
2. 2. ες εστι διαβολος και Σατανας.
4. 2. μετα του Χριστου τα χιλια ετη.
12. 2. ε εστιν ονοματα των δωδεκα φυλων των, cum Vulg.
20. scribendum in Tex. ut MSS. 3. (ε ενδεκατες βακιθος) cum Vulg.

CAP. XXII.

1. 1. ποταμον εδατος ζωης, cum Vulg.
3. 1. και παν καταβηρα ουκ εσται επι, cum Vulg.
7. 1. και ιδου ερχομαι ταχ' μακαριος, cum Vulg.

GENERAL INDEX

TO THE

NOTES ON THE OLD AND NEW TESTAMENTS.

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- Urns** containing the ashes and half-calined bones of the dead, of frequent occurrence in barrows, or tumuli, in this country, 2 Chron. xvi. in *fac.* Jer. xxxiv. 2.
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- Vates and Poets**, synonymous terms among the Romans, Gen. ix. 7. Tit. i. 12.
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- Vashnoo**, among the Hindoos, the Deity in his preserving quality, Luke i. 68. John i. 14.
- Vegatable Creation**, astonishing power with which God has adorned its different species to multiply themselves, instanced in the elm, Gen. i. 12.
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- Vena Cava**, the fountain of Scripture, why so named, Eccles. xii. 6.
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Zarphos, remarkable saying of this Rabbi, Matt. vii. 5.

Zeal, description of that species of, which every minister of Jesus Christ should possess, 1 Cor. iv. *in fine*. Remarkable saying of a pious Papist respecting that species of zeal which prompts to the extirpation of heretics and wicked men, Matt. xiii. 29.

Zebul, זְבוּל, the *fourth* heaven of the Rabbin, 2 Cor. xii. 2. *זְבוּל זְבוּל*, *zung*, or a *zung-kill*, a very common Jewish appellation of an *idol* or an *idol-temple*, Matt. x. 25.

Zebulun, why so named, Gen. xxx. 20. Situation of the country of the descendants of this patriarch, Matt. iv. 13.

Zechariah, some account of this prophet, Introduction to Zechariah.

Zeeb, a prince of the Midianites, import of his name, Judg. vii. 25.

Zeh, זֶה, import of this word among the Jews, when used as a memorial symbol, Masoretic Notes at the end of Genesis.

Zelgaphoth, a pestilential east wind suddenly killing those who are exposed to it, 1 Kings xx. *in fine*. Highly probable that a wind of this description, and not a *zeal*, as stated in our translation, occasioned the death of the twenty-seven thousand Syrians in the time of Benhadad, 1 Kings xv. *in fine*.

Zelophead's Daughters, peculiar case of, Numb. xvii. 1. Solemn trifling of some commentators relative to the mysterious imports of their names, Numb. xxvii. 7.

Ζηλος, *Zeal*, derivation and import of this Greek word, Act. v. 17.

Zelotes, a surname given by the Jews to certain persons, and why, Luke vi. 15.

Zend Avesta, citation from this work in which is contained an account of the celebration of a wedding in Persia, Matt. xxv. 7.

Zeno, the founder of the Stoic sect, when and where born, Acts xvii. 18.

Zeradush, *Zerdust*, or *Zeratusht*, see *Zoroaster*.

Zidon, where situated, Ezek. xxvii. 8.

Zif, a Hebrew month answering to a part of our April and May, 1 Kings vi. 38. This name supposed to have been borrowed from the Chaldeans, and to be an evidence that the books of Kings were written after the Babylonish captivity, 1 Kings vi. 1.

Zikenim, זִיקִים, a degree of civil distinction among the Hebrews, Josh. xxiii. 2.

Zimerak, זִמְרָק, probably a kind of musical instrument, Ps. lxxii. 2.

Zin, *Wilderness of*, the thirty-second station of the Israelites in the wilderness, some account of, Numb. xxxiii. 36.

Zion, capture of this very celebrated fortress of the Jebusites by David, 2 Sam. v. 7. Dr. Kennicott's translation of the Hebrew text which contains the account, *ibid.*

Ziph, where situated, Ps. liv. *in principio*.

Ζιζανία, inquiry into the import of this word, Matt. xiii. 25.

Zizim, very improperly rendered *beasts* in our Version, Rev. ix. 6.

Zoan, the same with *Tanis*, Ezek. xxx. 14.

Zodiac, signs of the, known in Egypt and Chaldea in the time of Joseph, Gen. xlix. *in fine*. Very elegant allusion in the Book of Psalms to the twelve signs of the zodiac, Ps. lxxv. 11.

Zohair, an eminent Arabic poet, Ps. lx. *in principio*.

Zopha, or *Girdle*, account of this species of defensive armour among ancients and moderns, Eph. vi. 13.

Zonah, זֶנֶת, commonly rendered *harlot*, what it properly imports, Gen. xxxviii. 15, 21. Distinction between זֶנֶת *zonah* and כְּזֵבָה *kedeshah*, both indifferently rendered *harlot* in our Version, Gen. xxxviii. 21.

Zophar the *Naamathite*, who, Job. ii. 11.

Zoroaster, or *Zeradush*, traditions concerning, Exod. iii. 2. Character of the institutes attributed to him, Deut. xxxii. *in fine*. In what sense we are to understand the tradition that the works of Zoroaster, which are in prose, contain *two millions* of verses, Introduction to Ezra, p. 975. Zoroaster supposed by some to be a confused picture of the prophet Daniel, Introduction to Daniel, p. 846.

Zuleekha, the name of Potiphar's wife, according to the *Atlatia*, Gen. xxxix. 6. Remarkable anecdote concerning this woman, as related in the Koran, *ibid.*

Zummet, a kind of food, how prepared, 2 Sam. xvii. 28.

Zuzim, a people of antiquity, possibly the same with the *Zamzumim*, Gen. xiv. 5. Deut. ii. 20.





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